

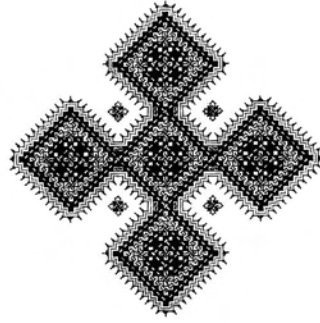
البطخة المقدسة
Holy Pascha

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

Coptic - English - Arabic

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ΠΧΩΩ ἸΤΕ
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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Table of Contents

The Holy Pascha Of Palm Sunday	10
The Ninth Hour of Palm Sunday	12
The Eleventh Hour of Palm Sunday	23
Eve of Monday of Holy Pascha	37
First Hour of Eve of Monday	38
Third Hour of Eve of Monday	50
Sixth Hour of Eve of Monday	58
Ninth Hour of Eve of Monday	67
Eleventh Hour of Eve of Monday	77
Monday of Holy Pascha	85
First Hour of Monday	86
Third Hour of Monday	113
Sixth Hour of Monday	127
Ninth Hour of Monday	139
Eleventh Hour of Monday	164
Eve of Tuesday of Holy Pascha	181
First Hour of Eve of Tuesday	182
Third Hour of Eve of Tuesday	191
Sixth Hour of Eve of Tuesday	200

Ninth Hour of Eve of Tuesday	209
Eleventh Hour of Eve of Tuesday	220
Tuesday of Holy Pascha	231
First Hour of Tuesday	232
Third Hour of Tuesday	257
Sixth Hour of Tuesday	275
Ninth Hour of Tuesday	291
Eleventh Hour of Tuesday	342
Eve of Wednesday of Holy Pascha	367
First Hour of Eve of Wednesday	368
Third Hour of Eve of Wednesday	381
Sixth Hour of Eve of Wednesday	391
Ninth Hour of Eve of Wednesday	400
Eleventh Hour of Eve of Wednesday	409
Wednesday of Holy Pascha	417
First Hour of Wednesday	418
Third Hour of Wednesday	444
Sixth Hour of Wednesday	461
Ninth Hour of Wednesday	479
Eleventh Hour of Wednesday	510
Eve of Thursday of Holy Pascha	525
First Hour of Eve of Thursday	526

Third Hour of Eve of Thursday	536
Sixth Hour of Eve of Thursday	547
Ninth Hour of Eve of Thursday	558
Eleventh Hour of Eve of Thursday	567
Thursday of Holy Pascha	575
<hr/>	
First Hour of Thursday	576
Third Hour of Thursday	610
Sixth Hour of Thursday	626
Ninth Hour of Thursday	643
Liturgy of Blessing the Water	673
The Liturgy of the Eucharist	748
Eleventh Hour of Thursday	761
Eve of Good Friday of Holy Pascha	785
<hr/>	
First Hour of Eve of Good Friday	786
Third Hour of Eve of Good Friday	828
Sixth Hour of Eve of Good Friday	842
Ninth Hour of Eve of Good Friday	860
Eleventh Hour of Eve of Good Friday	881
Good Friday of Holy Pascha	907
<hr/>	
First Hour of Good Friday	909
Third Hour of Good Friday	972
Sixth Hour of Good Friday	1014
Ninth Hour of Good Friday	1077
Eleventh Hour of Good Friday	1115

Twelfth Hour of Good Friday	1141
<u>Repeated Prayers of Every Hour</u>	<u>1</u>
Rites of the Holy Pascha	2
Order of Readings	4
Prophecies	5
The Pascha Praise	6
Psalm and Gospel	10
The Commentary	12
The Litany	16
Morning Litany	18
Evening Litany	30

THE HOLY PASCHA OF PALM SUNDAY

البطخة المقدسة يوم احد الشعانين



The Ninth Hour of Palm Sunday

ἑρῖνοι ἵτε Ιερεμιας Κεφ ᾠ : ᾠ - Δ

Ἐβoλθεν ἑρῖνοι ἵτε Ιερεμιας πῖπροφητης: ἐρεπερ̄μοῦ ἔθοταβ ὡπι νεμαν ἄμην ερ̄χω
ἄμοc.

Δσῶπι Δε μενεσα ἑροτερ̄ χ̄μαλωτενιν ἄπικλ̄ οτοz Ἰλ̄ημ̄ ἵτοτ̄ωορc αερ̄εμ̄c ἵχε
Ιερεμιαc αερ̄μι οτοz αερ̄ερ̄ηβ ἄπαι ρηβι ἔχεν Ἰλ̄ημ̄ οτοz περεϋ χε Πωcαc ρεμ̄c
ἄμαγατc ἵχε ἴβακι θετοϋ ἄμηνϋ ἔαcερ ἄφρηἴ ἵνοτ̄χηρα θετοϋ δ̄εν νιεθνοc
θετοἱ ἵαρχων ἑνιχωρα αῶπι ερ̄ωἴ.

Ἢεν οτιρ̄μι αερ̄μι δ̄εν πιεχωρ̄z : οτοz νεcερ̄μωοἴ ἄτ̄ωοτο ἔχεν νεcοτοzι. ἔϋοπ̄ αη
ἵχε φ̄ηεθα ἴνομ̄ἴ ναc ἔβoλ δ̄εν ν̄ηεθ̄μει ἄμοc τηροἴ : οτοἵ τ̄αρ̄ νιβεν εθ̄μει ἄμοc
αῶπι : αῶπι ναc ἵζαηζαχι.

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 τηροῦ σετακνοῦτ.

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

Οῦοῦτ ἡ†τριας εἶοταβ πεννοῦ† πᾶ ἐνεε νευ πᾶ ἐνεε ἵτε νιῆνεε τηροῦ: 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 ̄: ιᾱ - κ̄

Ἐβολθεν Софонias π̄προφ̄ητης: ἐρεπεϋ̄μοϋ̄ ἐθο̄ταβ̄ ψ̄ωπῑ νεμ̄λη̄λη̄νη̄ εϋ̄χω̄ ἔμο̄ς.

Π̄αῑ ν̄η̄τε̄ Π̄βο̄ις̄ χω̄ ἔμο̄ς̄ : χω̄̄ θ̄εν̄ πῑχο̄ν̄ ἐ̄τε̄μᾱτ̄ τ̄νᾱω̄λῑ ἐ̄βο̄λ̄χᾱρο̄
ν̄νῑμε̄τ̄ρεϋ̄τ̄ω̄ω̄ ν̄τε̄ πε̄ω̄ω̄ : ο̄το̄ς̄ ν̄νε̄ο̄τᾱς̄ το̄τ̄ χω̄̄ ἐ̄ξε̄ με̄τ̄θε̄ρο̄τω̄ ἐ̄xen̄ πᾱτω̄ν̄
ε̄ο̄ν̄. Ο̄το̄ς̄ τ̄νᾱς̄ω̄π̄ ν̄θ̄ρη̄ ν̄θ̄η̄τ̄ ν̄ο̄ν̄λᾱο̄ς̄ ν̄ρε̄ῡρᾱτ̄ω̄ ο̄το̄ς̄ εϋ̄θε̄β̄η̄ο̄ν̄τ̄ : ο̄το̄ς̄ ε̄ερ̄ζ̄ω̄τ̄
θ̄ᾱτ̄η̄ ἔ̄Π̄βο̄ις̄ ν̄ξε̄ ν̄ῑς̄ω̄π̄ ν̄τε̄ π̄ῑς̄ρᾱη̄λ̄ ο̄το̄ς̄ ν̄νο̄ν̄η̄ρῑ ν̄ο̄ν̄β̄ῑ ν̄χο̄ν̄ς̄ ο̄ν̄ δε̄ ν̄νο̄ν̄τᾱχῑ
ν̄θ̄ᾱν̄με̄τε̄φ̄λη̄ο̄ν̄ ο̄το̄ς̄ ν̄νο̄ν̄τ̄ᾱμῑ ν̄ο̄ν̄λᾱς̄ ν̄χ̄ροϋ̄ θ̄εν̄ ρ̄ω̄ν̄ : χω̄̄ ο̄ν̄η̄ ν̄θ̄ω̄ν̄ ε̄τε̄μο̄ν̄ῑ
ο̄το̄ς̄ ε̄τε̄ν̄κο̄τ̄ ο̄το̄ς̄ ν̄νεϋ̄ψ̄ω̄πῑ ν̄ξε̄ φ̄η̄ε̄θ̄η̄τ̄ζ̄ο̄τ̄ κ̄ω̄ν̄.

Ρ̄ᾱω̄ῑ τ̄ῡε̄ρῑ ν̄ς̄κ̄ω̄ν̄ : θε̄λη̄η̄λ̄ π̄ῑς̄ρᾱη̄λ̄ ο̄ν̄η̄οϋ̄ ο̄το̄ς̄ ε̄ρο̄ν̄το̄τ̄ ἐ̄βο̄λ̄ θ̄εν̄ πε̄ζ̄η̄τ̄ τ̄η̄ρ̄ς̄ τ̄ῡε̄ρῑ
ν̄λε̄ρο̄ν̄τᾱλη̄μ̄ῑ : ᾱϋ̄ω̄λῑ τ̄αρ̄ ν̄ξε̄ Π̄βο̄ις̄ ν̄νε̄θ̄̄ν̄χο̄ν̄ς̄ ᾱϋ̄σο̄τ̄τ̄ ἐ̄βο̄λ̄ θ̄εν̄ ν̄εν̄χ̄ῑξ̄ ν̄νε̄χᾱχῑ :
ϋ̄νᾱε̄ρο̄ν̄το̄ ν̄ξε̄ Π̄βο̄ις̄ θ̄εν̄ τε̄κ̄ω̄η̄τ̄ π̄ῑς̄ρᾱη̄λ̄ : ν̄νε̄κ̄η̄ᾱτ̄ ε̄ζ̄ᾱν̄πε̄τ̄ζ̄ω̄ν̄ χω̄̄ θ̄εν̄ πῑχο̄ν̄
δε̄ ἐ̄τε̄μᾱτ̄ εϋ̄ε̄χο̄ς̄ ν̄ξε̄ Π̄βο̄ις̄ ν̄λε̄ρο̄ν̄τᾱλη̄μ̄ῑ χω̄̄ χ̄ε̄μ̄νο̄μ̄τ̄ ϋ̄κ̄ω̄ν̄ ἔ̄πε̄ν̄ε̄ρο̄ν̄ β̄ω̄λ̄ ε̄βο̄λ̄
ν̄ξε̄ νε̄χ̄ῑξ̄ : Π̄βο̄ις̄ πε̄νο̄ν̄τ̄ ο̄ν̄χω̄ρ̄ πε̄ ν̄θ̄ρη̄ ν̄θ̄η̄τ̄ : ϋ̄νᾱ το̄ν̄χο̄ εϋ̄ε̄ῑν̄ῑ ν̄ο̄ν̄η̄οϋ̄ ε̄ζ̄ρη̄ῑ ἐ̄χω̄
ο̄το̄ς̄ εϋ̄ε̄ᾱῑτ̄ ἔ̄β̄ε̄ρῑ θ̄εν̄ τε̄ϋ̄ᾱτ̄ᾱπ̄η̄ ο̄το̄ς̄ εϋ̄ε̄ο̄ν̄η̄οϋ̄ ἔ̄μο̄ς̄ ε̄ζ̄ρη̄ῑ ἐ̄χω̄ θ̄εν̄ ο̄ν̄ρω̄ο̄ν̄τ̄ϋ̄
ἔ̄φ̄ρη̄τ̄ θ̄εν̄ ο̄ν̄ε̄ζ̄ο̄ο̄ν̄ ν̄ψ̄ᾱῑ.

The Ninth Hour of Palm Sunday

Ουοζ ειεωοτ† ηηεζομδευ ητεοτοζ ηημ πεταρβι νοτρωωυ ερρη εχοζ : ζηππε ανοκ
†ηαιρι ηδη† εοβη† ζεν πιχοτ ετεμματ πεξε Πβοι ουοζ †ηατοτχο
ηηεταττζεμκοζ : ουοζ ηηετατττς εβολ †ηαωοπε εροι ουοζ †ηακατ ετρωοτρωοτ
ετοι ηονοματοζ ζεν ηκαζι τηρ. Ουοζ ερεδωπι ζεν πιχοτ ετεμματ εωωπι
αωανερπεθηανετ ηωτεν ηευ ζεν πιχοτ ζοταν αωανωπεθηνοτ εροι οηη
†ηα†ηηνοτ ερετενοι ηονοματοζ ουοζ ηωοτρωοτ ζεν ηηλαοζ τηροτ ητε ηκαζι ζεν
ηηηηοητασο ητετενεχμαλωια ηπετενηθο πεξε Πβοις.

Ουωοτ η†ητριας εσοταβ πεηνοτ† ωα ενεζ ηευ ωα ενεζ ητε ηιενεζ 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
ἠφρη̄† ἰογ̄ ὠφρη̄ι : αρωπῑ ἰνε̄ πεκραν̄ εζεῑ ἰκαζῑ τηρε̄. 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 ηχε τβακι τηρσ εντω υμοσ χε νιμ πε φαι.

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

Ουοζ αφωεναϋ ηχε Ιησ εδονη επιερφει ουοζ αφζιοη εβολ ηοτονηιβεν εττ εβολθεν πιερφει νεμ νηετωωπ ουοζ ητραπεζα ητε νιρεϋερκερμα αφφονχορ νεμ νικαθεδρα ητε ηηεττβ ρομπι εβολ.

Ουοζ πεχαϋ νωορ χε εδδνηορτ χε Πανη ενεμορτ εροϋ χε ονηι υπροσερχη ηωωτην δε τετενιρι υμοϋ υμανχωπ νconi. Ουοζ εταη ζαροϋ ηχε ζανβελλερ νεμ ζανδ'αλερ ζεν πιερφει ουοζ αφερφαδρι ερωορ. Εταηναρ δε ηχε νιαρχηερενσ νεμ νικαδ ηνιωφηρι εταϋαιτορ νεμ νιαλωοη ετωϋ εβολ ζεν πιερφει εντω υμοσ χε ωσαννα πωηρι ηδανιδ αρχρευρευ.

Ουοζ πεχωορ ναϋ χε κωτευ αν χε οηπετε ναι χω υμοϋ : Ιησ δε πεχαϋ νωορ χε σε υπετενωϋ ενεζ ζεν νιγραφη χε εβολθεν ρωορ ηζανκορχι ηαλωοη νεμ νηεθορευδι ακσεβτε πιςμορ. Ουοζ εταρχαρ αφι σαβολ ητβακι εβηθαηια ουοζ αφενκοτ υμαρ :

Ορωϋτ υπιερασσελιον εορ.

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 πῖπροφητης: ἐρεπερςμον ἐθοραβ ὡπι νεμαν ἄμην ερξω ἕμος.

Ὡτεμ ἐροι ἰακωβ οτος πῖσλ ἐτμοντ ἐροϋ ἄνοκ πε πῖορπ οτος ἄνοκ οη πε πῖωλένεε. Οτος ταχῖα θεήτασρῖεντ ἕπικαρι οτος ταοτιναμ θεήτασταρρε τφε. τῖναμοντ ἐρωτ τηροτ ἵσεοῖ ἐρατοτ ενσοπ. Οτος ετῆωοντ ἐδοτη τηροτ ἵσεωτεμ ἐνηεθναχω κωοτ ἕπαιρητ ἄριεμῖμοκ ἀῖρι ἕπεκοτωϋ ἐχεν Ἰβαβῖλων ἐῶλι ἕπῖροϋ ἵνιχαλλεοε.

Ἄνοκ αῖαχι ἄνοκ αῖμοντ αῖενϋ οτος αῖωορτεν ἕπεμωιτ θωντ ἐροι ἐρετεν ἐσωτεμ ἐναι νεταξοτοτ ἀν ἰχεν ὡορπ θεν οῖπετρηπ οῖδε θεν οῖμα ἵτε πκαρι ἐροι ἵχακι ναῖ ἕματ πεἄρνα ὡπι :

τῖνοτ Ἰσοε πεταϋ οοορπτ νεμ περῖπνα. Φαι πε ἕφρητ ἐτερξωμοε ἵχε φνεθνοεμ ἕμοκ Ἰσοε πεθοραβ ἕπῖσλ. Ἄνοκ πε Φτ ἀῖτσαβοκ εορεκχιμῖ ἕπιμωιτ ἐτεκναμωι

The Eleventh Hour of Palm Sunday

ζιωτq. Ονοz ενε ακωτεu ενα εντολη ναρε τεκzιρηνη ναερ uφρη† uφιαρο ονοz τεκ
μεωμη uφρη† ηνιzκωι ητεφιοι. Ονοz πεκzροχ ναερ uφρη† uπκωω ονοz ηκωηρι
ητε τεκνεχι uφρη† uπιρηιχι ητε ηκαzι. †νοz οτη ηναzοτκ εβολ : οzδε ηνεzτακο
ηζε πεκραν uπαμθο εβολ.

Δμοz εβολ ζεν Βαβzλων εκφη† εβολ ζεν ηηχαλλδεοc. Χω uπδρωz uποημοq ονοz
φαι μαροzοθμεq λzοq γααρηηzq uπκαzι λzοc zε λΠοc νοzεu uπεzβωκ ηκωβ.

Ονοz οη αργαηιβι zηπzαqε εφεινι uπιωωz ηωωz εφεινι εβολ ζεν †πετρα οηον
οηπετρα ναφωzι ητεzγωω εβολ ηζε οηωωz ητεzωω ηζε ηλαοc uμον ραψι γωπ
ηηιαζεβηc πεzε Ποc :

Οzωz η†τριάc εθοzαβ πεηνοz† γα ενεz ηεu γα ενεz ητε ηιένεz τηροz: αμην.

Isaiah 48:12-22

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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: ἐρεπεῖςμοῦ ἔθοταβ ὡπι νεμαν ἄμην εῖρω ἄμος.

Οῦνοῦτ ἵρεεῖχος οῦοῦ ἵρεεῖβι ἄπῶκῶ πε Πῶσ : ἔεν οὔμβον εἴναβι ἄπῶκῶ ἵξε Πῶσ ἔεν
νηεῖφοῦβηῖ οὔοῦ ἵθοῦ εἴεῖωῦτ ἵνεεῖχαῖ εἔολ. Πῶσ οὔρεῖωῦτ ἵζητ πε οὔοῦ οὔνηῖτ
τε τεῖχομ πῖρεῖερνοβι ἵνεῖτοῦβοῦ : Πῶσ εἴῖεν οὔδαῖ οὔοῦ εἴῖεν οὔμονμει ἵξε
πεῖμωιτ οὔοῦ ἔανῖηπῖ νεῖμωιτ ἵτε νεῖβαλαῖα.

Εἴεῖμβον εἴιομ οὔοῦ εἴῖωῦσι μμοῦ οὔοῦ ἵιαρωῦτ τηροῦ εἴεῖωῦ μμωῦ ἀερεκοῦαῖ
ἵξε ἔβασαν νεμ πικαρμεῖλοῦ οὔοῦ ἵηεῖφοῖ εἔολ ἵτε πῖλιβανοῦ ἀῖμοῦνηκ.
Ἄῖμονμει ἵξε ἵπῶοῦ εἔολῖμοῦ οὔοῦ ἀῖκιμῖ ἵξε ἵκαλαμῖωῦ οὔοῦ ἀῖκῶλ ἵξε
ἵκαῖ εἔολῖα πεῖρο μαι ἵβεν νεμ ἵητηροῦ εἴῖωῖπ ἵῖητοῦ : Πῖμ εῖθαῖωῖ εῖραῖε
εἔολῖα ἵρο ἄπεῖχῶντ οὔοῦ ἵμ εῖθαῖωῖτ οὔβηῖ ἔεν πῖμβον ἵτε πεῖχῶντ : πεῖμβον
εἴναβῶλ ἵῖαναῖρχῶν εἔολ οὔοῦ ἵηεῖτρα ἀῖμονμει εἔολ ἄμοῦ.

Οὔχρῖ πε Πῶσ ἵηηεῖχοῦωῖτ εἔολ ἔαῖωῖ ἔεν ἵεῖροῦτ ἵοῖροῖεῖ : οὔοῦ εῖρῶοῖη
ἵηηεῖτεῖροῖτ ἔαῖεῖρη : Οὔοῦ ἔεν οὔκατακῖνεμοῦ ἵτε οὔχῖνμωῖ εἴῖρι ἵοῖρῶκ
ἵηηεῖτῶοῖη ἄμωῦ εῖωῖ : νεμ πεῖχαῖ εἴῖοῖ ἵῖωῦ ἵξε οὔχαῖκι.

Οὔῶοῦ ἵῖῖριαῖ εῖθοταβ πεῖνοῦτ ὡ ἔνεῖ νεμ ὡ ἔνεῖ ἵτε ἵῖεῖνεῖ 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 κα κα νεω κβ

Εἰσαξι ὑπεκραν θατοτοῦ ἡνασνηοῦ : εἰεμοῦ εροκ θεν θμητ ἡτεκκλησια
νηετεροστ θατην ὑποσ ἑμοῦ εροε : μαωοῦ ναε πχροχ τηρε νιακωβ : μαρεερεστ
θατερεν ἡεεπεχροχ τηρε ὑπιελ : αλ

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.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΡΟΝ ΚΕΦ Κ : Κ - ΚΗ

Ποτε ασι θαροϋ ηξε θαυ ηνηνηρη ηζεβεδωο νεμ νερωρη εορωϋτ υμοϋ οτοϋ
εσερετιν υμοϋ ηορωβ. Ηθοϋ δε περαϋ ηασ χε οϋ πε ετερωϋϋ περασ ηαϋ χε λχοϋ
ζινα ητε ηαρηι σναϋ ητε οϋαι υμωϋ ζευσι σατεκοηηαμ νεμ οϋαι σατεκχαβη
ηρηι ζεν τεκμετορο : Δυεροϋ ηξε Ης περαϋ χε ητετενεμ αν χε αρετενερετιν
εθεοϋ οτον ϋχομ υμωτεν εοε παφοτ εηηασοϋ οτοϋ πιωμ εηηαωμ υμοϋ
ερετενεμς θηνοϋ περωϋ : ηαϋ χε οτον ϋχομ υμον.

Οτοϋ περαϋ ηωϋ ηξε Ης χε παφοτ μεν ερετενεσοϋ οτοϋ πιωμ τετειναωμ
υμοϋ εζεμσι δε σαταοηηαμ νεμ ταχαβη φωι αν πε εηηϋ αλλα φανη πε ετα παωτ
ετ ζεν ηηφοϋι σεβτωϋ ηωϋ : Εταρωτεμ δε ηξε ηικεμητ υμαθηης αρχρευρεμ
εθε πιον σναϋ : Ης δε αμωϋτ ερωϋ περαϋ ηωϋ χε τετενεμ χε ηαρχων ητε
ηεθνοϋ πετοι ηοϋ ερωϋ οτοϋ ηοηκεηϋτ ετοι ηερωϋϋ εχωϋ.

Παρηϋ δε αν πεηαωωπ ζεν θηνοϋ αλλα φηεορωϋ εερηϋτ ζει θηνοϋ
εηεερδιακων ηωτεν : Οτοϋ φηε οωϋ εερζοηιτ ζεν θηνοϋ εηεερβωκ ηωτεν :
Υφηρηϋ ζωϋ υπηρηι υφρωμ ηεταϋ αν εορωϋεμϋηηϋ αλλα εϋεμϋ οτοϋ ετ
ητεϋφρηη ηωϋ εχεν οϋηηϋ.

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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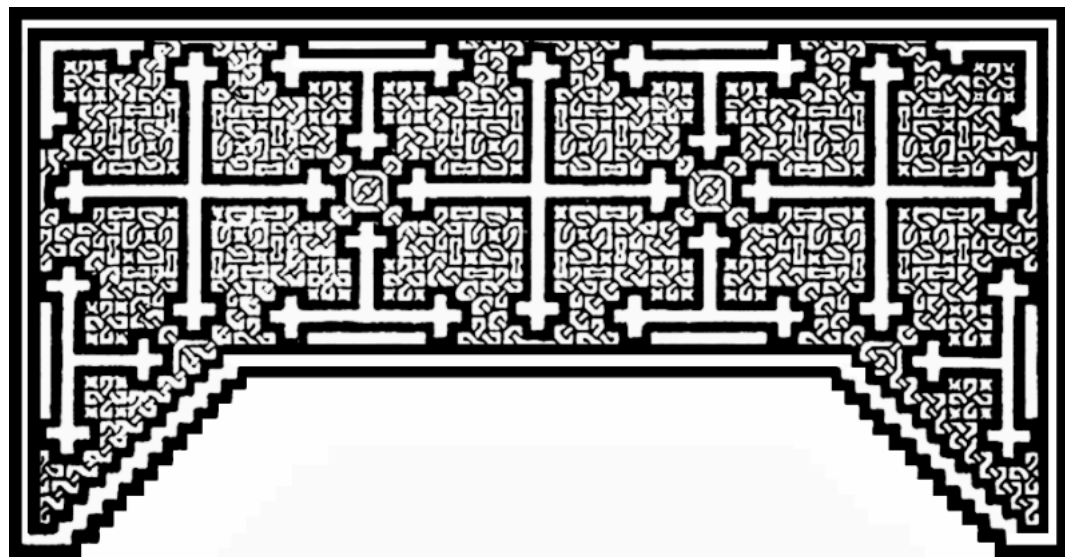
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First Hour of Eve of Monday

Софонιας Κεφ̄ ᾱ : Β̄ - ιβ̄

Ἐβόλθεν Софонιας π̄προφήτης: ἐρεπεϋ̄μον̄ ἔθογαβ̄ ὡπῑ νεῡαν̄ ἄμην̄ εϋ̄ᾱ ἄμος.
Βεν̄ ογμο̄τικ̄ μαρεϋ̄μο̄τικ̄ εβόλ̄ ρ̄χεν̄ π̄ρο̄ ἄπ̄κᾱρῑ πεχε̄ Π̄σ̄ : Μαρεϋ̄μο̄τικ̄ ἴχε̄
ογρω̄μ̄ νεῡ ογτεβ̄νη̄ : Μαρογ̄μο̄τικ̄ ἴχε̄ νιζαλᾱ† ἴτε̄ τ̄φε̄ νεῡ νιτεβ̄τ̄ ἴτε̄ φ̄ιομ̄ ογο̄ρ̄
εϋ̄εϋ̄ω̄νῑ ἴχε̄ νιὰςβ̄η̄ς ογο̄ρ̄ †ναω̄λῑ ἴνῑ ἄνομος̄ ἔβόλ̄ρῑχεν̄ π̄ρο̄ ἄπ̄κᾱρῑ πεχε̄ Π̄σ̄ :
Ογο̄ρ̄ †νασο̄ν̄τεν̄ τᾱχῑχ̄ εβόλ̄ εχεν̄ Ιοῡδᾱ νεῡ εχεν̄ ογο̄ν̄ νιβεν̄ εϋ̄ω̄π̄ †εν̄ Ῑλη̄μ̄ :
ογο̄ρ̄ †ναω̄λῑ εβόλ̄ †εν̄ παιμᾱ ἴνῑ νιραν̄ ἴτε̄ †βααλ̄ νεῡ νιραν̄ ἴτε̄ νιο̄νη̄β̄. Νεῡ
νιη̄θο̄ω̄ϋ̄τ̄ ἔχεν̄ νιζε̄νε̄φω̄ρ̄ ἴ†στ̄ρᾱ τ̄ῑ ἴτε̄ τ̄φε̄ : νεῡ νιη̄τω̄ρκ̄ ἔ̄ρ̄εν̄ Μολο̄χ̄ π̄ογρο̄
: Νεῡ νιη̄τρικ̄ῑ ἄμω̄ν̄ ἔβόλ̄ρᾱ Π̄σ̄ : νεῡ νιη̄τε̄ ἄπο̄κω̄† ἴσᾱ Π̄σ̄ : νεῡ νιη̄τε̄
ἴςεϋ̄ω̄π̄ ἄΠ̄σ̄ ἔρω̄σ̄ αν̄ : Ἀρῑσο̄† †ᾱτη̄ν̄ ἄΠ̄σ̄ Φ†χε̄ ογ̄νῑ ὑ̄δ̄εν̄τ̄ ἴχε̄ π̄̄ε̄ρο̄σ̄ ἄΠ̄σ̄
: χε̄ αϋ̄σοβ̄† ἄπεϋ̄ω̄ν̄ϋ̄ω̄ν̄ϋ̄ ἴχε̄ Π̄σ̄ ογο̄ρ̄ αϋ̄το̄ν̄βο̄ ἴνῑ η̄ε̄τᾱρ̄εμ̄ ἴταϋ̄. Ογο̄ρ̄
ε̄ε̄ϋ̄ω̄πῑ †εν̄ π̄̄ε̄ρο̄σ̄τ̄ ἄπ̄ω̄ν̄ϋ̄ω̄σ̄ϋ̄ ἄΠ̄σ̄ ε̄ῑε̄β̄ ἄπ̄ω̄ϋ̄ εχεν̄ νιᾱρ̄χω̄ν̄ : 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 ΕΤΕῤῤΑΥ
ΝΗΕΘΜΟϋ ἄΠΗ ἄΠΟϋ ποπνοϋϋ ἄμετῖνϋονο ΝΕΜ χροϋ : Ουοϋ εεϋωπι ΘΕΝ ΠΙΕϋΟΟΥ
ΕΤΕῤῤΑΥ ΠΕΧΕ ΠΟϋ ἄΧΕ ΟΥϋΗ ἄδῖρωο ΙΧΕΝ ϋΠΥΓΗ ἄΤΕΝΗΕΤ ΘΕΛΘΩΛ : ΝΕΜ
ΟΥἔϋΛΗΛΟῖ ἔΧΕΝ ϋμαρϋνοϋϋ : ΝΕΜ ΟΥΝΚϋϋ ἄδολθελ ΙΧΕΝ ΝΙΘΑΛ. ΔΡΙϋΗΒΙ
ΘΗΕΤϋοΠ ΘΕΝ ΝΗ ἔταϋϋεϋωϋτϋ : ΧΕ Αϋβῖμοϋ ἄΧΕ Φῖλαοϋ ΤΗΡϋ ἄΧΑΝΑΑΝ : Αϋϋωϋ
ἔΒΟΛ ἄΧΕ ΟΥΟΝ ΝΙΒΕΝ ΕΤῖΙϋ ἄμωοϋ ΘΕΝ ΠῖΑΤ : Ουοϋ εεϋωπι ΘΕΝ ΠΙΕϋΟΟΥ ΕΤΕῤῤΑΥ
ϋΝΑΘΟΤΘΕΤ ἄΠῖΛΗ ἄΝ ΟΥΘΗΒϋ : ΟΥΟϋ ΕΙἔῖ ἄπΰωϋ ΕΧΕΝ ΝΙΡΩΜΙ ἔΤΕΡΚΑ ΤΑΦΡΟΝΙΝ ἔΧΕΝ
ΟΥϋΙΝἄΡΕϋ : ΝΗΕΤΧΩ ἄΜΟϋ ΘΕΝ ΝΟΥϋΗΤ : ΧΕ ἄΝΕϋΕΡΠΕΘΑΝΕϋ ἄΧΕ ΠΟϋ ΟΥΔΕ
ἄΝΕϋϋῖκαϋ :

Ουῶοϋ ἄϋϋῖαϋ ἔθοϋαβ ΠΕΝΝΟϋϋ ϋῖ ἄΝΕϋ ΝΕΜ ϋῖ ἄΝΕϋ ἄΤΕ ΝΙΕΝΕϋ 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 Σαλιθα οτος ναττο εροφ πε ενω
υμοσ γε πενοσ τενωωυ εναν εησ : Δει νχε Φιλιππος αρχος ν Ανδρεασ :
Ανδρεασ δε οη νεμ Φιλιππος αν αρχος ν ησ. ησ δε εταφερωτ πεχαφ νωσ γε ασι
νχε τσηνοσ θινα ντε πωρη υφρωμ βωσ : Δωμη ανην τχω υμοσ νωτην γε
αρεωτημ τναφρι νσοτο θει θιχεν πικαθι οτος ντεσμοσ νθος υμαγατς εωαωωπι
εωωπ δε αωωανμοσ ωασεν οωηω νωταθ εβολ : Φηεθμει ντεφψυχη εφετακοσ
οτος φηεθμοσ τ ντεφψυχη νδρη θεν παι κομοσ εφεαρεθ εροσ ετωνθ νενεθ.
Φηεθναωεωυ υμοι μαρεφωαθφ νσωι οτος φμα ετωωπ υμοφ εφεωωπι υματ νεμη
νχε παρεφωωι οτος φηεθναερεφωεωυ μη ανερτωαν υμοφ νχε παιωτ : τηνοσ
εταψυχη ωθορτερ οτος οηπετναχοφ παωτ ναθμετ εβολθεν ταιοτηνοσ αλλα εθε
φαι αι εται οτηνοσ : Φιωτ μαωσ υπεκωρη οτωμη ασι εβολ θεν τφε εσχω υμοσ γε

First Hour of Eve of Monday

αιτῶν παλιν οὐ τῆς φωτός : Πιμῆ οὐκ ἔναρθεῖ ἔρατῃ ἔταρτωτεμ νὰ τ ζω ἕμος χε
οὐδαρβαί πεταρῶπι θανκεχωῶτι Δε νὰ τ ζω ἕμος χε οὐαττελος πεταρῆαχι
νεμαρ. Δερότῶ νωοὺ ἵχε Ἰησ οὐορ περαρ χε ἔταρῶπι ἀν εῶβητ ἵχε ταῖς μῆ
ἀλλὰ εῶβε θηνοὺ : τῆνοὺ πῆαπ πε ἵτε παῖ κομοο τῆνοὺπαρχων ἵτε παῖ κομοο
εὔεζιτῃ ἔβολ : Οὐορ ἀνοκ ζω ἀκῶανθῖσι ἔβολ θὰ ἵκαρι εἶσεκ οὐοῦν νῖβεν θαρῖ. Φαί
Δε νὰ τ ζω ἕμοο εῳτῶμῖνι χε θεν ἀτῶ ἕμοὺ ἑῆαμοὺ : Δερότῶ νὰ τ ἵχε πιμῆ
εῳτῶ ἕμοο χε ἀνοῦ ἀνωτεμ ἔβολθεν πινομοο χε Πῆς ῶοπ ῶα ἔνεζ : οὐορ πωρ
κῶ ἕμοο ἵθοκ χε ζωτ πε ἵτοῦθ εσ πῶμῖ ἕφρωμῖ : νῖμ πε πῶμῖ ἕφρωμῖ. Περε Ἰησ
νωοὺ χε ἔτι κε κοτῆ ἵχνοὺ πῖοτῶμῖνι θεν θηνοὺ μῶμῖ οὐκ θεν πῖοτῶμῖνι ζωσ πῖοτῶμῖνι
ἵτενθηνοὺ θῖνα ἵτε ῶτεμ πῖχακι ταρθε θηνοὺ χε φηεθμῶμῖ θεν πῖχακι ἵτῆμῖ ἀν χε
αῳμῶμῖ ἔωῦν : Χοο πῖοτῶμῖνι ἵτεν θηνοὺ νὰ τ ἑπῖοτῶμῖνι θῖνα ἵτετεν εῳμῖ
ἕπῖοτῶμῖνι :

Οὐωτ ἕπιεραττελιον εῶτ.

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 $\bar{\alpha}$: $\bar{\iota}\bar{\Delta}$ - $\bar{\iota}\bar{\eta}$ $\bar{\nu}\bar{\epsilon}\bar{\mu}$ κεφ $\bar{\beta}$: $\bar{\alpha}$ $\bar{\nu}\bar{\epsilon}\bar{\mu}$ $\bar{\beta}$

Ἐβωλθεν Софонιας πῖπροφητης: ἐρεπεϋςμον ἔθογαβ ὡπι νευαν ἄμην εϋρω ἄμος.
ϋδενττ ἵχε πῆροον ἄπτοс πικυϋϋ : ϋδεντ ογοз ϋηс εἰαϋω : τсμη ἄπῆροον ἄπτοс
сῆνϋαϋи ογοз сῆаϋт аϋαϋθ εсχор : Οὔεροон ἵτε πῆωνт πε πиероон ἔτεῦμαϋ
οὔεроон ἵзохзех пе зἰаηαзкн : οὔεроон ἵаθηαι пе νευ οὔтако : οὔεроон ἵχзаки пе
νευ οὔтпофос : οὔεроон ἵбнпи νευ οὔниϋ. Οὔεроон ἵсазπισзос пе νευ δῆроон ἔчен
ниβαки етхор νευ ἔчен нилакз етбоси. Ογοз εἰεзохзех ἵниρωи ογοз етеῦоϋи
ἄφρηϋ ἵзанβеллел зε аϋернови ἄптос ογοз еϋефων ἄпоὔсноϋ εβол ἄφρηϋ ἵоὔкази
ογοз ноὔсарз ἄφρηϋ ἵзанзωири : Ποὔга т νευ ποὔгопб ἵноὔϋхεϋои ἵназмон δен
пиероон ἵте πῆωνт ἄптос ογοз еϋῆмоὔник ἵχε ἔпкази тһрϋ δен οὔχрои ἵте пеϋмоз
ζε οὔи ϋῆаири ἵоὔхωк νευ οὔис ἔчен οὔон нивен етϋоп зхен ἵпкази. Овоὔϋ ογοз
ἵптосенз θηноὔ ниεθнос ἵаτсβω ἵпатетенер ἄφρηϋ ἵноὔрһри еϋассини.

Ὑπατεϋταζε θηνοϋ ἵχε πῶντ ἡποϋ Ὑπατεϋι ἔχεθ θηνοϋ ἵχε πιωβον ἵτε περοοϋ
ἡποϋ : Κωϋ ἵσα ποϋ νητηροϋ ετθβηνοϋτ ἵτε πκαζι : ἀριωβ ἡπαπ οροζ κωϋ ἵσα
ϋμεθμῆι : οροζ ἀρι οῶ μωοϋ : ζοπωζ ἵτοϋ ερῆβι ἔχωτεν ζεν περοοϋ ἡπιωβον
ἵτε ποϋ :

Οῦοϋ ἵϋτριάζ 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.

"... " :

Ψαλμος ΚΖ : Ι ΝΕΜ Β

Μορεμ ἄπεκλαοὸς σου ἔτεκλήρονα : ἄμοι ἄμωσ βασοῦ γλαῆνες : σωτεμ Ἰσο̄
ἐπ̄δ̄ρωσ ἵτε πατωβ : δει π̄χιντα τωβ ο̄βηκ : 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 εψη σαψα υμαγατη εφερπροσευχεςθε ναχι νεμαψ πε ηνε
νεψμαθητης οτος αψενον εψω υμος χε αρε νιωνη ψω υμος χε ανοκ νιμ : Ηθωον
δε εταγερονω πεχωον χε Ιωαννης πηρεψωμς ζανκεχωονη δε χε ηλιας
ζανκεχωονη δε χε οπροφητης ητε νιαρχεος πε εταψτωνη. Πεχαψ δε νωον ηνε
Ιης χε ηθωτην δε αρετεψω υμος χε ανοκ νιμ Πετρος δε εταγερονω πεχαψ χε
ηθοκ πε Πχς ητε Φψ : Ηθοψ δε εταψ ερεπιτωαν ηνωον αψονζηει ηνωον εψτεμ χε
φαιηζλι : Εαψχος χε ζωψ πε ητε ψωηρι υφρωμι βι οτυηψ ηδισι οτος ητοψωψη ηνε
νι περεβντερος νεμ νιαρχηερενς νεμ νιαδ οτος ητοψδθεβεψ οτος ητεψ τωνη ζεν
πιμαζ ψουτ ηεζοον.

Οτωψτ υπιεασσελιον εον.

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 π̄προφητης: ε̄ρεπερ̄μοϋ ε̄θοϋαβ̄ ω̄πι νεμαν̄ λ̄μνη ε̄φω̄ μ̄μοϋ.
Ᾱριν̄υμφιν̄ νηετοᾱδι ε̄βoλ̄ Δ̄θεν̄ π̄ηρη̄ : ο̄τοϋ ρ̄ιμῑ ᾱριζη̄βῑ νη̄ τη̄ροϋ̄ ε̄τω̄ μ̄πιη̄ρη̄
ε̄ϋθᾱδι : χ̄ε̄ ᾱϋ̄λῑ ε̄βoλ̄ δ̄εῑ ρ̄ω̄τεν̄ μ̄πο̄ρνοϋ̄ νεμ̄ φ̄ραϋ̄ι. Χ̄ε̄ ᾱϋ̄ῑ ἵ̄χε̄ ο̄ϋε̄θνοϋ̄ ρ̄ιχ̄εν̄
π̄κᾱζῑ ε̄φω̄ορ̄ ο̄τοϋ̄ μ̄μο̄ν̄ τεϋ̄μη̄πινεϋ̄ω̄λ̄ ρ̄αν̄ω̄λ̄ μ̄μο̄ν̄ῑ νε̄ ο̄τοϋ̄ νεϋ̄νᾱχ̄ζῑ ρ̄αν̄μᾱϋ
μ̄μο̄ν̄ῑ νε̄. Δ̄ϋ̄χω̄ ἵ̄ταβ̄ω̄ ἵ̄ᾱλο̄λῑ ε̄π̄τακο̄ : ο̄τοϋ̄ ταβ̄ω̄ ἵ̄κεν̄τε̄ ε̄ϋκω̄ϋ̄ : δ̄εῑν̄ ο̄ν̄δ̄ο̄τ̄δ̄ε̄τ̄
ᾱϋ̄δ̄ε̄τ̄δ̄ω̄τ̄ε̄ ο̄τοϋ̄ ᾱν̄βε̄ρβω̄ρ̄ε̄ ε̄βoλ̄ ᾱϋ̄ρο̄νο̄ν̄βαϋ̄ ἵ̄χε̄ νεκ̄κ̄λη̄μᾱ. Ο̄τοϋ̄ ρ̄ε̄νᾱε̄ρ̄ ρ̄η̄βῑ
ε̄π̄κᾱζῑ ἵ̄χε̄ νιο̄ϋ̄ω̄ ε̄ζο̄τε̄ ο̄ϋ̄ϋ̄ε̄λε̄τ̄ ε̄ς̄μη̄ρ̄ ρ̄ιχ̄εν̄ τεϋ̄ᾱφε̄ ε̄ς̄ε̄ρ̄ ρ̄η̄βῑ ε̄χ̄εν̄ π̄ιζ̄ᾱῑ ἵ̄τε̄
τεϋ̄με̄τ̄πᾱρ̄ε̄νοϋ̄. Χ̄ε̄ ᾱϋ̄λῑ ε̄βoλ̄δ̄εν̄ π̄η̄ῑ μ̄π̄ο̄τ̄ ἵ̄νο̄ϋ̄ω̄ϋ̄ω̄ϋ̄ω̄ϋ̄ νεμ̄ ο̄ϋ̄̄τε̄ν̄ ε̄βoλ̄ :
ᾱριζη̄βῑ νιο̄ϋ̄η̄β̄ νη̄ε̄τ̄ ω̄ϋ̄ε̄ϋ̄ῑ μ̄πῑμᾱνεϋ̄ϋ̄ω̄ϋ̄ϋ̄ῑ χ̄ε̄ ᾱϋ̄ε̄ρ̄τᾱλε̄πω̄ ρ̄ην̄ ο̄τοϋ̄ ᾱϋ̄τακο̄ ἵ̄χε̄
νιο̄μ̄ε̄ϋ̄ω̄ϋ̄ : μᾱρ̄ε̄ϋ̄ε̄ρ̄ρ̄η̄βῑ ἵ̄χε̄ π̄κᾱζῑ χ̄ε̄ ᾱϋ̄ε̄ρ̄τᾱλε̄πω̄ρ̄ην̄ ἵ̄χε̄ νιο̄κο̄νο̄ ο̄τοϋ̄ ᾱϋ̄ϋ̄ω̄ν̄ῑ
ἵ̄χε̄ νη̄η̄ρη̄ : ᾱϋ̄ε̄ρ̄κο̄ν̄ζῑ ἵ̄χε̄ π̄ινε̄ρ̄. ᾱϋ̄ϋ̄ω̄ν̄ῑ Δ̄ριζη̄βῑ νιο̄ϋ̄ω̄ῑ δ̄εῑν̄ νικ̄η̄τ̄η̄ς̄ῑς̄ ε̄χ̄εν̄ π̄ῑκο̄νο̄

νευ πιοτ χε αϗτακο ἵχε πιβωλ θει ἵκοι : αϗωονῆ ἵχε †βω ἵαλολι : οτοθ
αϗερκορζι ἵχε †βω κεντε : †βω ἵερμαν νευ †βενι νευ †βω ἵχευφεθ νευ νιϗωηη
θηροῦ ἵτε τκοι ενῆωωοι : εθε χε αϗϗωωϗ ἵφραϗι ἵχε νιϗηρι ἵτε νιρωι.
Περθηνοῦ ἵθαν σοκ οτοθ νεζπι νιοῖθβ. Δριζηβι νηεϗωεϗι ἵπιωανωαϗενωτεν
ἕδοῖν ενκοτ θεν ζανσοκ νηεϗωεϗι ἵΦ† χε αϗκην ἕβολθεν ἵπῆι ἵΠοτ πετεννοῦ†
ἵχε οϗωοϗωοϗι νευ οῶτεν ἕβολ Ἰατορβο ἵοῖνηϗιῶ οτοθ ζιωϗ ἵοϗωεϗι.
θωοῦ† νῆρεβῖτεροϗ θηροῦ εϗωοπ ζιχεν ἵκαζι ἕδοῖν εῖπῆι ἵΠοτ πετεννοῦ† οτοθ
ωϗ ἕρῆι ζα Ποτ πετεννοῦ† ἕμαϗω. Χε οοι νῆι οοι νῆι οοι νῆι χε ἕθεντ ἵχε
ἵεζοοῦ ἵΠοτ ἕρῆνοῦ ἵφρη† ἵοῖταλεπωριῶ :

Οῶοῦ ἵ†τριαϗ ἕθοῦαβ πεννοῦ† ϗα ἕνεθ νευ ϗα ἕνεθ ἵτε νιῆνεθ θηροῦ: ἄμῆν.

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 ἠ̅π̅ο̅ς̅ ν̅ι̅ω̅η̅ρ̅ι̅ ἵ̅ν̅τ̅ε̅ ϕ̅†̅ : ἁ̅ν̅ιοῖ̅ ἠ̅π̅ο̅ς̅ ἡ̅ξ̅α̅ν̅ω̅η̅ρ̅ι̅ ἡ̅ω̅ι̅λ̅ι̅ : ἁ̅ν̅ιοῖ̅ ἠ̅π̅ο̅ς̅ ἡ̅ν̅οῦ̅ω̅ο̅ρ̅
νευ̅ ο̅ρ̅τ̅α̅ι̅ο̅ : Δ̅νιοῖ̅ ἠ̅π̅ο̅ς̅ ἡ̅ν̅οῦ̅ω̅ο̅ρ̅ ἠ̅π̅ε̅ρ̅α̅ν̅ ο̅τ̅ω̅γ̅τ̅ ἠ̅π̅ο̅ς̅ θ̅ε̅ν̅ τ̅ε̅ρ̅α̅ρ̅λ̅η̅ ἕ̅θ̅ο̅ρ̅α̅β̅ : 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: ΛΒ - ΛΔ

Πατρι φωωιτ δε πεετηνοτ Πεζρη ελνη οτοζ ναρμωγι δαχωοτ νεε Ιηc οτοζ
νατερζοτ: ηη δε ενατερ ακολοθειν νατερζοτ οτοζ παλιν αφιν υπιωητ cνατ ετοτq
αφερητc νεε ηηε θναωωπι ωμοq κωοτ.

Χε ρηππε τennaωenan εζρη ελνη οτοζ πωρηι υφρωμω cεαθηq ηηαρχηερετc
νεω ηιcαδ οτοζ cεατζαπ εροq υφμοτ οτοζ cεαθηq ηηιεθνοc: Οτοζ cεαcοβι
ωμοq οτοζ cεαζιθαq εδοηη εζραq οτοζ cεαερωαcτιcζοιη ωμοq οτοζ cεαδοθεq
οτοζ μεηεηcα ωωμτ νεζοοτ cηατωηq:

Οτωωτ υπιεαcσελιον 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

Οἱχραϑ Κεφ Β : ϑ - ι

Εβολθεν Οἱχραϑ πῖπροφητης: ερεπερςμον εσοταβ γωπι νεμαν λμην ερρω ἕμοϑ.

Εθε φαι ναι νε μη ετερ Χω ἕμωορ ἵνε Ποϑ ρε ρηππε λνοκ ϑναμοκμεκ εζαν περρωορ εχεν ται φρλη : ναι ετετενναωωλι αν ἵνετενμοϑ εβολ ἵδητορ : οτοϑ ἵνετενμοωι ερετενκορτων ἵνορτοϑ δει ορτοϑ : ρε ορτοορ ερρωορ πε.

δεν πιεροορ ετεμματα ενεβι ἵνορπαρβολη εχεν οηνορ : οτοϑ ερερρηβι ἵνορρηβι δει ορρωϑ ερρω ἕμοϑ : ρε δει ορταλεπωρια ασερταλεπωριη : ττοῖπαλαοϑ αρρωϑ ἕφνοϑ οτοϑ νε ἕμον περρωωω ἕμοϑ πε ερερταθεο : Μετεν ιορι αρρωϑορ : νετεν μερρωοϑ αρρωϑορ : εθε φαι ἵνερρωπι νακ ἵνε φηεθναοιορι ἵνορνοϑ δει ορκληροϑ.

Ἰπερριωι δει ζαν ερρωορ δει ϑεκληοια ἵνετοϑ Ποϑ : ορδε ἕπεν ορορταοτο ερμη εβολ εχεν φαι : ορ ραρ ἵνερρωω ἕπρωωω ἵνωϑ ἵνε φηερρω ἕμοϑ : Πηι ἵλακωβ αρρρωωντ ἕπιπνα ἵνε Ποϑ : μη ναι αν νε νερ ρβηορ ετρωορ ναϑ : μη νερ ραζι νανερ

Ninth Hour of Eve of Monday

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

ΟΨΨΟΥ 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

Δνοκ ακωυ εβολ Χε ακωτευ εροι: ρεκ πεκωυχ εροι οροσ σωτευ ενασαχι: θ'ισμη
Φτ εταμεθμη: οροσ μαζθηκ επατσο: αλ.

Psalm 17:6 and 1

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A Psalm of David the Prophet.

I have called upon You, for You will hear me, O God; Indine Your ear to me, and hear my speech. Hear a just cause, O LORD, Attend to my cry. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ ΚΕΦ Η : ΚΞ - ΛΣ

ΟΥΟΣ ΑΥΙ ΕΒΟΛ ΝΧΕ Η̅Ν̅ ΝΕΜ ΝΕΝΜΑΘΗΤΗC ΕΝΙΨ̅Μ̅ ΝΤΕ ΚΕCΡΙΑ̅ ΝΤΕ ΦΙΛΠΠΕ ΟΥΟΣ ΔΕΝ
 ΠΙΜΩΙΤ ΝΑΥΨ̅Ν̅Ι ΝΝΕΝΜΑΘΗΤΗC ΕΥΧΩ̅ Ψ̅Μ̅ΟC ΝΨ̅ΟΥ̅ ΧΕ Α̅Ρ̅Ε ΝΗΡΩ̅Μ̅Ι ΧΩ̅ Ψ̅Μ̅ΟC ΧΕ Α̅Ν̅ΟΚ ΝΙΜ̅
 : ΝΘ̅Ψ̅ΟΥ̅ ΔΕ ΑΥΧΟC ΝΑΥ̅ ΕΥΧΩ̅ Ψ̅Μ̅ΟC ΧΕ ΙΩΑΝΝΗC ΠΗΡΕΨ̅Ψ̅Μ̅ΟC ΘΑΝ ΚΕΧΩ̅Ψ̅Ν̅Ι ΔΕ ΧΕ
 Η̅Λ̅ΙΑC ΘΑΝΚΕΧΩ̅Ψ̅Ν̅Ι ΔΕ ΧΕ ΟΥΑΙ ΝΤΕ ΝΨ̅Ρ̅ΟΦΗΤΗC : ΟΥΟΣ ΝΘ̅Ψ̅ΟΥ̅ ΝΑΥΨ̅Ν̅Ι Ψ̅Μ̅Ψ̅ΟΥ̅ ΧΕ
 ΝΘ̅Ψ̅ΤΕΝ ΔΕ ΤΕΤΕΝ ΧΩ̅ Ψ̅Μ̅ΟC Ε̅Ρ̅ΟΙ ΧΕ Α̅Ν̅ΟΚ ΝΙΜ̅ Α̅Γ̅ΕΡ̅ΟΨ̅Ψ̅ ΝΧΕ ΠΕΤΡΟC ΠΕ ΧΑΥ̅ ΧΕ ΝΘ̅ΟΚ
 ΠΕ Π̅Χ̅C. ΟΥΟΣ Α̅Γ̅ΕΡ̅ Ε̅Π̅ΙΨ̅Μ̅ΑΝ ΝΨ̅ΟΥ̅ Θ̅ΙΝΑ̅ Ν̅C̅Ψ̅ΤΕΜ̅ ΧΟC Ν̅Δ̅ΙCΙ Θ̅ΟC Ν̅Τ̅ΟΨ̅Ψ̅Ψ̅ Ε̅ΒΟΛ
 Θ̅ΙΤ̅ΟΨ̅ Ν̅Ν̅Ι Π̅Ρ̅ΕCΨ̅ΤΕΡΟC ΝΕΜ ΝΙΑΡΧΗΕΡ̅ΕΥC ΝΕΜ ΝΙCΑΘ̅ ΟΥΟΣ Ν̅Τ̅ΟΨ̅Θ̅Θ̅Β̅ΕΥ̅ ΟΥΟΣ
 ΜΕΝΕΝCΑ Ψ̅Ψ̅Ψ̅ Ν̅Ξ̅Ψ̅ΟΥ̅ Ν̅Τ̅ΕΨ̅Ψ̅Ψ̅ : ΟΥΟΣ ΝΑΥCΑΧ̅Ι Ψ̅Π̅ΙCΑΧ̅Ι ΔΕΝ ΟΥΠΑΡΡΗCΙΑ̅ ΟΥΟΣ
 Α̅Υ̅Α̅Μ̅ΟΝΙ Ψ̅Μ̅ΟΥ̅ ΝΧΕ ΠΕΤΡΟC ΟΥΟΣ Α̅Γ̅ΕΡ̅Ψ̅Ψ̅ Ν̅Ρ̅Ε̅Π̅ΙΨ̅Μ̅ΑΝ ΝΑΥ̅. ΝΘ̅Ψ̅ΟΥ̅ ΔΕ Ε̅Τ̅ΑΥ̅Φ̅ΟΝ̅Ψ̅Υ̅

Ninth Hour of Eve of Monday

οἶτος ἔταγμα τ' ἐνεμαθητῆς ἀφ' ἐπιτιμῶν ἡ Πέτρος οἶτος περὶ τῆς καὶ μαθητῶν
καὶ τῶν ἡμερῶν πᾶσαν καὶ χεῖρα ἡν ἕνα Φ† ἀλλὰ ἕνα ἡρώων.

Ὁρωπὶ ἡπιεραστέλιον 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

Βίχραϑ Κεφ ϫ̄ : ᾱ - λ̄

Έβολθεν Βίχραϑ π̄προφητης: έρεπεϑ̄μοϑ έθοταβ̄ Ϸ̄οπι νεμαν̄ λ̄μην εϑ̄ω ῡμοϑ.
Π̄οϑ λ̄ε εϑ̄ε̄β̄ιμοϑιτ̄ νωϑ̄ οτοϑ εϑ̄εϑοϑ ϑ̄ε ϑ̄ωτεμ̄ ε̄ναι νι αρχων̄ τε̄ π̄νῑ ν̄λακωβ̄ νεμ̄
νιϑοτ̄π̄ι ντε̄ π̄νῑ ῡπ̄ῑϑ̄ λ̄ ῡηϑ̄ωτεν̄ λ̄ν̄ πε̄ ε̄ε̄μῑ ε̄πῑζαπ̄ : Π̄ηε̄μοϑ̄ τ̄ ν̄νιπε̄θ̄νανεϑ̄ οτοϑ
εϑ̄κω̄τ̄ ν̄εᾱ π̄πετ̄ζωϑ̄ εϑ̄ωλεμ̄ ν̄νοϑ̄Ϸ̄αρ̄ ε̄βολ̄ ῡμοϑ̄ νεμ̄ νοϑ̄εαϑ̄ζ̄ ε̄βολθεν̄
νοϑ̄εαϑ̄. Οτοϑ ῡϑ̄ρη̄τ̄ ε̄τᾱνοϑ̄ωμ̄ ν̄νιεαϑ̄ζ̄ ν̄τε̄ παλαοϑ̄ οτοϑ νοϑ̄Ϸ̄αρ̄ ᾱϑ̄ατοϑ̄ ε̄βολ̄ εα
νοϑ̄εαϑ̄ οτοϑ ᾱν̄δ̄εμ̄δ̄ωμοϑ̄ οτοϑ ᾱν̄ϑ̄αϷ̄οϑ̄ ῡϑ̄ρη̄τ̄ ν̄εαν̄ εαϑ̄ζ̄ εϑ̄λαβ̄ηϑ̄ νεμ̄ εᾱναϑ̄
εϑ̄Ϸ̄ω̄. Παιρη̄τ̄ ε̄νε̄ωϷ̄ ε̄βολ̄ ο̄νβε̄ Π̄οϑ̄ οτοϑ ν̄νεϑ̄ϑ̄ωτεμ̄ ε̄ρωϑ̄. οτοϑ εϑ̄ε̄ταϑ̄ο
ῡπεϑ̄ζ̄ο ε̄βολ̄ εαϑ̄ωϑ̄ δ̄εν̄ πιϑοϑ̄ ε̄τε̄ῡμᾱν̄ ε̄ϑ̄μᾱ ϑ̄ε̄ ᾱνεϑ̄ πετ̄ζωϑ̄ δ̄εν̄ νοϑ̄ε̄β̄ηοτῑ
ε̄ζ̄ρη̄ ε̄ϑ̄ωϑ̄ :

Ο̄τωϑ̄ ν̄τ̄ τ̄ριαϑ̄ ε̄θοταβ̄ πεννοϑ̄τ̄ Ϸ̄ᾱ ε̄νεϑ̄ νεμ̄ Ϸ̄ᾱ ε̄νεϑ̄ ν̄τε̄ νῑε̄νεϑ̄ τηροϑ̄: λ̄μην̄.

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
αϋταχορ εσοτεροι : αϋερωορη 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 CΑ Π̄CΑ ἄΜΑΤΑ ΤΟΥ ΟΥΟΥ ΠΕΧΟΥ ΝΑΥ ΧΕ ΕΘΒΟΥ ἄΝΟΝ
ἄΠΕΝΨΧΕΥΧΟΥ ΕΣΙΤΥ ἔΒΟΛ : ἨΘΟΥ ΔΕ ΠΕΧΑΥ ΝΟΥ ΧΕ ΕΘΒΕ ΠΕΤΕΝΚΟΥΧΙ ἸΝΝΑΖ† ἄΩΗΝ
ΖΑΡ †ΧΩ ἄΜΟΣ ΝΩΤΕΝ ΧΕ ἔΨΩΠ ἔΟΥΟΝ ΤΕΤΕΝ ΝΑΖ† ἄΜΑΥ ἄΦΡΗ† ΝΟΥΝΑΦΡΙ ΝΨΕΛΤΑΜ
ἔΡΕΤΕΝ ἔΧΟΣ ἄΠΑΙ ΤΟΥ ΧΕ ΟΥΩΤΕΒ ἔΒΟΛ ΤΑΙ ἔΜΗΝ ΟΥΟΥ ΕΨΕΟΥΤΕΒ ΟΥΟΥ ἸΝΝΕΖΛΙ
ἔΡΑΤΧΟΥ ἸΤΕΝΘΗΝΟΥ : ΟΥΟΥ ΠΑΙΣΕΝΟΣ ἄΠΑΥ ἔΒΟΛΘΕΝ ΖΛΙ ἔΒΗΛ ΝΟΥΠΡΟΣΕΥΧΗ ΝΕΜ
ΟΥΗΝΣΤΙΑ. ἘΤΑΥΚΟΥΟΥ ΔΕ ἔΖΡΗ Ε†ΣΑΛΙΛΕἄ ΠΕΧΕ ἮΣ̄ ΝΟΥ ΧΕ ΠΨΗΡΙ ἄΦΡΩΜΙ
CΕΝΑΤΗΥ ἔΖΡΗ ἔΝΕΝΣΙΧ ἸΝΗΡΩΜΙ : ΟΥΟΥ CΕΝΑΘΟΘΕΒΥ ΟΥΟΥ ΜΕΝΕΝCΑ ΨΟΥΤ ΝΕΖΟΥ
ΕΨΕΤΩΝΥ : ΟΥΟΥ ἄΠΟΥΖΗΤ ἄΚΑΖ ἔΜΑΨΩ :

ΟΥΩΨΤ ἄΠΙΕΥΑΥΣΤΕΛΙΟΝ ΕΟΥ.

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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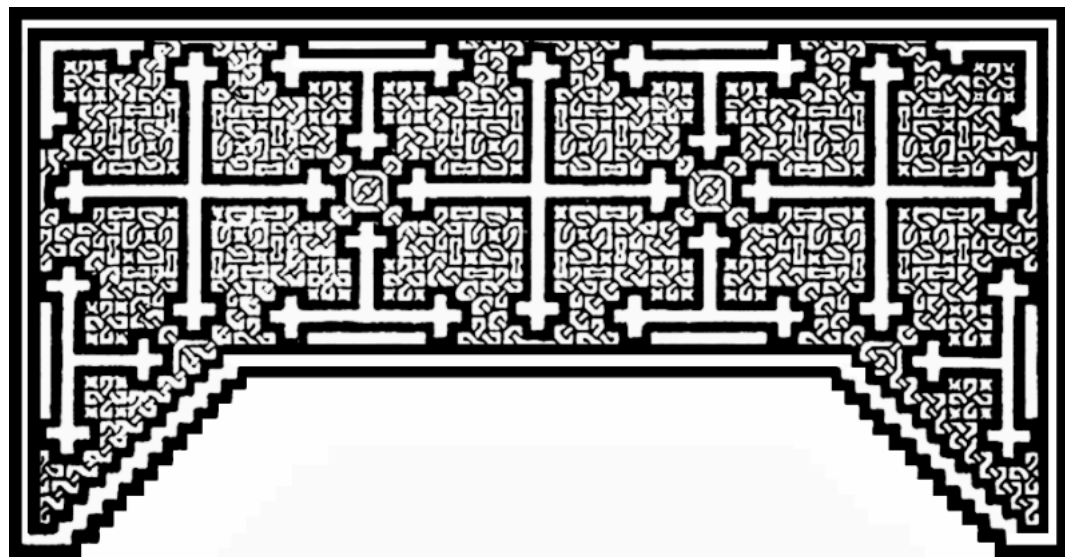
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to you, if you have faith, you will say to this mountain 'Move from here to there,' it will move, and nothing will be impossible for you" for everything is possible for the believer. Let us cherish a great hope and a true faith free of doubt. Let us 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 ἡτ̄ γενεσις ἡτε Ὡω̄τ̄σ̄ης Κεφ̄ ᾱ : ᾱ - ωβλ̄ νεμ̄ Κεφ̄ β̄ : ᾱ - ε̄

Ἐβολ̄θεν Ἰαρχη ἡτ̄ γενεσις ἡτε Ὡω̄τ̄σ̄ης π̄προφ̄ητις: ἐρεπερ̄μοῦ ἔθο̄ταβ̄ ὡπῑ νεμ̄αν
ἀμ̄ην̄ ερ̄χω̄ ἄμ̄ος.

Ἦεν̄ ο̄ταρχ̄η ἀφ̄τ̄ θαμ̄ιο ἡτ̄φε̄ νεμ̄ ἡ̄κᾱζι : ἡ̄κᾱζῑ Δε̄ νε̄ ο̄τᾱθ̄νᾱν̄ ἐρο̄ϋ̄ πε̄ ο̄το̄ς
ἡ̄ᾱτ̄σοβ̄τ̄. ο̄το̄ς ο̄τ̄χᾱκῑ νᾱϋχη̄ ζ̄ῑεν̄ φ̄νο̄ν̄. ο̄το̄ς ο̄π̄ῑνᾱ ἡ̄τε̄ Φ̄τ̄ νᾱϋη̄νο̄ν̄ ζ̄ῑεν̄
νη̄μ̄ω̄ν̄. Ο̄το̄ς πε̄χε̄ Φ̄τ̄ χ̄ε̄ μᾱρεϋ̄ὡπῑ ἡ̄χε̄ ο̄το̄ω̄ν̄ῑ ο̄το̄ς ᾱϋ̄ω̄πῑ ἡ̄χε̄ π̄ιο̄ω̄ν̄ῑ :
Ο̄το̄ς ᾱϋ̄η̄ᾱν̄ ἡ̄χε̄ Φ̄τ̄ ἐπ̄ιο̄ω̄ν̄ῑ χ̄ε̄ νᾱνεϋ̄ : ο̄το̄ς ᾱϋ̄φο̄ρ̄χ̄ ε̄βο̄λ̄ ἡ̄χε̄ Φ̄τ̄ π̄κ̄ω̄ν̄ῑε̄ : Ο̄το̄ς
ᾱϋ̄μο̄ν̄τ̄ ἡ̄χε̄ Φ̄τ̄ ἐπ̄κ̄ω̄ν̄ῑε̄ χ̄ε̄ κᾱζι. ο̄το̄ς ν̄ῑμ̄ᾱν̄θ̄ω̄ν̄τ̄ ἡ̄τε̄ ν̄ῑμ̄ω̄ν̄ ᾱϋ̄μο̄ν̄τ̄ ἐρ̄ω̄ν̄ χ̄ε̄
ν̄ῑᾱμ̄αῑο̄ν̄ : ο̄το̄ς ᾱϋ̄η̄ᾱν̄ ἡ̄χε̄ Φ̄τ̄ χ̄ε̄ νᾱνεϋ̄. Ο̄το̄ς πε̄χε̄ Φ̄τ̄ χ̄ε̄ μᾱρε̄ ἡ̄κᾱζῑ ἡ̄ν̄ῑ ε̄βο̄λ̄
ἡ̄ζ̄αν̄ς̄μ̄ε̄ς̄ ἡ̄ν̄ῑμ̄ ἡ̄ν̄ῑτ̄ ἡ̄χ̄ρο̄χ̄ κᾱτᾱ ἡ̄γε̄νο̄ς̄ νεμ̄ κᾱτᾱ ἡ̄ν̄ῑ : νεμ̄ ο̄κ̄ω̄ϋ̄η̄ν̄ ἡ̄μ̄ᾱσο̄ν̄τᾱς̄ :
ε̄ϋ̄ῑρ̄ῑ ἡ̄νο̄το̄ν̄τᾱς̄ ἐρε̄ πε̄ϋ̄χ̄ρο̄χ̄ ἡ̄δ̄η̄τ̄ϋ̄ κᾱτᾱ ἡ̄γε̄νο̄ς̄ ζ̄ῑεν̄ ἡ̄κᾱζῑ : ο̄το̄ς ᾱϋ̄ω̄πῑ ἡ̄πᾱῑρη̄τ̄
: Ο̄το̄ς ἀ̄ἡ̄κᾱζῑ ἡ̄ν̄ῑ ε̄βο̄λ̄ ἡ̄ζ̄αν̄ς̄μ̄ε̄ς̄ ἡ̄ν̄ῑμ̄ ἡ̄ν̄ῑτ̄ ἡ̄χ̄ρο̄χ̄ κᾱτᾱ ἡ̄γε̄νο̄ς̄ νεμ̄ κᾱτᾱ ἡ̄ν̄ῑ : νεμ̄

οὐψυχήν ὕψιστάς ἐσφι νοστούτας ἐρεπεφάρουκ ἴδητη κατα ζενος ζιχεν ἴκασι.
οὐος ἀφναῖ ἵχε Φ† χε νανεφ : Οὐος ἀροῖζι ὡπι οὐος ἀτοοῖ ὡπι ὑπιέζοοῖ ὕψαζ
ὑμουτ. Οὐος πεχε Φ† χε μαροῦὡπι ἵχε ζανρεφεροῦωι νι δεν πιταχρο ἵτε ἴφε
εφροῦεροῦωι ζιχεν ἴκασι οὐος ἵτοῖ φωρξ εβολ οῖτε πιέζοοῖ νευ οῖτε πιωρξ :
οὐος μαροῦὡπι ἐζανῶι νι νευ ζανχοῖ νευζανεζοοῖ νευ ζανροῦπι :

Οὐος μαροῦὡπι εφροῦωι νι δεν πιταχρο ἵτε ἴφε ἐῖχιν τοῦεροῦωι ζιχεν ἴκασι.
οὐος ἀψῶπι ὑπαρη† : Οὐος ἀφθαμῶς ἵχε Φ† ὑπινιῶ† σναῖ ἵρεφεροῦωι :
πινιῶ† ἵρεφ εροῦωι ἐοῖαρχη ἵτε πιέζοοῖ : οὐος πικοῖζι ἵρεφεροῦωι ἐοῖαρχη
ἵτε πιέχωρξ νευ νισοῖ : Οὐος ἀφχαῖ ἵχε Φ† δεν πιταχρο ἵτε ἴφε ζωσ δε
ἵτοῦεροῦωι ζιχεν ἴκασι : Οὐος ἵτοῦεραρχῶν ἐπιέζοοῖ νευ πιέχωρξ : οὐος ἵτοῖ
φωρξ εβολ οῖτε πιοῦωι νευ οῖτε πιχακι : οὐος ἀφναῖ ἵχε Φ† χε νανεφ : Οὐος
ἀροῖζι ὡπι οὐος ἀτοοῖ ὡπι ὑπιέζοοῖ ὕψαζ ἵτοῖ. Οὐος πεχε Φ† χε μαρε νιῶωῖ
ἵνι εβολ ἵζαν βαῖτι ὑψῖχη εῖονθ νευ ζανζαλα† εῖζηλ ζιχεν ἴκασι κατα πιταχρο
ἵτε ἴφε οὐος ἀψῶπι ὑπαρη† : Οὐος ἀφθαμῶ ἵχε Φ† ἵνινιῶ† ἵκητος νευψῖχη
νιβεν εῖονθ ἵτε νιβᾶῖτι νηετα νιῶωῖ ἐ νοῖ εβολ κατα ζενος : νευ ζαλητ νιβεν
εῖζηλ κατα ζενος : οὐος ἀφναῖ ἵχε Φ† χε νανεφ Οὐος ἀφῖμοῖ ἐρωῖ ἵχε 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 ἄτοοῦ ὡπι ἄπιεζοοῦ ἄμαζ ἵοῦ.
Οὔτος πεχε Φῖ χε μαρε ἵκαζι ἴνι ἐβόλ νοῦψυχη εονῶ ζανῆτεφατ νεμ ζανῆατῆι
νεμ ζανῆριον ἴτε ἵκαζι κατὰ ζενος νεμ βᾶτῆι τηροῦ ἴτε ἵκαζι κατὰ ζενος : οὔτος
αῦωπι ἄπαρηῖ : Οὔτος αῦθαμιο ἴχε Φῖ ἴνιῆριον τηροῦ ἴτε ἵκαζι κατὰ ζενος
νεμ νιτεβνωῖ κατὰ ζενος νεμ νιῶατῆι τηροῦ ἴτε ἵκαζι κατὰ ζενος : οὔτος αῦναῦ
ἴχε Φῖ χε νᾶνεῦ. Οὔτος πεχε Φῖ χε μαρεθαμιο ἴνοῦρω κατὰ τειζῆκων νεμ
κατὰ πεῖνι οὔτος μαροῦεραχων ἐνιτεβτ ἴτε φῖομ νεμ νιζαλαῖ ἴτε ἵφε νεμ
νιτεβνωῖ νεμ ἵκαζι τηρεῖ : νεμ βᾶτῆι νιβεν ετκιμ ζιχεν ἵκαζι : Οὔτος ἄΦῖ θαμιο
ἄπιρωμ κατὰ ἵεῖκων ἴτε Φῖ αῦθαμιο : αῦθαμιοῦ ἴνοῦζωοῦτ νεμ οὔεζιμ :
Οὔτος αῦμοῦ ἴρωοῦ ἴχε Φῖ εῦξω ἄνωγος χε αἰα οὔτος ἄνωγος οὔτος μαζ ἵκαζι οὔτος ἄρι
βοικ ἴχωϋ οὔτος ἄριαρχων ἐνιτεβτ ἴτε φῖομ : νεμ νιζαλαῖ ἴτε ἵφε : νεμ
νιτεβνωῖ τηροῦ νεμ ἵκαζι τηρεῖ : νεμ βᾶτῆι νιβεν ετκιμ ζιχεν ἵκαζι : Οὔτος πεχε
Φῖ χε ζηππε αἵῖνωτει ἴσιμ νιβεν ἴσιῖ ἄπιῖ ἴνοῦζροχ φηεῖχη ζιχεν ἵκαζι τηρεῖ.
νεμ ὡῖην νιβεν ἴτε περοῦταζ ἴζητῆι ἴζροχ ἴσιῖ εῦε ὡπι νωτειν εῦῖρε : Νεμ
νιῆριον τηροῦ ἴτε ἵκαζι νεμ νιζαλαῖ τηροῦ ἴτε ἵφε νεμ βᾶτῆι νιβεν ετκιμ ζιχεν

πκαρι ἔτοτον οὔψυχῆ ἠωνῶ χη ἕμοϋ νευ ciu νιβεν ἔτοτετωτ εἰνῶρε οὔο
αϋωπι ἕπαιρητ : Οὔο αϋναρ ἠξε Φτ ἐζωβ νιβεν ἔταϋθαμῶορ οὔορ Ϸηππε νανεϋ
εμαϋω οὔορ ἀροϋϷι ϋωπι οὔορ ἀτοοῖϋ ϋωπι ἕπιεζοοϋ ἕμαϷ cooϋ. Οὔορ αϋϷωκ ἐβολ
ἠξε τφε νευ ἕκαρι νευ ποϋκολσελ τηϋϋ : οὔορ ἀΦτ Ϸεκ ἠνεϋ Ϸβηοῖϋ ἐβολ ηηἔ
αϋθαμῶορ Ϸει πιεζοοϋ ἕμαϷ cooϋ : Οὔορ αϋῆτον ἕμοϋ ἕπιεζοοϋ ἕμαϷ ϋαϋϋ
ἐβολϷα νεϋϷβηοῖϋ τηροϋ ηηἔταϋθαμῶορ : Οὔορ ἀΦτ ḷμοϋ ἐπιεζοοϋ ἕμαϷ ϋαϋϋ
οὔορ : αϋτοῖβοϋ Ϸε ἠῶρη ἠῶητεϋ αῆτον ἕμοϋ ἐβολ Ϸα νεϋϷβηοῖϋ τηροϋ :
ηηἔταϋερϷητϷ ἠθαμῶορ ἠξε Φτ :

Οὔωορ ἠτῥιαϷ εἶοταβ πεννοῖτ ϋα ἐνεϷ νευ ϋα ἐνεϷ ἠτε νιἔνεϷ τηροϋ: ἀμην.

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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First Hour of Monday

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.

Ἡσαῖας Κεφ ε : α - θ

Ἐβόλθεν Ἡσαῖας πῖπροφῆτης: ἐρεπερςμοῦ ἐθοῦαβ ὡπι νεμανῶμην ερξω ἄμος.
Εἰεῖ ῥωοῦ ἄφῆτα ρμενριτϭ δει οῦρξω ἵτε πιμενριτ ἵτε παι ιαζᾶλολι : Οῦα ἵαλολι
αϭῥωπι ἄπιμενριτ δει οῦρξωπ δει οῦα ερκενῶοῦτ : οῦορ λιτακτο ἵοῦῶλο ἐροϭ

First Hour of Monday

οτος αιταλοϋ ε̅πκαϋ οτος α̅ι̅ο̅ νο̅ν̅β̅ω̅ ν̅α̅λο̅λι̅ δ̅εν̅ Ε̅ω̅ρη̅χ̅ οτος α̅ικ̅ω̅τ̅ νο̅ν̅π̅ι̅ρ̅ς̅ο̅ς̅
ν̅δ̅η̅τ̅ϋ̅ δ̅εν̅ τ̅ε̅ϋ̅μ̅η̅† : οτος α̅ι̅ϋ̅ω̅κ̅ νο̅ν̅γ̅ρω̅τ̅ ν̅δ̅η̅τ̅ϋ̅ οτος α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅ν̅α̅ε̅ρ̅α̅λο̅λι̅.
α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅ Ο̅τος̅ †̅νο̅ν̅ φ̅ρω̅μ̅ι̅ ν̅λο̅ν̅δα̅ ν̅ε̅μ̅ ν̅η̅ε̅τ̅ϋ̅ο̅π̅ δ̅εν̅ Ἰ̅λ̅η̅μ̅ μ̅α̅ζ̅α̅π̅ ο̅ν̅τ̅ω̅ι̅ ν̅ε̅μ̅ ο̅ν̅τ̅ε̅
π̅α̅ι̅α̅ζ̅ α̅λο̅λι̅ α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅ν̅α̅ε̅ρ̅α̅λο̅λι̅ α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅. Ο̅ν̅π̅ε̅†̅ν̅α̅α̅ι̅ϋ̅ μ̅π̅α̅ι̅α̅ζ̅α̅λο̅λι̅ : οτος
μ̅π̅α̅ι̅ϋ̅ ε̅ρο̅ϋ̅. χ̅ε̅ α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅ν̅α̅ε̅ρ̅ α̅λο̅λι̅ α̅ϋ̅ε̅ρ̅σ̅ο̅ν̅ρ̅ι̅ : †̅νο̅ν̅ Δ̅ε̅ †̅ν̅α̅τ̅α̅μ̅ω̅τ̅ε̅ν̅ χ̅ε̅
ο̅ν̅π̅ε̅†̅ν̅α̅α̅ι̅ϋ̅ μ̅π̅α̅ ι̅α̅ζ̅α̅λο̅λι̅ : †̅ν̅α̅ρ̅ω̅δ̅τ̅ μ̅π̅ε̅ϋ̅δ̅λο̅ ο̅τος̅ ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ ε̅π̅ζ̅ω̅λ̅ε̅μ̅ :
†̅ν̅α̅ϋ̅ο̅ρ̅ϋ̅ε̅ρ̅ ν̅τ̅ε̅ϋ̅ϋ̅ο̅ι̅ ο̅τος̅ ε̅ϋ̅ε̅ϋ̅ω̅π̅ι̅ ε̅π̅δ̅ο̅μ̅δ̅ε̅μ̅ : οτος̅ ε̅ι̅ε̅σ̅ω̅χ̅π̅ μ̅π̅α̅ι̅ ι̅α̅ζ̅α̅λο̅λι̅ μ̅φ̅η̅†
νο̅ν̅ε̅ϋ̅ε̅ν̅ϋ̅α̅τ̅ϋ̅ ο̅ν̅Δ̅ε̅ ν̅νο̅ν̅ δ̅ρ̅η̅ μ̅μο̅ϋ̅ : οτος̅ ε̅ν̅ε̅ρ̅ω̅τ̅ ν̅δ̅η̅τ̅ϋ̅ ν̅χ̅ε̅ ρ̅α̅ν̅σ̅ο̅ν̅ρ̅ι̅ μ̅φ̅η̅† †̅νο̅ν̅
κ̅α̅π̅ϋ̅ο̅ : ε̅ι̅ε̅ζ̅ο̅ν̅ζ̅ε̅ν̅ ε̅το̅το̅ν̅ ν̅ν̅η̅δ̅η̅π̅ι̅ ε̅ϋ̅τ̅ε̅μ̅ζ̅ω̅ο̅ν̅ †̅νο̅ν̅μ̅ο̅ν̅ ν̅ω̅ϋ̅ι̅ ε̅ζ̅ρ̅η̅ι̅ ε̅χ̅ω̅ϋ̅.
Π̅ι̅α̅ζ̅α̅λο̅λι̅ †̅α̅ρ̅ ν̅τ̅ε̅ Π̅ο̅ς̅ †̅α̅β̅α̅ω̅θ̅ π̅ε̅π̅η̅ι̅ μ̅π̅ι̅ς̅ρ̅α̅ν̅η̅λ̅ : οτος̅ φ̅ρω̅μ̅ι̅ ν̅λο̅ν̅δα̅ π̅ι̅τ̅ω̅χ̅ι̅ μ̅β̅ε̅ρ̅ι̅
π̅ε̅ε̅τ̅α̅ν̅μ̅ε̅ρ̅ι̅τ̅ϋ̅ : α̅ιο̅ζ̅ι̅ χ̅ε̅ ϋ̅ν̅α̅ι̅ρ̅ι̅ †̅νο̅ν̅ζ̅α̅π̅ α̅ϋ̅ρ̅ι̅ †̅νο̅ν̅α̅νο̅μ̅ια̅ : οτος̅ †̅νο̅ν̅μ̅ε̅θ̅η̅μ̅ι̅ α̅ν̅ α̅λ̅λ̅α̅
ο̅ν̅δ̅ρ̅ω̅ο̅ν̅ : Ο̅ν̅ο̅ι̅ ν̅ν̅η̅ε̅τ̅τ̅ε̅μ̅ η̅ι̅ ε̅η̅ι̅ ν̅ε̅μ̅ ν̅η̅ε̅τ̅δ̅ε̅ν̅τ̅ ι̅ο̅ζ̅ι̅ ε̅ιο̅ζ̅ι̅ ρ̅ι̅ν̅α̅ ν̅ τ̅ο̅ν̅ω̅λ̅ι̅ ν̅ν̅η̅ι̅ε̅ν̅χ̅α̅ι̅ ν̅τ̅ε̅
νο̅ν̅ϋ̅φ̅η̅ρ̅ : μ̅η̅ τ̅ε̅τ̅ε̅ι̅ ν̅α̅ϋ̅ω̅π̅ι̅ μ̅μ̅α̅ν̅α̅τ̅ε̅ν̅ θ̅η̅η̅ο̅ν̅ ρ̅ι̅χ̅ε̅ν̅ π̅κ̅α̅ζ̅ι̅ : α̅ν̅ω̅τ̅ε̅μ̅ ν̅α̅ι̅ †̅α̅ρ̅ δ̅εν̅
ν̅ε̅ν̅μ̅α̅ϋ̅χ̅ μ̅Π̅ο̅ς̅ †̅α̅β̅α̅ω̅θ̅ :

Ο̅ν̅ω̅ο̅ν̅ ν̅†̅τ̅ρ̅ι̅α̅ς̅ ε̅θ̅ο̅ν̅α̅β̅ π̅ε̅ν̅ν̅ο̅ν̅†̅ ϋ̅α̅ ε̅νε̅ζ̅ ν̅ε̅μ̅ ϋ̅α̅ ε̅νε̅ζ̅ ν̅τ̅ε̅ ν̅ι̅ε̅νε̅ζ̅ τ̅η̅ρ̅ο̅ν̅ : 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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First Hour of Monday

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 νεμὰν ἄμην ερῶω
ἄμος.

Ἰσοφία τῆρσ οὔ ἔβόλ ζιτεν Ἰσοῦ : οὔορ ῶωπ νεμὰρ ὡλ ἔνερ : νιμ εθναὡωπ ἄπκωω
ἵτε φιομ νεμ νιτελτιλι ἄμοτηρῶωπ νεμ νιερῶωπ ἵτε νιένερ : νεμ εθναὡωπ ζοτ ζετ
ἄπιβίσι ἵτε τῆε : νεμ ἵταχρῶ ἄπικαζι νεμ πῶηκ ἄφνοτη νεμ ἵσοφία : ζαχεν ενχαλι
νιβεν ἀρῶωντ ἵτσοφία οὔορ τμετσαβε νεμ πικατ κχεν πένερ : τμοῦω ἵτε ἵσοφία
πε πικαχι ἵτε Φτ ζεν νηῶοσι : οὔορ νεμωιτ : νε νιεντολῆ ὡλένερ. Ἰνοτη
ἵτσοφία ἔτασῶωρπ ἐνιμ οὔορ νιμ πῆταρῶμι ἐνεσκοτς : ἵκατ ἵτσοφία ἔταρῶωνε
ἐνιμ : Οὔορ περῶμι τῆρῶ νιμ πῆταρῶ κοῦωνῶ οὔωτ πε οὔοφορ ερτ ζοτ ἔμαὡω
ερῶεσι ζχεν περῶρονος : Ἰσοῦ Δε ἵθορ φηῆταρῶοντς οὔορ ἀρῶατ ἔρορ ἀρῶοπς : οὔορ
ἀρῶων ἄμος ἔρῆνι ἔχεν νερῶβῆνοῖ τῆρον : ῶωπ νεμ καρζ νιβεν κατὰ φῆρητ
ἔτερῆα τῆς. οὔορ ὡαρτῆς ἵνηθεῶμι ἄμορ. τζοτ ἵτε Ἰσοῦ οὔωωτ τε νεμ οὔ ὡοῦωω
: νεμ οὔοῦνορ τε νεμ οὔ χῶλομ ἵθελῆλ ὡαρε τζοτ ἵτε Ἰσοῦ τερῶωτ ἄπιρῆτ :
ὡατ ἵνοῦνορ νεμ οὔραῶι νε οὔει ἵτε ζανῆρῶωπ : φῆτερῶωτ ζατῆν ἄἸσοῦ :

First Hour of Monday

πιπεθανανενυ ναγωπι ναϋ δει τε δαε : οτος ενεαμονι υμοϋ δει πιεσοοτ ητε περμουτ :
Ἐαρχη ητσοφια πε εερζοτ δατη ηΠοτ : οτος αντοντε νεμ ηπιστοτ δει τοτ :
αρχικεντ υμοτ ψαενετ νεμ ηρωμ οτος ενατεν ζοττε νεμ ποτχροτ ηΠοτ ητσοφια
πε εερζοτ δατη ηΠοτ : οτος οτον οτονηοϋ εβολ δει νεκαρποτ : ψαματ πεχι
τηρ ηνηετωπι : οτος νετ τωβι εανεβολδεν νετσημα νε Πχλου ητσοφια πε
τζοτ ητε Φτ εττωω νοτηρη ρι νεμ οτημοτ ηταλδο : αφνατ εροτ αφοτε : αφβεβι
ηπικατ νεμ πιεμ νεμ τμετσαβε : αφβι υπωοτ υφηετ αμονι υμοτ.

Οτωοτ ηττηριατ εθοταβ πεννοττ ψα ενετ νεμ ψα ενετ ητε ηιενετ 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

First Hour of Monday

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 ΞΦΤ ΟΥΟΖ ΝΤΕΝΧΙΜΙ ΝΟΥΝΑΙ
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ΝΤΕΝΔΕΤΩΤΕΝ ΞΜΙΝ ΞΜΟΝ : ΧΕ ΕΤΑΝΤ ΝΟΥ ΞΠΙΑΣΣΕΛΟΣ ΕΤΕΡΔΙΑΚΟΝΙΗ ΕΡΟΝ ΕΘΡΕΥ
ΕΝΥ ΕΨΩΠΙ ΖΑ ΠΟΣ.

ΟΥΟΖ ΟΝ ΑΡΕΨΑΝ ΠΙΕΧΩΡΣ ΧΩΚΕΒΟΛ. ΝΤΕΥΙ ΕΨΩΠΙ ΝΧΕ ΠΙΟΥΤΩΙΝΙ ΝΤΕΝΔΕΤΩΤΕΝ
ΞΜΑΥΑΤΕΝ ΟΥΟΖ ΝΤΕΝΕΜΙ ΧΕΟΥΠΕ ΕΤΕΝΝΑΤΗΥ ΞΠΙΑΣΣΕΛΟΣ ΕΤΗΨΥ ΕΡΟΝ : ΕΘΡΕΥΕΝΥ
ΕΨΩΠΙ ΖΑ ΦΤ : ΟΥΟΖ ΜΠΕΡΒΙΣΑΝΙΣ ΖΟΛΩΣ ΕΒΟΛ : ΧΕ ΡΩΜΙ ΝΙΒΕΝ ΙΤΕΖΩΟΥΤ : ΙΤΕ ΣΖΙΜΙ
ΙΤΕΚΟΥΧΙ : ΙΤΕ ΝΙΨΥΤ : ΕΑΛΦΒΙΩΣ ΕΦΡΑΝ ΞΦΙΩΤ ΝΕΜ ΠΨΗΡΙ ΝΕΜ ΠΠΠΝΑ ΕΘΥ : ΨΑΡΕ ΦΤ
ΧΩ ΝΟΥΑΣΣΕΛΟΣ ΕΥΘΗΨΥ ΕΡΟΥ : ΨΑΠΙΕΖΟΥΤ ΝΤΕΠΕΥΜΟΥ : ΕΨΙΝΙ Ε ΠΨΩΠΙ ΖΑΡΟΥ ΞΜΗΝΙ

First Hour of Monday

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

ΠαρενεϞ σφραξιζιν ητκατηχησις ητε πενωτ εωτ αββα Ψενοτ παρχει μαηδριτης :
φηεταϞεροτωιν ΰπεννοτς ΝΕΜ ΝΙΒΑΛ ΗΤΕ ΝΕΝΖΗΤ ΔΕΝ ΦΡΑΝ ΰΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ
ΠΙΠΝΑ ΕΩΤ ΟΥΝΟΤΨ ΝΟΥΩΤ ΔΜΗΝ.

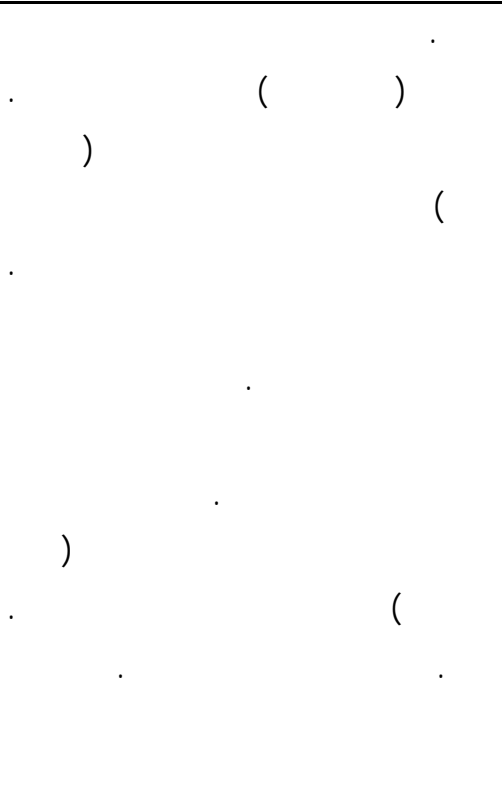
Homily

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



First Hour of Monday

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 ἵνε Πος Φϛ ὑπισρανλ : φηετῖρι ἵεανωφηρι ὡμαγα τε.

Ἰς μαρωοτ ἵνε πῖραν εωτ ἵτε περῶοτ γλαεεε : εεεωωπι εεεωωπι: 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 εβωλ θεν ἐβηθῆνῆ ἀφῆκο : Ὁ υἱὸς ἕταφναυ εἰσβω ἵκεντε
θιφορεῖ εἶσον θανχωβι θιωτς ἀφῆ δε θαρα ἀφναξευ ἕλι θιωτς ο υἱὸς ἕταφῆ ἕως
ἕπεφξευ ἕλι ἐβηλ ἐθανχωβι : νε ἵψοφ θαρ ἵκεντε ἀν πε : Ὁ υἱὸς ἕταφῆρονῶ ἵχε Ἰης
πεθαφ νας χε ἵνεῆλι χε ονευ οφταθ θιῶφ ψαῆνεθ ο υἱὸς ναφωτευ ἵχε
νεφμαθητς. Ὁ υἱὸς ἀφῆ ἕλλημ ο υἱὸς ἕταφῆ ἐθονῆ ἵχε Ἰης ἐπιερφει ἀφερθητς ἵθιοφ
ἕβωλ ἵνητηρον ετφ ἕβωλ νευ νηεφωπ θεν πιερφει ο υἱὸς νῆτραπεθα ἵτε
νικολιβιτς νευ νικαθεδρα ἵτε νηετφ ἕρομφι ἕβωλ ἀφσοφ : Ὁ υἱὸς ναφχω νελι ἀν

First Hour of Monday

πε ρινα ντεφει ουκ εκτος εβολιζιτεν πιερφει : Ουορ ναϋϋβω ουορ ναϋϋω υμοο
νωορ γε ρρδνοϋτ γε πανι ενεμοϋτ εροϋ γε οϋϋι υπποροϋχι ηνιθενοο τηροϋ ηθωτεν
δε αρετεναϋ υβηβ ηνοι.

Ουορ λρωτεμ ηξε νιαρχηερεϋο νεμ νικαδ ουορ ναϋκωϋ γε αϋνα τακοϋ ναϋ ηρηϋ
ναϋερσοϋ ραρ πε δατεϋη πιμϋ ραρ τηρεϋ ναϋερϋφηρι εκεν τεϋβω : Ουορ εϋωπ
ητε ροϋρι ϋωπι ναϋηηλ ραβολ ηϋβακι : Ουορ εκινιωορ ηζαηα τοοι αϋναϋ εϋβω
ηκεντε εαϋωοη ρι τεονοϋϋι : Ουορ εεταϋερφμεϋι ηξε Πετροο πεχαϋ ναϋ γε ραββι
ιϋ ϋβω ηκεντε ετακκαροη εροο αϋωοη : Ουορ εταϋεροϋ ηξε Ιηοο πεχαϋ νωορ γε
χλοϋναϋϋ ητε Φϋ ητενηνοο : Δωηη ραρ ϋωυμοο κωτεν γε φηεθαχοο
υπαϋωορ γε ϋϋκ ουορ ριτκ εϋιομ ουορ ητεϋϋτεμ βικανιϋ δει πεϋηητ αλλα
ητεϋναϋϋ γε φηετεϋϋωυμοϋ ϋηαϋωπι εκεϋωπι ναϋ : Εϋβε φαι ϋωυμοο κωτεν
γε ρωβ νιβει ετετενηαερεϋτιν υμοϋ δει οϋπποροϋχι ναϋϋ γε αρετενδϋ ουορ
εεϋωπι κωτεν :

Ορωϋτ υπποροϋχι εν.

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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First Hour of Monday

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

First Hour of Monday

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.

Third Hour of Monday

Ἦσανὰς Κεφ ε̄ : κ - ωβλ

Ἐβόλθεν Ἦσανὰς πῖπροφῆτης:

ἐρεπεϋ̄ςμον̄ ἔθοταβ̄ ωπι νεμαν̄ λμην̄ εϋ̄χω̄ ἔμος.

Ο̄τοῑ Ἰ̄νη̄ετ̄χω̄ ἔμος : Ἢ̄ε̄ νᾱνε̄πῑπε̄τ̄ω̄ο̄ : ο̄το̄ς̄ ἔ̄ζω̄ο̄ Ἰ̄νε̄πῑπε̄θ̄νᾱνεϋ̄ : Ἰ̄νη̄ετ̄ ω̄πῑ
ἔ̄πῑχᾱκῑ χ̄ε̄ ο̄το̄ω̄ῑνῑ : ο̄το̄ς̄ π̄ιο̄ω̄ῑνῑ χ̄ε̄ ο̄τ̄χᾱκῑ πε̄ : Ἰ̄νη̄ετ̄χω̄ ἔ̄μος̄ ἔ̄πε̄τ̄ω̄λ̄χ̄ χ̄ε̄
ο̄τε̄ν̄ω̄ᾱω̄ῑ ο̄το̄ς̄ ε̄τοῑ π̄ῑε̄ν̄ω̄ᾱω̄ῑ χ̄ε̄ ἔ̄ζω̄λ̄χ̄ : Ο̄τοῑ Ἰ̄νη̄ε̄τοῑ Ἰ̄νᾱβε̄ κ̄ω̄ο̄ ἔ̄μᾱτᾱ το̄ς̄ : ο̄το̄ς̄
Ἰ̄ρε̄κᾱτ̄ ἔ̄πο̄ω̄ο̄ ἔ̄βω̄λ̄ Ο̄τοῑ Ἰ̄νη̄ε̄τε̄ν̄χω̄ρῑ νᾱῑ ε̄τ̄ω̄ ἔ̄πῑη̄ρ̄π̄ ο̄το̄ς̄ Ἰ̄δ̄τη̄νᾱς̄τ̄η̄ς̄ νᾱῑ
ε̄τ̄ω̄δ̄ ἔ̄πῑς̄κ̄ῑρᾱ.

Π̄νη̄ε̄τ̄ω̄ᾱιο̄ ἔ̄πῑἄ̄ς̄ε̄β̄η̄ς̄ ε̄θε̄ ο̄τ̄ω̄ρον̄ : ο̄το̄ς̄ ᾱτ̄ω̄λῑ Ἰ̄τ̄μ̄ε̄θ̄μη̄ Ἰ̄τε̄ π̄ῑθ̄μη̄ : Ἐ̄θε̄ φᾱῑ
ἔ̄φ̄ρη̄τ̄ ἔ̄ω̄ᾱρε̄ ο̄τ̄ρω̄ο̄ ἔ̄μο̄ς̄ ζ̄ῑτε̄ν̄ ζ̄αν̄χ̄ε̄β̄ς̄ Ἰ̄χ̄ρω̄μ̄ : ο̄το̄ς̄ ἔ̄ω̄ᾱτ̄ρω̄κ̄ς̄ ζ̄ῑτε̄ν̄ ο̄τ̄ω̄ᾱς̄
ε̄ϋ̄κ̄ω̄κ̄ : ε̄ς̄ε̄ω̄ω̄πῑ Ἰ̄νε̄ το̄τ̄η̄νο̄ν̄η̄ ἔ̄φ̄ρη̄τ̄ Ἰ̄νο̄τ̄η̄ς̄ῑς̄ ο̄το̄ς̄ το̄τ̄η̄ρ̄η̄ρῑ ε̄ς̄ε̄ω̄ω̄πῑ ἔ̄φ̄ρη̄τ̄
νο̄τ̄ω̄ζ̄ε̄χ̄ : ἔ̄πο̄ω̄ω̄ τ̄αρ̄ ἔ̄φ̄η̄νο̄μος̄ μ̄φ̄τ̄ Ἰ̄π̄ο̄ς̄ σᾱβᾱω̄θ̄ : ἀ̄λλᾱ ᾱτ̄χ̄ω̄ν̄τ̄ ἔ̄π̄ᾱχῑ

Third Hour of Monday

ἄπεθοῦαβ ἄπικλ : οῖος Πῶσ σαβαωθ αρχωντ δει οὔβον ἔχεν πεγλαοσ : οῖος
αχεντοτρεῦαρι ἔρων : οῖος αρχῶβον ἔχεν νιτωῶν : αἰωωπι ἵχε νοῦρεμωῶντ
ἄφρητ̄ νηῖτεν δειθῶμητ̄ ἄπιωωπ οῖοῦ ἔχεν ναι τ̄ηροῦ ἄπεγτασθῶ ἵχε πιωῶντ
ἀλλα ἔτι ὄδοσι ἵχε τ̄χιχ. Ἐθε φαί χε εἰῶλι ἵνωμηῖνι ἐνιεθνοσ εἰγῶφῶνι οῖος
ἵτερσοκοῦ ἱσχεν ἀρηχη ἄπκαρι οῖος θηππε σε ἔνοῦ ἵχωλεμ εἰακῶῶν : Ἰνοῦκο
σαρ οὔδε ἵνοῦθῖσι ἵσεναθῖνιμ ἀν : οῖος ἵσεναενκοτ ἀν : ἵνοῦβωλ ἵνοῦ μοῦχδ
ἔβολδθῖνι νοῦτ̄πι : ἵνερσῶλπ ἔβολ ἵχε σῶμοῦχηρ ἵτε ποῦθῶ οῦ̄ : Παῖερε
νοῦσοθνεῦεῦεῦωπ : οῖος νοῦφῖτ̄ σῶοκ : ἔρε νῖβαλαῦχ ἵτε νοῦθῶρ οἱ ἄφρητ̄
ἵνοῦπετρα ἵχορ ἵωῶπ : ἔρε νῖτροχοσ ἵτε νοῦθῶφρητ̄ ἵνοῦσαραθῖνοῦ.

Ἐαῦτ̄ ἄποτοῖοι ἄφρητ̄ ἵνιμοῦ̄ : οῖος εἰῶμοῖνι ἵτερσῶῦ ἔβολ ἄφρητ̄ ἵνοῦθηριον :
ἵτερ θῖοῦ ἔβολ ἵτερ ῶτεμῶωπῖ ἵχε φθεθῖναθῖμοῦ : Οῖος εἰῶῶῦ ἔβολ εῶθῖνοῦ
δειν πιεζοῦῦ ἔτεῦμαῦ : ἄφρητ̄ ἵνοῦθῖροῦ ἵτε φῖομ εἰγῖθῖωμῖ : οῖος εἰῶοῦῶπ
ἔῶῶπῖ ἔτφε νεμ ἔθρη ἔπκαρι : ἵσενῖμῖ ἵνοῦχακι εἰγῖαῶπῖ : οῦχακι δει οῦτωμῖ :

Οὔῶῦ ἵτ̄τ̄ριασ ἔθοῦαβ πεννοῦτ̄ ῶα ἔνεθ νεμ ῶα ἔνεθ ἵτε νῖεῖεθ 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

Third Hour of Monday

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 ἄπο̄ς̄ χ̄η̄ ναδ̄ραρ̄
μαρερ̄ ταμε̄ θ̄ηνορ̄ : χ̄ε̄ ε̄βε̄ ορ̄ ᾱρ̄τακο̄ ἵχε̄ π̄καρῑ : ᾱρ̄ρωκ̄ε̄ ἄφρη̄† ἵνο̄τ̄ρᾱρε̄ :
ἔ̄ω̄τεμ̄ ἔρο̄τ̄μο̄ω̄ῑ ν̄δ̄ητη̄ : Οτορ̄ πε̄χε̄ ἄπο̄ς̄̄ ν̄η̄ι : χ̄ε̄ ἔβ̄ολ̄χε̄ ᾱρ̄χω̄ ἄπανομο̄ς̄ ἵνωορ̄ :
φ̄η̄ταῑτη̄ῑ ἄπο̄τ̄ῶ̄θο̄ ἔβ̄ολ̄ : οτορ̄ ἄπο̄τ̄ω̄τεμ̄ ἵσᾱτᾱς̄μ̄η̄ : Ἀλλ̄ᾱ ᾱνο̄τᾱρο̄τ̄ ἵσᾱ

Third Hour of Monday

νηεϑραναϿ ἄποϑητ ετρωϑ : οτοϑ αττωϿι σαφαροϑ ἠηηδωλον : ναι ετανοϑιοϑ
τσαβωϑ ερωϑ.

Εϑβε φαι ναι νε ηηετεϿχω ἄμωϑ ἠχε Ποϑ Φϑ ἄπικλ : χε ϑηππε ἄνοκ ειετεμωϑ
ἠϑανωικ ἠἄνασκη : οτοϑ ἠτατρωϑ ἠϑανχολη : Οτοϑ ϑηαχοροϑ εβολ ϑεν ηιεθνοϑ
ναι ετε ἠεεωϑηη ἄμωϑ αν νεμ νοϑκειϑ : οτοϑ ϑηαοωρπ εϑρη εκωϑ νοϑηϿι
Ͽα ϑμοϑηκοϑ ἠϑρη ἠϑητϑ : Ηαι νε ηη ετεϿχω ἄμωϑ ἠχε Ποϑ : χε μοϑ ἠηηηιομ
ἠρεϿηεϿπι μαροϑ : οτοϑ οωρπ ἠσα ηιαβεϑ μαροϑοϿηη ἠρωϑ εσαχι ἠεεω
ἠοϑηεϿπι εχεν θηνοϑ : Οτοϑ νετεηβαλ μαροϑταοω εϑρη ἠϑανερμωϑ : οτοϑ νε
τεηβοϑηι μαροϑωϑε μωϑ εβολ : χε ατωτεμ εϑρωϑ ἠοϑηεϿπι ϑεν ϑωηη :

Οτωϑ ἠϑηηιαϑ εϑοταβ πεηνοϑϑ Ͽα εηεϑ νεμ Ͽα εηεϑ ἠτε ηιεηεϑ τηροϑ: ἄμην.

Jeremiah 9:12-19

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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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Third Hour of Monday

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. Πεν̄δαλᾱνχ̄ ᾱνο̄σῑ
ε̄ρᾱ το̄ν : δε̄ν̄ νιᾱν̄λ̄ηο̄ν̄ 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 Κεφ ια : ια - ιθ

Ουοζ εταρι νξε ιηουσ ε Ιηου εδουν επιερφει ουοζ εταριουμ επιτηρι : ουοζ εταρουζι
ζηδη ωπι ντε τουνου αρι εβου εβηανια νευ πιμητ ανα : Ουοζ επεραστ ετα νι
εβου δεν Βηανια αρικο : Ουοζ εταρινα εοβω νκεντε ριφουε εουον ρανρωβι
ριωτς αρι δε ρα ριναξευ ελι ριωτς ουοζ εταρι εχωμ υπεραξευ ελι εβηλ ε
ρανρωβι : νε πχου ραρ νκεντε αν πε. Ουοζ εταριερωω περα ρι ναμ ρε ννεελι ρε
ουεμ ουταρ ριωτ ωλενερ ουοζ ναρωτεμ νξε νεριμαθητς. Ουοζ αν ελιηου ουοζ
εταριεδουν επιερφει αριερητς νριουν εβου ννη τηρου ετ εβου νευ νηετ ωπι δεν

Third Hour of Monday

πιερφειοτος νιτραπεζα ντε νικολιβιςτης νεμ νικαθεδρα ντε νηεττ δρομπι εβολ
αφσοον. Οτος ναφχω νελι λιπε ρινα ντεφεν ονκενος εβολιτεν πιερφει. Οτος
ναφτςβω οτος ναφχω υμος νωοτ γε ςςδνοτ γε πανι ενεμοττ ερος γε οτη
υπροσερχη ηνιεθνος τηροτ νωωτεν δε αρετεναιγ υβηβ ηνοι. Οτος εταρωτεμ νχε
νιαρχηερενς νεμ νικαδ οτος νατκωτ γε αγνατακογ ναυ ηρητ ναφερβοτ ραρ πε
δατεφρι πιμηγ ραρ τηργ ναφερ γφηρι εχεν τεφςβω : Οτος εγωπ ντε ροτγι γωπι
ναφζηλ ραβολ ητβακι :

Οτωτ υπιερασσελιον εστ.

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 π̄προφῆτης: ἐρεπερ̄μοῦ ἔθοταβ ῥωπι νεμαν ἄμην
ερχω ἄμοσ.

Δαααζι δε ἔτε Π̄σ̄ νεμ Ὡρῆς ερχω ἄμοσ : χε μοῦι ἔχωλεμ ἔβολ θεν παιμα
ἔτεκῥε ἐπεσῆτ : χε ἀερ̄ἀνομιν ἔτε πεκλαος ναι ετακένοῦ ἔβολ θεν ἔκαζι ἔχημι :
Δερπαρabenin ἔχωλεμ ἔβολ θεν πιμωιτ ετακρονθεν ἄμοσ ετοτοῦ : ἀθεμιο
νωσ̄ ἔνομασι : ἀνοῦωῦτ ἄμοσ : οῦο ἀῦετ ῥοῦῥωῦῥωῦ ἔνοῦμονκ ἔσιζ : οῦο
πεχωῦ χε ναι νε νεκνοῦτ̄ π̄σ̄ ἔταενκ ἔρ̄ρη εβολ θεν ἔκαζι ἔχημι : τ̄νοῦ δε χατ
ἔταχωντ ἔρωσ̄ θεν οῦβον : ἔτα ῥοτοῦ ἔβολ : ἔτααικ νοῦῦῦτ̄ ἔθενοσ : Δατ̄ρο δε
ἔτε Ὡρῆς ἔπεῦθο ἔπ̄σ̄ Φτ̄ ερχω ἄμοσ : χε εθεβοῦ Π̄σ̄ ἔναχωντ θεν οῦβον
εχεν πεκλαος νεῦτακένοῦ ἔβολ θεν ἔκαζι ἔχημι ἔρ̄ρη θεν τεκνωῦτ̄ ἔχομ νεμ
πεκῥωβῥ ετ̄βοσι : Ὡποτε ἔσεχοσ ἔτε νερεμ ἔχημι : χε εταένοῦ ἔβολ θεν

Sixth Hour of Monday

οὐπονῆριᾶ ἐδοῦθον δὲν νιτωῦ νευ ἐφοτοῦ ἐβολὴ εἶεν πικαζι : χακέβολ Πῶς δὲν
πχωντ ἴτε πεκῶβον : οὐοζ χω ἐβολὴ ἵτκακιά ἴτε πεκλαος : Ἰτεκερφμεῖ ἵτβρααυ
νευ Isaac νευ Ιακωβ : ναι ετακωρκ ἰμοκ νωῦ ἰμιν ἰμοκ : χε εἰε εῖρε πετενχρο
ἂ ψαι εἰαψω ἰφρητ ἵνιςιοῦ ἴτε τφε δὲν ποτᾶψαι : οὐοζ πακαζι τηρψ φαι ἐτακχο
ἐτηρψ ἰποτχρο : οὐοζ χε σεναερκ ληρονομιν ἐχωψ ψάενεζ. Πῶς Δε αψχω ἐβολὴ
ἵτκακιά ἴτε πεψλαος : αψτασθο ἵχε Ὡῦσῆς αψ ἴπεσῆτ ἐβολὴπιτωῦ : ἐρε νιπλάζ
ῆνοῦτ ἴτε τμετμεῖρε χη δὲν νεψξιχ : 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 : ἔρⲉⲭⲉⲣⲥῖⲙⲟⲩ ἔϭⲟⲩⲁⲃ ϣⲱⲡⲏ ⲛⲉⲙⲁⲛ ἄⲙⲏⲛ
ⲉⲣⲱ ἄⲙⲟⲥ.

Ϭⲉⲛⲣⲉ ϯⲙⲉϭⲟⲩⲏ ⲛⲏⲉⲧ ϯⲁⲡ ἔⲡⲕⲁⲗⲏ : ἄⲣⲏ ϯⲙⲉⲛῖ ἄⲡⲟⲥ ϫⲉⲛ ⲟⲩⲙⲉⲧⲁⲥⲁⲑⲟⲥ : ἔⲣⲉⲧⲉⲛⲕⲱⲧ
ἵⲛⲱⲥ ϫⲉⲛ ϯⲙⲉⲧⲁⲡⲗⲟⲩⲥ ἵⲛⲧⲉ ⲡⲉⲧⲉⲛⲑⲏⲧ : ϫⲉ ϣⲱⲗⲁⲣⲏⲓⲙ ἄⲙⲟⲥ ἵⲛⲥⲉ ⲛⲏⲉⲧⲉ ἵⲛⲥⲉⲣⲡⲏⲣⲁⲗⲏ
ἄⲙⲟⲥ ἁⲛ : ϣⲱⲥⲟⲩⲟⲩⲛⲉ ἔβⲟⲗ ἔⲛⲏⲉⲧⲉ ἵⲛⲥⲉⲟⲓ ἵⲛἄⲑⲏⲁⲥ ϯ ἔⲣⲟⲥ ἁⲛ : ϣⲱⲣⲉ ⲡⲏⲙⲉⲛῖ ϫⲁⲣ ἔⲧⲱⲟⲩ
ϫⲟⲣⲥⲟⲩ ἔβⲟⲗⲁ ϫⲟⲩ : ⲟⲩⲟⲥ ⲧⲉⲣⲣⲟⲩ ἔϭⲟⲩⲟⲩⲛⲉ ἔβⲟⲗ ϣⲱⲥ ϭⲟⲩⲏ ἵⲛⲏⲏⲁⲧⲉⲛⲧ : ϫⲉ ἄⲡⲁⲣⲉ
ϯϭⲟⲩⲁ̀ ϣⲉ ἔϫⲟⲩⲏ ἔⲟⲩⲱⲧⲁⲣⲏⲥ ⲉⲣⲱⲟⲩ : ⲟⲩⲁⲓ ἄⲡⲁⲥ ⲟⲩⲱⲛⲉ ϫⲉⲛ ⲟⲩⲥⲱⲙἄ ἵⲛⲣⲉⲣⲉⲛⲑⲏⲃⲏ :
ⲡⲏⲡⲏⲁ ϫⲁⲣ ἔϭⲟⲩ ἵⲛⲧⲉ ϯϭⲟⲩⲁ̀ : ϣⲱⲥⲟⲩⲟⲩ ἔβⲟⲗ ἵⲛⲧⲣⲟⲥ ⲛⲏⲃⲉⲛ : ⲟⲩⲟⲥ ϣⲱⲥⲟⲩⲏ ἔβⲟⲗ
ἵⲛⲏⲏⲓⲙⲟⲕⲙⲉⲕ ἵⲛⲧⲉ ⲛⲏⲁⲧⲉⲛⲧ : ⲟⲩⲟⲥ ϣⲱⲥⲟⲩⲏ ἄⲡⲏⲃⲏⲛⲥⲟⲛⲥ ἁⲥⲣⲱⲛῖ. Ⲑⲩⲱⲁⲣⲱⲙ ϫⲁⲣ ⲡⲉ

Sixth Hour of Monday

πῖπῃ ἄντε ἰσοφῆ : οὐδὲ ὑπερῷοιο ἀνὸς ἀφῆτῃ ἑοῦτῶ δὲν νεφῆφοτοῦ : χε Φἰ πε πμῆρε
ἄντε νεφῆλωτ : οὐδὲ πετῆοτῆετ ἄνῃ ἄντε περῆτ οὐδὲ ετῶτεμ ἑπερῆλας : Χε
πῖπῃ ἄντε Πῶσ ἀρῆμοε ἄνῃοκοῦμεν οὐδὲ φῆετῶπ ἄπῆτηρῆ : ὑῆωοῖν ἄποῦτῆρωοῦ :
εῶβε φῆι ἄμῶνεζι νῆῶζωπ ἑπερῆχαζι δὲν οῦβῖνῆχοῖς οῦτῆε ἄνεπερ ἑβῶλ ἑτῆκῆκῆ
εῶνηοῦ : εῶεῶπῶπῆνι τῆρ ἄπῆεβεῆς δὲν περῆσοῖνι : οὐδὲ Πῶσ νῆεῶτεμ ἀν ἑπερῆχαζι
ἑῶῶῶῶῶῶ ἑβῶλ ἄνεπερῆνοῦῶ :

Οὔῶοῦ ἄνῃτῆρῆε εῶοῦτῆε πενῆνοῦτῆ ῶῶ ἑνεεζ νεμ ῶῶ ἑνεεζ ἄντε νῆεεεζ τῆροῦ : ἀμῆν.

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.

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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

Ὁτις ἐτάφη ἦν ἐν ἰεροῖς ἐξ ῥητῆς ἐλθὼν : Ὁτις ἀρχὴν δὲν περφεὶ ἠνιέτ ἴερε εβὼλ νεμ
ἐσωσ νεμ ὄρωπι νεμ νικακερμα ἐνδεσι. Ὁτις ἀρχαίῳ νότφρασελλιον ἐβὼλ δὲν
ζαννοσ ἀρξίτοϋ τήροϋ ἐβὼλ δὲν περφεὶ νιέσωσ νεμ νιέζωσ ὅτισ νικερμα ἦτε
νικακερμα ἀφονοϋ ἐβὼλ ὅτισ νότφραπεζα ἀφονοϋ.

Ὁτισ πεζαφ ἠνιέτ ἴδρωπι ἐβὼλ χε ἀλιον ἠναι ἐβὼλ ται ὑπερερ πιη μπαιωτ νότη
ἠνωτ : Ἀνερφύεϋ ἦν ἐνεμ αθητῆσ χε ἐσδῆνοϋτ χε ἴχοσ ὑπεκῆ πεταφονομτ :

Ὁτωϋτ ὑπεεαγγέλιον ἐστ.

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: ΕΡΕΠΕΥΜΟΝ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ
ΕΥΧΩ ΔΜΟC.

ΟΥΟZ ΔΠΟC Φ† ΒΙ ΔΠΙΡΩΜΙ ΕΤΑΥΘΑΜΙΟY : ΟΥΟZ ΑΥΧΑΥ ΘΕΝ ΠΠΑΡΑΔΙΟC ΝΤΕ ΠΟΥΝΟY
ΕΘΡΕΥΕΡΖΩΒ ΟΥΟZ ΝΤΕΥΑΡΕZ ΕΡΟΥ : ΟΥΟZ ΔΠΟC Φ† ΖΟΝΖΕΙ ΕΤΟΥY ΝΔΔΑΜ ΕΥΧΩΔΜΟC
: ΧΕ ΕΒΟΛΘΕΙ ΨΩΠΗΝ ΝΙΒΕΝ ΕΤΘΕΝ ΠΠΑΡΑΔΙΟC ΕΚΕΟΥΜ ΕΒΟΛ ΔΜΟΥΝ ΕΥΘΡΕ : ΕΒΟΛ ΘΕΝ
ΠΨΩΠΗΝ ΝΤΕ ΠΕΜΙ ΔΨΩΒ† ΔΠΠΕΘΗΑΝΕY ΝΕΜ ΠΠΕΤΖΩΟΥ ΗΝΕΤΕΝΟΥΜ ΕΒΟΛ ΔΜΟΥY :
ΠΙΕΖΟΥ ΔΕ ΕΤΕΤΕΝΝΑΟΥΜ ΕΒΟΛ ΔΜΟΥY ΤΕ ΤΕΝΝΑΟΥ ΘΕΝΟΥΜΟΥ. ΟΥΟZ ΠΕΧΕ ΠΟC Φ†
ΧΕ ΝΑΝΕC ΔΝΗΤΕΠΙΡΩΜΙ ΨΩΠΙ ΔΜΑΥΑ ΤΥ ΜΑΡΕΘΑΜΙΟ ΝΑΥ ΝΟΥΒΟΙΘΟC ΚΑΤΑ ΡΟΥY : ΟΥΟZ
ΔΠΟC Φ† ΒΩΛΠ ΕΒΟΛ ΘΕΝ ΠΚΑΖΙ ΗΝΙΘΗΡΙΟΝ ΤΗΡΟΥ ΝΤΕ ΤΚΟΙ ΝΕΜ ΝΙΖΑΔΑ† ΤΗΡΟΥ ΝΤΕ
ΤΦΕ : ΟΥΟZ ΑΥΕΝΟΥ ΖΑ ΔΔΑΜ ΕΝΑΥ ΧΕ ΑΥΝΑΜΟΥ† ΕΡΩΟΥ ΧΕ ΝΙΜ : ΟΥΟZ ΖΩΒ ΝΙΒΕΝ ΕΤΕ
ΔΔΑΜ ΜΟΥ† ΕΟΥΨΥΧΗ ΕΩΝΘ ΦΑΙ ΠΕ ΠΟΥ ΡΑΝ : ΑΔΔΑΜ ΤΡΑΝ ΕΝΙΤΕΒΝΩΟΥ ΤΗΡΟΥ ΝΕΜ

Ninth Hour of Monday

νιζαλα† τηροῦ ἵτε ἴφε νεμ νιθηριον τηροῦ ἵτε ἴκοι : Ἄλαμ δε ἔμπονχεμ
οἴνοθου ναϋ εϋονι ἔμοϋ : ἌΦ† ριοῦ ἵνοῦρομ ἵζηνιμ ἔχεν Ἄλαμ : αϋβι ἵνοῦβητ
ἔβολ ἕεν νεϋῆφιρωῖ ἵοροϋ αϋμαϋ πεσμα ἵναρϋ : οἴνοϋ ἄΠοϋ Φ† κωτ ἵῖβητ
ἔταϋβιτς ἔβολ ἕεν Ἄλαμ εῖςζιμ : οἴνοϋ αϋενϋ ρα Ἄλαμ. Οἴνοϋ πεχε Ἄλαμ : χε φαί
†νοῦ οἴκαϋ πε ἔβολ ἕεν νακαϋ : νεμ οἴκαρϋ ἔβολ ἕεν τακαρϋ : θαι εῖεμοῦ† εῖροϋ χε
ῆζιμ : χε ἔταῖβι θαι ἔβολ ἕεν περζαι : Ἐθε φαί εῖρε πιρωμ χα πεϋιωτ νεμ τεϋμαῖ
ἵνωϋ : οἴνοϋ εϋέτομϋ ἔτεϋῆζιμ : οἴνοϋ εῖεϋωπι ἔπςναῖ εῖκαρϋ ἵνοῦωτ. Οἴνοϋ ναῖβηϋ
ἔπςναῖ εῖκοπ ἵχε Ἄλαμ νεμ τεϋῆζιμ : οἴνοϋ ναῖϋπι αν πε : πιζοϋ δε νε οἴκαβε πε
ἔβολ οἴτε νιθηριον τηροῦ νηετχη ριχεν ἵκαζι νηέτα Ποϋ Φ† θαμῶοῦ : Οἴνοϋ πεχε
πιζοϋ ἵῖῆζιμ : χε εθε οἴ ἄΦ† χοϋ χε ἵνετενοῦωμ ἔβολ ἕεν ἕϋϋην νιβεν εῖθεν
πιπαρδιϋοϋ : Πεχε ῖῆζιμ ἔπιζοϋ χε ἔβολ ἕεν ποῖταϋ ἵτε νιϋϋην ἵτε πιπαρδιϋοϋ
τενναοῦωμ : ἔβολ δε ἕεν ποῖταϋ ἔπιϋϋην εῖθεν ἔμη† ἔπιπαρδιϋοϋ αϋχχοϋ ἵχε
Φ† χε ἵνετενι οῦωμ ἔβολ ἔμοϋ : οἴδε ἵνετενῆοϋ εῖροϋ ρινα ἵτετενῶτεμ μοῦ.
Οἴνοϋ πεχε πιζοϋ ἵῖῆζιμ χε ναρετεν να μοῦ ραρ αν ἕεν οἴμοῦ : ναϋέμ ραρ ἵχε
Φ† χε πιέροοῦ ἔτετεν ναοῦωμ ἔβολ ἔμοϋ ρεναοῦων ἵχε νετενβαλ : τετενναερ
ἔφρη† ἵζαννοῦ† : εῖρετενϋωοῖν εῖοῖπεθαναϋ νεμ οἴπετρωοῦ : Οἴνοϋ αϋναῖ ἵχε

Ninth Hour of Monday

ἄνοκ ἐκάρει ἐπεφθίβει : Ὁνοζ πεχαυ ἠΐςζιμι : χε θει οἰάψαι εἰῆρε νεῦκαζ ἠζητ
ἄψαι νεμ πεψιά ζου : θει ζαν ἕκαζ ἠζητ ἐρεμεζ ζανψηρι : ονοζ εφεψωπι ζα πεζαι
ἠζε πεζινταςθου : ονοζ ἄνου εφεέρβοις ἐρο. Πεχαυ δε ἠλλδαμ : χε ἐπίδη ακωτεμ
ἠσα τεκςζιμι : ονοζ ακοτωμ ἐβολ θει πῦψην : φηεται ζειζονκ ἐρου χε φαι
ἄμαγατψ ἠνεκοτωμ ἐβολ ἄμου ακοτωμ : πικαζι ἐζοτορτ ἐβολ θει νεκζβηοῖ :
ἐκείοτωμ θει ζαν ἕκαζ ἠζητ ἠνιέζοοῖ τηροῖ ἠτε πεκωνθ : ζανψονψ νεμ
ζανσοῖρι εφερωτ ἄμωοῖ νακ : ονοζ ἐκείοτωμ νακ ἠπιςιμ ἠτε ἠκαζι : ἐκείοτωμ
ἠπεκωικθεν ἠψωψ ἠπεκζο : ψατεκταςθου ἐπικαζι ἐταῖβιτκ ἐβολ ἠθητψ χε ἄνοκ
οἰκαζιζναταςθου ἐπικαζι. Ὁνοζ ἠλλδαμ μοῖψ ἐφραν ἠτεψςζιμι χε Ζωῆ : χε θαι τε
θμαῖ ἠνηετωνθ τηροῖ.

Ὁνοζ ἠΠοτ Φψ θαμιο ἠλλδαμ νεμ τεψςζιμι ἠζαν ἠθην ἠψαρ : αψτηιτοῖ ζῶτοῖ
Ὁνοζ πεχε Ποτ Φψ χε ζηπτε ις ἠλλδαμ αψερ ἠφρηψ ἠοῖαι ἐβολ ἄμωον : ἐπζινσοῖεν
οῖ πεθνανεψ νεμ οἰπετζωοῖ. Ὁνοζ ἠνοῖ ἠηπωζ ἠτεψσοῖτων τεψζι ονοζ ἐβολ θει
πῦψην ἠτε ἠωνθ ἠτεψοτωμ ονοζ ἠτεψωνθ ψαένεζ. Ὁνοζ ἠΠοτ Φψτοροψ ἐβολ
θει ππαραδισος ἠτε ποῖνου : εῖρεψερζωβ ἐπικαζι ἐταῖβιτψ ἐβολ ἠθητψ : Ὁνοζ αψζι

εβολ. αψωπι απευθο απιπαρδικοσ ντε ποτνοψ : οτοσ αψχω απιχεροσβιμ νεμ
 ψχηψι ηχωρωμ : θεεψασ φονεοσ εαρεσ επιμωιτ ντε πιψωψηη ντε πωνθ.
 Οτωοτ η ψτριασ εθοταβ πεννοτψ ψα ενεε νεμ ψα ενεε ντε νιενεε 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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Ninth Hour of Monday

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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Ninth Hour of Monday

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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Ninth Hour of Monday

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 Κεϵ μ : α̅ - ε̅

Ἐβολθεν Ἡσαῖας πῖροφῆτης: ἐρεπερςμον ἐθοταβ ὡπι νεμαν ἀμην ερχω ἄμος.
Πεξε Φ† χε μα†ρο μα†ρο ἐπαλαος νιοϑηβ : σαχι ἐπρη τῆλῆμ : μα†ρο ἐρος χε
αϑάωαι ἵχε πεσθεβιο : ἀπεσνοβι βωλ ἐβολ : χε αϑβῖ ἐβοληιτοτεϑ ἄΠο̅ς ἵνεσνοβι ερ
κηβ : τῶμῃ ἄπετωϑ ἐβολ ρῖπῶαϑε : χε σεβτε φῆμωιτ ἄΠο̅ς : οροϑ σοϑτων νιμανμοϑι
ἵντε πεννοϑ† : : ελλετ νιβεν εϑεμοϑ οροϑ τωοϑ νιβεν νεμ καδαμφο νιβεν
εϑεβῖωοϑ : οροϑ νηετκωλχ τηροϑ ναϑωπι ερσοϑτων : οροϑ νηεθναϑτ ἐδαμωιτ

Ninth Hour of Monday

ΕΥΣΗΗΝ : ΟΥΟΖ ΠΕΖΟΟΥ ΜΠΟΣ ΝΑΟΥΩΝΖ ΕΒΟΛ : ΝΤΕ ΣΑΡΖ ΝΙΒΕΝ ΝΑΥ ΕΠΩΟΥ ΜΦΨ : ΧΕ ΠΟΣ
ΠΕΤΑΦΑΧΙ.

Ουώου ΝΨΤριας εθοταβ πεννουΨ ψα ενεε νεμ ψα ενεε ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

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 ἕντε Σολομών

Ἐβόλθεν ἕντε Σολομών π̄προφήτης ἔρεπερ̄ς μ̄ οὗ ἔθοταβ̄ ω̄πι ν̄εμαν̄ ἀμ̄νη
ε̄ρ̄ω ἕμ̄ος ε̄ρ̄ω ἕμ̄ος.

Ὑμνος ἕντε Σολομών π̄ωρηι ἕποτρο Δαυιδ. Φη̄ετᾱ φ̄ροτρο̄ δ̄εν π̄σραν̄λ. ἕμ̄ι
ἕνο̄σφια ν̄εμ̄ ο̄ν̄ε̄βω : ἕρ̄νο̄ιν ἕν̄αν̄ σᾱχι ἕντε ο̄μ̄ετᾱβε : ἕω̄πι ἕρω̄την ἕαν̄ν̄ φ̄ων̄
ἕντε̄ ζαν̄σᾱχι : ἕσᾱβο ἕνο̄ν̄ δ̄ικ̄ε̄ο̄σ̄τη̄ν ἕτᾱφ̄ων̄ι : ν̄εμ̄ ο̄ν̄ε̄π̄ ε̄ρ̄ο̄ν̄των : Σ̄ινα ἕντε̄ ς̄
ἕνο̄μ̄ετᾱβε ἕν̄ιᾱ π̄ε̄τ̄ζων̄ : ο̄νο̄σ̄ ο̄νο̄η̄σ̄ις ν̄εμ̄ ο̄κᾱ ς̄ ἕνο̄ν̄ λ̄ο̄ν̄ῡβε̄ρι : π̄ῑσᾱβε Δ̄ε
ᾱρ̄ω̄αν̄ω̄τεμ̄ ἕνᾱ : ἕνᾱ ε̄ρ̄σᾱβε̄ ἕνο̄ π̄ῑνε̄β̄η̄τ Δ̄ε ε̄ρ̄ε̄ξ̄φο ἕνο̄μ̄ε̄τ̄ρε̄φ̄ε̄ρ̄ε̄μ̄ : ε̄ρ̄ε̄κᾱ ς̄
Δ̄ε ἕο̄ν̄ πᾱρ̄ᾱβ̄ο̄λη ν̄εμ̄ ο̄σᾱχι ἕν̄χᾱκι : ν̄εμ̄ ζαν̄σᾱχι ἕντε̄ ζαν̄ σᾱβε̄ρ : ν̄εμ̄ νᾱζᾱχι ε̄ρ̄η̄π̄
ἕᾱρ̄χη ἕν̄σ̄φιᾱ ς̄ζο̄ς ἕντε̄ Π̄σ̄ τε : π̄ικᾱ ς̄ ς̄μ̄ε̄τε̄ρ̄ε̄β̄η̄ς Δ̄ε ζᾱ Φ̄ς̄ ἕᾱρ̄χη ἕπ̄ικᾱ ς̄

Ninth Hour of Monday

πε: ἴσοφία νευ ἴσβω νιαςβησεεῦωουγγορ. ὦτεμ παῦρηι εἴσβω ἵτε πεκωτ: οροε
ἄπερβππο ἵνισοβῆνι ἵτε τεκωτ: οῦχλου σαρ ἵτε βανῆμοτ ῥῆθιγ ββωκ νευ
οῦχλαλ ἵνοτβ ἐπεκωτ.

Ὁῶοτ ἵτῥιας εἶοταβ πεννοτῥ ῥα ἐνεε νευ ῥα ἐνεε ἵτε νιῆνεε, τηροτ: ἀμην.

Proverbs 1:1-9

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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.

"... " :

Ψαλλμοϛ ε̅ϛ̅ : ϛ̅ νεμ̅ ε̅

Ϝωτew̅ ε̅ρον̅ Ϝϛ̅ πενϜωτηρ : †ζελπιϛ̅ η̅τε̅ α̅ρημ̅ε̅ ρ̅π̅κα̅σι̅ τη̅ρε̅.

Ninth Hour of Monday

ἨΨΑΛΜΟΥ ΤΟΥ ΔΑΥΙΔ ΕΠΙ ΤΟΝ ΕΒΡΑΙΟΝ ΕΡΟΨΟΝ : ΕΓΕΨΩΠΙ ΘΕΝ ΝΕΚΑΥΛΗΘΥ ΨΑΛΜΟΣ : ΔΛ.

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.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ Κεφ ΚΑ : ΚΣ - ΚΖ

ΟΤΟΣ ΕΤΑΧΙ ΕΘΟΥ ΕΠΙΕΡΦΕΙ ΑΥΤΟΝ ΖΑΡΟΥ ΕΥΓΕΒΩ ΝΧΕ ΗΙΑΡΧΗΕΡΕΥΣ ΝΕΜ ΗΠΡΕΣΒΥΤΗΡΟΣ
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ΝΑΚ. ΔΕΡΟΝΩ ΔΕ ΝΧΕ ΙΗΣΟΥ ΠΕΧΑΧ ΝΩΟΥ : ΧΕ ΤΗΝΑΥΕΝΘΗΝΟΥ ΖΩ ΕΟΥ ΣΑΧΙ : ΕΨΩΠ
ΑΡΕΤΕΝΨΑΝΤΑΜΟΙ ΕΡΟΥ : ΑΝΟΚ ΖΩ ΤΗΝΑΤΑΜΩΤΕΝ ΧΕ ΑΙΡΙ ΝΝΑΙΘΕΝ ΑΥΤΟΝ ΝΕΡΥΚΥΙ. ΠΩΜΟ
ΝΤΕ ΙΩΑΝΝΗΝ ΝΕ ΟΥ ΕΒΟΛ ΘΩΝ ΠΕ : ΟΥ ΕΒΟΛ ΘΕΝ ΤΦΕ ΠΕ ΨΑΝ ΟΥ ΕΒΟΛ ΘΕΝ ΝΙΡΩΜΙ ΠΕ :

Νῶσὺν Δὲ Νάυμοκκαὶ Ἰῆρη ἰθῆτον ἐρχώμενος : καὶ ἔωπα ἀκωάνχος καὶ οὐ ἐβόλ θέν
 ἔφε πέ ἰνάχος νάν καὶ εῖθε οὐ μπτενναζῆ εροϋ. Ἐωπα Δὲ ἀκωάνχος καὶ οὐ ἐβόλ
 θέν νιρωμι πέ τεπερζοῆ θάτρη ὑπὶ ὑμῶ Ἰωάννης τὰρ ἴτοτον ζωσ οὐ προφῆτης.
 Οὐοζ ἀγέροῶ πεχωοῦ ἴλης καὶ τεπέμι ἀν : πεχαϋ Δὲ νωοῦ καὶ οὐΔὲ ἀνοκ ζω
 ἴῆνα ταῦωτεν ἀν καὶ ἀίρι νηαι θέν ἀῶνερῶι.

Οὐωπτ ὑπιεραστέλιον εῶρ.

Matthew 21:23-27

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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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Ninth Hour of Monday

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

Ninth Hour of Monday

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

Ἐβόλθεν Ἡσαῖος πῖροφητης: ἐρεπερςμον ἐθοταβ ὡπι νεμαν ἄμην ερξω ἄμος.
Φαι πε ἄφρητ ἐτερξω ἄμος ἵχε Πος : χε ἀψπε πξωμ ἵχιοτῆ ἐβόλ ἵτε τεμιατ ἔται
χιτς ἐβόλ ἵδῆτῃ : ιε ἔταιτῆθνον ἐβόλ ἵνιμ ἵετω : χηππε αιτῆθνον ἐβόλ δεν
νετεννοβι : οτοδ δεν νετενἄνομἄ ἀχιοτῆ ἐβόλ ἵτετεμιατ : εθε οτ αι οτοδ νε
ἄμον ρωμ : ἀμοτῆ οτοδ νε ἄμον πετσωτεμ εροι : μη ταχιχ χεωχου ἀν ἐνοδεμ :
ιε ἔτα παμαυχ ἔρωϋ ἐσωτεμ : ἀλλὰ νετεννοβι οδῆρα τοτ δεν τετενωτῆ νεμ Φτ :
οτοδ εθε νετεννοβι ἀγτασθο ἄπερξο σαβολ ἄμωτεν : ἔϋτεμ ναι νωτεν : μη ἔτε
ἄμον ὡχου ἄμοι ἐναδεμ θηνον : χηππε ἵχρη δεν παχωντ ἀιναερ φιομ ἵψαγε :
οτοδ εἶχω ἵθαναρπον ἵψαγε ἵσῶϋωτῆ ἵχε νοττεβτ εθε χε ἄμον μωοτ : οτοδ
ἵσεμοτ εθε νιιβι : οτοδ εἶτχιωτς ἵτφε ἵνοτχακι : οτοδ εἶχω ἵτεσδεβω ἄφρητ
ἵνοτσοκ :

Οὐ̅ω̅ο̅υ̅ ἡ̅ ἱ̅ε̅ρ̅α̅ς̅ ἑ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἑ̅ν̅ε̅ζ̅ ν̅ε̅μ̅ ψ̅α̅ ἑ̅ν̅ε̅ζ̅ ἵ̅τ̅ε̅ ἰ̅ε̅ἵ̅ε̅ζ̅ 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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Eleventh Hour of Monday

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 ἵτε Σιραχ Κεφ ἁ : κε - ωβλ

Ἐβόλθεν Ἰησοῦ ἵτε Σιραχ πῖπροφῆτης: ἐρεπερῆμοσ ἐθοταβ ὡπι νεμαν ἄμην εφχω
ἄμοσ.

Ἰνοῦνι ζαρ ἵτσοφῖα πε περζοτ δατμη ἡΠοσ : οτοσ ζανμῆω ἵεζοοτ νε νεκῆλαδοσ :
ἄμοσ ὡχου ἵνορεφζωντ ἐθῆαιο : πικικι ζαρ ἵτε πεφζωντ πε πεφζει : πηρεφῶοτ
ἵζητ ὡαφερᾶναχεθε ὡᾶπχοτ : μενεσως ὡαφῶπι ναφῆνοτοτοσ : ὡαφχωπ
ἵνεφζαχι ὡᾶπχοτ : οτοσ ὡαρε νιςφοτοτ ἵτε οτυῆω ζαχι ἐτεφμετζαβε. Οτοσ
ζανπαρβολῆ ἵσῆω χῆ δει νιᾶζωρ ἵτε τσοφῖα : τμετρεφῶ ἄμῆνοτ δε οτορεβτε
ἄπιρεφερνοβι : ακῶανερ ἐπιθῶμιν ἵτσοφῖα ἄρεζ ἐνιεντολῆ : οτοσ φῆατῆις νακ ἵχε
Ποσ τσοφῖα ζαρ νεμ τῆβω τζοτ ἵτε Ποσ τε : οτοσ πετεζναφ πε πιναζτ νεμ
τμετρεφραῶ : ἄπερερατζωτεμ ἐτζοτ ἵτε Ποσ : οτοσ ἄπερδωντ ἐροφ δει

οὐμετρητῆσαν : ὑπερμετρωβι ὑπεῖθο ἐβολ ἠνιρωμι : μαζῶθηκ ἔρωκ νεμ
νεκῶφοτος. Ὑπερβίσι ἄμοκ χε ἠνεκζει : ἠτεκ ἰνι ἠοῦωω ἔχεν τεκψυχη : οὔοζ ἠτε
Πῶσ βωρη ἠνηετρηπ ἠτακ ἐβολ οὔοζ ἠτεψταοτοκ ἐπεσχητ ἔθμητ ἠοὔθωοῦτς : χε
ἠπεκῶωντ ἔτρωτ ἠτε Πῶσ : οὔοζ πεκζητ με ἠχροϋ :

Οὔοτ ἠτῆτριας ἔθωταβ πεννοῦτ ψα ἔνεζ νεμ ψα ἔνεζ ἠτε νιῆνεζ τηροῦ: 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 ἌΜΗΝ.

Eleventh Hour of Monday

Ουοη ζανδβηση ενμενι ερωου γε ζανδσαθου νε : εζαν πετζωου νε δατεν Φ† : ετε
φαι πε γε ενφαι δα νεμερνοη ενερνοβι δεν νιτοποσ εω† : νετα Ποσ βι αν εβολ δεν
νιϋϋηην ετζωου νεμ νιϋϋηην εθαναετ αϋβο υπιπαραδικοσ : αλλα γε εταϋβι εβολ
δεν νιϋϋηην εθαναετ αϋβοϋ. Ουοη εταϋβοϋ αν δεν ζαν ϋϋηην νατοϋταη ιε ετζωου
νηε ποϋταη ουοη μονοη φαι : αλλα νεμ νιρωμ ιεταϋχαϋ υμαϋατοϋ εμαϋ : δεν πιϋν
εροϋ ερπαρabenin υπεϋεραναχεθε : αλλα αϋζιτοϋ εβολ ηδητηϋ : Δριεμ εβολ δεν
φαι ωνιςνηοϋ υμενριτ : γε εϋεαν εμαη νιτοποσ εω† ητε Φ† εβολ δεν νιρωμ
ετζωου νεμ νιασαθοσ υφρη† ετεπικοσμοσ τηρη μοη ηρεϋερνοβι νεμ ρεϋβιηχοησ :
νεμ ζανδσαθοσ νεμ ζαν ακαθαρτοσ : αλλα νηετερνοβι εϋτευχαϋ ηδητοϋ αλλα
εζιτοϋ εβολ.

†ϋωοηη γε πικαηι τηρη φα Ποσ πε ουοη ιεχε κατα φρη† υπεϋηι παρη† πε πικαηι
τηρη : ιεμμοη ζοοη ρω ϋοη ουοη ενεροϋ ηδητοϋ. Ουοη ιεχε κατα φρη† ηναπετζωου
τηροϋ παρη† νηετερ πετζωου τηροϋ δεν ηκαηι εθεβοϋ ανοκ ενμοϋ† εροι γε οηηβ :
οϋμηϋ ζαρ ηκοη ητενεμιαη γε τεη†ζαπερον : δεν φηετεν χωμμοϋ : υπαρεβλι ζαρ
ϋερτολμιαη εμαη πεκηη δεν ζανδωδευ ακϋτεμ θωτ ηηηη δεν φαι : οηδε ζαρ υπαρε

νισιοῦρ ἵτε πιοῦρο βίρωμι νιβεν ἔδοτη ἐπερῆι : νηετὰρεθ ἔνινομοσ νεμ νηετοί
να τσω τεμ ἵσωϋ : εἵρι ἵνηετ ὀωεαν χε ἵῆερῶλι νωοσ αν πε :

Царенер с̄фрагизин ἵτκα τηχηςις ἵτε πενιωτ ε̄οτ αββα Ὡενοϋτ̄ πᾱρχη μᾱνδριτης:
φ̄η̄ετᾱεροτωιν ἵπεννοϋс νεμ νιβαλ ἵτε νενγ̄ηт δ̄ен φ̄ραν ἵφ̄ιωτ νεμ Πω̄ηρι νεμ
πῑπνα ε̄οτ ο̄ηνοϋτ̄ ἵνοτωτ̄ ᾱμην.

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

Eleventh Hour of Monday

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.

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Ψαλλουσ̄ ιβ̄ : λ̄

Сουσ̄ с̄ωτ̄εμ̄ ε̄ροῑ Ἰ̄β̄οις̄ πανο̄υ† : μαφ̄οτω̄ινη̄ ἡ̄ναβαλ̄ μη̄πως̄ ἡ̄ταρω̄ρη̄ δ̄εν̄ φ̄μο̄υ :
μη̄ποτε̄ ν̄τε̄ πᾱχᾱλῑζος̄ : ζ̄ε̄ᾱξ̄εῡζοῡ ο̄ῡβ̄η̄ᾱλ̄

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 ἀυνη τρω ἕμος πωτεν γε εἴωπ ἀρεωαν ογαι ἀρεε ἐπασαχι ἵνεεφνατ εἴμοσ
ωἀεεε : Πεχε νπογδαί νατ γε τνοῦ ἀνεμ γε ογον ογδεωων νεωακ : Δβρααυ
ατμοσ νευ νικεἴπροφητῆσ ογοε ἵθοκ κχωἕμοσ γε φηεθναἀρεε ἐπασαχι ἵνεεφχεμτπι
ἕμοσ ωἀεεε : Οη ἵθοκ ογνητῆτ ἵθοκ ἐπενηωτ Δβρααυ φηετατμοσ νευ
νικεἴπροφητῆσ ἀτυοσ κίρι ἕμοκ ἵνημ. Δτῆροτῶ ἵχε ἵεσ εφχω ἕμοσ γε εἴωπ ἀνοκ
αίωαν τῶοσ νηι ἕματατ παωοσ ελι ἀν πε : εἴωποἵνε παιωτ εθνα τῶοσ νηι :

Eleventh Hour of Monday

ΦΗΝΘΩΤΕΝ ΕΤΕΤΕΝ ΧΩ ΨΥΧΟΣ ΧΕΠΕΤΕΝΝΟΥΤ ΠΕ : ΟΥΟΣ ΨΠΕΤΕΝΣΟΥΩΝΗ ΑΝΟΚ ΔΕ ΤΩΟΥΤΗ
ΨΥΧΗ ΕΨΩΠ ΔΕ ΔΙΨΑΝΧΟΣ ΧΕ ΤΩΟΥΤΗ ΨΥΧΗ ΑΝ ΕΙΨΩΠΙ ΕΙΟΝΙ ΨΨΩΤΕΝ ΨΣΑΜΕΘΟΥΧ
ΑΛΛΑ ΤΩΟΥΤΗ ΨΥΧΗ ΟΥΟΣ ΠΕΨΑΖΙ ΤΑΡΕΣ ΕΡΟΥ : ΑΒΡΑΑΜ ΠΕΤΕΝΙΩΤ ΝΑΨΘΕΛΗΛ ΠΕ
ΕΨΟΥΨ ΕΝΑΥ ΕΟΥΕΖΟΥΤ ΨΤΗΙ ΟΥΟΣ ΑΨΝΑΥ ΑΨΡΑΨΙ. ΠΕΧΕ ΝΗΟΥΤΔΑΙ ΟΨΗ ΝΑΨ ΧΕ
ΨΠΑΤΕΚΕΡ ΤΕΒΙ ΨΡΟΥΠΙ ΟΥΟΣ ΑΨΝΑΥ ΕΑΒΡΑΑΜ. ΠΕΧΕ ΨΣ ΝΨΟΥΤ ΧΕ ΑΨΗΝ ΑΨΗΝ ΤΧΩ
ΨΨΟΣ ΝΨΤΕΝ ΧΕ ΨΠΑΤΕ ΑΒΡΑΑΜ ΨΨΩΠΙ ΑΝΟΚ ΠΕ : ΑΨΕΛΨΝΙ ΟΨΗ ΨΧΕ ΝΗΟΥΤΔΑΙ ΨΨΑ
ΨΣΕΨΙΟΨ ΕΧΨΨ : ΨΣ ΔΕ ΑΨΧΟΨΨ ΟΥΟΣ ΑΨ ΕΒΟΛ ΨΕΝ ΠΕΡΨΕΙ ΟΥΟΣ ΑΨΣΙΝΙ ΝΑΨΜΨΨ ΠΕ
ΨΕΝ ΤΟΥΨΗΤ ΟΥΟΣ ΝΑΨΣΙΝΨΨΟΥΤ ΨΠΑΨΗΤ :

ΟΨΨΨ ΨΠΕΨΑΣΨΕΛΨΟΝ 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

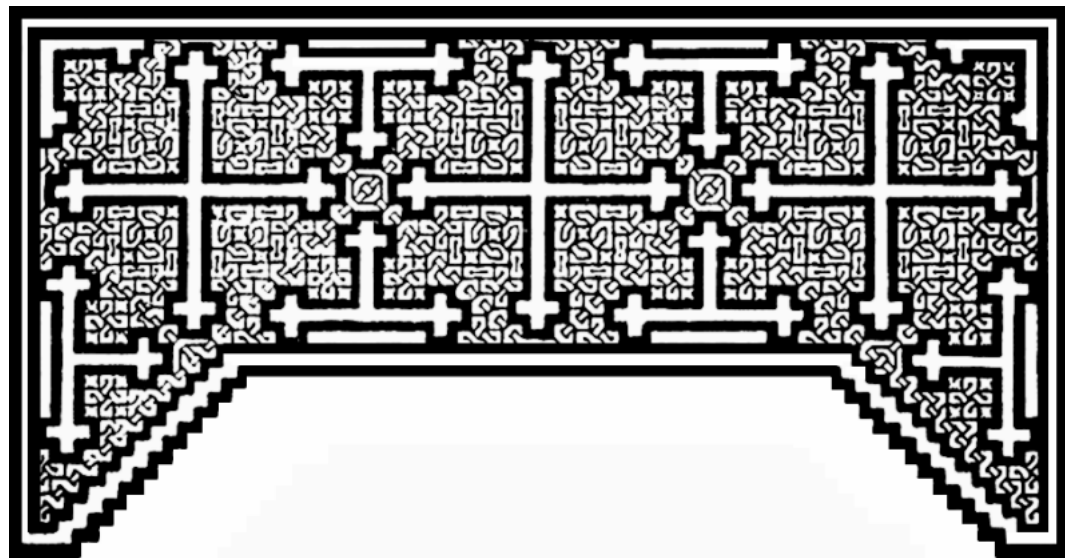
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Eleventh Hour of Monday

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 ᾠ : ᾠ - ε̅

Ἐβόλθεν Ζαχαρίας π̅προφήτης: ἐρεπερ̅μοῦ ἔθοταβ ὡπι νεμαν ἄμνη ερ̅ω ἄμοσ.
Μ̅ρηι δε δ̅ει π̅αβοτ ἄμαδ ὡμνη ἵτε τ̅ροπι ἄμαδ̅σνοτ̅ ρι δ̅αριοσ : ἄοτ̅αχι ἵτε
Φ̅τ̅ ὡπι ρα Ζαχαρίας π̅ωηρι ἄΒαραχίας π̅ωηρι ἵδ̅δ̅ω π̅προφήτης ερ̅ω ἄμοσ :
Δ̅ερ̅ωντ̅ ἵχε Π̅οτ̅ ἔχεν νετενιοτ̅ ἔρ̅ω ἄμοσ χ̅ε εκ̅έχοσ νωοτ̅ χ̅ε ναι νε νη̅τερ̅ω
ἄμωοτ̅ ἵχε Π̅οτ̅ πι παντοκρατωρ : χ̅ε κετ̅θνοῦ γ̅αροι ο̅ροσ ἄνοκ ρω τ̅νακοτ̅τ
γ̅αρωτεν πεχε Π̅οτ̅ πιπαντοκρατωρ. Ο̅ροσ ἄπερ̅ωπι ἄφ̅ρητ̅ ἵνετενιοτ̅
εταγ̅ερ̅καλιν νωοτ̅ ἵχε ἵπ̅ροφήτης ι̅χ̅εν ὡρ̅πι ερ̅ω ἄμοσ : χ̅ε ναι νε
νη̅τερ̅ω ἄμωοτ̅ ἵχε Π̅οτ̅ πιπαντοκρατωρ : Χ̅ε μα τ̅αθε θ̅ηνοῦ ἔβόλρα νετενιωιτ̅
ετ̅ωοτ̅ : νεμ ἔβόλρα νετεν̅β̅νοῦ ἔτ̅ωοτ̅ : ο̅ροσ ἄποτ̅τ̅θ̅νοῦ ἔσωτεμ̅ ἵνωι πεχε
Π̅οτ̅ πιπαντοκρατωρ : ἀγ̅ωην νετενιοτ̅ νεμ ἵπ̅ροφήτης μη ἀγ̅ων̅δ̅ ὡα̅έ̅νε̅ε̅.

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 ΠΑΙΡΗΨ ΔΨΙΡΙ 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.**

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Ψαλλωσ ε̄ᾱ : Δ̄ νεῡ ᾱ

Παοσχαλ νεῡ πᾱωοτ̄ λῡδεν̄ πανοσ̄τ̄ : Φ̄τ̄ ἵτε ταβοη̄θ̄ᾱ ονοσ̄ ταζελπισ̄ λσ̄δεν̄ Φ̄τ̄ :
Κε̄ ταρ̄ ἵθοσ̄ πε̄ πανοσ̄τ̄ πασωτηρ̄ : παρεσ̄ ψοπτ̄ ἐροσ̄ ἵνακιμ̄ ἵσοσ̄. ᾱλ̄.

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 εειδονη εβοληιτεν πιρο ετχνου γε νε οτον οτυηυ τχω υμοσ κωτεν
νακωτ ηκαειδονη οτοσ ηνοσυχευχομ : Δεψαν φορ ετωνη ηχε πιηηβ ηι οτοσ
ητεψυθαμ υπιρο : οτοσ ητε τενναερηιτς νορι ερατεν θηνου σαβολ οτοσ εκωλδ
επιρο ερετενχω υμοσ : γε Πος Πδς λορων ναν : οτοσ ητεψεροτυ ητεψχοσ κωτεν : γε
ητσωονη υμωτεν αν γε ηωτεν γαν εβολ θων. Ποτε ερετεν ερηιτς ηχοσ : γε
ανορωμ υπεκυθο οτοσ ανσω : οτοσ ακτςβω 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 ἐνέριοἡ ἡώται ἐβόλ. Οἡος ἐρεἡ ἐβόλ δει
νιμαἡγαι νει νιμαἡζωτπ νει πευχιτ νει σαρης οἡος ἐνέροθβοἡ δει ἡμετοτρο ἡτε
Φἡ : Οἡος εἡππε οἡον γὰνδαετ εἡναερωορπ οἡος γὰνυορπ εἡναερ δαε :

Οἡωἡτ ἡπιετασσελιον εἡτ

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 ᾶ : ᾶ - θ

Ἐβολθεν Βαλαχίας πῖπροφητης: ἐρεπερς̄μοσ̄ ἔθοσ̄αβ̄ ψ̄ωπι νεμαν ἄμην ερ̄χω ἄμοσ̄.
Πλημ̄μα ἄπ̄σαχι ἄπ̄βοις̄ ἔχεν π̄τ̄λ̄ δ̄εν τ̄χιζ̄ ἄπερ̄ᾱσ̄τελοσ̄ : χ̄ασ̄ ἔχεν πετενε̄ρητ̄ :
αιμενερε θ̄ηνοσ̄ πεχε Π̄οσ̄ οσ̄οσ̄ πεχωτεν χ̄ε δ̄εν οσ̄ ἀκμενριτεν : μη νε π̄σον ἀν
ἵλακωβ̄ πε ἡσαγ̄ πεχε Π̄οσ̄ : οσ̄οσ̄ ἁκωβ̄ αιμενριτεγ̄ : οσ̄οσ̄ ἡσαγ̄ αιμεσ̄τωγ̄ : οσ̄οσ̄
αιθωγ̄ ἡνερ̄β̄ ἡ̄ εντακο : οσ̄οσ̄ τεγ̄κ̄ληρονομ̄ιᾶ ἡ̄ τε ρ̄αντοι ἡ̄ τε π̄ωαρε : χ̄ε οσ̄ηι
ἔε̄χ̄οσ̄ χ̄ε ἀσ̄οσ̄ωσ̄π̄ ἡ̄ χ̄ε τ̄ρ̄υδοσ̄μ̄εᾶ μαρεν τ̄ασ̄θον οσ̄οσ̄ ἡ̄ τεκ̄ωτ̄ ἡ̄ νεσ̄ωαρε. Μα
νε νη̄ε τεγ̄χω ἄμωσ̄ ἡ̄ χ̄ε Π̄οσ̄ πιπαντοκρατωρ̄ : χ̄ε ἡ̄ωσ̄ εν̄ε̄κωτ̄ : ἀνοκ̄ εἰ̄ε̄οσ̄ωσ̄π̄ :
οσ̄οσ̄ εἰ̄μοσ̄τ̄ ἔρωσ̄ χ̄ε νη̄ωγ̄ ἡ̄ τε τ̄ανομ̄ιᾶ οσ̄οσ̄ π̄λαοσ̄ φ̄η̄εταγ̄ τ̄οσ̄β̄ηγ̄ ἡ̄ χ̄ε Π̄οσ̄
ω̄ᾱε̄νεσ̄ : Οσ̄οσ̄ εν̄ε̄ναγ̄ ἡ̄ τε νετενβαλ̄ : οσ̄οσ̄ ἡ̄ωσ̄τεν ἔρετεν ἔχοσ̄ : χ̄ε ἀερ̄νηωγ̄τ̄ ἡ̄ χ̄ε
Π̄οσ̄ σαπ̄ωι ἡ̄ νη̄ωγ̄ ἡ̄ τε π̄τ̄λ̄ : Οσ̄οσ̄ηρι ω̄αγ̄τ̄ωσ̄ ἄπερ̄ιωτ̄ : οσ̄οσ̄ οσ̄β̄ωκ̄ ἄπερ̄βοις̄ :
ῑσ̄ε ἀνοκ̄ οσ̄ωτ̄ ἀερ̄θων π̄ᾶωσ̄ οσ̄οσ̄ ῑσ̄ε ἀνοκ̄ οσ̄βοις̄ ἀσ̄θων ταρ̄οτ̄ : πε χ̄ε Π̄οσ̄

Third Hour of Eve of Tuesday

πιπαντοκρατωρ. Πρωτην νιοσηβ νηετωουε μπαραν : οροε πεχωτεν χεετανουουε
μπεκραν δειν ογ : ερετενι νι εδουη βα παυα νερουουι νηανωικ ενδλδευ. Οροε
πεχωτεν χε ετανδλδμευ δειν ογ : δειν πζινερετενχοε χε ουουε νχε ττραπεζα ντε
Πδς : οροε σεουουε νχε νιδρηοη ετχη χιχως : Εουωπ αρετενυανι νι εδουη νονβελλε
εουουουουουουι μη υζωου αν : οροε εουωπ αρετεν υανι νι εδουη νονδλε ιε ογαι
εουου νι μη υζωου αν λλιτευ δε εδουη επεκχρσοουενος αν υναδιτευ ντοτκ αν
υναδιμπεκτχο : πεχε Πδς πιπαντοκρατωρ :

Ουουοτ νηττρας εουοαβ πεννουτ γα ενεε νευ γα ενεε ντε νιενεε τηροτ: αμην.

Malachi 1:1-9

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 η̄ναβαλ μηπωc η̄ταζωρπ δεν φ̄μοο† :
Δ̄νοκ Δ̄ε ᾱιεργ̄ελπιc ε̄πεκναι : παζητ να θεληηλ̄ ε̄ρ̄ηι ε̄χ̄εν πεκνοζευ : ᾱλ̄.

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 ΚΕΦ 15 : 22 - 28

Μὲρρι Δε θεν πιεροοτ ετε υματ ανταροτ νεε εανφαριεοε εντω υμοε νατ : κε μαυενακ εβολ οτοε εωλ εβολ ται κε Πρωδνε εοτωυ εδοθεκ. Οτοε πεχατ κωοτ κε μαυενωτεν αχοε νταιβαυορ : κε εηπε τει Δεμων εβολ : οτοε τχωκ νεανταλβο υφοοτ νευ ραττ οτοε θεν πιμαε υομτ τναχωκ εβολ.

Πλην εωτ εροι πε νταερφοοτ νευ ραττ οτοε πεθνοτ νταυενη : κε νεχη αν ητε ονπροφητεε τακο εαβολ ηλημ. Ηλημ Ηλημ θεετωτεβ ηνπροφητεε οτοε ετλιωνη ηνηετατογορποτ εαροε : οτηρ ηκοπ αιοτωυ εθογητ νεωηρι υφρητ ηοτεαλητ υπερμωε θεν νευτενε οτοε υπετενοτωυ. εηπε ιε πετεινη ερχατ κωτεν εττωυ : τχω Δε υμοε κωτεν κε ηνετεν νατ εροι ιεχεν τνοτ υατετενεχοε κε εεμαρωοτ νεε φηεθνοτ θεν φραν υΠοε.

Οτωυτ υπιεασσελιον εοτ

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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Sixth Hour of Eve of Tuesday

Ὡς ἰὲ Κεφ Δ : ἰε ὤβλ νεμ Κεφ ε : α - ζ

Ἐβόλθεν Ὡς ἰὲ π̄ροφης ἐρεπερ̄μοῦ ἔθοταβ ὡπι νεμαν ἄμνη εφ̄ω ἄμος.
Π̄θοκ Δε π̄λ̄ ἄπερατ̄ εἰ : οτοζ Ιογδα ἄπερ̄ω ε̄δοτη ἔαλταδα : οτοζ
ἄπερ̄ωπ̄ωται ἔρ̄ηι ἐπ̄δ̄ῑχ̄ον̄ς : οτοζ ἄπερ̄ωρκ ἄΠ̄ο̄ς ετοπ̄δ̄ : χε ἄφ̄ρη† ἵνοῦ βαζ̄σι
ε̄σ̄νωπ̄ παρη† ᾱφ̄νωπ̄ ἵχε π̄λ̄ : †νοῦ ἑ̄να ἄμοι ἄμωοῦ ἵχε Π̄ο̄ς ἄφ̄ρη† ἵνοῦ ἱηβ
δ̄εν οῦα ε̄φ̄ο̄ε̄θ̄ων : Π̄ω̄φ̄ηρ̄ ἵηη̄δ̄ωλ̄ον̄ ε̄ φ̄ρεμ : ᾱφ̄ω ναφ̄ ἵνοῦ καν̄δαλον̄ :
ᾱφ̄ωτεμ ἵηη̄λ̄ᾱνᾱνεος ἀτερ̄πορ̄νητη δ̄εν οἵπορ̄ν̄ι ὡᾱέβολ : ᾱφ̄μερ̄ε οῦω̄ω̄ ἔβολ.
δ̄εν οῦβ̄ῑσι ἵηη̄τ̄ οῦφ̄ων ἵτε οῦ π̄νᾱ : ἵθοκ πε δ̄εν νεκ̄τειζ̄ οτοζ ε̄ε̄β̄κ̄ωπι ἔβόλδ̄εν
ποῦᾱ ἄπερ̄ω̄ω̄ω̄. Ὡτεμ ἑ̄ναι ἵο̄η̄β̄ οτοζ μαζ̄θη̄τεν ἵηη̄ ἄπ̄λ̄ οτοζ β̄ῑς̄μ̄η ἄπ̄ηι
ἄπο̄ρο : χε ἀρε̄ π̄ιζ̄απ̄ χ̄η ο̄β̄ε ἵηη̄οῦ : χε ἀρε̄τεκ̄ωπι ἵνοῦ φ̄ω ἄπ̄ιμᾱ ἵᾱρεζ̄ : νεμ
ἄφ̄ρη† ἵνοῦ ἵηε ε̄φ̄ω̄ω̄ ἔβόλδ̄εν π̄ιταβ̄ιρ̄ι οη : φ̄αι ἑ̄τα ἵηη̄τ̄ χ̄ωρ̄χ̄ ἵ†χ̄ορ̄χ̄ς ἵᾱζ̄φ̄.
Δ̄ηοκ Δε πε πετερ̄εφ̄†β̄ω : ἀνοκ ἀῑο̄ν̄ει ἑ̄φ̄ρεμ : οτοζ π̄λ̄ ἑ̄ο̄η̄οῦ ἄμοι ἀη : χε

οτηι αφερπορνετηι τιοτ̄ η̄χε Εφρευ αφωγ η̄χε π̄τ̄λ̄ : οτοζ̄ ὑποτ̄τ̄ η̄νοτ̄μετ̄ η̄ζητ̄
εθορ̄τασθωοτ̄ ζα ποτ̄νοτ̄τ̄ : χε οτ̄π̄να ὑπορ̄να ἔτε η̄ζητοτ̄ : Π̄οτ̄ Δε ὑποτ̄σοτ̄ωνετ̄ :
οτοζ̄ εφ̄εεβιο η̄χε π̄ωωβ̄υ ὑπ̄τ̄λ̄ ἔχεν πεγ̄ζο : οτοζ̄ π̄τ̄λ̄ νεμ Εφρευ ετεζ̄ῑωνι ζ̄εν
οτ̄β̄η̄χοη̄ς : οτοζ̄ πικελοτ̄Δαε εφ̄εζ̄ῑωνι νεμωοτ̄ : ετεϋ̄ενωοτ̄ νεμ ζ̄ανεσ̄ωοτ̄ νεμ
ζ̄ανμασι : εθορ̄τ̄ κωτ̄ η̄σα Π̄οτ̄ : οτοζ̄ η̄νοτ̄χεμ̄ετ̄ : χε αφ̄ρικι εβολ̄ζ̄αρωοτ̄ χε ατ̄χα Π̄οτ̄
η̄νωοτ̄ : χε ατ̄ωωπι η̄νωοτ̄ η̄χε ζ̄ανμασι ατ̄ωωπι η̄νωοτ̄ η̄χε ζ̄ανω̄η̄ρι η̄ϋεμ̄μο. τιοτ̄
εσε̄οτομοτ̄ η̄χε τ̄ετ̄η̄ϋι νεμ ποτ̄κ̄ληροσ̄ :

Οτ̄ωοτ̄ η̄τ̄τ̄ριαε εθοτ̄αβ̄ πεη̄νοτ̄τ̄ ψ̄α ε̄νεετ̄ νεμ ψ̄α ε̄νεετ̄ η̄τε η̄ῑενεετ̄ τηροτ̄: ἄμην.

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 νεμ β

Παυα ὑψωτ πανοττ τναερζεελπιε εροϋ : κε νεοϋ εϋεναζωετ : εβολζα πιφωϋ ἵτε
πιρεϋχωρϋ : νεμ εβολζα ονταχι ἵρεϋ ὤθοορτερ : 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

Παθ^{θη}τεν δε ^ερωτεν μηποτε ντο^υρο^υ η^νχε νετενητ ^{θεν} σ^υδ^ιμη νεμ ο^υθ^ιδι νεμ
ζα^ρρω^υ υ^βιω^τικον ο^υο^ς η^νο^υο^τ ^{θεν} ο^υο^τ η^ντε^υι ^εχε^ν θ^ηνο^υ η^νχε πι^εσο^υ
^ετε^υμα^ρ. υ^φρη^τ η^νο^υφα^υ ε^υει^ς ζαρ ^εχε^ν ο^υον η^νι^βεν ε^τρευ^σι ζ^ιχε^ν η^νο^υ υ^πκα^ρι τη^ρ
Ρω^ις ο^υν η^νχο^υ η^νι^βεν ^ερε^τεν^ωβ^ες ζ^ινα η^ντε^υι υ^ψχε^υχο^υ ^εερ σα^βο^λ ^εναι τη^ρ
ε^θνα^υο^υπι : ο^υο^ς η^ντε^υνο^υι θ^ηνο^υ υ^πε^μθο υ^πω^μη^ρι υ^φρω^ι. Ηα^ρι^ρι δε υ^πι^εσο^υ
ε^υτ^εβ^ω ^{θεν} η^νερ^φει : η^νε^ωρ^ε δε ηα^ρη^νο^υ ^εβο^λ ε^υμ^τον υ^μο^υ ζ^ιχε^ν η^νι^βο^υ
φη^ετο^υμο^υτ^ε ^ερο^υ χε φα η^νι^βω^ι : Ο^υο^ς η^νι^βο^υ τη^ρ ηα^ρη^νο^υ υ^μο^υ ζαρ^ου ^{θεν}
η^νερ^φει ^εω^τε^υ ^ερο^υ :

Ο^υω^υτ υ^πι^ερα^σσε^υλιον ε^στ.

Luke 21:34-38

:

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 ἐσοταβ̄ ω̄πῑ νεμ̄αν̄ ᾱμην̄ ερ̄ω μ̄μοσ̄.

σῑτ̄ νω̄ταῑ ἰο̄υμ̄ε̄θ̄μη̄ : β̄ωλ̄ ἰο̄υο̄τᾱς̄ ἵτε̄ π̄ων̄δ̄ : ἀριο̄τω̄ινῑ νω̄ταῑ ἰο̄ῡω̄ινῑ ἵτε̄
π̄έμ̄ι : κω̄τ̄ ἵσᾱ Π̄ο̄ς̄ ω̄ατο̄ῑ νω̄ταῑ ἵνε̄ νιο̄ῡτᾱς̄ ἵτε̄ τ̄με̄θ̄μη̄ : Ἐ̄θε̄βο̄ῡ ἀ̄ρε̄τε̄ν
χᾱρω̄τε̄ν̄ ε̄ο̄ῡμε̄τᾱς̄ β̄η̄ς̄ : ο̄το̄ς̄ νε̄τε̄ν̄δ̄ ἰ̄ν̄χο̄ν̄ς̄ ἀ̄ρε̄τε̄ν̄δ̄ο̄λο̄ῡ : ἀ̄ρε̄τε̄ν̄ο̄τω̄μ̄ ἰο̄υο̄τᾱς̄
ἄ̄μ̄ε̄θ̄νο̄ῡς̄ : χ̄ε̄ ἀ̄κε̄ρ̄ε̄λ̄πῑς̄ δ̄ᾱ πε̄κ̄ρᾱμᾱ νεμ̄ δ̄εν̄ π̄ά̄ω̄αῑ ἵτε̄ τε̄κ̄χο̄μ̄ : ο̄το̄ς̄
ε̄γ̄έ̄τω̄νη̄ ἵνε̄ ο̄ῡτᾱκο̄ῡ δ̄εν̄ πε̄κ̄λᾱο̄ς̄ : ο̄το̄ς̄ σε̄νᾱω̄εν̄κο̄ῡ ἵνε̄ νη̄τη̄ρο̄ῡ ε̄τ̄τᾱκ̄τη̄ο̄ῡτ̄
ἵ̄κο̄β̄τ̄ ἵ̄τᾱκ̄ : ἄ̄φ̄ρη̄τ̄ ἵ̄νη̄ᾱρ̄χο̄ν̄ ἵ̄τε̄ Ἐ̄λᾱᾱμᾱνᾱ ἔ̄βο̄λ̄ δ̄εν̄ π̄η̄ῑ ἵ̄λο̄ρ̄βο̄ᾱμ̄ ἵ̄τε̄
π̄ῑπο̄λε̄μο̄ς̄ : Ἀ̄ν̄ρω̄δ̄τ̄ ἵ̄γᾱνη̄μᾱν̄ ἔ̄χε̄ν̄ ρ̄ᾱνη̄ρῑ : παῑρη̄τ̄ τ̄ἵ̄νᾱῑρῑ νω̄ταῑ π̄η̄ῑ ἄ̄π̄ῑς̄λ̄
ἄ̄πε̄τε̄ν̄μ̄ε̄ο̄ ἔ̄βο̄λ̄ρᾱπᾱρο̄. Ν̄ε̄τε̄ν̄ β̄ἴ̄ν̄χο̄ν̄ς̄ νεμ̄ νε̄τε̄ν̄ κᾱκῑᾱ ἀ̄ν̄γ̄ισ̄ο̄ῑ ἔ̄βο̄λ̄ ἄ̄πο̄ν̄ρο̄
ἄ̄π̄ῑς̄λ̄ : χ̄ε̄ ο̄νη̄ ο̄γκο̄ν̄χῑ πε̄π̄ῑς̄λ̄. ο̄το̄ς̄ ἀ̄ῑμε̄ν̄ρῑτ̄η̄ : ο̄το̄ς̄ ἀ̄ῑμο̄ς̄τ̄ ἔ̄πε̄ρ̄ω̄ρη̄ῑ νεμ̄ πᾱω̄ρη̄ῑ

Ninth Hour of Eve of Tuesday

ἔβολα δὲν χημι : κατα φρητ ἑταιμοτ ἔρωον παρητ ἀκυνωον ἔβολα παρο :
ἡθωον Δεατρε ψοψωονψι ἰνι Βαλιω : οτολ ναττς θοινοτχι ἐξρηι ἐνιφωτλ :

Οτῶον ἡττριάς ἔθοταβ πεννοττ ψα ἐνεε νεμ ψα ἐνεε ἡτε νι ἐνεε 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

»

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 νὰ χερ νισοῦνι ἵτε νισῆνος ἐβὼλ : οὔτῃς ἑνὰ ὡσπυ ἵνι νισοκμεκ ἵτε θανλαος :
οὔτῃς ἑνὰ ὡσπυ ἕπι σοῦνι ἵτε νιαρχων : ἵσοῦνι δε ἵθοεῖ ἕπισ ὡπ ὡαῆνεε : οὔτῃς
νισοκμεκ ἵτε περζητ ιχεν χωοῖ ὡα χωοῖ : ἀλ

Psalm 33: 10-11

:

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.

Εὐαγγέλιον κατὰ Λουκᾶν Κεφ ια : λζ - νβ

Εἰσαχθὶ δε ἀφ' ἑσπεροῦ ἵχε οὐφάρισος θοπωσ ἵτεροτωμ θὰ τοτῃ οὔτῃς ἐταρῷε ἐδοῦνι
ἀφρωτῆ. Πιφάρισος δε ἐταρῷαῖ ἀφερῷφηρι χε ἕπερῷωμ ἵωροπ θὰ χεν πιοτωμ.

Περαυ Δε ναυ ηξε Πος γε τινος ηωται θανιφαιριεος τετεντονο σαβολ υπιαφοτ
νευ πιβιναχ : σαδουη Δε υμωοτ μεθ ηζωλεμ νευ ποιηρια. Πιατρητ μη φη αν
εταρφα μεε σαβολ ηθορ οη αρφα μεε σαδουη. 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
ηιςτρηαζωση νευ ηιασπασμοσ θεν ηιαζωρα. Οτοι ηωται ηιαδ νευ ηι φαιριεος ηιωοη
γε τε ηεηοι υφρηητ ηηηωζατ ετεηεσεηωηη εβολ αν οτορ ηηρωμ εηομωη ηεχωοτ
ηεεμ αν : Δεηεροηω Δε ηξε οηαι ηηηηομικος περαυ ηαυ γε ηηερεητεβω ηαι εκχω
υμωοτ εκτηωυ υμωη ζωη. Ηθορ Δε περαυ ηαυ γε ηωται ζωται θανηηομικος
οτοι ηωται γε τετεη ταλο ηηηηη ετφωηη εημοκς ηεητορ εχεν ηηρωμ ετορ ηωται
τετεηδη νευ ηηετφωηη αν ηοηαι ηηεηηηηηβ Οτοι ηωται γε τετεηκωτ ηηηωζατ ητε
ηηηροφηηηε ηεηηηοτ Δε αηδοεβοτ. Χαρη τετεηεημεερε οτορ τετεη ταηη εχεν
ηηεβηοηη ητε ηεηηηοτ : γε ηωοτ μεη αηδοεβοτ : ηωται Δε τετεηκωτ ηηηοηηηατ.

Ninth Hour of Eve of Tuesday

Εθε φαι ἀτκεοφια ἴτε Φτχος : χε τῆαοτωρπ εαρωοτ ἡεανῖπροφητης νεμ
εανἄποστολος οτοε ερεδωτεβ εβοληῖητοτ οτοε ερεβοχι ἴνωοτ : εῖνα ἴνε βῖπῖωῖ
ἴπῖνοῖ ἡἡῖπροφητης τηροτ εταρφονῖ εβολ. ιεχεν ἴκαταβολη ἴπῖκομοε ἴτοτοε
ἴται ενεἄ : Ιεχεν ἴπῖνοῖ ἡἡβελ πῖουηι ῖαἴπῖνοῖ ἡεαχαριαε πῖωηρι ἡΒαραχιαε
φῖεταρ τακοῖ οῖτε πιμανερωωοῖ νεμ πιηιεε τῖω ἡμοε νεωτεν εε ενακωτ ἴνωῖ
ἴτοτε ἴται ενεἄ. Οῖοι νεωτεν ηἡομικοε εε ἄτετεν ὠλι ἡἡῖωῖτ ἴτε ἴνωοῖ
ἡεωτεν ἡπετενῖ εδῖοῖ οτοε ηἡεθῖοτ εδῖοῖ ἄτετεν ερκωλῖ 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

» :

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.

Eleventh Hour of Eve of Tuesday

Δωος Κεφ ε : ε̄ - ιΔ

ΕΒΟΛΔΕΝ Δωος ΠΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΜΟΥ ΕΘΟΥΑΒ ΩΠΙ ΝΕΜΑΝ ΔΜΗΝ ΕΡΧΩ ΔΜΟΣ.
Κω† ΝΑ ΠΟC ΟΥΟΣ ΕΡΕΤΕΝΕΩΝΘ : ΖΟΠΩC ΝΤΕΥ ΩΤΕΥΩΠΙ ΜΦΡΗ† ΝΟΥΧΡΩΜ ΝΧΕ ΠΗ
ΝΙΩCΗΦ ΟΥΟΣ ΕΥΕΟΥΟΥ : ΟΥΟΣ ΝΝΕΥΩΠΙ ΝΧΕ ΦΗΘΗΑΒΕΝΟΥ ΜΠΗ ΜΠΙCΛ : ΠΟC ΕΤΙΡΙ
ΝΟΥΖΑΠ ΕΠΙCΙ ΟΥΟΣ ΔΕΥΩ ΝΤΜΕΘΗΝΙ ΖΧΕΝ ΠΚΑΖΙ : ΦΗΕΘΑΔΙΟ ΝΖΩΒ ΝΙΒΕΝ : ΟΥΟΣ
ΕΥΟΤΕΒ ΔΜΟΥ : ΟΥΟΣ ΕΥΡΙΚΙ ΝΟΥΘΗΒΙ ΝΖΑΝΑΤΟΥΨ : ΟΥΟΣ ΕΥΘΟ ΜΠΙΕΖΟΥ ΕΥΧΑΚΙ
ΕΔΟΥΝ ΕΠΙΕΧΩΡ : ΦΗΘΟΥ† ΟΥΒΕ ΝΙΜΟΥ ΝΤΕ ΦΙΟΥ ΟΥΟΣ ΕΥΧΩΥ ΔΜΟΥ ΕΔΡΗ ΕΧΕΝ
ΠΖΟ ΜΠΚΑΖΙ ΤΗΡΥ; ΠΟC Φ† ΠΠΑΝΤΟΚΡΑΤΩΡ ΠΕ ΠΕΥΡΑΝ : ΦΗΕΦΩΡΧ ΕΒΟΛ ΝΟΥΔΟΥΔΕΜ
ΕΧΕΝ ΟΥΧΟΥ : ΟΥΟΣ ΕΥΙΝΙ ΝΟΥΤΑΛΕΠΩΡΕΑ ΕΧΕΝ ΟΥΑ ΕΥΤΑΧΗΟΥΤ : ΔΥΜΕCΤΕ ΦΗΕCΟΥΙ
ΔΕΝ ΝΠΥΛΗ ΟΥΟΣ ΟΥΑΧΙ ΕΥΟΥΑΒ ΔΥΟΡΒΕΥ. ΕΘΕ ΦΑΙ ΦΑΙ ΠΕ ΜΦΡΗ† ΕΤΕΥΩ ΔΜΟΣ ΝΧΕ
ΠΟC : ΧΕ ΕΦΜΑ ΧΕ ΔΡΕΤΕΝ†ΚΕC ΔΕΝ ΝΙΔΦΗΟΥΨ ΝΤΕ ΝΙΖΗΚΙ : ΟΥΟΣ ΖΑΝΔΩΡΟΝ ΕΥΩΤΠ
ΔΡΕΤΕΝΟΥΤΟΥ ΝΤΟΥΤΟΥ. ΧΑΝΗ ΕΝΕCΟΥ ΔΡΕΤΕΝ ΚΟΥΤΟΥ ΟΥΟΣ ΝΝΕΤΕΥΩΠΙ ΝΔΗΤΟΥ :

ΖΑΝΙΑΖ ΑΛΟΛΙ ΕΥΩΤΠ ΕΡΕΤΕΝΕΒΩΟΥ : ΟΥΟΖ ΝΝΕΤΕΙΝΩ ΑΠΟΨΗΡΠ : ΧΕ ΟΨΗ ΔΙΕΩΙ
ΧΕΟΥΨΗΨ ΑΜΕΤΑΨΕΒΗC ΝΤΩΤΕΝ ΟΥΟΖ ΝCΕΧΟΡΧ ΝΧΕ ΝΕΤΕΙΝΟΒΙ : ΟΥΟΖ ΕΡΕΤΕΝ ΕΖΩΜΙ
ΕΧΕΝ ΟΨΩΜΗ : ΟΥΟΖ ΕΡΕΤΕΝΒΙ ΝΖΑΝΨΕΒΙΩ : ΟΥΟΖ ΕΡΕΤΕΝΡΙΚΙ ΝΖΑΝΖΗΚΙ ΕΒΟΛ ΖΕΝ
ΝΙΠΨΛΗ. ΟΥΟΖ ΦΗΕΘΑΚΑΨ ΖΕΝ ΠΙCΗΟΥ ΕΤΕΨΜΑΨ ΕΨΕΖΑΡΟΥ : ΧΕ ΟΨΧΟΥ ΕΨΖΩΟΥ ΠΕ.
ΚΩΨ ΝCΑ ΠΠΕΘΑΝΕΨ : ΟΥΟΖ ΠΠΕΤΖΩΟΥ ΔΗ : ΖΟΨΩC ΝΤΕΤΕΝΩΝΘ.

ΟΨΩΟΥ ΝΨΨΤΡΙΑC ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΑΜΗΝ.

Amos 5:6-14

- :

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

.«

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

Ἐταπηνωσθ τὰρ ἐπὶ ὧνι ἡμῶν ἦνε νιφτλῆ : νιφτλῆ ἦτε Π̄σ̄ : εὐμετμεορε ἡπίσλ̄ :
εὐρωνηε ἐβὸλ ἡφραν ἡπίσ̄ : ἀλ̄.

Psalm 122:4

:

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 πιεζουτ̄ δε̄ ε̄τε̄ μματ̄ νεμ̄ τ̄οτ̄νοτ̄ μ̄μον̄ ἔλῑ ἐμ̄ ἐρωτ̄ οτ̄δε̄ νιασσελοσ
νηετ̄θεν̄ τ̄φε: οτ̄δε̄ π̄ωηρῑ ἐβηλ̄ ἐ̄ φ̄ιωτ̄ : Χο̄ωτ̄ ἐβολ̄ ρωις̄ οτοσ̄ ἀρῑπροσετ̄χε̄θε̄
ἴτετεν̄ σω̄ωτη̄ τ̄αρ̄ αν̄ ξε̄ ἴνατ̄ πε̄ πῑχοτ̄ : Ὑ̄φρητ̄ ἴνοτ̄ρωμ̄ ἐᾱμωμ̄ ἐ̄π̄ωεμ̄ο̄ οτοσ̄
ἐᾱρχω̄ ἁ̄πε̄μ̄ῑ οτοσ̄ ᾱτ̄ ἴνε̄ε̄βιᾱικ̄ ἁ̄πῑερ̄ωμ̄ῑ φ̄οταῑ φ̄οταῑ ἁ̄πε̄ε̄ζωβ̄ οτοσ̄ ᾱτ̄ρο̄νη̄εν̄
ἐ̄τοτ̄τ̄ ἁ̄πῑμ̄νοτ̄τ̄ ε̄ινᾱ ἴτε̄ε̄ρωις̄. Ρωις̄ οτη̄ ξε̄ ἴτετεν̄σω̄ωτη̄ τ̄αρ̄ αν̄ ξε̄ ἀρε̄ Π̄ο̄ς̄ ἁ̄πῑνη̄
νη̄οτ̄ ἴἴνατ̄ ιε̄ ε̄αν̄ ἀρο̄νη̄ ιε̄ τ̄φ̄ᾱμ̄ῑ ἁ̄πῑε̄χωρ̄ε̄ ιε̄ ἐρε̄ π̄ῑᾱλε̄κτωρ̄ μ̄οτ̄τ̄ ιε̄ ε̄αν̄ ἁ̄το̄ο̄τ̄ :
Ὑ̄η̄πωσ̄ ἴτε̄ε̄τ̄ : ἴνοτ̄ροτ̄ ε̄ε̄νοτ̄ροτ̄ ἴτε̄ε̄τ̄ε̄μ̄ ἴη̄νοτ̄ ἐρε̄τε̄νη̄κοτ̄ : Πε̄τ̄χω̄ ἁ̄μο̄ε̄ κ̄ω̄τε̄ν̄
τ̄χω̄ ἁ̄μο̄ε̄ ἴνοτ̄ον̄ η̄βεν̄ ρωις̄. Η̄ε̄ πῑΠ̄ᾱσ̄χᾱ δε̄ πε̄ νεμ̄ νιᾱτω̄ε̄μηρ̄ μ̄εῑνε̄σᾱ ἐ̄ζο̄οτ̄
ἴνατ̄ οτοσ̄ νᾱκωτ̄ πε̄ ἴξε̄ νιᾱρχ̄η̄ε̄ρε̄ν̄ς̄ νεμ̄ νιᾱε̄δ̄ ξε̄ π̄ω̄ς̄ ἴτο̄τ̄ᾱμ̄ο̄νῑ ἁ̄μο̄ε̄ ε̄εν̄
οτ̄χο̄ρο̄ε̄ ἴτο̄τ̄ ε̄ο̄θε̄ε̄τ̄ : Η̄ᾱτ̄χω̄ τ̄αρ̄ ἁ̄μο̄ο̄ς̄ πε̄ ξε̄ ἁ̄πε̄νη̄ε̄ρε̄νᾱικ̄ ε̄εν̄ π̄ω̄μ̄ῑ μ̄η̄πο̄τε̄ ἴτε̄
οτ̄ὑ̄θο̄ο̄ρ̄τε̄ρ̄ω̄πῑ ε̄εν̄ π̄ῑλαο̄ς̄ :

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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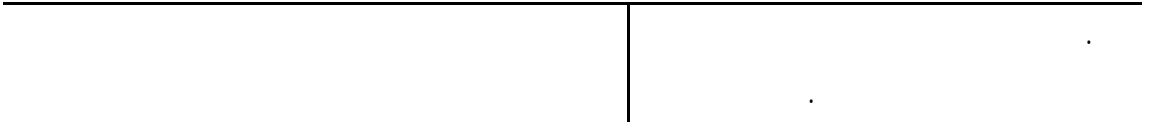
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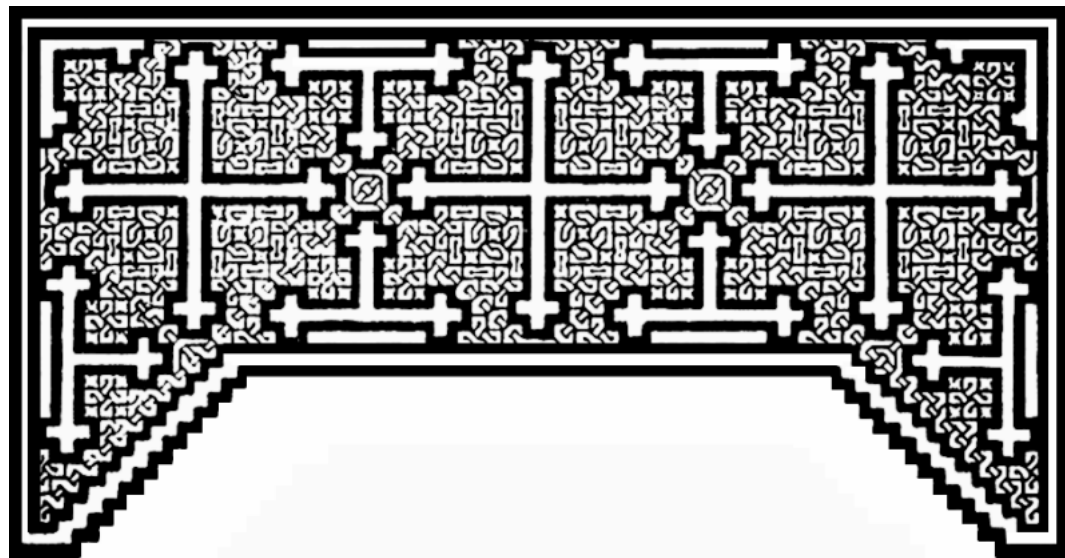
Commentary

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 ἡ τε Ὡωτης Κεφ ιθ : α - θ

Ἐβωλθεν πιδοροδος ἡ τε Ὡωτης πῖπροφητης: ἐρεπερςμοῦ ἔθοταβ ὡπι νεμαν ἄμην
ερχω ἄμος.

Ἡ ἔρην δε θεν παβοτ ἄμαθ ὡπιτ ητε πῖχινι ἔβωλ ἡνει ὡρη ἄπῖκραηλ ἔβωλ θεν
πῖκαρι ἡχηναι: θεν πῖεροοτ ἔτεῦματ: ἀτῖ ἔρηνι ἔπῡαχε ἡσῖνα: οτοθ ἀτῖαι ἔβωλ θεν
Ραφα ζην: οτοθ ἀτῖ ἔρηνι ἔπῡαχε ἡσῖνα οτοθ ἀτοτωνθ ἄματ ἄπεῦθο ἄπιτωοτ: Οτοθ
ατῖ ἡχε Ὡωτης ἔρηνι ἔχεν πῖτωοτ ἡτε Φτ: οτοθ ατμοττ ἔροτ ἡχε Φτ ἔβωλ θεν
πῖτωοτ ερχω ἄμος: χε ναι νενηετεκναχοτοτ ἄπῖη ἡλακωβ: οτοθ εκεταμε νενηρη
ἄπῖκλ εκχω ἄμος ἔρωοτ: χε ἡωται ἀτετεν νατ ἔ ζωβ νιβει ἔταιαιτοτ
ἡνιρεῦῖχηναι: οτοθ λιθῖθηνοτ ἄφρητ ζῖχεν ζανταιθ ἡτε ζανὰδωμ: λιθεθηνοτ
ζαροι. Οτοθ τῖνοτ ἔῡωπ θεν οτωτεμ ἡτετενωτεμ ἡσατασῖμ: ἡτε τεῖαρεθ
ἔταδῖαθηκη: ἐρετενεῡωπι νηι ἡοτλαοθ εφθογητ ὡλενεθ ἔβωλ οττε νιεθνοθ τηροτ:

φωι ταρ πε πκασι τηρη : ν̄ωτην δε ε̄ρετενε̄ωπι ν̄ηι νο̄υμετο̄ρο ε̄σοταβ : ν̄ευ
ο̄ρεθνο̄ς ε̄γτο̄ρβηο̄τ : ναῑ νε̄ νικᾱσι ε̄τεκνᾱχοτο̄ρ ὠ̄π̄ηι ὠ̄π̄ε̄λ.

Δ̄ε̄ δε̄ ἴ̄χε̄ ὠ̄ρ̄η̄ς ᾱρ̄μο̄τ̄ ἐ̄ν̄π̄ρε̄ςβ̄τερο̄ς ἴ̄τε̄ πῑλαο̄ς : ο̄ρο̄ς ᾱρ̄χω̄ δ̄ᾱτοτο̄ρ
ν̄νᾱικᾱσι τηρο̄ν : ναῑ ε̄τᾱρο̄τᾱςᾱρ̄η̄νι ὠ̄ω̄ο̄ν̄ κ̄ω̄ο̄ν̄ ἴ̄χε̄ Φ̄τ̄ Δ̄ᾱρο̄ν̄ ἴ̄χε̄ πῑλαο̄ς
τηρη̄ ε̄γ̄κο̄π̄ πε̄χω̄ν̄ : χ̄ε̄ ρ̄ω̄β̄ ν̄ιβ̄εν̄ ε̄τᾱρ̄χοτο̄ρ ἴ̄χε̄ Φ̄τ̄ τε̄ν̄νᾱαιτο̄ρ : ο̄ρο̄ς
τε̄ν̄νᾱσο̄θ̄μο̄ν̄ : ο̄ρο̄ς ἁ̄ ὠ̄ρ̄η̄ς ἐ̄ν̄ νικᾱσι ἴ̄τε̄ πῑλαο̄ς ἐ̄π̄ω̄ι ρ̄ᾱ Φ̄τ̄.

Ο̄τ̄ω̄ο̄ν̄ ἴ̄τ̄τ̄ριᾱς ε̄σο̄ταβ̄ πε̄ν̄νο̄τ̄ γ̄ᾱ ἐ̄νε̄ς̄ ν̄εῡ γ̄ᾱ ἐ̄νε̄ς̄ ἴ̄τε̄ ν̄ῑε̄νε̄ς̄ τηρο̄ν̄ : 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

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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Ιωβ πιθ̄μ̄νι Κεφ̄ κς̄ : Β̄ υβλ̄ νεῡ κλ̄ : ᾱ υβλ̄

Ἐβoλθεν Ιωβ πιθ̄μ̄νι : ἐρεπερ̄ς̄ μoῡ ἔθoυαβ̄ ὡπι νεῡ κλ̄ ἀμ̄ν̄ ἐρ̄χω̄ ἄμoς̄.

Κε̄ ταρ̄ τ̄μ̄νι χε̄ πᾱσο̄ζ̄ιο̄ῡ ἔβoλ̄ζ̄ιτο̄τ̄ε̄ πε̄ : ο̄το̄ζ̄ τ̄ε̄ρ̄ζ̄ιζ̄ ᾱς̄̄ρο̄ῡ ἔχεν̄ πᾱρ̄ῑζ̄ο̄μ̄ : νιμ̄
ταρ̄ ε̄θ̄νᾱἔμ̄νι χε̄ τ̄νᾱχ̄ε̄μ̄νι : ο̄το̄ζ̄ χε̄ ᾱτ̄̄νε̄μ̄νι ὡ̄ᾱ ἰχ̄ω̄κ̄ : ο̄το̄ζ̄ αν̄ χε̄ τ̄νᾱ χε̄ ο̄τ̄ζ̄ᾱπ̄
νᾱρᾱρ̄. ρ̄ω̄ι ε̄ρ̄έμōζ̄ ἰ̄ς̄ο̄ζ̄ : ε̄ῑέμ̄νι Δε̄ ἔ̄νιτᾱχ̄ρο̄ ἰ̄νη̄ε̄τε̄ρ̄νᾱχο̄το̄ῡ ν̄ν̄ι : ε̄ῑε̄ρ̄
ε̄ς̄θ̄αν̄ε̄ς̄θ̄ε̄ ἔ̄νη̄ε̄τε̄ρ̄νᾱτᾱμο̄ι ἔ̄ρω̄ο̄ῡ. Ο̄το̄ζ̄ χε̄ αν̄ ἔ̄ναῑ ἔ̄ρ̄η̄ι ἔ̄χω̄ι θ̄εν̄ ο̄π̄ῑϣ̄τ̄ ἰ̄χ̄ο̄μ̄ :
ἔ̄τε̄ρ̄νᾱε̄ρ̄χ̄ρᾱς̄θ̄ε̄ ν̄ν̄ι αν̄ θ̄ενōῡᾱβoν̄ : τ̄μ̄ε̄θ̄μ̄νι ταρ̄ νεῡ πῑσο̄ζ̄ι ζ̄αν̄ε̄βoλ̄ ζ̄ιτο̄τ̄ε̄ νε̄ :
ε̄ρ̄έ̄ῑν̄ι Δε̄ ἔ̄βoλ̄ ἄ̄πᾱζ̄ᾱπ̄ ὡ̄ᾱ ἔ̄βoλ̄ : ε̄ῑέ̄ϣ̄εν̄ν̄ι Δε̄ ὡ̄ᾱ ν̄ιζ̄ο̄ν̄ᾱτ̄ : ο̄το̄ζ̄ ἰ̄νᾱὡ̄ο̄π̄ αν̄ χε̄ :

First Hour of Tuesday

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 ἠδῖρηδὲν νεφρονεῖν οὐοῦ ἠναχαῦ ἠνωι : νεφρακι
εἰεχοποῦ δεικεντ : ιαε ἠθοϋ αφτγαπ ὑπαρητ. Πιμ πε φηεθναεραντ λεσιν ναϋ : φη
ταρ ἕταφοταϋϋ : φαι πε ἕταφαιϋ. Εθε φαι αιηε ὑμοι εῖρηι εἰωϋ : εφετῆβω δε νη
αιερζοτ δατεφγη : εῖρηι εἰεν φαι. εἰειηε δατγη ὑπεφρο εἰεομε οὐοῦ εἰνοϋπ εβολ
ὑμοϋ. Ποε δε αφεν οϋωεεεεν παρητ : οὐοῦ πιπαντοκρατωρ αφηε ἠνωι : ναἰεμ ταρ
πε χεϋναι εῖρηι εἰωι ἠχε οὔχακι : οὔνοφοε δε πε ἕταφζωβ εβολ δατγη ὑπαρο.
Εθε οὔ δε αφρωπ εἰΠοε ἠχε γανοῖνωοῖ : νιαεβηε δε αφερκαβολ ἠνοῖρωϋ
εαρωλεμ ἠνοῖοι νεμ πεφμανεεωοῖ : οὔε δε ἠτε γανορφανοε ατολϋ : οὐοῦ ἴεε
ἠτε οὔχηρα ατολεε ναῖοῦ. Διῖρε γανατχομ ρικι εβολγα φμοιτ ἠτεφμεθμοι :
αρχοποῦ δε ερσοπ ἠχε νιρεμραϋϋ ἠτε πκακι : αϋωπι δε ὑφρητ ἠγανεεεε δὲν τκοι
εαρεετ τοῖπραζικ εβολεζωι αφελοε ναϋ ἠχε οὔικ ἠτε γανάλωοῖ. Οὔοῖοι ὑφωοῖ
αν πε αῖοεδϋ ὑπατε τεφζοτ ϋωπ : γανατχομ δε αφερζωβ εγανμα ἠάλολι ἠτε
νιαεβηε ἠατβεχε οὐοῦ ἠαθοοωμ : Οὔμωϋ εῖβηϋ αῖρορενκοτ ἠατῆβωε αῖωλι
ἠτῆεβω ἠτε τοῖψηχη : σεζωρπ δε δὲν νιτελιτλι ἠτε νιτωοῖ : εθε χε ὑμοῖοτοῖ

σΚΕΠΗ μματ̄ ἀγχολον̄ νογπετρα : ἀγζωλεμ̄ δε̄ νογορφανος̄ ἐβολδ̄εν̄ νογμνοτ̄ : φη
δε̄ ἐταρζεῑ ἀτθεβιογ̄ : ἀτθερε̄ ζανογον̄ δε̄ ενκοτ̄ ενβηγ̄ δ̄εν̄ νογβ̄ιν̄ζονς : μηδε̄
ετζοκερατ̄ωλῑ υποτωικ̄ δ̄εν̄ ζανμᾱ ενζηον̄ ἀγζωρζ̄ δ̄εν̄ ογβ̄ιν̄ζονς : φμωιτ̄ δε̄ εντε̄
τ̄μεθμη̄ υπογοσωνγ̄ : μη̄ δε̄ ἐνατ̄ζιοτ̄̄ μμωον̄ ἐβολ̄ δ̄εν̄ νογβακῑ νεμ̄ νογιοτ̄
υπογοσωνον̄.

Ψυρχη̄ δε̄ εντε̄ ζανκογχῑ ν̄αλωσ̄ῑ ασερ̄ ζαννιωτ̄̄ μγ̄ιᾱζοῡ : ν̄θογ̄ δε̄ εθεεον̄
μπερ̄ξεμ̄ π̄γινῑ ν̄ναῑ ενγ̄οπ̄ ζ̄εεν̄ πικαζῑ : ογοζ̄ υπονεμ̄ φμωιτ̄ δε̄ εντε̄ τ̄μεθμη̄ :
υπογοσωνγ̄ ογδε̄ υπογμωγ̄ δ̄εν̄ νεσμιτωοτ̄ : Ἐταρ̄εμ̄ δε̄ ν̄νογβ̄ηοτ̄̄ αγτ̄ηγοτ̄
ἐπ̄χακῑ : ογοζ̄ δ̄εν̄ πιεζωρζ̄ εγ̄εερ̄ μ̄φρητ̄̄ νογρεγβ̄ιοτ̄̄ : φβαλ̄ νογτωικ̄ εγ̄αρεζ̄
εογχακῑ εγ̄ζωμ̄μοος̄ ζε̄ μ̄μον̄ βαλ̄ νατ̄ εροῑ : ογοζ̄ αγχατ̄̄ νογμᾱνηωπ̄ εντε̄ ογζο.

Δγρ̄κγλατς̄ ἐζανηῑ δ̄εν̄ π̄χακῑ : δ̄εν̄ πιεζοον̄ ἀγζιτεβς̄ ε̄ρων̄ μ̄μιν̄ μ̄μωον̄ : ογοζ̄
υπογοσων̄ φ̄ογωινῑ ζε̄ ζανατοοτ̄̄ : ογ̄θ̄ηβῑ εντε̄ φ̄μογ̄ εθ̄ναγ̄ωπῑ νωον̄ ενκοπ̄ : ζε̄
εγ̄ε̄σογ̄εν̄ ζαν̄γ̄θορτερ̄ εντε̄ τ̄θ̄ηβῑ μ̄φ̄μογ̄ : γ̄ᾱς̄κ̄ωον̄ ζ̄εεν̄ π̄ζο̄ νογμωον̄ : εγ̄ε̄γ̄ωπῑ
εγ̄ε̄ζογορτ̄ εν̄ζε̄ πογμεροσ̄ ζ̄εεν̄ π̄καζῑ. Ε̄νε̄ογ̄ωνς̄ δε̄ ἐβολ̄ εν̄ζε̄ μηετρητ̄ εν̄τωον̄
εν̄γ̄οτ̄ωον̄ ζ̄εεν̄ π̄καζῑ : εν̄ζωλεμ̄ ζαρ̄ εν̄ζαν̄χ̄νατ̄ εντε̄ ζανορφανος̄ : ῑτᾱ αγερ̄φ̄μ̄ε̄ν̄
υπερ̄νοβῑ : αγ̄γ̄ωπῑ δε̄ ναθ̄ογ̄ωνς̄ μ̄φ̄ρητ̄̄ νογτωικ̄ εντε̄ ογτωτ̄ : ερετ̄γ̄εβ̄ιω̄ ναγ̄

First Hour of Tuesday

ΝΙΝΗΕΤΑΨΑΙΤΟΥ : ΕΓΕΘΟΜΘΕΜ ΔΕ ΝΧΕ ΡΕΨΒΙΝΧΟΝΣ ΝΙΒΗΙ ΜΦΡΗΤ ΝΟΥΨΕ ΝΑΤΨΑΥ :
ΟΥΑΒΡΗΝ ΣΑΡ ΨΠΟΥΕΡΠΕΘΑΝΕΨ ΝΑΨ : ΟΤΟΞ ΟΥΑ ΤΞΜΙ ΨΠΟΥΝΑΙ ΝΑΨ. ΘΕΝ ΟΥΧΩΝΤ ΣΑΡ
ΑΥΡΩΘΤ ΝΖΑΝΑ ΤΧΟΜ : ΑΨΨΑΝΤΩΝΨ ΣΑΡ ΟΥΠ ΨΠΕΝΘΕΡΨ ΤΕΝΖΕΤ ΠΨΨΩΝΘ : ΑΨΨΑΝΨΩΝΙ
ΔΕ ΨΠΕΝΘΕΡΨ ΕΡΖΕΛΠΙΨ ΧΕ ΨΝΑΛΟΧΨ : ΑΛΛΑ ΕΨΞΕΙ ΘΕΝ ΟΥΨΩΝΙ : ΟΥΨΗΨ ΔΕ ΑΨΘΕ -
ΒΙΨΟΥ ΝΧΕ ΠΨΨΙΨΙ : ΑΨΛΩΜ ΔΕ ΝΧΕ ΟΥΧΛΟΗ ΘΕΝ ΟΥΚΑΥΜΑ ΙΕ ΨΦΡΗΤ ΝΟΥΘΕΜΨ ΕΑΨ ΖΕΙ
ΜΜΑΥΑΤΨ ΕΒΟΛ ΘΕΝ ΖΑΝΡΩΨ. ΙΨΧΕ ΨΜΟΝ ΝΙΜ ΠΕ ΕΤΑΨΧΟΨ ΝΑΨ ΧΕ ΑΨΞΕ ΜΕΘΟΥΧ :
ΕΤΟΞ ΝΤΕΨΧΩ ΝΝΑΨΑΧΙ ΧΕ ΖΑΝΞΛΙ ΑΨ ΝΕ.

ΟΥΨΟΥ ΝΤΨΤΡΙΑΨ ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΨΑ ΕΝΕΞ ΝΕΜ ΨΑ ΕΝΕΞ ΝΤΕ ΝΙΕΝΕΞ ΤΗΡΟΥ: ΑΜΗΝ.

Job 23:2-24:25

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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First Hour of Tuesday

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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First Hour of Tuesday

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.

First Hour of Tuesday

ὦτε ἔπασι ἄποσ νειψηρι ἄπλ̄α : χε πιζαπ ἄποσ οἴβε νηετωοπ ζιεν ἄκαζι : χε
οἴνι ἄμον μεθι : οἴδε ἄμον ναι : οἴδε ἄμον σοθεν νοτ̄ ζιεν ἄκαζι : οἴαζοῖ
νευ οἴμεθνοτ̄χ νευ οἴζωτεβ : νευ οἴδιοῖ νευ οἴμετνωικ ἀτφωνέβολ ζιεν ἄκαζι
: οἴοζ ζανσνοϋ σεμοτ̄χ ἄμωοτ̄ ἔεν ζανσνοϋ. Ἐβε φαί εἴεερζηβι ἄχε ἄκαζι νευ
οἴον νιβει ετ̄ωοπ ἄδ̄ητ̄ϋ : οἴοζ εἴεερκοτ̄χι νευ νιθ̄ριον ἄτε τ̄κοι : νευ νιδ̄ατ̄ϋ ἄτε
ἄκαζι : νευ νιζαζατ̄ ἄτε τ̄φε : οἴοζ νικετεβτ̄ ἄτε φ̄ιομ εἴεμοτ̄νκ : ζοπωσ ἄνεζ̄λι
βιζαπ οἴδε ἄνεϋσοζι : πιζαοσ ἀϋεραντιλεσιν ναϋ ἄνομ̄ετ̄ωαμ̄ϋε ἄδ̄ωλον : ἄφ̄ρητ̄
ἄπιοῖνβ εϋεραν τιλεσιν ναϋ ἄνομ̄ετ̄ωαμ̄ϋε νοτ̄ : οἴοζ εἴεϋωκ ἄπιεζοοτ̄ οἴοζ
εἴεϋωκι ἄπιπροφ̄ητ̄ησ νεμακ. Τεκματ̄ ἀιτεθ̄ωνσ ἐπιεχωρ̄ε : παζαοσ ἀϋερ ἄφ̄ρητ̄
ἄφ̄ητε ἄμον τεϋωοῖν ἄματ̄ : χε ἄθοκ ἀκχω ἄπ̄ωοῖν ἄνωκ : ἄνοκ ζω τ̄ναχακ
ἄνωι εἴτεμ εροῖνβ νηι : Οἴοζ οἴ τ̄ναερίωβϋ ἄφ̄νομοσ ἄπ̄λ̄α οἴοζ τ̄ναερίωβϋ
ἄνοῖβ̄νοῖ : παρητ̄ ἀϋερνοβι : ποῖωοτ̄ τ̄ναχαϋ ετ̄ωωϋ : νινοβι ἄτε παζαοσ
ἀνοῖωοτ̄ : οἴοζ ἄδ̄ρηι δ̄εν νοῖ ἄπ̄χοσνσ σεῶλι ἄνοῖψ̄τ̄χη :

Οἴωοτ̄ ἄτ̄τ̄ριασ ἔθοταβ πεννοτ̄τ̄ ωα ἔνεζ νευ ωα ἔνεζ ἄτε νιένεζ τηροτ̄ ἄμην.

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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First Hour of Tuesday

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 ελγηπ 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 ωογνιατογ ννηετερηβι γε νθωογ πετογνατχο ερωογ : ογδε
νικεχωογι εοναερ ποτραυι αν χιχεν πκαζι : νσεναλιτογ ον δεν νιφνογ.

Πτετενσωτεμ αν γε ογοι νωτεν νηετ ωβι τνογ : γε τετεν ναερηβι : νθωτεν
ντετενριμ : υη φαι αν πε πιχογ ντε νηετοι νξωβ τζωτογ νογχομ : ογοζ φηετε
υμοη υχομ υμογεθερεγχοζ χετχευχομ ανοκ δεν πξινορεγτ υπεγρητ επιχαζι ετ
σδνογτ. Ογοζ κα τα πκαζι υπιπροφητης : σεογ νχε νηεταγερξωβ δεν πογρωμα :
χιτεν παυαι ντε τογπορια : σεναερξωβ δε ον δεν νογκερητ. Υφρητ ετε ττραφηχω
υμοζ νηαι υπαιρητ : γε εναογωχπ δεν τακαθαρχια 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.

Παρενεϋ ςφραξιζιν η̅ϛ̅ κατηχησις η̅ τε πενωτ ε̅σ̅τ̅ αββα ϩ̅ε̅νοϋϛ̅ πα̅ρχη μα̅νδριτης:
φ̅η̅ε̅τα̅ ςε̅ρο̅τω̅ιν̅ η̅̅ πε̅νω̅τ̅ς̅ νε̅μ̅ ν̅ι̅βα̅λ̅ η̅̅ τε̅ νε̅νε̅ζη̅τ̅ ζ̅ε̅ν̅ φ̅ε̅ραν̅ η̅̅ φ̅ιω̅τ̅ νε̅μ̅ Π̅ω̅η̅ρι̅ νε̅μ̅
πι̅πι̅να̅ ε̅σ̅τ̅ ο̅νο̅ϋϛ̅ η̅̅ νο̅τω̅τ̅ α̅μ̅η̅ν̅.

Homily

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

Let me inform you of two matters. Those for whom the heaven rejoiced for because of their repentance on earth will not suffer sadness or pain in the place they are destined to inherit. As for those whom heavens did not rejoice for because they did not atone for their sins and did not repent for their inequities on earth, they will find neither joy nor comfort in that place. Because those who revel in pleasures and delights will enjoy neither

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

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 ΟΥΟΣ ΤΕΤΕΝΝΑΚΩΤ ΝΩΙ ΟΥΟΣ
ΤΕΤΕΝΝΑΧΕΥΤ ΑΝ ΟΥΟΣ ΤΕΤΕΝΝΑΜΟΥ ΘΕΝ ΝΕΤΕΝΝΟΒΙ ΧΕ ΠΙΜΑ ΑΝΟΚ ΕΤΗΝΑΥΕΝΗ ΕΡΟΥ
ΪΜΟΝ ΪΧΟΥ ΪΜΩΤΕΝ ΕΙ ΕΡΟΥ. ΠΑΡΧΩ ΟΥΗ ΪΜΟC ΠΕ ΝΧΕ ΝΠΟΥΔΑΙ ΧΕ ΜΗΤΙ ΑΥΝΑΘΟΘΒΕΥ
ΪΜΑΥΑΤΥ : ΧΕ ΕΪΧΩ ΪΜΟC ΧΕ ΠΙΜΑ ΑΝΟΚ ΕΤΗΝΑΥΕΝΗ ΕΡΟΥ ΝΘΩΤΕΝ ΝΤΕΤΕΝΝΑΪ ΕΡΟΥ
ΑΝ. ΟΥΟΣ 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 :

First Hour of Tuesday

ἔγωπ οἶν ἀρετεν ὡτευναρ† χε ἀνοκ πε: τετενναμοῦ ἵδρηι δεινετεννοβι. Πάρχω
οἶν ἄμοσ ναρ πε χε ἵθοκ νιμ: πεχε Ιησ κωοῦ χε ἵτάρχη λιεπκεαχι νεωται:
οἶος Οἶον† οἶωη ἔχοτοῦ εἶβε θηνοῦ οἶος εἶταπ: ἀλλα φη ἔταρταοἶοι οἶομη πε
: οἶος ἀνοκ ρω νηεταικοθμοῦ ἵτοτῆ: ναι τσαχι ἄμοοῦ δεινεπικοςμοσ: Ὑποῖμι χε
ναρσαχι νεωοῦ εἶβε φιωτ. Πεχε Ιησ κωοῦ χε ἔγωπ ἀρετενωανδ εσ πωηρι κφρωμ:
τοτε ἔρετενεμι χε ἀνοκ πε: οἶος ἵτερ ρλι αν ἐβολριτοτῆ ἄμαρτα: ἀλλα κατα
φρη† ἔταρταβοι ἵχε πακωτ ναι τσαχι ἄμοοῦ. Οἶος φη ἔταρταοἶοι ἔχη νεμη:
οἶος ἄπερχατ ἄμαρτα: χε ἀνοκ τῆρι ἵνηεθραναρ ἵνοῦ νιβεν:

Οἶωπτ ἄπιεραστελιον εἶρ.

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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First Hour of Tuesday

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.

Third Hour of Tuesday

ἴχλωμ ἵτε πιδευτερονομιον ἵτε Ὡσῆς Κεφ ἦ : ἰᾶ ὤβλ

Ἐβόλθεν ἴχλωμ ἵτε πιδευτερονομιον ἵτε Ὡσῆς πῖπροφητης: ἐρεπερῆμοσ ἐθοταβ
ὤπι νεμαν ἄμην ερῶ μμοσ.

Ὡδῆθηκ εροκ ἐϋτεμερ ἴωβῶ ἰΠῶσ πεκνοῖτ ἐϋτεμ ἠρεκὰ ρεζ ἐνερεντολῆ νεμ
νερῶπ νεμ νερμεθῶμη : ναι ἄνοκ ἐτῶονῶεν μμωοῦ ἐτοτκ : μηπως ἵτεκοῖωμ
ἵτεκσι ἵτεκκωτ ἵθανῆι ἐνανεῦ οῖοζ ἐνερωοῦ ἵτεκῶπι ἵδῆτοῦ : οῖοζ νεκεῶσοῦ
ἵσεᾶῶαι νாக νεμ νεκεῶσοῦ : ἵσεᾶῶαι νாக ἵξε πιζατ νεμ πινοῖβ οῖοζ ἵσεᾶῶαι νாக
ἵξε ενῆαι νιβεν ετῶοπ νாக : ἵτεκερ πωβῶ ἰΠῶσ πεκνοῖτ : φῆεταρῆκ ἐβόλθεν
ἵκαρι ἵχημ ἐβόλ ῶεν ἵπῆι ἵτεκμετβωκ. Φαι ἐταρῆκ ἐβόλ ῶεν παῖ κῶτ νῶαρε
οῖοζ ετοῖ ἵζοτ : πιμα ερε ζανῶοῦ ἵδῆτεῦ νεμ ζανῶλῆ ενῶῖλαπσιν : νεμ οῖβῖ μμοσ
μωοῦ ὤοπ ἵδῆτεῦ.

Third Hour of Tuesday

Φηέταϋνι νακ έβολ νόπντη υμωορ δέν οπετρα ήκορ ήψωτ : φηέταϋτεμμοκ
υπιμαηνα ρπυαϋε : φαι έτε ήσεωοτη υμοϋ αν ήξε νεκιοτ : ροπωρ εϋέτρεμοκ
υμοκ ορορ εϋέδωντ υμοκ μενεσως ήτεϋερπεθανεϋ νακ δέν τεκδάε.Ορορ
υπερχορ δέν πεκρητ χε τανομτ ορορ ήταχρο ήναχιχ φηέταϋρι ηηι ήηαι ηϋτ
υπεθανεϋ : αλλα εκέρφμενι υπότ πεκνοϋτ : χε φαι πετταχρο υμοκ ερε οϋχομ
ϋωπι νακ : ροπωρ ήτεϋταρο ήτεϋδιάθηκη έρατς ετὰ ήοτ ωρκ εβητς ήνεκιοτ
υφρητ υφοορ ήεροορ. Δεϋαηϋωπι δε ήτεκερπωβϋ δέν οϋερπωβϋ υπότ πεκνοϋτ :
ήτεκϋενακ ήτεκοϋαϋκ ησα ρανκενοϋτ ήϋεμο : ήτεκωεμϋ υμωορ ορορ
ήτεκοϋωϋτ υμωορ. ήρμεερε ηωτεη υφοορ ήεροορ ήτφε ηεμ ήκαρι χε δέν οϋτακο
τετεηνατακο : υφρητ ήηκεεθνορ ηηετα ήοτ ηατακωορ δατρη υμωτεη : παρητ
ζωτεη έρετεητακο χε υπετεησωτεμ έτςμη υπότ πετεηνοϋτ.

Οϋωορ ήήτριας εθοϋαβ πεηνοϋτ ϋα ένερ ηεμ ϋα ένερ ήτε ηιένερ τηροϋ: 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

Third Hour of Tuesday

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
ἰμοσ.

Παῦρηι ιαχε ἕναϝ ἰπεκ οῖοι ἐερβωκ ἰΠοσ σεβτε τεκψῖγχι ἐζανπιρασμοσ : σοῖτεν
πεκρητ οῖοε ϗαι ἐροκ ἵτεκῶτεωχαπχεπ θεν ἵπχοῦ ἵνεκθῖσι : Ποικ ἐροϗ
ἵτεκῶτεωθενκ ἐβόλ ἰμοϗ : χε ἐκέαιαι θεν τεκθᾶε : ζωβ νιβεν εθνηοῦ ἐχωκ ὡποῦ
ἐροκ ἵτεκῶπι ἵρεϗῶῖηρητ θεν πκαρι ἰπεκθεβιο : χε ἐϗαῖερ Δοκωαζιν ζαρ
ἰπινοῖβ ζιτεν πῖχρωμ : νισωτζωοῦ ἵτε νιρωμ θεν οῖερω ἵθεβιο : Παζϝ ἐροϗ οῖοε
ῖναῶοπκ ἐροϗ : σοῖτεν νεκωωιτ ἵτεκερθελιπ ἐροϗ : νηῖτερζοϝ θᾶτζη ἰΠοσ
χοῖϗθ θᾶτζη ἰπερῖναι : ἰπερρῖκι χε ἵνετενθε : νηῖτερζοϝ θᾶτζη ἰΠοσ ναζϝ ἐροϗ
: οῖοε νετενβεχε ἵνοῖτακο νηῖτερζοϝ θᾶτζη ἰΠοσ ἐρθελιπ ἐζανᾶζαθον νεμ
οῖωνθ ἵνεεε νεμ οῖναι :

Οῖῶοῦ ἵϝῖτριας ἐθοῦταβ πεννοῖϝ ὡα ἐνεε νεμ ὡα ἐνεε ἵτε νῖεεε 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 πθ̄μνι Κεφ̄ κζ̄ : Β̄ ωβλ̄ νεῡ κη̄ : λ̄ - Β̄

Ἐβολ̄θεν Ἰωβ πθ̄μνι: ἐρεπερ̄ςμοῦ ἐθο̄ταβ̄ ὡπῑ νεμ̄αν̄ λ̄μνη̄ ἐρ̄χω̄ ἕμο̄ς.

Π̄ο̄ς ο̄νη̄ πεντακρ̄ινε̄ ἕμοῑ ρ̄ῑ νᾱῑ ο̄τος̄ π̄παντοκρατωρ̄ ἠ̄τερ̄νεβ̄ς ταψ̄ρ̄χη̄ χ̄ε̄ ε̄τε̄ι
ε̄ρε̄ παν̄ιβε̄ ἠ̄ζη̄τ̄ ο̄τος̄ ε̄ρε̄ π̄παν̄ ἕφ̄τ̄ δ̄εν̄ ναβ̄ β̄ω̄λ̄ ἠ̄νε̄ νᾱςφο̄τοῦ χ̄ε̄ νοβ̄ι. Ο̄τ̄δ̄ ε̄ ἠ̄νε̄
ταψ̄ρ̄χη̄ με̄λε̄ταν̄ δ̄εν̄ ο̄ν̄δ̄ ἠ̄ν̄χο̄ν̄ς ἠ̄νε̄ςὡπῑ ε̄ο̄ρ̄ῑχο̄ς χ̄ε̄ ἠ̄τε̄τε̄ν̄ ρ̄εῑδικ̄ε̄ο̄ς ἕπᾱτ̄μοῦ
ἠ̄νᾱφῑ τ̄αρ̄ ἠ̄τᾱμ̄ ν̄τβᾱλ̄ζη̄τ̄ ε̄ικω̄ λ̄ε̄ ρ̄τη̄ῑ ε̄τᾱ λ̄ικ̄ε̄ο̄ς ἠ̄νη̄ ρ̄ε̄ β̄ο̄λ̄. ἠ̄τ̄ςω̄σ̄τη̄ τ̄αρ̄
ἕμοῑ ἀν̄ ἀιε̄ρο̄ρ̄ω̄β̄ ἕμ̄ε̄ω̄γε̄ ἕμο̄ν̄ ἀλλ̄ᾱ λ̄ε̄ ἕρε̄ νᾱχᾱχῑ ρ̄θε̄ ἕπ̄κ̄ω̄ρ̄ω̄γ̄ερ̄ ἠ̄νᾱςε̄β̄η̄ς
ο̄τος̄ νε̄τ̄τω̄σ̄τη̄ ε̄χω̄ῑ ἠ̄θε̄ ἕπ̄τᾱκο̄ ἠ̄μ̄πᾱρᾱνο̄μο̄ς. Δ̄ω̄ τ̄αρ̄ τε̄ τ̄ε̄λ̄π̄ῑς ἕπᾱσε̄β̄η̄ς χ̄ε̄
ἀρ̄χω̄ ἠ̄ρ̄τη̄ῑ ἐφ̄νᾱρ̄τ̄ ἕΠ̄ο̄ς μ̄η̄ ἕφ̄νᾱο̄ρ̄χᾱῑ ἐφ̄νᾱςω̄τε̄μ̄ ε̄περ̄σο̄π̄ς ἠ̄ ἐρ̄ω̄αν̄ ο̄τᾱνᾱςκη̄ῑ
ε̄χω̄γ̄ μ̄η̄ ο̄ν̄τ̄ε̄γ̄ παρ̄ρη̄σιᾱ ἕμᾱτ̄ ἕπερ̄μ̄θο̄ ἐβ̄ο̄λ̄ ἀρ̄ω̄λαν̄ω̄γ̄ ἐρ̄η̄ῑ ἐρο̄γ̄ μ̄η̄ ἕφ̄νᾱςω̄τε̄μ̄
ἐρο̄γ̄. ἀλλ̄ᾱ ε̄ῑςθ̄η̄τε̄ τ̄η̄νᾱτᾱμ̄ω̄τε̄ν̄ χ̄ε̄ ο̄τ̄ πε̄τ̄ δ̄εν̄ τ̄̄χ̄ῑ ἕΠ̄ο̄ς ο̄τος̄ ἠ̄τ̄δ̄ῑχο̄λ̄ ἀν̄.
ε̄νε̄τε̄τε̄το̄τ̄ε̄ ἕπ̄παντοκρατωρ̄. Ε̄ῑςθ̄η̄τε̄ τ̄η̄ρ̄τε̄ν̄ τε̄τε̄ν̄σω̄σ̄τη̄ χ̄ε̄ ρ̄εῑπε̄τω̄σ̄ῑτ̄

Third Hour of Tuesday

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 : ΕΨΩΠΠΙ 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.

ὁμετογο ἡ ᾶ Κεφ θα : θ - ιδ

Ἐβολθεν ὁμετογο ἡ ᾶ : ερεπερμιον ἔθοναβ ψωπι νεμαν ἄμην εφχω ἴμος.

Ογοζ ἡσαχι ἴποσ ἀφωζ ψα ἡλιας εφχω ἴμος χε εκερ ογ ἡτοκ ἴπιμα πεχε ἡλιας
θεν ογκωζ αικωζ. Ἰποσ Φ† ἡζου πιπαντοκρατωρ ἔβολ χε ἡζηρι ἴπιςλ ἀρχακ
ἡνωσ νεκθοιας τηριον ἀφωρωρωρ ογοζ νεκπροφη της ἀγμοοντοζ δην τσηφι ἀνοκ
λε ματατ αικεπι ογοζ σεκω† ζω νσα ταψυχη πεχε Ἰποσ ναφ χε εκεί ἔβολ ἡρασ†
νεκαζε ερατκ ἴπεμθο ἔβολ ἴποσ ζμ ἴτοσ ειε πχοεις ναπαρσε νεμ οζουμ ἴπινα
εφταχρονητ. εφναβωλ ἔβολ ἡντορειν ογοζ ἡναστωφ ἡμπετρα ἴπεμθο ἔβολ ἴποσ
νερε Ἰποσ ἀν ζεμ πιπινα ογοζ μενενα πιπινα ογκεμτο ογοζ μενενα πικεμτο ογκωζτ
νερε Ἰποσ ἀν δην πικωζτ μενενα πικωζτ ογ ἔρωον ἡτητ εφωμε νεμ ογκω†

Third Hour of Tuesday

ἵσχυροῦ ἐρεῶς Ἰῶβ ἡμῶν. Διὼπι δὲ ἵτερε ἡλιας σωτεμ ἀφωβς ἕπεφ ρο δὲν
πεφμελοτη ἀφὶ ἔβολ ἀφᾶερατφ ἕπεσπῆλεον ογορ εἰς πε δῶρον ἕΠοτ ἀφωρ ἡραροφ
εφχω ἡμοσ ναφ χε ἀροκ ἡθοκ ἕπιμα ἡλιας. πεχε ἡλιας χε δὲν ογκωρ ἀικωρ. Ποτ
πιπαντοκρατωρ Ποτ νεηχομ Φ† ἕπιτλ ἔβολ χε ἡωμρι ἕπιτλ ἀγκω ἡσωο†
ἡτεκδιαθηκη ογορ νεκῶτιας τηριον ἀφωρωρο† νεκπροφητης ἀμοο†ο†ο† δὲν
ογρηφ ἀνοκ δὲ ἡμᾶτατ ἀισπι ογορ σεκω† ἡσα ταψυχῆεφιτς.

Οὔωο† ἡ†τριάς ἔοταβ πεννο†φ ἡᾶ ἔνερ νεμ ἡᾶ ἔνερ ἡτε νεῖνερ τηρο†: 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`επαλαπ στος σοττ : εθβε πεκσαχι μα ριωνθ : ειογηοτ σαβολ`νηνιρεϋ`ερνοβι`νηε
πιουχαι : χε νεκμεθμη`υποκωτ`νωωτ : αλ.

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 κς : λδ ψβλ νεω Κεφ κδ : α - β

Ιλημ Ιλημ θεηδωτεβ̄ η̄νη̄προφητης̄ ο̄τος̄ ε̄τ̄ζ̄κ̄ν̄ῑ ε̄χεν̄ η̄η̄ε̄τᾱνο̄το̄ρπο̄ρ̄ ζᾱρος̄ :
ο̄ῡη̄ω̄ η̄σο̄π̄ λ̄ιο̄τω̄ω̄ ε̄θο̄νη̄τ̄ η̄ε̄ω̄η̄ρῑ ῡφ̄ρη̄τ̄ η̄ο̄τ̄ζᾱλη̄τ̄ ε̄ω̄ᾱρ̄θω̄ο̄τ̄ η̄η̄ε̄μᾱς̄ ε̄δ̄ο̄τη̄
δ̄ᾱνε̄ρ̄ταῑς̄ ο̄τος̄ ῡπε̄τε̄νο̄τω̄ω̄ : ζ̄η̄π̄πε̄ τ̄η̄νᾱχω̄ ῡπε̄τη̄νη̄ῑ η̄ω̄τη̄ν̄ ε̄μ̄ω̄ω̄. τ̄χω̄ ζᾱρ̄
ῡμο̄ς̄ η̄ω̄τη̄ν̄ ζ̄ε̄ η̄η̄ε̄τε̄ν̄νᾱτ̄ ε̄ροῑ ῑχ̄εν̄ τ̄η̄νο̄τ̄ ω̄ᾱτε̄τε̄ν̄χο̄ς̄ ζ̄ε̄ ε̄μ̄ᾱρ̄ω̄ο̄τ̄ η̄χ̄ε̄
φ̄η̄ε̄θη̄νο̄τ̄ δ̄εῑ φ̄ρᾱν̄ ῡπ̄ο̄ς̄ : Ο̄τος̄ ε̄τᾱρ̄ῑ ο̄τος̄ ᾱη̄ ζᾱρο̄ς̄ η̄χ̄ε̄ η̄ε̄μ̄ᾱθη̄της̄ ε̄τ̄ᾱμο̄
ῡμο̄ς̄ η̄η̄ικ̄ω̄τ̄ η̄τε̄ η̄ῑε̄ρ̄φ̄εῑ : Η̄θο̄ς̄ δ̄ε̄ ᾱρ̄ε̄ρο̄τ̄ω̄ η̄ε̄χᾱρ̄η̄ω̄ο̄τ̄ ζ̄ε̄ τε̄τε̄ν̄νᾱτ̄ ε̄ν̄αῑ η̄η̄ρο̄τ̄ :
ᾱμ̄η̄ν̄ τ̄χω̄ ῡμο̄ς̄ η̄ω̄τη̄ν̄ ζ̄ε̄ η̄η̄νο̄τ̄χᾱ ο̄τ̄ω̄ν̄ῑ ε̄χ̄εν̄ ο̄τ̄ω̄ν̄ῑ ῡπ̄ᾱῑμᾱ η̄σε̄νᾱβο̄λ̄ε̄ ε̄βο̄λ̄ᾱν̄ :

Ο̄τω̄ω̄τ̄ ῡπ̄ῑε̄ρ̄ᾱσ̄σε̄λ̄ιο̄ν̄ ε̄ο̄τ̄.

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

Ιεζεκιηλ κεφ κλ : ς - ις

Εβωλθεν Ιεζεκιηλ πιπροφητης: ερεπερςμον εθοταβ ωπι νευαν λμην ερρω μμος.

Μαι νε νηετερρω μωωορ ηχε λλωμαι Ποτ ρε ρηπε λνοκ ονβηκ οτορ ϋναωκεμ
ητασχη εβωλ θεν πεκωρι οτορ ϋναωρ ϋνορεφινχοις εβωλ ηθητκ νευ οτανομοσ
: Παιρη ϋναι εβωληχε τασχη εβωλ θεν πεκωρι ριχεν ραρζ νιβεν : ισχεν πεμεντ
ωαπεμριτ : οτορ ρεναεμ ηχε ραρζ νιβεν ρε λνοκ πε Ποτ οτορ λωκεμ ητασχη
εβωλ θεν πεκωρι ηνατασθο αν ρε : Οτορ ηθοκ ρωκ πωρη μφρωμ ϋαζου θεν
πιϋαζου ητε νεκρμ οτορ εκεϋαζου θεν ηδουθεμ ητε ραν μκαρηνητ ναρρεν
νορβαλ εβωλ Οτορ εεωπι αρωανχοσνακ : ρε εθεορ κϋαζου : κεχοσ ρε εκϋαζου
εθε πιωμνι ρε οηι ϋνηορ : Οτορ ρενα δουθεμ ηχε ρητ νιβεν : οτορ ρεναβωλ εβωλ
ηχε ριχ νιβεν : οτορ ρεναρωεβ ηχε ραρζ νιβεν νευ πνα νιβεν : οτορ αλοχ νιβεν
ρεναθωλεβ ηρωορ : ρηπε ϋνηορ οτορ ϋναωπι περε Ποτ : Οτορ λορραχι ητε Ποτ

Sixth Hour of Tuesday

ὤψωπι ἑαροί εϋρω ὡμοσ χε πῶρηι ὠφρωμι ἄρπιπροφητεῖν ογοσ εκεχοσ χε ναῖνε
νηετεφ χωῶωωονηχε Ποσ Ποσ.

ἄχοσ ἠτχηι χε τχηι τχηι βιοῖ ογοσ χωντ εοπωσ ἠτε εολδελ ἠεανεολδελ ογοσ
μαρε ρω βιοῖ εοπωσ ἠτεψωπι ἐρε ἰελελ σεβτωτ ἐβολ εουεμ ἠεανωωυ χω ἐδρηι
ἠῶψωπην νιβεν : ἀφθις ἐσεβτωτς ἐπχιν τε τεϋχε ἄμοι ὡμοσ : ἄρωσ βιοῖ ογχεχι
εσεβτωτ ἐπχινθις ἐτχε ὠφηεεολδελ : οψ ἐβολογοσ ἄριοῖ ἠοτεῶληλοῖ πῶρηι
ὠφρωμι χε ἄθαι ὤψωπι ὠπαλαοσ : ἀσῶψωπι εεν νιεττομενοσ τηροσ ἠτεπῆι ὠπῆλ:
Cεναχωῖλι ἐδονη ἠεογχει ἀσῶψωπι ὠπαλαοσ : εθε φαῖ κωλε εχεν τεκχε χε
ἀσῶμαῖο ογοσ ετ ἰεχενηειοῖ ἐβολῆοτεφρη ἠνεσῶψωπι πεχε Ποσ.

Ὁτῶοτ ἠττριάσ εθοταβ πεννοττ ῶα ἐνεε νεμ ῶα ἐνεε ἠτε νιένεε τηροσ: 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

Sixth Hour of Tuesday

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 ἄμην̄ εφ̄ω
ἄμος.

Ὡὰ ἔθ̄ηκ̄ ἐπίσ̄οῦ ἴτεκ̄αρεῖ ἐροκ̄ ἔβόλ̄ γα π̄πετ̄ζωοῦ : οὔοῦ ἄπερ̄β̄ωπι εῶβε
τεκ̄μετατ̄ςβ̄ω : οὔον̄ οὔωπι γαρ̄ ἐὼαϋ̄νι ἄφ̄νοβι : οὔοῦ οὔωπι ἴνοῦοῦ νεῡ οὔ̄μοῦ
: Ἐπερ̄β̄ιζο : οὔπετ̄ζωοῦ πε ἴτεκ̄ψ̄γ̄χ̄η : οὔοῦ ἄπερ̄ωπι ἔθεν̄ πεκ̄ζ̄ε : ἄπερ̄ἄμο
ἴνοὔαχ̄ι ἔθεν̄ οὔσ̄οῦ ἴνοὔαχ̄ι : Ἐὼαϋ̄οὔεν̄ ἴσοφ̄ῑ γαρ̄ ἔθεν̄ π̄αχ̄ι : οὔοῦ ἴμετ̄αβε ἔθεν̄
ἴαχ̄ι ἄπιλ̄ακ̄ : Ἐπερ̄ἴοὔβε ἴμεῶμ̄νι οὔοῦ ἴτεκ̄β̄ωπι εῶβε τεκ̄μετατ̄ςβ̄ω : ἄπερ̄ωπι
ἔρομολοσ̄ιν ἴνεκ̄νοβι : ἄπερ̄ἄμο ἴνοὔαρο εφ̄δα ἴ : ἄπερ̄φορ̄ωκ̄ ἔβόλ̄δα τ̄εν̄ οὔρω
ἴσοῦ : ἄπερ̄β̄ι ἄπ̄ζο ἴνοὔωρι : ἴεῦεν̄ ἴμεῶμ̄νι ὡᾱ ἔῶρη̄ ἔῶμοῦ : εἴνα ἴτε Π̄οῦ Φ̄
ἴεῶρη̄ εῦωκ̄. Ἐπερ̄ερ̄ ρεφ̄ωλεμ̄ ἔαχ̄ι : εκοὔωϋ̄ εβ̄ηλ̄ ἔβόλ̄ ἔθεν̄ νεκ̄ῶβ̄νοῦ :
ἄπερ̄ωπι ἄφ̄ρη̄ ἴνοὔοῦ ἔθεν̄ πεκ̄νι : εκοι ἴταραῶ ἔθεν̄ νεκ̄ῶβ̄ιακ̄ : ἄπερ̄ῶρε τεκ̄α
ὡπι εσοὔτων̄ ἔκ̄β̄ι : τεκ̄οκ̄ς ἐροκ̄ εῦνα ἴ : ἄπερ̄χα ἔθ̄ηκ̄ ἐνιχ̄ρημᾱ : ἄπερ̄χοκ̄ χ̄ε
ερωὔι ἐροι ἔθεν̄ παων̄ῶ : ἄπεροὔαζ̄κ̄ ἴα πεκ̄ζ̄ητ̄ νεῡ τεκ̄χομ̄ : εῶρεκ̄μοὔι ἔθεν̄
ἴνοὔωὔ ἴτε πεκ̄ζ̄ητ̄ :

Οὔοῦ ἴ ἴτριας ἔθοταβ̄ πεννοῦ ἴ ὡᾱ ἐνεῶ νεῡ ὡᾱ ἐνεῶ ἴτε ἴνεῶεῶ θ̄ηροῦ : ἄμην̄.

Sirach 4:20-5:2

: - :

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 Κεφα : ἁ - ᾠ - ᾠ

Εὐολῶεν Ἦσαῖος πῖροφῆτης ἐρεπερῆμοι ἐσοταβ ᾠπι νεμῶν ἄμην ἐφω ἄμος.

Sixth Hour of Tuesday

Ⲭⲟⲣⲁⲥⲓⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲛ̀ⲕⲉ Ⲭⲉⲁⲛⲁⲥ ⲛ̀ⲣⲱⲛⲣⲓ ⲛ̀ⲁⲙⲟⲥ : ⲑⲛⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲃⲁ Ⲭⲓⲟⲩⲁⲛⲁ
ⲛⲉⲙ ⲃⲁ Ⲉⲛⲓ ⲃⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀Ⲑⲥⲓⲁⲥ ⲛⲉⲙ Ⲉⲱⲁⲑⲁⲙ ⲛⲉⲙ ⲁⲭⲁⲥ ⲛⲉⲙ Ⲉⲗⲉⲕⲓⲁⲥ
ⲛⲛⲉⲧⲁⲩⲉⲣⲟⲩⲣⲟ ⲃⲉⲛ Ⲭⲓⲟⲩⲁⲛⲁ.

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

ⲁ ⲟⲩⲉⲗⲉ ⲥⲟⲩⲉⲛ ⲑⲛⲉⲧⲁϥⲱⲡⲟⲩⲥ ⲟⲩⲟⲗ ⲟⲩⲉ̀ⲱ ⲁⲕⲑⲟⲩⲉⲛ ⲑ̀ⲟⲩⲟⲛⲗⲥⲓ ⲛ̀ⲧⲉ ⲛⲉⲓⲑⲟⲓⲥ Ⲡⲁⲗⲁ
ⲙ̀ⲛⲉⲕⲑⲟⲩⲱⲛⲧ ⲟⲩⲟⲗ ⲛⲁⲗⲁⲟⲥ ⲙ̀ⲛⲉⲕⲁⲕⲧ ⲉ̀ⲣⲟⲓ. Ⲑⲩⲟⲓ ⲙ̀ⲛⲉⲓⲱⲗⲟⲗ ⲛ̀ⲛⲉⲕⲉⲣⲛⲟⲃⲓ ⲛⲓⲗⲁⲟⲥ ⲉⲑⲙⲉⲗ
ⲛ̀ⲙⲁⲣⲧⲓⲁ ⲛ̀ⲕⲣⲟⲕ ⲙ̀ⲛⲟⲛⲛⲣⲟⲛ ⲛⲓⲱⲛⲣⲓ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲁⲣⲉⲧⲉⲛⲭⲁ Ⲡⲟⲥ ⲛ̀ⲥⲁ ⲑⲛⲛⲟⲩ ⲛⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ
Ⲡⲁⲗⲁ ⲁⲣⲉⲧⲉⲛⲧⲱⲛⲧ ⲛⲁⲕⲓ. Ⲑⲩⲟⲛ ⲛ̀ⲛⲉⲣⲃⲟⲧ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲃⲓⲧⲥⲓ ⲉⲣⲉⲧⲉⲛⲧⲟⲩⲗⲉ ⲁ̀ⲛⲟⲙⲓⲁ ⲉ̀ⲕⲉⲛ
ⲁ̀ⲛⲟⲙⲓⲁ ⲁ̀ⲑⲉ ⲛⲓⲃⲉⲛ ⲉ̀ⲛⲉⲙⲕⲁⲗⲁⲛⲉⲗⲧ. ⲓⲕⲕⲉⲛ ⲟⲩⲁ̀ⲑⲉ ⲱⲗⲁ ⲛⲓⲃⲁⲗⲁⲩⲭ
ⲛ̀ⲛⲟⲩⲑⲱⲗⲗ ⲁⲛ ⲛⲉ : ⲟⲩⲁⲗⲉ ⲟⲩⲁⲗⲉⲕⲛⲛⲓ ⲁⲛ ⲛⲉ : ⲟⲩⲁⲗⲉ ⲟⲩⲉⲣⲃⲟⲧ ⲁⲛ ⲛⲉ : ⲉⲧⲃⲟⲙⲟⲙ ⲙ̀ⲱⲟⲛ
ⲙⲁⲗⲁⲕⲙⲁ ⲉ̀ⲧⲛⲓⲕⲓ ⲉ̀ⲣⲟⲩⲥ ⲟⲩⲁⲗⲉ ⲟⲩⲛⲉⲗ ⲟⲩⲁⲗⲉ ⲟⲩⲙⲟⲩⲣ. Ⲡⲉⲧⲉⲛⲕⲁⲗⲓ ⲉⲕⲉⲱⲱⲥ : ⲛⲉⲧⲉⲛⲭⲱⲣⲁ
ⲉ̀ⲧⲉⲟⲩⲟⲙⲟⲩ ⲙ̀ⲛⲉⲧⲉⲛⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ : ⲛⲉⲧⲉⲛⲃⲁⲕⲓ ⲉ̀ⲛⲉⲣⲟⲕⲗⲟⲩ ⲃⲉⲛ ⲛⲓⲕⲣⲱⲙ : ⲁⲕⲱⲱⲥ ⲟⲩⲟⲗ
ⲁⲥⲟⲩⲱⲕⲡ ⲛ̀ⲧⲉ ⲗⲁⲛⲗⲁⲟⲥ ⲛ̀ⲣⲱⲉⲙⲙⲟ. Ⲉⲛⲉⲥⲱⲕⲡ ⲛ̀ⲧⲱⲣⲉⲓ ⲛ̀ⲥⲓⲱⲛ ⲙ̀ⲑ̀ⲣⲛⲧ ⲛ̀ⲟⲩⲙⲁⲛⲁⲣⲉⲗ ⲛ̀ⲕⲓⲕⲓ
ⲃⲉⲛ ⲟⲩⲃⲟⲛⲧ ⲛⲉⲙ ⲙ̀ⲑ̀ⲣⲛⲧ ⲛ̀ⲟⲩⲕⲓⲕⲓⲛⲛⲓ ⲃⲉⲛ ⲟⲩⲁⲗⲁⲗⲟⲗⲓ ⲛⲉⲙ ⲙ̀ⲑ̀ⲣⲛⲧ ⲛ̀ⲟⲩⲃⲁⲕⲓ ⲉⲧⲱⲱⲗ ⲙ̀ⲱⲟⲥ.

ΕΒΗΛ ΧΕ Α ΠΟΣ ΣΑΒΑΩΘ 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

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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 ναζμετ̄ ε̄βολ̄ ἵτοτοϋ̄ ἵναχαχῑ ἵρεψ̄ωντ̄ : νεῡ ε̄βολ̄ ἵτοτοϋ̄ ἵνηεττωσ̄ρη
ἡωω̄ον̄ ε̄ρη̄ῑ ε̄χω̄ῑ εκε̄βο̄σι : Παζμετ̄ ε̄βολ̄ζᾱ ο̄τρω̄ῑ ἵνο̄χῑ ε̄ψ̄ε̄ναζμετ̄ ε̄βολ̄ ἵτοτοϋ̄
ἵναχαχῑ ε̄τχορ̄ : νεῡ ε̄βολ̄ ἵτοτοϋ̄ ἵνηε̄θμο̄ς † ἡμο̄ι : 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 ΦΟΥΩΝΙ ἄΠΙΚΟΜΟΣ :
ΦΗΘΝΑΜΩΥ ἸΝΩΙ ἸΝΕΥΜΩΥ ΔΕΝ ΠΙΧΑΚΙ : ΑΛΛΑ ΕΥΕΒ' ἄΦΟΥΩΝΙ ἸΝΤΕ ΠΩΝΘ : ΠΕΧΕ
ΝΙΦΑΡΙΣΕΟΣ ΝΑΥ ΧΕ ἸΘΟΚ ἄΜΑΥΑΤΚ ἔΤΕΡΜΕΘΕ ΔΑΡΟΚ : ΤΕΚΜΕΤΜΕΘΕ ΟΥΜΗ ΔΗ ΤΕ :
ΔΥΦΕΡΟῶ ἸΗΣΟΥΣ ΟΥΟΣ ΠΕΧΑΥ ΝΩΘ' : ΧΕ ΚΑΝ ἔΨΩΠ ἄΝΟΚ ΑΥΑΝ ΕΡΜΕΘΕ ΔΑΡΟΙ
ΤΑΜΕΤΜΕΘΕ ΟΥΜΗ ΤΕ : ΧΕ ΤῆΜΙ ΧΕ ἔΤΑΙ ἔΒΟΛΘΩΝ ΙΕ ΕΙΝΑΥΕΝΗ ἔΘΩΝ : ἸΘΩΤΕΝ ΔΕ

τετενεμι αν ξε εταυ εβολων ιε ειναι ωεινη εων. Πωθεν 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 περφει : οροζ υπε βλι υαμονι υμου ξε νε υπατεσι
ηξε τερωοτω :

Ορωωτ υπιερασσελιον εωτ.

John 8:12-20

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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

Ἰ̅Χ̅Ω̅Μ̅ Ἰ̅Τ̅Σ̅Ε̅Ν̅Ε̅C̅I̅C̅ Ἰ̅Τ̅Ε̅ Ὡ̅Υ̅C̅Η̅C̅

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

Ἐ̅β̅ο̅λ̅θ̅ε̅ν Ἰ̅Χ̅Ω̅Μ̅ Ἰ̅Τ̅Σ̅Ε̅Ν̅Ε̅C̅I̅C̅ Ἰ̅Τ̅Ε̅ Ὡ̅Υ̅C̅Η̅C̅ π̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅c̅ π̅ι̅π̅ρ̅ο̅φ̅η̅τ̅η̅c̅: ε̅ρ̅ε̅π̅ε̅ρ̅ς̅μ̅ο̅υ̅ ε̅θ̅ο̅υ̅α̅β̅
ὤ̅ω̅π̅ι̅ Ν̅ε̅μ̅α̅ν̅ ἁ̅μ̅η̅ν̅ ε̅ρ̅χ̅ω̅ ἁ̅μ̅ο̅c̅.

Ἐ̅τ̅α̅c̅η̅ν̅α̅υ̅ Δ̅ε̅ Ἰ̅Χ̅ε̅ Π̅ο̅c̅ Φ̅ψ̅ χ̅ε̅ ἀ̅γ̅ῶ̅ν̅α̅ι̅ Ἰ̅Χ̅ε̅ Ν̅ι̅κ̅α̅κ̅ι̅ᾶ̅ Ἰ̅Τ̅Ε̅ Ν̅ι̅ρ̅ω̅μ̅ ρ̅ι̅χ̅ε̅ν̅ π̅ι̅κ̅α̅ρ̅ι̅ : ο̅υ̅ο̅z̅
ο̅υ̅ο̅ν̅ Ν̅ι̅β̅ε̅ν̅ ε̅ρ̅α̅κ̅ι̅ θ̅ε̅ν̅ π̅ε̅ρ̅z̅η̅τ̅ ἑ̅μ̅α̅ῶ̅ν̅ ἔ̅χ̅ε̅ν̅ π̅ι̅π̅ε̅τ̅ρ̅ω̅υ̅ ἠ̅ν̅ι̅ε̅z̅ο̅ο̅υ̅ τ̅η̅ρ̅ο̅υ̅ : Ο̅υ̅ο̅z̅
α̅ρ̅μ̅ο̅κ̅μ̅ε̅κ̅ Ἰ̅Χ̅ε̅ Π̅ο̅c̅ Φ̅ψ̅ χ̅ε̅ α̅ρ̅θ̅α̅μ̅ι̅ο̅ ὑ̅π̅ι̅ρ̅ω̅μ̅ ρ̅ι̅χ̅ε̅ν̅ Ἰ̅Κ̅α̅ρ̅ι̅ : ο̅υ̅ο̅z̅ α̅ρ̅μ̅ε̅ν̅ι̅ θ̅ε̅ν̅ π̅ε̅ρ̅z̅η̅τ̅ :
Π̅ε̅χ̅ε̅ Π̅ο̅c̅ Φ̅ψ̅ χ̅ε̅ ε̅ι̅ε̅γ̅ε̅τ̅ π̅ι̅ρ̅ω̅μ̅ ἑ̅τ̅α̅ι̅θ̅α̅μ̅ι̅ο̅ϋ̅ ἑ̅β̅ο̅λ̅θ̅α̅ Ἰ̅Π̅ο̅ ὑ̅π̅κ̅α̅ρ̅ι̅ : ι̅c̅χ̅ε̅ν̅ ο̅υ̅ ρ̅ω̅μ̅ι̅ ὤ̅α̅
ο̅υ̅τ̅ε̅β̅η̅ν̅ ο̅υ̅ο̅z̅ ι̅c̅χ̅ε̅ν̅ Ν̅ι̅δ̅ᾶ̅ τ̅ρ̅ι̅ ὤ̅α̅ν̅ι̅z̅α̅λ̅α̅ψ̅ Ἰ̅Τ̅Ε̅ τ̅ϕ̅ε̅ : χ̅ε̅ α̅ῦ̅β̅ο̅ν̅ χ̅ε̅ α̅ι̅θ̅α̅μ̅ι̅ῶ̅ν̅. Π̅ω̅ε̅ Δ̅ε̅
α̅ρ̅χ̅ι̅μ̅ι̅ ἠ̅ο̅υ̅z̅μ̅ο̅τ̅ ὑ̅π̅ε̅ μ̅θ̅ο̅ ὑ̅π̅ο̅c̅ Φ̅ψ̅ : Π̅α̅ι̅ Δ̅ε̅ Ν̅ε̅ Ν̅ι̅χ̅ι̅ν̅χ̅ϕ̅ο̅ Ἰ̅Τ̅Ε̅ Π̅ω̅ε̅ : Π̅ω̅ε̅ Δ̅ε̅ Ν̅ε̅

Ninth Hour of Tuesday

οὐρωμὴ ἡὸμνι πε : ερχηκ ἔβολ θεν τεγρεῖα : αγραναϋ ἠΦ† ἵξε Πωῆ : Πωῆ Δε
αρχφεϋουτ ἡὸμνι **Сη** χαμ Ιεφεθ.

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 αϋθωит ἠπαμθο : χε οῖνι ἀπικαзи μοz ἡδἰнζοnc
ἔβολ ἠμωοу : зηпπε ἀноκ ἱнаαακωοу neu ἵκαзи. Уаθαμιο наκ ἡοῖκῖωτοc ἔβολ
θεν зан уе ἡατἡτε τρακωнон : εκεθαμιο ἡἱκῖωтоc ἡοῖμοz : οτοz εκῆ τμβρεзи
наc саθοῖн neu саβολ ἠμοc θен пиврези : Παρη† εκεθαμιο ἡἱκῖωтоc : ϋουτϋе
ἠμαзи εἶϋη ἡτε ἱκῖωтоc : οτοz теβι ἠμαзи εἶποгесθен οτοz песбici мап ἠμαзи :
Οτοz εκεθαμιο ἡἱκῖωтоc εсθοῖнτ εδοῖн : εκεχοκc ἔβολ ἡοῖμαзи саἱϋωи : φρο Δε
ἡἱκῖωтоc εκεθαμιοϋ саἱсφнр ἠμοc : занзηпи нде сἡοῖ† neu ϋου† ἡде
εкеθαμιοc. Δноκ Δε зηпπε ἀноκ ἱнаἰни ἡοῖμωοу ἡκααακλιcμοc зιxen πκαзи :
ἡтаαке сарз нивен ετεοῖн оῖ ппа ἡωнθ ἡδἡтϋ сапсчнτ ἡἱφε : οτοz енχαι нивен
εтχн зιxen πκαзи егемоу. Οτοz еи εсеμни ἡοῖΔιαθηкη neuак : εκεϋенаκ εδοῖн
εἶκῖωтоc : ἡоок neu неκωηри neu текзиμи neu нιzиμи ἡτε неκωηри neuак. Neu
ἔβολθεν нιθηριон тηροу : neu ἔβολθεν нитεβнωοῖ тηροу : neu ἔβολθεν 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 νιδλ† 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† ζενζωνη ερωορ : αριρι υπαρη†. Οτορ πεχε Ποσ Φ†
νΗωε : χε μαωενακ νθοκ νεμ πεκνι τηρη εδορν ετκνβωτοσ : χε νθοκ πε εταιναυ
εροκ νθυμι υπαμο νδρηι δεν παι χωορ : Εβολθεν νιτεβνωοη εορ λλιονη εδορν
ζαροκ νωαωη ωαωη νρωορτ νεμ ριμι : εβολθεν νιτεβνωοη ι ετε νρεοταβ αν σναυ
σναυ νρωορτ νεμ ριμι : Εβολθεν νιζαλα† ντε τφε νηεορ ωαωη ωαωη νρωορτ νεμ
ριμι : νεμ εβολθεν νιζαλα† ντε τφε ετε νρε οταβ αν : σναυ σναυ νρωοτ νεμ ριμι
εωανοτυορ νχροχ ρενεν πκαρι τηρη. Επισαρ κε ωαωη νεροορ : τναινι νοτυωορ
νκατακνυμοσ ρενεν πκαρι νρμε νεροορ νεμ ρμε νεχωρρ : ειεω† εβολ υπιωντ
τηρη εταιθαμορ εβολζα προ υπκαρι : Οτορ αριρι νχε Ηωε νρωβ νιβει ετα Ποσ Φ†
ζενζωνη ερωορ : Ηωε δε ναρηηι δεν κοορ ωε νρομπι : οτορ λ πιωορ

Ninth Hour of Tuesday

ἸΚΑ ΤΑΚΛΥΜΟΣ Ἰ ΖΙΧΕΝ ΠΙΚΑΖΙ. Διψυεναϋ Δε ἵχε Ηωὲ Νεμ Νεϋ Ψηρι Νεμ Τεϋζιμι :
Νεμ Νιζιομι ἵτε ΝεϋΨηρι Νεμαϋ ἔδοτη ἔτκνβωτος : εῶβε πιμωοῦ Ἰκατακλυμος :
Οτοζ ἔβολθθεν Νιτεβνωοῦ ἔθοραβ : Νεμ ἔβολθθεν Νιτεβνωοῦ ἔτε ἵνεοραβαν : Νεμ
ἔβολθθεν Νιζαλα† εῶ† : Νεμ ἔβολθθεν Νιζαλα† ἔτε ἵνεοραβ αν : Νεμ ἔβολθθεν βὰ τϋι
Νιβεν ετϋιχεν Πικαζι : Ἐναῦ Ἐναῦ : ἀϋϋε Νωοῦ ἔδοτη ἔτκνβωτοο Ζα Νωὲ : οτζωοῦτ
Νεμ οῦζιμι : κατα φρη† ἔτα Ἰβοις Φ† ζονζεν Ναϋ. Οτοζ ἀϋωπι μενενα ϋαϋϋ
ἵεζοοῦ ἀ πιμωοῦ Ἰκατακλυμος ϋωπι Ζιχεν Ἰκαζι : θεν †μαζ σοοῦ ϋε ἵρομπι θεν
ἵωνθ ἵΗωὲ : θεν πιὰβοτ ἠμαζ Ἐναῦ ἵνοῦ μητ ϋαϋϋ ἠπιὰβοτ : ἵζηρι θεν παι ἔζοοῦ :
ἀϋφωρξ ἵχε Νιμοῦμι τηροῦ ἵτε φνοτη εῶνααϋ : οτοζ Νικαταρακτις ἵτε ἵφε
ἀνοτων : Διϋωπι Ἰπικατακλυμος Ζιχεν Ἰκαζι : ἵζμε ἵεζοοῦ Νεμ ἵμε ἵεχωρξ.
Ἰζηρι Δε θεν παι ἔζοοῦ ἀϋϋεναϋ ἔδοτη ἔτκνβωτος ἵχε Ηωὲ Νεμ ΝεϋΨηρι : Ἐμ :
χαμ : Ιαφεθ : ΝιΨηρι ἵτε Ηωὲ : Νεμ τεϋ ζιμι : Νεμ †ϋομ† ἵζιμι ἵτε ΝεϋΨηρι
Νεμαϋ ἔδοτη ἔτκνβωτος. Ἰθωοῦ Νεμ Νιθηριον κατα ζενος : Νεμ βὰ τϋι Νιβεν ετκιμ
Ζιχεν Ἰκαζι καταζενος : Νεμ Ζαλητ Νιβεν κατα νοτzenos. Διϋεινωοῦ ἔδοτη
ἔτκνωτος : Ἐναῦ Ἐναῦ : ἔβολθθεν capz Νιβεν : ἔτε οτον οτπινα ἵωνθ ἵδητοῦ. Οτοζ
ἵηεθνα ἔδοτη οτζωοῦτ Νεμ οῦζιμι : ἔβολθθεν capz Νιβεν ἀϋϋεινωοῦ ἔδοτη κατα

φρητ ἔτα Φτ ρονεν ἔτοτq ἸΗωῆ : οτορ ἀΠβς Φτ ὠθαμ Ἰτκνβωτορ ραβολ ἡμορ :
Δμωορ Ἰκατακλκμορ ὠπι 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 ναρνηνορ Ἰξε τκνβωτορ
ϸαἸωωι ἡπιμωορ. Πιμωορ Δε ναράμαρι ἔμαωω ρικεν πικαρι : οτορ αqρωβϸ Ἰνιτωορ
τηρορ ετβοϸι ηηεραπεϸτ 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 πιωωντ τηρq φηἔναqχη ρικεν προ ἡκαρι
τηρq : ιϸεν φρωμ ὠα 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 ηηἔνατ neuμαq ῥεν τκνβωτορ : οτορ ἀΦτἸνι ἸοηπἸα ρικεν Ἰκαρι
αqρωορ Ἰξε πιμωορ : Οτορ ατρωβϸ Ἰξε ηιμωωι Ἰτε φηοηη : neu ηικαταρακτἸϸ

Ninth Hour of Tuesday

ἴντε ἕφε : οὐοῦ ἀφταζνο ἴνε πιμοῦνηζωοῦ ῥεν ἕφε : Οὐοῦ ναϋϋ ἴτοτυ ἴνε πιμοῦ
εϋμοῦι ἐβολζα ἴκαζι ναϋϋ τοτυπε ναϋ νηοῦ ἴνβοκ ἴνε πιμοῦι μενενα ῥε τεβι
ἴνεζοοῦ. Οὐοῦ ἀρζευσι ἴνε ἴκῖβωτοῦ ῥεν πᾶβοτ ἴμαζ ῥαῥϋ : ἴνοῦ μητ ῥαῥϋ
ἴπᾶβοτ ῥζεν πιτωῦ ἴτε ἀραρατ : Πιμοῦι δε ἀμμοῦι ναϋνηοῦ ἴνβοκ πε ῥα
πᾶβοτ ἴμαζ μητ : ἴῥηι δε ῥεν πᾶβοτ ἴμαζ μητ οῦαι ἴνοῦαι ἴπᾶβοτ :
ἀροῦωνζέβολ ἴνε ἴἀφηοῦ ἴτε νιτωῦ : Δρωπι μενενα ῥμε ἴνεζοοῦ : ἀροῦων
ἴνε Ηῶε ἐπιῥοῦϋτ ἴτε ἴκῖβωτοῦ θεῖταϋθαμιοῦ. Οὐοῦ ἀροῦωρπ ἴπᾶβωκ ἐβολ :
ἴναῦ ζε ἀν ἀπιμοῦι ῥροῦρ : οὐοῦ εταϋῖ ἐβολ ἴπεϋταθεο ῥαροϋ ῥατεϋῥωοῦ ἴνε
πιμοῦι ἐβολζαἴκαζι : Οὐοῦ ἀροῦωρπ ἴἴβροπι ἐβολ ζι φαζοῦ ἴμοϋ : ἴναῦ ζε ἀν
ἀπιμοῦι ῥροῦρ ἐβολζα ἴζο ἴἴκαζι : Οὐοῦ ετε ἴπεἴβροπι ζευ μᾶνευτον
ἴνεεβᾶλαγζ : ἀταθεο ἐδοῦη ῥαροϋ ἐἴκῖβωτοῦ : ζε νε οῦον κωοῦ πε ζζεν ἴζο
ἴἴκαζι τηρϋ : οὐοῦ ἐταϋσοῦτεν τεϋρζζ ἐβολ ἀϋἴτε ἀϋενε ἐδοῦη ῥαροϋ ἐἴκῖβωτοῦ.
Οὐοῦ ἀϋῶσηζητ ἴκε ῥαῥϋ ἴνεζοοῦ : παλιν ον ἀροῦωρπ ἴἴβροπι ἐβολ ῥεν
ἴκῖβωτοῦ : Δταθεο ἐδοῦη ῥαροϋ ἐἴκῖβωτοῦ ἴνε ἴβροπι ἴφῖναῦ ἴζαν ἴ ροῦζι :
νε οῦον ζανζωβι ἴτε οῦλαζεν ἴζωιτ ζη ῥεν ρωζ : ἀϋεῖ ἴνε Ηῶε ζε ἀπ κωοῦ
ῥροῦρ ἐβολ ζζεν ἴκαζι : Οὐοῦ ἀϋῶοῦ ἴζητ ἴκε ῥαῥϋ ἴνεζοοῦ : παλιν ον ἀροῦωρπ

ἡ ἴδρουμι ἐβόλ : οὐτος ἠπεροταθ τοτς χε ἕτασθο ἐδοῖτη γαροϋ. Δαϋωπι Δε δὲν
ἴμαθ σουρ ὡε οῖαι ἡρουμι δὲν ἴωνθ ἡ ἡὼ δὲν πᾶβοτ ἡζοῖτ ἡσοῖαι ἡπι ἄβοτ :
αϋμοῖτηκ ἡξε πιμωοῖ ἐβόλθα ἡζ ἡπκαζι : οὐτος αϋδωρπ ἡξε ἡὼ ἡ ἴχηπι ἡ τε
ἴκῖωτοσ : οὐτος αϋναῖ χε ἄπιμωοῖ μοῖτηκ ἐβόλθα ἡζο ἡπκαζι : δὲν πᾶβοτ Δε
ἡμαθ ἡναῖ : ἡσοῖ χοῖτ ὡαϋϋ ἡπᾶβοτ ἡπκαζι ὡωοῖ : Οὔτος πεχε ἡσοῖ Φτ ἡ ἡὼ
εϋχω ἡμοσ. Χε ἡμοῖ ἐβόλθεν ἴκῖωτοσ ἡθοκ νεμ νεκῶηρι νεμ τεκῶιμ νεμ
νιζιοῖ ἡτε νεκῶηρι νεμακ : νεμ νιθῆριον τηροῖ νεμακ : ἡεμ σαρζ νιβει : ιχεν
νιζαλα ἴ ὡα νιτεβνωοῖ : νεμ βᾶτϋ νιβει ετκιμ ζιχεν ἡκαζι : ἄλιτοῖ ἐβόλ νεμακ :
οὔτος αἰα οὔτος ἄϋα ζιχεν ἡκαζι : Οὔτος αϋῖ ἐβόλ ἡξε ἡὼ νεμ νεϋῶηρι νεμ τεϋῶιμ
νεμ νιζιοῖ ἡτε νεϋῶηρι νεμαϋ : ἡεμ νιθῆριον τηροῖ : νεμ νιτεβνωοῖ τηροῖ : νεμ
βᾶτϋ νιβει ετκιμ ζιχεν ἡκαζι : νεμ ζαλητ νιβει κατὰ νοῖσενος : αῖ ἐβόλθεν
ἴκῖωτοσ. Οὔτος ἡ ἡὼ κωτ ἡοῖμαῖνερωωοῖ ἡ Φτ : αϋβι ἐβόλθεν νιτεβνωοῖ
τηροῖ εῶῖ : νεμ ἐβόλθεν νιζαλα ἴ τηροῖ εῶῖ : αϋῖνι εῶρηι ἡζαῖδῶλιλ ἔχεν
πιμαῖνερωωοῖ : Οὔτος αϋϋωλεμ ἡξε ἡσοῖ Φτ εῶῖθοι ἡῖθοινοῖϋ : οὐτος πεχε ἡσοῖ
Φτ ἕταϋμοκμεκ : χε ἡῖαοταθτοτ χε ἕζοτορτ πικαζι εῶβε νιζβηοῖ ἡτε νιρωῖ : χε
ἡζητ ἡφρωῖ ἡρακι ἔχεν πιπετζωοῖ ιχεν τεϋμετκοῖζι : ἡῖαοταθτοτ ἕϋαρι ἕσαρζ

Ninth Hour of Tuesday

ΝΙΒΕΙ ΕΤΟΝΘ ΚΑΤΑ ΦΡΗΤ ΕΤΑΙΛΙΣ. ΠΙΞΟΥ ΤΗΡΟΥ ΝΤΕ ΠΚΑΖΙ ΟΥΧΡΟΧ ΝΕΜ ΟΥΩΣΘ :
ΟΥΑΡΩΥ ΝΕΜ ΟΥΚΑΥΑ : ΠΥΩΜ ΝΕΜ ΠΙΖΗΝΥΩΜ : ΠΙΞΟΥ ΝΕΜ ΠΙΞΩΡΕ ΝΗΝΟΥΤΟΝ
ΜΥΩΟΥ. ΟΥΟΖ ΑΥΪΜΟΥ ΝΧΕ ΦΤ ΝΗΩΕ ΝΕΜ ΝΕΥΩΗΡΙ ΕΥΧΩΜΜΟC ΝΩΟΥ : ΧΕ ΔΙΑΙ ΟΥΟΖ
ΑΥΑΙ ΜΑΖ ΠΚΑΖΙ : ΟΥΟΖ ΑΡΙΟC ΕΡΟΥ. ΠΕΤΕΝΖΟΥΤ ΔΕ ΝΕΜ ΠΕΤΕΝCΘΕΡΤΕΡ 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 : ΟΥΟΖ
ΒΑΤΥΙ ΝΙΒΕΙ ΕΤΟΝΘ : ΕΥΕΥΩΠΙ ΝΩΤΕΝ ΕΥΪΡΕ : ΜΦΡΗΤ ΝΖΑΝΟΥΤ ΝΤΕ ΟΥΟΜ ΑΙΤΗΙΤΟΥ
ΤΗΡΟΥ ΝΩΤΕΝ. ΠΛΗΝ ΟΥΑΥ ΘΕΝ ΟΥCΝΟΥ ΜΨΥΧΗ ΝΗΕΤΕΝΟΥΟΥ : ΚΕΖΑΡ ΠCΝΟΥ
ΝΗΕΤΕΝΨΥΧΗ ΕΙΚΟΥΤ ΝCΟΥ ΕΒΟΛΘΕΝ ΤΧΙΧ ΝΗΙΘΗΡΙΟΝ ΤΗΡΟΥ : ΝΕΜ ΕΒΟΛΘΕΝ ΤΧΙΧ
ΝΟΥΡΩΜ ΝCΟΝΙ : ΕΙΚΟΥΤ ΝCΑ ΤΨΥΧΗ ΜΠΙΡΩΜ : ΦΗΘΗΑΦΩΝ ΜΠCΝΟΥ ΝΟΥΡΩΜ
ΕΒΟΛΘΕΝ ΟΥΡΩΜ ΝΤΥΕΒΙΩ ΜΠΕΥCΝΟΥ ΕΥΕΦΟΝΟΥ ΕΒΟΛ ΧΕ ΕΤΑΙΘΑΜΙΟ ΜΠΙΡΩΜ ΘΕΝ
ΟΥΖΥΚΩΝ ΝΤΕ ΦΤ : ΗΘΩΤΕΝ ΔΕ ΔΙΑΙ ΟΥΟΖ ΜΟΥ ΜΠΚΑΖΙ ΟΥΟΖ ΑΥΑΙ ΖΙΩΤΥ :

ΟΥΩΟΥ ΝΤΤΡΙΑC ΕΘΟΥΑΒ ΠΕΝΝΟΥΤ ΥΑ ΕΝΕΖ ΝΕΜ ΥΑ 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

Ninth Hour of Tuesday

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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Ninth Hour of Tuesday

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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Ninth Hour of Tuesday

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

Ninth Hour of Tuesday

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

Ninth Hour of Tuesday

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 ἔτε Σολομων Κεφ̄ θ̄ : ᾱ - ιᾱ

Ἐβोलθεν ἡπαροιμα ἔτε Σολομων π̄προφητης: ἐρεπερ̄ςμοῦ ἔθογαβ̄ ὡπι νεμαν̄ ἀμην
ερχω ἡμος.

Δ̄ τ̄σοφ̄ῑ ἔνοη̄ι : οτο̄ ᾱσταχρο̄ ἔψαψ̄ ἔτ̄τ̄λλο̄ς δ̄αρο̄ι : Δ̄σ̄ολ̄θε̄λ̄ ἔνεσ̄ω̄τ̄ :
ᾱσ̄ω̄τ̄ ἔπεσ̄ρη̄ δ̄ενο̄μο̄κι : οτο̄ ᾱσ̄σ̄β̄τ̄ ἔτε̄τ̄ρᾱπε̄ζα : Δ̄σο̄ω̄ρη̄ ἔνεσ̄ε̄β̄ιᾱικ̄

ἔωζεμ δὲν σῆνιϋ† ἰδῶρωσ ἐοῖκράτερ εκχωμμοσ : Χε φητοὶ ἵατῆτ δὲν ἠννοσ
 μαρεψὶ γαροὶ : οσοσ νιετϋατ ἵσβω αχοσ νωοσ : Χε ἄμωινι οτωμ ἐβολ δὲν παωικ :
 οσοσ σω ἐβολδὲν πιηρη ἐταὶ ἠοτϋ νωτεν : Χω ἵτμετατῆτ ἵσαἠννοσ εἰνα
 ἵτετενωῖδ κω† ἵσα τμετσαβε εἰνα ἵτετενερνεβᾶσι : οσοσ ματασο ἵπετενκα†
 ἐρατϋ δὲν οσῆνωσικ Φηε†σβω ἵγανπετρωοσ εϋεβὶ ἵοϋϋωϋ ναϋ : φηετσοεὶ
 ἵπιδσεβησ εϋ ἐεἰαδῆνι εροϋ ἵμωινῶμοϋ : Ἰπερσοεὶ ἵγαν πετρωοσ εἰνα
 ἵτοϋϋτεμμεστωκ : σοεὶ δε ἵνοτσαβε οσοσ εϋεμερητκ : σοεὶ δε ἵνοτατῆβω οσοσ
 εϋεμεστωκ : Ἰοὶ ἵνοσ λωεἰ ἵπικαβε οσοσ εϋεερσαβε ἵεσοτο : ματαμε πῆμῆνι οσοσ
 ἵναοταετοτϋ. ἐβὶ Παρχη ἵτσοφῶ† τσο† ἵτε Πσοσ τε : οσοσ ἵσοβῆνι ἵτε νηεῶσ οσκα†
 πε. Ἰσοεῆν πινομοσ δε φαὶ οσμεῆ ἵἀσαἠοσ πε : δὲν παὶ τῆροσ φαὶ εκῆωῖδ ἵοϋηκϋ†
 ἵχρονοσ : οσοσ εἰηρωμῆνι ἵτε ἵωνῶ εϋεοσᾶσοσ εροκ.

Οὐὼοσ ἵτῆτῆσ ἐσοταβ πεννοσ† ϋᾶ ἐνεε νεμ ϋᾶ ἐνεε ἵτε νῆεεε τῆροσ: ἀμῆν.

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

Ninth Hour of Tuesday

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
οῦχομ φηετρωκῶ ἠλῆμ : βici ἠτεκςμh δεν εῦχομ ἡπερερρωτ ἄχοc μνιβακι ἠτε
λοῦδα. Χε ρηππε πε tenoc ἠηνοῦ νεμ οῦχομ περρφοι δεν οῦμετ : ρηππε ic περβεχε
νεμαροῦc πρωβ ἡπερμῶο : Ἰφρητ ἠνοῦμανῆcωῦ εραμوني ἡπεροβ ἠῆcωῦ : οῦοz
δεν περρφοι ἠναῶωῦτ ἠζανζιηβ οῦοz μητεῦβοκι ἠνατνομτ νωῦ. Μιμ αρῶι
ἡπιμωῦ δεν τερρκ : τφε δεν τερτερτω : ἠκαβι τηρρ δεν τερδωρπc : μιμ αρῶι
ἠνιτωῦ δεν οῦῶι : νεμ νικαλαμφο δεν οῦμαῶι : Μιμ αρῆμ ἐπρητ ἡποc : ic μιμ πε
ἔταρῶωπι ἠcοβ ni νεμαρ χε αῦτcαβοϋ : ic μιμ πε ἔταρταμοϋ ερραπ : ic φμωιτ ἠτε
οῦκατ : μιμ πε ἔταρταμοϋ ἐροϋ : ic μιμ πε ἔταρερ ὡρρι ἠτῆναϋ οῦοz ἠτοῦῶεβιῶ
ναϋ. Icκεκ μιεθνοc τηροῦ αῦφρητ ἠοῦτελπλι ἡμωῦ εcῶι ἠca οῦκατοc : οῦοz
αῦηλοποῦ ἡφρητ ἡφρικι ἠοῦμαῶι : οῦοz αῦηλοποῦ ἡφρητ ἠοῦθαϋ : Πιλιβανοc δε
οῦρικανοc αν πε ἔπcaρτ : μιτεβνωῦ τηροῦ ἠζανζικανοc αν πε ἔπδλιλ : Μιεθνοc
τηροῦ αῦῶοπ ἠζλι : οῦοz αῦηπ ἠζλι : Ἐταρετετεθων ἡποc ἐνιμ : ic αῦ ἠcμοῦτ
ἄρετετετεθωνϋ ἐροϋ : Ἰη οῦρρκων αρῆμοc ἠχε οῦαμῶε : ic οῦραμνοῦβ πε

ἐταφρωτῶ ἡνοῦν ἀγλαλῶν ἡνοῦν : ἰε οὐμοτ πε ἐταφρωτῆκε ἡνῆτη : Οὐγῆ ταρ
ἡα τερζολι ἀφροπῆ ἡξε οἶα μῶε : οἶος ὅεν οὐμετσαβε ὑαφκωτ ἄε πως ῥῆα ταζοῦ
ἐρατῆ ἡοῦεγκων ζῆνα ἡτεῦτεμκῖμ. ἡτετενεῦμι ἀν : ἡτετενεωτεμ ἀν : ὑποῦταμ
θῆνοῦ ἰκχενζῆ : ὑπετενεοῦται ἡιενῆτ ἡτε ἡκαζι : Φῆεταῦμονι ὑῖκωτ τηρῆ ἡτε
ἡκαζι : οἶος ἡηετῶπ ἡνῆτη ἀνῖφρητ ἡζαν ὑζῆνοῦ : φῆεταφταζο ἡτφε ἐρατῆ
ὑφρητ ἡοῦκαμαρα : οἶος ἀφδολκος ὑφρητ ἡοῦκῆνη ἐῶπ ἡνῆτῆ : Φῆετῆ
ἡζαναρχων ἐῶτεμ ἠροῦτερζωχ ἡζλι : ἡκαζι δε ἀφθαμῶν ὑφρητ ἡοῦεζλι. ἡνοῦσιτ
ταρ οῦδε ἡνοῦο οῦδε ῆνε τοῦνοῦνι ὑῶπι ζῆεν ἡκαζι : ἀφῆι ταρ ἡνωῦ οἶος
ἀῦῶσῆ : οῦαπαθῆνοῦ ἀκολοῦ ὑφρητ ἡζανλβῶ : τῆνοῦ οῦῆ ἐταρετετενεῶντ ἐνῖμ
εῖβῆς πεξε φῆεῶταβ : ῤαι ἡηετενεβαλ ἐπῆσι : ἀῆατ ἄε ἡῖμ ἀφθαμῶ ἡῆαιτηροῦ :
φῆεταφῆνι ὑποῦτολσελ κατὰ τεῦῆπι : ἐῦμοῦτ ἐρωῦ ὅεν οῦμῶ ὑμῶοῦ : οἶος ὅεν
ἡῶμαζι ἡτε τεῦχομ ὑπε ζῆλι ὠβῶ ἠροῦ. ἡπερζοκ ταρ ἡακῶβ : οἶος οῦ πε ἐτακκαζι
ὑμοῦ ἡκλ : ἄε ῥζῆπ ἡξε παμῶπ ἐβολζα Φτ : οἶος Φτ ἀῶλι ὑπαζαπ ἀφῆναφ :
Οἶος τῆνοῦ ὑπεκῆμι ἐβῆλ ἄε ἀκῶτεμ : Φτ πῖῶἀνεζ : Φτ φῆεταφθαμῆ ἀρηζῆ
ὑῖκαζι ἡνεῦκῖμ οῦδε ἡνεῦδῆσι : οῦδε ὑμῶν ἀρηζῆ ἡτε τεῦβῶ : Φῆετῆ ἡοῦχομ
ὑπετζοκερ : οἶος ἐτῆνοῦκαζ ἡνῆτ ἡῆετε ποῦεζτ ρῶκζ ἀν. Δῆτζοκερ ἡξε ζαν

Ninth Hour of Tuesday

ἀλωοῖ : οὐτος ἀτθῖσι ἴχε ἄαν δελωρι : οὐτος νικωππ ἐνῆρα τχου : Πηδε ετχοϋτ
δατση ἠϕ† ἐνῆρωβ† ἴποτχου ἐνῆρετ τενε ἠϕρη† ἴβαν ἀδωμ : ἐνῆβ οχι οὐτος
ἴννοτθῖσι : ἐνῆμοϋι οὐτος ἴννοτθκο :

Οὐῶοτ ἴ†τριάς ἐθοταδ πεννοτ† ῥα ἐνεε νεμ ῥα ἐνεε ἴτε νιῆνεε τηροῖ : 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 :
ΟΥΟZ ΠΑΠΑC ἸΤΕ ΝΙΞΟΟΥ ΝΑΡΞΕΜCΙ ΠΕ : ΤΕΥ ΖΕΒCΩ ΝΑC ΟΥΩΒΨ ΠΕ ΜΦΡΗΤ ἸΝΟΥΧΩΝ :
ΟΥΟZ ΝΙCΨΩΙ ἸΤΕ ΤΕΨΑΦΕ ΜΦΡΗΤ ἸΝΟΥCΟΡΤ ΕΥΤΟΥΒΗΟΥΤ : ΟΥΟZ ΠΕΦΘΕΡΟΝΟC ΟΥΨΑΖ ἸΧΡΩΜ
ΠΕ : ΝΕΥ ΤΡΟΧΟC ΟΥΧΡΩΜ ΨΟΙΝΨΑΖ ΠΕ : ΟΥΑΡΟ ἸΧΡΩΜ ΝΑΡΞΩΚ ΕΥΜΟΥΨ ἄΠΕΨΜΘΟ :

ζαν ανωο νωο ναρ υωωυι υμοοι πε : οτοζ ζανθβα νθβα νατοζι ερα τορ ναζραοι :
 αοζεωσι νζε οκκριτηριον οτοζ ατοων νζε ζανζωωι. Ηαι ναρ πε ντοτονορ ετεμμαρ
 εβολ ζα τςυη ννιωτ νκαχι ννηεναρε πιταπ ζω υωωορ : ναιναρ πε υαητορζωτεβ
 υπιθηρ ιον οτοζ αοτακο : οτοζ πευ σωα αρτηοι επροκεοι ζεν πιχωωι : Οτοζ
 ατοωτεν νταρχη υπωωπ ννηθηριον οτοζ αρτηωορ υφορει ντε πωνθ υαοιχρονοο
 ντε οτοχορ. Ηαι ναρ πε ζεν τζοραοις ντε πιζωρε : οτοζ ζηππε υφρητ νοτωηρι
 ηρωω ευηνορ νευ νιθηπι ντε τφε : οτοζ αοφοζ υα παπαο ντενιεζοορ οτοζ αοειοι
 υπεομοο : Οτοζ αοτηναοι νταρχη νευ πιταιο νευ τμετορρο : οτοζ νιλαοο τηρορ
 νιφρζη νιαοπι νλαο ερβωκ ναοι : πεερυωυι οτερυωυι νενεζ φηετε υπαοοινη : οτοζ
 τευμετορρο ηνεοτακο. Δουθορτερ νζε παπνα ζεν ταζεοις ανοκ Δαηνηλ : οτοζ
 νιζοραοις ντε τααφε ναυθορτερ υμοι :

Οτωορ ντητριαο εοοταβ 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 οτος σε̄ σ̄μοτ̄ ερος δ̄εν ἄμ̄ανβωκ̄ ἔδοτη̄ χε̄ † παρακαλῑ ἄμωτεν̄ ὠ̄ νιρωμι
οτος †χω̄ μητεν̄ ἔτᾱςβω̄ ἔψ̄ηρῑ νενηρωμῑ ἔβαλ̄ζητ̄ ἔνοῑν̄ οτ̄μετ̄σαβε̄ ἔνᾱθητ̄ †

Ninth Hour of Tuesday

ἄπετενητ̄ωτ̄εμ̄ ἔροῑξε̄ εἰνᾱχω̄ τ̄αρ̄ ἡ̄θαν̄βω̄ ο̄τος̄ εἰνᾱτᾱτο̄ νετ̄κο̄ντων̄ ἔβολ̄ δ̄εν
νασ̄φοτο̄ν̄ ἴσοφιᾱ τ̄αρ̄ σωτ̄π̄ ε̄λο̄τε̄ ἡ̄ωνῑ ω̄ηῑ ἡ̄νετ̄ταῑνο̄ντ̄ τηρο̄ν̄ ἄπ̄ω̄ᾱ ἄμο̄ο̄ς̄ ἀν̄.
ἀνο̄κ̄ ἴσοφιᾱ ἀλω̄ντ̄ ἄπ̄ω̄ο̄ς̄νε̄ ἀνο̄κ̄ ἀῑχω̄ ναῑ ἄφ̄με̄ν̄ ἡ̄νεμ̄ ἄμετ̄ω̄αῑνο̄ντ̄ νεμ̄
τᾱῑσ̄θ̄η̄ς̄ῑς̄ :

Οὐ̄ω̄ο̄ν̄ ἡ̄ ἴ̄τριᾱς̄ ἔ̄θο̄νᾱβ̄ πεννο̄ντ̄ 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 ΝΕΟΣΟΝ ΠΕΟΥΟΕΨ ΠΕ ΝΕΡΖΩΒ ἁΠΟΣ ΑΡΙΦΜΕΥΙ ΧΕ
ΦΜΟΥ ΝΑΩΣΚ ΑΝ ΟΥΟΣ ΠΙΚΟΣΜΟΣ ΖΑΠ ΣΕΤΡΕΥΠΟΝΗΕΝ ΕΒΟΛ ΝΕΗΤΥ ΕΥΘΩΝ ΝΕΝΤΑΨΩΠΙ
ΤΗΡΟΥ ΖΑΤΕΝΖΗ ΙΣ ΖΗΗΠΕ ΤΕΝΟΥ ΣΕΝΚΟΤΚ ΤΗΡΟΥ ΘΕΙ ΝΤΑΦΟΣ ΜΑΡΕΝΙΡΙ ΔΕ ΝΖΑΝΚΑΡΠΟΣ
ΚΑΤΑ ΠΕ ἁΨΥΑ ἁΤΧΑΡΙΣ ἁΦΤ ΕΤΑΨΤΑΑΣ ΝΑΝ ΣΕ ΕΡΟΝ ΑΝΟΝ ΝΕΜ ΧΡΙΣΤΙΑΝΟΣ ΝΙΒΕΝ
ΕΤΕΝΤΟΝ ΝΕ ΕΠΙΟΥΙΝΙ ἁΜΗΝ ΙΗΣ ΠΧΣ ΑΝΟΝ ΔΕ ΑΝΟΝ ΖΑΝΡΩΜΙ ΟΥΟΣ ΠΕ ΕΑΝΟΝ ΝΕΨΕΒΙΑΙΚ
ΟΥΨΩΣ ΤΑΡ ΠΕ ΑΝΟΝ ΖΑΝ ΕΣΩΟΥ ΘΑ ΤΕΨΧΙΧ ΟΥΧΦΟ ΠΕ ΘΕΝΦΙΩΤ.

ΑΝΟΝ ΖΑΝ ΔΕ ΑΝΟΙ ΠΕΥ ΠΛΑΣΜΑ ΟΥΟΥΙΝΙ ΠΕ ΕΒΟΛ ΘΕΙ ΠΙΟΥΙΝΙ ΑΨΜΟΥ ΘΑΡΟΝ ΑΝΟΝ
ΝΙΡΕΨΕΡΝΟΒΙ ΑΨΤΑΑΨ ΘΑΡΟΝ ΖΨΕΙ ΠΨΥΕ ἁΠΗ ΧΕ ΧΑΣ ΕΨΕΧΑΡΙΖΕ ΝΑΝ ΝΤΕΨ ΜΕΤΟΥΡΟ
ΕΨΧΕ Α ΠΟΣ ΚΑΤΑ ΦΡΟΝΙ ἁΨΨΩΠΙ ΑΨΜΟΥ ΖΑ ΝΕΨΕΒΙΑΙΚ ΕΝΕ ΠΕΤΕΨΨΥΕ ΝΘΟΥ ΑΝ ΠΕ ΕΘΡΕ ΝΙ
ΕΒΙΑΙΚ ΜΟΥ ΘΑ ΠΟΥΟΣ ΧΕ ΧΑΣ ΚΑΤΑ ΘΕ ΝΤΕΨΜΟΥ ΝΣΕΜΟΥ ΝΕΜΑΨ ΟΥΟΣ ΘΕ ΝΤΑΨΩΝΘ
ΣΕΝΑΩΝΘ ΟΝ ΝΕΜΑΨ.

Παρενεργεσφραγισιν ηκαθηχης τε πενωτ εστ अब्बा Shenoutj παρχη μανδριτης:
φηετασροτωιν απεννοτс neu niβαλ ητε nenεητ den φραν μφιωτ neu Πωμηri neu
πιπνα εστ ογνοτj ηνωτ λμην.

Homily

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

My brethern, let us do the will of God as long as we have time to do works for the Lord. Remember that death does not linger and we are destined to leave this world. Where are those that were before us? They are all laying in tombs. Let us be fruitful to be worthy of the grace of God which He bestowed upon us, as well as to christians, to be likened to Jesus Christ, the true light.

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.

"... " :

Ψαλμος κλ̄ : ᾱ νεω β̄

Δικαῑ η̄ταψυχην̄ ἐ̄πυωῑ γαρ̄οκ̄ Ἰ̄σ̄ο̄ς̄ πανο̄ῡτ̄ : ᾱρχᾱθε̄νη̄ ἐ̄ροκ̄ ἢνεκ̄ ἔ̄ριβ̄ κῡπῑ γ̄ᾱ ἐ̄νεε̄:
ο̄ῡδε̄ ὑ̄πε̄ρο̄ῡτω̄βῑ ἦ̄σωῑ ἦ̄ξε̄ νᾱχᾱσῑ : Ἰ̄ᾱρο̄ῡβ̄ κῡπῑ ἠ̄ωω̄ῡτ̄ ἦ̄ξε̄ η̄νε̄τῑρῑ ἠ̄τ̄ἀ̄νο̄ω̄ᾱ
δ̄εν̄ πε̄τω̄ῡτῑτ̄ἀ̄λ̄.

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 ΙΑΘΕΟΝ Κεφ ΚΔ : 5 - 16

Εφθρουσι δε βιβεν πιτωσιν ητε νιζωιτ : αν θαρσιν ηνε νεφμαθητης σαπσα υμα τα του
ερχω υμος γε αχος παν γε αρε ναι ναυωπι ηθηνα γ : οτος αυ πε πιμηινη ητε πεκχινη
νευ τδαε 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 τδαε ωπι : Ερε ορεθνος γαρ

Ninth Hour of Tuesday

τωνη ἔχεν οὐθηνος οὐθ οὐμετοτρο ἔχεν οὐμετοτρο : οὐθ ἐνέωπι ἵχε θαν
μονμεν neu θανέκο neu θανμοσ καταμα : Παί δε τηροσ θη ἵνινακσι νε. Ἰοτε
ερετῆηνοσ ἐδῆρη ἐπ ροχρех οὐθ ἐνέδωτεβ ῆηνοσ : οὐθ ἐρετενέωπι εμοσ†
ἰωωτεν ἵχε νιεθνος τηροσ εῖβε παρην : Ἰοτε ἐρεορμηω χατοτοσ ἐβολ : οὐθ ερε†
ἵηνοῦρηνοσ : οὐθ ἐνέμεστε νοῦρηνοσ : Οὐθ ορμηω ἰπροφητης ἵηνοσ ἐνέτωοηνοσ
οὐθ ἐνέερεμ ορμηω. Οὐθ εῖβε πᾶωαι ἵντε τᾶνομιά τᾶσαπη ἵηορμηω ἐσεροω : Φη
δε εῖνα ἰμοη ἵτοτ η γλαέβολ φαί πε φηεθαναοεμ : Οὐθ ἐνέζιωω ἰπαί
ερασσελιον ἵντε τ μετοτρο θεν τοικουμένη τηρσ εμεμεορε ἵνιεθνος τηροσ τοτε
εσεῖ ἵχε τᾶε. Ἐωωπ δε ἵτετεννασ ἐπισωη ἵτεπωαε φηέταφροη εβολζιτεν
Δανηλ ἵπροφητης εφοσι ἐρατγ θεν πιμα εῖοθαβ φηετωω μαρεκα† : Ἰοτε
νηεθεν τιοτᾶ μαροφωτ ριχεν νιτωοσ : Οὐθ φηετχη ριχεν ἵχενέφωρ
ἰπενῶρεηῖ ἐπεσчт ἐελ νηετχη θεν πεφηι. Οὐθ φηετχη θεν τκοι ἰπενῶρεηκοτγ
ἐφαροσ ἐελ πεφᾶβωσ : Οὐοι δε ἵνηῆτε ἰβοки neu νηετῆβι θεν νιεροοσ ἐτέμμασ :
τωβρ δε ρινα ἵντε ωτεμ πετενφωτ ωωπι θεν τῆρω οἴδε θεν ἵκαββατον. Ἐρε
ορμηω† ραρ ἵροχρех ωωπι θεν πιχοσ ἐτέμμασ : ἰπε ορον ωωπι ἰπεφρη† ἵχενεθ
ἰπικομοσ ωα†ηνοσ : οἴδε οη ἵνε ορον ωωπι ἰπεφρη†.

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 ζαρ ἵχε ζανχc ἵνοτχ neu ζαν προφητης ἵνοτχ
οτοζ εἰέτῆζανηκωτ ἕμηνι neu ζαν ὑφρη ζωστε εἰε ονοκωου ἵνεωρεμ
ννικεωππ. Ιcζηππε αιερωορπ ἵχοc νωτεν.Ἐῶωπ δε ατωανχοc νωτεν χε ic ζηππε
εφζι πῶαφε ὑπερὶ ἐβολ : ζηππε εφζεν νιταμιον ὑπερτενοτοτ. Ὑφρητ ζαρ
ὑπικετεβρηχ ἕωαφι ἐβολ capειβτ οτοζ ἵτεφονονζφ capement φαι πε ὑφρητ ὑπζιμι
ὑπῶρη ὑφρωμ : Πιμα ἔτε τῶολζc ἕμοφ ῶατῶωτῆτ ἕματ ἵχε νιαζωμ : Ca τοτφ
δε μενενα πιζοχζεχ ἵτε νιέζοοτ ἔτε ἕματ φρη εφἔερχακι : οτοζ πιοζ ἵνεφτ
ὑπεφονωιμι : οτοζ νιcioτ εἰεζει ἐπεснт ἐβολθεν τφε : οτοζ νιζομ ἵτε νιφνοῖ
εἰεκιμ. Ἰοτε εφἔονονζφ ἵχε πιμηνι ἵτε πῶρη ὑφρωμ ζεν τφε : τοτε εἰενεζπι ἵχε
νιφρζλη τηροτ ἵτε πκαζι οτοζ εἰενατ ἐπῶρη ὑφρωμ εφνηοτ ἔχεν νιβηπι ἵτε τφε
neu οτχομ neu οτνηκωτ ἵωοτ. Οτοζ εφἔταοῖ ἵνεφασσελοc neu οτνηκωτ ἵκαλιπζοc
οτοζ εἰεῶωοτῆτ ἵνεφωππ ζεν πῆτεθνοτ : icχεν ατρηχοτ ἵνιφνοῖ ῶαατρηχοτ :
Ἐβολθεν τῶω ἵκεντε ἀριέμ εἶπαρβολη : χε ἕωωπ ζηδη ντε necχαλδῖνοτν οτοζ
ἵτε necχωβι τῶωἔβολ : ῶαρετενέμ χε ἕδεντ ἵχε πῶωμ. Παρητ ἵθωτεν ζωτεν

Ninth Hour of Tuesday

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 τῆς ἡμέρας : ἡ δὲ ψυχὴ τῆς ἡμέρας ἰσχυρῶς
ἔσται τῆς ἡμέρας ἰσχυρῶς ἔσται τῆς ἡμέρας :

Ὁ ἄγγελος ἔσται ἰσχυρῶς ἔσται τῆς ἡμέρας.

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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Ninth Hour of Tuesday

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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Ninth Hour of Tuesday

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.**

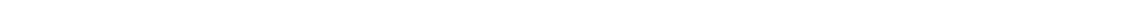
Commentary

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

Ninth Hour of Tuesday

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.



Eleventh Hour of Tuesday

Ἡσαῖος Κεφ λ : κε ψβλ

Ἐβόλθεν Ἡσαῖος πῖπροφητης: ἐρεπερςῖμοῦ ἔθοῦταβ ὡπι νεμαν ἄμην ερζω ἄμος.
Οῖοζ εσεῶπι δει πιεζοοῦ ἔτεῦμαῦ ἔχεν τωοῦ νιβεν ετβοσι : νεμ ἔχεν καλαυφο
νιβεν ετῆλοῦλωοῦ : ἵνε σῖμοῦ ερζωκ μπιεζοοῦ ετε μμαῦ : εῶπι ἄρεψαν οῖμῆ
τακο : ἵτερζει ἵνε πιπρζοο. Ἦτε φοῦωμινι μπιοζ ερμῆρηῖ ἄφρη : οῖοζ φοῦωμινι
μῆρη ἵψα ὡψ ἵκωβ : μπιεζοοῦ ἔτε μμαῦ : αρψανταλδο ἄπδουδεμ μπειλαοο : οῖοζ
αρψαν ταλδο ἄπετκαο ἵτε πεκερδοο : Ιε φῆραν Ἦσοο νηοῦ ζιπεν οῖμῆῖ ἵσχοῦ :
οῖοζωντ ερμοζ νεμ οῖοῦ πε ἵσαχι ἵτενερ ῖφοτοῦ : πισαχι δε ερμοζ ἵχωντ : οῖοζ
ἵχωντ ἵτε περμῖβον εῖοῦωμ ἄφρηῖ ἵοῦχρωμ. Πεψῖπῖνα νηοῦ ἄφρηῖ ἵοῦμωοῦ
ερζωκ : δει οῖμοῖσῖωρεμ ψα νιμοῖ : οῖοζ ερῖφωψ ὡθορτερ ἔνιεθνοο : ἔχεν
ῖπλανε ετῶοιτ : οῖοζ οῖον οῖπλανε ναβοχι ἵκωοῦ : οῖοζ σεναβιτοῦ : μποῖμθο
ἔβολ. Ὑη ζωῖ εορετεν ερεῖφρανισθε ἵσχοῦ νιβεν : οῖοζ ἔ ψε εδοῖτην εῖνεοῦ ἵτηι

ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν
ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν
ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν
ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν
ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν
ἄνθρωποι ἔσονται ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν

Ὁ ὡς ἄφρονες ἡμετέρας οὐρανὸς ἐστὶν οὐρανός : ὡς ἐξοὶν νεφελῶν οὐρανοῦ ἕως ἐπιτοῦν

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

Eleventh Hour of Tuesday

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.**

Παψηρι ἄρεζ ἔνινομος ἴτε πεκιωτ : οτοζ ἄπερχώνσωκ ἵνισοβῆνι ντε τεκματ :
μοροτ ἔτεκψγχη θεν οταχρο : ἵτεκαίτοτ ἵνοτχλαλ ἔπεκμοτ : ἔψωπ ακωλνμωπι
ἄλιτοτ νεμακ : Οτοζ μαρεψωπι νακ ακωλν ενκοτ μαρεσἄρεζ ἔροκ : χεχασ ακωλν
τωνκ ἵτεσ σαχι νεμακ. †εντολη ζαρ ἵτε Φ† οτρεπεροτωινι τε : πινομος δε
οτοτωινι πε ἵτεμωιτ νιβεν. Ψαρε †εβω ζαρ χφε νικωιτ ἵτε πἄζι : χεχασ εσεἄρεζ
ἔροκ εοτςζιμι ἵθοκ αν τε : νεμ ἔβολζαοτδιαβαλῆνἵλασσνατ : νεμ οτχροψ ἵτε
οτρωμ ἵψεμμο : Ἰπενῆρεψῆρο ἔροκ ἵχε πσαι ἵτε οἵπιοτμἰα : οτοζ ἵπενῆρεσ
χωρζ ἔροκ : οτοζ ἵπενῆρεσ ζολμεκ θεν πεσνοζ : Πταῖο ζαρ ἵνοτςζιμι ἄπορνη ψα
οτωικ ἵνοτωτ : ψαρε ἵτςζιμι χωρζ ἵτψγχη ἄπιρωμιετταινοτ : μη οτον οται ναμep
ζανζεβς ἵχρωμ ἔκενψ ἵτεψῶτεμ ρωκζ ἵνεψῆβωσ : ιε οτον οται ναμωπι ἔχεν

Eleventh Hour of Tuesday

θανχεβς ἡχρωμ ἡτεψυτεμ χοφχεψ νεφδᾶλατχ. Παιρητ ὄρωμμ εφναψε ἐδοτη
δαονᾶζμμ εόνονζαι ἡτας : ἡνεψυωπι εφτονβηοντ ἔνοβι : οτδε ὄτον νιβει ετδινεμας
: Ποῦφρηρι αν πε αῤῥαν χεμ οται εφδισῆ : εφδισῆ ταρ χε εφᾶτσι ἡτεψψτχη εςζοκερ :
αῤῥανταζοφ δε εῤῥα θητοτ ἡψαψφ ἡκωβ : ὄτοζ εῤῥα τ ἡνεφζεπαρχοντα τηροτ ἡτεψ
τοτχοφ : πινωικ δε εθε τεψμετατζητ εφεχφο ἡοττακο ἡτεψ.κη εῤῥαφαι θα
ζανευκαζ ἡζητ νεμ ζανψωψ : ὄτοζ πεψφφτ ναφωτ εβολ αν ψα ἔνεζ. Πχωντ
ἡπερζαι μοζ ταρ ἡχρωμ ἡπαφτασο ταρ ζεν ὄνεζοοτ ἡτψεβιω : ὄτοζ εῤῥαχωπ αν
ἡτεψμετχαζι θαζλι ἡνωτ : οτδε εῤῥαβωλ αν θαζλι ἡδωρον. 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 ἡνοβαλ εῤῥητοτ ζεζεν ἡψωκ ἡπεκζητ : ἄχοζ ἡτσοφια χε
τασωνι : ὄτοζ πικα τ πε πεκρωμ :

Ὁτῶοτ ἡττριάς εῤῥοταβ πεννοττ ψα ἔνεζ νεμ ψα ἔνεζ ἡτε νιῆνεζ τηροτ: ἀμην.

Proverbs 6:20-7:4

- : - :

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

Eleventh Hour of Tuesday

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

« » :

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 ΠΕΡΕΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ
ΝΕΜΑΝ ΑΜΗΝ.

ΨΟΥΩΨ ΔΕ ΟΥΝ ΩΝΙCΙΝΗΟΥ ΕΨΦΜΕΥΙ ΝΩΤΕΝ ΑΠΕΨΧΩ ΑΜΟΨ ΝΩΤΕΝ ΝΟΥΜΗΨ ΝCΟΠ :
ΕΤΕΦΝΑΥ ΠΕ ΕΤΕΝΒΙ ΕΒΟΛΔΕΝ ΝΙΜΥCΤΗΡΙΟΝ ΕΘΥ ΝΤΕ ΠΧC. ΔΙΨΑΜΗΝΑΥ ΕΡΩΤΕΝ ΔΕΝ
ΟΥΒΩΛ ΕΒΟΛ ΝΕΜ ΟΥΝΨΥΨ ΑΜΕΤΑΤΖΟΥΤ ΕCΕΨΨΥΑ ΗΝΕΖΠΙ ΕΡΟC ΝΤΑΡΙΜΙ ΕΡΟΙ ΑΜΙΝΑΜΟΙ
ΟΥΟΥΖΗΤΑΧΟCΔΕΝ ΠΑΜΕΥΙ : ΧΕ ΖΑΡΑ ΝΑΙ CΕ CΩΟΥΝ ΖΟΛΩC ΧΕ ΕΥΟΥΖΙ ΕΡΑ ΤΟΥ ΕΝΙΜ : ΙΕ ΧΕ
CΕΕΡΝΟΙΝ ΕΨΧΟΜ ΑΠΙΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΠΕ : ΟΥΟΥ ΖΑΙΡΗΨ ΨΥΑΙ ΑΒΟΝ ΔΕΝΠΑΟΥΨ ΑΝ :
ΙCΧΕΚ ΝΑΙ ΟΨΩΨ ΕΙ ΕΒΟΛΔΕΝ ΤΕΤΕΝΟΥΨ ΖΙΤΕΝ ΠΙΖΟΥΖΕΧ ΝΤΕ ΤΑΨΥΧΗ : ΟΥΟΥ
ΑΨΥΑΝΨΩΠΙ ΝΤΑCΟΥΖΙ ΝΟΥΑΙ ΕΒΟΛΔΕΝ ΘΗΝΟΥ ΝΑΨΕΡ ΑCΘΑΝΕCΘΕ ΖΟΛΩC : ΑΛΛΑ ΨΥΑΨΕΡ

Eleventh Hour of Tuesday

χρευρεμ ἠ̅νωι ζω̅ς ἑ̅ταβ̅ιτ̅υ ἠ̅ζον̅ς. Ὡ̅τ̅η̅κ̅υ̅τ̅ ἠ̅ψ̅η̅ρι : η̅η̅ε̅τ̅β̅ι̅θ̅η̅νο̅υ ἠ̅ζον̅ς ἑ̅τ̅ω̅λι
ἠ̅η̅ε̅τ̅ε̅ν̅ε̅ι̅χ̅αι τ̅ε̅τ̅ε̅ν̅χ̅ων̅τ̅ ἑ̅ρω̅υ̅ ἁ̅ν ἠ̅φ̅η̅τ̅ ἑ̅τ̅ε̅τ̅ε̅ν̅χ̅ων̅τ̅ ἑ̅ροι ἁ̅νο̅κ ἑ̅θο̅υ̅ω̅υ
ἠ̅π̅ε̅τ̅ε̅νο̅υ̅χ̅αι. τ̅ο̅ι ἠ̅ζο̅τ̅ ο̅το̅ς τ̅η̅ε̅ζ̅ω̅ε̅λ̅ε̅τ̅ ἑ̅τ̅αι̅ε̅μ̅ ἠ̅π̅τ̅υ̅θ̅ικ̅ω ἑ̅θ̅η̅α̅υ̅ω̅π̅ι ἠ̅ω̅τ̅ε̅ν ἑ̅βο̅λ
ζ̅ι̅τ̅ε̅ν Φ̅τ̅ : ἑ̅θε̅ π̅ι̅ρ̅η̅τ̅ ἑ̅τ̅ε̅ τ̅ε̅ν̅ε̅ρ̅κ̅α τ̅α̅φ̅ρο̅ν̅ι̅ν ἠ̅π̅αι̅η̅κ̅υ̅τ̅ ἠ̅μ̅υ̅ς τ̅η̅ρι̅ον Χ̅α̅ρ̅α τ̅ε̅τ̅ε̅ν̅ε̅μ̅ι
χ̅ε̅ν̅ι̅μ̅ π̅ε̅φ̅αι ἑ̅τ̅ε̅τ̅ε̅ν̅ο̅υ̅ω̅υ ἑ̅β̅ι ἑ̅βο̅λ̅η̅θ̅η̅τ̅υ : π̅ι̅κ̅ω̅μ̅α ἑ̅θ̅υ̅ ἠ̅τ̅ε̅ Φ̅τ̅ π̅ι̅λ̅ο̅ς : η̅ε̅μ
π̅ε̅ϕ̅ς̅νο̅υ̅ ἑ̅τ̅α̅ϕ̅τ̅η̅ι̅ϕ̅ δ̅α̅π̅ε̅νο̅υ̅χ̅αι. Φ̅α̅ι̅ρ̅ε̅υ̅α̅ν ο̅γ̅αι β̅ι ἑ̅βο̅λ̅η̅θ̅η̅τ̅υ δ̅ε̅ν ο̅γ̅μ̅ε̅τ̅α τ̅ε̅μ̅π̅ω̅α :
ε̅ϕ̅ε̅ω̅ω̅π̅ι ἠ̅α̅ϕ̅ ἠ̅ο̅υ̅χ̅ρ̅ι̅μ̅α η̅ε̅μ ο̅γ̅χ̅ω̅ρ ἑ̅βο̅λ. Ὡ̅φ̅η̅τ̅ ζ̅ω̅ϕ̅ ἑ̅τ̅α̅υ̅ω̅π̅ι ἠ̅λο̅υ̅δ̅α̅ς φ̅η̅ ἑ̅τ̅α̅ϕ̅τ̅
ἠ̅π̅ο̅ς ἑ̅βο̅λ δ̅ε̅ν ἠ̅ζ̅ι̅ν̅θ̅ε̅ϕ̅ε̅β̅ι ἑ̅βο̅λ ἠ̅θ̅η̅τ̅υ δ̅ε̅ν ο̅γ̅μ̅ε̅τ̅α τ̅ε̅μ̅π̅ω̅α :

Ἡ̅α̅ρ̅ε̅ν̅ε̅ρ̅ σ̅φ̅ρ̅α̅ζ̅ι̅ζ̅ι̅ν ἠ̅τ̅κ̅α̅τ̅η̅χ̅η̅ς̅ι̅ς ἠ̅τ̅ε̅ π̅ε̅ν̅ι̅ω̅τ̅ ἑ̅θ̅υ̅ ἁ̅β̅β̅α ἰ̅ω̅α π̅ι̅χ̅ρ̅τ̅ο̅σ̅τ̅ο̅μ̅ο̅ς :
φ̅η̅ἑ̅τ̅α̅ϕ̅ε̅ρο̅υ̅ω̅ι̅ν ἠ̅π̅ε̅ν̅νο̅υ̅ς : η̅ε̅μ ἠ̅β̅α̅λ ἠ̅τ̅ε̅ ἠ̅ε̅ν̅ε̅η̅τ̅ : δ̅ε̅ν φ̅ρ̅α̅ν ἠ̅φ̅ιω̅τ̅ η̅ε̅μ ἠ̅ψ̅η̅ρι η̅ε̅μ
π̅ι̅π̅η̅α ἑ̅θ̅υ̅ ο̅γ̅νο̅υ̅τ̅ ἠ̅ο̅υ̅ω̅τ̅ ἁ̅μ̅η̅ν.

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

Eleventh Hour of Tuesday

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.



Ψαλμος μλ : θ νευ μ : α

Πεκθρονος Φ† γα ενεζ ντε πιενεζ : οροζ πϋβωτ μ̄π̄ωω̄ρ̄τεν πε πϋβωτ ντε τεκμετορο :

Ωογνιατϋ μ̄φ̄η̄ε̄θ̄νακα† ε̄ξ̄εν̄ ο̄ρ̄η̄κῑ νευ ο̄ρ̄ω̄β̄ : δ̄εν̄ πῑε̄ζ̄οο̄ρ̄ ε̄τ̄ζ̄ω̄ρ̄ ε̄φ̄ε̄νᾱζ̄μ̄ε̄φ̄
ν̄ξ̄ε̄ Π̄ο̄σ̄ ᾱλ̄.

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 ἰοῦρωμ̄ εἰναῦεναç ἐπ̄ωεμο̄ αἰμοῦτ̄ ἐνερεβιακ̄ οῦοç αἰτ̄ ἕπετεταç
ἐτοτοῦ : Οὔαῑ μαῑ αἰτ̄ναç ἦτιοῦ̄ ἦχινοῦωρ̄ : κε̄ οὔαῑ δε̄ αἰτ̄ναç ἦσ̄ναῦ̄ κε̄ οὔαῑ δε̄
αἰτ̄ναç ἦοὔαῑ : ποὔαῑ ποὔαῑ κατὰ τερχοῡ οῦοç αἰῦεναç ἐπ̄ωεμο̄ : αἰῦεναç δε̄
ἦξε̄ φη̄εταῦβ̄ ἕπιτιοῦ̄ ἦχινοῦωρ̄ αἰερεῶβ̄ ἦδ̄ητοῦ̄ οῦοç αἰχ̄φε̄ κε̄ τ̄ιοῦ̄ : παρητ̄ οη̄
φη̄εταῦβ̄ ἕπις̄ναῦ̄ αἰχ̄φε̄ κε̄ σ̄ναῦ̄. Φη̄ δε̄ ἐταῦβ̄ ἕπιοὔαῑ αἰῦεναç αἰῦωκ̄ ἦοὔκαζι
οῦοç αἰχ̄ωπ̄ ἕπιζατ̄ ἦτε̄ πεῦσ̄ : Ὑενεσᾱ οὔηῦτ̄ δε̄ ἦσ̄ηοῦ̄ αἰῦ ἦξε̄ Π̄σ̄ ἦνιεβιακ̄
ἐτεῦμαῦ̄ οῦοç αἰῦωπ̄ νεμωοῦ̄ : Δ̄αῦ̄ δε̄ ἦξε̄ φη̄εταῦβ̄ ἕπιτιοῦ̄ ἦχινοῦωρ̄ αἰεῑ κε̄
τ̄ιοῦ̄ ἦχινοῦωρ̄ εἰχ̄ω ἕμοç̄ χε̄ Πᾱσ̄ τ̄ιοῦ̄ ἦχινοῦωρ̄ ακ̄τητοῦ̄ νη̄ι : ιç̄ κε̄ τ̄ιοῦ̄ ἦχινοῦωρ̄
αἰχ̄φωοῦ̄.

Πεξε̄ πεῦσ̄ δε̄ ναç̄ χε̄ καλωç̄ πιβωκ̄ εῦαναεç̄ οῦοç̄ ἐτενεçοτ̄ : ἐπιδ̄η̄ ακενεçοτ̄ δ̄εν̄
ζανκοῦ̄σῑ εἰε̄χ̄ακ̄ ζιχ̄εν̄ ζανηῦτ̄ : μαῦενακ̄ ἐδ̄οῦη̄ ἐφ̄ραῦῦ ἦτε̄ πεκοç̄ : Δ̄αῦ̄ δε̄ ἦξε̄

φηέταρβι ἄπεινδῶρ σναγ πεχαγ χε πα : χινδῶρ σναγ ακτηιτογ νηι ις κε σναγ
αἰφωσ : Πεχε πεγος δε ναγ χε καλωσ πιβωκ εθνανεγ ογοσ ἔτενησot : ἐπίδη
ακενησot δει θανκογχι εἰεχακ ρικεν θαννηγ† : μαυενακ ἔδογν ἔφραγυ ἵτε πεκος.
Δγι δε ρωγ ἵχε φηέταρβι ἄπεινδῶρ πεχαγ : χε πασc αἰεμ χε ἵθοκ ογρωμ
εγναγτ : εκωσδ ἄφηέτε ἄπεκσατγ ογοσ εκέθωσ† ἔδογν ἄφηέτε ἄπεκ χοργ εβολ :
Ογοσ αιερω† αἰυενηι αἰχωπ ἄπεκχινδῶρ δει ἵκαρι : ις πετε φωκ ἵτοτ. Δγέροτῶ
δε ἵχε πεγoc πεχαγ ναγ : χε πιβωκ ετρωσ ογοσ ἵβεννε : ιςχε ακέμ χε γακωσδ
ἄφηέτε ἄπικατγ : ογοσ γαιθωσ† ἔδογν ἄφηέτε ἄπιχοργ εβολ : Πασεμῖγλα ογν νακ
πε ε† ἄπαζατ ἔτοτογ νηἱτραπεζιτис : ογοσ ἄνοκ αἰωανἱ ναἱναδἱ ἄπετεφωι νεμ
τεγμηςι : Ἄλιση ογν ἄπεινδῶρ ἵτοτγ ἄφαι μηιγ ἄφα πιμητ ἵχινδῶρ.

Ογοσ ραρ νιβεν ἔτε ογονταγ εγέ† ναγ ογοσ ερε ογον ερρωτο ερογ : φη δε ἔτε ἄμων
ἵταγ φηέτεἵτοτγ εγέολγ ἵτοτγ :

Ογοσ πατγαγ μβωκ ἔτε ἄμαγ ριτγ εβολ ἐπιχακι ετσαβολ πιμα ἔτε φριμ ναγωπι
μμογ νεμ πιθερτερ ντε νιναχχι : Ἐγωπ δε αγγανἱ ἵχε ἵγρηι ἄφρωμ δει

Eleventh Hour of Tuesday

περῶνευ νεγαστέλος εστ̄ τηροῦ νεμαγ̄ τότε εφεξ̄εμισ̄ εζειν̄ π̄θρονος̄ ἢτε περῶον̄.
Οτος̄ εφεθ̄ωον̄† ναζραγ̄ ἦξε̄ νιεθ̄νος̄ τηροῦ : οτος̄ εφεφορ̄χοῦ εβολ̄ ἡνοῦρηνοῦ :
ἠφ̄ρη† ἠπιωαν̄έσωον̄ ἐωαφ̄ωρ̄χ̄ ἡνῑέσωον̄ ἐβολ̄δ̄εν̄ νιβ̄αεπι : οτες̄ νῑέσωον̄ μ̄εν̄
εφεχᾱτ̄ σατεροῦἡναμ̄ νιβ̄αεπῑ δε̄ σατερ̄χαδ̄η : Ἰ̄οτε̄ εφεξ̄ος̄ ἦξε̄ π̄ιοτρο̄
ἡνηετ̄σατεροῦἡναμ̄ : χ̄ε̄ ἄμ̄ωινῑ γ̄αροῑ νηετ̄ς̄μαρ̄ωον̄† ἦτε̄ παιωτ̄ ἄρικ̄ληρονομ̄ιν̄ ἦτε̄
†μετοτρο̄ θ̄ηετ̄σεβ̄τωτ̄ νωτεν̄ ῑς̄εν̄ τ̄κα ταβολ̄η̄ ἠπ̄ικος̄μος̄.

Δῑεκο̄ γ̄αρ̄ οτος̄ ἄτετεν̄τεμ̄μοι : ἀιβ̄ῑ οτος̄ ἄτετεν̄τ̄κοι : ναῑ οἱ̄ ἡψ̄εμ̄μο̄ οτος̄
ἄτετεν̄ψ̄οπτ̄ ἐρωτεν̄ : Π̄αῑ β̄ηψ̄ οτος̄ ἄτετεν̄ζ̄οβ̄στ̄ : νᾱκ̄ωινῑ οτος̄ ἄτετεν̄χ̄εμ̄ παψ̄ινῑ
: ναῑ χ̄η̄ δ̄εν̄ π̄ιψ̄τεκο̄ οτος̄ ἄτετεν̄ ἠ̄γ̄αροῑ : τοτε̄ εφε̄ερον̄ῶ̄ ναγ̄ ἦξε̄ νῑθ̄μ̄ινῑ ε̄τ̄χ̄ω
ἠ̄μος̄ : χ̄ε̄ πενο̄ς̄ ἐταν̄ναῦ̄ ἐροκ̄ ἡ̄ναῦ̄ εκ̄ζ̄οκερ̄ οτος̄ ἀν̄τεμ̄μοκ̄ : ῑε̄ εκ̄οβ̄ῑ οτος̄
ἀν̄τ̄σοκ̄.

Ῑε̄ ἐταν̄ναῦ̄ ἐροκ̄ ἡ̄ναῦ̄ εκ̄οἱ̄ ἡψ̄εμ̄μο̄ οτος̄ ἀη̄ψ̄οπ̄κ̄ ἐρον̄ : ῑε̄ εκ̄β̄ηψ̄ οτος̄ ἀη̄ζ̄οβ̄σκ̄ : Ῑε̄
ἐταν̄ναῦ̄ ἐροκ̄ ἡ̄ναῦ̄ εκ̄ψ̄ωινῑ ῑε̄ εκ̄χ̄η̄ δ̄εν̄ π̄ιψ̄τεκο̄ οτος̄ ἀν̄ῑ ψ̄αροκ̄ : Οτος̄ εφε̄ερον̄ῶ̄
ἦξε̄ π̄ιοτρο̄ εφεξ̄ος̄ νωον̄ : χ̄ε̄ ἄμ̄ην̄ †χ̄ωἠ̄μος̄ νωτεν̄ : χ̄ε̄ ἐφο̄σον̄ ἄρετεν̄αιτοῦ̄ ἡ̄οῦαἱ

ἸΝΝΑΙΚΟΥΧΙ ἸΝΣΗΟΥ ἸΝΤΗ ἸΝΟΚ ΠΕ ἸΤΑΡΕΤΑΙΤΟΥ ἸΝΗ. ἸΟΤΕ ΕΥΕΧΟΣ ἸΝΗΕΤΖΩΟΥ
ΕΤΣΑΤΕΥ ΧΑΒΗ : ΧΕ ΜΑΥΘΩΤΕΝ ἸΒΟΛΖΑΡΟΙΝΗΕΤ ἸΖΟΤΟΡΤ ἸΠΙΧΡΩΜ ἸΝΕΝΕΖ :
ΦΗΕΤΣΒΤΩΤ ἸΠΙΔἸΒΟΛΟΣ ΝΕΜ ΟΤΟΣ ἸΠΕΤΕΝΤΕΜΜΟΙ : ΛΙΒΙ ΟΤΟΣ. ΜΠΕΤΕΝΤΟΙ : ΠΑΙΟΙ
ΝΨΕΜΜΟ ΟΤΟΣ ἸΠΕΤΕΝΨΟΠΤ ἸΡΩΤΕΝ ΝΑΒΗΨ ΟΤΟΣ ἸΠΕΤΕΝΖΟΒΕΤ ΝΑΨΩΝΗ ΟΤΟΣ
ἸΠΕΤΕΝΧΕΜΠΑΨΙΝΗ : ΝΑΙΧΗ ΘΕΝ ΠΨΥΤΕΚΟ ΟΤΟΣ ἸΠΕΤΕΝ ἸΨΑΡΟΙ : ἸΟΤΕ ΕΥΕΕΡΟΥΩ ΖΩΟΥ
ΕΥΧΩ ἸΜΜΟΣ : ΧΕ ΠΕΝΟΣ ἸΤΑΝΝΑΥ ἸΡΟΚ ἸΘΝΑΥ ἸΚΖΟΚΕΡ ΙΕ ΕΚΟΒΙ : ΙΕ ΕΚΟΙ ἸΨΕΜΜΟ ΙΕ
ΕΚΒΗΨ : ΙΕ ΕΚΨΩΝΗ ΙΕ ΕΚΧΗ ΘΕΝ ΠΨΥΤΕΚΟ ΟΤΟΣ ἸΠΕΝΨΕΨΜΗΤΚ. ἸΟΤΕ ΕΥΕ ἸΡΟΥΩ ΝΩΟΥ
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ΟΥΔΕ ἸΝΟΚ ἸΠΕΤΕΝΑΙΤΟΥ ἸΝΗ : ΟΤΟΣ ΕΥΕΨΕΝΚΟΥ ἸΧΕ ΝΑΙ ΕΥΚΟΛΑΔΙΣ ἸΝΕΝΕΖ ΝΙΘΜΗ ΔΕ
ΕΥΩΝΘ ἸΝΕΝΕΖ.

ΟΤΟΣ ΔΨΩΠΙ ἸΤΑ ἸΝΣ ΧΕΚ ΝΑΙΣΑΧΙ ΤΗΡΟΥ ἸΒΟΛ ΠΕΧΑΨ ἸΝΗΕΨΜΑΘΗΤΗΣ : ΧΕ ΤΕΤΕΝΕΜΙ ΧΕ
ΜΕΝΕΝΣΑ ΚΕ ἸΖΟΟΥ ἸΝΑΥ ΠΙΠΑΣΧΑ ΝΑΨΩΠΙ : ΟΤΟΣ ΠΨΗΡΙ ἸΦΡΩΜΙ ΣΕΝΑΗΙΨ ΕΘΡΟΥΑΨΨ :

ΟΤΩΨΤ 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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Eleventh Hour of Tuesday

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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Eleventh Hour of Tuesday

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.

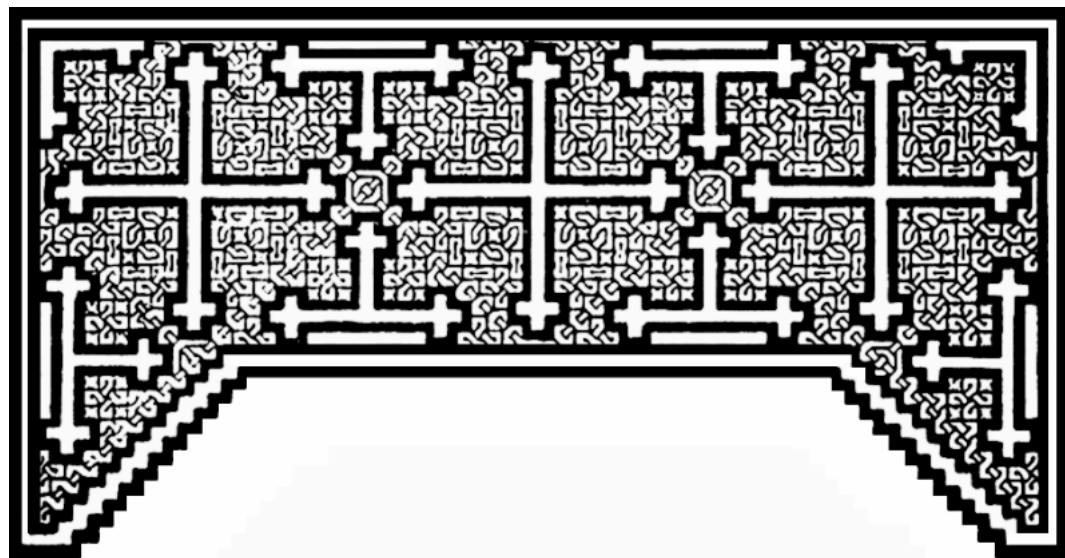
Eleventh Hour of Tuesday

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

Ἐβόλθεν Ιεζεκιηλ πῖπροφητης: ερεπερςμορ ἔθοραβ ὡπι νεμαν ἀμην ερρω ἰμοσ.
Ογορ ἀοραχι ἵτε Πσρ ὡπι ραοι ερρωῖμοσ : Χε πωηρι ἰφρωι : ρηπτε ἀρωπι
νηι ἵχε πῖ ἰπρσλ ερρωρτ τηρορ ἵορρωμτ νεμ ορραν νεμ ορβενπι νεμ ορτατρ
ερρωρττ νεμ ορρατ : Ἐθε φαι ἀροσ ρεναι νε ηῆτερρω ἰμωορ ἵχε Πσρ : ρε ἔφωα
ρε ἀρετεν ὡπι τηρορ ερρωτ ἵορωτ : εθε φαι ἀνοκ ϑηρωεπθνορ ἔροι ρεν Ιημ.
Κατα φρηϑ ἔταρωεπ πρρατ νεμ πρρωμτ νεμ πρβενπι νεμ πρτατρ νεμ πρραν ρεν
ἰμῖτ ἵορρω : ερερρηρρῖ ἵεωορ ἵχε ορρωρω ἔπρην ορορρερ ἔβολ : παρηϑ οη
ϑηρωεπθνορ ἔροι ρεν παρβον : Ογορ ϑηρωορετ θηνορ ογορ ϑηρωορετρ θηνορ ἔβολ
ογορ ϑηρωορετρ ἵεαθηνορ ρεν ορρωρω ἵτε παρωητ. Ογορ ϑηρωορετρ θηνορ ἔβολθεν
τερωηϑ. Ἰφρηϑ ἔωαορωτρ ἵρατ ἔβολθεν ἰμῖτ ἵορρω : παρηϑ ρερωορετρ θηνορ

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

Εβουλεν Ιεζεκιηλ ππροφητης: ερεπερς μου εθοταβ ωπι νεμαν αμην ερω υμος.
Παχι υπoc αρωπι ωροι ερω υμος χε πωρι υφρωμι αχοc ναc χε ηθεεπε παχι
ετε υπερχι μου Δε υπε μουνηωωι ι εδρηι εχωχ υπιεζοοι ηταορση θαι ερε
νεσρτοομενοc ηθε ηθανμοι ενγεμευ δειν τεμνητ ετωρπ ησαντωρπ ετοωμ
ηθαν.ρχη δειν ονδινχοnc οτοζ ερεβιταιο ηχε νεσχηρα ηεαωαι δειν τορμητ οτοζ

ΝΟΥΤΗΒ ΑΓΑΘΕΤΕ ΜΠΑΝΟΜΟΣ ΑΥΩΔΕΜ ΝΗΝΑΠΕΤΟΥΑΒ ΜΠΟΥΦΩΡΧ ΔΕΝ ΘΜΗΤ ΜΦΗΘΟΥΑΒ
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.

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Ψαλμος ΝΗ : ΙΣ̄ ΝΕΥ ΙΔ̄

Δκωπι νηῑ ν̄ορ ρεγωπτ̄ ε̄ροϋ : νεῡ ο̄νυᾱ μ̄ φωτ̄ δ̄εν̄ π̄ε̄ροο̄ν̄ ὑ̄πᾱρο̄σ̄ ρ̄ε̄χ̄.

Π̄θοκ̄ πε̄ πᾱβο̄η̄θο̄σ̄ λ̄ινᾱ ε̄ρ̄ψᾱ λ̄ιη̄ ε̄ροκ̄ πανο̄ν̄† : χ̄ε̄ ν̄θοκ̄ πε̄ πᾱρε̄γωπτ̄ ε̄ροϋ̄ πανο̄ν̄†
παν̄αῑ ᾱλ̄.

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.

Ε̄ῩᾹΣ̄Τ̄Ε̄Λ̄ῙΟ̄Ν̄ Κ̄ᾹΤ̄Ᾱ Ψ̄ᾹΛ̄Μ̄Ο̄Σ̄ Ν̄Η̄ : ῙΣ̄ - ῙΔ̄

Ο̄ρο̄σ̄ ᾱϕ̄ε̄ρο̄νω̄ ν̄ω̄ν̄ ο̄ν̄ ν̄χε̄ Ῑη̄σ̄ δ̄εν̄ ρ̄ᾱν̄πᾱρᾱβο̄λ̄η̄ ε̄ϕ̄χ̄ω̄μ̄ο̄σ̄ : χ̄ε̄ ρ̄ο̄ν̄ῑ ν̄χε̄
†μ̄ε̄το̄ρο̄ν̄ ἢ̄ τε̄ ν̄ῑϕ̄η̄ο̄ν̄ : ν̄ο̄ρ̄ω̄μ̄ῑ ν̄ο̄ρ̄ο̄ ε̄ᾱϕ̄ῑρ̄ῑ ν̄ο̄ρ̄ε̄ο̄π̄ ε̄πε̄ρ̄ε̄ϕ̄η̄ρ̄ῑ : Ο̄ρο̄σ̄ ᾱϕ̄ο̄τω̄ρ̄π̄

ἵνηεῖβιαικ ἔμοιψ ἔνηεθαζεμ ἔδοτη ἐπιζοπ ογοζ ἕποτοπω εἶ. Παλιν οη αφοτωρη
ἵηανκεῖβιαικ εφρωῦμος : χε ἄχοζ ἵνηεθαζεμ χε ιε παῤριςτον αἰεβτωτϵ : ναμασι
νεμ νηετωλανεψ εψατ ογοζ σεεβτωτ τηροϵ : ἄμωινη ἔδοτη ἐπιζοπ : Ἡῶοϵ Δε
ἔτα νεράμελhc : ἀψενωοϵ οῦαι μεν ἐπεριοζι : κεοῦαι Δε ετεφιβῶωτ Ἰεπει Δε
ἔτα ῥάμωινη ἵνηεῖβιαικ ἀψωοϵ ογοζ ἀρδοθεοϵ. Πιοτρο Δε ἔταφωτεμ ἀφωωντ ογοζ
ἀφτωοϵ ἵνεφστρατεμῶα ογοζ ἀφτακο ἵνηρεφῶωτεβ ἔτεῦμαϵ : ογοζ τοῦβακι
ἀφροκζς θει πχρωμ : Ἰοτε πεχαφ ἵνεῖβιαικ : χε πιζοπ μεν εφεβτωτ :
νηεθαζεμ Δε ναϵ ἕπῶα ἀη πε : Ἡαψενωοτεν Δε ἔβολ ἕνιμανωωϵ ἵητε νικωιτ :
ογοζ νηετετενναχεμοϵ θαζμοϵ ἔδοτη ἐπιζοπ. Ογοζ ἔταϵ ἔβολ ἵηε νεῖβιαικ
ἔτεῦμαϵ ζῆνιωοιτ : ἀῦωοϵψ ἵνοτον νῖβεν ἔταϵχεμοϵ νηεζωοϵ νεμ νηεθῶανεϵ :
ογοζ ἀφωοζ ἵηε πιζοπ ἔβολθει νηεθρωτεβ : Ἐταφῖ Δε ἔδοτη ἵηε πιοτρο ἕναϵ
ἕνηεθρωτεβ : ἀφναϵ ἕοτρωμ ἕμαϵ ἵηεβεω ἕπιζοπ τοι ζωοτϵ ἀη : Ογοζ πεχαφ ναφ
χε παψφηρ : πωζ ακι ἔδοτη ἕμναι ἵηεβεω ἕπιζοπ τοῦκωτκ ἀη : ἵθοφ Δε ἀρωφ
θωμ. Ἰοτε πεχε ἕποτρο ἵηηιδιάκων : χε κονζ ἕφαι ἵητοτϵ νεμ ρατϵ : ζῖτϵ ἕπιχაკι
ετςβολ : πιμα ἕτε φῦμι ναψωπι ἕμοφ νεμ πῖθερτερ ἵητε νῖναχζι : Ογον ζανωηϵ
ζαρ εῦθαζεμ ζανκοϵζι Δε νε νῖωππ :

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 επιεζοον ντε Πσ : εροσ νωτεν επαι. εζοον ντε Πσ : οτος
παι εζοοσ νοτχακι οτος νοτωινη αν πε : Υφρητ αφωανφωτ νχε οτρωμι εβολθα πζο
νοτωοη οτος ντεσ ι εχωφ νχε οτ λαβοι : οτος ντεφωτ εζοτη επεφμη οτος ντεφραι
ντεφ χιχ εερηι εχεν τχοι ντεφ χοκχφ νχε οτσοφ : Υη οτχακι αν πε πεζοοσ υΠσ :
οτος οτοτωινη αν πε οτςνοφος πε μμον τεφμωε. Δμωστε νετενωαι οτος αιχατ
νσωι : οτηναωωλεμ δεν νετεννωτ νεζοοσ νωαι : χε οτη εωωπ αρετενωαν ινη νηι
νζανδ λιλ νεμ ζανωοτωοσωι ντηναωοποσ αν : οτος τναχοτωτ αν εχεν να πιοτχαι
ντε πετενοτωη εβολ : Χα τασθε εβολζαροι υπδρωοτ ννεκζωδη : οτος πιψαλμοσ
ντε νεκορζανον ντηνασωτεμ εροφ αν : Οτος εφεκκερκερ νχε οτζαπ υφρητ νοτωοσ
: οτος τμεθμη υφρητ νοτωοσνσωρεμ να τερχινορ μμοφ. Υη ζανδολδελ νεμ ζαν

Third Hour of Eve of Wednesday

ωροϋωοϋωι ἄρετενενοῦ ἔρρη νηι ζιπῶαγε νεῦμε ἴρομπι πῆι ἄπῆλ πεχε Πῶσ :
Ἄρετενδῖ ἵτσκῆνη ἵτε Ὀλοχ νεωπῆσιῶ ἵτε πετεννοῦτ Ρεφαν : νιτῆποσ
ἔταρετενεῶ μῶοῦ ἠωτεν. Ὁροζ εἰῶῶτεβ ἠηνοῦ ἔβολ σαῦνη ἵλ λασκοσ : πεχε Πῶσ
Φτ πιπαντοκρατωρ πεπεφραν :

Ὁῶοῦ ἵττῆριασ ἔθοῶαβ πεννοῦτ ῶα ἔνεζ νεμ ῶα ἔνεζ ἵτε νῆνεζ τηροσ: ἄμην.

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.

"... " :

Ψαλλοος ε̄λ̄ : λ̄ νεω̄ ε̄

Ὡσ̄νιατ̄ι μ̄φ̄η̄ε̄τακ̄οτ̄π̄ι ο̄οῡο̄ δ̄κ̄ω̄οτ̄ῑ ε̄ροκ̄ : ε̄λ̄ε̄ω̄ω̄π̄ι δ̄εν̄ νεκᾱρ̄λη̄ο̄ῡ ω̄ᾱε̄νε̄ε̄.
Ὁ̄νᾱβ̄ η̄νε̄ πε̄κε̄ρ̄φ̄εῑ : ο̄οῡο̄ ῡο̄ῑ η̄ω̄φ̄η̄ρῑ δ̄εν̄ ο̄ῡε̄ω̄η̄ῑ ᾱλ̄.

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 πιεζοοῦ δε ετε ἡμαρ νευ ἴστυοῦ : ἡμον βλι εἰμ ἔρωοῦ : οἰδε νιαστέλοο ἵτε
νιφθοῖ : ἐβηλ ἐφίωτ ἡμαρτατῆ : ἡφρητ ταρ ἡνιέζοοῦ ἵτε Πωε : παρητ εἰναῶπι
θεν ἵπαροσῖα ἡπῶρη ἡφρωμ. ἡφρητ ταρ ἑναῶποπ θεν νιέζοοῦ ετδασωῆ
ἡπικα τακλῆμοο ενοῶμο οτοο ετω : εἰβῖζμ οτοο εἰβῖζαι : ῶα πιεζοοῦ ἑτα Πωε
ῶεναῆ ἑδουῖν ἑτκῆβωτοο ἡμοῆ. Οτοο ἡποῶεμ ῶα τεῆ ἵχε πικα τακλῆμοο οτοο
ἵτεῆλ οτοο νιβεν : παρητ εἰναῶπι θεν πζιῖν ἡπῶρη ἡφρωμ : Ποτε ἑναῶ εἰχη
θεν ἵκοι : οῶαι εἰεὸλῆ οτοο οῶαι εἰεῶαῆ : οτοο ἑνοῶτῆτυοῦτ θεν οῶεῖνι : οῶ εἰεὸλῆ
οτοο οῶ εἰεῶαῆ. Ρωῖο οῶν χε τετεῖεμ ἀν χε ἄρεπετενοῶο νηοῦ θεν ἡῶ ἵνοῦοῦ : Φαι
δε ἄριεμ ἑροῆ : χε ἑναρε πινεβῖν εἰμ χε ἄρε πιονῖν νηοῦ ναῆ θεν ἡῶ ἵνοῦοῦ :
ναῆναρωῖο : ζινα ἵτεῆῶτεῶαῶ ἑβῖ ἡπεῆνι : Εἶθε φαι ζωτεῆ ῶπι ἑρετεῆσεβτωτ :
χε θεν ἴστυοῦ ἑτετεῆσεῶοῦν ἡμοο ἀν ἑρε πῶρη ἡφρωμ νηοῦ ἵδῆτς. Πῖμ ζαπα πε
πιπιστοο ἡβωκ οτοο ἵσαβε : φῆετε πεῆροῶο ναῆαῆ ἑῆρη ἑχεν νεῆεβῖαῖκ ἑτ νωοῦ

Third Hour of Eve of Wednesday

Ἰ̅τ̅ο̅ῦ̅ ρ̅ε̅ δ̅εν̅ ἰ̅σ̅χο̅ῦ̅ ἡ̅θ̅ι̅ς̅ : Ὡ̅ο̅ν̅η̅α̅ τ̅η̅ ἁ̅π̅ί̅β̅ω̅κ̅ ἑ̅τ̅ε̅ῦ̅α̅τ̅ : Ἐ̅ϋ̅ω̅π̅ ἁ̅ρ̅ῳ̅α̅ν̅ ἦ̅χε̅ π̅ε̅ρ̅σ̅
ἦ̅τ̅ε̅ρ̅ε̅ω̅ϋ̅ ε̅φ̅ι̅ρ̅ι̅ ἁ̅π̅α̅ρ̅η̅τ̅ : Ἄ̅ω̅η̅η̅ τ̅ῶ̅ ἁ̅μ̅ο̅ς̅ ν̅ω̅τ̅εν̅ : χ̅ε̅ ε̅ρ̅ε̅χ̅α̅ϋ̅ ρ̅ι̅χ̅εν̅ π̅ε̅τ̅ῆ̅τ̅α̅ϋ̅
τ̅η̅ρ̅η̅. Ἐ̅ϋ̅ω̅π̅ ἁ̅ρ̅ῳ̅α̅ν̅χ̅ο̅ς̅ ἦ̅χε̅ π̅ί̅β̅ω̅κ̅ ε̅τ̅ρ̅ω̅ο̅ῦ̅ ἑ̅τ̅ε̅ ἁ̅μ̅α̅τ̅ δ̅εν̅ π̅ε̅ρ̅η̅τ̅ : χ̅ε̅ π̅ᾶ̅σ̅
ν̅α̅ω̅σ̅κ̅ : Ὅ̅τ̅ο̅ζ̅ ἦ̅τ̅ε̅ρ̅ε̅ρ̅η̅τ̅ς̅ ἡ̅γ̅ι̅ο̅ῦ̅ ἡ̅ν̅ε̅ρ̅ῳ̅φ̅η̅ρ̅ ἡ̅β̅ι̅α̅ικ̅ : ἦ̅τ̅ε̅ρ̅ ο̅τ̅ω̅μ̅ ἁ̅ρ̅ο̅ζ̅ ἦ̅τ̅ε̅ρ̅ε̅ω̅
ν̅ε̅μ̅ ἡ̅η̅ε̅τ̅ᾶ̅δ̅ι̅ : Ἐ̅ρ̅ε̅ῖ̅ ἁ̅ρ̅ε̅ ἦ̅χε̅ ἰ̅σ̅χ̅ο̅ς̅ ἁ̅π̅ί̅β̅ω̅κ̅ ἑ̅τ̅ε̅ῦ̅α̅τ̅ δ̅εν̅ π̅ι̅ε̅ρ̅ο̅ο̅ῦ̅ ἑ̅τ̅ε̅ρ̅η̅α̅χ̅ο̅ρ̅ῳ̅τ̅ δ̅α̅χ̅ω̅ϋ̅
ἁ̅ν̅ : ν̅ε̅μ̅ δ̅εν̅ τ̅ο̅γ̅γ̅ο̅ν̅ ἑ̅τ̅ε̅ρ̅ε̅ρ̅ω̅σ̅ο̅ν̅ ἁ̅μ̅ο̅ς̅ ἁ̅ν̅ : Ὅ̅τ̅ο̅ζ̅ ε̅ρ̅ε̅φ̅ο̅ρ̅ε̅ϋ̅ τ̅ε̅ρ̅μ̅η̅τ̅ ο̅τ̅ο̅ζ̅ ε̅ρ̅ε̅χ̅ω̅
ἦ̅τ̅ε̅ρ̅τ̅ο̅ι̅ ν̅ε̅μ̅ ἡ̅κ̅ῳ̅β̅ι̅ : π̅ι̅μ̅α̅ ἑ̅τ̅ε̅ φ̅ῆ̅ρ̅ι̅μ̅ ἡ̅λ̅ῳ̅π̅ι̅ ἁ̅μ̅ο̅ϋ̅ ν̅ε̅μ̅ π̅ι̅ς̅θ̅ε̅ρ̅τ̅ε̅ρ̅ ἦ̅τ̅ε̅ ἡ̅ἰ̅ν̅α̅χ̅η̅ι̅ :
Ὁ̅τ̅ω̅ρ̅τ̅ ἁ̅π̅ι̅ε̅ρ̅α̅σ̅σ̅ε̅λ̅ι̅ο̅ν̅ ἑ̅σ̅τ̅.

Matthew 24:36-51

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A reading from the Holy Gospel according to Saint Matthew.

“But of that day and hour no one knows, not even the angels of heaven, but My Father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they

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

Εβoλθεν Ιερεμιας π̄προφητης : ε̄ρεπερ̄μοσ̄ ε̄θοταβ̄ ω̄πῑ νευαν̄ ᾱμην̄ ερ̄χω̄ μ̄μοσ̄.
Παῑ νε̄ νη̄τερ̄χω̄ μ̄μοσ̄̄ ν̄χε̄ Π̄ο̄ς̄̄ ν̄τε̄ νῑχομ̄ Φ̄τ̄̄ ν̄τε̄ π̄̄κ̄λ̄ : χε̄ ῑς̄η̄π̄πε̄̄ λ̄ν̄κ̄
τ̄νᾱτᾱκο̄ ε̄βoλ̄δ̄εν̄ παῑμᾱ μ̄πε̄μο̄ ν̄νε̄τε̄ν̄βᾱλ̄ ε̄βoλ̄ : ο̄το̄ς̄ ν̄ρ̄η̄ῑδ̄εῑ ν̄ε̄τε̄ν̄ε̄ζoο̄ν̄ ν̄νε̄
ο̄ν̄ς̄μ̄η̄ ν̄ο̄π̄νο̄ς̄ ν̄εῡ ο̄ν̄ς̄μ̄η̄ ν̄ρᾱω̄ῑ ω̄πῑ : τ̄ς̄μ̄η̄ ν̄ο̄π̄τᾱ τ̄ω̄ε̄λ̄η̄τ̄ ν̄εῡ ο̄ν̄ς̄μ̄η̄ ν̄ω̄ε̄λ̄ε̄τ̄ :
Ο̄το̄ς̄ ε̄ε̄ω̄πῑ ᾱκ̄ω̄αν̄τᾱμ̄ε̄ παῑ λ̄αōς̄ ε̄ν̄αῑ σᾱχῑ τ̄η̄ρο̄ν̄ ο̄το̄ς̄ ε̄ν̄ε̄χο̄ς̄ ν̄ᾱκ̄ χε̄ ε̄θ̄ε̄ο̄ν̄
λ̄Π̄ο̄ς̄̄ σᾱχῑ ε̄ρ̄η̄ῑ ε̄χ̄ω̄ν̄ ν̄ν̄αῑ πε̄τ̄ω̄ο̄ν̄ τ̄η̄ρο̄ν̄ ῑε̄ ᾱω̄ πε̄ π̄ῑδ̄ῑν̄χο̄ν̄ς̄ : ῑε̄ φ̄νο̄β̄ῑ ε̄τ̄αν̄αῑς̄
μ̄πε̄μο̄ ε̄βoλ̄ μ̄Π̄ο̄ς̄̄ π̄εῑνο̄ν̄τ̄ : εκ̄ε̄χο̄ς̄ ν̄ω̄ο̄ν̄ : χε̄ ε̄θ̄ε̄ χε̄ λ̄νε̄τε̄ν̄ιο̄τ̄ χ̄ᾱτ̄̄ ν̄ς̄ω̄ο̄ν̄ πε̄χε̄
Π̄ο̄ς̄̄ : ο̄το̄ς̄ ᾱν̄μο̄ω̄ῑ σᾱφᾱζōν̄ ν̄ν̄η̄νο̄ν̄τ̄̄ ν̄ω̄ε̄μ̄ω̄ο̄ν̄ ᾱν̄ε̄ρ̄β̄ω̄κ̄ ν̄ω̄ο̄ν̄ ο̄το̄ς̄ ᾱν̄ο̄ω̄ω̄τ̄
μ̄μο̄ω̄ο̄ν̄ λ̄νο̄κ̄λ̄ε̄ᾱν̄χᾱτ̄ν̄ς̄ω̄ο̄ν̄ : ο̄το̄ς̄ π̄ανōμο̄ς̄ μ̄πο̄τ̄ᾱρε̄ζ̄ε̄ρο̄ς̄ : ν̄θ̄ω̄τε̄ν̄ ζ̄ω̄τε̄ν̄
ᾱτε̄τε̄νε̄ρ̄πε̄τ̄ω̄ο̄ν̄ ε̄ζōτε̄ ν̄ε̄τε̄ν̄ιο̄τ̄. Ῑς̄ η̄π̄πε̄ ν̄θ̄ω̄τε̄ν̄ ζ̄ω̄τε̄ν̄ ε̄ρε̄τε̄ν̄μōω̄ῑ φ̄ο̄ν̄αῑ φ̄ο̄ν̄αῑ
σᾱφᾱζōν̄ ν̄η̄η̄ο̄ν̄ω̄ω̄ ν̄τε̄ ν̄ε̄τε̄ν̄ζ̄η̄τ̄ ε̄τ̄ω̄ο̄ν̄ ε̄ω̄τ̄ε̄μ̄ο̄ρε̄τε̄ν̄ς̄ω̄τε̄μ̄ ν̄ς̄ω̄ῑ : ο̄το̄ς̄

Sixth Hour of Eve of Wednesday

†ΝΑΣΙΘΗΝΟΥ ΕΒΟΛΘΕΝ ΠΑΙ ΚΑΖΙ ΕΟΥΚΑΖΙ ΕΡΕΤΕΝΩΟΥΗ ΨΟΟΥ ΔΗ ΝΘΩΤΕΝ ΝΕΜ ΝΕΤΕΝΙΟΥ
ΟΥΟΣ ΔΕΝ ΠΙΩΑ ΕΤΕ ΨΑΑΥ : ΕΡΕΤΕΝΕΡΒΩΚ ΕΖΑΝΚΕΝΟΥ† : ΝΑΙ ΕΤΕ ΝΘΕΝΑΝΑΙ ΝΩΤΕΙ ΔΗ :
ΟΥΩΟΥ Ν†ΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥ† ΨΑ ΕΝΕΖ ΝΕΜ ΨΑ ΕΝΕΖ ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ΔΜΗΝ.

Jeremiah 13:9-14

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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 ε̄τ̄η̄νᾱω̄ν̄ ἐ̄π̄ω̄ι ο̄ν̄β̄η̄κ̄ ἡ̄δ̄η̄τη̄ : χ̄ω̄λε̄ῡ σω̄τεῡ ε̄ρο̄ι ᾱλ̄

Psalm 102:1-2 :

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 ν̄αῑ ε̄τᾱ ρ̄β̄ῑ ἡ̄νο̄ν̄λᾱμᾱς̄ ᾱν̄
ε̄βο̄λ̄ ε̄ζ̄ρε̄ν̄ π̄πᾱ τ̄ω̄ε̄λε̄τ̄ : Ἦ̄ε̄ σ̄το̄ν̄ τ̄ιο̄ν̄ Δ̄ε̄ ἡ̄σ̄ο̄χ̄ ἡ̄δ̄η̄το̄ν̄ ν̄εῡ τ̄ιο̄ν̄ ἡ̄σᾱβ̄η̄ : Ἦ̄ῑσ̄ο̄χ̄ τ̄αρ̄
ε̄τᾱ ρ̄β̄ῑ ἡ̄νο̄ν̄λᾱμᾱς̄. ὑ̄πο̄ν̄ε̄λ̄ νε̄ξ̄ ν̄εῡω̄ν̄. Ἦ̄ῑσᾱβ̄ε̄ν̄ Δ̄ε̄ ᾱν̄ε̄λ̄ νε̄ξ̄ ἡ̄δ̄η̄ρ̄η̄ δ̄εν̄ νο̄ν̄μο̄κι

Sixth Hour of Eve of Wednesday

νευ νογλαμπας : Ἐταρωσκ δε ἴξε πιπα τρωελετ αρι νιυ τηρογ ογορ αφενκοτ : Ἐτα
τφαυι δε υπιεχωρρ ωυπι : ἀοτῶρων ωυπι χε ic πιπα τρωελετ αρι τενθηνου ἀμωινη
ἐβολ ἐρραϋ. Ποτε αρωτογνου ἴξε ηπαρθενος τηρογ ἐτεῦμαγ ογορ ατολσελ
ἴνογλαμπας : Πεχε νισοχ δε ἴνικαβεγ χε μοι ναν ἐβολθεν πετεννερ χε νενλαμπας
ναδένο : Ανερογὼ δε ἴξε νικαβεγ ενχωῦμοσ : χε μηποτε ἴτεϋτεμ ραυτεν
νεμωτεν : μαυενωτεν δε μαλλον γα νηετῆ ἐβολ ογορ ωυπ κωτεν. Ἐτα ϋενωογ
δε χε ἴτογωυπ : αρι ἴξε πιπα τρωελετ ογορ νηετσεβτωτ αρωενωογ νεμαϋ ἐδονη ἐ
πιζοπ ογορ αρωαωθαμ ἰπιρο : Ἐπῆδε δε αρι ἴξε ἴρωχπ ἴηπαρθενος ενχωῦμοσ : χε
πενσ̄ πενσ̄ δογνη ναν : Ἡθοϋ δε αερογὼ πεχαϋ χε ἀμην ῖχωῦμοσ κωτεν χε
ῖρωογνηῦμωτεν αν : Ρωις ογη χε τετενωογνη αν ἰπιεζοοτ ογδε ῖογνοτ :

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 πῖροφῆτης : ἐρεπερῆμοσ ἔθοσ αβ ὡπι νευ αη ἀμην ερξω ἄμοσ.
Μοικωσ Ποσ οἴπε τεκνα τηρ νωσ : μοικωσ ἦσανιοτ να τῷρη : νευ ζανῶνοτ
εργωτῶσ. Ποσ κακῖα τηροσ δεν Σαλαλα : χε αμετωσ δεν πια ετεῦματ : εθε

νικακιά ἢ τε νοῦ βηοῦ : ἡναριτοῦ ἐβολῆεν παηι : ἡναοτατοτ ἔμεριτοῦ νοταρχων
τηροῦ ζαν ἀτωτεμ νε : Δαφερικαζ ἦξε Ἐφρευ : ἐπερνοῦτι ἀφωοῦ :
ἡνεροτατοτχ ἔεεν οῦ ταζ εβολ : χε οῦηι ἀτῶαν ἐρκεωσι ἡναδωτεβ ἡνιεπιθῶμᾶ
ἦ τε τοῦνεχι : ἡναχαῦ ἡνωφ ἦξε Φῆ χε ὑποτωτεμ ἡνωφ : οῦοζ ἐτεῶπι ἐτωρευ
δεν νιῆνοζ. Οῦβω ἡἄλοζι ἔνεσε νεκῆλαζοζ πε πῆλ : ἔγεθενιν ἦξε περοῦταζ : κατὰ
πᾶψαι ἦ τε περοῦταζ ἀφῶρε ζανμανερωοῦψι ἄψαι : οῦοζ κατὰ νιᾶζαθον ἦ τε
περκαζι ἀφκωτ ἡζανῆτῆλη : Δῆφωδ ἡνοῦρητ : ἡνοῦ σενατακο : ἡθοφ ἡναῶροῦερ
ἡνοῦ μανερωοῦψι σεναερταλεωριν ἦξε νοῦτῆλη :

Οὔοῦ ἡῆτριάς ἔθοταβ πεννοῦτῆ ψα ἔνεζ νεμ ψα ἔνεζ ἦ τε νιῆνεζ τηροῦ : ἀμην.

Hosea 9:14-10:2

: :

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 ἵτοτε̄ ἵτχη̄ι : νεμ̄ ταμετω̄ρη̄ι ὡαγατε̄ ἐβολ̄ ἵτοτε̄
ἵνοτο̄τορο̄. Πᾱρμετ̄ ἐβολ̄δ̄εῑ ρω̄ι ἵνοτο̄μο̄ι : οτο̄ο̄ παθε̄βῑο̄ ἐβολ̄δᾱ πιταπ̄ ἵτε̄ ναπιταπ̄
ἵνοτω̄τ̄ 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 ΥΑΘΕΟΝ ΚΕΦ ΚΣ : ΚΘ - ΛΕ

Ουοι νωτεν νικαδ̄ νευ νιφ̄αρισεος νιϋοβι : χε τετενκωτ̄ ν̄νιμ̄ζαγ̄ ντε ν̄π̄ροφητης
ουοζ̄ ν̄τετενκοζ̄σελ̄ ν̄νιβ̄ηβ̄ ν̄τε ν̄ιϋ̄ομη : Ουοζ̄ τετενχω̄μμοσ̄ χε̄ ε̄ναν̄χη πε̄ δ̄εν
ν̄ιε̄ζοογ̄ ν̄τε ν̄ενιοτ̄ ν̄αν̄ ν̄αϋωπῑ ενοῑ ν̄ϋ̄φ̄ηρ̄ ε̄ρωσ̄ αν̄ πε̄ δ̄εν̄ π̄ςνοϋ̄ ν̄τε ν̄π̄ροφητης
: Ζωστε̄ τετενερμ̄ερε̄ δ̄αρωτεν̄ : χε̄ ν̄ϋωτεν̄ ν̄ενϋ̄ηρῑ ν̄τε ν̄η̄εταγ̄ δ̄ωτεβ̄
ν̄ν̄π̄ροφητης. Ουοζ̄ ν̄ϋωτεν̄ ζωτεῑ χεκ̄ π̄ϋῑ ν̄ν̄ετενιοτ̄ ε̄βολ̄ : Πιζοϋ̄ μ̄μοσῑ ε̄βολ̄δ̄εν̄
ν̄ιᾱχω̄ : πως̄ τετεννᾱϋφωτ̄ ε̄βολ̄δ̄εν̄ τ̄κ̄ησῑ ν̄τε τ̄σεε̄ννα. Ε̄θε̄ φ̄αῑ ρ̄η̄π̄πε̄ αν̄οκ̄
τ̄η̄αογ̄ωρ̄π̄ ρ̄αρωτεν̄ ν̄ζαν̄ π̄ροφητης̄ ν̄εῡ ρ̄αν̄σαβ̄εγ̄ ν̄καδ̄ ουοζ̄ ε̄ρετεν̄ ε̄δ̄ωτεβ̄ ε̄βολ̄
ν̄δ̄ητογ̄ ουοζ̄ ε̄ρετεν̄εῑϋῑ ουοζ̄ ε̄ρετεν̄ε̄ρμ̄ακ̄τισ̄σοιν̄ μ̄μογ̄ δ̄εν̄ ν̄ε̄τεν̄ε̄ρ̄νᾱσ̄ω̄ση
ουοζ̄ ε̄ρετεν̄ε̄β̄ο̄ᾱιν̄σωσ̄ ῑσ̄χ̄εν̄ βᾱκῑ ε̄βᾱκι. Ζοπωσ̄ ν̄τεϋ̄ῑ ε̄χ̄εν̄ θ̄η̄νογ̄ ν̄χε̄ σ̄νοϋ̄ ν̄ιβ̄εν̄
ν̄ϋ̄ομη̄ ε̄τᾱφο̄νϋ̄ ε̄βολ̄ ρ̄ῑχ̄εῑ π̄κᾱρῑ : ῑσ̄χ̄εῑ π̄ςνοϋ̄ ν̄λ̄βε̄λ̄ π̄ϋ̄ομη̄ ϋᾱ π̄ςνοϋ̄ ν̄Ζ̄ᾱχᾱριᾱς
π̄ϋ̄ηρῑ μ̄Βᾱρᾱχ̄ιᾱς : φ̄η̄ε̄τᾱρε̄τεν̄δ̄ο̄θε̄ϋ̄ ογ̄τε̄ πῑερ̄φ̄εῑ ν̄εῡ πῑᾱνε̄ρ̄ϋωσ̄ογ̄ϋῑ : Δ̄ῑο̄νη̄
τ̄χω̄μμοσ̄ νωτεν̄ χε̄ ε̄ρε̄ ν̄αῑ τη̄ρογ̄ ν̄η̄ογ̄ ε̄χ̄εν̄ τ̄αῑ ρ̄ε̄ν̄ε̄ :

Ορωγτ̄ μ̄πῑε̄ρ̄ᾱσ̄ε̄λιον̄ 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.**

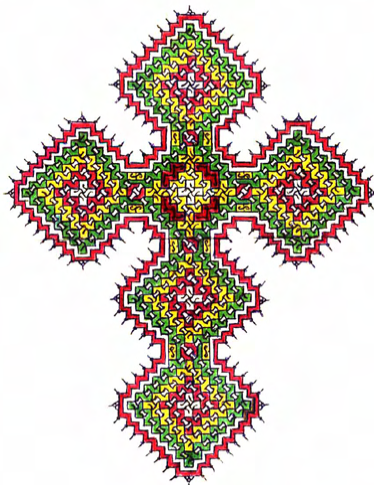
Commentary

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

Ἐβολθεν †σοφία ἔντε σολωων π̄προφήτης : ἐρεπερ̄μοῦ ἔσοταβ̄ ὡπι νεμαν̄ ἀμην
ερχω ἄμος.

†σοφία γαρ̄ σ̄κιμ̄ ἔδοτη̄ ἐνηετικιμ̄ τηροῦ : σ̄φορ̄ οτορ̄ σ̄νηοῦ ἔβολζιτεν̄ πτηρη̄ εῶβε
πεστον̄βο : οτωαζ̄ γαρ̄ τε ἔντε ἔχοῡ ἄΦ† : οτορ̄ οταζ̄ † ἔβολ̄ δ̄εν̄ π̄ωοῦ ἔσοταβ̄ ἔντε
πιπαντοκρατωρ̄ : εῶβε φαί ἄμιον̄ ἔλῑ εφδ̄ᾱδεμ̄ ὡδ̄ωντ̄ ἔρος : οτοτωιני̄ γαρ̄ τε ἔντε
πιτωιני̄ ἔνεεζ̄ : οτορ̄ οταλ̄ ἔσοταβ̄ τε ἔντε̄ νιζβηοῦ̄ ἔντε Φ† : οτορ̄ ἔτρκων̄
ἔντεμετὰσαθοσ̄ τε : Οη̄ τε̄ εσχευχομ̄ ἔζωβ̄ νιβεν̄ : οτορ̄ σ̄χη̄ δ̄αριδαροσ̄ : εοίρῑ
ἄπτηρη̄ ἄβερι : οτορ̄ κατὰ γενᾱ εσ̄ωε̄ ἔδοτη̄ ἔζαν̄.γχη̄ εοῦ̄ εοίρῑ ἄμωοῦ̄ ἔψφρη̄ ἄΦ†
οτορ̄ ἄπροφήτης : Φ† γαρ̄ μ̄εῑ ν̄ζλῑ ἀν̄ ἔβηλ̄ ἔφηετωοπ̄ δ̄εν̄ †σοφίᾱ : θᾱ γαρ̄ οτοαίε
τε̄ ἔζοτε̄ π̄ρη̄ νεμ̄ ἔζοτε̄ π̄εμ̄νῑ ἔν̄κιοῦ̄ τηροῦ : Δ̄τωαντεθωοσ̄ ἔφοτωιני̄

Eleventh Hour of Eve of Wednesday

ἐναεργωορπ ἔρσϭ : φαι μεν ταρ ὡρε πιεχωρϩ ἰ ἐπεϭμα : τσοφια δε ἠπαρε χακι
ὡχευχομ ερος.

Οτῶοτ ἠ ττῆριασ εθοταβ πεννοττ ὡα ἐνεε νεμ ὡα ἐνεε ἠτε 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† οροϛ ναινηι : Χε ασχα ρηϛ εροκ νχε τα ψρυχη : †ναερ ρελπιϛ δα τδ ηιβι
ντενεκτενϛ : ωα τεσσινι νχε †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

Μαϱθειτ Δε πε νχε ππασχα ντε νιλονδαι : οροϛ αν̄ νχε οτυωῡ ερ̄ηι ελ̄ηω̄ εβολδεν
†χωρα δαχεν ππασχα ρινᾱ ντορτορβωορ : Μακω† ορη πε̄ ν̄σᾱ Ιηϛ νχε νι Ιορδαι
ερωωωμοϛ ν̄νογεροϛ εροϛι ερα τορ δει πιερφει : χε ον πετετενευεῑ εροϛ χε ρηαι αν̄

ἔπειτα Ἡ εἰς ταύτην ἐντολήν δὲ ἵκεν ἡ ἀρχιερεῖς καὶ οἱ φαρισαῖοι ἵνα ἀρρωγάνοι εἴη ἡ
ἀσθενοῦν ἡ τετακωτοῦ ἵνα ἵκετασθῶν :

Ὁρωπὺ ἀπειραστέλιον εἶν.

John 11:55-57

- :

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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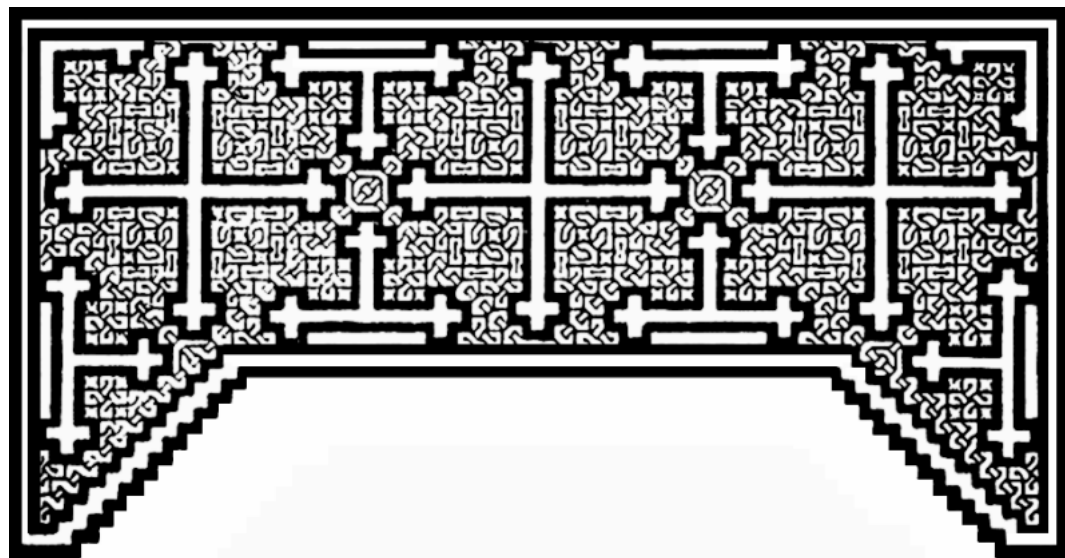
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First Hour of Wednesday

πιδοροδος ἵτε Ὡῶςης Κεφ ἱζ : ᾶ - ῥερω

Ἐβολθεν πιδοροδος ἵτε Ὡῶςης πῖροφης: ἔρεπερῶμοῦ ἔθοταβ ῶπι νεμαν ἄμην
ἄμοσ.

Οῦοσ ἀσῶνσ ἵχε ἴσῶαζωσῆ τηρσ ἵτε νενηρη ἄπῖσῶ ἔβολθεν ἴῶαρε ἵσῶα κατὰ
νοῦπαρεβολη ἐβολζητεν ἴσῶαζι ἄπῖσῶ : οῦοσ ἀρῶκοτ ῶεν Ραφα ζῶν : νε ἄμον μωοῦ
ἄπιλαοσ ἐθορῶσ : Παρῶωῶ ἵχε πιλαοσ ἔὩῶςης οῦοσ ναῦω ἄμοσ ναρ ῶε
μαμωοῦ ναν ζῶα ἵτενω : περε Ὡῶςης νωοῦ ῶε ἔθε οῦ τετενηωῶ ἔροι : οῦοσ
ἔθεοῦ τετενωῶντ ἄπῖσῶ. Δῶβῶ Δε ἵχε πιλαοσ οῦοσ ἀρῶρερε ἵσῶ Ὡῶςης ἐρω
ἄμοσ : ῶε ἔθε οῦ ἀκεντεν ἔῶῶ ἔβολ ῶεν ῶημῶ ἔθοθεν νεμ νενηρη νεμ
νετενωῶ ἵτεν πῖβῶ : Δῶῶ Δε ἔῶῶ ζῶ πῖσῶ ἵχε Ὡῶςης ἐρω ἄμοσ : ῶε οῦ πε
ἴναδῶ ἄπῶαοσ : ῶε ἔτι κεκοῦζῶ σῶαζῶνῶ ἔρω. Οῦοσ περε πῖσῶ ἄὩῶςης : ῶε

μουι δαχωϋ ἄπαιλαο : ογοϋ βι νεμακ ἐβολδθει νιδελλοι ἵτε πιλαο ἵτε π̄ῑσ̄λ̄ ογοϋ
πιϋβωτ φηέτακμεϋ φιομ ἄμοϋ βιτϋ ἐδ̄ρηι δει τεκχιϋ : ογοϋ μουι δαχωοῡ ϋεϋρηι
ἐϋπετρα ἵΧωρηβ : Δνοκ εἰδοϋ ἄμαγ δαχωκ ἐχεν ϋπετρα δει Χωρηβ : ογοϋ
εκέμεϋ ϋπετραεϋεἰ ἐβολ ἵδ̄ητς ογμωοῡ εϋεω ἵχε πιλαο : ογοϋ αϋ̄ρι ἄπαιρηϋ ἵχε
Uω̄τςης ἄπεἰθο ἵνεκϋηρι ἄπ̄ῑσ̄λ̄. Δϋϋρεν φ̄ραν ἄπιμα ἐτεἰμαγ χε π̄δ̄ωντ νεμ
π̄εωοῡ ἵτε νεκϋηρι ἄπ̄ῑσ̄λ̄ χε ᾱν̄εντ Π̄ο̄ς̄ εγχωἰμοο χε αν Π̄ο̄ς̄ ϋοπ ἵδ̄ητεν ϋαν
μωον.

Ογ̄οῡτ ἵϋ̄τ̄ριας̄ ἐθοταβ̄ πεννοϋϋ ϋᾱ ἐνεϋ νεμ ϋᾱ 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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Παρομιὰ ἵτε Σολομων Κεφ ᾠ : ε - ιΔ

Ἐβολᾶεν Παρομιὰ ἵτε Σολομων πῖπροφητις: ἐρεπερῆμον ἔθοταβ ὡπι νεμαν ἄμην
εφω ἄμος.

Ὠπι ἐρε ῶοηκ χη ἐφτ ᾶεν πεκρητ τηρῆ : ογοῶ ἄπερβίσι μμοκ ἐρρηι ἔχεν τεκοφᾶ
: Ἡρρηι ᾶεν νεκωιτ τηροῦ οῶωνῆ ἔβολ ῶινα ἵτοῦοῦτων ἵχε νεκωιτ ογοῶ
ἵτοῦῶτεῦβῖροπ ἵχε νεκᾶλαῶα. Ἐπερῶπι ἐκοι ἵσαβε νακ ἄμαῶατκ : ἀλλᾶ
αριῶτ ᾶᾶτη ἄφτ ογοῶ ρικ : ἔβολ ῶαπετῶοῦ ριβεν : Ἦοτε οῦταῶο ναῶπι
ἄπεκῶωᾶ νεμ ογοῶχαι ἵνεκκᾶς. Ἀριτιμαν ἄφτ ἔβολ ᾶεν νεκᾶίσι : ογοῶ μοι ναῶ
ἵθᾶνᾶπαρχη ἔβολᾶεν ριοῦῶαῶ ἵτε τεκῶεθῖ : ῶινα ἵτοῦμοῶ ἵχε νεκῶαμιον
ἔβολᾶεν ἄῶῶι ἵτε οῶοῶο : ογοῶ νεκῶρωτ ἵτοῦφονφεν ᾶεν πῖρηπ. Παῶρηι
ἄπερκοῶχᾶ ἵρητ ᾶεν τῶβω ἵτε Ἦοῶ οῦᾶε ἄπερβῶλ ἔβολ εφκοῶι ἄμοκ. Φη ῶαρ ἔτε
Ἦοῶ μῖι ἄμοῶ ὡαῶτῶβω ναῶ : ὡαῶερωᾶς τῖςοῖν ᾶε ἵῶρηι ριβεν ἔτεῶναῶοποῦ ἔροῶ :
Ὠοῦῖᾶτῶ ἄπιρωῖ ἔταῶχῖμῖ ἵοῦοφᾶ νεμ φῖετοῖ ἵᾶθῖοῦ ἔταῶχῖμῖ ἵοῦμεῶαβε.
Πᾶνες ῶαρ ἔεριοῶῶτ ᾶεν θᾶι : ἔοῶτε ῶᾶν ᾶῶωρ ἵῖοῦῖ ῶῖῶτ : ῶῶᾶοῦῦ ἔοῶτε
ῶᾶῶῶῖ ἔῖᾶῶε ἵῶοῦῖοῦ :

Οἰῶοῦ ἡ ἱεραία εἶοῦαβ πεννοῦ ἡ ἡ εἶεε, νεμ ἡ εἶεε ἡ τε νίεεεε, τηροῦ ἄμην.

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 ᾠ̅ω̅π̅ι̅ νε̅μ̅α̅ν̅ ἁ̅μ̅η̅ν̅ ἐ̅ρ̅χ̅ω̅ ἁ̅μ̅ο̅ς.

Ὁ̅το̅ς̅ ἀ̅ρ̅χ̅η̅να̅ς̅ ἵ̅χε̅ ἐ̅φ̅ρε̅μ̅ νε̅μ̅ ζ̅α̅να̅ς̅ς̅τ̅ρο̅ς̅ ὁ̅το̅ς̅ ἀ̅ρ̅χ̅ο̅τ̅ω̅ρ̅π̅ι̅ ἵ̅ζ̅α̅ν̅ἰ̅π̅ρ̅ε̅ς̅β̅η̅ς̅ ζ̅α̅ ἰ̅ο̅τ̅ρο̅ ἵ̅λ̅α̅ρ̅ι̅μ̅ : ὁ̅το̅ς̅ ἵ̅θ̅ο̅ς̅ ἁ̅π̅ε̅ρ̅χ̅ω̅χ̅ε̅υ̅χο̅μ̅ ἵ̅τ̅ο̅τ̅χε̅ ἠ̅η̅νο̅ν̅ ὁ̅το̅ς̅ ἵ̅νε̅μ̅ο̅ν̅η̅κ̅ ἵ̅χε̅ π̅ε̅μ̅κα̅ζ̅ ἵ̅ζ̅η̅τ̅ ἔ̅β̅ο̅λ̅θ̅ε̅ν̅ ἠ̅η̅νο̅ν̅ : Ἣ̅ε̅ ὁ̅η̅ι̅ ἁ̅νο̅κ̅ τ̅ο̅ι̅ ἁ̅φ̅η̅τ̅ ἵ̅νο̅ν̅ πα̅ν̅θ̅η̅ρ̅ ἵ̅ε̅φ̅ρε̅μ̅ : νε̅μ̅ ἁ̅φ̅η̅τ̅ ἵ̅νο̅ν̅μο̅σ̅ ἁ̅π̅η̅ι̅ ἵ̅λ̅ο̅ν̅δα̅ : τ̅η̅α̅ε̅ρα̅πα̅ν̅τα̅ν̅ ἔ̅ρ̅ω̅ν̅ δ̅ε̅ν̅ π̅ι̅μ̅ω̅ι̅τ̅ ἵ̅τε̅ ἵ̅α̅ς̅ς̅τ̅ρο̅ς̅ ἁ̅φ̅η̅τ̅ ἵ̅νο̅ν̅δα̅βο̅ι̅ ἐ̅ς̅χ̅ω̅ν̅τ̅ ἐ̅ς̅ζ̅ο̅κε̅ρ̅ : Ὁ̅το̅ς̅ ἀ̅νο̅κ̅ τ̅η̅α̅ζ̅ω̅λ̅ε̅μ̅ ὁ̅το̅ς̅ τ̅η̅α̅ψ̅ε̅ν̅η̅ι̅ ὁ̅το̅ς̅ τ̅η̅α̅ω̅λ̅ι̅

οτος ηνευρωπι ηνε φηθναω† οτος †ηναυνηι οτος ητατασθε υπαιμα †ατοττακο
: οτος σνακω† ησα παρο †εν νορσοχελ : σναι †αροι ερω υμοσ. †ε μαρενυεναν
οτος ηtentacoon †α †οσ πεννο† †ε ηθοϋ αϋωλεμ οτος †ηναταλδο : †ηναϋαρι
οτος †ηναερφα †ρι οη : †ηνατορϋον μενενα †εσοο† †ηνα† : †εν †ιεσοο† υμαϋ †ρομ†
†ηνατωο†η : οτος †ηναωνδ †πεϋμο : Οτος †ηναεμ† οτος †ηναδοϋ† †ιπκο†εν
†οσ : †φρη† ηηανατοο†η †ερεβτω† †νεϋεμ† : οτος †εϋ† ηαν †φρη† ηο†μο†η †ωο†
ηϋορ† ηεμ ο†δα †ηο†καϋι :

Οτωο† η††ηιαϋ †θο†αβ πεννο†† †α †νεϋ ηεμ †α †νεϋ η†ε ηι†νεϋ †ηρο†: †μην.

Hosea 5:13-6:3

- : :

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.**

«

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 ε̄τω̄αῑο̄ π̄ρικ̄ῑ ζαρ̄ περ̄χω̄ντ̄ πε̄ περ̄ζε̄.π̄ζαρ̄ε̄ῡνη̄τ̄ ψ̄ᾱρ̄ᾱν̄ῑχη̄ ψ̄ᾱπ̄ιο̄νο̄ῑψ̄
ψ̄ᾱρ̄ζω̄π̄ ἵνερ̄σᾱχῑ ψ̄ᾱπ̄ιο̄νο̄ῑψ̄ ψ̄ᾱρε̄ νε̄ςπο̄το̄ν̄ ἵζᾱζ̄ σᾱχῑ ε̄τερ̄μ̄ντ̄σαβε̄. Ο̄νο̄ς
ἵζᾱν̄πᾱραβ̄ο̄λη̄ ἵς̄β̄ω̄ δ̄εν̄ ἵᾱζω̄ρ̄ ἵτ̄σοφ̄ῑᾱ τ̄βο̄τε̄ μ̄π̄ῑρερ̄φ̄ερ̄νοβ̄ῑ τε̄ τ̄με̄θε̄ρερ̄ψ̄ε̄μ̄ε̄νο̄τ̄
ἄκ̄ω̄ᾱνε̄π̄ῑθ̄ω̄μ̄ῑ ε̄τ̄σοφ̄ῑᾱ ἄρε̄ζ̄ ἔνε̄ντο̄λη̄ ο̄νο̄ς Ἰ̄ο̄ς̄ πε̄τᾱας̄ νᾱκ̄ πε̄. Ἰ̄πε̄ρᾱτω̄τω̄τεμ̄ ἵσᾱ
θο̄τε̄ ἄπ̄ο̄ς̄ ο̄νο̄ς̄ μ̄περ̄τ̄ ἄπε̄κο̄νο̄ῑ ε̄ρο̄ψ̄ δ̄εν̄ ο̄μ̄ε̄τ̄ζ̄νη̄τ̄β̄ τ̄ζ̄ο̄η̄κ̄ ἔρο̄κ̄ δ̄εν̄ νε̄κ̄ς̄πο̄το̄ν̄
ἄπερ̄β̄ᾱς̄τ̄κ̄ ζε̄ ἵνεκ̄ζε̄ νε̄κ̄ῑν̄ῑ ἵνο̄τ̄ω̄ψ̄ ε̄xen̄ τεκ̄ψ̄ῡχη̄ ἵτε̄ Ἰ̄ο̄ς̄ β̄ω̄λ̄π̄ ἔβ̄ο̄λ̄
ἵνεκ̄πε̄θη̄π̄. Πᾱψ̄η̄ρῑ ε̄ψ̄ζε̄ εκ̄νᾱτ̄ ἄπε̄κο̄νο̄ῑ ε̄ερ̄β̄ω̄κ̄ ἄπ̄ο̄ς̄̄ σε̄β̄τε̄ τεκ̄ψ̄ῡχη̄ ε̄ν̄π̄ῑρᾱς̄μο̄ς̄.
ζε̄ ψ̄ᾱν̄δο̄κῑμᾱζ̄ῑν̄ ζαρ̄ ἄπ̄ῑνο̄ν̄β̄ ζ̄ῑτε̄ν̄ π̄κ̄ω̄ζ̄τ̄ ἵς̄ω̄π̄ῑ ζ̄ω̄ν̄ ἵρ̄ω̄μ̄ῑ δ̄εν̄ ο̄ν̄ζ̄ρω̄ ἵθε̄β̄ῑο̄.
Με̄τερ̄ζο̄τ̄ δ̄η̄τ̄ψ̄ ἄπ̄ο̄ς̄̄ ζ̄ο̄ν̄ψ̄τ̄ ἔβ̄ο̄λ̄δ̄η̄τ̄ψ̄ ἄπερ̄φ̄ναῑ ἄπερ̄ικ̄ῑ ζε̄ ἵνε̄τε̄ν̄ζε̄ ζ̄ο̄ν̄ψ̄τ̄
ἵνε̄ς̄ε̄νε̄ᾱ ἵᾱρ̄χ̄ε̄ο̄ν̄ ἵτε̄τε̄ν̄νᾱν̄ ε̄ρω̄ν̄ ζε̄ ν̄ῑμ̄ πε̄ ε̄τᾱρ̄ νᾱζ̄τ̄ ε̄π̄ο̄ς̄̄ ἄρ̄β̄ῑκ̄ῡπ̄ῑ. Iē ν̄ῑμ̄ πε̄

First Hour of Wednesday

εταφω θει νεφεντολη αρχαυ ηνωυ ιε νιμ πε εταφωυ ερηι ονβηυ αφωβω ερου
ενεε. Οτοι νονητ ηνωβ νιβει νεμ ρανχιε ενχη οτοε οτρεφερνοβι εμωυι θει ρη
ηεντ οτοι ηνεταγκατοτοτ εβολθει θηπομωνη οτοε τετενναροτ ερωαν Ποε βι
μπετενωυι. Ηετερβοτ ρητη μΠοε μετρατωτεμ ενεραχι οτοε νεθωι μωου
ωαυεινεφνωμοε. παωηρι ωεπ πεκιωτ εροκ θει τεμμετ θελλο παωηρι ονεεε
νεκβηοη εβολ θει οτμετρεμρατω λρεε εροκ ενεμεη εαρ ενεμεει ηρητοτ πλανα
μωωοτ. πεθμε νοκινδινοε εναθε ηρητη ορητ εφναωατη ναωεπ θιει θεντεφθαε.
οτοε πιρεφερνοβι ναοτερνοβι εχεν νοβι μωοκρεε μπδαρεητ ωντοταλδο ηρητ
μπεραβε ωαυμεη επαραβολη ωαρε οτμοοτωωεμ οτωωετ εμωε ωαρε τωητηα ρωε
χανοβι νιβει εβολ.

Οτωοτ ητηριαε εθοταβ πεννοτη ωα ενεε νεμ ωα ενεε ητε νιενεε τηροτ: αμην.

Sirach 3:12,17,26-30, Sirach 2:1-15

: - :

**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

First Hour of Wednesday

†μετμερε νηισραφι : γε ιτε ασσελος ιτε αρχηασσελος σεναχω ηρωου τηρου :
Ονοσ οη νικε εου σεναχαρωου τηρου : ητεϋωπι ηξε πιζαπ ητε Φ† : οτσαχι εϋκωκ
εβολ ονοσ εϋωωτ δεη πιεζουου ετεϋναφωρϋ εβολ ηξε νικαυπετρωου δεη ουμη†
νηιουμη : υφνα ϋ ετογναζιοσι ηηιρεϋερνοβι εδρηι ε†ερω ηχωρω εουμοσ : Ιε αρε Φ† οι
υφρη† ηηιρωωι : ητεϋχω ναϋ ηοτϋβωλοσ Ιε οτϋνκαθεδροσ εορεϋϋενϋ : Δρε
Φ† ταρ ναερπωβϋ ηουσ ζινα ητε οται εροϋ υμοϋ : Ιε ητεϋ ϋενϋ ηοτσαχι εβηλ εφαι
υμαϋατϋ : εχοσ ετσοπ ζιρω ηοωτ : γε ω φηε†εαπ υμηι : ζανυεουμη νε νεκζαπ :
φηε†ηυπιοται πιοται κατα νεϋεβηουη : εανον αν πε ε† ηυφμενι νακ εηαι : ηθοκ πε
εταμετωενζητ ηιεν ωωπι εβολζιτοτκ :

Παρενερ σφρακιζιν η†κατηχησις ητε πενωτ εου αββα υϋενου† παρχη μαηδριτης:
φηε†αϋεροτωιν υπεννοϋσ νεμ ηιβαλ ητε νενζητ δεη φραν υφιωτ νεμ Πϋηρι νεμ
πιπνα εου οηνου† ηοωτ 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

First Hour of Wednesday

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

Ὁποῦσ̄ ἵτεκμᾱι δ̄εν νεκσᾱχι : οἱοσ̄ ἵτεκ̄ ὄρο̄ εκ̄ναισᾱπ. Π̄οσ̄ νᾱχερ̄ νῑσοβ̄νι ἵτε
νῑεθ̄νοσ̄ ἔβο̄λ : οἱοσ̄ ἑ̄νᾱψ̄ωψ̄ ἵν̄νῑωκ̄ωεκ̄ ἵτε̄ θᾱνλᾱοσ̄ 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 ψβλ

ΘΑΝΟΤΟΝ ΔΕ ΕΒΟΛ ΝΩΗΤΟΥ ΑΥΓΕΝΩΟΥ ΘΑ ΝΙΦΑΡΙΕΟΣ ΑΥΤΑΜΩΟΥ ΕΦΗΕΤΑΥΑΙΤΟΥ ΝΧΕ ΙΗΣ
: ΑΥΘΟΥΤ ΟΥΗ ΝΧΕ ΝΙΑΡΧΗΕΥΕΥΣ ΝΕΜ ΝΙΦΑΡΙΕΟΣ ΝΟΥΘΟΥΤΣ : ΟΥΟΣ ΝΑΥΧΩ ΰΜΟΣ ΧΕ
ΟΥ ΠΕΤΗΝΑΙΙΥ ΝΑΥΕ ΝΙΜΗΝΙ ΝΤΕ ΠΑΙΡΩΜ ΙΡΙ ΰΜΩΟΥ : ΟΥΟΣ ΕΥΩΠ ΑΝΩΑΝΧΑΥ
ΰΠΑΙΡΗΤ ΣΕΝΑΝΑΖΤ ΕΡΟΥ ΤΗΡΟΥ : ΟΥΟΣ ΣΕΝΑΙ ΝΧΕ ΝΙΡΩΜΕΟΣ ΣΕΝΑΩΛΙ ΰΠΕΝΤΟΠΟΣ ΝΕΜ
ΠΕΝΰΛΟΛ. ΔΥΕΡΟΥΨ ΔΕ ΝΧΕ ΟΥΑΙ ΕΒΟΛ ΝΩΗΤΟΥ ΕΠΕΥΡΑΝ ΠΕ ΚΑΙ ΑΦΑ ΥΟΙ ΝΙΑΡΧΗΕΥΕΥΣ
ΝΤΕ ΤΡΟΥΠΙ ΕΤΕΰΜΑΥ : ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΝΘΩΤΕΝ ΤΕΤΕΝΩΟΥΗ ΝΩΛΙ ΑΝ. ΟΥΟΣ

First Hour of Wednesday

ΤΕΤΕΝ ΜΟΚ ΜΕΚ ΜΩΤΕΝ ΑΝ ΧΕ ΕΡΝΟΥΡΙ ΝΩΤΕΝ ΖΙΝΑ ΝΤΕ ΟΥΡΩΜΙ ΝΟΥΤ ΜΟΥ ΕΞΡΗΙ ΕΧΕΝ ΠΙΛΑΟΣ ΟΥΟΣ ΝΤΕΥΤΕΜ ΠΙΘΝΟΣ ΤΗΡΗ ΤΑΚΟ : Μεταϋ χε φαι αν εβολ ζιτοτη υμαγατη αλλα χε ναχοι νι αρχιηρετεc ντε φρουπι ετευματ αφερπροφητεην χε ζωτ ντε Ιηc μουc εξρηι εχεν πωλολ. Ουοc εχεν πωλολ υμαγατη αν : αλλα ζινα νικεωμηρι ντε Φτ ετχηρ εβολ φλοτδεα αφυεναϋ εβολ υματ εοτχωρ ντεφθωτοτ ενυετοται : Ιηc χεν πιεζοοτ ετευματ ανσοβνι ζινα νσεθοβεϋ : Ιηc δε ναϋμοϋι αν χε πε νοτωνηc εβολθεν φλοτδεα αφυεναϋ εβολ υματ εοτχωρα δατεν πωλαϋε εοτβακι ενμοϋτ εροc χε εφρευ ουοc αφυωπι υματ νευ νεϋμαθητηc. Παϋθεντ δε πε νχε πιπαcχα ντε νιλοτδαι : ουοc αν νχε ουυηϋ εξρηι ελληυ εβολθεν φχωρα δαχεν πιπαcχα ζινα ντοττονωοτ : Πατωτ οτη πε νκα Ιηc νχε νιλοτδαι εντωμοοc νινοτερνοτ ενοζι ερατοτ δεν πιερφει : χε οηπε ετετενυετι εροϋ χε υναι αν εξρηι επαυαι : Μεατ εντολη δε πε νχε νιαρχιηρετεc νευ νιφαριcεοc ζινα αρεϋαν οται εμι χε αφων ντεϋταμωοτ εροϋ ζινα νσεταζοϋ :

Οτωϋτ υπιεταcτελιον εσϋ.

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 ἔτε Ὡτῆς Κεφ ις : ιζ ψβλ

Ἐβολθεν Πιδοροδος ἔτε Ὡτῆς πῖροφῆτης ἔρεπερῆμοτ ἔθοταβ ὡπι νεμαν ἄμην
εφω μμοσ.

θεν πῖνῆρε φαραῶ χω ἄπιλαος ἔβολ ἄπερβιωιτ θαχωτ ἔτε Φ† ἔφωιτ
ἄΦηλιτῖν : χε ναρθεντ πε : ἔαφχοσ ταρ ἔτε Πστ : χε μηποτε ἔτεροτω μῆθη ἔτε
πιλαος αφωαννατ ἔοτπολεμοσ ἔτεροτῆ ἔρρη ἔχημ : ἄΦ† τασθο μπιλαος ἔφωιτ
ετχαχω ἔρρη ἔφιομ ἔωρι : θεν πῖχωτ δε μμασ τιοτ ἄνεωρη ἄπῖλ ι ἔρρη
ἔβολθεν χημ. Δεφῶλι δε ἔτε Ὡτῆς ἔνικασ ἔτε Ιωχηφ νεμαφ : θεν οῦα ναφ ταρ
ἄλωχηφ ταρκο ἔνεωρη ἄπῖλ εφωμοσ : χε θεν οῦα μ πῖνι ἔναχεμπετεπῖνι
ἔτε Πστ ἔρετενῶλι ἔνακασ νεμωτει : Δετωοτνοτ δε ἔτε νεωρη ἄπῖλ ἔβολθεν
Coχωθ ατμοφῆ ἔρρη θεν ὀθου θατεν πῖαφ. Φ† δε ναφμοφῆ θαχωτ θεν πῖεσοτ
θεν οῦτῆλλοσ νῆπι ἔταμωτ ἔφωιτ : ἄπῖχωρ δε θεν οῦτῆλλοσ ἔχωμ :

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 ὡπι νεμαν ἀμην εφρω
ἡμοσ.

Φηετ Ϛεω ζαρῆνοχοζῆοι ἔφρηϚ ἔφηεττεμ φελχ ἔφελχ : νεμ ἔφρηϚ μφεττοгнос
φηετεγκот δен οὔζηνιμ εϑζορω : φηετсахи νεμ οχοζ ῆοι ἔφρηϚ ἔφηετсахи νεμ
οὔαι εϑζηνιμ : οὔοζ ἄδε ἡαϑαοс ζε οὔ πετωοп : Ριμ ἔχεν οὔρεμωοὔτ ζε αϑαω
ἠωϑ ἠπιοτωιμ : οὔοζ ριμ ἔχεν οχοζ ζε αϑαω ἠωϑ ἠϚ μετсаβε. Πανε οὔριμ ἔχεν
οὔρεφωοὔτ ζε αϑαῶτον ἔμμοϑ : πωνδ δε ἔπιχοζ ῆζωοὔ εζοτεπεϑμοὔ : ἡαϑϑ ἠέζοοὔ
πε πζηβι ἠοὔρεϑ μωοὔτ : φαπιοζ δε νεμ πιάσεβηс πε πεφάχι τηϑ ἔπερ εῤῥαῤῥα
ἠсахи νεμ οχοζ : οὔοζ ἔπερϑε εῤῥαϑ ἠοὔατηηт : ἀρεζ εῤοκ εῤολζαροϑ ζοπωс
ἠνεκδici οὔοζ ἠνεκ ἠωλεβ : αϑἡαηαζϑ εῤολζεηк саβολ ἔμμοϑ таρεκхиμ ἠοὔεμтон
οὔοζ ἠνεκ εῤῥκαζ ἠζηт δен τεφἠνομἠ. Οὔπετζορω πῆαττз : οὔοζ οὔπε πεϑραν ζωϑ
εῤηλ εῤιχοζ : сμοτηη ἠῥαι δαοῤῥω νεμ οὔζμοὔ : νεμ οὔταχ ἔβενπι εζοτε οὔρωμ
ἠατзηт : ἔφρηϚ ἠοὔλαχλεχ ἠῥε εϑμηρ δен οὔκωт ἠνεϑкиμ δен οὔμοημен : φαι πε
ἔϑρηт ἠοὔζηт εϑтаχρηοὔт ἔχεν οὔοобни : νεμ οὔζηт εϑтаχρηοὔт ἔχεν οὔμειἠ
ἠκαϚ ἠνεϑεῤζοϚ ἡαἠεζ : ἔφρηϚ ἔπсаи ἠοὔχοи εсбεз : ἔφρηϚ ἠζαν каϑ ζεχεν οὔμα
εϑса πῆωи ἠἠοὔζεри ηαζρεη ἠοὔηηηиβен : φαι πε ἔφρηϚ ἠοὔζηт ἠαωб : νεμ οὔμειἠ
ἠсоз : ἠνεϑεῤери ηαζρεη ζοϚ ηиβен :

Οὔωοὔ ἠϚ τῤιαс εῤοὔαδ πεηηοὔϚ ἡα ἠεζ νεμ ἡα ἠεζ ἠτε ηиεηεζ τηροὔ : 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 ἠνοῦλαλοῦ : ἀπ̄ρεῦῶμο̄ ἠκοτ̄κ̄ νεψ̄εῖ ἄμμεψ̄αναμμοκ̄ε̄ τωμ̄τ̄
ἐροῦ ἠθε̄ οτυμοῦ. Δῑτ̄κοσεμ̄ Δε̄ εψ̄ιτ̄ ἠτεῦψ̄η̄ πμᾱ ταρ̄ ἠπιζ̄ατ̄ ὡπῑ ἔψ̄αῖ ἠαμμοῦ
ἠδ̄ητ̄ οτοῶ πμᾱ ἠπινοῖβ̄ εψ̄ατοτοτ̄εψ̄ ἠμαῖ :

Ὀῶοῦ 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 ἴμοσ.**

Παωρηι ἀρεε ἡναεντολῆ ἡνεκερποτ̄ ωβ̄ω ογοε ἡπεροβ̄ω κεπσαχι νταταπρο
 ἡπερχατ̄ ἡσ̄ωκ ταρεψ̄ωοπκ ἔροτ̄ μενριτ̄τ̄ ἡτετ̄ᾱρεε εροκ μαχφοτ̄ ε̄ορετ̄β̄ᾱσκ
 ματαιοτ̄χε ετ̄ ἔωοπκ τ̄να† τ̄αρ ἡνοτ̄χ̄λομ ἡζ̄μοτ̄ ἔχεν ἡτεκ̄ᾱφε η̄τ̄ερ̄ναω† ἔροκ δ̄εν
 οτ̄χ̄λομ ἡτροτ̄φ̄η. Σωτεμ παωρηκ̄ωπεροκ ἡνασαχ̄τ̄εχ̄ᾱσερε εαε ἡζ̄ιη ἡων̄δ̄ ψ̄ωπι
 νακ εἰτ̄ε̄βω τ̄αρ νακ ἡηιζ̄ιοτ̄ ἡ†σοφ̄α εἰταλο Δε ἴμοκ ε̄ραι εχεν ε̄ηιζ̄ιοοτ̄ι

Third Hour of Wednesday

εἴκοστων ἐκψανμοῦι γαρ νεκρῆν ἡψυτα μερόκ ἀν ἀκψανπωτ ἡκναδῆϊαν. ἄμαδ †
ἡταδβω ἡπερχας ἡσκωκ ἀρερροσ ἡκ ἡπεκαρι ἡπερμωῦι θειηηιοσῖ ἡνιασεβησ οτοδ
ἡπερχωδ εἰ ηἰδῶσῖ ἡηρηεφρηοβι. ἡπερβωκ ηευωσῖ εἰδῶσῖ ἐπιμα ετοῖνασοοσῖ εροφ.
Ρακτκ εβδλ ἡνεκψοβτκ ερωσῖ ἡνερωβψ γαρ ψα ἡτοσῖρι ἡπιπετρωσῖ. ἀηρηηβ γαρ
οτε ἡμωσῖ οτοδ μερωβψ ἡτοσῖ γαρ εἴκαναψτ θει γανθρε ἡμετψβ† εταδε θει
οτηρηπ ἡρηεφρηοβι ηηι οῖ δε ηειδῆικεοσ σεροτωηι ἡθε πιστωηι σε μωῦι γαρ
ετεροτωηι ψαντε πιεροσῖ ρωκ γανκαχι δε ηειηιοσῖ ἡνιασεβησ οτοδ ἡσε σωσῖν ἀν
χε εἴβῖροπ ἡαψῖηε. Παψηρι †θῆκ εἴασαχι ρεκ πεκμαψχ εἴασπιο εχχασ
ἡνεκπῖση ὡχεν ἀρεδ εἴαι θειη πεκ - ρητ οτωηδ γαρ πε πετῖδλχ ἡμωσῖ οῖταδβ ο πε
ἡπιωμα θει ἀρεδ ηιβεν ἀρεδ εἴεκρητ ρειηιοσῖ γαρ ἡωηδ ἡἡ εβδλ θειηαι ρεἰ εβδλ
ἡμωκ ἡοῖταπρο εχωι. οτοδ μαρε γανσφοτοῖ ἡβῖηχοησοε ἡσαβδλ μωκ μαρε
ηεκβαλ ροσῖτ εἴετσοῖτων ἡτε ηεκ βορῖ ειωρημ ἡσα ἡμετψηι σοῖτων θει ριοῖ
εἴκοστων ἡηεκ οτερητε ἡπερρατκ εοῖναμ οῖδε εββοῖρ κτο δε εβδλ ἡτεκοτερητε
εβδλ θει ρη ηιβεν ετρωσῖ. †† γαρ σωσῖ ἡηηιοσῖ ετρηιοῖναμ σεχωι δε ἡχε
ηετρηεβσοῖρ ηθοφ δε ηασωσῖτεν ἡηεκρηοῖ οτοδρῖηαιηι εβελ ἡηεκμαῖμοῦι θει
ετρηρηηη παψηρι †θῆκ εἴασοφια ρεκ πεκμαψχ εἴασαχι χε εκεἴρεδ εἴμεῖ εἴανεφ

†ΖΩΝ ἘΤΟΤΚ ἘΤΑΙΘΗΧΙΣ ἘΝΑΨΟΤΟΥ. ὙΠΕΡ†ΖΘΗΚ ἘΥΨΙΩΙ ἘΖΩΟΥ ΧΕ ΟΥΒΙΩ
ΠΕΤΤΕΛΤΙΔΙ ἘΒΟΛ ΔΕΝ ΝΕΥΨΟΤΟΥ ΜΕΝΕΝΩΨ ἘΚΝΑΧΕΝΤΣ ἘΨΑΨΕ ἘΥΨΙΩΙ ΟΥΟΖ ἘΣΤΗΜ
ἘΖΟΥΕ ΟΥΧΗΨ ἸΖΟΒ ΠΑΨΗΡΙ ΟΥΕ. ἸΝΑΒΟΛ ὙΜΟΨ.

Οὔωο† Ἰ†ΤΡΙΑΨ ἘΘΟΥΑΒ ΠΕΝΝΟΥ† ΨΑ ἘΝΕΖ ΝΕΜ ΨΑ ἘΝΕΖ ἸΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ: ἈΜΗΝ.

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

Third Hour of Wednesday

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 πα̅ρα̅ξι̅ νο̅υ̅με̅τ̅ ε̅φ̅λη̅νον̅ : ο̅υ̅ο̅ς̅ πε̅ρα̅η̅τ̅ α̅φ̅ω̅ου̅τ̅ πα̅τ̅
νο̅υ̅α̅ νο̅υ̅α̅. Ὡ̅σ̅τι̅α̅τ̅ι̅ υ̅φ̅η̅θη̅να̅κα̅τ̅ ε̅χ̅εν̅ ο̅υ̅ρη̅κι̅ νεμ̅ ο̅υ̅α̅ω̅β̅ : δε̅ν̅ πι̅ε̅ζ̅ου̅τ̅ ε̅τ̅ζ̅ου̅τ̅
ε̅φ̅ε̅να̅ζ̅υ̅ε̅φ̅ 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 - ε

Μακάριον δε πε ἵχε πῶαι ἵτε νιατωειρη φηέτομορῆ ἔροϋ χε ππασχα : Οτοϋ
νακωῆ πε ἵχε νιαρχήερεϋ νευ νικαδ χε ἀνατακοϋ ἵαυ ἵρηῆ νατεροῆ ταρ πε
δατῆ ἵπιλαοϋ : Δ ἵσα ταναϋ δε υε ἐδοῆ ἵπῆητ ἵλοῆλαϋ φηέτομορῆ ἔροϋ χε
πιικαριωτῆϋ εοῆαι πε ἐβολ δει πιητ σναϋ. Οτοϋ αϋϋεναϋ αϋαζι νευ νιαρχήερεϋ
νευ νικατησοϋ εοβε πιηῆ ἔτεϋμαθηϋ ἔτοτοϋ : Οτοϋ ἀτραϋι οτοϋ ἀρσευηητϋ

Third Hour of Wednesday

ΝΕΩΔΕ ΕΪ ΝΑΔ ΝΟΥΔΑ Τ ΟΥΘ ΔΑΦΕΡΕΖΟΜΟΛΟΣΙΝ ΟΥΘ ΝΑΔΚΩΤ ΠΕ ΝΑ ΟΥΕΚΕΡΙΑ ΣΙΝΑ
ΝΤΕΡΤΗΚ ΕΤΟΤΟΥ ΑΤΒ ΝΕ ΜΗΩ :

ΟΥΩΨΤ ΑΠΙΕΔΑΣΤΕΛΙΟΝ ΕΘΥ.

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 Ὡτῆς Κεφ ἰδ̄ : ἰς ὠβλ̄ νευ Κεφ ἰε̄ : ᾱ

Ἐβολθεν Πιδοζοδος ἴτε Ὡτῆς πῖπροφῆτης: ἐρεπερῆμοῦ ἔθοῦαβ ὡπι νευαν ἄμην
εφω ἄμοσ.

Πεξε ὠτῆς δε ναζρεν πιδαος χε χευνοτ̄ : ἐρετενοῖ ἐρατει ἠνοῦ ἐρετενναῦ
ἐπιονχαι πῖβολζιτεν Πῶς : φαι ἐτεφνααίη νωτεν ἄφοοῦ : ἄφρη ταρ εταρετενναῦ
ἐνιρεμῆχημ ἄφοοῦ : ἠνετενοῖαζτεν ἠνοῦ εναῦ ἔρωῦ ὡλένεζ ἠοτῆοῦ : Πῶς
φηετ̄ ἔχεν ἠνοῦ ἠῶτεν δε χαρωτεν. Πεξε Πῶς δε ἄῶτῆς χε ἄδοκ εκωῦ
ἐῶῦι ζαροι σαχι νευ νευῶηρι ἄπῆλ̄ ἐτεκοτοῦ ἔφαζοῦ : ἠτεκῶλι ἄπεκῶβωτ
ἠτεκῶτεν τεκχιζ ἔρρη ἔχεν φῖομ ἠτεκῶαζη : ἴτε νευῶηρι ἄπῆλ̄ ὡε εῶοτη
ἔῶητ̄ ἄφῖομ κατὰ πετῶῶῶοῦ : ἰς ζηππε ἄνοκ ἴνατ̄ ἐκῶοτ ἄπῆητ̄ ἄΦαράῶ νευ
νιρεμῆχημ ἠσῆ εῶοτη σαφαζοῦ ἄμῶοῦ : ἠταβῶοῦ ζεν Φαράῶ νευ πεφῶηῶη
τηρεῶ
οῦοζ ἠῆρη ζεν νεφῶαμα νευ νεφῶῶωρ. ἠσῆημ τηροῦ ἠχε νιρεμῆχημ χε ἄνοκ πε

Sixth Hour of Wednesday

Ποτ εἰδ' ὄντ' ἴδεν Φαραὼ νεμ νεμζαρια νεμ νεμζ' ἄωρ : Διγτωνη δε ἴνε παστ' ελος
ἴνε Ποτ εμιογι ζιτ' ζη ἴηπαρευβολη ἴνε πειωηρι ἡΠισλ αμιογι ζιφαζοτ ἡμωοτ :
αμιοωτεβ δε οη ἴνε πιτ' τ' γ' λ' ος ἴδ' ηπι ετ' δ' α' ωοτ : αμιοε ἔδοτη οητε ἴηπαρευβολη
ἴνε νιρεμῆχημ : νεμ οητε ἴηπαρευβολη ἴνεΠισλ αμιοε ἔρατ' η οτοε αμιοωπι ἴνε
οηχακι νεμ οητ' νοφοε : οτοε αμιοηι ἴνε πιεχωρ' οτοε ἡποημωστ νεμ νοη' ερηοτ
ἡπιεχωρ' τηρη. Διγοτ' τ' εν τεμ' χ' δε ἴνε ἡω' ης ε' ρηι ἔχ' εν φ' ομ : αμιοηι ἴνε Ποτ
ἡπιεχωρ' τηρη ἴνοηοηης εμ' αμ' οτ : αμιοωοηε φ' ομ : ε' αμ' ωδ ἴνε πιμωοτ : Διγιοε
ἔδοτη ἴνε νεμωηρι ἡΠισλ ἔθ' ηητ' ἡφ' ομ κατα πετ' ωοτ' : οτοε πιμωοτ
αμιοωπ' ηωοτ ἴνοβτ σαοη' ημ νεμ σαχαδ' η ἡμωοτ : Διγ' ο' χ' ἴνε νιρεμῆχημ σαφαζοτ
ἴνεμωηρι ἡΠισλ οτοε αη' ο' χ' ἴνωοτ ἴνε νιζ' ἄωρ τηροτ ἴνε Φαραὼ νεμ νεμζαρια
νεμ νηετ' ταληοητε' ρηι ἔχ' ωοτ ἔθ' ηητ' ἡφ' ομ. Διγ' ωωπι δε ἴδ' εν φ' ηα' τ' ηζα' ηα' τοοτ' : ἄ
Ποτ χ' οηωτ ἔχ' εν ἴηπαρευβολη ἴνε νιρεμῆχημ ἴδ' εν πιτ' τ' γ' λ' ος ἴχ' ρωμ νεμ ἴδ' ηπι :
αμιοωορτερ ἴηπαρευβολη ἴνε νιρεμῆχημ : Οτοε αμιοοηρ ἴηηιατ' ζωη ἴηηοηαρια
αμιοηιμωοτ ἔδοτη ἴχ' οηε : πεχωοτ ἴνε νιρεμῆχημ χ' ε μαρηφωτ δ' ατ' η ἡΠισλ :
Ποτ ζαρ ἴ ἔρ' ηι ἔχ' ωοτ οηβε νιρεμῆχημ : Πεχε Ποτ δε ἡἡω' ης : χ' ε σοητεν
τεκ' χ' εβ' ολ' ε' ρηι ἔχ' εν φ' ομ : ἴνε πιμωοτ ἴ επεμ' α ἴητεμ' ωβε ἴηηιρεμῆχημ : ἔρ' ηι

ἔχεν νιζαρια νεμ νηετταλνοῦτ ἔρρη ἔχων. Δεκοῦτεν τεγχι εβολ ἵχε Ὡῶσῃς
ἔρρη ἔχεν φιομ : ἀπιωον ἰ ἔπεμα ἵκωτ ἵνοῦεσοῦ : νιρεῦῆχημ δε ἀπυενωῶ
δαρ τε ἵπιωον : Πῶσ δε ἀβροβερ ἵνιρεῦῆχημ δεν ἔμητ ἵφιομ : Δεκοτε ἵχε
πιωον ἀφωβς ἵνιζαρια νεμ νηετταλνοῦτ ἔρρηἔχων : νεμ τχομ τηρς ἵτε
Φαράω : ναι ἔταρβοχι ἵκωον ἔρρη φιομ : ἵπεφωχπ ἵχε σγαι εβολ ἵδητοῦ :
Μενυηρι δε ἵΠισλ ναρμωγι ρικεν πετωῶῶον δεν ἔμητ ἵφιομ : πιωον δε ἀφωπι
νωῶ ἵκοβτ σαοῖναμ νεμ σαχαβη ἵμωον : Πῶσ ἀφνορεμ ἵΠισλ δεν πιεσοῦ
ἔτεῦματ εβολδεῖν τχιχ ἵνιρεῦῆχημ : ἀφνατ ἵχε Πισλ ἐνιρεῦῆχημ ἐατμοῦ δατεν
πιςφοτοῦ μφιομ : Οῶορ ἀφνατ ἔτνωτ ἵχε ἔταφαις ἵχε Πῶσ ἵνιρεῦῆχημ :
ἀφρεσοτ ἵχε πιλαορ δατημ ἵΠῶσ : οῶορ ἀφναρτ ἔ Φτ νεμ πεφβωκ Ὡῶσῃς. Ὡοτε
ἀφωο ἵχε Ὡῶσῃς νεμ νενυηρι ἵΠισλ ἔταρβωλη ἵΦτ ἔαφχορ ἐθοροχορ χε
μαρενωορ ἔΠῶσ χε δεν οῶῶοῦτ ταρ ἀφβῶοῦτ :

Οῶῶοῦτ ἵττριάς ἐθοραβ πεννοῦτ γα ἐνερ νεμ γα ἐνερ ἵτε ἵἐνερ τηροῦ : ἀμην.

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

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 π̅ε̅ρ̅α̅ν̅. α̅ἔ̅ω̅ ἡ̅ψ̅ο̅ρ̅π̅ θ̅α̅τ̅η̅
ο̅τ̅ο̅ζ̅ ἂ̅ν̅ ἔ̅β̅ο̅λ̅ θ̅ε̅ν̅ ρ̅ω̅ι̅ ο̅τ̅ο̅ζ̅ ἂ̅ι̅σ̅θ̅ο̅ο̅υ̅ ἂ̅α̅α̅τ̅ θ̅ε̅ν̅ ο̅τ̅υ̅ς̅ν̅ι̅ ο̅τ̅ο̅ζ̅ ἂ̅ν̅. †ἔ̅μ̅ι̅ 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 β̅ι̅ν̅ τ̅ε̅ν̅ο̅υ̅
Ὁ̅τ̅ω̅ο̅υ̅ ἡ̅†τ̅ρ̅ι̅α̅ς̅ ἐ̅θ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἔ̅ν̅ε̅ζ̅ ν̅ε̅μ̅ ψ̅α̅ ἔ̅ν̅ε̅ζ̅ ἡ̅τ̅ε̅ ἡ̅ι̅ἔ̅ν̅ε̅ζ̅ τ̅η̅ρ̅ο̅υ̅: ᾠ̅μ̅η̅ν̅.

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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Sixth Hour of Wednesday

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 ερχω
ἄμοσ.

Ὡτεμ παῶρι ἐοῦβω ντερωι : οτοσ φηετὰρεσ ἐροσ ἵνεετακο : οτοσ ετεχεμ δεν
νεεσφοτοσ : πιρεφερνοβι δε νεμ πιρεερασοῖ νεμ πιβᾶσιγητ ναερσκανδαλιζιν
ἵδητοσ : Ὑπερτσαβε ρωκ ἔωρκ : οτοσ ὑπερτσαβοκ ἔταστέ φραν ὑφνεθοταβ ὑφρητ
ζαρ ἵνοβωκ ερῶενε ἵνοῦηε ἵσοπ : ἵνεερεβόλ ἔαε : φαι πε ὑφρητ ὑφνετωρκ
ετταοτο ὑπιραν ἵνοῦηε ἵσοπ : ἔτε ἵνεεῶτοσβο αν ἐνοβι. Οἱρωμ ἵρεεῶαι ἵωρκ :
ἵναμοσ ἵνανομια : οτοσ ἵνεοσμαστιβτοσ χα πεφι : αεῶανορωμ ἵζθηε πεφινοβι
ἵγητ ὡαρχω ναε ἐβόλ : οτοσ αεῶανοβῶε ἀπεφινοβι ερσναε : οτοσ ἔωπι αεῶανορκ
ἔφληοτ ἵνεεθωμιο : πεφι ζαρ ναμοσ ἵτζεωκο. Οἱσαχι ερχολε μφοσ : ἵνοτχεμ
δεν ἵκληρονομια ἵλακωβ : ναι ζαρ τηροτ νατει ἵνιρεμἵνοτ : οτοσ ἵνοτχεμοσ δεν

νινοβι : Ὑπερταβε ρωκ ε̅ςβω ε̅ςζωο̅τ : χε ο̅ρον σαχι ν̅νοβι ν̅ζητο̅ν. Ἄρι φ̅μενι
ἄπεκιωτ νεμ τεκμα̅τ : ε̅χναθωο̅τ τ̅αρ ε̅δο̅τη δ̅εν ἠ̅μητ ν̅θανη̅ωτ : μηποτε
ν̅τεκερ̅πωβ̅ω ἄπο̅ν̅θο̅ ε̅βο̅λ : ν̅τεκερ̅σο̅χ ν̅τεκ̅τα̅π̅ς : ν̅τεκ̅ ε̅ρε̅πι̅ο̅ν̅μιν̅ ε̅νε̅ ἄπο̅ν̅ζ̅φο̅κ
: ν̅τεκ̅ ε̅ζ̅ο̅ν̅ε̅ρ̅ π̅ε̅ζ̅ο̅ο̅ν̅ ε̅τα̅ν̅μα̅σ̅κ :

Ο̅ω̅ο̅τ ν̅τ̅τ̅ρια̅ς ε̅θο̅τα̅β̅ π̅εν̅νο̅ν̅τ̅ ψ̅α̅ ε̅νε̅ζ̅ νεμ̅ ψ̅α̅ ε̅νε̅ζ̅ ν̅τε̅ ν̅ι̅ε̅νε̅ζ̅ τ̅η̅ρο̅υ̅: ἄμ̅ην̅.

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

Sixth Hour of Wednesday

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

Sixth Hour of Wednesday

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
ἐναϋῆσοῦνϋ : οτοϋ ἀσῶωϋ ἠνεῖβ ἀλαῦχ ἠΙησ μμοϋ : οτοϋ ἀσϋτοῦ ἠπιϋωι ἠτε
τεσαφε : ἠπιηι δε μοϋ ἐβoλδεν πῖσοι ἠπισοξεν. Πεξε οὔαι δε ἐβoλδεν νεϋμαῆτης
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 νηῶαῦητοῦ ἐροϋ νε ϋαϋτωοῦν ἠμοῦ. Πεξε Ιησ οῦν ξε χας πε ϋινα

ἄντεσπερ ἐροῦ ἐπιέρου ἄπακως : Ἡζηκι γαρ σε νεωωτεν ἄνοχου νιβεν : ἀνοκ δε
ἴνεωωτεν ἀν ἄνοχου νιβεν : Οἰωωτ 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

Sixth Hour of Wednesday

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

Sixth Hour of Wednesday

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.

Ninth Hour of Wednesday

† ΤΕΝΕΣΙΣ ΝΤΕ ΟΩΨΗΣ ΚΕΦ ΚΔ : ᾶ - ᾠ

Ἐβόλθεν τενεσις ντε οωψης ππροφητης: ερεπερμον εθοταβ ψωπι νεμαν ᾶμην
εφω ᾶμος.

Οροσ αβρααμ νε οσδελλο πε εαφααι θει νεφεροοτ : οροσ αΠοσ σμοτ εδβρααμ κατα
σα ηρη† νιβεν : Οροσ πεχε δβρααμ ᾶπερᾶλοτ πιμω† ητε πεψη : παρχων ητε
νετεηταφ τηροτ : χε χα τεκχιχ θα παλλοχ : ηταταρκοκ εΠοσ Φ† ητε τφε : νεμ
Φ† ητε πκαζι : ρινα ητεκωτεμδι ριμι ᾶπαψηρι Ισαακ εβόλθεν ηκωερι ητε
ηιχανανεοσ : ηηε†ψοπ ηζητοτ ᾶνοκ. Δλλα ητεκωεπακαζι : ποα εταιψωπι ηζητη
νεμ εδοτη εταφτηη : εκεβι ηοτςριμι ᾶπαψηρι Ισαακ εβόλ ᾶματ : Πεχε παλοτ ναφ :
χε μηποτε ητεσψτεμοσωψ ηχε τςριμι εμοψι νεμη ριφοει ᾶπακαζι : χορωψ
ητατασθο ᾶπεκωηρι επικαζι ετακι εβόλ ηζητη : Πεχε δβρααμ ναφ χε μαθθηκ εροκ
ᾶπερτασθο ᾶπαψηρι εματ. Ποσ Φ† ητε τφε οροσ Φ† ητε πκαζι : φηεταφεντ

Ninth Hour of Wednesday

εβολθει πιη υπαιωτ : νευ εβολθει πκαρι ετα ρσφοι εβολ νζητη : φηεταρκαχι νευηι
οτος αρωρκ νηι ερω υμοσ : γε ειετ υπαι καρι νακ νευ πεκχροσ : ηθορ ερεταοτο
υπεραστελοσ θαρωκ : εκεβι νοτςιμι υπαωηρισαακ εβολ υματ : Ερωπ δε
ητερωτεμορω ηνε τςιμι ει νευακ επαικαρι εκερωπι εκτορβηοτ εβολθα πααρω
: μονοη ρω ηθορ υπερτασο υπαωηρι εματ : Οτοσ παλολ αρω ητερωκ θαπαλοσ
ηΑβρααυ περσ : αρωρκ ναρ εθε παι καρι :

Οτωοτ ηττριασ εθοταβ πεννοτ ρα ενεσ νευ ρα ενεσ ητε νιενεσ 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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Ninth Hour of Wednesday

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 ἵνε νενηρη ἰπικλ ἵτῖνασωση τηρς ἔρηι ἔπτωῶ ἵCινα ἴεν πᾶβοτ
ἵροῶτ : οτοζ αἵὡπι ἵνε πῖλαος ἴεν Κᾶδης : οτοζ αςμου ἄματ ἵνε Ὡριαμ : οτοζ
αἵθους ἄματ : νε ἄμον μωῶτ πε ἴεν ἵτῖνασωση : οτοζ αἵθωῶτ ἔχεν Ὡῶτης νεμ
Ἰᾶρων : Οτοζ ναρε πῖλαος ἴωῶτ ἔὩῶτης ερχω ἄμος : χε ἄμοι ἔνεανμου πε ἴεν
ἵτακο ἵνεῖCῖνοῶτ ἰπεμο μῖ. Οτοζ εῶβεῶτ ἄρετεν ἵνι ἵτῖνασωση ἵτε ἸῶC
ἔπαῶαρε : ἔδοθεν νεμ νεῖτεβνωῶτ : εῶβεῶτ εἵαρετεν ἵ ἔβολθεν πκαζι ἵχμῖ
ἔπαῖμα εἵωῶτ : πῖα ἔτε ἰπαῖτῖ ἄμοῶτ : οῶδε ἄμον κεντε ἵδητῖ : οῶδε κε αλολι
: οῶδε ερμαν : οῶδε ἄμον μωῶτ ἔω : Οτοζ αἵ ἵνε Ὡῶτης νεμῶC Ἰᾶρων ἔβολθα
ἵρο ἵτῖνασωση ἴρεν ἴρο ἵτῖκῖνη ἵτε ἵμετμεῶρε : οτοζ αἵῖτοῶτ ἔχεν ποῶρο :
οτοζ ἵῶῶτ ἰῶC αἵροῶτ ἔρηι ἔχωῶτ. Οτοζ ἄ ἸῶC καζι νεμ Ὡῶτης νεμ Ἰᾶρων
ερχω ἄμος : Χε βῖ ἰπῖῶτ : οτοζ ἴωῶτ ἵτῖνασωση τηρς ἵθοκ νεμ Ἰᾶρων
πεκσον : οτοζ καζι νεμ ἵπετρα ἰποῶμο : οτοζ εῶτ ἵνεμωῶτ : οτοζ ἔρετενε
μωῶτ νεῶτ ἔβολθεν ἵπετρα : οτοζ ἔρετενῖCο ἵτῖνασωση νεμ νεῶτβνωῶτ :

Ninth Hour of Wednesday

Ονοζ Ἀλωῖςχς δι ἀπῶβωτ φηετχη ἄπευθο ἄπῶτ κατα φρητ ἔτα ἰῶτ οτσαζνι.
Ονοζ Ὑωῖςχς νευ Ἀρων ἀτῶοντ ἵτςτναζωζη ἄπευθο ἵτπετρα πεχαζηνωτ : χε
σωτευ ἔροι νιατσωτευ : υητι τενναϊνι ἵοτκωτ νωτει ἐβολθεν ταπετρα : Ονοζ
Ἀλωῖςχς τωονη ἵτετρεκ ἐπῶωι : αζμευ τπετρα ζεν πῶβωτ ἵσοπῆνατ ονοζ αζι
ἐβολ ἵχε οτνιωτ ἄμωτ : ονοζ αζω ἵχε τςτναζωζη νευ νοττεβνωτ Ονοζ πεχε
ἰῶτ ἄλωῖςχς νευ Ἀρων : χε εθεοτ ἄπετενναζτ ἔτοτβοι ἄπευθο ἵνενηρι
ἄπῶτ : εθε φα ἵνετεῶλι ἵται στναζωζη ἔδονη ἐπικαζι φηῆται τητ νωτ. Φαι
πε πῶωτ ἵτε ταντιλοζι : χε ἀτῶοντ ἵχε νενηρι ἄπῶτ ἄπευθο ἄπῶτ :
αζτοτβο ἵδρη ἵδητοτ :

Οτῶοτ ἵττριάς ἐοταβ πεννοττ ῶα ἐνεζ νευ ῶα ἐνεζ ἵτε νιῆνεζ τηροτ : ἄμην.

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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Ninth Hour of Wednesday

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.

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Παραρῶ ἵτε Σολομων Κεφ ᾠ : ι ψβλ

**Ἐβόλθεν Παραρῶ ἵτε Σολομων πῖροφῆτης: ἐρεπερῆμοῦ ἕθοραβ ὡπι νεμαν ἄμην
ερχω ἴμος.**

Ninth Hour of Wednesday

Παυρηι ὑπενηροῦ cormek ἵχε θαρωμι ἵασειβης : οἶδε ὑπερραοῦ Ἐωπι
αἰωαντῆρο ἐροκ εἰχωμμοσ : χε αμοσ ἀριῶφρη νεμαν εἰοῦσνοϋ : οἶοσ ἵτενχωπ θεν
ἵκασι ἵνορωμι ἵθουι θεν οἶμετοσι : Ὑαρεν ουκϥ δε εἰωνῆ ὑφρητ ἵάμεντ : οἶοσ
ἵτενῶλι ὑπερμεῖν ἔβολιζειν ἵκασι. Περκῆσις εἰθαῦεισοῦσις : μαρενταροσ :
μαρενμασ νεμηι δε ἵνωῶλ : Πω κῆρος ριτε ἵθῆται : οἶασοῖ δε μαρενσφοσ ναν
τηρεν εἰσοπ : οἶοσ οἶασοῖ ἵνορωτ μαρεσῶπι ναν : Ὑπερμωϥ ριῶμωιτ νεμωοῦ :
ρικι ἵτεκῶλοσ ἔβολθα νορωιτ. Διφωρω ραρ ἵνορωμηοσ ἔχεν νιθαλατ θεν
οἶμετοσι : Ἰθωοῦ ραρ νηετοι ἵῶφρη ἔθανῶτεβ : σεῶιῶ ἵωοσ ἔδοτη ἔθανπετρωοῦ
: φορωσπ δε ἵτε νιρωμι ἵάνομοσ ϥρωοῦ : Παι νε νιμωιτ ἵοῦτον νιβεν εἰχωκ
ἵνιάνομιᾶ ἔβολ ἵθρηι θεν οἶμετᾶσειβης σεναωλι ἵνορωψῆχη. Ἰσοφῶδε σεῶσ ἐροσ
ρι νιμωιτ ἔβολ θεν νιπῶλατιᾶ ῥωοπ θεν οἶπαρρησιᾶ : Ἰθρηι δε θεν νιθακῶ ἵτε
νισειθαῖοῦ σεῶιωϥ ἵμμοσ : Δσκην δε θεν νιπῶλη ἵτε νιχωρι νεμ νιπῶλη ἵτε νιβακι
εἰχωμμοσ ἐρε πεσρητ ρορ ἵσχοῦ νιβεν. Ἐρε νιαππετρωοῦ ἵμοι ἵτμεθουι
ἵνοῦῶκῶπι : νιατρητδε εἶοι ἵρεϥερεπιθῶμιν ἔῶωϥ : ἔταρεῶσειβης ἀμεστεπικατ :
Οἶοσ ἀρωπι εἰραβηοῦτ θεν θακοσι : ρηππε τῆναχω θᾶται θηνοῦ ἵοῦσᾶσι ἵτε
πανιϥ : τῆνατσαβωτεν ἔπασᾶσι : Ἐπιδη αμοστ οἶοσ ὑπετενσωτεμ : αἰφωρω ἵνασῆ

ἐβολῆς παρητιγθησέν αν πε ἀλλὰ παρητιγίρι ἠνασοῖνι : ζωσ ἠσεταιχρηοῦτ αν :
νασοῖνι δε παρητεν ἰγθησέν ἐρωοῦ αν Ἐσβε φαί ἀνοκ ζω ἰνασωβι ἐρρηι ἐξεν
πετενῆσω : ἰναραωῖ δε ἐωωπ ἀϋωανι ἐξενθηνοῦ ἠξε οὔτωτ ἐβολῆς neu ἐωωπ
ἀϋωανι ἐξενθηνοῦ ἠξε οὔωθορτερ ἠνοῖοτ δέν οῖοτ : οῖοζ ἠτεφι ἠξε πιοωωπ
ἠφρητ ἠνοκαρθοῦ : οῖοζ ἀϋωανι ἐξενθηνη ἠξε πτωτ ἐβολῆς οῖοζ ἐωωπ ἀϋωανι
ἐχωτεν ἠξε οῖοζω ζω neu οῖοτακο. Ἐσῆωωπι ζω ἀρητεν ωανἰγθεοῖροι : ἀνοκ δε
ἠνασωτεμ ἐρωτεν : ἐτεκωτ ἠσωι ἠξε ζωαν σαμπετωοῦ : οῖοζ ἠνοῖοτεμ. Δυμεστε
ἰσοφιαζαρ οῖοζ ἰοτ ἠτε Πσῶ ἠποῖοτοπς ἠωοῦ : οῖοδε ἠαῖοωωω αν πε ἐἰγθηοῦ
ἐνασοῖνι : ἐτελκ ωαι ἠσα ἠασαζι. Ἐσβε φαί οῖοτη ἐτέοτωω ἠἠιοῖοταζ ἠτε ποῖοωωιτ :
οῖοζ ἐτεσι ἠτοῖομετασβης : ἐψω ζωαρ ζω ἀῖβι ἠἠιαλωοῖ ἠξοης : οῖοζ ἀῖσοσβοῦ :
Οῖοτεμ ἠῖνι ἐτετακο ἠἠιασβης : φησῆνασωτεμ ἠσωι ἐτεωωπι δέν οῖοτελπις : οῖοζ
ἐτεεμτοη ἠμοϋ δέν οῖομετα τωοτ ἐβολῆς ζω πετωοῦ ἠβεν :

Οῖοωοῦ ἠἰἰἰιας ἐσοῖοταβ πεἠἠοῖοῖτ ωα ἐνεζ neu ωα ἐνεζ ἠτε ἠιἐνεζ ἠηροῦ : ἀμἠη.

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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Ninth Hour of Wednesday

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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Ἡσαῖος Κεφ νθ : α - ιζ

Ἐβoλθεν Ἡσαῖος πῖπροφῆτης: ἐρεπερς̄μοῦ ἐθοταβ̄ ὡπι νευαν̄ ἀμην̄ εφ̄ω ἄμοσ.

Ὑτ̄χι ἄποσ̄ χεῡχομ̄ εὔταν̄δο η̄ νταπεμαδε̄ ερ̄ῳ εσωτεμ̄ ἀλλὰ νετεινοβῑ ἀγι
ερατορ̄ δ̄εν̄ νετειμητ̄ νεῡ Φτ̄ οτορ̄ εθε νετεινοβῑ αγκτο̄ ἄπερ̄χο ἐβoλ̄ ἄμωτεν̄
ἐτεμ̄νᾱ νητεν̄. Νετειχῑ γαρ̄ τωλεμ̄ ἵκνοϋ̄ οτορ̄ νετειθηβῑ δ̄εν̄ γαννοβῑ
ἀνετεις̄φοτορ̄ χω̄ νοτανομιᾱ οτορ̄ ἀπετεν̄λας̄ μελετᾱ νοῦβῑ ἵκονς̄ ἄμην̄λαγ̄ χω̄
ἵτ̄με ογ̄δε̄ μηκ̄ριθς̄ ἄμην̄ ετ̄ναδ̄τ̄ ἐ ρεν̄πρᾱ ετ̄χω̄ ἵγαν̄ῳσιτ̄ χ̄ε̄ ερετ̄ ἄπ̄δ̄ις̄ῑ ετ̄εχ̄φο
ἵἄπετ̄ῳσιτ̄ : ατοχ̄π̄ ἵγαν̄σωσ̄εῑ ἵρ̄οϋ̄ οτορ̄ ατ̄ταλο̄ νοῦνατ̄ ἵγ̄αλορς̄ οτορ̄
πεθ̄ναοτωμ̄ ἐβoλ̄δ̄εν̄ νοτ̄ωσ̄εῑ εφ̄οτοχ̄πορ̄ αϋ̄εῑ ετ̄θ̄ριον̄ οτορ̄ οτ̄σιτ̄ ἐρ̄αί̄ ἵδ̄ητ̄ϋ
περ̄νατ̄ ναερ̄σοιτ̄ ναγ̄ αν̄ οτορ̄ ἵνετ̄χολορ̄ ἐβoλ̄δ̄εν̄ νοτ̄ρ̄β̄ηοῦ̄. Μοτ̄ρ̄β̄ηοῦ̄ γαρ̄
γαν̄ρ̄β̄ηοῦ̄ ἵνανομιᾱ νε̄ οτορ̄ ερε̄ νοτογ̄ερ̄ητ̄ φ̄ητ̄ ετ̄πονηριᾱ ατ̄χεπ̄η̄ ἔπεῑν̄ σ̄νοϋ̄ ἐβoλ̄
οτορ̄ νετ̄μοκ̄μεκ̄ εζ̄αν̄ μοκ̄μεκ̄ ἵαθ̄ητ̄ οτορ̄ῳϋ̄ μ̄ην̄ ογ̄ταλαπωριᾱ νετ̄δ̄εν̄ νετ̄ρ̄ιοῦ̄ :
τερ̄ιη̄ ἵτ̄ρ̄ιη̄η̄ ἄποτ̄σοτ̄ωνς̄ : ἵθοτε̄ ἄΦτ̄ δ̄εν̄ νοτ̄ρ̄ιοῦ̄ αν̄ νετ̄ρ̄ιοῦ̄ γαρ̄ χωμ̄
ἔτορ̄μοϋ̄ ἵδ̄ητορ̄ οτορ̄ ἵκ̄εωσ̄τη̄ αν̄ ἵτ̄ρ̄ιη̄η̄η̄ : εθε̄ φ̄αῑ ἀπ̄γαπ̄ σαζ̄ωϋ̄ ἐβoλ̄ ἄμωορ̄
οτορ̄ ἵνε̄ τ̄δικ̄εος̄τη̄η̄ ταζ̄ωορ̄ ἔατ̄χω̄ ἔποτ̄ωινη̄ ἄπ̄κακε̄ ὡπῑ ναγ̄ ατ̄ρ̄πομοση̄

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

Ninth Hour of Wednesday

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

Ninth Hour of Wednesday

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 ερῶ ἄμοσ.
Ἐνεμῖνε νιχάνανεος νιεωοῦ ετοῦαρε, ερωοῦ χε οῦαχι ἵντε Πῶσ πε οῦοῦ ἴναχοσ
νωοῦ χε εῶχε νανεσ ἄπετενῖθο μα ναι ἄπαβεχε ἵντε τεπτασοῦ ἐρατῦ ἰε ἄμοι
ἵντετεναποτασσε οῦοῦ ἀρτασο ἐρατῦ ἄπαβεχε μαβ ἵνατ. Οῦοῦ πεχε Πῶσ ναι χε
νοῦαῦ ἐδῆρη ἐφῶανῶτωτῶ ἵναχοῦντε ἄματ χενεῦ σωπ ἄπερμῶτ ἵνατῶοντ εχωῦ
οῦοῦ ἀνῖ ἄπιμααβ ἵνατ ἀνοχοῦ ἐφῶανῶτωτῶ ἐπιη ἄΠῶσ οῦοῦ ἀίνατ χε ἐβόλ
μπιμασ β ἵχερωῦ περχοῖνιμα ἐχωρ ἐβόλ ἵναδίαθηκη ετῶεῖνῖ ἵνιοῦδα οῦοῦ
ετῶμῖ ἄπιλ :

Οὔοῦ ἵτῖριασ ἔθοῦαβ πεννοῦτ ὡα ἐνεε, νευ ὡα ἐνεε ἵντε νιένεε 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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Ninth Hour of Wednesday

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 εἴλρηπη αν δει πιμα ετεμμαϋ οἴδε μεκρς νετεμ πιραϋι δε
εχωϋ δει τφε εἶβε τοϋμετανοια εργιζειν ἡκαζι ἡσεναναϋ αν εραϋι οἴδε
αναπαϋσις δειν πιμα ετεμμαϋ ῶαθναϋ εκο ἡαμελις ωπιρωμι ϋσοπς μμοκ ϋμι νακ
ἡζωσον σεβριμειν ἡτοτκ μαλιςτα ἔῶπι ακερζανζβνοϋ εἴῶπῶ ωπιρμι ϋμι εροκ
μματακ ἡζοσσν ερε ἡἔσοϋαβ 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 ἡρο ἡνετμετανοια ογοζ ἡτεντωβζε εμμε ἡρο

ἵπτερω τευ χε ἵψωσῶν ἡώωτεν ἀν ναι τηροῦ νεμ νετοῖζσοῦ ερωῦ τεναςω τευ
ερωῦ ἡωανχω ενωην ἐβολῆεν νενηνοβι.

Παρενερ σφραξιζιν ἡψκα τηχησις ἡτε πενωτ εῶτ ἀββα Ψενοῦτ παρχει μαλδριθις :
φῆετασεροτωιν ἡπεννοῦς νεμ νιβαλ ἡτε νενηητ δεφ φραν ἡφωτ νεμ Πωηρι νεμ
πιπνα εῶτ ορνοῦτ ἡνωτ ἡμην.

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,

Ninth Hour of Wednesday

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.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κ' ε' : ε - ιε'

¶ Τότε ἀθωοῦντ' ἦντε νιαρχήερεῦς νεμ νῆρεσβντερος ντε πιλαος ἐδοῦν ἐταρλῆ ντε
νιαρχήερεῦς φηέωαυμοῦτ' ἐροῦν τε Καϊαφα Ουορ ἀτερογοβνι ρινα νεάμοι νῆνς
θεν οὔχροῦ ουορ νεεδοθεῖ : Μαρτῶμοσ δε πε τε ὑπενῆρεναϊς θει πῦαι τε ἦνε
οὔψορτερ ὡπι θει πιλαος. Ἦς δε εἰχη θει Βηθάνια θει πῆι ἦσιμων πικακσετ :
Δσι γαροῦ ἦνε οὔρῆι ἐρε οὔον οὔμοκι ἦσοχεν ἦτοτς ἐναῦεισοτενῆ οὔορ ἀχοῦϋ
ἐρῆι ἔχεν τεγὰφε εἰρωτεβ : Ἐταρναρ δε ἦνε νιμαθητης ἀρχρεῦρεμ εὔτωμοσ τε
παϊτακο οὔ πε. Νε οὔον ὡχομ γαρ πε ἐτ' ὑφαι ἐβολ θὰ οὔμῶ οὔορ ἐθητοῦ ἦνιρῆκι :
Ἐταρῆμ δε ἦνε Ἦς περαῦ νωοῦ : τε εῖθεοῦ τετενοταρ θῆσι ἐτ'εῖριμ : οὔωβ γαρ
ἐνανεῖ πετασαιῦ ἐροι : Μῆρῆκι γαρ σενεωωτεν ἦχοῦ νιβεν ἀνοκ δε τνεωωτεν ἀν
ἦχοῦ νιβεν. Δςῆοῦτ' γαρ ἦνε θαῖ ὑπαι σοχεν ἔχεν πασωα ἐπῆρῆκοστ : Δμῆν τῶ
μοσ νωωτεν : τε φῶα ἐτοῦναρῆωκῶ ὑπαι εὔαγγελιον ὡμοῦ θει πῆκομοσ τηρεῖ
εὔεσαχι ρωῦ ὑφῆετα ται εῖριμ αῖῦ εὔμεῖν νας : ¶ Τότε αῖῦεναῖ ἦνε οὔαι ἐβολθεν
πιμῆτ εῖναρ φηέωαυ μοῦτ' ἐροῦν τε Ιουδας πῆκαρῆωτης θὰ νιαρχῆ ἐρεῦς. Περαῦ
νωοῦ τε οὔ πε ἐτετενναθηῖ νῆι οὔορ ἀνοκ ρω ἦτα τηῖ ἐτενῆνοῦ ἦωοῦδε

ἀρχιερεῖς καὶ γραμματεῖς καὶ ἄρχοντες τῆς συναγωγῆς ἐβουλεύθησαν ἵνα ἀποκτείνωσιν αὐτόν· ὅτι οὐκ ἔβουλεύθησαν αὐτὸν ἀποκτείνειν ἐν τῇ συναγωγῇ, ἵνα μὴ ἐπισημασθῆται ἡ συναγωγή·

Ὁρωπὺτ ἄπιερασσελιον εἶπ.

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

Ninth Hour of Wednesday

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

Ἐβόλθεν Ἡσαῖας πῖπροφῆτης: ἐρεπερῆςμοῦ ἔθοραβ ὡπι νεμαν ἄμην ερῶ ἄμος.
Ἐθε φαί παρητ ἔτεγ ἠω ἄμωον ἦξε Ἰσο : χε ρηππε ἄνοκ εἰεριοῖ ἦνικεντ ἦτε
Ἐιων ἦοῶνι ἐναυῆνκοῦενγ ἦωπι ἦκορ σαβολ ερταῖνοῦτ ἐνεccεντ : ορορ
φθεορατ ἔρογ ἦνεγδῖωπι : Ορορ εἰεῶ ἦοῦκρηcis ἐοῦεελπic : πιορῶαι δε ἔχεν
ταμεορῆαντ : ναῶπι ἐθανιανοῶωρ : ορορ νηετερεελπic ἐφληοῦ ἔχεν τμεορῶωχ :
χε ἦνεγ cενηνοῦ ἦξε οῦααροῦοῦ : Ἐηωω ἦνεεep ἦκῶλι ἦτε τεηδῖαῦθηκη ετοι νεμ
ῦμοῦ : νεμ τετενεελπic ετῶop νεμ ἄμεητ ἦνεεκην. Ἐρεῶαν τῆααροῦοῦ ετῶκ ἰ
ἔχωτει : ἐρετεη ἔῶπι ναc ετῶωι. Ἐεῶανι ἔβολετεη οηνοῦ ἐεῖοῦοῦοῦ : πῖεοοῦ
ναcῖνι ἦθανῶτοοῦοῦ : ορορ οροη οῦεελπic εεῶοῦ ναῶπι ἄπιεῶωρρ : βῖcῶ εῶωτεμ
νηετρεῶωωχ : ἄμωῶωωμ ἄμωη ἔερπολεμῖν : ἄνοη δε ενοι ἦῶωβ εορεηοῦοῦτ
ἔδοῦη : Ἐεῶωωωμ φρητ ἄπιτωῦ ἦηῖαcεβηc : ἦτεῶωωπι ῶεν τῶελλοτ ἦτε ῶαβαωη

: δέν οὐρανῶν ἐφεῖρι ἠνευζέβη οἴη : δέν οὐρανῶν ἐφοί ἠγυαυῖ : περὶωντ Δε ἐφεερζωβ
δέν οὐμετῶεμο : οὐοζ οὐγέμομο περὶμβον. Ἡθῶται Δε ζῶται ὑπεροῦνοϋ : οὐοζ
ὑπενοῦνοῦρο ἦξε νετενῆναῦε : χε λανωτεμ ἐζανέβηνοῖ ἐρζηκοῦ εβολ οὐοζ ἐρωγῶτ
ἐβολζιτεν Ἰποῦ σαβαῶθ ναι ἔτεϋ ναλιτοῦ ζξεν ἦκαζι τηρεϋ. βῖςμη οὐοζ ἐρε
τενσωτεμ ἐπαδῶρον : μαδ. θηται οὐοζ ἐρετενσωτεμ ἐνασαζι : Ὑη φηέτερῶχα ι
ναερχαζι ὑπιέροοῦ τηρεϋ : ιε φηασοβῖ ὑπιζροχ ὑπατεφερζωβ ἐῖκαζι : Δεφωανῶεϋ
περζο αν τοτε ἐφεῖσιῖ ἠοῦκοῦζι ἠῆστῶεμ οὐοζ ἠθαπει : οὐοζ ἐφεῖσιῖ ἠοῦκοοο νεμ
οῦιωτ νεμ ἐζεα δέν νεκβιη τηροῦ : Οῦοζ ἐκεῖβι ῶβω δέν οῦραπ ἠτε πεκνοῦῖ οὐοζ
ἐκεῖοῦνοϋ. Οῦ ζαρ δέν οῦγῶτ αν ἐζαῦτοῦ ὑπιῆστῶεμ : οῦδε ὑπαρε τροχοο νεμ
βρεζι κῶῖ ἔχεν πιθαπεν : ἀλλὰ δέν οῦγῶτ ῶαῦνοζ ὑπιῆστῶεμ : πιθαπεν Δε
ἐζαῦτοῦμ ζιωικ : Οῦ ζαρ ἀνοκ ἶναζωντ ἐρωτεν αν ῶαῆνεζ οῦδε ἠνεεζωμ ἔχεν
θηνοῦ ἠξε ἶςμη ἠτε παῶαυῖ : Οῦοζ ναῖῶφηρι ἐταῖ ἐβολζιτεν Ἰποῦ σα βαῶθ σοβηι
οὐοζ βῖσι ἠοῦνομῖ ἠεῖλῆνοῦ.

Οῦῶοῦ ἠῖ ἶτριαο ἐθοῦαβ πεννοῦῖ ῶα ἐνεζ νεμ ῶα ἐνεζ ἠτε νιῆνεζ τηροῦ: ἀμην.

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.

ΟἪΚΑ ΤΗΚΗΣΙΣ

ΟἪΚΑ ΤΗΚΗΣΙΣ ἸΤΕ ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ Σετηρος: ἔρε περὶμοῦ εθοταβ ὡωπι 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
μενεσωσ : ερε νιμ ναυτσο εχεν νιρεφερνοβι υπιεζοσ ετεμματ : Ενεχαρων σαρ
ηχε νιασσελοσ : νευ νιΧεροσβιμ νευ νιCεραφιμ : νευ νιθμη νευ νηεσθ τηροτ :
υμον ογαι ηνωτ ναυτσο εχεν τμετρωμ υπιεζοσ 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
ετζωσ εβολδεν νιεθαναεν : φαι πε πιεζοσ ετογναχοσ ηνιρεφερνοβι ηδητεφ
ησεκοτοτ εαμεντ πογη ωλενεζ :

Παρενερ σφραχιζιν ητκατηχσις ητε πενιωτ εσθ αββα Cετηροσ: φηεταφεροσωιμ
υπεννοσ νευ νιβαλ ητε νενεητ δεν φραν υφιωτ νευ Πωηρι νευ πιπνα εσθ οσνοτ
ηνωτ 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.

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ψαλλωoc ε̄ : β̄ νεu ε̄η̄ : ῑλ̄

Ὡταλβοι Ἰβ̄οιc χε να καc ἀγ̄θορτερ : ο̄τοz ἄ ταψ̄ρχη γ̄θορτερ ἐμαγ̄ω.
Ὑπερφωνz ὑπεκzο cαβολ̄ ὑπεκ̄ᾱλοz : cωτεῡ ἐροῑ ἵχωλεu χε τ̄zεχzωx ἀλ̄.

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.

ε̄ταcτελιον κατα Ιωαννην Κεφ̄ ιβ̄ : κz - λ̄ ε̄

τ̄νοz ἄ ταψ̄ρχη γ̄θορτερ ο̄τοz οz πετ̄ναχοz : παιωτ̄ ναzμετ̄ ἐβολzθεν ταιο̄τ̄νοz :
αλλα ε̄οβε φ̄αῑ αῑ ἑταιο̄τ̄νοz : φ̄ιωτ̄ μᾱωoτ̄ ὑπεκ̄ω̄ηρι : ο̄τ̄cμη̄ ac̄ī ἐβολzθεν τ̄φε

εσχωμμοc : χε αιτωοτ παλιν τνατωοτ : Πιωη οτι εναγοσι ερατη εταρωτεμ
νατω μμοc χε οτ δαραβαι πεταρωπι : εανκεχωοτι δε νατω μμοc χε
οτασσελοc πεταραχι νεμαη Δαεροτω ηχε Ιηc εσχωμμοc χε εταρωπι αν εθβητ
ηχε ταϊμη : αλλα εθβε θηνοτ : τνοτ ηραη μπακομοc : τνοτ παρχων ητε
πακομοc ενεηιτη εβολ : Οτοε ανοκρω ακωανδισι εβολρα ηκαη ειεσεκ οτον ηβεν
εαροι : Φαι δε ερω μμοη εφερωμενην χε δεν αγωμοτ εναμοτ. Δαεροτω ηχε
πιωη εσχωμμοc χε ανη ανωτεμ εβολθενπινομοc χε Πχc ωοη ωαενεε οτοε πωc
ηθοκ κχω μμοc : χε ζωτ πε ητοσβ εc ηωηρι μφρωμ : ημ πε ηωηρι μφρωμ : Πεχε
Ιηc νωοτ : χε ετι κεκοτω ηχοτ πιοωινη δεν θηνοτ : μωη οτη δεν πιοωινη εοc
πιοωινη ητεν θηνοτ : εηνα ητεωτεμ ηρακι ταεε θηνοτ : χε φηεωμωη δεν ηρακι
ηεμ αν χε αρωμωη εθων : εωc πιοωινη ητεν θηνοτ ναετ επιοωινη εηνα ητε
τενερωηρι μπιοωινη :

Οτωητ μπιερασσελιον εθ.

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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draw all peoples to Myself." This He said, signifying by what death He 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." These things Jesus spoke, and departed, and was hidden from them.

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

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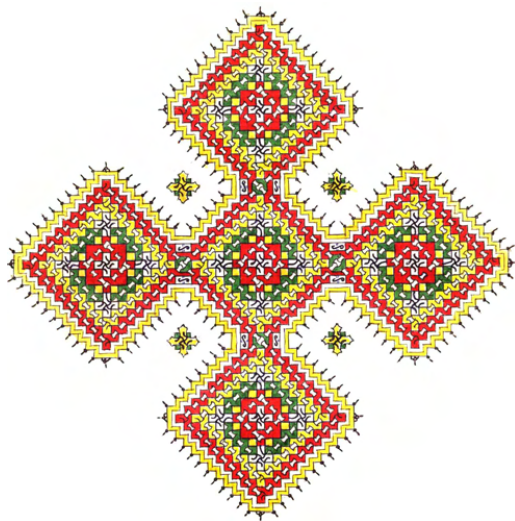
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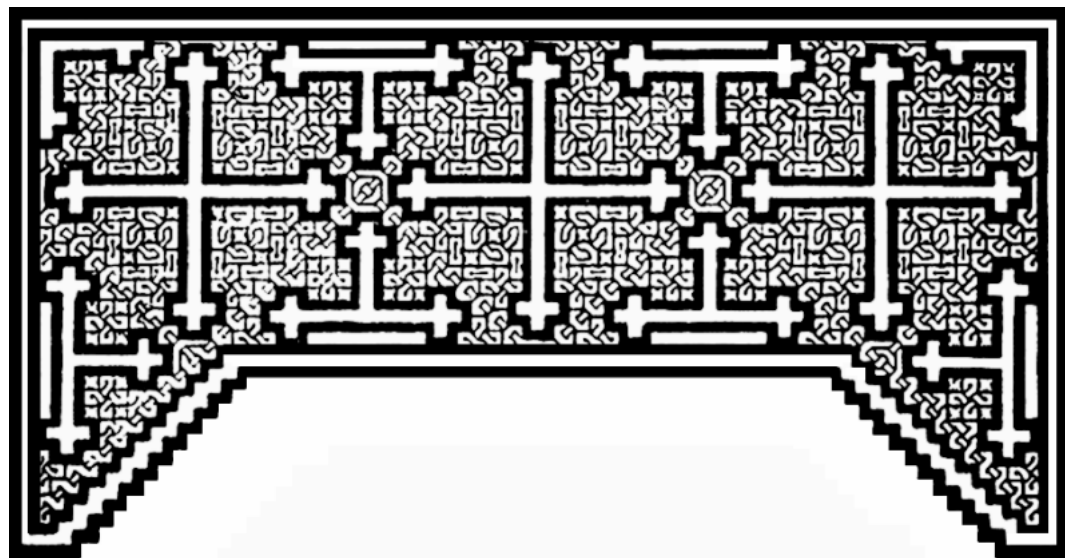
Commentary

The Commentary of the Eleventh Hour of 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 $\overline{\alpha\tau} : \overline{\epsilon} - \overline{\iota\alpha}$

Εβoλθεν Ιεζεκιηλ πιπροφητης: ερεπερςμορ εθοταβ ωπι νεμαν αμην εφρω υμοσ.
Οτοσ αρολτ ηνε οπινα οτοσ αρεντ εδοτη εταρλη ετσαδοτη : οτοσ ρηπτε ισ πιη
εαμοσ εβoλθεν πωορ ητε Πoσ : Οτοσ λιοζιερα τ οτοσ ρηπτε ισ οςμ ητε φηετσαζι
νευηι εβoλθεν πιη : οτοσ ναρε πιρωμ οζι ερατγ πε θα θοτωι : Οτοσ πεχαρ ηηι χε
πωρηι υφρωμ : ακναρ εφμα υπαθρονος : νευ φμα ητψεντατσι ητεναβαλατχ : ναι
ετεγ ναωπι ηδητορ ηνε παραν δειθυητ υπιη υΠισλ γαενεσ : οτοσ ηνε πιη υΠισλ
ωρεβ υπαραν εωρ : χε ηθωορ νευ νορρρτορμενος ηδρηι δει ορπονηρια : νευ
ηδωτεβ ητε νορρρτορμενος δει τορρητ. δει πιζιηρορτω υπαρο θατεν νορρωορ
οτοσ ναορερρωορ θατεν νορερρωορ : οτοσ αττω ηταχοι υφρητ ενασαμοηι υμοι
νευωορ : οτοσ ατωρεβ υπαραν εωρ δει νορρνομια εναηρι υμωορ : οτοσ
αιθεμδωμορ δει παυβον νευ δει ορδωτεβ : Οτοσ τνορ μαρορτω ηνορπονηρια :

νευ νιζωτεβ̄ ντε νογζγτογμενος̄ εβολ̄ ζαροι : ογοζ †ναγωπι ζεν τογμη† γλᾱνεζ :
Ογοζ ν̄θοκ ζωκ̄ π̄ωρῑ μ̄φρωμι : ματαμε̄ π̄ηῑ μ̄Πιςλ̄ ἐπιηῑ νευ τεγζορασις : νευ
πεφωγ̄ ογοζ σεναζερῑ εβολ̄ζᾱ νογνοβι : ογοζ νᾱι σεναβῑ ν̄τογκογλασις : εθβε̄ ζωβ̄
νιβεῑ ἐταγαιτογ̄ ογοζ εκ̄ε̄ζ̄αῑ μ̄πιηῑ νευ πεφσβ† : νευ πεφμωιτ̄ εβολ̄ : νευ πεφμωιτ̄
ε̄ζογν̄ : νευ τεγζγποστ̄ασις : νευ πεγογαζσαζνῑ τηρογ̄ : εκ̄ε̄ταμωογ̄ ε̄ρωογ̄ ογοζ
εκ̄ε̄ζ̄ητογ̄ μ̄πογ̄μ̄θο̄ εβολ̄ : ογοζ σενᾱᾱρεζ̄ ε̄ναμ̄ε̄μ̄ηῑ τηρογ̄ νευ νᾱογαζσαζνῑ
τηρογ̄ η̄σεαιτογ̄ :

Ογ̄ωογ̄ η̄†τριας̄ ε̄θογαβ̄ πεννογ† γλᾱ ε̄νεζ̄ νευ γλᾱ ε̄νεζ̄ ντε νῑε̄νεζ̄ τηρογ̄: ἀμ̄ηῑ.

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.

"... " :

Ψαλμος ΕΨ : Α ΝΕΩ ΙΣ

Ὡτανθοι Φ† γε ἀθανάτων : ὡε ἐδονη ὡα ταψυχη : κατα πάσαι ἵτε
νεκμετρηνητ : χονητ ἐδρη ἐχωι. ἀλ.

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.

ΕΓΓΑΣΤΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφί : ιζ - κβ

Εθε φαι ςμει υμοι ηνε παιωτ : κε ανοκ ηναχω ητα ψυχη ειη οη ηταβιτς : υμον
ειλι ωλι υμοσ ητοτ αλλα ανοκ ετχω υμοσ εδρηι εβολ ειτο υματατ : οτον η ερωϋι
υματ εχασ οτον ερωϋι υματ οη εβιτς : θα τε ηεντολη εταβιτς εβολ ειτεη παιωτ.
Ουχιμα οη αϋωπι θεν ηιουδαι εθε παιαχι : Χανηϋ δε εβολ ηδητοϋ
νατχω υμοσ κε οτον οηδε υων ηευαϋ οτοϋ ελοβι : εθεοϋ τετενωτεμ εροϋ.
Χανκεχωσρηι δε νατχω υμοσ κε ηαιαχι να οηρωμια ηπε εοτον οη δευων ηευαϋ
μη οτοηϋου ηουδευων εαοτων ηηιβαλ ηηανβελλεϋ :
Οτωϋτ υπιεταστειλον εϋ.

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.**

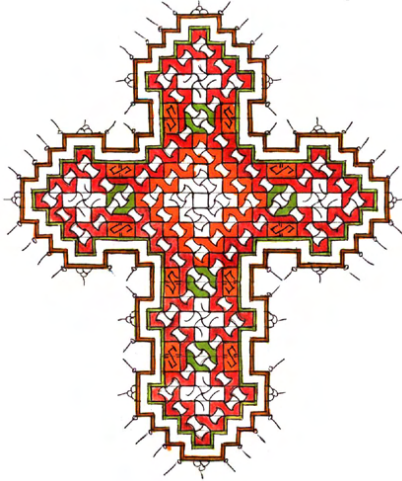
Commentary

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

Δευς Κεφ Δ : Δ υβλ

Εβολθεν Δευς π̄προφητης: ε̄ρεπερ̄μοϋ ε̄θοταβ̄ ω̄πῑ νεῡαν̄ ᾱμην̄ ε̄ρ̄χω̄ μ̄μος.
Μαῑ νε̄ νη̄ε̄ρ̄χω̄ μ̄ω̄ν̄ η̄χε̄ Π̄ο̄ς̄ Φ̄ϋ̄ : ᾱρε̄τε̄ν̄ ω̄νε̄ω̄τε̄ν̄ ε̄δ̄ο̄τη̄ν̄ ε̄β̄η̄θη̄λ̄ ο̄το̄ς̄ ᾱρε̄τε̄ν̄
ε̄ρ̄ᾱνο̄μ̄ην̄ : ο̄το̄ς̄ η̄δ̄ρη̄ῑ δ̄εν̄ Σ̄ᾱλ̄ᾱᾱλ̄ Σ̄ᾱλ̄τ̄ᾱλ̄ ᾱρε̄τε̄ν̄ᾱω̄ῑ ε̄π̄χ̄ῑνε̄ρ̄με̄τ̄ᾱσε̄β̄η̄ς̄ : ο̄το̄ς̄
ᾱρε̄τε̄ν̄ῑν̄ῑ η̄ζ̄ᾱν̄ᾱ το̄ο̄ϋ̄ η̄νε̄τε̄ν̄ω̄ο̄ϋ̄ω̄ο̄ϋ̄ω̄ : νεῡ νε̄τε̄ν̄ρε̄μᾱ ϋ̄φ̄μᾱς̄ ω̄μο̄τ̄ η̄ε̄ζ̄ο̄ο̄ϋ̄ :
Ο̄το̄ς̄ ᾱρε̄τε̄ν̄ω̄ϋ̄ η̄ο̄η̄ο̄μο̄ς̄ σᾱβ̄ : ο̄το̄ς̄ ᾱρ̄τω̄β̄ε̄ η̄ζ̄ᾱνο̄μ̄ο̄λο̄σ̄ιᾱ ρ̄ῑω̄ϋ̄ : χ̄ε̄ ναῑ
ᾱρ̄ῡε̄ν̄ρῑτο̄η̄χε̄ νε̄ν̄ω̄η̄ρῑ μ̄Π̄ῑς̄λ̄ : πε̄χε̄ Π̄ο̄ς̄̄ Φ̄ϋ̄. Ο̄το̄ς̄ ᾱνο̄κ̄ ϋ̄νᾱ ϋ̄ νω̄τε̄ν̄ η̄ο̄η̄δ̄ῑχ̄
η̄νᾱχ̄ρ̄ῑ δ̄εν̄ νε̄τε̄ν̄βᾱκῑ τη̄ρο̄ϋ̄ : νεῡ ο̄η̄με̄τ̄ρε̄ϋ̄ε̄ρ̄δ̄ᾱε̄ η̄ω̄ικ̄ δ̄εν̄ νε̄τε̄ν̄βᾱκῑ τη̄ρο̄ϋ̄ δ̄ ο̄το̄ς̄
μ̄πε̄τε̄ν̄κε̄τ̄η̄νο̄ϋ̄ ρ̄ᾱροῑ πε̄ χ̄ε̄ Π̄ο̄ς̄ : ο̄το̄ς̄ ᾱνο̄κ̄ ᾱῑτᾱρ̄η̄ο̄ μ̄πῑμο̄η̄η̄ζ̄ω̄ο̄ ε̄βο̄λ̄ρᾱρ̄ω̄τε̄ν̄
δ̄ᾱχ̄εν̄ ω̄μο̄τ̄ η̄ᾱβο̄τ̄ η̄τε̄π̄δ̄ω̄λ̄ : ο̄το̄ς̄ ε̄ῑε̄ζ̄ω̄ο̄ ρ̄ῑχ̄εῑ ο̄η̄βᾱκῑ η̄ο̄η̄ω̄τ̄ : κε̄βᾱκῑ Δ̄ε̄
ϋ̄η̄ᾱζ̄ω̄ο̄ ε̄χ̄ω̄ς̄ ᾱη̄ : ο̄η̄τοῑ η̄ο̄η̄ω̄τ̄ ε̄ε̄β̄ῑμ̄ω̄ο̄ ο̄το̄ς̄ ϋ̄κε̄τοῑ ϋ̄η̄ᾱζ̄ω̄ο̄ ε̄χ̄ω̄ς̄ ᾱη̄
ε̄ε̄ω̄ω̄ο̄η̄. Ο̄το̄ς̄ ε̄ν̄ε̄ω̄ο̄ϋ̄ η̄χε̄ βᾱκῑ ϋ̄νο̄η̄ϋ̄ ῑε̄ ω̄μο̄ϋ̄ ε̄ο̄η̄βᾱκῑ η̄ο̄η̄ω̄τ̄ ε̄ρο̄ς̄τ̄ε̄μ̄ω̄ο̄

οτος ἴνοτσι : οτος παρητ̄ οη ἔπετεν κεθηνοῡ γαροι πεχε Π̄ο̄ς : Οτος ακωαρι
 ἔρωτεν θεν οτ̄μοῡ νεμ οτ̄ρω̄υ : ἀρετεν̄ορε πετενδ̄ω̄δεμ ἄωαι : νεμ
 νετενιᾱζ̄λολῑ νεμ νετενιᾱζ̄ κεντε̄ νεμ νετενιᾱζ̄χωιτ̄ ακοτ̄οῡ ἴχε τ̄ετη̄υ : οτος
 παρητ̄ οη ἔπετεν κετ̄ θηνοῡ γαροι πεχε Π̄ο̄ς. Διοτωρπ̄ ἴοῡοῡ ἔδονη̄ ἔρωτεν θεν
 φ̄ωιτ̄ ν̄χη̄μ : οτος αιδωτεβ̄ ἴνετεν θελω̄ρῑ θεν τ̄χη̄ῑ νεμ οτεχ̄ωαλω̄σῑ
 ἴνετεν̄θ̄ωρ : οτος αἰ̄ ἔρ̄ηῑ θεν οτ̄χω̄μ ἔχεν̄ νετενπαρεμβολ̄η̄ θεν οτ̄χω̄ντ̄ : οτος
 παρητ̄ οη ἔπετενκετ̄ θηνοῡ γαροι πεχε Π̄ο̄ς : Διφεν̄χ̄ θηνοῡ ἔφρη̄τ̄ ἔταϋφεν̄χ̄ ἴχε
 Φτ̄ Κοδομᾱ νεμ Σομορρᾱ οτος ἀρετεῑω̄πῑ ἔφρη̄τ̄ ἴοῡλαος̄ ἔατ̄δ̄ᾱδεμ̄ ἔβολ̄θεν
 οτ̄χω̄μ οτος ἔπετενκετ̄ θηνοῡ γαροι πεχε Π̄ο̄ς. Ε̄θε̄ φᾱῑ τ̄η̄ᾱρῑ νακ̄ Π̄ῑς̄λ̄ : ἴλην
 τ̄η̄ᾱρῑ νακ̄ ἔπαρη̄τ̄ : σε̄τω̄κ̄ Π̄ῑς̄λ̄ ἔτω̄βε̄ ἔπεκνον̄τ̄ : Χ̄ε̄ ζ̄η̄πε̄ ἀνοκ̄ ε̄τ̄τᾱρο̄
 ἴοῡδ̄ᾱρᾱβαῑ : οτος ε̄τ̄χω̄ντ̄ ἴοῡπ̄νᾱ : οτος ε̄ρ̄χω̄ῑ ἔπερ̄χε̄ρ̄ς̄ θεν̄ ν̄ρω̄μ̄ : φ̄η̄ε̄θᾱμ̄ῑ
 ἴζ̄ᾱν̄ᾱτο̄οῡῑ νεμ̄ ο̄η̄ῑ : οτος ε̄ρ̄λ̄η̄ῑ ἔχεν̄ ν̄β̄ῑσῑ ἴτε̄ ἴκᾱζ̄ῑ : Π̄ο̄ς̄ Φτ̄
 πῑπαν̄το̄κρᾱτω̄ρ̄ πε̄πε̄ρᾱν̄ :

Ο̄τω̄οῡ ἴτ̄τριᾱς̄ ἔθ̄οῡᾱβ̄ πε̄ννον̄τ̄ ὡ̄ᾱ ἔνε̄ε̄ νεμ̄ ὡ̄ᾱ ἔνε̄ε̄ ἴτε̄ ν̄ῑε̄νε̄ε̄ τη̄ρο̄ῡ : ἀμ̄η̄ν.

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

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 ἁ

Δὸν non ἵχε νεψαχι ἐβοτε οἱνεσ : οἱοσ ἡθωον εἰαν σοθνεψ νε : βίση Φ† ἕτα
ἰπροερχη : οἱοσ ὑπερβι ἰεο ὑπα τωβε : ἁλ.

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 : 5 - ια

Ουοσ ευχη θεν βηθνια θεν πηι ησμων πικακσετ ευρωτεβ ασι ηνε ουσβιω ερε
ορον ουμοκι ησοxen ητοτс ηαρλοσ ηπιστικη εναυενσοτενγ : εασθουθεμ ηπιμοκι
ασχογγ εχεν τεραφε. Ηαρε θανορον χρευρεμ νεμ νοτηρηογ : χε εθβεογ απαγτακο
ητε πασοxen γωπι. Ηεορον γωμου γαρ ετμφαι εβολ σαπγωι ηγωμτ γε ησαθερι οροσ
ετηιτογ ηηηηκη : οροσ ηαυβον εροσ πε. Πεχε ησνωογ χεχασ : αδωτην τετενηθισι
ηασ : ορωβ εηανεγ πετασερωβ ερογ ηδητ. Ησχογ ηιβεν ηηηηκη σε νεμωτην : οροσ
εγωπ ητετενογω ορογγωμ ημωτην εερ πεθανεγ νεμωογ ησχογ ηιβεν : ανοκ δε

Third Hour of Eve of Thursday

†νεωπτεν αν ηχογ ριβεν. Φηετασβιτγ ασαιγ ασερωορι ταρ ηθαεσ υπασωμα
υπαισοχεν επχινκοστ. Δωην †χωωμοσ κωπεν : χε πια ετογναριωκ
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

Δευς Κεφ ̄ : ̄α - ̄ια

Εβoλδεν Δευς π̄προφητης: ε̄ρεπερ̄μο̄ν ε̄σοταβ̄ ω̄πι νευαν̄ ᾱμην̄ ε̄φω̄ ῡμο̄ς.
Cωτεμ̄ ε̄παιᾱχι φαῑ ε̄ταιᾱχι ῡμο̄ς ε̄χεν̄ θηνο̄ν̄ π̄ηῑ ῡΠ̄ισ̄λ̄ : νεῡ δ̄ᾱ φ̄γλη̄ ν̄ιβεν̄
ε̄ταῑῑε̄νο̄ν̄ ε̄βoλδεν̄ π̄κᾱζῑ ν̄χη̄μῑ ε̄ρ̄χω̄ῡμο̄ς. Χ̄ε̄ τ̄λη̄νη̄ ν̄ω̄πτεν̄ ᾱισο̄τεν̄ θηνο̄ν̄ ε̄βoλ
δεν̄ ν̄ιφ̄γλη̄ τηρο̄ν̄ ν̄τε̄ π̄κᾱζῑ : ε̄οβε̄ φαῑ ε̄ῑε̄β̄ῑ ῡπ̄ω̄κ̄ῡ ε̄χεν̄ θηνο̄ν̄ τηρο̄ν̄ ν̄νε̄τε̄ν̄νο̄β̄ι
τηρο̄ν̄. Δ̄ν̄ ε̄ν̄ε̄μο̄ω̄ῑ ν̄χε̄ σ̄νᾱν̄ ε̄ν̄σο̄π̄ ν̄το̄ω̄π̄τεμ̄ σο̄τεν̄ νο̄τ̄ε̄ρ̄νο̄ν̄ ε̄π̄τη̄ρη̄. Δ̄ν̄
ε̄φ̄ε̄ζε̄μ̄ε̄μ̄ε̄ ν̄χε̄ ο̄τ̄μο̄ν̄ ε̄βoλδεν̄ ο̄τ̄ιᾱζ̄ω̄γ̄η̄ν̄ ῡμο̄ν̄ τε̄φ̄χο̄ρ̄χο̄ς : αν̄ ε̄ρε̄ ο̄τ̄μᾱς̄ ῡμο̄ν̄ †
ν̄τε̄φ̄ς̄μ̄η̄ ε̄βoλδεν̄ πε̄φ̄β̄η̄β̄ ε̄π̄τη̄ρη̄ ᾱφ̄ω̄τε̄μ̄ε̄ω̄λεμ̄ νο̄τ̄ε̄λῑ. Δ̄ν̄ ε̄φ̄ε̄ζεῑ ν̄χε̄ ο̄τ̄ᾱλη̄τ
ε̄ῑχεν̄ π̄κᾱζῑ ῡμο̄ν̄ φ̄η̄ε̄τ̄ω̄ρ̄χ̄ ε̄ρο̄ς : αν̄ ε̄ρε̄ ο̄τ̄χο̄ρ̄χο̄ς̄ ω̄πῑ ε̄ῑχεν̄ π̄κᾱζῑ νο̄τ̄ε̄μ̄εν̄
τᾱε̄ ε̄λῑ. Δ̄ν̄ ε̄ρε̄ ο̄τ̄ᾱλ̄πισ̄τ̄ μο̄ν̄† δ̄εν̄ ο̄τ̄βᾱκῑ ο̄το̄ε̄ ν̄τε̄ ω̄πτεν̄ ο̄τ̄λᾱο̄ς̄ νο̄τ̄ω̄π̄ : αν̄ ε̄ρε̄
ο̄τ̄κᾱκῑᾱ ω̄πῑ δ̄εν̄ ο̄τ̄βᾱκῑ ῡπε̄Π̄ο̄ς̄ θᾱμ̄ιο̄ς. Χ̄ε̄ ο̄τ̄η̄ῑ ν̄νε̄μ̄ῑρῑ νο̄τ̄ε̄ω̄β̄ ν̄χε̄ Π̄ο̄ς̄ Φ̄†
ᾱφ̄ω̄τεμ̄ δ̄ω̄ρ̄π̄ ε̄βoλ̄ ν̄τε̄φ̄ς̄ε̄β̄ω̄ ν̄νε̄μ̄ε̄β̄ιᾱικ̄ ῡπ̄ρο̄φ̄η̄της̄ : Ο̄τ̄μο̄ν̄ ᾱφ̄ω̄γ̄ ε̄βoλ̄ ν̄ιμ̄ πε

Sixth Hour of Eve of Thursday

ἔτευνα ἐρσοῦ ἄν : Πῶς Φῦ ἀφραχί νιμ πε ἔτευνα ἐρ προφητεῖν ἄν : Ὡατα με νιχωρα
εἰδεν Πιασσυριος νεμ εἰχεν νιχωρα ἵ τεχνιμι ογοσ ἄχος : χε θωοῦῦ εἰχεν ἵ τωοῦ
ἵ τῆσ αμαρια : ογοσ ἄνατ ἐξ ἀνὸ φηρι εἰσω δεν τεσμηῦ : νεμ ἵ μετρεψωεπχωρι ἔτε
ἵ δητς. Ογοσ ἵ πεσέμι ἐνηεθαλωπι ἵ πεσέμο πεχε Πῶς : νηετγιωῖ ἐδοῦν ἵ νοῦβι
ἵ χονς νεμ οῦτα λεπωρεῖ δεν νοῦχωρα : Ἐθε φαί ναινε νηετεψχω μωοῦ ἵ χε Πῶς
Φῦ : χε Ἰγρος πεκαεῖ ἔτε μεκωῦ εψωωψ : ογοσ εψέῖνι ἐπεσῆτ ἵ χε τεχομ ἐβολ
ἵ δηῦ :

Οὔωοῦ ἵ τῆσ τριας ἐθοῦταβ πεννοῦῦ ψα ἐνεε νεμ ψα ἐνεε ἵ τε νιένεε τηροῦ : ἀμην.

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 ḃἵνζονς δ̄εν πογζητ : ἠπιέζοορ τηρεϛ ρκοβ̄ ἵ ἵνζανβωτς. ἁλ̄.

Psalm 140:1-2 :

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.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ Ἰβ : λ - υς

Παι ἔταρχοτος ἦχε Ἰησ ἀφθναρ ἀρχοπῆ ἐβολ θαρως. Παιωνῶ δε ἕωνη ἀγαπτορ
μπορῦθο ἐβολ ἕποναρτῆ ἔρορ : θινα ἠτερχωκ ἐβολ ἦχε ἔσαχι ἠησαιὰς πῖπροφητικ
φῆταρχορ χε Πος νιμ πε ἔταρναρτῆ ἔτενςων : ορος πῶωβῶ ἕΠοσ ἔταρβωρπ ἐνιμ.
Εθε φαι νε ἕμωκῶχου ἕμωορ ἔναρτῆ : χε ἀρχος ον ἦχε Ἠσαῆας : Χε ἀφθωμ
ἠνωβαλ : ορος ἀφθωμ ἕπορρητ : θινα ἠτοκῶτεμναρ ἠνωβαλ : ορος ἠτοκῶτεμ
κατ θεν πορρητ : ορος ἠτοκτοτορ θαρὸι ἠτα τορχωορ : Παι ἀρχοτορ ἦχε Ἠσαῆας χε
ἀρναρ ἔπῶορ ἕΦτῆ ορος ἀρσαχι εθβητῆ. Ομωσ μεντῶι ορῶηῶ ἐβολθεν νικεαρχω
ἀρναρτῆ ἔρορ : ἀλλα ναρῶωνε ἕμορ ἐβολαν πε εθε νιφαιριεος : χε ἠνωραπτορ
ἠἀπορνασως : Δρῦειρε πῶορ θαρ ἠνιρωμ μαλλον ἐροτε πῶορ ἕΦτῆ :

Ορωπτ ἕπιεραστῆλιον εῶρ.

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.

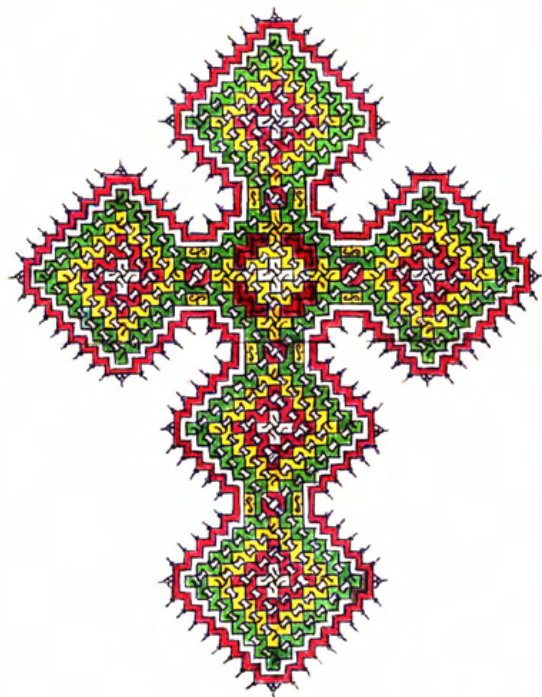
Commentary

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 - λγ

Εβολθεν Ιεζεκιηλ πιπροφητης ερεπερςμορ εθοταβ ωπι νεμαν λμην ερρω μμοσ.
Εθε φαι σαχι νεμ πιμπ πιβλ πιρηι μφρωμι οροσ εκεχοσ νωορ : κε ναι νε
νηετερρωμμορ ηχε λλωλαι Ποσ : κε γρα εδορν εταιορνορ αρτζωοτ νηη ηχε
νετενιοτ ηδρη δει νοπαραπ τωμ νηεταρζει ηδρητορ εδορν εροι : Οροσ διβιορ
εδορν επκαρι φηεται σορτεν ταριχ εβολριχωγ : οροσ ατηναρ εθαλ νιβει ετβοσι : νεμ
σαπεснт ηωρην νιβει ετοι ηλαχωβι : οροσ αηετωοηωοηωι μμαρ ηηηνορτ : οροσ
αρωω ηςθοιορνηι μπιμα ετε μμαρ οροσ αρ οωτεν μμαρ ηοωτεν εβολ. Οροσ
αχοσ νωορ : κε οηπε αββανα κε ηωτεν τετενναωε εδορν εμαρ : οροσ αημορτ
επερραν κε αββανα γρα εδορν εφοορ ηεσοορ : Εθε φαι λχοσ μπηηι μπιβλ : κε ναι νε
νηετερρω μμορ ηχε Ποσ Ποσ : κε ιςχε λρετενναδωδεμ ηωτεν δει νιλνομια ητε
ηιοτ οροσ τετενναμωι σαμενη ηηνοωρεβ : Μεμ δει ηιαρχη ητε νετενταιο δει

πῆρινον ἄφ' ἐβόλ' ἠνετεν ψηρι δ' ἐν πικρῶν : ἠώπτεν τετεν δ' ἄδ' ἐμ δ' ἐν νετεν μενί
τηροῦ γὰ ἐδ' οἴη ἐφοοῦ ἠέλοοῦ : ἄνοκ ζω ἴνα ἐροῦω ἠώπτεν ἠη ἠ Πισλ' : ἴων δ' ἄνοκ
πε γε Ἰλῶνα ἰός Πός : γε ἄη ἴνα ἐροῦω ἠώπτεν. Ἰε ἄη φαι ναὶ ἔχεν πετεν πῆνα οἴοθ
ἠνεε γῶπι ἠ παρητ' : οἴοθ ἄρετεν ζω ἠμοε ἠώπτεν γε τετεν ἠ γῶπι ἠ φρητ'
ἠ ηἰεθνοε : νεμ ἠ φρητ' ἠ η. ἴχη ἠ τε ηἰρωμ : ἐπῆριν γε μῶπι ἠ θαν γε νεμ θαν ὠη : ἔθε
φαι ἴων δ' ἄνοκ : πε γε Ἰλῶνα ἰός Πός : γε ἠ ἠρη δ' ἐν οἴχε ἐλμαθι : νεμ οἴω βῶ
εἴβοε νεμ οἴω βον εἴφεν ἐβόλ' : ἴνα ἐροῦω ἔχεν θηνοῦ :

Οἴωοῦ ἠ ἴ τριαε ἐθοῦαβ πεννοῦτ' γὰ ἐνεε νεμ γὰ ἐνεε ἠ τε ηἰεθεε τηροῦ : ἄμηη.

Ninth Hour of Eve of Thursday

Ezekiel 20:27-33

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

“Therefore, son of man, speak to the house of Israel, and say to them, “Thus says the Lord God: “In this too your fathers have blasphemed Me, by being unfaithful to Me. When I brought them into the land concerning which I had raised My hand in an oath to give them, and they saw all the high hills and all the thick trees, there they offered their sacrifices and provoked Me with their offerings. There they also sent up their sweet aroma and poured out their drink offerings. Then I said to them, ‘What is this high place to which you go?’ So its name is called Bamah to this day.”

‘Therefore say to the house of Israel, “Thus says the Lord God: “Are you defiling

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.

Ninth Hour of Eve of Thursday

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 ψ̄ϛ̄η̄ 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 : κ̄θ ω̄ λη

Φη̄ετᾱ πᾱιωτ̄ π̄ιη̄ ν̄ηῑ ο̄νη̄ω̄† πε̄ ε̄ο̄τον̄ ν̄ιβεν̄ : ο̄το̄ς̄ ὡ̄μον̄ ε̄λῑ νᾱω̄ζολ̄ωο̄τ̄ ε̄βολ̄θεν̄
ἴ̄χε̄ ὡ̄παῑωτ̄ : Ἀ̄νο̄κ̄ νε̄μ̄ παῑωτ̄ ἄ̄νον̄ ο̄ταῑ : Ἀ̄νε̄λ̄ ω̄νῑ ο̄τη̄ ἵ̄χε̄ ν̄ιλο̄ν̄δαῑ ε̄ινᾱ
ἵ̄νε̄σῑο̄ν̄ ἔ̄χω̄. Ἀ̄γε̄ρο̄ν̄ ἡ̄ωο̄τ̄ ἵ̄χε̄ Ἰ̄η̄ς̄ ε̄ψ̄χω̄ ὡ̄μο̄ς̄ : χ̄ε̄ ο̄νη̄ω̄ ἵ̄ζω̄β̄ ἔ̄νᾱνε̄τ̄
ᾱιτᾱμ̄ω̄τε̄ν̄ ἔ̄ρω̄τ̄ ε̄βολ̄ζῑτε̄ν̄ πᾱιωτ̄ : ε̄θε̄ε̄ ᾱω̄ ο̄νη̄ ἵ̄ζω̄β̄ τε̄τε̄ν̄νᾱζ̄ω̄νῑ ἔ̄χω̄ῑ :
Ἀ̄γε̄ρο̄ν̄ ἡ̄ᾱε̄ ἵ̄χε̄ ν̄ιλο̄ν̄δαῑ ο̄το̄ς̄ πε̄χω̄ο̄τ̄ χ̄ε̄ : ε̄θε̄ε̄ ο̄νη̄ζω̄β̄ ἔ̄νᾱνε̄τ̄ τε̄ν̄νᾱζ̄ω̄νῑ ἔ̄χω̄κ̄
ᾱν̄ ᾱλλᾱ ε̄θε̄ε̄ ο̄νη̄ε̄ο̄ν̄ᾱ : χ̄ε̄ ἵ̄θε̄ο̄κ̄ ο̄νη̄ω̄μ̄ ζ̄ω̄κ̄ κ̄ῑρῑ ὡ̄μο̄κ̄ ἵ̄νο̄τ̄† : Ἀ̄γε̄ρο̄ν̄ ἡ̄ωο̄τ̄ ἵ̄χε̄
Ἰ̄η̄ς̄ ο̄το̄ς̄ πε̄χᾱε̄ : χ̄ε̄ μ̄η̄ ὀ̄σ̄θ̄η̄ο̄ν̄τ̄ ᾱν̄ θ̄εν̄ πε̄τε̄ν̄νο̄μο̄ς̄ χ̄ε̄ ἄ̄νο̄κ̄ ᾱῑχο̄ς̄ χ̄ε̄ ἵ̄θε̄ω̄τε̄ν̄
ε̄ᾱν̄νο̄τ̄†. Ἰ̄ε̄χε̄ ᾱῑχο̄ς̄ ἵ̄νη̄ χ̄ε̄ νο̄τ̄† ἡ̄με̄τ̄ ἵ̄κᾱχῑ ὡ̄φ̄† ὡ̄π̄ῑ ε̄ᾱρω̄ο̄τ̄ ο̄το̄ς̄ ὡ̄μον̄
ὡ̄χο̄μ̄ ἵ̄τε̄ ἴ̄σ̄ρᾱφ̄η̄ β̄ω̄λ̄ ε̄βολ̄ : Φ̄η̄ε̄τ̄ᾱ φ̄ιω̄τ̄ τε̄ν̄βο̄ε̄ ο̄το̄ς̄ ᾱφ̄ο̄ρο̄ρ̄π̄ε̄ ἐ̄π̄ῑκο̄μο̄ς̄
ἵ̄θε̄ω̄τε̄ν̄ τε̄τε̄ν̄χω̄ὡ̄μο̄ς̄ χ̄ε̄ ἀ̄κ̄χε̄ ο̄ν̄ᾱχε̄ ᾱῑχο̄ς̄ χ̄ε̄ ἄ̄νο̄κ̄ πε̄ π̄ω̄η̄ρῑ ὡ̄φ̄† Ἰ̄ε̄χε̄ ἴ̄ρῑ ᾱν̄
ἵ̄νη̄ε̄β̄η̄ο̄ν̄ ἵ̄τε̄ παῑωτ̄ ὡ̄πε̄ρ̄νᾱζ̄† ἔ̄ροῑ : Ἰ̄ε̄χε̄ ἄ̄ε̄ ἴ̄ρῑ ὡ̄μο̄ο̄τ̄ κᾱν̄ ἔ̄ω̄π̄ῑ
ἄ̄ρε̄τε̄ν̄ω̄τε̄ν̄ᾱζ̄† ἔ̄ροῑ νᾱζ̄† ἔ̄νῑε̄β̄η̄ο̄ν̄ : ε̄ινᾱ ἵ̄τε̄τε̄ν̄ε̄μ̄ ο̄το̄ς̄ ἵ̄τε̄τε̄ν̄ε̄ω̄ο̄νη̄ χ̄ε̄ ἄ̄νο̄κ̄
†θ̄εν̄ παῑωτ̄ ο̄το̄ς̄ πᾱιωτ̄ ἵ̄θ̄η̄τ̄ :

Ο̄τω̄ω̄τ̄ ὡ̄πῑε̄ᾱσ̄τε̄λ̄ιο̄ν̄ ε̄ο̄τ̄.

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 ἔθογαβ̄ ὡπι νεμαν̄ ἀμην̄ εφ̄χω ἕμος.

Παῑ νε̄ετεφ̄ χω ἕμουῦ ἵχε Π̄ο̄ς̄ χε̄ μη̄ φ̄νε̄ωαφ̄ρεῑ μη̄ ἑ̄νατων̄φ̄ αν̄ χε̄ : ιε̄
φ̄νεταφ̄τας̄θο̄ ἔβोल̄ μη̄ ἕπαφ̄τας̄θο̄ ἔδο̄τη̄ χε̄ : ε̄θεβοῦ̄ αφ̄τας̄θο̄ ἔβोल̄ ἵχε̄ παῑδαο̄ς̄ δ̄εν̄
οῦ̄τας̄θο̄ ἔβोल̄ ἵνᾱ τ̄ωπι : οῦ̄ο̄ς̄ ἀ̄γᾱμο̄νι ἕμουῦ ἵδ̄ρη̄ι δ̄εν̄ πο̄νο̄τω̄ ἕπο̄νο̄τω̄ ἵθε̄οῡ
ἔτας̄θο̄. Ἰ̄ς̄μη̄ χε̄ ἵνοῦ̄ ἔρε̄τεν̄ ἔ̄ω̄τεμ̄ ἵνο̄τᾱχῑ τ̄αρ̄ ἕπᾱιρη̄† : ἕμον̄ ἔ̄λῑ τ̄αρ̄
ἵρω̄ω̄ι νᾱε̄με̄τ̄ᾱνο̄ιν̄ δ̄εν̄ τε̄φᾱκῑ ἑ̄χ̄ω̄ἕμο̄ς̄ : χε̄ οῦ̄ πε̄τᾱιᾱ : φ̄νε̄τ̄ο̄χῑ αφ̄χᾱτο̄τ̄φ̄
ἔβोल̄ δ̄εν̄ πε̄φ̄μαν̄ο̄χῑ : ἕφ̄ρη̄† ἵνο̄τ̄ο̄ ἔρε̄ πε̄φ̄φ̄† γ̄ω̄τ̄φ̄ ἔβोल̄δ̄εν̄ πε̄φ̄ε̄μ̄ε̄μ̄
†ᾱσῑδᾱ ἵτε̄ ἵφε̄ ᾱσο̄φ̄εν̄ πε̄σ̄χο̄ν̄ : οῦ̄̄ρο̄μ̄ ἵ̄ψ̄ᾱλ̄ νε̄μ̄ β̄εν̄ι οῦ̄ο̄ς̄ οῦ̄δᾱχ̄ ἵτε̄ ἵκο̄ι
ἀ̄γᾱρε̄ς̄ ἑ̄νο̄τ̄ω̄ ἑ̄ψ̄ᾱτ̄ ὡ̄ε̄ δ̄ο̄τη̄ ἵδ̄η̄τοῦ̄ : παῑδαο̄ς̄ Δ̄ε̄ ἵθο̄φ̄ ἕπε̄φ̄ε̄μ̄ ἑ̄π̄ρᾱπ̄ ἕΠ̄ο̄ς̄ :
π̄ω̄ς̄ ἔρε̄τεν̄ χ̄ω̄ἕμο̄ς̄ χε̄ ἵνον̄ γ̄αν̄σᾱβε̄τ̄ ἵνον̄ οῦ̄ο̄ς̄ χε̄ φ̄νο̄μο̄ς̄ ἕΠ̄ο̄ς̄ ὡ̄πῑ νᾱν̄ :
π̄ῑθ̄ω̄ ἑ̄τη̄π̄ ἑ̄ν̄ῑσ̄ρᾱμᾱτε̄ρ̄ς̄ αφ̄ὡ̄πῑ ἵε̄φ̄λ̄η̄οῦ̄ ἵνο̄τ̄με̄θ̄μη̄ αν̄ πε̄. Δ̄η̄β̄ῑω̄πῑ ἵχε̄ ν̄ῑσο̄φο̄ς̄

Eleventh Hour of Eve of Thursday

οὐτος οὐκ ἔρτερ ἀφίτου : χε ἀνταςθο ἐβολ ἄπσαχι ἄπσ : ἴσοφία οἴνου τε νῆρι
νῆρι.

Ὁρῶν ἢ ἴτριας ἐθοραβ πεννοῖ ἴ ψα ἐνεε νεμ ψα ἐνεε ἢ τε νι ἐνεε τηροῖ : 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 ι τε τα βοηθια οιοι τα εελπις αςδεν Φ ι : κε
σαρ η οοι πε πανοι ι παωωτηρ : παρεγωπτ εροι η ηνακιω η η οοι : 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 Ιωαννηνη Κεφ ιβ : μ Δ - η

Ι ης Δ ε αγωι εβολ οιοι περαι : χ ε φηεομα ι εροι αφμα ι εροι αν : α λ λ α αφμα ι
ε φ η ε τα ι τα οιοι. Οιοι φηεομα ι εροι αφμα ι ε φ η ε τα ι τα οιοι. Δ η ο κ αι ε οιοι ω ι η
η π η ο κ ο μ ος : ε ι η α οιοι η ι β η ι ε ο η α ι εροι η τε ι ω ι τε μ ο ι δ εν π η α κ ι Οιοι
φ η ε ο η α ω τε ι ε η α σ α χ ι οιοι η τε ι ω ι τε μ α ρ ε ι ε ρ ω ο ι α η ο κ ε ο η α ι ε ρ α π ε ρ ο ι α η : η ε τα ι ι

γαρ αν θινα ντα τζαπ επικοςμος αλλα θινα ντανορευι μπικοςμος. Φηετωλ υμοι
 εβολ οροε ετε νειναβι ννασαχι αν : ορον νταε υφθεθνα τζαπ εροε : πιαχι ετακαχι
 υμοε φηεε υμαρ εθνα τζαπ εροε δεν πιεσοορ νδαε. Χε ανοκ μπιαχι 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.**

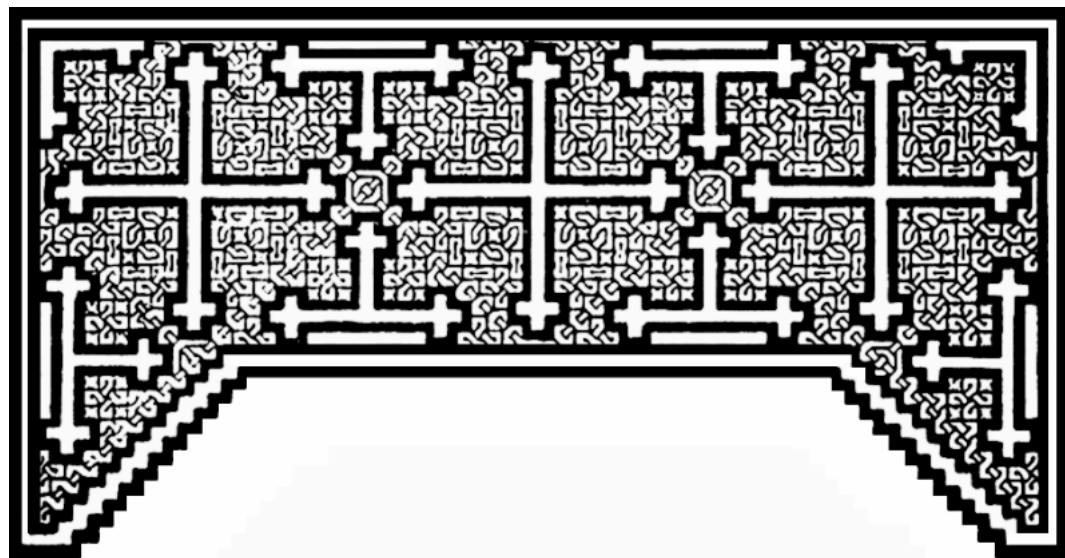
Commentary

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.



First Hour of Thursday

Πιδοζοδος ἵτε Ὡτῆς Κεφ ἱζ : ἠ ὠβλ

Ἐβολθεν πιδοζοδος ἵτε Ὡτῆς πῖπροφῆτης: ἐρεπερῖμου ἕθοταβ ὠπι νεμαν ἄμην
εφω ἕμος.

Δψὶ δε ἵχε πῖαλαπκ οτοζ αφωτς ἐπῖσλ̄ δεν Ραφα ζιν : πε χε Ὡτῆς δε ἵηχοῦ :
χε σωπι νακ ἵζανρωμ μαωενακ † νεμ πῖαλαπκ ἵρασ† : οτοζ ἄνοκ ζηππε †οζι
ἐρατ ζιχεν τὰφε ἕπιτωῦ : οτς πῖβωτ ἵτε Φ† ἕχη δεν ταχι. Οτοζ αφρι ἵχε
ηχοῦ κατα φρη† ἐταφζοζ ἵχε Ὡτῆς : Δαψε ναφ αφ† νεμ πῖαλαπκ : οτοζ
Ὡτῆς νεμ Δάρων νεμ Ὡρ : ἀτψεαωῶ ἐπῖωι ἕχεν τὰφε ἕπιτωῦ : Δαωπι
ἀερωαν Ὡτῆς και ἵνεφζιχ ἐπῖωι αφεμνομ† ἵχε πῖσλ̄ ἕωπι δε αφωανχω
ἵνεφζιχ ἕδρηι : ψαφεμνομ† ἵχε πῖαλαπκ Πενχι δε ἕὩτῆς νε ἀτῶρω πε :
οτοζ ἀτβὶ ἵοτῶνι ἀτχαφ δαροφ αφεμσι ζιχωφ : οτοζ Δάρων νεμ Ὡρ νατ ταχρο
ἵνεφζιχ οται σαῦναι νεμ οται σαῦναι : οτοζ ἀτῶπι ἵχε πενχι ἕὩτῆς

εἰταχρηοῦτ ὡα τε φρηζωπι : Οὔοζ ἀήκοῦ ζώτεβ ὑπιδμαλHK ζεν οἰζώτεβ ἵτσηϋ
νεμ περμῆϋ τηρϋ Οὔοζ πεξε Πῶτ ὑῶῖςHC : χε ἄδῆ φαι ζιογζωμ ἔφμεῖ ἔροϋ οὔοζ
μῆιϋ ἔδρη ἔνεσζιζ ἵήκοῦ : χε ζεν οὔϋω† †ναϋω† ὑφμεῖ ὑπιδμαλHK εβολ σα
πεσῆτ ἵτφε. Οὔοζ αϋκωτ ἵξε ὙῶῖςHC ἵοῦαῖερϋωσϋι : αϋ†ρεῖ περραν χε Πῶτ πε
παυαῖφωτ : Χε ζεν οὔζιζ εσζηπ Πῶτ να†οῖβε πιδμαλHK ιςεν ζωοῦ ὡαζωοῦ :
Οὔωοῦ ἵ†τριάς ἔθοῦαβ πεννοῦ† ὡα ἔνεζ νεμ ὡα ἔνεζ 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 ἄμην̄ ερ̄χω̄ ἄμος.

Ω̄ω̄ ἔβολ̄ δ̄εν̄ ο̄ρχ̄οῡ Ἰκ̄τω̄τ̄σο̄ ὄσῑ ν̄τεκ̄ς̄μη̄ ἵθε̄ ἵνο̄τ̄ᾱλ̄πισ̄ζ̄ ἵκ̄ω̄ ἔπᾱλᾱο̄ς̄ ἵν̄νο̄τ̄νο̄β̄ῑ ο̄το̄ζ̄ π̄η̄ ἵᾱκ̄ω̄β̄ ἵν̄νο̄τ̄ᾱνο̄μ̄ᾱ ζ̄ε̄ ἄ̄νο̄κ̄ σε̄ω̄ῑν̄ῑ ἵνω̄ῑ ἵνο̄τ̄ζ̄ο̄ο̄τ̄ ο̄το̄ζ̄ σε̄ε̄πῑθ̄ῡμ̄εῑ

First Hour of Thursday

ἔσονται ναβιοὶ ἡθε νότλαος ἐφῆρι νότλκαίοσνη. οτοσ ὑπερχω ἡωχ ὑπῆαπ
ὑπερνοῦτ. σεαίτ ὑμοι τενοῦηαπ ὑμη οτοσ σεπιθωμιν εζων ἐΦτ ενχωῦμοσ χε
εθε οτ ἀνηστηεν ὑπεκναῦ ἔρον. Οτοσ ἀθεβιο ἡνενψυχη ὑπεκειμ ἐρρη θεν
ἡεσοῦ ἡνετηνηστια νετετεν θηῦ ἐνετενοῦωυ πε οτοσ τετενωμοκθ ἡνετθεβιοῦτ
ερωτεν ετετηνηστηεν θεν θανηαπ νεμ θεν θανωυ. Οτοσ ετετενθοχι
ἡνηεθεβιοῦτ ερωτεν εθεβοῦ τετηνηστηεν εναὶ ἡθε ὑφοῦτ ετρασωτεμ
ενετενεμ θεν οἶαυκακ ἡται ἀν τετηνηστια ἡτακοτπσ οἶδε ἡοῦεσοῦ ἀν πε ερε
φρωμ θεβιε τεψυχη οτοσ εκωανκελχ πεκμοκθ ἡθε ἡοῦκρικος οτοσ κκπερω οῦχοοε
νεμ οῦκερμεσ θαροκ ἡνετενωμοῦτ εροσ ἡτθεχε τνηστια ετωηπ ἡθαι ἀν τε τνηστια
ἡται σοτπσ εἶναι πεχε Ἰποσ ἀλλα βωλ ἐβολ ὑμερι νιβεν ἡδῖνχοοσ οτοσ νιβελκοτс
νιβεν ἡδῖεοτω χωοτη ἡνετονωυψ θεν οῦχω ἐβολ οτοσ κκπωθ ἡσθαὶ νιβεν ἡδῖνχοοσ
φωυ ὑπεκωικ ὑπετθκαπ οτοσ ἡκθῖ ἡνεζηκι ἐδοῦη ἐπεκηι ετεμῆτοῦηῖ εκωαν
ναῦεοῦα εψχη χαθνοῦ τθιωτψ οτοσ ἡνεκωβυ ἡρεμη ὑπεκσπερμα. Ἰοτε πεκοῦωμιν
αψωμ ὑπῆναῦ ἡψωρπ οτοσ νεκταλθο ναῦοτω θεν οῦθηπε οτοσ τεκλεοστηη ναμωυ
θατεκθη οτοσ πωοῦ ὑΦτ ναολκ τοτε χῆαδῖωκακ οτοσ Φτ σωτεμ ἐροκ ετι εκαχι
ῖηαχοσ χε κθηππε ἀνοκ εψωπι εκωανψι ἐβολ ὑμοκ ἡτμερι νεμ οῦθοθνηεθωοῦ νεμ

οὔσασι ἄχροσιν ἄκ' ἄπεκωκ ἄπετ' ἀκατ' ἐβόλ' ἄθεν πεκρῆντ' τήρησ' οὔσιν ἄκ' ἄνα ἄνοσ' ἄψυχη
ἐσθ' ἐβίησ' ἄτ' ἄτε πεκοῦσιν ἄνασ' ἄθεν ἄπ' ἀκ' ἄκι. Οὔσ' πεκκακε ἄναρ' ἄθε ἄποσ' ἄμερι οὔσ'
πεκνοσ' ἄνασ' ἄπι νεμ' ἄκ' ἄνοσ' ἄνισ' ἄνοσ' κ' ἄνασι ἄθε ἄτερε τεκ' ἄψυχη ἄσ' ἄσ' :

Οὔσ' ἄνοσ' ἄτ' ἄτριάσ' ἄσοῦσ' ἄβ' πεκνοσ' ἄτ' ἄσ' ἄνεσ' νεμ' ἄσ' ἄνεσ' ἄτε ἄνισ' ἄνεσ' τήρησ' ἄμην.

Isaiah 58:1-11

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.

'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 ἄ̄π̄ιω̄τ̄ 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 π̄ῑν̄αῑ θε̄ν̄ ο̄ω̄ν̄θ̄ ε̄ψ̄νᾱω̄ν̄θ̄ ο̄το̄ς̄ νε̄ψ̄νᾱμο̄ν̄ αν̄ νε̄ψ̄νο̄β̄ῑ τ̄η̄ρο̄ν̄
ε̄νᾱερ̄πο̄ν̄με̄ν̄ῑ αν̄ τ̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄ ἠ̄τᾱψ̄ᾱς̄ ε̄ψ̄νᾱω̄ν̄θ̄ ἠ̄δ̄η̄τ̄ς̄ χε̄ ἠ̄τ̄ο̄τ̄ε̄ψ̄ φ̄μο̄ν̄ αν̄
ἄ̄πᾱνο̄μο̄ς̄ πε̄χε̄ Π̄ο̄ς̄ ἠ̄θε̄ ε̄τ̄ρε̄ψ̄κ̄το̄ψ̄ ε̄βο̄λ̄ θε̄ν̄ τε̄ψ̄ρ̄η̄η̄ ἄ̄πο̄νη̄ρο̄ν̄ νε̄ψ̄ω̄ν̄θ̄ ε̄ψ̄ω̄π̄ῑ δε̄
ε̄ρ̄ψ̄αν̄ ἠ̄δ̄ικ̄ε̄ο̄ς̄ ε̄ᾱζ̄ω̄ψ̄ ε̄βο̄λ̄ ἠ̄τε̄ψ̄ δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ νε̄ψ̄ῑρ̄ῑ ἠ̄νο̄τ̄ᾱδ̄ικ̄ιᾱ κᾱτᾱ ἠ̄ᾱνο̄μ̄ιᾱ τ̄η̄ρο̄ν̄
ε̄τᾱψ̄ᾱς̄ ἠ̄χε̄ πᾱνο̄μο̄ς̄.νε̄ψ̄ δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ τ̄η̄ρο̄ν̄ ἠ̄τᾱψ̄ᾱς̄ θε̄ν̄ ἠ̄πᾱρᾱπ̄τω̄μᾱ ἠ̄τᾱψ̄
ἠ̄ν̄νο̄τ̄ε̄ρ̄ψ̄με̄ν̄ῑ ε̄ρω̄ο̄ν̄ ᾱλλ̄ᾱ ε̄ψ̄νᾱμο̄ν̄ θε̄ν̄ φ̄νο̄β̄ῑ ἠ̄τᾱψ̄. Ὡ̄τ̄ε̄μ̄ 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. Χ̄ε̄μ̄π̄τ̄ρε̄ πᾱνο̄μο̄ς̄ δε̄ κ̄το̄ψ̄
θε̄ν̄τ̄η̄η̄η̄ ἠ̄τε̄ψ̄ᾱνο̄μ̄ιᾱ ἠ̄τᾱψ̄ᾱς̄ νε̄ψ̄ῑρ̄ῑ ἠ̄νο̄τ̄ᾱπ̄ νε̄μ̄ ο̄ν̄δ̄ικ̄ε̄ο̄ς̄ τ̄η̄η̄η̄ φ̄αῑ ᾱψ̄ᾱρε̄ς̄
ε̄τε̄ψ̄ψ̄ρχ̄η̄ ο̄το̄ς̄ ᾱψ̄κ̄το̄ψ̄ ε̄βο̄λ̄θεν̄ νε̄ψ̄μ̄ε̄τ̄ω̄ψ̄ᾱψ̄τε̄ 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 ἘΒΟΛ
ἸΝΕΤΕΝ ΜΕΤΩΑΥΤΕ ΤΗΡΟΥ ΟΥΟΥ ἸΣΕΝΑΥΩΠΙ ΔΗ ΕΥΚΟΛΑΣΙΣ ἸΒῖΝΣΟΝΣ ΝΟΥΣΕ ἘΒΟΛ
ὤΜΩΤΕΝ ἸΝΕΤΕΝ ΜΕΤΩΑΥΤΕ ΤΗΡΟΥ ἸΤΑ ΝΕΝΑΔΥ ἘΔΟΥΝ ἘΡΟΙ ἸΤΕΤΕΝ ΣΦΟ ΝΗΤΕΝ ἸΟΥΣΗΤ
ὤΒΕΡΙ ΟΥΟΥ ΕΘΒΕ ΟΥ ΤΕ ΤΕΝΝΑΜΟΥ ΠΗ ὀΠΙΣΛ ΧΕ ἸΤΟΥΕΥ ΦΜΟΥ ΔΗ ὀΠΕΤΝΑΜΟΥ ΠΕΧΕ
ΠῶΣ ΠΠΑΝΤΟΚΡΑΤΩΡ

Οὐὼου Ἰ Τῆ τριας ἔθοταβ πεννουτ Ἰ γα ἔνεε νεμ γα ἔνεε Ἰ τε νιένεε 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 ἴσοτ μαρεντοτοῖ
χε ἔροσ τηρεν δεν οὔτοσβο ἄπερῶρελαδτ ὡπι ἄματ εφο ἄπονηρον ἴθε ἴσοτδασ
εφσεσ ταρ χε ἴτε ρεφῖ ἄπωικ α ἴσατανασ βωκ ἐδοτη ἔροσ αφαραδιδου ἄποσ
ἄπιωοτ μαρε πιοται πιοται ἄμων μοῦτ ἄμωμοσ ἄπατεφ ἄπεροτοῖ ἐδοτη ἔπωμα
νεμ ἴσνοσ ἄπῶχσ χε ἴνεσῶπι ναφ εἶεκριμα ἴοαν πεττ ἄπωικ νεμ ἴσνοσ ἀλλα

First Hour of Thursday

Πῦς φαί ἵτα η̅ οὐ ἄμοϋ δ̅αρὸν φη̅τοϋι ε̅ρα τῷ ε̅ξεν ται τραπεζα δ̅εν οὐ μ̅ε̅ρη̅ον
φαί ε̅τε θωϋ τε τ̅χομ̅ ν̅εμ̅ τ̅χαρι̅ς ε̅ϋω ἄμοϋ χ̅ε φαί πε πα̅σω̅α ἵθοϋ γ̅αρ ἄ̅πι̅κα̅χι ἵ
ταϋχοϋ ἵνο̅κο̅π̅ ἵνο̅τω̅τ̅ β̅ιν̅ τ̅ζο̅η̅τ̅ χ̅ε̅ λ̅ω̅αι̅ τε̅τε̅ν̅ α̅ι̅α̅ ἵτε̅τε̅ν̅ α̅α̅ζ̅ π̅κα̅ζ̅ι̅ ε̅ϋ̅μ̅η̅ν̅ ἕ̅βο̅λ̅
ἵ̅ν̅χο̅υ̅ ν̅ιβ̅εν̅ ε̅ϋ̅τ̅χο̅μ̅ ἵ̅τ̅φ̅η̅ς̅ μ̅ι̅ζ̅ω̅β̅ ε̅ϋ̅βε̅ πα̅ϋ̅αι̅ ν̅εν̅ϋ̅η̅ρι̅ ὑ̅ω̅πι̅ θ̅αι̅ τε̅ μ̅̅πι̅κα̅χι ἵ̅τα̅
π̅εν̅σω̅τ̅η̅ρ̅ χ̅οϋ̅ ἵ̅νο̅κο̅π̅ ε̅ξ̅εν̅ τε̅τρα̅πε̅ζ̅α̅ ε̅τε̅μ̅α̅ ϋ̅ ε̅ϋ̅μ̅η̅ν̅ ἕ̅βο̅λ̅ δ̅εν̅ ν̅ι̅ε̅κ̅κ̅λ̅η̅ς̅ια̅ ὑ̅α̅
ε̅ρ̅η̅ι̅ ε̅φο̅ο̅ϋ̅ ο̅ρο̅ζ̅ ὑ̅α̅ ἕ̅ρ̅η̅ι̅ ε̅τε̅ϋ̅πα̅ρο̅ς̅ια̅ ε̅ϋ̅χ̅ω̅κ̅ ἕ̅βο̅λ̅ ἵ̅τ̅θ̅η̅ς̅ια̅ ἄ̅μ̅ι̅ζ̅ω̅β̅ :

Μα̅ρε̅ν̅ε̅ρ̅ σ̅φ̅ρα̅ξ̅ι̅ζ̅ι̅ν̅ ἵ̅τ̅κα̅τ̅η̅ς̅η̅ς̅ ἵ̅τε̅ π̅εν̅ιω̅τ̅ ε̅θ̅ ϋ̅β̅β̅α̅ ἱ̅ω̅α̅ π̅ι̅χ̅ρ̅η̅σ̅το̅μο̅ς̅
φ̅η̅ε̅τα̅ϋ̅ε̅ρο̅τ̅ω̅ι̅ν̅ ἄ̅π̅εν̅νο̅ϋ̅ς̅ ν̅ε̅μ̅ ν̅ι̅βα̅λ̅ ἵ̅τε̅ ν̅εν̅ε̅η̅τ̅ δ̅εν̅ φ̅ε̅ραν̅ ἄ̅φ̅ιω̅τ̅ ν̅ε̅μ̅ Π̅ϋ̅η̅ρι̅ ν̅ε̅μ̅
π̅ι̅π̅να̅ ε̅θ̅ ο̅η̅νο̅ϋ̅τ̅ ἵ̅νο̅τω̅τ̅ ἄ̅μ̅η̅ν̅.

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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Φαίεταφηνυ

This is He who presented himself on the cross; an acceptable sacrifice for the salvation of our race.

Φαίεταφηνυ έπωωι : νονηοια
εωμηπ : ειεν πιστατροο : θα
πορται απενσενοο.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεωωλεω έροφ : ηνε περωτ
ηαταθοο : αφηατ ητε θαηαροτα
ειεν ττολοθα.

Truly You are blessed with Your good Father and the Holy Spirit; for You were crucified for us and saved us.

Κεωρωοτ αληθοο νεω
πεκωτ ηαταθοο νεω πιπνερω
εθοταβ τε αταγκ ακωτ μωοη
ηαιηαν.

Ἰραξις Κεφ̄ ᾱ : ιε̄ - κ̄

Ἰραξεων των ἀστων ἡ ἀποστολων τοῦ ἀναστρωμα : Ἰραξις ἴτε νενιοῖ ἡ ἀποστολος ἐρε
ποῦς μοῦ εἶπὼπι νευαν ἀμην.

Οὔτος ἡ ῥησι δε δει ναι ἐξοοῦ ἀφτωνη ἴχε Πετρος δει ἴμνη ἡ νικησῆσ : νε οὔτον
οὔμνη δε εἶθουητ ριφαι εἶφαι ἐνα νερ γε χούτ ἡραν οὔτος πεχαφ. Πιρωμι νενικησῆσ :
ζωῖ ἡ τεσχωκ ἐβωλ ἴχε ἴτραφι : φηέταφ εἶρωρι ἴχος ἴχε πιπνα εἶθαβ ἐβωλδεν
ρωφ ἡ Δαριδ : εἶθε Ιουδας φηέταφ εἶρωμιπ ἡ φηέταφ ἀμοι ἡ ἴησ. Χε ναιηπ ἡ ῥησι
ἡ δῆτην πε οὔτος ἀπιωπ ἡ ἐροφ ἡ πικληρος ἡ τε ται δι. ἀκονιά. Φαι μεν οὔτη ἀφωπι
ἡ νοιοσι ἐβωλδεν φβεχε ἡ τε φάλκιά : οὔτος ἀφρει ριχεν πεφρο : ἀφκωφ δει τεφμηῖ :
νηετ καθουη ἡ μοφ τηροφ ἀφων ἐβωλ. Οὔτος ἀφωωνε ἐβωλ νοῖον νιβεν εἶωπι δει
ἡ λημ : ζωστε ἡ σεμοῖ εἶφραν ἡ πιιοσι ἐτε ἡ μαρ δει τοφασπι χε Δ χελδμασ : ἐτε
πιιοσι ἡ τε πικνοφ πε. ἴσδῆοῖτ ταρ ρι ἡ χωμ ἡ τε νηψαλωοςφ : χε τεφερβι μαρεφωφ
οὔτος ἡ πενῆρεφωπι ἡ χε φηεφωπ ἡ δῆτς : ἡ τεφμετεπισκοπος μαρε κεοφαι βίτς.

Πισαχι δε ἡ τε Ἰωσ εἶφαι οὔτος εἶφάφαι εἶφάφαι οὔτος εἶφεταφρο δει φάστια ἡ κκλῆσια
ἡ τε Φῖ.

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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First Hour of Thursday

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 (Ϝ) 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 ἐπάραινας Χριστον
τις Ἰουδαῖς παρανομίαι· Ἰδὲ
παρανομίαι ἐπιλαβοῦς μὲντιον
Χριστον· ἐσταυρωτὸς πρὸς ἠλώσαν
ἐν τῷ κρανίῳ τοῦ πῶ.

Ἰουδαῖς (ϛ) ὁ παρανομός.

Βαραββαν τὸν κατακριτὸν·
ἀπελευθέρωσαν τὸν τὸν κριτὴν·
κελευσποτὴν ἐσταυρώσαν.

Ἰς τὴν ἠλευθέρωσαν λουχίην
ἐπιθεντὴς· κωσθησῆς· ζῆλω
πρὸς ἠλώνας ἐθήκαν· 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

ἄνθρωπῶ
ἐστράστον λαζαρον.
εκτοῦ ταφοῦ.

Ἰουδας (Ἑ) ὀπαρανομος.

Ὡσπερ γαρ ἰωνας τρις ἡμερας
ἐμινεν: ἐν κελίᾳ τοῦ κη-
τοῦ ὄντως κε σωτηρ ἡμῶν: τρις
ἡμερας ἐμινεν: μετα τοῦ
τεθνηκοτοῦτον ταφοῦ:
εσφασκαντο.

Ἰουδας (Ἑ) ὀπαρανομος.

Ὅντως ἀνέστη κε ὄγκεινος
ἀνεστραπῶτε 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 τοῦ κοσμοῦ· ὁ πάθων κε
ἀνάστασδιὰ τοῦ γένος ἡμῶν
Κυριε Δοξασι: αμην.

[In Paschal Tune]

Holy God, Holy Mighty,
Holy Immortal, who
was born of the Virgin,
have mercy on us.

Δσιος ὁθεος : ασιος ισχυρος : χε
ασιος αθανατος : ὁ εκπαρθενου
γεννηθης ἐλεησον ἡμας.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε Δσιος ὁθεος : ασιος ισχυρος
: ασιος αθανατος : ὁ σταυρωθης
δι ἡμας ἐλεησον ἡμας.

Holy God, Holy Mighty,
Holy Immortal, who
was crucified for us,
have mercy on us.

Χε Δσιος ὁθεος : ασιος ισχυρος
: ασιος αθανατος : ὁ σταυρωθης
δι ἡμας ἐλεησον ἡμας.

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First Hour of Thursday

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 ἑῶνας τῶν ἑῶνων ἀμήν.

Δια τριάς ἐλέησον ἡμᾶς.

The priest prays the litany of the Gospel.

Ψαλμοσ ΝΔ : ΙΗ ΝΕΜ Ι

Δὴ ἄνθρον ἵκε νεφχαχι ἐσοτε οἴνηε : ἠθωοῦ θανσοθνεφ νε : Χε ἐνε οἴχαχι πε ταφ
† ψωψ νηι ναι ναφαι ἐροφ πε : οἴοε ἐνε πεθμοσ† ἄμοι αφχω ἠθανηκ† ἠσαχι 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

Δεψι̅ δε̅ η̅χε̅ πι̅ε̅ρο̅υ̅ η̅ν̅τε̅ φ̅ν̅ια̅ τ̅ω̅μ̅ω̅η̅ρ̅ φ̅η̅τε̅ σ̅ω̅ε̅ ε̅ω̅α̅τ̅ υ̅π̅π̅α̅σ̅χ̅α̅ η̅δ̅η̅τ̅η̅. Ο̅ρο̅ς̅
α̅φ̅ο̅ρω̅ρ̅η̅ υ̅π̅ε̅τ̅ρ̅ο̅ς̅ η̅μ̅ω̅ν̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ ε̅α̅ρ̅θ̅ο̅ς̅ : χ̅ε̅ υ̅α̅ψ̅η̅σ̅ω̅τ̅η̅ν̅ σ̅ε̅β̅η̅τε̅ π̅ι̅π̅α̅σ̅χ̅α̅ η̅α̅ν̅ θ̅ι̅να̅
η̅ν̅τε̅νο̅υ̅ο̅μ̅η̅. Η̅θ̅ω̅σ̅ δε̅ πε̅χ̅ω̅σ̅ η̅α̅ψ̅ χ̅ε̅ χ̅ο̅σ̅ω̅ η̅ν̅τε̅ν̅σ̅ε̅β̅τ̅ω̅τ̅η̅ θ̅ω̅ν̅. Η̅θ̅ο̅ς̅ δε̅ πε̅χ̅α̅ψ̅
η̅ω̅σ̅ : χ̅ε̅ θ̅η̅π̅η̅ ε̅ρε̅τε̅ν̅η̅α̅ψ̅η̅σ̅ω̅τ̅η̅ν̅ ε̅δ̅ο̅τη̅ ε̅φ̅β̅α̅κι̅ : σ̅η̅ν̅α̅ι̅ ε̅β̅ο̅λ̅ ε̅ρ̅η̅ν̅ θ̅η̅ν̅ο̅ς̅ η̅χε̅
ο̅τ̅ρω̅μ̅ ε̅φ̅η̅λ̅η̅η̅σ̅η̅σ̅ω̅σ̅ η̅μ̅ω̅ν̅ : υ̅ω̅ψ̅ η̅σ̅ω̅ψ̅ ε̅π̅η̅ι̅ : ε̅τε̅ψ̅η̅α̅ψ̅ε̅ ε̅δ̅ο̅τη̅ ε̅ρο̅ς̅. Ο̅ρο̅ς̅ λ̅α̅ο̅ς̅

First Hour of Thursday

ἄπινεβη ἵτε πιη : χε πεχε πιρεψτὸβω νακ χε λυπε παμα νευτον : φῶα ἐτῆασωω
ἄπαπασχα ἄμοσ νευ ναμαθητς. Οτοσ φηέτε ἄματ ἵνα - ταωωτεν εοτηωτ ἄμα
εψαπῶωι εψωρω : σεβτωτ ἄματ. Ετατυενωοτ δε ατχιωι κατα φρητ ἕταφχοσ
νωοτ : οτοσ ατσεβτε πιπασχα :

Οτωωτ ἄπιετασσελιον εῶτ.

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

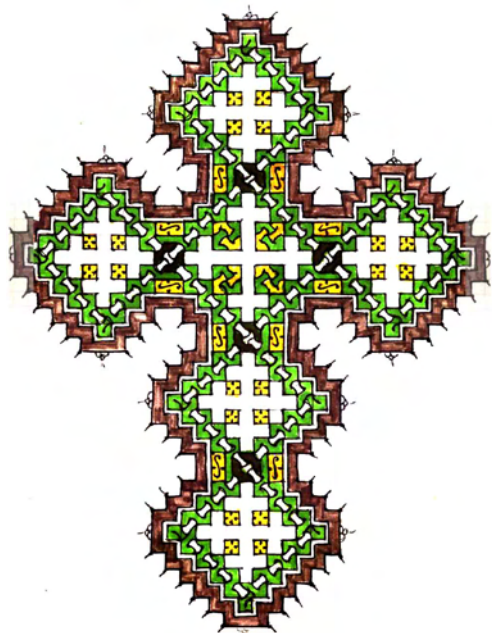
First Hour of Thursday

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 ἔθοταβ ὡπι νεμαν ἄμην
εφχω ἄμμοc.

Ἀσῶπι δε μενενα πεφραc† : πεχε Ὡῶςης ναβρεν πιλαοc : χε ἵθωτεν ἄτετενῖρι
ἵνοῦ νιῶ† ἵνοβι : †νοῦ δε λιναῶενηι ὡα Φ† : χε χας εἰε†ρο δα πετεννοβι : Ἀφκοτῶ
δε ἵχε Ὡῶςης γα Πoτ εφχωἄμμοc : χε †τωβῶ ἄμμοκ Πoτ αφερνοβι ἵχε πιλαοc :
ἵνοῦνιῶ† ἵνοβι : ἀτθαμῖο κωοῦ ἵγανηνοῦ† ἵνοῦβ : †νοῦ ιχε δε χῆναχω κωοῦ ἔβoλ
ἄποῦνοβι ιεχαῖ ε - ὡπι ἄμμοη : ιεφοτ† ἔβoλθεν πεκχωμ ἔτακ ἄδῆτ ἵδῆτῶ. Πεχαῖ
δε ἵχε Πoτ ἄὩῶςης : χε φῆεταφερνοβι ἄπαἄθο ἔβoλ πε †ναφoτῶ ἔβoλθεν παχωμ
: †νοῦ δε μωῶ ἵτεκῶε ἐπεсн† ἵτεκῶιωι† δαχωῖ ἄπαιλαοc : ἔρῆη εφμα ἔταιζοc
νακ : δῆπ πε ιc πααζτελοc ναμωῶ δαχωκ : οροζ δῆη πιεζοοῦ ἐ†ναχεμ πῶῖνι :
†ναῖνι ἄποῦνοβι ἔρῆη ἔχωοῦ : Πoτ δε αφῶαρι ἄπιλαοc : εῶβε πῆαμιο ἄπιμαci ἔταoτ

Δάρων θαμιοϋ. Ονοζ πεξε Π̄σ̄κ ναρρηι Οω̄τ̄ης : χε μοϋι ἵτεκϋε ἐβολ̄θ̄ει παιμα :
ἵθοκ νεμ πεκλαοσ ναι ἐτακ̄ενοϋ ἐβολ̄θ̄ειπκαζιἵνχημ : ἐδοϋη επικαζι ἐτακωρκ ἕμοϋ
ἵΑβρααμ νεμ Ἰσαακ νεμ Ιακωβ ειχω ἕμοσ : χε ειϋ̄τ̄ ἕμοϋ μητετεκροχ : τ̄ηνοϋωρη
ἕπααστελοσ δαχωκ : ἵτεϋζιοῖ ἐβολ̄ ἕπιΔμορρεοσ νεμ πιΧαλλεοσ νεμ
πιΦερεζεοσ νεμ πιἘβοϋτεοσ νεμ πιΧαλιανεοσ : ονοζ ειϋολκ ἐδοϋη ἐοτκαζι εκϋοῖ
ἐρωτ̄ ἐβολ̄ ζι ἐβιῶ : ἵηαι ταρ ἐζ̄ρηι νεμακ : χε ἵθοκ οτ̄λαοσ ἵηαϋτ̄ηαζβι πε ζιηα
ἵταϋτεκροτκ ἐβολ̄ ζι πιμοιτ. Δϋρωτεμ δε ἵχε πιλαοσ ἐπαικαζι χε ϋηαϋτ̄
αϋερ̄ηβι : Πεχαϋ δε ἵχε Π̄σ̄κ ἵηηενϋηρη ἕπιἸ̄λ̄ : χε ἵθωτεη οτ̄λαοσ ἵηαϋτ̄ηαζβι :
χοϋϋτ̄ μηπωσ ἵταἵηι ἵκεερδοτ̄ ἐχενεθνοϋ ἵταϋετ̄ θηνοϋ ἐβολ̄ :

Οτ̄ωοτ̄ ἵτ̄η̄τ̄ιασ ἐθοϋαβ πεηνοϋτ̄ ϋα ἐνεζ νεμ ϋα ἐνεζ ἵτε ηῑενεζ τηροϋ: ἁμην.

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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Third Hour of Thursday

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 ἴτε Σιραχ Κεφ κλ : α - ιε

Ἐβόλθεν Ἰησοῦ ἴτε Σιραχ πῖπροφητης: ἐρεπεϋμοῦ ἔθοταβ ὡπι νευαν ἀμην εϋρω
ἡμοσ.

†σοφία Δε ἔμοῦ ἔτεσψυχη : οσοσ συναῶπεροσ ἵνηετκω† ἵνωσ : συναῶσῶσῶσ ἡμοσ
ῶεν ἔμῆ† ἵνοῦμῶ : συναῶσων ἵρωσ ῶεν τεκκλῆσιὰ ἡφῆετῶσι : ἵτεσῶσῶσῶσ ἡμοσ
ἡπεῦθο ἔβωλ ἵτεϋρωμ : χε ἀνοκ εταῖῖ ἔβωλῶεν ρωϋ ἡφῆετῶσι : οσοσ αἰωβσ
ἡπκασι ἡφῆ† ἵνοῦμῶι Δνοκ αῶωπι ῶεν ηετῶσι : οσοσ ἐρε παῆρονοσ ῶεν
οῦσῶσῶσῶσ ἵνοῦμῶι : αῶω† ἡπκω† ἵτῶε ἡμαῶατ : αῶωμῶι ῶεν πῶικ ἵνῖνοῦσῶν : ῶεν
ἵωωωμῶ ἵτε φῶωμ : νευ ἡκασι τηρεϋ : αῶωω νῆι ῶεν λαοσ νῖβεν νευ ἔθνοσ νῖβεν :
αῶω† ἵσα ὡωπι νευ ναι τηροῦ : οσοσ αῶωωωπι ῶεν τῶκλῆρονομῶ ἵνῖμῶ. Ἰτοτε

αϕρονζεν ἔτοτ ἵχε πιρεϕωντ ἵτε ενχαλ νιβεν : οτοζ φηἔταϕωντ αϕρεμνι
ἠπαμηνωπι αϕροζ νηι : χε οτωζ ζεν Ιακωβ : οτοζ ἀρικλῆρονομν ζεν πἱσλ :
ζαζωοτ ἡνιἔνεζ αϕωντ ἠμοι ιαζεν ζη : οτοζ ἡναμοτνκ ψα ἔνεζ : αἰψευψι ζεν
†σκνη εν ἠπεϕμοθο ἔβολ : οτοζ παρη† αϕταχοι ζεν σκων : ἔπζιν ταψωπι ζεν
τεϕπολιζ ἠμενριτ : οτοζ ἔρε παερψιψι ζεν Ἰλῆμ.

Οτωοτ ἡ†τριαζ ἔοταβ πεννοτ† ψα ἔνεζ νεμ ψα ἔνεζ ἵτε νιἔνεζ 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 πῖπροφήτης: ἐρεπερῖμου ἔθοταβ ψωπι νεμαν ἄμην ερρω ἄμος.
Οτος ἴθοκ θει πῖνοϋ ἴτεκλια θηκη ακχοοῦ ἔβολ ἴνηεττωνῆ ἴτακ ἔβολ θεινοϋϋη
εἰμῖωοῦ ἴθητη. Κτετηγτεν ερωρῆ νεττωνῆ ἴτθελπις οτος επια ἴοῦεζοοῦ ἴοῦωτ
ἄπεκ χωλι. ἴνατοῖο νακ ἄπκωβ ἔβολ χε ιοῦδα αἰβολκη ναί ἴοῦ φητ αι μοῦεῖ
εφραῖμ οτος ἴνατοῖνεκ νοῦ ϋηρι ἴκων ἔχεν ἴϋηρι ἴοῦεῖνηη ταχευχομ ἴθε
ἴοῦτχηϋ ἴρεϋωϋ οτος Πῶς ναί ἔρρη ἔχωοῦ οτος περσοτε ναί ἔβολ ἴθε νοῦρηῖ
οτος Πῶς Φητ ερῖνακαλιπζιν θειοῦνηϋτ ἴκαλιπζ:

Οῦωοῦ ἴτῖριας ἔθοταβ πεννοῦτ ῥα ἔνεζ νεμ ῥα ἔνεζ ἴτε ἴενεζ τηροῦ: ἄμην.

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.

Third Hour of Thursday

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

Ἐβωλθεν Παρομια ἴτε Σολομων ππ̄ροφητης:: ἐρεπερ̄μοτ̄ ἐθοταβ̄ ωπῑ νεωλ̄ν ἀμην
ερχω ἴμος.

Παῦληρι ἀρι σοῦ δατῆ ἡνάσασασι ὑποποῦ ἐροκ ἡκμετανοι ναί ετε ὡρε φρωμι χοοῦ
ἡνετῆαζῆ ἐφῆ ζε ἴναλο ἀνσ οῦαβε ζαρ εζοῦε ερωμι νιβει οροζ ἡοῦμετσαβε
ἡρωμι ἀν τετενεῖτ φῆ ζαρ πενταῖ ετσαβοι εἴσοφια οροζ ἀνοκ ἀκωοῖν ἐῖσοῦεν
ἡνηῆθοῦαβ ἡμι πεταῖ βωκ ἐρῆι ἐτφε ἀῖ ἐπεχῆτ ἡμι πενταῖ σεῖ ἡτηῖ ἐδοῦν δει
κοῖνῖ. ἡμι πενταῖ σεῖ ἐμῶοῦ ἐδοῦν δει τεῖ ὡτην. ἡμι πεταῖααζῆ ἡαῖρηζῖ
ἡπκαζι ἡμι πε πεῖραν ἡμι φραν ἡπεῖῡηρι ἡσασα τῆροῦ ἡφῆ σωτπ οροζ σεποσε
πῖμε δε ἡπῖνομοσ πε οῦμεῖ ἡνανοῖν πε. ὡαῖερῆαῡῆ δε ἡθοῖ ἐνηῆτερζοῦ ἡδῆτηῖ
ἡπεροῡωζ ἐνεῖσασα ζε ἡεῖπιοκ ἡτρρεῖ χῖβολ :

Οῦῶοῦ ἡῖτῖριασ ἐθοῦαβ πεννοῦῆ ὡα ἐνεζ ἡμι ὡα ἐνεζ ἡτε ἡῖενεζ τῆροῦ: ἀμῆν.

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

Third Hour of Thursday

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 ηα θηοβι ϸεναϷιτϷ εϷεραπ :

ΟϷος εϷετωβ νωοϷ ητοϷανομια νεμ ποϷπετρωοϷ : οϷος εϷετακωοϷ ηϷε ΠοϷ
πανοϷϷ : αλ.

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 ΠατϷεον ΚεϷκ : ιϚ - ιθ

ΗεϷρη δε δεν πιερωοϷ ηρωοητ ητε ηιατκωβ : αη ηϷε ηιμαθητϷ Ϸα ΙηϷ εϷϷωμιοϷ :
Ϸε ακοϷωϷ εϷεβτε πιπαϷχα ηακ θωη εοϷομϷ. ΗθοϷ 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.**

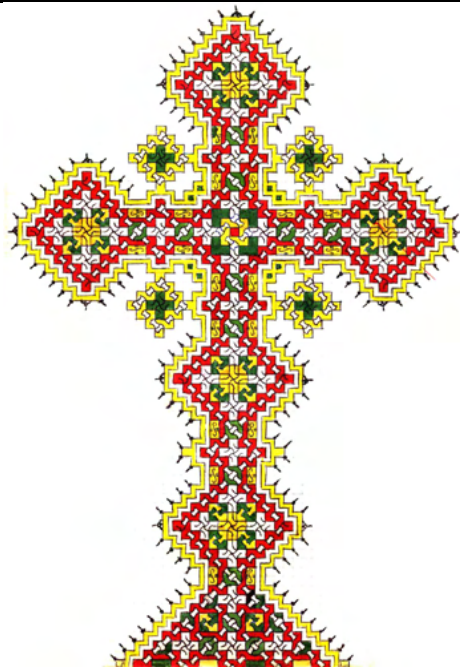
Commentary

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.



Sixth Hour of Thursday

Ιερεμιας Κεφ ζ : β - ιε

Εβωλθεν Ιερεμιας π̄προφητης: ε̄ρεπερ̄ςμοϋ ε̄θογαβ̄ ωπι νεμαν̄ ᾱμην̄ ερ̄χω̄ μ̄μοϋ.
Cωτεῡ ἀ̄π̄σᾱχι μ̄π̄βο̄ις †λο̄νδ̄ε̄ †η̄ρ̄ς. Π̄αινε̄ ν̄η̄τερ̄χω̄ μ̄μοϋ †νε̄ †̄σο̄ς †ν̄τε̄ †̄σο̄μ
Φ† †ν̄τε̄ †̄σ̄λ̄ : †ε̄ μ̄ᾱτᾱζε̄ †ε̄τε̄ν̄μ̄ωι† ε̄ρᾱτο̄ρ̄ †ε̄μ̄ †ε̄τε̄ν̄ε̄β̄η̄οι† : ο̄το̄ς †̄νᾱθ̄ρε̄
†ε̄τε̄νο̄το̄ς ε̄̄ρη̄ †ε̄χεῑ †αῑμᾱ. Ὑ̄περ̄χᾱ ε̄̄θ̄η̄ †ο̄ν̄ε̄χω̄τε̄ν̄ μ̄μᾱ †̄τε̄ν̄η̄νο̄ρ̄ : ο̄ν̄δ̄ε̄ †ε̄χεῑ
ε̄αν̄σᾱχι μ̄μ̄ε̄θ̄ο̄νο̄ν̄ : †ε̄ †̄σ̄ε̄νᾱ†̄η̄ο̄ρ̄ μ̄μ̄ω̄τε̄ν̄ †η̄ †̄π̄τη̄ρη̄ : ε̄ν̄χω̄μ̄μοϋ †ε̄ †αῑ †ε̄
†ιερ̄φ̄ει †ν̄τε̄ †̄σο̄ς. †ε̄ †̄εῑ ο̄ν̄ω̄ο̄ρ̄τε̄ν̄ †̄ρε̄τε̄ν̄ω̄αν̄ω̄ο̄ρ̄τε̄ν̄ †̄η̄ε̄τε̄ν̄μ̄ωι† †ε̄μ̄
†ε̄τε̄ν̄ε̄β̄η̄οι† : ο̄το̄ς †̄εῑ ο̄ν̄̄ρῑ †̄ρε̄τε̄ν̄ω̄αν̄̄ρῑ †̄ο̄ν̄ε̄ᾱπ̄ ε̄̄μ̄η† †̄ο̄ν̄ρω̄μ̄ †ε̄μ̄ ε̄̄μ̄η†
μ̄περ̄ω̄φ̄η̄ρ̄. Ἦ̄τε̄τε̄ν̄ω̄τε̄μ̄β̄ι †̄ο̄ν̄ω̄ε̄μ̄ο̄ †ε̄μ̄ ο̄νο̄ρ̄φαν̄οϋ †ε̄μ̄ ο̄ν̄χη̄ρᾱ †̄̄σο̄ς : †ε̄μ̄
ο̄ν̄̄σο̄ρ̄ †̄ᾱθ̄ο̄β̄ι †̄τε̄τε̄ν̄ω̄τε̄μ̄φ̄ο̄ν̄ε̄ ε̄βωλ̄ μ̄π̄αῑμᾱ : ο̄το̄ς †̄τε̄τε̄ν̄ω̄τε̄μ̄ο̄νᾱε̄ θ̄η̄νο̄ρ̄
†̄σᾱε̄αν̄νο̄ρ̄† †̄ω̄ε̄μ̄ο̄ ε̄ο̄ρ̄†ε̄τ̄ε̄ω̄ο̄ρ̄ †ω̄τε̄ν̄. †̄νᾱθ̄ρε̄ω̄ω̄πι †̄̄ρη̄ †̄εῑ †αῑμᾱ : †̄εῑ †̄κᾱε̄ι
ε̄τᾱιτη̄ρη̄ †ω̄τε̄ν̄ †ε̄μ̄ †ε̄τε̄ν̄ιο̄† †ε̄χεῑ †̄ε̄νε̄ε̄ †̄ῡᾱνε̄ε̄. †ε̄χεῑ †̄ω̄τε̄ν̄ †ε̄ †̄τε̄τε̄ν̄χᾱ

ἔθεθνον ἔχεν θανσαχι μωθνον : ναι εἰς ἄρετες χευθνον ἠδῆτον ἀν. Οὔτος ἔρετες
ἄωτεβ ἔρετεννωικ ἔρετενωρκ ἠνονχ ἔχεν πῖβῖνχονε ἔρετενταλε ἔθοινοϋϋ ἔπῳϋ
ἠτβαλ οὔτος ἄρετενμωϋ σαφασοῦ ἠθαννοντ ἠψευμωοῦ ναι ἔρετενσωοῖν μωοῦ
ἀν : χε εἰεῳπι νωτεν ἠθανπετρωοῦ. Οὔτος ἄρετεν ἄρετενοϋ ἔρατεθνον
ἠπαῦθο ἔβολ ἄεν πῖνι ἔταρταοῦ ἠπαρὰν ἔρῖνι ἔχωϋ : οὔτος ἄρετενχος χε ἀνηκῖν
εἠῖρι ἠνῖνοβῖ τῖροῦ. Ὑῖ οῦβῖβ ἠσονῖ πε παῖνι : φαι ἔταρταοῦ παρὰν ἔρῖνι ἔχωϋ
ἠπετενμωο ἔβολ : οὔτος θῖππε ἀνοκ ἀῖναρ πεχε Πος : Χε ἄτετενψε ἔπαμα ἄεν Ἐῖω
: πῖμα ἔται ἔρε παρὰν ψωπῖ ἠμαρ ἠψωορῖ : οὔτος ἄρετενῖαῦ ἔνηῖταῖτοῦ ἠαϋ :
ἠπεῦθο ἔβολ ἠτκακῖ ἠτε παλαος πῖσλ : τῖνοῦ χε εῖβε χε ἄρετενῖρι ἠῖναι ἔβῖνοῦ
τῖροῦ : οὔτος ἀῖσαχῖ νεωτεν ἠπετενσωτεμ ἔροι : ἀῖμοῦτ ἔρωτεν ἠπετενερωῶ νῖνι.
τῖνοῦ τῖναιῖρι ἠπαῖνι : φαι ἔταρταοῦ παρὰν ἔρῖνι ἔχωϋ : φαι ἠῖωτεν ἔτετενερβελπῖ
ἔροϋ : οὔτος πῖκε μα ἔταιτῖνῖϋ νωτεν νεμ νετενῖοῦτ : κατὰ φῖρητ ἔται ἠῖρι ἠἘῖω :
Οὔτος τῖναθῖθνον ἔβολ ἠφῖρητ ἔταιβῖοῦ ἠνετενῖσῖνοῦ ἔβολῆτε πῖροχτῖρηϋ ἠἘφῖρεμ
πε.

Οὔωοῦ ἠτῖτῖας ἔθοῦαβ πεννοῦτ ψα ἔνεϋ νεμ ψα ἔνεϋ ἠτε ἠῖνεϋ τῖροῦ: 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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Sixth Hour of Thursday

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 υμος.
Ογοθ ηωπτη πηι υπιςλ : σωτεμ επσαχι υπποσ : ηαι νε ηηετεγ χωμωογ ηχε
λδωναι : ποσ χε μαρε φοραι φοραι υμωπτην φω† ηνερεπτεζωογ εβολ : ογοθ μενεσα

ναι ἠῶτεν ἠτετενωτεμ ἠῶι : οὔο παρὰν ἠῶν ἠτετενωτεμορβεϋ ἕεν
νετενἰδῶλον : νεμ ἕεν νετενεῖβηοῖ : Χε οὔηι αἰ ἔχεν πατωοῦ ἠῶν : ζιχεν οὔτωοῦ
εῦβοσι ἠτε Πῆλ : πεχε Πῶσ σεναερβωκ νηι ἠπιμα ἔτε ἠμαῦ ἠχε ἠηι τηρεῦ ἠπῆλ :
Οὔο τῆναυεπῆνοῦ ἔροι ἠπιμα ἔτεῦμαῦ : οὔηιναχεῦπῶνι ἠνετενἰαπαρχη ἠπιμα
ἔτεῦμαῦ : νεμ νἰαταρχἰᾶ ἠτε νετενεῖβηοῖ ἔβολῆει νετεντοῦβο τηροῦ : ἕεν
οὔῆοι ἠῆοινοῦρι τῆναυεπῆνοῦ ἔῆροι : ἕεν ἠῖνῆοριεν ῆνοῦ ἔβολῆ ἕεν νἰλαοσ : νεμ
ῆριεπ ῆνοῦ ἔροι ἕεν νἰχωρα ἔταρετενῶωρ ἔβολῆ ἠῆητοῦ. Οὔο τῆνατοῦβο ἕεν
ῆνοῦ ναζρεν νἰβαλ ἠτε νἰλαοσ : οὔο ἔρετενεῦμ χε ἠνοκ πεΠῶσ : ἕεν ἠῖνῆοριῖ
ῆνοῦ ἔῆοῖη ἔπκαζι ἠπῆλ ἔῆοῖη ἔπκαζι φῆῆταῖοῦτεν ταζιχ ἔῆρη ἔχωϋ ἔθηϋ
ἠνετενἰοῖ : οὔο ἠτετενἠαερῆνεῖ ἠπετενῶωιτ ετσωϋ ἕεν πἰμα ἔτεῦμαῦ : νεμ
νετενεῖβηοῖ ετσωοῦ νῆεταρετενῶῶδεμ ἠῆητοῦ : οὔο τετενἠαῶαῦ ἔνετενεῖβο ἕεν
νετενἰδικἰᾶ τηροῦ : οὔο ἔρετενεῦμ ἠε ἠνοκ πεΠῶσ. ἕεν ἠῖνῆοριῖ νωτεν ἠπαιρηῖ :
ζοπωσ παρὰν ἠτεεῦτεμῶρεβ κατὰ νετενῶωιτ ετσωοῦ : νεμ κατὰ νετενεῖβηοῖ
εττακῆοῦτ : πεχε ἠῶωναι Πῶσ :

Οὔοῦ ἠῖτῆριασ ἔῆοῦαβ πεννοῖτῖ ῶα ἔνεε νεμ ῶα ἔνεε ἠτε νἰῆνεε τηροῦ: ἠμῆη.

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

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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.

Ἰησοῦ ἴτε Σιραχ Κεφ ἰβ : ις ὡβλ νεμ Κεφ ιδ : α

Ἐβόλθεν Ἰησοῦ ἴτε Σιραχ πῆροφητης: ἐρεπερῆμοσ ἐθοταβ ὡπι νεμαν ἀμην ερξω
ἄμοσ.

Πιμ πεθαναι ἵοτρεμωτῆ ἀρεψαν πιζοϋ λοζϋ : νεμ οτοσ νιβεν εθμοϋι ἐδοτν
ἐνιθηριον : φαι ζωϋ πε πιρητ ἄφθεθμοϋι νεμ οτρωμι ἵρεϋερνοβι : οτοσ θαδι δεν
νεϋνοβι ῥηαοσι ἵοτοτνοσ νεμακ : εϋωπ δε ακωανρικι ἄπαροσι. Ὡρε πιχαχι κωρϋ
δεν νεϋρφοτοσ : ῥμεσι δε δεν περζητ εριτκ ἐδρηι εοτϋικ. Ὡρε πιχαχι ριμι δεν
νεϋβαλ αϋωανξεμ οτχοσ δε ῥηασιαν ἄπεκςνοϋ : αϋωανι ἔχωκ ἵξε ζανπετρωσ :
ῥηαξεμϋ δα τοτκ ἵδητοσ ῥηαερῦφρητ ἄφη εθναερβοθην ἐροκ : ἵτεϋτ ενϋαϋι νακ
: ῥηακιμ ἵτεϋαφε : ἵτεϋριοσἵνεϋρξι : ἵτεϋ ϋεμϋηχι εμαϋω : ἵτεϋωκεμ ἄπερσο :
φηετβοσ ἄοτλαμχαπτ ῥηαθαλεβ : οτοσ φηεθναμμοϋι νεμ οτῶασιεητ ῥηαοσι ἄμοϋ :

Οτῶοτ ἵτῆτριασ ἐθοταβ πεννοτῆ ϋα ἐνεσ νεμ ϋα 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

Sixth Hour of Thursday

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 εῶωῶπ ἄπακω† : θεν π̄χιν ἔροῦθωο† εῶωῶπ ἐρ̄ρη ἐχω λ̄νοβ̄νι ἐβ̄ι
ἵταψ̄ρχ̄η̄ᾱλ̄.

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 ηγοιητ ητε νια τυειηρ : οτε εγωτ υπιασχα : πεχωοι ναη ηξε
νευμαθητς : ξε ακοτω ητενηεναν εθων ητενοβτ εινα ητεκοτω υπιασχα.
Οτος λεγοωρη ηςναη ητε νευμαθητς οτος πεχαη νωοι : ξε μαυενωτει ετβακι
οτος εναεραπανταν ερωτει ηξε οηρωμι εφραι ηοηωοιοι μωοι : μωι ησωη. Οτος
πια ετενηαυεναη εδοηη ερωη λχοσ υπινεβηι ξε πεξε περεη τβω ξε λεθων πια
ηευτον πια ετναοτω υπιασχα ηδητη νεμ ναμαθητς. Οτος ηθοη εναταμωτει
εοηηητ μμα εφδοι εφωρη εφεβτωτ : σεβτωτ ναν μμαη. Οτος αη εβολ ηξε
πιαθητς σναη αη ετβακι οτος ληχιω κα τα φρητ εταρχοσ νωοι : οτος ληεβτε
πιασχα :

Οτωητ υπιεραγγελιον εωτ.

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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Sixth Hour of Thursday

and they prepared the Passover.

Bow down before the Holy Gospel.

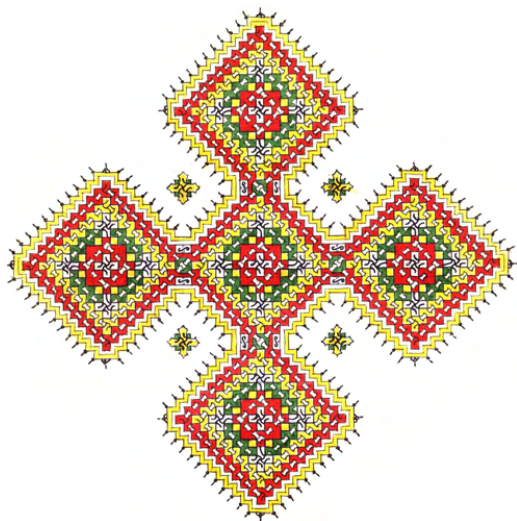
Glory be to God forever.

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.



Ninth Hour of Thursday

†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 ΝΗΙΤΨΟΥ ΕΨΝΑΤΑΜΟΚ ΕΡΟΥ : ΑΨΤΩΝΨ ΝΧΕ ΑΒΡΑΑΜ ΝΖΑΝΑΤΟΥΨ
: ΟΥΟΣ ΑΨΨΩΚ ΝΤΕΨΕΩ : ΑΨΒΙ ΔΕ ΝΑΛΟΥ ΣΝΑΨ ΝΕΜΑΨ : ΝΕΜ ΙΣΑΑΚ ΠΕΨΨΗΡΙ : ΑΨΦΕΨ
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ΨΑ ΑΝΑΨ : ΟΥΟΣ ΑΝΨΑΝ ΟΨΨΨ ΤΕΝΝΑΤΑΣΘΟΝ ΖΑΡΨΤΕΨ : ΑΨΒΙ ΔΕ ΝΧΕ ΑΒΡΑΑΜ

Ninth Hour of Thursday

νήνιρωκz ήτε πιδλίλ : αφταλωσ ενεν Ισαακ περψηρι : αφβι δε υπιχρωμ δεν τερχιx
νευ ψμαχερα : αφυενωσ 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 ηοτωαηερψωστωι : αφταλο ηνιρωκz ερηι εχοσ : οσοz
αφσωνz ηισαακ περψηρι : αφταλοσ ενεν πιωαηερψωστωι σαψωι ηνιρωκz. Οσοz
αφσοντεν τερχιx εβολ ηξε δβρααμ : εβι ηψχορψ ηψμαχεραθ εβολδελ ηισαακ
περψηρι. Οσοz αφμοηψ 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 υπερερζλι νασ : ηνωσ ζαραιεμ xε ακερζοψ ζατη ηφψ ηθοκ :
οσοz υπεκψαcο επεκψηρι υμενριτ εθβητ. Οσοz αφχοσψτ ηξε δβρααμ ηνεψβαλ
αφναγ : zηππε ιc ονεσωσ ενταzηνο υμοσ δεν νεψταπ : δεν οψωηηη xε σαβεκ :
αφψενασ ηξε δβρααμ αφβι υπιεσωσ : οσοz αφενσ ερηι ηοδλιλ : εψμα Ισαακ
περψηρι. Οσοz δδβααμ ηρεη φραν υπμα ετε υμαγ : xε Πσοc αφσονεσψ ζαροι zιxεν
παγωσ. Οσοz λοταzσελοc ητε Πσοc μοηψ εδβρααμ υψμαz σοπ σναγ : εβολδεη τφε

Εφωύμος χε αιωρκ υμοι πεχε Πος : χε εφμα χε ακιρι υπασαχι : υπεκτασο
 επεκψηρι υμενριτ εθβητ. δεν ουτμου ειεσμου εροκ οτοε δεν οταψαι ειεερε πεκχροχ
 λψαι : υφρητ ηνικιοτ ητε τφε : νευ πιψω ετδατεν νενεσφοτοτ υφιομ : οτοε ερε
 πεκχροχ ναερκληρονομηη ηνιβακι ητε ηηετ τονβηκ. Ενεβισμου ηδρη ηδητκ ηχε
 ηψλολ τηροη ητε ηκαχι : εφμα χε ακωτεμ ετασση. Δυκοτεη ηχε Δβρααμ εα
 νεφαλωοη : αττωοηοτ αψενωοτ ερσοπ εχεν τψωτ υπιαναψ.

Οτωοτ ηττριασ εθοταβ πεννοητ ψα ενεε, νεμ 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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Ninth Hour of Thursday

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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Ninth Hour of Thursday

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 ε̅ϕ̅ω̅π̅ι̅ μ̅π̅ο̅ς̅ : νε̅μ̅ο̅τ̅ε̅ζ̅ο̅ο̅ν̅ ἵ̅τ̅ω̅θ̅ι̅ω̅ : ε̅τ̅η̅μ̅ο̅ν̅τ̅
ἵ̅ν̅ο̅τ̅ο̅ν̅ ν̅ι̅β̅ε̅ν̅ ε̅τε̅ρ̅η̅β̅ι̅. Ἐ̅τ̅ω̅ν̅ ἵ̅ν̅η̅ε̅τε̅ρ̅η̅β̅ι̅ ε̅ϕ̅ι̅ω̅ν̅ ἵ̅τ̅ω̅θ̅ε̅β̅ι̅ω̅ ἵ̅ν̅ι̅κ̅ε̅ρ̅μ̅ι̅ : ο̅τ̅θ̅ω̅ρ̅ς̅ ἵ̅τε̅
ο̅τ̅ο̅τ̅η̅μ̅ο̅ν̅τ̅ ἵ̅ν̅η̅ε̅τε̅ρ̅η̅β̅ι̅ : νε̅μ̅ο̅τ̅ο̅κ̅α̅τ̅α̅ς̅τ̅ο̅λ̅η̅ ἵ̅τε̅ ο̅τ̅ω̅ν̅ : ἵ̅τ̅ω̅θ̅ε̅β̅ι̅ω̅ ἵ̅ν̅ο̅π̅ι̅να̅ ἵ̅ν̅η̅κ̅α̅ζ̅ἵ̅ν̅η̅τ̅ :
ε̅ν̅ε̅μ̅ο̅ν̅τ̅ ε̅ρ̅ω̅ν̅ χ̅ε̅ τ̅ρ̅ε̅ν̅ε̅α̅ ἵ̅τε̅ ν̅ι̅θ̅ω̅μ̅ι̅ : ο̅τ̅θ̅ο̅ ἵ̅τε̅ Π̅ο̅ς̅ ο̅τ̅ω̅ν̅. Ο̅τ̅ο̅ρ̅ ε̅ν̅ε̅κ̅ω̅τ̅ ἵ̅ζ̅α̅ν̅
ω̅α̅ρ̅η̅ν̅ ἵ̅ν̅ε̅ν̅ε̅ζ̅ ἵ̅ν̅η̅ε̅τ̅α̅ν̅ω̅ω̅ ἵ̅ν̅ω̅ρ̅π̅ι̅ ε̅ν̅ε̅τ̅ο̅τ̅η̅μ̅ο̅ν̅τ̅ο̅ν̅ : ζ̅α̅ν̅β̅α̅κ̅ι̅ ἵ̅ν̅ω̅α̅ρ̅η̅ν̅ ε̅ν̅ε̅α̅ι̅τ̅ο̅ν̅ μ̅β̅ε̅ρ̅ι̅ :
ε̅α̅ν̅ω̅ω̅ ι̅ϕ̅ε̅ν̅ ν̅ι̅ζ̅ε̅ν̅ε̅α̅. Ο̅τ̅ο̅ρ̅ ε̅ν̅ε̅ι̅ ἵ̅ν̅χ̅ε̅ ν̅ι̅α̅λ̅λ̅ο̅σ̅ε̅ν̅η̅ς̅ ε̅ν̅ε̅α̅μ̅ο̅ν̅ι̅ ἵ̅ν̅ο̅ν̅ ε̅ϕ̅ω̅ν̅ :

Ninth Hour of Thursday

νιαλλοφρυλος ενεωπι νωοι ηρεψαλι οτοζ ηδωη. Ηωτεν δε ενεμοιτ ερωτεν χε
νιοηβ ητε Ποσ : νευ ηρεψωωπι ητε Φτ : τχοι ηηιεθνος ερετεν οτομο : οτοζ ζεν
οτυετραμο ενεερωφηρι υωωτεν. Ενεθεβιο ηχε νετεννεπι νευ πετεν ωωω :
ερετεν εκκληρονοωιν εκμην εβολθεν ποικαζι : ερετενδι υπονμεροσ : εκεωωπι
νωτεν ηχε οτραωι :

Οτωοι ητ ηιας εθοταβ πεννοιτ ψα ενεε νευ ψα 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: ἘΡΕΠΕΨΜΟΝ ἘΘΟΤΑΒ ΨΩΠΙ ΝΕΜΑΝ ἈΜΗΝ
εϋχω ἡμους.

Ἀπιονρο ΔείσοΔομα εἶβολ ἔτωμτ εἰΒρααυ μενεσα ετρεψκοτϋ ἔβολθεν
πιδοχβ εϋ ἰχοΔολοσομορ νευ νιογρωοτ εθνεμαϋ εδρη θεν πια η σαη θαι τε τωυι
ἔπιονρο α μελχισεΔεκ πογρο ἰσαλημ εινι ἔβολ θενωικ νευ ογηρπ νεϋ ο Δε ἰνοηβ
πε ἔΦ† ετβοσι. Δψςμογ εἰΒρααυ εϋχω ἡμους κε ψςμαρωοτ ἰχε ΔΒρααυ ἔΦ†
ετβοσι φαι ἰταϋσεντ τφε νευ ἰκασι ογοθ ψςμαρωοτ ἰχε Φ† ετβοσι φαι ἰταϋ†
ηνεκχιεετ θεν νεοτοθ αϋ†ηαϋ ἰθαηρεμητ ἔβολθεν ἰχαη νιβει :

Ογωοτ ἰ†τριας ἔθοταβ πεννοτ† ψα ἔνεθ νευ ψα ἔνεθ ἰτε νιἔνεθ τηροτ: ἈΜΗΝ.

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 νευ Κεφ κη : α - ις

Ἐβoλθεν Ιωβ πιδικεος: ἐρεπερ̄ςμον̄ ἐθοταβ̄ ψωπῑ νευᾱνη̄ λ̄μνη̄ ερ̄χω̄ ἄμος.

Ninth Hour of Thursday

ϸονδ̄ ἵχε Π̄σ̄ φηέταϸ ἵζαπ εροι ἡπαρηϸ : νεμ πιπαντοκρατωρ φηέταϸ ἵκαε
ἵταψυχη : χε Ϸος οη ἐρε πανιϸι ὡπ ἵζητ : οτοϷ οπ̄να ἐϸοταβ̄ ἐτι εϸχη δ̄εν παϷαι.
Ἰνε ἵᾱφοτοϷ χε οϸαϸι ἵἀνομον : οἴδε ταψυχη ἵνεσερμελεταν ἵζανδ̄ ἵν̄χοη.
ἸνεϷωπι νηι : ἐοριϷος χε ἵθωτει ζανθ̄ομη ὡαϸνοϷ : ἵναχω ζαρ ἵκωι
ἵταμετακκαῖα. Ἰεῖϸ̄θ̄οη δε εῖμεθ̄ομη οτοϷ ἵναχαρωι : ἵκωοτη ζαρ ἡμοι ἀη ἐερ
ἵλι ἡπετϷωοϷ ιε δ̄ἵν̄χοη : ἡμον δε. Ἀλλα ναϸαϸι εἵεερ ἡφρηϸ ἡφοτωϷπ
ἵν̄ἵᾱσεβηϷ : οτοϷ νηεττωοτη ἡμωοϷ εἵρηι ἐχωι ἡφρηϸ ἡπτακο ἵνηπαρανομοϷ. ἈϷ
ζαρ τε ἵζελπιϷ ἡπ̄ἵᾱσεβηϷ χε ἀϸᾱμοηι ἵτοτϸ : ἀϸωαν χαḗθηϸ εἵσ̄σ̄. Χαρα
ἵνανοϷεμ : ιε ἵναϷωτεμ ἐπεϸτωβε ἵχε Π̄σ̄ : ιε ἀϸωαν̄ι ἐχωϸ ἵχε οἴἀναϷκη : μη
ἵναϷεμ ἵλι ἡπαρρηϷιᾶ ἡπεϸμ̄θο εḗολ : ιε ἀϸωανωϷ οἴβηϸ : μη ἵναϷωτεμ ἐροϸ
Ἀλλα ἀνοκ ἵναταμωτει : χε οἴπετ δ̄εν νεηϸιχ ἡσ̄σ̄ : οτοϷ ἵναχε μεθ̄οηϸ
ἵνηετε ἵτοτϸ ἡπιπαντοκρατωρ : ζηππε τετενεμ̄ι τηροϷ : χε ζανπετϷοηιτ. Φαι πε
φ̄μεροϷ ἡπιρωμ̄ι ἵᾱσεβηϷ εḗολ ζιτεν Π̄σ̄ : π̄ϸφ̄ο δε ἵτε νιχωρι εϸεῖ εἵρηι ἐχωϸ
εḗολ ζιτοτϸ ἡπιπαντοκρατωρ. ἈϷωαν ἡϷαι δε ἵχε νεϸϷηρι : εἵϷωπι ἐπ̄δ̄ολδ̄ελ :
οτοϷ ἐϷωπ̄ ἀϷωανϷεμνομ̄ϸ : εἵϷωατ μεθ̄οηι. Ἰη δε εἵϷωπ̄ ναϸ εἵεμοϷ εḗμοϷ :
νοϷχηρα δε ἵνεἵλι ναηκωοϷ. ἈϷοοετ ζατ ἡφρηϸ ἵνοκαζι : ἀϸοβ̄ϸ δε ἡφ̄νοἴβ

ἄφρητ̃ ἵνοῦμι. Χαί τηροῦ ἵθουμι εἰσαδῖτοῦ : περὶχρημα δε γανρρυῖνι εἰσαῶμονι
ἄμωοῦ. Πεφῆ δε αἰψωπι ἄφρητ̃ ἵγανρρολι νεμ ἄφρητ̃ ἵνοῦταχονλ. Εἰσῆενκοτ̃ δε
ἵνε οὔραμο : οὔοῦ ἵνεφῶταχτοτῆ εἰφῶτων ἵνεφβαλ οὔοῦ ψωπ αν. Ἄτι εἰδοῦν
εἰραῆ ἵνε ἵκαζῆζητ̃ ἄφρητ̃ ἵνοῦμωοῦ θει οὔεχωρῆ : χε αἰολῆ ἵνε οὔνοφοῦ.
Εἰσῆολῆ ἵνε οὔκαῦ con οὔοῦ εἰψῆεναῆ εἰψῆαῶαῆ εἰβολ̃ θει πεφτοποῦ : οὔοῦ
εἰεἰβορβερ εἰρηι εἰωῆ ἵνεφῆταῶαν : θει οὔφωτ̃ εἰεἰφωτ̃ εἰβολ̃θει πεφχιχ. Εἰσῆεν
πεφχιχ εἰρηι εἰωῆ : οὔοῦ εἰεἰφωτ̃ εἰβολ̃ ἄμωῆ εἰβολ̃θει πεφμα. Ἐψωπ γαρ αν ἵνε
οὔμαἄπιζατ̃ : φῆεταῦθαμο εἰβολ̃ ἵζητῆ. Πῖβενπι μεν γαρ αῦθαμο ἄμωῆ εἰβολ̃θει
ἵκαζι : πῖβουτ̃ δε αῦερῆωῦ εῖροῆ ἄφρητ̃ ἄπιωῖνι. Ἄφκω ἵνοῦταχic ἄπιχακι : οὔοῦ
θαιεῦ ἵβει ἵθοῆ εἰθῶτ̃θαιεῦ ἄμωοῦ : Οὔωῖνι νεμ οὔχακι εἰθῆε ἵθῆἵβι ἄφῆμοῦ. Οὔψωτ̃
εἰβολ̃ ἵτε οὔχιμαροῦ εἰβολ̃θει οὔκωνἄ : νη δε εἰτερῆωῦ ἵτ̃μεθουμι αῦψωῖνι εἰβολ̃
θει πεφωμι. Πῖκαζι οὔωικ εἰεἰ εἰβολ̃ ἄμωῆ : сапесчт ἄμωῆ αἰφῶνῆ ἄφρητ̃
ἵνοὔχρωμ. Οὔμαἄοαφῖροῦ πε πεφῶνι οὔοῦ Πεφκαζι οὔνοῦβ πε. Οὔμωῖτ̃ ἄπεγαῆζητ̃
conῶνῆ : οὔοῦ ἄπεφῆαῦ εῖροῆ ἵνε φβαλ ἵνοῦμωῆ. Οὔοῦ ἄποῦγωμι γῶτῆ ἵνε
γανῶρη ἵτε γανμετῆαῖ ζητ̃ : ἄπεφῆῖνι ἵζητῆ ἵνε οὔμωῖ. Ἄφῆοῦτεν τεφχιχ
εἰβολ̃θει οὔλακῆ : αἰφῶωχπ δε ἵγανῆτωοῦ εἰβολ̃θει ἵνοῦεἰφ̃. Ἄφῶνῆ δε ἵτ̃χομ

Ninth Hour of Thursday

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

Ninth Hour of Thursday

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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Ninth Hour of Thursday

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

ερπαραβενιν ὑπερεράναχεσθε : ἀλλὰ αζητοῦ ἐβολὴνδῆτη : Ἄριεμι ἐβολῆθεν φαί
ὠνικνηοῦ ὑμενριτ : καὶ ὡεαν ἕμαζ νιτοπος εἶν ἵτε Φ† ἐβολῆθεν νιρωμι ετζωοῦ
νευ νιάσαθος : ὑφρη† ἐτεπικοςμος τηρεῖ μοζ ηρεφερνοβι νευ ρεφδίνζονς : νευ ζαν
ἄσαθος νευ ζαν ἀκαθαρτος : ἀλλὰ νηετ ερνοβι ἐϋτευχαι ἵδῆτοῦ ἀλλὰ ἐζιτοῦ
ἐβολῆ τρωοῦν καὶ πικαζι τηρεῖ φα Π̄οσ πε οτοζ εϋκατα θεῦπερμι θαι τε ἵκαζι τηρεῖ
ετονηζ ἵδῆτη ὡοπ ἐδοῦν ἐροῦ εἶβε φαί ὡε ναν ἵτεν ερζο† δα τεγζη οτοζ τεναρεζ
ενεῖ εντολη εϋοπ ἵψανζε δέν θει ἐβολῆ ἵδῆτοῦ μαρενριμι οτοζ ἵτεννεζπι ἐρον
ὑμιν ὑμον ὑπερῦθο ἐβολῆ χεχας αϋανναῦ επευκαζ ἵνενηψιχη νευ τεσποτε ἵθε
ἵτεσζιμι ἵτασζωρπι ἵνεῖ στερη† δέν νεσριμι τενερευπυα δε ἵτεσςμη ετζολα κα
νεκ νοβι χη ναικ ἐβολῆ βωκ ναικ δέν στζιρηνη τεκναζ† τεῖτασ ναιμεκ ατετεν ναι
ὠνασνηοῦ καὶ τῆναζ† ασερζωβ ὑπιονζαι οτοζ ασοτωνεζ ἐβολῆ ἵτεσπολη ἵδῆτη εἶβε
φαί νιβεν ετευνευτεῖ σπολη ὑμαῦ δέν παρεζ ενι εντολη ἵτε Φ† οτοζ αϋβι
ϋϋωοῦ νινενσabhοῦ δέν πιπνα εταγερμεερε δαρωοῦ βινηοῦ σωοῦν ἵτμε νεϋβι
ὑπερσοβνι ζι νεϋβηοῦν καὶ νευτεῖ ναιζ† ὑμαῦ οτοζ φαί ὡαϋζι δειζωβ νιβεν
ετζωοῦ εῖτακε τεψιχη κατα οεετσεζ καὶ πσοφος ὡαϋβισοβνι οτοζ νεῖ ερζωβ οτοζ
παθητ ὡαϋπωτ ἕχεν περζο.

Ninth Hour of Thursday

Παρενεϋ ς̅φραχιζιν̅ ἡ̅ κα̅ τη̅ χ̅ η̅ σ̅ ι̅ ς̅ ἡ̅ τε̅ πε̅ ν̅ ι̅ ω̅ τ̅ ε̅ ὄ̅ τ̅ ἄ̅ β̅ β̅ α̅ ὤ̅ ν̅ ο̅ υ̅ ς̅ π̅ ἄ̅ ρ̅ χ̅ η̅ μ̅ α̅ μ̅ ἄ̅ ρ̅ ι̅ τ̅ η̅ ς̅:
φ̅ η̅ ἑ̅ τ̅ α̅ ρ̅ ο̅ υ̅ ω̅ ι̅ ν̅ ἰ̅ π̅ ε̅ ν̅ ν̅ ο̅ υ̅ ς̅ ν̅ ε̅ μ̅ ν̅ ι̅ β̅ α̅ λ̅ ἡ̅ τε̅ ν̅ ε̅ ν̅ ε̅ η̅ τ̅ ῥ̅ ε̅ ν̅ φ̅ ρ̅ α̅ ν̅ ἰ̅ φ̅ ι̅ ω̅ τ̅ ν̅ ε̅ μ̅ π̅ ὤ̅ η̅ ρ̅ ι̅ ν̅ ε̅ μ̅
π̅ ι̅ π̅ ν̅ α̅ ε̅ ὄ̅ τ̅ ο̅ υ̅ ν̅ ο̅ υ̅ ς̅ ἡ̅ ν̅ ο̅ υ̅ τ̅ ἄ̅ μ̅ η̅ ν̅.

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 ἠτε 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.

ΕΥΧΑΡΣΤΕΛΙΟΝ ΚΑΤΑ ΥΑΤΘΕΟΝ ΚΕΦ ΚΕ : 17 - 18

Ήρηνι δε θεν πρσορ νροσιτ ντε νιατκωβ : αη θα Ιης ηνε νεμαθητης εντω υμοσ :
χε ακονω εσεβτε πιπασχα νακ ωνη εογμοσ : Ηθοσ δε πεχασ νωσ : χε μαυενωτεν
εταιβακι θα παφμαν ηρωμ ογοσ αχοσ νασ χε : πεχε πιρεσφσβω χε πασχοσ ασδωντ :
αιναρι υπαπασχα θα τοτκ νεμ ναμαθητης. Ογοσ αηρι ηνε νιμαθητης υφρητ ετα
Ιης χοσ νωσ ογοσ ασεβτε πιπασχα :

Ορωπυτ υπιευαστελιον εσρ.

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 λταυκ ακω† ὡων
ναιναν.

Have mercy upon us O God the Father, the Pantocrator. O Holy Trinity, have mercy

Ελεησον ημας οθεος ο Πατηρ ο
παντοκρατωρ : παναγια τριας
ελεησον 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:
 - Τενοῦωῡτ ὡφίωτ...
 - Χερε τεκκλησια...
 - Χερε ναῶς ἵνοῦτ ἵἀποστολος...
 - Ἰης Πχς ἵναῡ νεμ φοῦτ ἵθοῡ ἵθοῡ πε νεμ ὡλ ἔνεε :
δέν σῶεπoc τac ἵνοῡτ : τενοῡωῡτ ὡμοῡ τενηῡοῡτ ναῡ.
 - Ποῡρο ἵτε τῶρηνη...
 - Δοῡα πατρι κε Ἰῡῡ κε ἄσῡῡ πνεῡματικε νῡν κε ἄῡ κε ἵc τοῡc ἔῡνας 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,

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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.

ϠΕΝΟΤΩΨΤ ὤΜΟΚ ὦ ΠΥΧ ΝΕΜ
ΠΕΚΙΩΤ ΝΑΣΑΘΟC ΝΕΜ ΠΠΝΕΥΜΑ
ΕΘΟΥΑΒ ΧΕ ΔΥΑΨΚ ΔΚΩ† ὤΜΟΝ
ΝΑΙ ΝΑΝ.

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.

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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 Πατρι κε Υἱῶ κε ἁγίῶ
Πνεύματι : κε νῦν κε ἀί κε ἰ
τοῦς 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

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Κυριε ελεησον :

The priest raises the cross along with lit candles and prays:

✠ ΝΑΙ ΝΑΙ Η ΘΕΩΣΤΗΝΑΙ 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
ΟΥΣΤΡΟΤΑΣΙΣ 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

CONGREGATION

Lord have mercy (100 times)

[The priest says the three long litanies:]

- Litany of Peace
- Litany of the Fathers
- Litany of the Congregation
- The Creed

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CONGREGATION

We look for the resurrection of the dead and the life of the coming age to come. Amen.

ASPASMOS ADAM

Ⲡⲉⲛⲭⲟⲩⲱⲧ ⲉ̀ⲃⲟⲗ ⲃⲁⲧⲉⲛ
ⲛ̀ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲉⲩⲱⲱⲟⲩⲧ
ⲛⲉⲱ ⲛⲓⲱⲛⲃ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲱⲛ ⲉ̀ⲑⲛⲛⲟⲩ
ⲁⲱⲛⲛ.

Liturgy of Blessing the Water

Rejoice and be glad O human race, for God so loved the world : that He gave His only begotten Son, that the believers may have everlasting life.

Ραυι ογοθ θεληλ ω̄ π̄σενοθ
̄νηρωωι : χε παρη† ᾱϕ† μενε
πικοσμοθ.
Ζωστε̄ η̄τε† ᾱπερ ω̄ρη
̄ωμερι† : δᾱ η̄θεθαζ† ε̄ρορ
ε̄ρορωνδ̄ ω̄ᾱ ενεζ.

ALTERNATIVE ASPASMOS

Our fathers the apostles preached the gospel of Jesus Christ to the nations.

Their voices went face unto the face of the whole earth, and their words have reached the

̄μενιο† η̄ᾱποστολοθ : ᾱρωωω
δ̄εν η̄θενοθ : δ̄εν π̄ιεραστ̄ελιον :
̄η̄τε̄ Ῑη̄ς̄ Χ̄ρ̄ς̄.

̄Αποδ̄ρωο† ω̄εναϕ : ε̄ιχεν̄ π̄καε̄ι
τηρ† : ογοθ̄ νοσ̄αᾱι ᾱρφοθ : ω̄ᾱ
ᾱρηχ̄ς̄ η̄†οικοσ̄μενη.

ends of the world.

DEACON

Offer, offer, offer in order. Stand in fear, look towards the east. Let us attend.

Προσφεριν κατα τροπον :
σταθητε κατα τρομον : ις
ανατολας βλψατε :
προχωμεν.

CONGREGATION

Through the intercessions of the Theotokos, Saint Mary, O Lord grant us the forgiveness of our sins. We worship you O Christ with Your good

Ζιτει ηπρεβια ητε θεοτοκος
εθοραβ Μαρια : Πβοικ αριεμοτ
ναν απιχω εβολ ητε νεννοβι.
Ίενοτωγτ υμοκ ω Πχc νεμ
πεκιωτ ναγαθος νεμ Ππνα

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.

:

:

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:

:

PRIEST

As You blessed at that time, now also bless,
Amen.

The congregation responds with: Amen.

:

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.

+

+ 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

+

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.

+

+

+ May the power of the adversary flee from this water by the sign of Your Holy cross, O our Lord Jesus Christ.

+

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.

+

+

+

+

Make us worthy of your sonship, that we may cry out towards Your good Father and the Holy Spirit saying:

:

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.

Ἀμήν ἰναεῖ.

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.

Κυορ εΰνορ† δει νηθρ τηρορ
ηταρ αλ

Praise Him, in the firmament of His power. Alleluia.

Κυορ ερορ δειν πιταχρο ητε
τερχου αλ

Praise Him, for His mighty acts. Alleluia.

Κυορ ερορ εερηι ρικεν
τεμετχωριαλ

Praise Him, according to the multitudes of His greatness. Alleluia.

Κυορ ερορ κατα παωλι ητε
τεμετηρω† αλ

Praise Him, with the sound of the trumpet. Alleluia.

Κυορ ερορ δειν ορμι
ηκαλιπιδροσ αλ

Liturgy of Blessing the Water

Praise Him, with psaltery and harp. Alleluia.

Ὑμῶν ἔροϋ θέν σαψαλτηριον
νευ ογκυθαρα ᾠλ

Praise Him, with timbrel and chorus. Alleluia.

Ὑμῶν ἔροϋ θέν θανκευκευ νευ
θανχορος ᾠλ

Praise Him, with strings and organs. Alleluia.

Ὑμῶν ἔροϋ θέν θανκαπ νευ
ογορσανον ᾠλ

Praise Him, with pleasant sounding cymbals. Alleluia.

Ὑμῶν ἔροϋ θέν θανκυβαλον
ἐνεσε τοῦωμ ᾠλ

Praise Him, upon the cymbals of joy. Alleluia.

Ὑμῶν ἔροϋ θέν θανκυβαλον
ἵτε οἰῶληλοῦ ᾠλ

Let everything that has breath praise the name of the Lord our God. Alleluia.

Πιϋι νιβεν μαροῦμῶν τηροῦ
ἐφραν ὑποσ Πεννοῦτ ᾠλ

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

Δοξα Πατρι κε Υιω κε αγω
Πνα τι αλ

Now and forever and
unto the age of ages.
Amen. Alleluia.

Κε νυν κε αι κε ις τοις εωνας
των εωνων αμην αλ

Glory be to You our
God. Alleluia.

Δοξα ci οθεος ημων. αλ

Glory be to our God.
Alleluia.

Πωου φα Πεννουτ πε αλ

Jesus Christ, the Son of
God, hear us and have
mercy upon us.

Ιης Χρς Πωηρι υφτ ωτευ
ερον οτου 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 Ππνευα εὐβ ἴτριας ετσηκ ἐβολ
τενοωωῡτ ἠωοc τεηῴοῡτ ναc.

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 ΠΕΥΣΜΟΥ ΕΘΟΥΑΒ
ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ.

¶ Να γαρ εορμησῶ ἠπιστος ἠφοοῦ εἴης ἠμωοῦ ἐρκοινωνίη ἐπαμύστηριον εἴμερ
νηοῦ ῥινεσῶελϋ : χε χας εἰσῶπι ἠχε οὔνηοῦ κατα πῖωβ σναῦ : ἀναβίωιτ
ῥαζωτεν ἠγωρπ ἐβολῶιτεν νασαζι : εἰρετενωμῶι ῥεν οὔνηοῦ νεμ οὔθερτερ νεμ
οὔνεσῶελϋ : κατα πετῶε εἴοῦη ἐῖκοινωνία ἠτε ναμύστηριον εἴοῦαβ. Κεσαρ
ἐταῦτ ἠΠοῦ ἠφοοῦ ἠναμενραῦ : ἀλλὰ ἀρετενωμῶτεμ χε αῦτ ἠΠχς ἠπενῆρε
πετενῶ ἠκεμ : μάλλον Δε μαρεῶκεμ ἐπιῶοῦ : οὔοῦ ριμῶ εἴμῶω εἴεν
φῆταῦτηιϋ ἀη : ἀλλὰ εἴεν φῆταῦτηιϋ ἐτε ΙοῦΔας πε : φῆταῦτηιϋ μεν ἀφῶεσι
σαοῦηαμ ἠΦῦ φῶιωτ ῥεν νιφῶη : οὔοῦ ῥοι ἠοῦρο εἴεν ἠπῆρη ῥεν οὔμετοῦρο
ἠαοῦοηκ : φῆ ζωϋ ἐταῦτηιϋ ἀφῶε εἴρηι εἴμενῦ : οὔοῦ ῥμην ῥνοῦ ῥεν ἀμενῦ
εἴχονῶτ ἐβολῶαῦτῆ ἠοὔκοζασις εἴοῦ. ῤιάζομ χε εἴβε φαι ἠτετενριμῶ : εἴβε χε ἐτα
Ποῦ εἴρεκαζῆζητ εἴβε φαι εἴταμο ἠμωον χε ῥῶε πε ἐνεσπι εἴεν φῆταῦ εἴκαζ ἀη
: ἀλλὰ εἴεν φῆτερπετῶοῦ : οὔΔικεον πε ἐνεσ πι ἐροϋ ῥεν μαινιβεν : φῆτερ

Liturgy of Blessing the Water

πετρῶν τὰρ ἐγὼ εἶπὼν ἐξοτε φηεῖτῶι ἄκαρ. Κεσαρ ἀληθῶς ἐγὼν ἀν ἵχε φηεῖτῶι
ἄκαρ : ἀλλὰ φηετερ πετρῶν δεῖ οὐ μὲθι ἵθοσ ἐτῶν. †μετρεϋ ὑπεῖκαρ τὰρ
εἰτωκ δαχῶν ἐδοῖν ἕμετοτρο ἵνι φηοῖ : †μετρεϋερπετρῶν δε ἵθοσ ὑασωπι
ναν ἵλωι ἐδοῖν ἐτρεενα νεμ νικολασις Ὡοῖνιὰ τοῦ περαϋ ἵνηεταῖ οἰ ἵσων
εθε †μεθι : χε θωσ τε †μετοτρο ἵτε νι φηοῖ : †μετρεϋερπετρῶν δε ἵθοσ
ορον ἵτασ ἄμα ρ ἵνοῖκολασις νεμ οῦδωριὰ :

Παρενερ σῶραχιζιν ἵκατηχσις ἵτε πενωτ εῶτ ἄββα Ἰωαννης πῦρρσοστομοσ :
φηεταεροῖνι ἄπεννοτς νεμ νιβαλ ἵτε νενεητ : δεν φραν ἄφωτ νεμ Πωρι νεμ
πιπνα εῶτ οῖνοτ ἵνοῖτωτ ἄμην.

Homily

A homily of our holy father saint John Chrysostom may his blessings be with us. Amen.

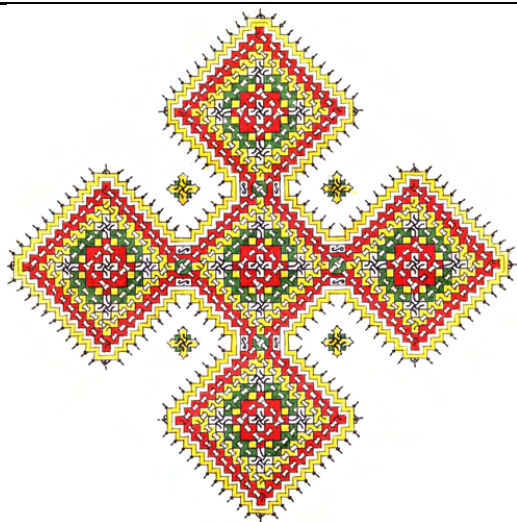
Today, I behold many believers rushing to partake of the awesome mysteries that they may exceedingly benefit. Let me first

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



The priest begins the liturgy without the prayers of the hours.

Ἄλ̄ Φαι πε̄ π̄ε̄ρο̄ο̄ν (This is the day) and **σω̄θ̄ις ἀ̄μ̄η̄ν** (Saved, Amen) are not chanted. The priest offers incense and the congregation chants Ἰ̄ε̄νο̄ω̄ψ̄τ̄ ὠ̄μο̄κ̄ ὦ̄ Π̄χ̄ς (We worship you O Christ). The pauline epistle is read in the annual tune while the priest goes around with the censer without kissing.

Ἄλ̄ Φαι πε̄

σω̄θ̄ις ἀ̄μ̄η̄ν π̄ε̄ρο̄ο̄ν

. Ἰ̄ε̄νο̄ω̄ψ̄τ̄ ὠ̄μο̄κ̄ ὦ̄ Π̄χ̄ς

Ἀποστολος π̄ρος Κορινθ̄ιος ἀ̄ Κεφ̄ ἰᾱ : κ̄τ̄ ὡ̄βλ̄

Ἄνοκ̄ γαρ̄ ἀ̄β̄ι ἐ̄βο̄λ̄ ζ̄ιτεῑ Ἰ̄ο̄ς ὠ̄φ̄η̄ταῑτῑη̄ ἡ̄τε̄ν ἠ̄νο̄ο̄ν : χ̄ε̄ Ἰ̄η̄σο̄ῡς ἕ̄θεν π̄ε̄ξ̄ω̄ρ̄ε̄ ἐ̄νᾱτη̄ᾱτῑη̄ ἡ̄ζ̄η̄τη̄ ἀ̄ρ̄β̄ῑ ἡ̄ο̄τω̄ικ̄. Ὅ̄το̄ε̄ ἀ̄ρ̄ω̄ε̄π̄ε̄̄μο̄τ̄ ἀ̄ρ̄φᾱω̄ψ̄ ὁ̄το̄ε̄ ἀ̄ρ̄χο̄ς χ̄ε̄ φαῑ πε̄ πᾱσω̄μᾱ ἐ̄το̄νᾱφᾱω̄ψ̄ ἔ̄χ̄εν ἠ̄νο̄ο̄ν : φαῑ ἀ̄ρῑτη̄ ἐ̄π̄χ̄ῑνε̄ρ̄πᾱμε̄ν̄ι. Πᾱιρη̄† ὄ̄ν πικ̄ε̄̄φο̄τ̄ με̄νε̄ν̄σᾱ π̄ιλ̄ῑπ̄νο̄ν ἐ̄ρ̄χ̄ω̄̄μο̄ς : χ̄ε̄ πᾱῑ̄φο̄τ̄ †δ̄ῑᾱ̄θη̄κ̄η̄ ὠ̄βε̄ρῑ τε̄ πᾱς̄νο̄ῡ φαῑ

The Liturgy of the Eucharist

ἀριτῶν σὸν νίβειν ἔτετεννασὼ ἐβόλῃ νῆητι ἔρετενίρι ὑπάμεν. Ὁσὶν γὰρ νίβειν ἔτετεννασὼ ἐβόλῃ θέν παιωικ : ὅσοις ἔτετεννω ἐβόλῃ θέν παιὰφοτ ἔρετενζιωῶ ὑψοῦ ὑποσῶ γῶα. Ὡς δὲ φηθενασὼ ἐβόλῃ θέν παιωικ ὅσοις ἔτετενω ἐβόλῃ θέν παιὰφοτ ἔτετε ὑποσῶ θέν οἰμετατεῦῶα : ἐξῶπι ἐφοί νένοχος ἐπικωμῶ νευ πικνοῦ ἔτετε ὑποσῶ. Ἐρε πρῶμι δὲ ἐρλοκιμαζίν ὑμοῦ : ὅσοις παρητῶ μαρεφῶσὼ ἐβόλῃ θέν παιωικ : ὅσοις ἔτετενω ἐβόλῃ θέν παιὰφοτ. Φη γὰρ ἐσοσὼ ὅσοις ἐτενω θέν οἰμετατεῦῶα : ἀφῶσὼ ὅσοις ἀφῶ ἔνοζαπ ναφ : χὲ ὑπερδίακρινίν ἀν ὑπικωμῶ ἔτετε ὑποσῶ. Ἐθε φαί ὅσον οἰμῶ γῶνι θέν ἔνοζ ὅσοις σεμοκῶ ὅσοις σεενκοτ ἔτε οἰμῶ. Ἐνε ἀνερδίακρινίν γὰρ ὑμοῦ : νὰνατῶα ἐρον ἀν πε. Ἐφτῶα δὲ ἐρον ἔτετε ὑποσῶ ἐφτῶβῶ νὰν ζίνα ἔτετετεῦῶα ἐπῶα νευ πικοςμοσ. Ὡς τε νὰσῆνοῦ ἀρετενγῶα νῶσῶτῶ ἐσοσὼ ὅσοις ἔτετενῆροῦ. ἔτετε ὅσον οἰπετεζοκερ μαρεφῶσὼ θέν πεφῶι : ζίνα ἔτετενῶτεῦῶσῶτῶ ἐπῶα : πῶεπὶ δὲ ἀκῶανὶ εἰεθαῶσῶ.

Πῆμοτ γὰρ νευῶτεν νευ τῆρηνὶ ἐρσοπ χὲ ἀμην ἐσεῶπι.

1 Corinthians 11:23-34

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A reading from the first epistle of our teacher |

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 ῡ : η̄

Δκσβϛ̅ ἵνοῦτραπεζα ὑ̅παμ̅θο̅ ἐβ̅ολ̅ : ὑ̅πεμ̅θο̅ ἵνηετ̅ροχ̅εχ̅ ὑ̅μοι. Φη̅θοῦωμ̅
 ὑ̅παωικ̅ : α̅ρ̅τωσ̅τη̅ ὑ̅περ̅θο̅ι̅β̅ς̅ 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 ἴχωῶμοσ νωτεν : χε οταί ἐβολ ζεν θηνοῦ 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 ὠποῦωααα

πιρωμι ετευμαυ : Δυερωτω δε ναυ ηνε Ιουδας φηεναγμα τηυ περαυ ναυ : χε μη τ
 ανοκ πε ραββι : περαυ ναυ χε ηθοκ πε ετακχος. Ερωτωμ δε αριβι νοτωικ ηνε Ιησ
 ουος εταρςμου ερωυ αρφαυυ : αρτηυ ηνευμαθητης περαυ : χε βι ουωμ φαι ζαρ πε
 παωμα : Ουος εταριβι νοταφοτ ουος εταρςμωεμοτ αρτηυ νωου ερξωμωος : χε βι
 σω εβολθεν φαι τηρου : Φαι ζαρ πε παςνου ητε τδιαθηκη υβερι : ετοναφουυ εβολ
 εχεν ουωμυ : επξινχα νοτωοβι νωου εβολ. τξω δε μωος νωτεν χε ηναςω ιχεν
 τνου εβολθεν ποταζ ητε ταβω ηαλολι υα πιεροου εττη : ζοταν αιωανσου
 νεωωτεν εροι υβερι δεν τμετοτρο ητε παωτ : Πωου.

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...

ΠΙΣΩΑ ΝΕΥ ΠΙΣΝΟΥ ΝΤΑΚ : ΠΕ
ΠΧΩ ΕΒΟΛ ΝΤΕ ΝΕΙΝΟΒΙ : ΝΕΥ
†ΔΙΑΘΙΚΗ ὠΒΕΡΙ : ΕΤΑΚΤΗΙΣ
ΝΝΕΚΩΘΗΤΗΣ.

ΔΝΕΡ ΠΕΥΠΩΑ ὠΠΙΩΩΗΝ ΝΤΕ
ΠΩΝΔ : ΕΘΡΕΝΟΤΩΑ ΕΒΟΛ ΝΔΗΤΥ :
ΕΤΕ ΦΑΙ ΠΕ ΠΩΑ ὠΦ† : ΝΕΥ
ΠΕΥΣΝΟΥ ΝΑΛΗΘΙΝΟΣ.

Χε ὠσαροϋτ...

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 ἑθοῦταβ ὡπι νευαν ἄμην εφω ἄμος.

Θηπτε εφεκα τ̄ ἵχε παῶλον : εφεβ̄ ισι οτοζ εφεβ̄ κωσ̄ ἑμα ὡω : Ἰφρη τ̄ ἑτε οτον οῦμηϋ
νατωμτ ἑρ̄ηι ἑχωκ : παρη τ̄ εφεῶωϋ ἵχε πεκςμοτ νευ πεκωσ̄ ἑβολθανιρωμ :
Παρη τ̄ σ̄νεπ̄ωφ̄ηρι ἵχε οῦμηϋ ἵνεθνοσ ἑρ̄ηιἑχωϋ : οτοζ θανοῦρωσ̄ ετεῶθαμ
ἵρωσ̄ : χε νηετε ἄποῦσ̄αζι θ̄ατοτοῦ εθβητϋ εβ̄ναῦ : οτοζ νηετε ἄποῦσ̄ωτεμ
εφεκα τ̄. Π̄σ̄ νιμ πεταφ̄ναθ̄ τ̄ ετενς̄μ̄η οτοζ π̄ωωβϋ ἄΠ̄σ̄ εταφ̄ωρπ̄ ἑνιμ.

Ἰνσ̄αζι ἄπερς̄μο ἄφρη τ̄ ἵνοῦ ἄλοσ̄ ἄφρη τ̄ ἵνοῦνοῦνι θεν σ̄καζι εφ̄οβι ἄμ̄οντεϋ σ̄μοτ
ἄμαῦ οῦδ̄ ἑωσ̄ ἄνναῦ ἑροϋ οτοζ νε ἄμ̄οντεϋ σ̄μοτ ἄμαῦ οῦδ̄ ε̄αι. Ἰλλ̄α περς̄μοτ
ἑῶμηϋ οτοζ ἑμ̄ονκ̄ ἑβολ̄ οῦτε νιϋηρι ἵτε νιρωμ : οῦρωμ εφ̄θεν οῦερ̄δοτ οτοζ
εφ̄ωοῦη ἵφι ὡωνι ἑροϋ χε αφ̄τασ̄θο ἄπερς̄ο αφ̄ωωϋ οτοζ ἄποῦοπϋ. Φ̄αι ετϋαι θ̄α
νεηνοβι οτοζ ἑοι ἵνεκαθ̄νηθ̄τ̄ ἑρ̄ηι ἑχωη οτοζ ἄμ̄οκ̄μ̄εκ̄ ἑροϋ χε ἑφ̄θεν οῦκαθ̄

Eleventh Hour of Thursday

ΝΕΥ ΟΥΕΡΔΟΤ ΝΕΥ ΟΥΤΖΕΥΚΟ. ἮΘΟΥ ΔΕ ΑΥΘΙΕΡΔΟΤ ΕΘΒΕ ΝΕΝΝΟΒΙ ΟΥΟΖ ΑΥΨΩΝΙ ΕΘΒΕ ΝΕΝΑΝΟΜΙΑ : ΤΣΒΩ ἸΤΕ ΤΕΝΖΙΡΗΝΗ ἘΖΡΗΙ ἘΧΩΨ ΔΕΝ ΝΕΥΛΕΛΕΧΗΜΙ ἌΝΟΝ ΑΝΟΥΧΑΙ. ΔΝΩΡΕΥ ΤΗΡΟΥ ἸΦΗΡΗΤ ἸΖΑΝΕΣΩΟΥ : ΟΥΡΩΜΙ ΑΥΨΩΡΕΥ ΖΙ ΠΕΥΜΩΙΤ ΟΥΟΖ ΠΟΣ ΑΥΤΗΙΥ ΔΑ ΝΕΝΝΟΒΙ.

ΟΥΟΖ ἸΘΟΥ ΕΘΒΕ ΧΕ ΑΥΤΖΕΥΚΟΥ ἸΨΟΥΩΝ ἸΡΩΨ ΑΝ ἸΦΗΡΗΤ ἸΝΟΥΕΣΩΟΥ ἘΑΥΕΝΨ ἘΠΔΟΛΔΕΛ ΟΥΟΖ ἸΦΗΡΗΤ ἸΝΟΥΖΩΒ ἸΠΕΨΘΟ ἸΦΗΕΤΔΩΚ ἸΜΟΥ ΕΨΟΙ ΝΑ ΤΣΜΗ ΠΑΙΡΗΤ ἸΨΟΥΩΝ ἸΡΩΨ ΑΝ. ΔΥΩΛΙ ἸΠΕΨΔΑΠ ΔΕΝ ΠΕΨΘΕΒΙΟ ΤΕΨΣΕΙἘ ΔΕ ΝΙΜ ΕΘΝΑΨΨΙΡΙ ἘΡΟΣ ΧΕ ΣΕΝΑΩΛΙ ἸΠΕΨΩΝΔ ἘΒΟΛΖΞΕΝ ΠΚΑΖΙ ΕΘΒΕ ΝΙΑΝΟΜΙΑ ἸΤΕ ΠΙΛΑΟΣ ΑΨΙ ἘΨΜΟΥ. ΣΙΕΤ ἸΝΗΠΟΝΗΡΟΣ ἸΤΨΕΒΙΩ ἸΤΕΨΚΑΙΣΙ ΝΕΥ ΝΙΡΑΜΑΟΙ ἸΤΨΕΒΙΩ ἸΠΕΨΜΟΥ ΧΕ ἸΠΕΨΙΡΙ ἸΝΟΥΑΝΟΜΙΑ ΟΥΔΕ ἸΠΟΥΧΕΥ ΟΥΧΡΟΥ ΔΕΝ ΡΩΨ.

ΟΥΟΖ Ἄ ΠΟΣ ΟΥΩΨ ἘΤΟΥΧΟΦ ἘΒΟΛΔΕΝ ΠΙΕΡΔΟΤ : ΕΨΩΠ ἌΠΡΕΤΕΝ ΒΑΝ Τ ἘΧΕΝ ΦΗΟΒΙ ΤΕΤΕΨΨΥΧΗ ΝΑΝΑΥ ἘΟΥΧΡΟΧ ἘΝΑΨΕ ΠΕΦΑΜΑΧΙ. ΠΟΣ ΟΥΩΨ ἘΩΛΙ ΕΒΟΛ ΔΕΝ ΠΙΕΥΚΑΖ ἸΤΕ ΤΕΨΨΥΧΗ ἘΤΑΜΟΥ ἘΟΥΩΙΝΙ : ΟΥΟΖ ἘΕΡΠΛΑΖΙΝ ἸΝΟΥΚΑΤ : ἘΘΑΜΙΟ ἸΝΟΥΕΘΜΗΙ : ΕΨΟΙ ἸΒΩΚ ἸΝΟΥΗΨ ἸΚΑΛΩΣ : ΟΥΟΖ ΝΟΥΝΟΒΙ ἸΘΟΥ ΑΥΕΝΟΥ ἘΨΩΜΙ. ΕΘΒΕ ΦΑΙ ἸΘΟΥ ΕΨΕΕΡΚΛΗΡΟΝΟΜΙΝ ἸΝΟΥΗΨ : ΟΥΟΖ ΕΨΕΨΩΨ ἸΝΗΨΩΛ ἸΤΕ ΝΙΧΩΡΙ : ἘΨΜΑ ΧΕ ΑΨΤ

ἸΝΤΕΨΥΡΥΧΗ ΕΦΜΟΥ ΟΥΟΣ ΔΥΟΠΥ ΝΕΜ ΝΙΑΝΟΜΟΣ : ἸΘΟΥ ΔΥΕΙ ΝΙΝΟΒΙ ἸΝΤΕ ΟΥΜΗΥ ΕΠΥΩΙ :
ΟΥΟΣ ΕΘΒΕ ΝΟΥΑΝΟΜΙΑ ΔΥΤΗΥ :

ΟΥΩΟΥ ἸΨΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ΕΝΕΣ ΝΕΜ ΨΑ ΕΝΕΣ ἸΝΤΕ ΝΙΕΝΕΣ 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.
δεν πιεροῦ ἔτε ἕματ οῦν οὔθιας θηριον ναῶπι ἕμος δεν χημι οῦοσ οὔτ ηλλη
δατ ἄπεστοῦ ἕπῶσ οῦοσ ρηαῶπι εἰωηινιῶα ενεε ἕπῶσ δεν τχωρα ἵχημι χε σενα
δῶκακεβόλ ἐδῆρι ἐπῶσ Φτ εθε νετῶλιβι ἕμωοῦ οῦοσ πῶσ ναχοῦτ νατ ἵοῦρωμι φα
εῖνα ναζμοῦ οῦοσ ερνα ναζμοῦ νεκρῖνι οῦοσ πῶσ ναοῦωνε ἵρεμ ἵχημι ναερεοτ
ζητη ἕπῶσ δεν πιεροῦ ἔτε ἕματ ἵσειρι ἵζαν ῶθια ἵσε ερητῶματ ἵζαν ερητ ἕπῶσ

$\bar{\nu}\bar{\sigma}\epsilon\tau\alpha\bar{\alpha}\gamma$ οἰοῦ $\overline{\text{Ποϛ}}$ ναπαταc cε ἤνερει ἡχημι ἕεν οἰαῤῥ οἰοῦ ἡϛ ταλδῶσῖ ἕεν
οἰταλδῶ πε οἰοῦ cενακοτοῦ εἰποϛ ἡϛ cωτεμ ερωσῖ ἡϛ ταλδῶσῖ οἰη οἰηη ηαῤῥωπι
ἠπιεσοῦ ετε ἠμαῦ ἡχημι εναccῖροc οἰοῦ ἡaccῖροc ναβωκ ἡχημι οἰοῦ ἡρεμ ἡχημι
ναβωκ ῥα ἡaccῖροc ἡρεμ ἡχημι ναεβωκ ἡaccῖροc ἕει πιεσοῦ ετεἠμαῦ $\overline{\text{Πιcλ}}$
ναεριαῤ ῖ ἕεν ἡaccῖροc οἰοῦ ἕει ηιρεμἡχημι ετcμαρωσῖτ ἕει ἡκαῤη ἡτα $\overline{\text{Ποϛ}}$
cαβαωε cἠοῦ εροϛ εϽῥωἠμοc χε παλαοc ηαϽῥω πι εϽῥωρωσῖτ ἕει ἡχημι οἰοῦ
ἡaccῖροc ηεμ $\overline{\text{Πιcλ}}$ τακληρομια :

Ὅτωσῖ ἡϛ τῖριαc εἶοταβ πεηνοσῖτ ῥα εἶνεz ηεμ ῥα εἶνεz ἡτε ηιἶνεz τηροσῖ: ἄμην.

Isaiah 19:19 – 25 - :

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

In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border. And it will be for a sign and for a witness to the

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 νεμαν̄ λ̄μην̄ ερ̄χω ἕμοσ.
Ἦεν̄ πῑε̄ροῦ ε̄τεῦμᾱ ῥ̄νᾱ ὡαῑ ἵχε̄ π̄νε̄πῑ ἵλ̄ημ̄ ο̄ρο̄ ἵε̄ ὑ̄πῑκ̄ωρῑ ἵνο̄μᾱ ἵε̄ρ̄μᾱν̄
ε̄ρκ̄ωρῑ ἕμοσ̄ ἵεν̄ τ̄ω̄π̄ ο̄ρο̄ π̄κᾱρῑ ε̄ρ̄νᾱνε̄πῑ κᾱτᾱ φ̄γ̄λη̄ το̄ρε̄ίτο̄ν̄μ̄ε̄τιω̄τ̄
ζᾱρῑ ζᾱρο̄ς ἵφ̄γ̄λη̄ ὑ̄πῑ ἵλ̄ᾱδ̄ ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄ρ̄ζιο̄μ̄ον̄ ο̄τᾱᾱ ἵφ̄γ̄λη̄ ὑ̄πῑ ἵΠ̄ᾱθ̄αν̄
ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄ρ̄ζιο̄μ̄ον̄ ο̄τᾱᾱ ἵφ̄γ̄λη̄ ὑ̄πῑ ἵλ̄ε̄τῑμᾱτᾱσ̄ ο̄ρο̄ς̄ νο̄ρ̄ζιο̄μ̄ον̄
ο̄τᾱᾱ το̄τ̄ ἵφ̄γ̄λη̄ ὑ̄πῑ ἵC̄ρ̄μ̄ε̄ων̄ ο̄τᾱσ̄ ο̄ρο̄ς̄ νο̄ρ̄ζιο̄μ̄ον̄ ο̄τᾱᾱ το̄τ̄
ἵφ̄γ̄λη̄ ὡπῑ ἵτ̄ηρο̄ ἵτᾱρ̄σε̄πῑ ἵθο̄ν̄ ἵθο̄ν̄ῑ ζᾱρῑ ζᾱρο̄ς̄ ο̄ρο̄ς̄
νο̄ρ̄ζιο̄μ̄ ζᾱρῑ ζᾱρω̄ς̄ ο̄ρο̄ς̄ ε̄ρ̄νᾱὡπῑ ἵεν̄ πῑε̄ροῦ ε̄τεῦμᾱ ἵχε̄
μᾱῑ ἵβ̄εν̄ ε̄το̄ρ̄ ἵνᾱο̄των̄ ἕμοσ̄ ῥ̄νᾱ ὡπῑ ἵνο̄ν̄ῑ ἵλ̄ᾱτῑδ̄ ο̄ρο̄ς̄
ε̄νᾱο̄των̄ ἵνο̄π̄ρ̄τ̄η̄ ἵλ̄ᾱτῑδ̄ νεμ̄ νε̄το̄νη̄ς̄ ἵεν̄ ἵλ̄ημ̄ ο̄ρο̄ς̄
ε̄νᾱὡπῑ ἵεν̄ πῑε̄ροῦ ε̄τεῦμᾱ πε̄χε̄ ἵΠ̄ο̄ς̄

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 ΝΕΚΝΑΩΝΔ ΑΝ ΧΕ ΑΚΧΩ ΝΖΑΝΜΕΤΝΟΥΧ ΔΕΝ ΦΡΑΝ ΜΠΟΣ ΟΥΟΖ ΕΤΕΣΟΝΖΥ
ΝΧΕ ΠΕΨΩΤ ΝΕΜ ΤΕΨΜΑΥ ΝΤΑΥΧΦΟΥ ΔΕΝ ΠΤΡΕΨΠΡΟΦΗΤΕΙΝ ΟΥΟΖ ΕΝΑΨΩΠΙ ΔΕΝ
ΠΙΕΖΟΥ ΕΤΕΨΜΑΥ ΣΕΝΑΔΙ ΨΠΙ ΝΧΕ ΝΠΡΟΦΗΤΗΣ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΔΕΝ ΤΕΨΖΟΡΑϸΙ ΔΕΝ
ΠΤΡΕΨ ΠΡΟΦΗΤΕΙΝ ΟΥΟΖ ΕΤΕΨ ΖΙΩΟΥ ΝΖΕΝ ΧΩΟΥΗ ΕΒΟΛ ΧΕ ΑΥΤΙΧΟΛ ΟΥΟΖ ΕΨΝΑΧΟΣ ΧΕ
ΑΝΟΚ ΟΥΠΡΟΦΗΤΗΣ ΑΝ ΑΝΟΚ ΕΒΟΛ ΧΕ ΟΥΡΩΜ ΠΕΝΤΑΨΧΦΟΙ ΟΥΟΖ ΑΨΤΣΑΒΟΙ ΧΙΝ
ΤΑΜΕΨΗΡΙ ΨΗΜ ΟΥΟΖ ΤΗΝΑΧΟΣ ΝΑΨ ΧΕ ΟΥ ΝΕ ΝΑΙ ΣΗΨΕ ΕΤΔΕΝ ΘΟΥΗ ΤΗ ΝΝΕΚΧΙΤ ΟΥΟΖ
ΕΨΝΑΧΟΣΝΗ ΧΕ ΝΑΙ ΝΕ ΝΤΑΥΑΔΥ ΝΗΙ ΔΕΝ ΠΗΙ ΜΠΑΜΕΝΡΙΤ. ΤΗΧΨΙ ΤΩΟΥΗ ΕΧΕΝ ΠΨΩΣ ΟΥΟΖ
ΕΧΕΝ ΠΡΩΜ ΜΠΕΨ ΡΕΜ ΝΨΜ ΠΕΧΕ ΠΧΟΕΙΣ ΠΠΑΝΤΟΚΡΑΤΩΡ ΡΩΔΤ ΜΠΨΩΣ ΟΥΟΖ ΜΑΡΟΥ
ΧΩΡ ΕΒΟΛ ΝΧΕ ΝΙΕΣΩΟΥ ΟΥΟΖ ΤΗΝΑΙΝΙ ΝΤΑΧΙΧ ΕΧΕΝ ΝΙΚΟΥΧΙ ΝΨΩΣ ΟΥΟΖ ΕΨΝΑΨΩΠΙ
ΜΠΚΑΖΙ ΤΗΡΨ. ΠΕΧΕ ΠΟΣ ΧΕ ΟΥΩΗ ΣΝΑΥ ΣΕΝΑΤΑΚΟ ΝΣΕΩ ΧΕΙ ΠΟΥΝΕΣ ΔΕ ΕΨΝΑΨΧΠ
ΝΔΗΤΨ ΟΥΟΖ ΠΝΨΨ ΤΗΝΑΝΤΨ ΕΒΟΛΖΙΤΕΝ ΟΥΚΩΣΤ ΝΘΕ ΣΑΡ ΕΨΑΥΠΙΣΕ ΜΠΙΖΑΤ ΟΥΟΖ
ΤΗΝΑΔΟΚΙΜΑ ΖΙΝ ΜΨΩΟΥ ΝΘΕ ΠΙΝΟΥΒ ΕΨΑΥΔΟΚΙΜΑ ΖΙΝ ΜΨΟΥ ΝΘΟΥ ΕΨΝΑΕΠΙΚΑΖΙ ΜΠΑΡΑΝ.
ΟΥΟΖ ΑΝΟΚ ΤΗΝΑΨΩΤΕΜ ΕΡΟΥ ΤΑΧΟΣ. ΧΕ ΦΑΙ ΠΕ ΠΑΔΑΟΣ ΟΥΟΖ ΝΘΟΥ ΕΨΝΑΧΟΣ ΧΕ ΝΘΟΚ ΠΕ

Πῶς πανοῦτ' εἰς ἡμῖν πε δε εφρηνοῦ ἵχε οὔεζοοῦ ἵτε Πῶς ογοζ σενά φωῦ ἵνοσῶωλ
 ἵζρηι ἵζήτ' ογοζ τῆναθωοῦτ' ἵνιεθνοζ θηροῦ εἰλῆμῖ εἰπολεμοζ ἵσεβῖ εἰπολιζ
 ἵσεῶωλ ἵνῆι ογοζ νιζιομι σενάχαζμοῦ ἵτε ταφῶι ἵπιλαοζ εἴ ἐβολ εἰχμαλωζια
 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'
 σενάαζε ερατοῦ ζεζεν πιτωοῦ νεν ζοεῖτ πετε ἵπεμθε ἐβολ ἵλῆμῖ ζεν ἵμακῶα
 ογοζ εφῆαι ἵχε Πῶς πανοῦτ' νεμ ἵηέθοταβ θηροῦ νεμαζ ογοζ ζεν πιέζοοῦ ἐτε ἵμαῦ
 ἵνοῶωι νιζωῶπι ογοζ οἴνεζεν ωζεβ νεμ οἴχαζ νιζωῶπι ζεν οῦ ἐζοοῦ ἵνοῶωτ ογοζ
 ἵοῶωηζ ἐβολ εἰ Πῶς ἵχε πιέζοοῦ ἐτε ἵμαῦ οὔεζοοῦ δε αν πε οἴδε οἴχωρζ αν πε ογοζ
 ζεν φῆαῦ ἵροῶζι ἵναῶαἱ ἵχε οῶωι νιζωῶπι ογοζ ζεν πιέζοοῦ ἐτε ἵμαῦ εφῆαι ἐβολ ζεν ἵλῆμῖ
 ἵχε οἴμωοῦ εζοῶδ τερφαῶι ἐνιαρῶοῦ ἵῶωρπ ογοζ τερκε φαῶι ἐ νιαρῶοῦ ἵδαε. ογοζ
 ζεν πῶωμ νεμ πεαρ θαἱ τεθε ἐτερναῶωπι ογοζ Πῶς να εροῦρο ζεζεν ἵκαζι θηρη.
 Οὔωοῦ ἵτ' τῆριαζ ἐθοταβ πεννοῦτ' ῶα ἐνεζ νεμ ῶα ἐνεζ ἵτε νιένεζ θηροῦ: ἵμῆν.

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 ῡμουκ : ακυανναῡ
ε̄ογρεβιοη̄ νακβ οχι νεμαῡ : ακχω̄ η̄τεκτοῑ νεμ̄ νινωικ : αλ̄.

Psalm 50:17,18

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A Psalm of David the Prophet.

Seeing you hate instruction and cast My words behind you? When you saw a thief, you consented with him, and have been a partaker with adulterers. Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ 13 : κα - λ

¶ Ηαι δε εταρχοτου ηξε Ιης αφωθορτερ θεν πιπνα : αφερμεορε ογοθ πεχαα : κε λωηη
λωηη τρωμοο ποτεη κε οται εβολθεν θηνοτ πεθνητητ : ¶ Ηαηκουο οτη οτβε
νοτηρνοτ ηξε νηαθηηο ηςεωι αν κε αφχερε νηι ωμοοτ : Ηαηρωτεβ δε ηξε οται
θεν κενη ηης εβολθεν νεμαθηηο : φη εηαρε Ιης μει ωμοο. Αφωρεμ οτη εφαι
ηξε Οιωηη Πετροο θηνα ητεφωενη κε αφχερε νηι ωμοο : Πηαθηηο δε οτη
ετεωωατ εταφορααη εχεν θμεστενηητ ηης πεχαα ηαη κε Παοτ νηι πε : Αφεροτω
ηξε Ιης κε φη ανοκ ετνασεη πιλωμ ηταθηη ηαη ηθοο πε : ογοθ εταρσεη πιλωμ
αηθηη ηλοηδαο Οιωηη πικαρηωηο. Ογοθ μενεηα πιλωμ τοτε αφωηαη εδοτη

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 να̅γ̅με̅ν̅ 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 ε̅ο̅υ̅.

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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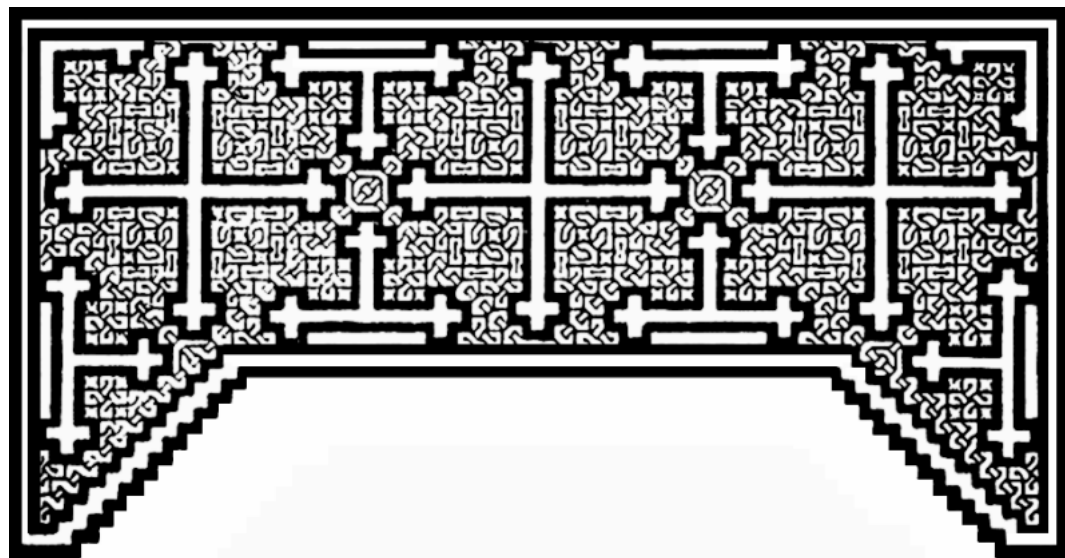
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of My Father." The Lord said, "I say to you, one of you will betray Me, and deliver Me to the hands of the enemies." They began to think, one among the other, saying, "Who dares do that?" He answered and said, "He who dips his hand in the dish with 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 η̄ρεϋ̄δωτεβ̄ : ναῑ ε̄τε̄ μ̄μο̄ν
ω̄χομ̄ ε̄μοϋ̄τ̄ ε̄ρωϋ̄: ο̄τοϋ̄ σ̄εναβ̄ιλᾱ.ιν̄ μ̄μο̄τεν̄ πεχε̄ Π̄ο̄ς̄ μ̄μο̄ν̄ ταλ̄βο̄ νᾱ τᾱθε̄ηνοϋ̄
: ε̄ρε̄ νε̄τεν̄ρη̄τ̄ νᾱτομ̄τ̄ δ̄εν̄ ο̄ῡκᾱρ̄ η̄ρη̄τ̄ : ρ̄ηππε̄ ῑς̄ τ̄ς̄μη̄ μ̄πω̄ω̄ ε̄βολ̄ η̄τε̄ τ̄ω̄ρι
μ̄παλᾱο̄ς̄ ε̄βολ̄ δ̄εν̄ ο̄ῡκᾱρῑ ε̄ρο̄ηνοϋ̄ : μη̄ η̄τε̄ Π̄ο̄ς̄̄ ω̄ο̄π̄ αν̄ δ̄εν̄ σ̄ιων̄ : ῑε̄ μ̄μο̄ν̄ ο̄τρο
ω̄ο̄π̄ μ̄μᾱρ̄ ε̄θε̄ ο̄τᾱρ̄τ̄χω̄ν̄τ̄ η̄η̄ῑ δ̄εν̄ νο̄ῡκ̄λ̄η̄π̄το̄ν̄ νεμ̄ η̄ῑπε̄τω̄ο̄ν̄ῑτ̄ η̄ω̄ε̄μ̄μο̄. Δ̄ῑς̄ῑν̄ῑ
η̄ξε̄ π̄κ̄ω̄ω̄ ᾱρο̄τω̄ η̄ξε̄ π̄ω̄σ̄δ̄ : ᾱνο̄ν̄ Δ̄ε̄ μ̄πε̄ν̄νο̄ρ̄εμ̄ : Δ̄ῑς̄ρο̄μ̄ρεμ̄ ε̄χ̄εν̄ φ̄ο̄ρω̄ω̄π̄
η̄τ̄ω̄ρῑ μ̄παλᾱο̄ς̄ δ̄εν̄ το̄τω̄μ̄τ̄ : ᾱνᾱμᾱρῑ ε̄χω̄ῑ η̄ξε̄ ρ̄αν̄νᾱκ̄ρῑ μ̄φ̄ρη̄τ̄ η̄θη̄ε̄θᾱμ̄ῑς̄ι. Ω̄η̄
μ̄μο̄ν̄ σ̄ο̄η̄τ̄ ω̄ο̄π̄ δ̄εν̄ Σ̄αλᾱᾱΔ̄ : ῑε̄ μ̄μο̄ν̄ σ̄η̄ν̄ῑ δ̄εν̄ π̄ιμᾱ ε̄τε̄μ̄μᾱρ̄ : ε̄θε̄ο̄ϋ̄ μ̄πε̄ϋ̄ ε̄ρ̄η̄ῑ
η̄ξε̄ π̄ταλ̄βο̄ η̄τ̄ω̄ρῑ μ̄παλᾱο̄ς̄. Η̄ῑμ̄ ε̄θη̄ᾱτ̄ η̄ο̄τω̄μ̄ο̄ϋ̄ ε̄χ̄εν̄ τᾱᾱφε̄ : νεμ̄ ο̄τω̄μ̄ο̄ϋ̄
η̄ερ̄μ̄ω̄ο̄η̄ ε̄χ̄εν̄ νᾱβαλ̄ : η̄τᾱρῑμ̄ῑ ε̄χ̄εν̄ παῑλᾱο̄ς̄ μ̄πῑε̄ρο̄ο̄ϋ̄ νεμ̄ π̄ῑε̄ω̄ρ̄ε̄ ναῑ ε̄τᾱω̄χο̄ο̄ϋ̄

ἴτε ἄγερ ἄπαλαος. Πιμ εἶνα† νηι δει πῶλαγε ἴουμανῶπι εἶσηνοῦ ἴταχῶ ἴκωι
ἄπαλαος : ἴταοῦει σαβολ ἄμωον : χε ἴθωον τηροῦ σεοι ἴνηικ : †θωοῦτς ἴτενηετοι
ἴα τωτεμ νε. Δῖβωλκ ἴνοῦλας ἄφρη† ἴοῦφι† : α† μεθονῶχ χεουου ρικεν πκαζι
οῦορ φῆαζ† αν : χε ἴταῖ ἴβολδεν ζαν πετρωοῦ ἴζαν πετρωοῦ : ἄνοκ Δε
ἄποῦοῦωντ πεχε Π̄ο̄ς. Πιοῖαι πιοῖαι μαρεῶρερ ἴροϋ ἴβολζα πεϋφῆρ : οῦορ
ἄπερχαζῶε θηνοῦ νηετενῆνηοῦ : χε οῦον νιβεν δει οῦμετρεϋθῖθβς ϋηαδῖθβς : οῦορ
ϋφῆρ νιβεν ναμωϋ δει οῦχροϋ. Πιοῖαιπιοῖαι νασωβι ἄπεϋφῆρ : ἴεϋτεμ χε
μεθωι : χε αϋτσαβο ἴχε ποῖλας ἴσαζι δει ζαν μεθονῶχ : ἀτερδῖἴχονς οῦορ
ἄποῦχατοτοῦ ἴβολ εἶροῦ ταςῶοῦ. Ὑησι ἴχεν μησι : οῦορ οῦχροϋ ἴχεν οῦχροϋ :
οῦορ ἄποῦοῦωϋεοῦωντ πεχε Π̄ο̄ς.

Οῦοῦ ἴ†τῖας ἴοῦαβ πεννοῦ† ῥα ἴνεζ νεμ ῥα ἴνεζ ἴτε νῖνεζ τηροῦ : ἄμη.

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

First Hour of Eve of Good Friday

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 μᾱκε̄θο. Ὑ̄πιε̄σο̄σ̄ τη̄ρη
νᾱ ρ̄τω̄ω̄ νη̄ῑ ν̄ξε̄ νᾱ σᾱχι : ο̄το̄ζ̄ νη̄ε̄τω̄σ̄τω̄σ̄ ε̄χω̄ι νᾱ ρω̄ρκ̄ ε̄ε̄ραῑ 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 ἄπαράκλητον

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ

Κεφ ις : λς ωβλ νεμ ιδ : α - κε

Μαθηρι ἐτι κε κορσι ἴσχοῦ τῆχη νεμωται : οτοζ τετεννακωτ ἴσωι : κατα φῆρητ
ἐταίχοζ ἡνιλοῦδαι χε φῶα ἄνοκ ἐτῆναῤῥενη ἐροϋ ἴθωται τετενναῤῥι ἐροϋ αν : οτοζ
τῆνοῦ ζωται τῆχω ἄμοζ κωται. Ουεντολη ἄβερι τῆτ ἄμοζ κωται ζινα ἴτετενμενρε
νετενέρηνοῦ : κατα φῆρητ ἐταίμενρε ἠηνοῦ : ζινα ἴθωται ζωται ἴτετενμενρε
νετενέρηνοῦ. Ἡζῆρη ζεν φαι σεναἄμι ἴχε οτονηιβεν χε ἴθωται ναμαθητης :
ἀρετενῤῥαμενρε νετενέρηνοῦ. Πεχε Σιωων Πετροζ ναϋ χε Ποτ ἀκναῤῥενακ ἐθων :
ἀϋεροῦῶ ἴχε Ἦς χε πιμα ἄνοκ ἐτῆναῤῥενη ἐροϋ : ἄμοκῤῥου ἄμοκ ἐμοῤῥι ἴσωι τῆνοῦ
: ἐπῆδᾶ δε ἐκεμοῤῥι. Πεχε Πετροζ ναϋ χε εῶβεοῦ ἄμοκῤῥου ἄμοι ἐμοῤῥι ἴσωκ τῆνοῦ
: ταψῆχη τῆναχασ ἐζῆρη ἐχωκ. Ἀϋεροῦῶ ναϋ ἴχε Ἦς : χε τεκψῆχη χῆναχασ ἐζῆρη
ἐχωι : ἀμην ἄμην τῆχωἄμοζ νακ χε ἴνε οῦαλεκτωρ μοῦτ : ῥαῖτεκχολτ ἐβολ
ἴῥομτ ἴσοπ. Ὑπενῆρε πετενζητ ῥῥορτερ : ναζτ ἐφῆνοῦτ οτοζ ναζτ ἐροι ζω. Οτοη
οῦμηῥ ἄμοηη ζεν πῆι ἄπακωτ : ἐνε ἄμοη ναίναχοζ κωται πε : χε τῆναῤῥενη
ἴτασεβτε οῦμα κωται. Οτοζ αἰῥαῤῥενη ἴτασεβτε οῦμα κωται : παλινον εἰῖ

ἴτα εὐθινοῦ γαροί : ἕνα φῶμα ἀνοκ ἐτύωπ ἠμοῦ ἠῶτεν ἕτετεν ἠωπι ἠμαῦ
νευμη. Οὔροφ φῶμα ἀνοκ ἐτῆνα ἠεννη ἐροῦ : ἠῶτεν τετεν ἠωπῆ ἠπιωπιτ. Πεχε
Θωμασ ναῦ γε Ἰῶσ τε νέμω ἀν γε ἀκῆνα ἠεννακ ἠῶων : οὔροφ πωσ οὔροφ ἠωμοῦ
ἠῶτεν πωπιτ. Πεχε ἠσ ναῦ γε ἀνοκ πε πωπιτ νευ ἠμεθωμη νευ πωπῆ ἠπαρελῆ ἠ
ἕα φῶπτ ἀῦπτεμ ἠ ἠβωλ ἕιτοτ. ἠσ γε ἠρετεν ἠωπῆ ἠρετεν ἠῶτεν πακειωτ : οὔροφ
ἠσ ἠεν ἠνοῦ τετεν ἠωπῆ ἠμοῦ οὔροφ ἠτετεν ἠαῦ ἐροῦ : Πεχε Φιλῆποσ ναῦ γε Ἰῶσ
ἠαταμω ἠφῶπτ οὔροφ κῆνερον : Πεχε ἠσ ναῦ γε παῆνοῦ τηρε ἠῆη νεμωτεν οὔροφ
ἠπεκῶπῆ Φιλῆπε : φῆετα ἠναῦ ἐροί ἀῦναῦ ἠφῶπτ : πωσ ἠῶοκ ἠῆω ἠμοσ γε
ἠαταμω ἠφῶπτ. ἠῆα ἕτ ἠν γε ἀνοκ ἠῆεν παῶπτ οὔροφ παῶπτ ἠῆητ : ἠκαῆ ἠῆῆω
ἠωωῦ ἠωτεν ἠαι ἠαῆ ἠωωῦ ἠν ἠβωλ ἕιτοτ ἠμαῦατ : ἀλλῆ φῶπτ ἐτύωπ ἠῆητ
ἠῶοφ φῆεπῆ ἠῆῆβῆσῆ : ἠαῆ ἕτ ἠροί γε ἀνοκ ἠῆεν παῶπτ οὔροφ παῶπτ ἠῆητ : ἠμοῦ
καῆ ἠῶβε ἠῆβῆσῆ ἠαῆ ἕτ ἠροί : ἠῆη ἠῆη ἠῆω ἠμοσ ἠωτεν : γε φῆεῆα ἕτ ἠροί
ἠῆβῆσῆ ἠῆρα ἠωωῦ ἠῆῆῆτοῦ ἕωφ οὔροφ ἕἠῆῆ ἠῆη ἠῆῆῆτοῦ : γε ἀνοκ
ἠῆα ἠεννη ἕα φῶπτ. Οὔροφ φῆετετεν ἠεῆτιν ἠμοῦ ἕεν παρἠ ἠῆῆῆ ἠωτεν : ἕἠα
ἠτεῆῆῆ ἠῆε Φῶπτ ἕεν ἠῆηρη : Οὔροφ φῆετετεν ἠεῆτιν ἠμοῦ ἕεν παρἠ φαῆ
ἠῆαῆῆ : ἠῆωπ τετεν ἠμοί τετεν ἠαῆρε ἠῆῆῆτοῆη. Οὔροφ ἀνοκ ἠῆα ἕτ ἠῆῆῆ

First Hour of Eve of Good Friday

οτος εφετηνωτεν ηκεπαρκλητον : ρινα ητερωωπι νεωωτεν ωα ενης : Πιπνα ητε
τηεωμη φη ετε υμονωχου υπικοςμος εωποη γε ρινα ρεοη αν : οηδε ηερωωτη
υμοη αν : ηωωτεν δε τετενωωτη υμοη γε αηωοπ νεωωτεν οτος εφεωωπι ρεν
θηνοη : Πιναχα θηνοη ερετενοι ηορφανος : τηνοη ραρωτεν. Ετικεκοηχι πικοςμος
ναναη ρεοη αν γε ηωωτη δε τετενναναη ρεοη : γε ανοκ τηωηδ οτος ηωωτεν ρωωτεν
ερετεν εωηδ : ρεν πιερωοη ετεωωαη ερετενεεωη ηωωτεν γε ανοκ τηρην παωτ : οτος
ηωωτεν ηδρη ηδητ : οτος ανοκρω ρεν θηνοη : Φηετε ναεντολη ητοτη οτος
εταρεη ερωοη : φηετωωαη εωμει υμοι : φη δε εωμει υμοι εφεμεριτη ηγε παωτ :
οτος ανοκ ρω εεμεριτη : οτος εεοτοηετ ερωη. Πεχε λοηδασ ναη πιεκαριωτης αν :
γε Πωσ οη πεταρωωπι γε χηαοτοηεκ ερον ανον : οτος πικοςμος ηεοη αν : Δεερωοη
ηγε ηε ερωω υμοη ναη : γε φηεωμει υμοι εφεαρεη επαααη : οτος εφεμεριτη ηγε
παωτ : οτος ενει ραρωη οτος ενεθαωιο υπενωωωωπι ηδητη. Φηετε ηεμει υμοι αν
ρηααρεη αν επαααη : οτος πιααη ετε τενωωτεμ ερωη φωη αν πε : αλλα φα φιωτ
εταααοηοι. Ηαι δε αηωτοηηωωτεν εωωοπ ρατεν θηνοη :

Ορωωτ υπιεραααεωηον εωη.

John 13:33-14:25

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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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First Hour of Eve of Good Friday

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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First Hour of Eve of Good Friday

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 Β̄ ὑΠΑΡΑΚΛΗΤΟΝ

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ

Κεφ̄ ιΔ̄ : κ̄ ωβλ̄ νεμ̄ ιε̄ : ᾱ - κε̄

Εὐωπ̄ Δε̄ αϋ̄ωανῑ ἵξε̄ π̄παρὰκλήτο̄ς π̄π̄νᾱ εὐ̄ν̄ : φ̄νε̄τε̄ παιω̄τ̄ ναο̄τορ̄π̄ῑ ζ̄εν̄ παρὰν̄ :
ἵθο̄ς̄ εὐ̄νᾱτ̄σᾱβε̄ θ̄ηνο̄ς̄ ἐζ̄ωβ̄ ν̄ιβεν̄ : ο̄νο̄ς̄ ἵνᾱ † ὑ̄φ̄με̄ν̄ ἵνω̄τε̄ν̄ ἐζ̄ωβ̄ ν̄ιβεν̄ ἐ̄τᾱξ̄οτο̄ς̄

First Hour of Eve of Good Friday

νωτες : τῆναχω ταζιρηνη νωτες : ταζιρηνη ἀνοκ τῆναθις νωτες : ὑφρητ ἀν ἔτε
πικοςμοσ τῆμοσ ἔτῆνατ ὑπενῆρεϋϋθορτερ ἵχε πετενητ οὔδε ὑπερεϋλασ ἵζητ.
Ἀρετενωτεμ χε αἰχοσ νωτες : χε τῆναϋενη ογοσ τῆνοσ χαρωτες : ἔναρετεμει
μμοι ναρετεμ ναραϋι πε : χε τῆναϋενη θαφῶτ : χε πακωτ οὔηϋτ ἔροι πε. Ογοσ
τῆνοσ αἰχοσ νωτες ὑπατεϋωπι : χινα αϋαῆωπι ἵτετεμναστ : Ητῆναχε οὔηϋ
ἵσαχι νωτες ἀν : χε ϋνηοσ χαρ ἵχε παρχων ἵτε παικοςμοσ ογοσ ὑμον ἔλῆνταϋ
ἵζητ : Ἀλλὰ χινα ἵτεϋέμῃ ἵχε πικοςμοσ χε τῆρασάπαν ὑπαιωτ : ογοσ κατὰ φρητ
ἔταχρονεν ηηῖ ἵχε πακωτ τῆρι ὑπαρητ : τεθῆνοσ μαρον ἔβολται. Ἀνοκ πε τῆω
ἵἀλολι ἵταφῶμη ογοσ πακωτ πε ποσωι : Κλημα νιβεν ἔτε ἵζητ ἔτε ἵχηαεν οὔτασ
ἔβολ ἀν ὑνακορχϋ : ογοσφη νιβεν εῆναεν οὔτασ ἔβολ ὑνατοῖβοϋ : χινα ἵτεϋεν
χοῦο ἵνοὔτασ ἔβολ : Χηδη ἵθωτες ἀτε τεν τοῖβο εῆβε πισαχι ἔτακαχι ὑμοϋ
νεμωτες. Ὡωπι ἵδῆρη ἵζητ ογοσ ἀνοκ ζω ἵεν ῆνοσ : ὑφρητ ὑπῆκλημα ἔτε ὑμον
ὑχομ ὑμοϋ ἵτεϋεν οὔτασ ἔβολ χιτοτϋ ὑμαῖατϋ : αϋϋτεμϋωπι ἵεν τῆω ἵἀλολι :
παρητ ἵθωτες ζωτες ὑμον ὑχομ ὑμωτες ἀρετεϋτεμϋωπι ἵδῆρη ἵζητ Ἀνοκ πε
τῆω ἵἀλολι ογοσ ἵθωτες ηε νῆκλημα : φηεῆναϋωπι ἵζητ ογοσ ἀνοκ ζω ἵζητϋ :
φαι εϋέεν οὔηϋ νοὔτασ ἔβολ : χε ατῆνοῖ ὑμον ὑχομ ὑμωτες ἔερῆλι : Ἀρεϋτεμ

οραϋωπι ν̄δ̄ητ̄ ςεναζιτϋ ε̄βολ̄ : μ̄φρη†̄ μ̄πικ̄λημᾱ ορο̄ ϋαϋϋωο†̄ ορο̄
ϋαϋϋο†̄ωτο̄ρ̄ ἵςεζιτο̄ρ̄ ἐπιχρω̄μ̄ ορο̄ ϋαϋρωκ̄ε. Ἐϋωπ̄ δε̄ ἀρετεϋαηϋπῑ ἵδ̄ρη
ν̄δ̄ητ̄ ορο̄ ἵτε̄ ναϲαζῑ ϋωπῑ δ̄εν̄ ἠνο̄ρ̄ : φ̄η̄ε̄τε̄τε̄νο̄τ̄ᾱϋϋ ἀρῑε̄τιν̄ ἠμο̄ϋ ορο̄
ϋ̄ναϋωπῑ νω̄τε̄ν̄ : δ̄εν̄ φ̄αῑ ᾱϋβ̄ἰω̄ο̄ρ̄ ἵξε̄ παιω̄τ̄ : ζ̄ινᾱ ἵτε̄τε̄ν̄η̄η̄εν̄ ο̄ρ̄ω̄η̄ϋ̄ νο̄ρ̄τᾱε̄ ε̄βολ̄
: ορο̄ ἵτε̄τε̄ν̄ϋωπῑ ν̄η̄ι ἠμᾱθη̄τ̄ς : Ἐ̄φ̄ρη†̄ ἕταϋμε̄ν̄ρῑτ̄ ἵξε̄ πακω̄τ̄ ἀνοκ̄ ζω̄ αῑμε̄ν̄ρε̄
ἠνο̄ρ̄ : ϋωπῑ ἵδ̄ρη̄ δ̄εν̄ τᾱά̄ζᾱη̄. Ἐϋωπ̄ ἵτε̄τε̄ν̄ἀ̄ρε̄ε̄ ἕνᾱε̄ντο̄λη̄ τε̄τε̄ν̄ᾱϋωπῑ δ̄εν̄
τᾱά̄ζᾱη̄ : μ̄φρη†̄ ζω̄ ἕτᾱῑἀ̄ρε̄ε̄ ἐ̄ν̄ῑε̄ντο̄λη̄ ἵτε̄ παιω̄τ̄ : ορο̄ †̄ϋωπ̄ δ̄εν̄ τε̄ϋ̄ά̄ζᾱη̄ :
Π̄αῑαῑζοτο̄ρ̄ νω̄τε̄ν̄ ζ̄ινᾱ ἵτε̄ πᾱραϋῑ ϋωπῑ δ̄εν̄ ἠνο̄ρ̄ : ορο̄ ν̄τε̄ πε̄τε̄ν̄ ραϋῑ ζω̄τε̄ν̄
ἵτε̄ϋ̄ᾱκ̄ ε̄βολ̄ : Θ̄αῑ ἀνοκ̄ τε̄ τᾱε̄ντο̄λη̄ ζ̄ινᾱ ἵθω̄τε̄ν̄ ἵτε̄τε̄ν̄ με̄ν̄ρε̄ νε̄τε̄ν̄ε̄ρ̄η̄νο̄ρ̄
μ̄φρη†̄ ἕτᾱῑμε̄ν̄ρε̄ ἠνο̄ρ̄. ἠ̄μο̄ν̄ πε̄θη̄νᾱᾱς ἕτᾱῑ ἀ̄ζᾱη̄ ν̄τε̄ν̄ ἕ̄λῑ : ζ̄ινᾱ ἵτε̄ ο̄ρ̄αῑ χω̄
ἵτε̄ϋ̄ψ̄ϋ̄χη̄ ἕ̄ρ̄η̄ῑ ε̄χε̄ν̄ νε̄ϋ̄ϋ̄φ̄η̄ρ̄ : ἠ̄θω̄τε̄ν̄ ἵθω̄τε̄ν̄ ναϋ̄ϋ̄φ̄η̄ρ̄ : ἕϋωπ̄ ἀρε̄τε̄νᾱν̄ῑρῑ
ἵν̄η̄ε̄†̄ζο̄ν̄ε̄ν̄ ἠ̄ω̄ω̄τε̄ν̄ ἕ̄ρω̄ο̄ρ̄ : ἵ†̄νᾱμο̄ρ̄†̄ ἕ̄ρω̄τε̄ν̄ ἀν̄ χ̄ε̄ βωκ̄ : χ̄ε̄ ἠ̄πᾱρε̄ π̄ῑβωκ̄ ἕ̄μῑ
χ̄ε̄ ο̄ρ̄ πε̄τε̄ πε̄ϋ̄ϋ̄ ρᾱ ἠ̄μο̄ϋ : ἵ̄ θω̄τε̄ν̄ δε̄ αῑμο̄ρ̄†̄ ἕ̄ρω̄τε̄ν̄ χ̄ε̄ ναϋ̄ϋ̄φ̄η̄ρ̄ : χ̄ε̄ ζω̄β̄ ν̄ῑβ̄εν̄
ἕ̄τᾱῑςο̄θ̄μο̄ρ̄ ἵτο̄τϋ̄ ἠ̄παιω̄τ̄ αῑτᾱμω̄τε̄ν̄ ἕ̄. ἠ̄θω̄τε̄ν̄ ἀν̄ ἀ̄τε̄τε̄ν̄ςο̄π̄ῑτ̄ ἀλλ̄ᾱ ἀνοκ̄
αῑςε̄π̄ ἠ̄νο̄ρ̄ : ορο̄ ἀῑχᾱ ἠ̄νο̄ρ̄ ζ̄ινᾱ ἵτε̄τε̄ν̄ϋ̄ε̄νω̄τε̄ν̄ ορο̄ ἵτε̄τε̄ν̄ε̄ν̄ ο̄ρ̄τᾱε̄ ε̄βολ̄
ορο̄ πε̄τε̄νο̄ρ̄τᾱε̄ ἵτε̄ϋ̄ο̄β̄ῑ : ζ̄ινᾱ φ̄η̄ε̄τε̄τε̄νε̄ρε̄τῑν̄ ἠ̄μο̄ϋ ἵτο̄τϋ̄ ἠ̄φ̄ιω̄τ̄ δ̄εν̄ πᾱρᾱν̄

First Hour of Eve of Good Friday

ΝΤΕΥΤΗΥ ΝΩΤΕΙ : ΗΑΙ ΔΕ ΨΕΥΔΕΝ ΞΩΤΕΝ ΕΡΩΟΥ : ΣΙΝΑ ΝΤΕΤΕΝΜΕΝΡΕ ΝΕΤΕΝΕΡΗΟΥ :
ΙΣΧΕ ΠΙΚΟΜΟΣ ΜΟΣΨ ΞΩΤΕΝ : ΑΡΙΕΜΙ ΧΕ ΑΝΟΚ ΝΨΟΡΠ ΑΥΜΕΣΤΩΙ. ΕΝΕ ΝΘΩΤΕΝ
ΕΒΟΛΘΕΝ ΠΙΚΟΜΟΣ : ΝΑΡΕ ΠΙΚΟΜΟΣ ΝΑΜΕΝΡΕ ΦΗΕΤΕ ΦΩΥ : ΟΤΙ ΔΕ ΝΘΩΤΕΝ ΖΑΝΕΒΟΛΘΕΝ
ΠΙΚΟΜΟΣ ΑΝ : ΑΛΛΑ ΑΝΟΚ ΔΙΣΕΤΠ ΘΗΝΟΥ ΕΒΟΛΘΕΝ ΠΙΚΟΜΟΣ : ΕΘΒΕ ΦΑΙ ΠΙΚΟΜΟΣ ΜΟΣΨ
ΞΩΤΕΝ : ΑΡΙΦΜΕΝΙ ΞΠΙΣΑΧΙ ΕΤΑΙΧΟΥ ΝΩΤΕΝ : ΧΕ ΞΜΟΝ ΒΟΚ ΕΝΑΔΥ ΕΠΕΥ : ΙΣΧΕ ΑΥΘΟΧΙ
ΝΩΙ ΝΘΩΤΕΝ ΖΩΤΕΝ ΕΥΕΘΟΧΙ ΝΣΑΘΗΝΟΥ : ΙΣΧΕ ΑΥΑΡΕΣ ΕΠΑΣΑΧΙ ΕΥΑΡΕΣ ΕΦΩΤΕΝ ΖΩΤΕΝ
: ΑΛΛΑ ΝΑΙ ΤΗΡΟΥ ΣΕΝΑΔΙΤΟΥ ΝΩΤΕΝ ΕΘΒΕ ΠΑΡΑΝ : ΧΕ ΣΕΩΟΥΝ ΑΝ
ΞΦΗΕΤΑΥΤΑΟΥΟΙ. ΕΝΕ ΞΠΙ ΠΕ ΟΥΟΖ ΝΤΑΣΑΧΙ ΝΕΜΩΟΥ : ΝΕ ΞΜΟΝ ΤΟΥΝΟΒΙ ΞΜΑΥ ΠΕ :
ΨΝΟΥ ΔΕ ΞΜΟΝΤΟΥ ΔΩΧΙ ΞΜΑΥ ΕΘΒΕ ΝΟΥΝΟΒΙ : ΦΗΕΘΟΣΨ ΞΜΟΙ ΞΜΟΣΨ ΞΠΑΚΕΙΩΤ :
ΕΝΕ ΞΠΙΡΙ ΠΕ ΝΝΕΒΗΟΥΨ ΝΘΡΗ ΝΘΗΤΟΥ ΝΗΕΤΕ ΞΠΙΚΕΟΥΑΔΙΤΟΥ : ΝΕ ΞΜΟΝΤΟΥ ΝΟΒΙ
ΞΜΑΥ ΠΕ : ΨΝΟΥ ΔΕ ΑΥΝΑΥ ΟΥΟΖ ΑΥΜΕΣΤΩΙ ΝΕΜ ΠΑΚΕΙΩΤ. ΑΛΛΑ ΣΙΝΑ ΝΤΕΥΧΩΚ ΕΒΟΛ
ΝΧΕ ΠΙΣΑΧΙ ΕΤΣΘΗΟΥΤ ΣΙΠΟΥΝΟΜΟΣ : ΧΕ ΑΥΜΕΣΤΩΙ ΝΧΙΝΣΗ :

Ορωψτ 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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First Hour of Eve of Good Friday

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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First Hour of Eve of Good Friday

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 ιε : κ ωβλ νεμ ι : α - λς

Εὐωπ δε αϋωανι̅ ἵχε πιπαρὰκλήτοϑ φη̅ανοκ ἔτ̅ναοτορπε νωτεν ἔβοληιτοτεϋ
ἕπαωτ : Πῖπ̅να ἵτε τ̅μεθ̅ωι φ̅η̅εθ̅ηνοϋ ἔβολ̅α φ̅ιωτ : ἵθοϋ ε̅θ̅να̅ερ̅με̅ορε ε̅θ̅η̅τ̅.
Ο̅τοϑ ν̅ω̅τεν ρ̅ω̅τεν τετε̅νε̅ρ̅με̅ορε χ̅ε τετε̅ν̅χη̅ νεμ̅ι̅ ι̅χ̅εν̅ ω̅ορ̅π̅. Ν̅αι̅ ἀ̅ι̅χο̅το̅ϋ
νω̅τεν ρ̅ι̅να ἵτε̅ τε̅ν̅ω̅τε̅μ̅ ε̅ρ̅κ̅αν̅δα̅λι̅ζε̅σ̅ε. Δ̅η̅ω̅α̅νε̅ρ̅η̅νο̅ϋ ἵ̅ἀ̅πο̅υ̅τ̅η̅να̅ω̅το̅ϑ :
ἀ̅λ̅λα̅ ḱ̅η̅νο̅ϋ ἵ̅χε̅ ο̅το̅ϋ̅νο̅ϋ ρ̅ι̅να φ̅η̅ ν̅ι̅β̅εν̅ ε̅θ̅να̅δ̅ω̅τ̅ε̅θ̅ ἕ̅μ̅ω̅τε̅ν : ἵ̅τε̅ρ̅μ̅ε̅ν̅ ḱ̅ε̅
ἀ̅ϋ̅ι̅ν̅ι̅
ἵ̅νο̅η̅ο̅υ̅ω̅ο̅ϋ ω̅ι̅ ε̅ρ̅η̅ι̅ ρ̅α̅ Φ̅τ̅. Ο̅τοϑ ν̅αι̅ ε̅ν̅ε̅αι̅το̅ϋ νω̅τε̅ν χ̅ε̅ ο̅η̅ι̅ ἕ̅πο̅υ̅το̅ϋ
φ̅ιω̅τ̅
ο̅τ̅δε̅ ἀ̅νο̅κ ἕ̅πο̅υ̅το̅ϋ̅ν̅τ̅. Δ̅λ̅λα̅ ν̅αι̅ ἀ̅ι̅χο̅το̅ϋ νω̅τε̅ν ρ̅ι̅να α̅ϋω̅αν̅ι̅ ἵ̅χε̅
τ̅ο̅η̅νο̅ϋ
ἵ̅τε̅τε̅νε̅ρ̅μ̅ε̅ν̅ι̅χ̅ε̅αι̅σ̅ι̅ω̅ ἀ̅νο̅κ ε̅ι̅χ̅ω̅ ἕ̅μ̅ω̅ο̅ϋ νω̅τε̅ν : ν̅αι̅ δε̅ ἕ̅π̅ι̅χ̅ο̅το̅ϋ
νω̅τε̅ν ι̅χ̅εν̅ ρ̅η̅
χ̅ε̅ ν̅α̅ρ̅χη̅ νεμ̅ω̅τε̅ν π̅ε̅. τ̅η̅νο̅ϋ δε̅ τ̅η̅να̅ϋ̅ε̅ν̅η̅ι̅ ρ̅α̅ φ̅η̅ε̅τα̅ϋ̅τα̅ο̅το̅ι̅ : ο̅τοϑ ἕ̅μ̅ο̅ν
ἕ̅λι̅ ἔ̅βο̅λ̅
δ̅εν̅ θ̅η̅νο̅ϋ ω̅ι̅ν̅ι̅ ἕ̅μ̅ο̅ι̅ χ̅ε̅ ἀ̅κ̅η̅α̅ϋ̅ε̅να̅κ̅ ἔ̅θ̅ω̅ν : Δ̅λ̅λα̅ χ̅ε̅ ἀ̅ι̅χ̅ε̅ν̅αι̅
νω̅τε̅ν ἀ̅̅ π̅ε̅μ̅κα̅ ρ̅η̅η̅τ̅
μ̅α̅ ρ̅ε̅τε̅ν̅η̅τ̅. Δ̅λ̅λα̅ ἀ̅νο̅κ ἕ̅θ̅ω̅ι̅ π̅ε̅τ̅χ̅ω̅ ἕ̅μ̅ο̅ϑ νω̅τε̅ν : ḱ̅ε̅ρ̅η̅ο̅ϋ̅ρ̅ι̅
νω̅τε̅ν ρ̅ι̅να
ἀ̅νο̅κ ἵ̅τα̅ϋ̅ε̅ν̅η̅ι̅ : ε̅ϋω̅π̅ τ̅αρ̅ ἀ̅ϋ̅τε̅μ̅ϋ̅ε̅ν̅η̅ι̅ πι̅πα̅ρ̅α̅κ̅λή̅τοϑ ν̅αι̅ ḱ̅αρ̅ω̅τε̅ν
ἀ̅η̅ : ω̅ω̅π̅ τ̅αρ̅
ἀ̅ϋω̅αν̅ϋ̅η̅ε̅ν̅η̅ι̅ τ̅η̅ναο̅το̅ρ̅πε̅ νω̅τε̅ν : Ο̅τοϑ α̅ϋω̅αν̅ι̅ ἵ̅χε̅ φ̅η̅ε̅τ̅ε̅μ̅α̅ν̅
ε̅ϋ̅ε̅σο̅ζ̅ι̅ ἕ̅π̅ι̅κο̅ϑ̅ο̅ϑ

ε̅ϑβε̅ φ̅νοβι̅ : νε̅υ ε̅ϑβε̅ ο̅υ̅με̅θ̅υ̅η̅ι̅ : νε̅υ ε̅ϑβε̅ ο̅υ̅ζα̅π̅ : ε̅ϑβε̅ φ̅νοβι̅ με̅ν χε̅ σε̅να̅ζ̅† ε̅ροι̅
α̅ν. ε̅ϑβε̅ †με̅θ̅υ̅η̅ι̅ Δε̅ χε̅ †να̅ϋ̅εν̅η̅ι̅ ζα̅φ̅ιω̅τ̅ ο̅υ̅ο̅ζ̅ τε̅τε̅ν̅η̅να̅† ε̅ροι̅ α̅ν χε̅ : ε̅ϑβε̅ ο̅υ̅ζα̅π̅
Δε̅ χε̅ πα̅ρχ̅ων̅ ἵ̅τε̅ πα̅ικ̅ο̅ς̅μ̅ο̅ς̅ α̅ το̅ῦ̅ ε̅ρ̅†ζα̅π̅ ε̅ρο̅ς̅ : Ο̅υ̅ο̅ν̅ι̅θ̅η̅ι̅ ἵ̅ζα̅ν̅κε̅μ̅η̅ϋ̅ ε̅ξ̅ο̅τ̅ο̅ϋ̅
νω̅τε̅ι̅ α̅λ̅λ̅α̅ τε̅τε̅ν̅η̅να̅ϋ̅ϋ̅αι̅ θ̅αρ̅ω̅ο̅ρ̅ α̅ν †νο̅ρ̅. ε̅ϋ̅ω̅π̅ Δε̅ α̅ϋ̅ω̅α̅ν̅ι̅ ἵ̅ν̅χε̅ φ̅η̅ε̅τ̅ε̅ῦ̅μα̅†
πι̅π̅να̅ ἵ̅τε̅ †με̅θ̅υ̅η̅ι̅ : ε̅ϋ̅ε̅β̅ι̅μ̅ω̅ι̅τ̅ ν̅ω̅τε̅ν̅ θ̅εν̅ με̅θ̅υ̅η̅ι̅ ν̅ι̅β̅εν̅ : ϋ̅η̅α̅σα̅χι̅ ζα̅ρ̅ α̅ν
ε̅β̅ο̅λ̅ζ̅ι̅τ̅ο̅τ̅ϋ̅ ῥ̅ῦ̅α̅†α̅†α̅ϋ̅ : α̅λ̅λ̅α̅ ν̅η̅ε̅τα̅ς̅ϋ̅ο̅ο̅μ̅ο̅† ε̅τε̅ϋ̅η̅α̅σα̅χι̅ ῥ̅ῦ̅ω̅ο̅† : ο̅υ̅ο̅ζ̅ ν̅η̅ε̅θ̅η̅νο̅ρ̅
ε̅ϋ̅ε̅τα̅μ̅ω̅τε̅ν̅ ε̅ρ̅ω̅ο̅† : Φ̅η̅ε̅τ̅ε̅ῦ̅μα̅† ϋ̅η̅α̅†ω̅ο̅† ν̅η̅ι̅ : χε̅ ϋ̅η̅α̅β̅ι̅ ε̅β̅ο̅λ̅ θ̅εν̅ φ̅η̅ε̅τε̅ φ̅ω̅ι̅ ο̅υ̅ο̅ζ̅
ϋ̅η̅α̅†α̅ με̅ θ̅η̅νο̅ρ̅ : Χ̅ω̅β̅ ν̅ι̅β̅εν̅ ε̅τε̅ ἵ̅τε̅ πα̅ι̅ω̅τ̅ ν̅ο̅††̅ ν̅ε̅ : ε̅ϑβε̅ φ̅αι̅ α̅ι̅ζ̅ο̅ς̅ ν̅ω̅τε̅ν̅ χε̅ ϋ̅η̅α̅β̅ι̅
ε̅β̅ο̅λ̅θ̅εν̅ φ̅η̅ε̅τε̅φ̅ω̅ι̅ ο̅υ̅ο̅ζ̅ἵ̅τε̅ϋ̅τα̅ με̅ θ̅η̅νο̅ρ̅. Κε̅κο̅ρ̅χι̅ τε̅τε̅ν̅ ν̅α̅να̅† ε̅ροι̅ χε̅ ἄ̅ν̅κ̅
†να̅ϋ̅εν̅η̅ι̅ ζα̅φ̅ιω̅τ̅ : Πε̅ξε̅ ζα̅νο̅ρ̅ο̅ν̅ ε̅β̅ο̅λ̅θ̅εν̅ νε̅ϋ̅μα̅ θ̅η̅τ̅η̅ς̅ ἵ̅ν̅νο̅†ε̅ρ̅η̅ο̅† : ε̅ πα̅ι̅σα̅χι̅ ο̅† πε̅
ε̅τε̅ϋ̅χ̅ω̅ ῥ̅ῦ̅ο̅ς̅ ν̅α̅ν̅ : χε̅ κε̅κο̅ρ̅χι̅ τε̅τε̅ν̅η̅να̅να̅† ε̅ροι̅ α̅ν̅ : ο̅υ̅ο̅ζ̅ πα̅λ̅ι̅ν̅ κε̅κο̅ρ̅χι̅ τε̅τε̅ν̅η̅να̅†
ε̅ροι̅ ο̅υ̅ο̅ζ̅ χε̅ ἄ̅ν̅ο̅κ̅ †να̅ϋ̅εν̅η̅ι̅ ζα̅φ̅ιω̅τ̅ : Π̅α̅†χ̅ω̅ο̅†ἵ̅μ̅ο̅ς̅ πε̅ χε̅ ο̅† πε̅ φ̅αι̅ ε̅τε̅ϋ̅χ̅ω̅ ῥ̅ῦ̅ο̅ς̅
χε̅ κε̅κο̅ρ̅χι̅ : ἵ̅τε̅ν̅ε̅μ̅ι̅ α̅ν̅ χε̅ α̅ϋ̅χ̅ω̅ ῥ̅ῦ̅ο̅ς̅ χε̅ ο̅†. Δ̅ϋ̅ε̅μ̅ι̅ Δε̅ ἵ̅ν̅χε̅ Ἰ̅η̅ς̅ χε̅ ν̅α̅†ο̅†ω̅ϋ̅ ε̅ϋ̅εν̅ϋ̅
πε̅ : ο̅υ̅ο̅ζ̅ πε̅χα̅ϋ̅ ν̅ω̅ο̅† χε̅ τε̅τε̅ν̅κ̅ω̅† ἵ̅ν̅σα̅ πα̅ι̅σα̅χι̅ νε̅υ̅ νε̅τε̅ν̅ε̅ρ̅η̅ο̅† : χε̅ α̅ι̅ζ̅ο̅ς̅ ν̅ω̅τε̅ν̅
χε̅ κε̅κο̅ρ̅χι̅ τε̅τε̅ν̅η̅να̅να̅† ε̅ροι̅ α̅ν̅ : ο̅υ̅ο̅ζ̅ πα̅λ̅ι̅ν̅ κε̅κο̅ρ̅χι̅ τε̅τε̅ν̅η̅να̅να̅† ε̅ροι̅. Δ̅μ̅η̅ν̅ ἄ̅μ̅η̅ν̅
†χ̅ω̅ῥ̅ῦ̅ο̅ς̅ ν̅ω̅τε̅ν̅ χε̅ τε̅τε̅ν̅η̅να̅ρι̅μ̅ι̅ ἵ̅θ̅ω̅τε̅ν̅ ἵ̅τε̅τε̅ν̅ε̅ρ̅η̅β̅ι̅ : π̅ι̅κο̅ς̅μ̅ο̅ς̅ ἵ̅θ̅ο̅ς̅ ν̅α̅ρα̅ϋ̅ι̅ :

First Hour of Eve of Good Friday

Ἰθωτεν τετενναερὺκαζήζητ : ἀλλὰ πετενευκαζήζητ ἕνα ὡπι νωτεν εἴραϋι.
† ἔβωι αὐαηνοῖ ἔμωι ὡα σε ρὺκαζήζητ χε αὐί ἵχε τεοῖνον : ἔωπ Δε αὐαημωι
ἕπιωηρι ἕπα σε φῦεῖ χε ἕπιζοχζεχ εῖβε πιραϋι : χε αὐεσ οἴρωμι ἐπικοςμος. Οἴοζ
Ἰθωτεν ζωτεν †νοῦ μεν ἐρετέβι ἵοῦκαζήζητ : παλιν οἴν †ηαηαῦ. ἐρωτεν οἴοζ
τετενναραϋι : οἴοζ πετενραϋι ἕμων ἕλι ναολεϋ ἵτενηνον. ἕβει πιέζοοῦ ἔτεμωαῦ
τετενναϋεντ ἔζλι ναι : ἕμωι †χω ἕμωσ νωτεν χε φηέτετενναερετ ἕμωϋ ἵτοτεϋ
ἕφωτ ἕβει παρην εϋέτηϋ νωτεν Ὡα †νοῦ ἕπατε τεπερέτιν ἵζλι ἕβει παρην :
ἕριέτιν οἴοζ τετενναβι : ζινα ἵτε πετενραϋι ὡπι εϋζηκ εβολ. Παί Δε αἕχοτοῦ
νωτεν ἕβει ζαν παροιμῶ : ἕνηοῦ Δε ἵχε οἴοῖνον ζοτε εἵνασαζι νεμωτεν αν χε ἕβει
ζαν παροιμῶ : ἀλλὰ ἕβει οἴπαρρησιὰ αἵνα ταμωτεν εῖβε φῖωτ : ἕβει πιέζοοῦ
ἔτεμωαῦ ἐρετεν ἐρετιν ἕβει παρην : οἴοζ †ηαζοσ νωτεν αν χε ἕνοκ εῖνα †ζο
ἕφωτ εῖβε ἕηνοῦ : †θοϋ ζαρ ζωϋ φῖωτ ϋμει ἕμωτεν χε ἵθωτεν ἕρετεν μενριτ :
οἴοζ ἕρετεν ναζτ χε αἵ ἕβολζα φῖωτ. Αἵ ἕβολζα φῖωτ οἴοζ αἵ ἐπικοςμος : παλιν
οἴν †ηαχω ἵνωι ἕπικοςμος ἵταϋεηηι ζαφῖωτ : Πεχε νεϋμαθητῆσ ναϋ : χε ζηππε
†νοῦ ἕκαζι ἕβει οἴπαρρησιὰ : οἴοζ ἵκχε ἕλι αν ἕπαροιμῶ : †νοῦ τε νέμωι χε ἕκωοῖη
ἵζωβ ηἵβει οἴοζ ἵκέρχηριὰ αν ἵτε οἴαι ϋενκ : ἕβει φαι τεηναζτ χε ἕτακί ἕβωκ ζιτεν

Φτ. Δυερωτῶ νωτῶ ἵχε Ἦς χε τῆνοῦ τετενναστ. ρηπιπε ἴνηοῦ ἵχε οτοτοτοῦ οτοζ
αὶ εἶ εἶνα ἵτετετενωρ ἐβολ φῶται φῶται επεμα : οτοζ τχη ἡμαρτα ἀν : χε ἴχηνημη
ἵχε παιωτ. Παι ἀχοτοῦ νωτεν εἶνα ἵτε οτρηρηνη ὡπι νωτεν ἵδρη ἵδρητ :
οτονητωτεν ἡμαρ ἵνοτσοτσεχ ἡπικοςμος : ἀλλα χενομητ ἀνοκ ἀδρὸ ἐπικοςμος :
Οτωπτ ἡπιεταστελιον 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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First Hour of Eve of Good Friday

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

First Hour of Eve of Good Friday

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.**

ΠΙΣΤΑΣ Δ' ὑΠΑΡΑΚΛΗΤΟΝ

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ιζ : α ωβλ

Παι ἑταρσaxι ἡμωv ἦξε Ιηc : οvοc ἑταρσαι ἠνευβαλ ἔπωωι ἔτφε : πεxαc χε πακωταc ἦξε τvοvοv μαωv ὑπεκωηρι zινα ἠτε πεκωηρι τωov νακ. Ὑφρητ ἑτακτερωωι ναc ἔxεν capz νιβεν : zινα φη νιβεν ἑτακτηιc ναc ἠτεcτ νωov ἠοωvῶ ἠἔνεz. Φαι δε πε πωvῶ ἠἔνεz zινα ἠτοvcoωηκ πιωαι ἡμαvατc Φτ

First Hour of Eve of Good Friday

ἸΝΤΑΦΩΗΙ : ΝΕΥ ΦΗΕΤΑΚ ΟΥΟΡΠΕΥ ΙΗΣ ΠΧΣ. ἌΝΟΚ ΑΙΨΩΟΥ ΝΑΚ ΖΙΞΕΝ ΠΙΚΑΖΙ : ἘΤΑΞΩΚ
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ΨΨΩΒΖ ἘΨΗΙ ἘΧΩΟΥ : ΝΑΙ ΨΩΒΖ ΑΝ ΕΘΒΕ ΠΙΚΟΜΟ : ΑΛΛΑ ΕΘΒΕ ΝΗΕΤΑΚΤΗΙΤΟΥ ΝΗΙ ΧΕ
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ἌΝΟΚ ΨΝΗΟΥ ΖΑΡΟΚ : ΠΑΙΩΤ ΠΑΨΙΟΚ ἸΡΕΖ ἘΡΩΟΥ ἸΔΗΗΙ ΔΕΝ ΠΕΚΡΑΝ ΝΗΕΤΑΚ ΤΗΙΤΟΥ ΝΗΙ
: ΖΙΝΑ ἸΤΟΥΩΠΙ ΔΕΝ ΟΥΜΕΤΟΥΑΙ ἸΠΕΝΡΗΨ. ΖΟΤΕ ἌΝΟΚ ΕΙΧΗ ΝΕΜΩΟΥ ΝΑΙἸΡΕΖ ἘΡΩΟΥ
ἸΔΗΗΙ ΔΕΝ ΠΕΚΡΑΝ ΝΗΕΤΑΚΤΗΙΤΟΥ ΝΗΙ : ΑΙἸΡΕΖ ἘΡΩΟΥ ΟΥΟΖ ἸΠΕ ΖΛΙ ἸΔΗΤΟΥ ΤΑΚΟ :
ἘΒΗΛ ἘΨΗΗΙ ἸΠΤΑΚΟ : ΖΙΝΑ ἸΤΕΣΧΩΚ ἘΒΟΛ ἸΧΕ ΨΨΑΦΗ. ΨΝΟΥ ΔΕ ΕΙΝΗΟΥ ΖΑΡΟΚ ΟΥΟΖ
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ἌΝΟΚ ΑΙΨΝΩΟΥ ἸΠΕΚΣΑΖΙ : ΟΥΟΖ ἸΠΙΚΟΜΟ ΜΕΣΤΩΟΥ : ΧΕ ΖΑΝ ἘΒΟΛ ΔΕΝ ΠΙΚΟΜΟ ΑΝ

νε : ἄπαρη† ζω ἔτε ἄνοκ οἰβολῶθεν 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 οἰ ἔβολῶθεν πικοςμος αν.
Πατοῖβωοῦ ἵῶρη δει τεκμεῶμη : φηῆτεφωκ ἵσαχι πε† μεῶμη. Κατα φῆ†
ἔτακοτορπ† ἐπικοςμος : ανοκ ζω αιοτορποῦ ἐπικοςμος. Οτοζ† τοῖβο ἴμοι ἄνοκ
ἔῶρη ἔχωοῦ : ρινα ἵτοῖωπι ζωοῦ εἰτοῖβηοῦ† δει οἰ μεῶμη. Πα† ζω Δε εῶβε πα†
ἴμαῶτοῦ αν : ἀλλὰ νευ ἔῶρη ἔχει νηῶναζ† εροι ἔβολζιτεν ποῦσαχι. ρινα
ἵτοῖωπι τηροῦ δει οἰμετοῖαι καταφῆ† ἵθοκφῶιω† ἔτεκωπι ἵῶρη ἵῶη† : οτοζ
ἄνοκ ζω ἵῶρη ἵῶη† : ρινα ἵῶοῦ ζωοῦ ἵτοῖωπι ἵῶη† δει οἰμετοῖαι : ρινα
ἵτε πικοςμος ναζ† χε ἵθοκ πετακταοῖοι. Οτοζ ἄνοκ πῶοῦ ἔτακτηιϋ νη† αἰηιϋ
νωοῦ : ρινα ἵτοῖωπι ζωοῦ δει οἰμετοῖαι ἴπερη† ζω† ἔτενωπι δει οἰμετοῖαι.
ἄνοκ ἵῶρη ἵῶη† οτοζ ἵθοκ ἵῶη† : οτοζ ἵτοῖωπι ζωοῦ εἰχῆκ ἔβοκδεν
οἰμετοῖαι : οτοζ ἵτεϋῆμῖ ἵχε πικοςμος χε ἵθοκ πε ἔτακταοῖοι : οτοζ αἰμερητοῦ
ἴφῆ† ἔτακμερη†. Πακω† νηῆτακτηιτοῦ νη†† τοῖω ρινα ἴφῆ ἔ†ωπι ἴμοϋ ἄνοκ
ἵτοῖωπι ἴμαῶ ζωοῦ νευῆ ρινα ἵτοῖναῶ ἔπαῶοῦ ἔτακτηιϋ νη† : χε ακμερη†
δαχεν† κκαταβολῆ 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 :

Ορωψτ ἄπιερασσελιον 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

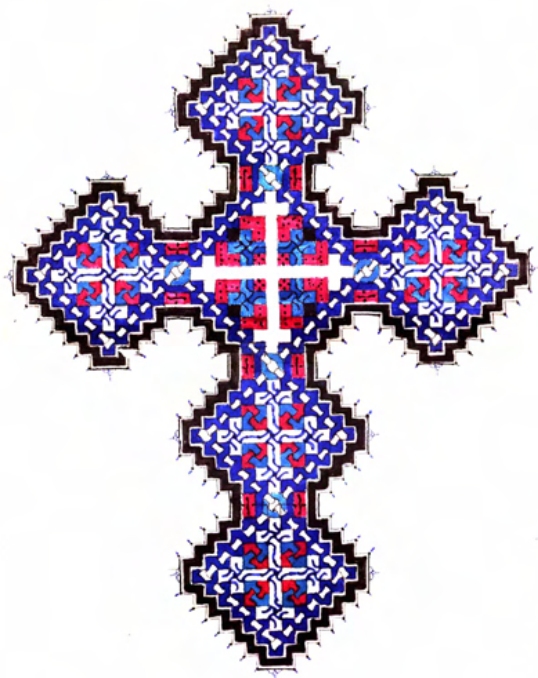
Son... I have glorified You on the earth. I have finished the work that You have given Me to do."

"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: ερεπερςμορ εθoταβ ωπι νεμαν αμην ερρω μoς.
Oτορ λoτκαζι ντε Πoς ωπι γαροι ερρωμoς χε Πωρηι μφρωμι πηι μπlςλ αρωπι
ειζειν ποτκαζι oτορ ανδλδεμει δει πομωιτ νεμ νοηδωλον νεμ δει νοηδωδεμ
αρωπι γαρ ηχε πομωιτ μφρητ μπδωδεμ ηθητοι ηκαμα υπαμθο εβoλ : Oτορ
αιφων υπαμβον ερηι εχωοτ εθε πεςνοη εταρφoη εβoλ ειζειν πικαζι oτορ ανδλδεμ
ηρηι δει νοηδωλον. Oτορ αιχοροτ εβoλδεν ηιεθνοο oτορ αιχοροτ εβoλδεν ηιχωρα
καταπομωιτ νεμ κατα νοηνοβι αιτγαπ ερωοτ. Oτορ εταρφωειωοτ εδοτη ενιεθνοο
πιμαεταρφωειωοτ εδοτη εροφατορεβ υπαραν εοτ δει πχινθοροτχοο χε φλαοο μπoς
νε ναι oτορ εταη εβoλδεν πετκαζι. Oτορ αιτφοο ερωοτ εθε παραν εοτ
φηετατορβεη ηχεπηι μπlςλ δει ηι εθνοο. Εθε φαι λχοο ηνενηρηι μπlςλ : χε ναι νε
ηηετερρω μωοτ ηχε Πoς: ναιρηι κωτει αν πηι μπlςλ : αλλα εθε παραν εοτ

ΦΗΕΤΑΡΕΤΕΝ ΟΡΒΕΥ ΘΕΝ ΝΙΕΘΟΣ : ΠΙΩ ΕΤΑΡΕΤΕΝ ΨΕ ΕΘΟΥΝ ΕΡΟΥ. ΔΙΡΕΤΕΝ ΤΟΥΘΟ ΕΘΟΥΝ
ΕΡΟΥ ΜΠΑΝΙΟΥ† ΗΡΑΝ ΦΗΕΤΑΡΟΡΒΕΥ ΘΕΝ ΝΙΕΘΟΣ : ΦΗΕΤΑΡΕΤΕΝ ΟΡΒΕΥ ΘΕΙ ΤΟΥΗ† :
ΟΥΘΟ ΣΕΝΔΕΜΙ ΝΧΕ ΝΙΕΘΟΣ ΤΗΡΟΥ ΧΕ ΔΝΟΚ ΠΕ ΠΟΣ : ΠΕΧΕ ΔΔΩΝΑΙ ΠΟΣ :

ΟΥΩΟΥ Ν† ΤΡΙΑΣ ΕΘΟΥΑΒ ΠΕΝΝΟΥ† 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 ἵνε̄ ρωϋ̄ ἵνο̄νρεϋερνοβῑ : νεμ̄ ρωϋ̄
ἵνο̄νρεϋερ̄χοϋ. Ο̄νο̄ε̄ ᾱνκω†̄ ἐροῑ δ̄εν̄ ζαν̄σᾱχῑ ὡ̄μο̄ς†̄ : ᾱνβω̄τς̄ ἐροῑ ἵν̄ιν̄ζη̄ : 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 εεταρεσμοσ αη εβολ επιτωσ ντε νιχωιτ. Ίοτε πεχε Ιης κωσ χε νθωτεν τηροσ τετειναερσκανδαλιζεσθε νδρηι νδητ θει παιεχωρσ : εδνοστ ταρ χε ειεινι νογερδοτ εχεν πιμανεσμοσ οσοσ ενεχωρ εβολ νχε νιεσμοσ ντε πιοσι. Οενενκα θριτωντ δε τναεργωορι ερωτει ετ Σαλιλεα. Δεφερωσ νχε Πετροσ πεχατ νατ χε ιεχε σεναερσκανδαλιζεσθε τηροσ νδρηι νδητκ ανοκ δε νναερσκανδαλιζεσθε. Πεχε Ιης νατ χε λυην τχω υμοσ νακ : χε νδρηι θει παι εχωρσ υπατε οταλεκτωρ μοστ χναχολτ εβολ νψομτ ησοπ. Πεχε Πετροσ νατ χε καν ασωανφοσ ηταμοσ νευακ ηναχολκ εβολ : παιρητ δε νατχω υμοσ νχε νιμαθητς τηροσ :

Ορωστ υπιερασσελιον εσρ.

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 εβὼλ ἐπιτωϑ ἵτε νεκωιτ. Ὅτοϑ περαϑ κωϑ ἵχε Ἰηϑ χε τετενηαερὲ κανδαλιζεθε τηροϑ ἵδρη ἵδρη δὲν παι ἐχωρϑ χε οἴη ἵδρηϑ χε ἵναψαρι ἐπιμανέϑωϑ οἴτοϑ σεναχωρ ἐβὼλ ἵχε ἵεϑωϑ. Ἀλλα μενεκα ἵριτωιτ ἵναερψωρπ ἐρωτεν ἐϵδαλιεᾶ. Πετροϑ δε περαϑ ναϑ χε καν ἀγυανερὲ κανδαλιζεθε τηροϑ ἀλλα ἀνοκ ἀν. Ὅτοϑ περαϑ ναϑ ἵχε Ἰηϑ χε ἀμην ἵχωῖμοϑ νακ : χε ἵθοκ ἵφοϑ δὲν παιέχωρϑ ἵπατε οἴαλεκτωρ μοϵ ἵνοπ ἵναϑ : χναχολτ ἐβὼλ ἵψοιτ ἵνοπ. ἵθοϑ δε ναϑαχι δὲν οἴμετϑοτο χε καν ἀψαηφοϑ ἵταμοϑ νεμακ ἵναχολκ ἐβὼλ : παρηϵ δε οἴναϑχωῖμοϑ τηροϑ :

Ὅτωϑτ ἵπιεϑασσελιον ἐϑ.

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

ΣΙΜΩΝ ΣΙΜΩΝ ΖΗΠΕ ΙC ΠCΑΤΑΝΑC ΑΓΓΕΡΕΤΙΝ ΰΜΩΤΕΝ ΕΰΕΛΰΕΛ ΘΗΝΟΥ ΰΦΡΗΤ
ΰΠΙCΟΥ. ΔΝΟΚ ΔΕ ΑΙΤΩΒZ ΕΧΩΚ ΖΙΝΑ ΰΤΕΨΤΕΜ ΜΟΥΝΚ ΰΧΕ ΠΕΚΝΑΖ† : ΟΤΟZ ΰΘΟΚ
ΖΩΚ ΚΟΤΚ ΰΟΥCΗΟΥ ΜΑΤΑΧΡΕ ΝΕΚCΗΝΟΥ. ΰΘΟΥ ΔΕ ΠΕΧΑΨ ΝΑΨ ΧΕ ΰCΨ †CΕΒΤΩΤ ΕΰΕ
ΕΰΨΤΕΚΟ ΝΕΜΑΚ ΝΕΜ ΦΜΟΥ. ΰΘΟΥ ΔΕ ΠΕΧΑΨ ΝΑΨ ΧΕ †ΧΩΰΜΟC ΝΑΚ ΠΕΤΡΑ : ΧΕ ΰΝΝΕ
ΟΥΔΑΛΕΚΤΩΡ ΜΟΥ† ΰΦΟΥΨ ΨΑΤΕΧΟΛΤ ΕΒΟΛ ΰΨΟΥΜΤ ΰCΟΠ ΕΘΡΕΚΕΜΙ. ΟΤΟZ ΠΕΧΑΨ ΝΩΟΥ
: ΧΕ ΖΟΤΑΝ ΕΤΑΙ ΟΥΕΡΠΘΗΝΟΥ ΑΤΰΝΕ ΔCΟΥΰ ΝΕΜ ΠΗΡΑ ΝΕΜ ΘΩΟΥΰ : ΜΗΔΤΕ ΤΕΝΕΡΔΑΕ
ΝΖΛΙ : ΰΘΩΟΥ ΔΕ ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΰΜΟΝ. ΠΕΧΑΨ ΔΕ ΝΩΟΥ ΧΕ ΑΛΛΑ †ΝΟΥ ΦΗΕΤΕ
ΟΥΟΝΰΝΤΑΨ ΰΜΑΨ ΰΟΥΔCΟΥΰ ΜΑΡΕΨΟΛC : ΠΑΙΡΗ† ΟΝ ΟΥΠΗΡΑ : ΟΤΟZ ΦΗΕΤΕ ΰΜΟΝΰΝΤΑΨ
ΰΜΑΨ ΰΟΥCΗΨΙ ΜΑΡΕΨ† ΰΠΕΨΨΒΩC ΕΒΟΛ ΟΤΟZ ΜΑΡΕΨΨΕΠ ΟΥCΗΨΙ. †ΧΩ ΖΑΡ ΰΜΟC
ΝΩΤΕΝ : ΧΕ ΦΗΕΤCΰΗΟΥ† ΖΩ† ΠΕ ΰΤΕΨΨΩΚ ΕΒΟΛ ΰΰΡΗΙ ΰΰΗΤ : ΧΕ ΑΥΟΨΨ ΝΕΜ ΝΙΔΝΟΜΟC
: ΚΕ ΖΑΡ ΠΕΤCΰΗΟΥ† ΕΘΗΤ ΔΕ ΟΥΟΝ ΤΕΨΨΩΚ. ΰΘΩΟΥ ΔΕ ΠΕΧΩΟΥ ΝΑΨ ΧΕ ΰCΨ ΙC CΗΨΙ
CΰΝΟΥ† ΰΠΑΙΜΑ : ΰΘΟΥ ΔΕ ΠΕΧΑΨ ΝΩΟΥ ΧΕ CΕΡΩΨΙ. ΟΤΟZ ΕΤΑΨΙ ΕΒΟΛ ΑΨΨΕΝΑΨ ΚΑΤΑ
†ΚΑΖC ΕΠΙΤΩΟΥ ΰΤΕ ΝΙΧΩΙΤ ΑΨΜΟΥΨ 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 εϋω ἄμοϋ.
Ογοϋ λονταχι ἦτε Ποϋ ὡπι γαροι εϋωμοϋ : χε πῶηρι ἄφρωι ἄχοϋ ραϋ : χε ἦθο
πε πικαζι ἔτε ἄεϋδιμοϋ : οὔε ἄπεμοϋνηζωϋ ἰ ἔχω ἄεν πεζοϋϋ ἄπαζωντ. Θηέτε
νεϋζῶτοϋμενοϋ ἄεν τεϋμητ ἄφρητ ἦζανμοϋι εϋζωλεϋ εϋζωλεϋ ἦζανλζωϋεϋ :
εἶτοϋωι ἦνι.ηη ἄεν οὔμετχωρι : εὔδι ἦοὔταιο : ογοϋ νε χηρα ἄταϋαι ἦζητ. Ογοϋ
νεοὔηβ ἄρτῶϋϋ ἄπανομοϋ : ογοϋ ἄτωρεβ ἦνηεϋτ ἦτηι : ναὔκωτ ἔβωλ ἄν πε οὔτε
φηεϋτ νεϋ φηετῶρεβ : νεϋ οὔτε φηετῶλζεϋ νεϋ φηεττοὔηβοὔτ : ογοϋ ναὔζωβϋ
ἦνοὔβαλ ἔβωλζα ραϋαββατοὔ : ογοϋ ναὔτωρεβ ἄμοι πε ἄεν τεμητ. Μεαρχων εϋχη
ἄεν τεϋμητ ἄφρητ ἦζανοὔωηϋ εϋζωλεϋ ἦζανζωλεϋ : εἶπχινφωὔ ἦζαν ἄνοϋ ἔβωλ
: ζοπωϋ ἦτοὔβζοὔ ἄεν οὔζοὔο. Ογοϋ νεϋπῖροφητης εὔωζϋ ἄμοϋϋ ϋεναζει : εὔναὔ
ἔζαν μετεϋλῆνοὔ ογοϋ εὔεϋϋενζηὔ ἦζαν μεϋνοὔχ :

Οὐ̅ω̅ο̅υ̅ ἡ̅ ἱ̅ε̅ρ̅α̅ς̅ ἑ̅ο̅υ̅α̅β̅ π̅ε̅ν̅ν̅ο̅υ̅† ψ̅α̅ ἑ̅νε̅ς̅ ν̅ε̅μ̅ ψ̅α̅ ἑ̅νε̅ς̅ ἢ̅τ̅ε̅ 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 εἴρηι
εἴωι. Διοζι ἴφθεθναερ ἴκαζ ἵζητ νεμη οτοζ ναζωοπ αν πε : οτοζ φθεθνα† νομ†
νη οτοζ ἴπιχευ† : 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 ΑΓΙ ΝΕΥΟΥ ΝΧΕ ΙΗΣ ΕΟΓΙΟΖΙ ΕΥΜΟΥΤ ΕΡΟΥ ΧΕ ΣΗΘΕΜΑΝΙ : ΟΤΟΖ ΠΕΧΑϞ
ΝΝΕϞΜΑΘΗΤΗΣ ΧΕ ΖΕΥΣΙ ΜΠΑΙΜΑ ΨΑΨΕΝΗ ΨΑΛΜΑΙ ΝΤΑΤΩΒ. ΟΤΟΖ ΑϞΩΛΙ ΜΠΕΤΡΟϞ
ΝΕΜΑϞ ΝΕΜ ΝΕΝΨΗΡΙ ΝΖΕΒΕΔΕΟϞ : ΟΤΟΖ ΑϞΕΡΖΗΤϞ ΝΕΡΜΚΑΖΝΖΗΤ ΝΕΜ ΕΕΡΨΛΑϞ ΝΖΗΤ.
¶ ΟΤΕ ΠΕΧΑϞ ΝΟΥ ΧΕ ΤΑΨΥΧΗ ΜΟΚΖΝΖΗΤ ΨΑ ΕΨΡΗ ΕΨΜΟΥ : ΟΖΙ ΜΠΑΙΜΑ ΟΤΟΖ ΡΩΙϞ
ΝΕΜΗ. ΟΤΟΖ ΕΤΑϞΖΕΝϞ ΕΤΖΗ ΝΟΥΚΟΥΧΙ ΑϞΖΙΤϞ ΕΧΕΝ ΠΕϞΖΟ ΕϞΤΩΒ ΕϞΧΩ ΜΜΟϞ : ΧΕ
ΠΑΩΤ ΙϞΧΕ ΟΤΟΝΨΧΟΜ ΜΑΡΕ ΠΑΙΨΟΤ ΣΕΝΤ : ΠΛΗΝ ΜΨΡΗΤ ΕΤΕΖΝΗ ΑΝΟΚ ΑΝ : ΑΛΛΑ
ΜΨΡΗΤ ΕΤΕΖΝΑΚ ΝΘΟΚ. ΟΤΟΖ ΑϞΙ ΖΑ ΝΕϞΜΑΘΗΤΗΣ ΑϞΧΕΜΟΥ ΕΥΕΝΚΟΤ : ΟΤΟΖ ΠΕΧΑϞ

ἌΠετρος χε παρητ ἄπετενῶχευχομ ἠρωις νευηι ἠοτοτηοῦ : Ρωις οῦη οτοῦ
ἄρῖπροςετρεθε θινα ἠτετεῖῶτεμῖ ἔδοῦη ἔπιρασμοῦ : πιπνα μενερωοῦτ : †carz δε
οῦασθενης τε. Παλιν αῖψεναῖ αῖτωβῆ ἄφμαῖ σοπ ḱναῖ εῖχωμμοῦ : χε πακωτ ιῖε
ἄωοηῶχομ ἠτε παῖφοτ cent ἔβηλ ἠτασοῖ : μαρε πετεβνακ ῶωπι. Οτοῦ αῖ ὀη
εἰνεῖμαθητης αῖχευοῦ εῖενκοτ : μαρε νοῦβαλ ταρ εορω πε. Οτοῦ αῖχαῖ ὀη
αῖψεναῖ αῖτωβῆ ἄφμαῖ ῶωπ ἠσοπ : εῖχω ἄπαικαχι ρω ὀη. Ἰοτε αῖ εἰ
νεῖμαθητης πεχαῖ κωοῦ : χε ενκοτ χε οῦεῖ μτοη μωτεη : ιῖ εἰππε αῖῶωητ ἠχε
†οῦηοῦ : οτοῦ ἠῶηρι ἄφρωμι σενατηῖ ἔδρη ἔνεηεχ ἠηηρεῖερνοβι. Ἰενηηοῦ
μαροη : εἰππε αῖῶωητ ἠχε φηεθατηητ :

Οτωῶτ ἄπιερασσελιον εῖῶ.

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 αη̄ ε̄οτιοζῑ 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
ψ̄ᾱ ε̄δ̄ρη̄ῑ ε̄ψ̄μο̄ν̄ : ο̄ζ̄ῑ ὕ̄πᾱῑμᾱ ουοζ̄ ρ̄ω̄ῑς̄. Ουοζ̄ ε̄τᾱζ̄ϋ̄νῑνῑ ε̄τ̄ζ̄η̄ ἡ̄νο̄κο̄ν̄ζ̄ῑ νᾱζ̄ῑ ὕ̄μο̄ζ̄
ε̄δ̄ρη̄ῑ ζ̄ῑζ̄εῑ πῑκᾱζ̄ῑ : ουοζ̄ νᾱζ̄ε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ζ̄ῑνᾱ ῑς̄ζ̄ε̄ ο̄νο̄ν̄ζ̄οῡ ἡ̄τε̄ τ̄ο̄ν̄ο̄ν̄ ζ̄ῑνῑ
ε̄βο̄λ̄ ζ̄ᾱρο̄ζ̄. Ουοζ̄ νᾱζ̄ω̄ῦ̄μο̄ς̄ ζ̄ε̄ ᾱβ̄βᾱ φ̄ῑω̄τ̄ : ο̄νο̄ν̄ζ̄οῡ ἡ̄ζ̄ω̄β̄ ν̄ῑβ̄εῑν̄ ζ̄ᾱτο̄τ̄κ̄ : μᾱρε̄
πᾱῑᾱφο̄τ̄ ζ̄ῑνῑ ε̄βο̄λ̄ζ̄ᾱρο̄ῑ : ᾱλ̄λᾱ μ̄φ̄ρη̄τ̄ ε̄τε̄ζ̄η̄νη̄ ἄ̄νο̄κ̄ ᾱη̄ : ᾱλ̄λᾱ ὕ̄φ̄ρη̄τ̄ ε̄τε̄ζ̄η̄νᾱκ̄
ἡ̄θο̄κ̄. Ουοζ̄ ᾱζ̄ῑ ᾱζ̄ε̄μο̄ν̄ ε̄τε̄ν̄κο̄τ̄ : ουοζ̄ πε̄χαζ̄ ὕ̄Πε̄τρο̄ς̄ ζ̄ε̄ **Σ̄ῑω̄ν̄** κ̄ε̄ν̄κο̄τ̄ :
ὕ̄πε̄κ̄ῶ̄ζ̄ε̄ῡζ̄οῡ ἡ̄ρ̄ω̄ῑς̄ νε̄μ̄η̄ ἡ̄νο̄το̄ν̄ο̄ν̄. Ρ̄ω̄ῑς̄ ο̄η̄ ἡ̄τε̄τε̄νε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ζ̄ῑνᾱ ἡ̄τε̄τε̄ν̄
ῶ̄τε̄μ̄ ε̄δ̄ο̄ν̄η̄ ε̄πῑρᾱς̄μο̄ς̄ : πῑπῑνᾱ μ̄ε̄ν̄ ε̄ρ̄ω̄ο̄ν̄τ̄ : τ̄ζ̄ᾱρ̄ζ̄ Δ̄ε̄ ο̄τᾱς̄θε̄νη̄ς̄τε̄. Ουοζ̄ πᾱλῑν̄
ε̄τᾱζ̄ϋ̄νε̄νᾱζ̄ νᾱζ̄ε̄ρ̄π̄ρο̄ς̄ε̄ρχ̄ε̄θε̄ ᾱζ̄ε̄ πᾱῑκᾱζ̄ῑ ρ̄ω̄ ο̄η̄. Ουοζ̄ ᾱζ̄ῑ ο̄η̄ ᾱζ̄ε̄μο̄ν̄ ε̄τε̄ν̄κο̄τ̄ :
νᾱρε̄ νο̄ν̄βᾱλ̄ ζ̄ᾱρ̄ ζ̄ο̄ρ̄ω̄ πε̄ : ουοζ̄ νᾱν̄ε̄μ̄ῑ ᾱη̄ ζ̄ε̄ ο̄τ̄ πε̄ ε̄το̄ν̄ᾱε̄ρο̄ν̄ ὡ̄ ὕ̄μο̄ζ̄ νᾱζ̄. Δ̄ε̄ζ̄ῑ ο̄η̄
ὕ̄φ̄μᾱζ̄ ὡ̄μο̄ῑτ̄ ἡ̄κο̄π̄ ουοζ̄ πε̄χαζ̄ ν̄ω̄ο̄ζ̄ : ζ̄ε̄ ε̄ν̄κο̄τ̄ ζ̄ε̄ ουοζ̄ ὕ̄το̄ν̄ ὕ̄μ̄ω̄τε̄ν̄ : ᾱσο̄ν̄ ἄ̄σῑ
ἡ̄ζ̄ε̄ τ̄ο̄ν̄ο̄ν̄ : ζ̄η̄π̄τε̄ **ε̄νᾱ τ̄** ὕ̄π̄ω̄η̄ρῑ ὕ̄φ̄ρω̄μ̄ῑ ε̄νε̄ν̄ζ̄ῑζ̄ ἡ̄ν̄ῑρε̄ζ̄ε̄ρ̄νο̄β̄ῑ. **Τ̄ε̄ν̄η̄νο̄ν̄** 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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ΕΓΓΑΣΣΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ ΚΕΦ ΚΒ : Μ - ΜΕ

Εταξι δε επιμα περασι νωσ : γε τωβζ γε ηνετενυε εδονη επιρασμος. Ηθος δε
αγοσϛ εβολ υμωσ ναυ φοτωυ ηβιοη νοτωνι εβολ : οτος εταξιτιγ εχεν νεφκελι
αριτωβζ. Εγχωμμος γε παιωτ ιαχε χοτωυ μαρε παιαφοτ σεητ : πληη πετεβηη αν :
αλλα φωκ μαρεψωπι. Οτος αχοηοηεγ ερογ ηχε οτασσελος εβολθεν τφε
εορεψϛου μαϛ. οτος αψωπι εβδωψωσ εεπιροσερχεθε θεν νεφκελι : μαρε
πεψϛϛ υφρηϛ υπιδοναν ητε πιςνοϛ εψωτο εχεν πικαζι : Οτος εταριτωηϛ εβολ θεν
ϛπιροσερχη : αϛι βα νιμαθηης αψεμοσ ενεικοτ εβολθεν πιικαζηηηη. Οτος περασι
νωσ γε εθεσορ ερετενηκοτ : τεν θηηοϛ αρπιροσερχεθε : ζινα ητετενυτωι εδονη
επιρασμος :

Οτωψτ υπιετασσελιον εσϛ.

Luke 22:40-46

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When He came to the place, He said to them, "Pray that you may not enter into temptation." And He was withdrawn from

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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 υιός ἑταρῶν ἀποστόλων καὶ ἀρχιερέων καὶ φαραισαίων :
ἀρχὴ ἐμαρ καὶ ἀνδραγαθὸς καὶ ἀνδραπόλος καὶ ἀνδροπύλος. Ἦς δὲ ἔκωσθη ἰσχυρῶς
καὶ ἐβόησε ἔρημος ἔκωσθη : ἀρχὴ ἐβόησε περὶ ἡμῶν : καὶ ἀρετικῶς ἠγάπησεν. Ἀπὸ τοῦ
περὶ ἡμῶν καὶ Ἦς πεινασμένος : περὶ Ἦς ἡμῶν καὶ ἀνοκ περὶ : ἀρετικῶς δὲ ἐρατοῦ
καὶ ἡμῶν ἦν καὶ Ιουδας φησὶ ἀνδραγαθὸς. Ὡστε οὕτως ἑταρῶν ἡμῶν καὶ ἀνοκ περὶ : ἀρετικῶς
ἐβόησε ὅτι ἀρετικῶς ἠγάπησεν : Πάλιν οὕτως ἀρετικῶς ἠγάπησεν ἡμῶν : ἡμῶν δὲ
περὶ ἡμῶν καὶ Ἦς πεινασμένος. Ἀπὸ τοῦ ἦν καὶ Ἦς καὶ ἀνοκ περὶ καὶ ἀνοκ περὶ : ἡμῶν
ἀρετικῶς ἠγάπησεν καὶ ἐβόησε ἀρετικῶς ἠγάπησεν : ὥστε ἡμῶν καὶ ἀνοκ περὶ ἡμῶν :
καὶ ἡμῶν ἀρετικῶς ἠγάπησεν ἡμῶν ἀρετικῶς ἠγάπησεν ἡμῶν ἀρετικῶς ἠγάπησεν :

Ὁμοίως ἀρετικῶς ἠγάπησεν ἡμῶν.

John 18:3-9 - :

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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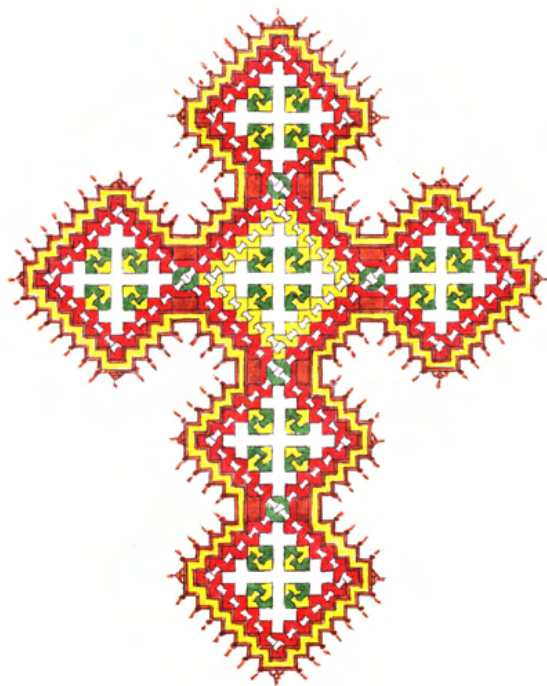
Commentary

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: ε̄ρεπερ̄ςμο̄υ ε̄θο̄ναβ̄ ω̄πῑ νεμ̄αν̄ ᾱμ̄ην̄ ε̄φ̄ω̄ ᾱμο̄ο̄.
Ε̄θε̄ φ̄αῑ ν̄αῑ νε̄ ν̄η̄τε̄φ̄ω̄ ᾱμ̄ω̄ῡ ν̄ξε̄ Π̄ο̄ς̄ : χ̄ε̄ ρ̄η̄π̄τε̄ ᾱνο̄κ̄ τ̄νᾱφ̄ασ̄το̄ῡ ο̄το̄ς̄
τ̄νᾱε̄ρ̄δο̄κῑμᾱζ̄ιν̄ ᾱμ̄ω̄ῡ : χ̄ε̄ τ̄νᾱῑρῑ ᾱπ̄ε̄ῡθο̄ ε̄βoλ̄ ν̄τ̄με̄τ̄πε̄τ̄ω̄ῡ ν̄τε̄ τ̄ω̄ε̄ρῑ
ᾱπᾱλᾱο̄ς̄. Ο̄ν̄ο̄θ̄νε̄φ̄ ε̄φ̄β̄ῑ πε̄ πο̄τ̄λᾱς̄ : ρ̄ᾱν̄χ̄ρο̄φ̄ νε̄ ν̄ῑκᾱζ̄ῑ ν̄τε̄ ρ̄ω̄ο̄ῡ : ε̄φ̄ᾱζ̄ῑ νεμ̄
πε̄φ̄ω̄φ̄η̄ρ̄ ν̄ε̄ᾱν̄σᾱζ̄ῑ ν̄ε̄ρ̄η̄ν̄ῑκο̄ν̄ : ε̄ρε̄ τ̄με̄τ̄χᾱζ̄ῑ χ̄η̄ δ̄εν̄ πε̄φ̄η̄τ̄. Ο̄η̄ ν̄ο̄ρ̄η̄ῑ ᾱν̄ ε̄χ̄εν̄
ν̄αῑ ε̄ῑε̄χ̄ε̄μ̄ π̄ω̄ῑν̄ῑ πε̄ξε̄ Π̄ο̄ς̄ : ῑε̄ δ̄εν̄ ο̄τ̄λᾱο̄ς̄ ᾱν̄ ᾱπᾱρ̄η̄τ̄ ε̄ρε̄ τᾱψ̄ῡχη̄ ῑρῑ ν̄ο̄τ̄ω̄ ᾱπ̄ω̄κ̄ῡ.
Χ̄ω̄ ν̄ο̄ν̄ε̄π̄ῑ ε̄χ̄εν̄ ν̄ῑτω̄ο̄ῡ : ο̄το̄ς̄ ρ̄ῑμ̄ῑ ε̄ρ̄η̄ῑ ε̄χ̄εν̄ ν̄ῑμ̄ω̄ῑτ̄ ν̄τε̄ π̄ω̄ᾱφ̄ε̄ : χ̄ε̄ ᾱρ̄χ̄ω̄ ε̄βoλ̄
ε̄θε̄ χ̄ε̄ ᾱμ̄ο̄ν̄ ρ̄ω̄ῑ ω̄ο̄π̄ ν̄δ̄η̄το̄ῡ : ᾱπο̄ν̄ω̄τε̄μ̄ ε̄τ̄ς̄μ̄η̄ ν̄η̄η̄ε̄τ̄ω̄ο̄π̄ ῑχ̄εν̄ ν̄ῑε̄λᾱ τ̄ ω̄ᾱ
ν̄ῑτε̄β̄ν̄ω̄τ̄ῑ : ᾱρ̄τω̄μ̄τ̄ ο̄το̄ς̄ ᾱρ̄τᾱκο̄ : ε̄ῑε̄τ̄ ν̄ῑλ̄η̄μ̄ ν̄ο̄τ̄ω̄τε̄β̄ ε̄βoλ̄ ο̄το̄ς̄ ε̄ο̄τ̄μᾱν̄ω̄π̄ῑ
ν̄δ̄ρᾱκ̄ω̄ν̄ : ο̄το̄ς̄ ν̄ῑβᾱκῑ ν̄τε̄ Ιōν̄δᾱ ε̄ῑε̄χᾱρ̄ ε̄ο̄ρ̄τᾱκο̄ : ε̄ω̄τε̄μ̄ θ̄ο̄ρ̄ω̄ω̄π̄ῑ ν̄δ̄η̄το̄ῡ :
Ο̄τ̄ω̄ο̄ῡ ν̄τ̄τ̄ριᾱς̄ ε̄θο̄ναβ̄ πε̄ν̄νο̄ῡτ̄ ω̄ᾱ ε̄νε̄ε̄ νεμ̄ ω̄ᾱ ε̄νε̄ε̄ ν̄τε̄ ν̄ῑε̄νε̄ε̄ τ̄η̄ρο̄ῡ: ᾱμ̄η̄ν̄.

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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Ninth Hour of Eve of Good Friday

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
ἄμωοῦ ἵχε Ποc ἵνενψηρι ἵλμωων νευ πορωω : οτος εκέχοc ἵτχηφι : τχηφι
ἐταρθοκμεc ἐδολδελ : οτος εταρθοκμεc εοῦδαε. Χε τωني ροπωc ἵτε ιεληλ δεν
τεροραcic ἄμετεφληοῦ νευ ἐπχινωενζιν δεν ρανμεθνοῦχ : ἐπχιν τητ ἵεν ἵναρβι
νηανδωτεβ ἵτε νιανομοc νηετ ἄν ονεροῦ ἵ δεν πχοῦ ἄπιβι ἵχοnc ἵτε οτχωκ.
Ὑαταcθο ἄπεριτον ἄμο δεν παιμα ἐταρωαcτ ἵνδητεφ τῖνατῖαπ ἐρο δεν πεκαρι.
Οτος τῖναφων ἄπαῖβον ἐρῖνι ἐχω : οτος δεν οτχωρω ἵτε παῖβον τῖναιφι ἵνωι

οτος τῆα τῆιτ ἠνιβαρβαρος ενσφο ἠοῦτακο. δει οἰχρωμ ἐρεῶπι εἶοῶμ
ἠμοπῆνοῦ εἶεῶπι δει ἠμητ ἠπεκαλι : οτος ἠνεερῶμεῖ ῶπι νε : γε ἠνοκ Ποτ
δισαλι.

Οῦοῦτ ἠτῆριας ἐοῦταβ πεννοῦτ ῶα ἐνεε νεμ ῶα ἐνεε ἠτε νιῆνεε τηροῦ: 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

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destroy. You shall be fuel for the fire; Your blood shall be in the midst of the land. You shall not be remembered, For I the Lord 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.

"...":

Ψαλλοῦς κζ : ἄνευ ε΄ Ψαλλοῦς λλ : ἄνευ ε΄

Πνεύματι νεύ νοῦφρη δει οἰρηνη : εἰπετωρ δε εἶδει νοῦητ. Οἰνωρ Ἰοῦ
κατα νοῦβηοῦ : νεύ κατα ἴμεπετωρ ἵτε νοῦβηοῦ. ἄλ

Ὑποῦπι οἶοε ἵεῦωω ἵε οἶοη νῖβει εἶκωῖ ἵεα ταψῖχη. Ὑποῦοτοῦ

Ninth Hour of Eve of Good Friday

ἐφαλάου οὔτος ἡσέβιωπι ἡσέ νηετοδῆ ἐροι ἡσάνπεεζωου ἁλ.

Psalm 28:3,4, Psalm 35:4

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A Psalm of David the Prophet.

Who speak peace to their neighbors, But evil is in their hearts. Give them according to their deeds, And according to the wickedness of their endeavors. Alleluia.

Let those be put to shame and brought to dishonor who seek after my life; Let those be turned back and brought to confusion who plot my hurt. Alleluia.

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΕΡΟΝ ΚΕΦΚ : ΩΖ - ΝΗ

Οτος ετι ερχασι : ις ιουδας οται εβολθεν πιμητςναυ : αςι νεμ οτηνωτ υμνω νεμ
ζανσηφι νεμ ζανωβοτ : εβολθα νιαρχερετς νεμ νιπρεσβυτερος ντε πιλαος. Φη δε
ενας μαθης αςτ νουμνι νωοτ ερω υμοσ : κε φηετνατ νουφι ερωκ νθοε πε
αμοι υμοε. Οτος σατοτ αςι ζα Ιης πεχακ νακ κε χερε ραββι : οτος αςτ νουφι
ερωκ. Ιης δε πεχακ νακ κε παωφηρ : φαι ετακι εοβητη : τοτε ατεν νουχιε εχεν Ιης
αγαμοι υμοε. Οτος ις οται εβολθεν νηετχη νεμ Ιης : αςοττεν τεχιε εβολ
αεωελεμ τερενη οτος αεβιοτ νσα φβωκ υπιαρχερετς αςχε πεμαωκ νοηναμ
εβολ. Τοτε πεχε Ιης νακ κε ματασθο ντςχη επεμα : οτον ζαρ νιβεν εοβαδςχη
σενατακωοτ ντςχη. Ιε ακμενι κε ετε υμονωχομ υμοι ετωβε υπαιωτ : οτος
ντεφερεζοτο εμητςναυ νλιεσκων ναστελοσ ι νηι υναι τιοτ. Πωσ οτη ντε νιςραφι
χωκ εβολ : κε παρητ πετςωε ντεσωπι. Ήεν τιοτοτ ετευμαυ πεχε Ιης ννιμω :
κεεταρετεν ι εβολ υφρητ ερετεν νηοτ νσα οτομοι : νεμ ζανσηφι νεμ ζανωβοτ
εαμοι υμοι : μη ναιζεωσι αν πεθεν πιερφει υμνηι ετςβω οτος υπετεν αμοι.υμοι.
Φαι δε τηρε αεωωπι ζινα ντοτχωκ εβολ νχε νιςραφι ντε νιπροφητς : τοτε
νιμαθητς τηροτ αρχακ ατφωτ : Νεωοτ δε αγαμοι νΙης : ατενη ζα Καιαφα

Ninth Hour of Eve of Good Friday

παρχήρευσ : πια ἐταρωοντ̄ εροῡ ἰχενικαδ̄ νεμ̄ νη̄ρεβν̄τερος : Πετρος δε
ναμ̄ωῑ ἰνωῑ πε̄ ρ̄φον̄εῑ ψᾱτᾱν̄λη̄ ἰτε̄ παρχήρευσ : οτος̄ ἐταρ̄ω̄ναϋ̄ ἐδο̄τη̄
ᾱρ̄ευσ̄ῑ νεμ̄ νη̄ρεβ̄νης̄ ἐνᾱρ̄ ἐπῑσωκ̄ :

Ορω̄ω̄τ̄ ἄπ̄ιε̄ρᾱσ̄σε̄λιον̄ ε̄ω̄ρ̄.

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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Ninth Hour of Eve of Good Friday

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 ιδ' : μτ' - νλ

Ουοσ σα τοτϵτι εϵχασι : αϵι η̅νε̅ ιουδα̅σ ο̅ραι̅ ε̅βολ̅θ̅ει̅ πι̅ω̅η̅τ̅ σ̅να̅υ̅ : ε̅ρε̅ ο̅υ̅ον̅ ο̅υ̅μ̅η̅υ̅
νε̅μα̅ϵ̅ νε̅μ̅ζ̅αν̅σ̅η̅ϵ̅ι̅ νε̅μ̅ ζ̅αν̅η̅ε̅ ε̅βο̅λ̅ζ̅α̅ η̅ι̅α̅ρ̅χ̅η̅ε̅ρε̅υ̅τ̅ς̅ νε̅μ̅ η̅ι̅π̅ρ̅ε̅σ̅β̅ι̅τ̅ρ̅ο̅ς̅ νε̅μ̅ η̅ι̅σ̅α̅δ̅ :
Με̅ α̅ϵ̅ϵ̅ Δε̅ η̅ο̅υ̅μ̅η̅ι̅ν̅ι̅ η̅ω̅ο̅υ̅ η̅νε̅ φ̅η̅ε̅θ̅η̅α̅θ̅η̅ϵ̅ι̅ ε̅ϵ̅χ̅ω̅ υ̅μ̅ο̅ς̅ : ζε̅ φ̅η̅ε̅ϵ̅η̅α̅ϵ̅ϵ̅ η̅ο̅υ̅φ̅ι̅ ε̅ρω̅ϵ̅ :
η̅θ̅ο̅ϵ̅ πε̅ λ̅μ̅ο̅ν̅ι̅ υ̅μ̅ο̅ϵ̅ ο̅υ̅ο̅σ̅ β̅ι̅τ̅ϵ̅ α̅σ̅φ̅α̅λ̅ω̅σ̅. Ο̅υ̅ο̅σ̅ ε̅τ̅α̅ϵ̅ι̅ σα̅ το̅τ̅ϵ̅ α̅ϵ̅ι̅ ζ̅α̅ρ̅ο̅ϵ̅ πε̅ζ̅α̅ϵ̅ ζ̅α̅
ρα̅β̅β̅ι̅ : ο̅υ̅ο̅σ̅ α̅ϵ̅ϵ̅ϵ̅ ε̅ρω̅ϵ̅. Μ̅ε̅θ̅ο̅υ̅ Δε̅ α̅ϵ̅ϵ̅ν̅ η̅ο̅υ̅ζ̅ι̅ξ̅ ε̅χ̅ω̅ϵ̅ ο̅υ̅ο̅σ̅ α̅ϵ̅λ̅μ̅ο̅ν̅ι̅ υ̅μ̅ο̅ϵ̅. Ο̅υ̅α̅ι̅ Δε̅
η̅ν̅τε̅ η̅η̅ε̅το̅ζ̅ι̅ ε̅ρα̅ το̅υ̅ : α̅ϵ̅θ̅ε̅κε̅μ̅ τ̅ε̅ϵ̅ϵ̅η̅ϵ̅ι̅ ο̅υ̅ο̅σ̅ α̅ϵ̅ϵ̅ϵ̅ η̅ο̅υ̅ζ̅α̅υ̅ υ̅ϵ̅β̅ω̅κ̅ υ̅π̅ι̅α̅ρ̅χ̅η̅ε̅ρε̅υ̅τ̅ς̅ :

οτος αρωλι υπεμαωχ εβολ. Οτος αεροτω ηχε Ιης πεχαυ κωοτ : χε εταρεται ι
εβολ ζωσ ερετενηνοτ ησαοτconi : νεμ ζανχηφι νεμ ζανυε εταζοι. Παρχη ζαρωτεν
πε μμηνη ειτρωβω ζει πιερφει οτος υπεταμονι μμοι : αλλα ζινα ητοτρωκ εβολ
ηχε νισραφη. Οτος ετατρωαυ ατρωτ τηροτ. Οτος ναρε οτδελωρι μογι ησωε : εψηλ
ηνοτρηδονιον εζει περωω : οτος ατρωμονι μμοε. Ηθοε δε αρωαπ ητρωδονιον
αρωωτ εψηω. Οτος ατρωι ηης ζα παρχηερετс Κααφα : οτος αρωοττ ζαροε ηχε
νιαρχηερεтс νεμ νιπρεβντεροс νεμ νισαδ. Οτος Πετροс ναρωμογι ησωε πε ζκφοει
ωαεδοτη ετατρη ητε παρχηερεтс : οτος ναρωρωφρη ηζεωсι νεμ νιζηπερεтсс :
ετδμο μμοε ζατεν πιωωινη :

Οτωωτ υπιετασσελιον εωτ.

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

Ninth Hour of Eve of Good Friday

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 φηετογτ ερογ γε Ιουδαοσ ογαι εβολθεν πιωητ
εναγ ναϑμοωυ δαχωογ πε : ουοζ αϑωοντ εΙηοσ αϑτφχι ερωγ. Ιηοσ δε πεχαϑ ναϑ : γε
Ιουδαοσ ακνατ υπωηρι υφρωωυ θεν οφ. Εταμαγ δε ηνε νηετκωτ ερογ
υφηεταϑωπι : πεχωογ γε Ιηοσ ητενηιογ ητχηγ. Ουοζ λ ογαι εβολ ηζητογ αϑιογ
ησα φβωκ υπιαρχηερεγς : ουοζ αϑελ πεϑμαωυχ νογίναυ εβολ. Δϑερογω δε ηνε Ιηοσ
πεχαϑ γε κηη γα υναι : ουοζ εταϑβοζ επεϑμαωυχ αϑταλβογ. Πεχε Ιηοσ δε ηνηεταγ

Ninth Hour of Eve of Good Friday

Ἰ̅νωϥ ἔ̅βο̅λ̅θ̅ει̅ ν̅ι̅α̅ρ̅χ̅ι̅ε̅ρ̅ε̅υ̅ς̅ ν̅ε̅μ̅ ν̅ι̅ς̅α̅τ̅η̅ζ̅ο̅υ̅ς̅ ἵ̅τ̅ε̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ν̅ε̅μ̅ ἔ̅τ̅α̅ρ̅ε̅τ̅ε̅ν̅ ἰ̅ ἔ̅βο̅λ̅ ἄ̅φ̅η̅τ̅
ἔ̅ρ̅ε̅τ̅ε̅ν̅η̅η̅ο̅υ̅ ἵ̅ς̅α̅ ο̅υ̅ς̅ο̅ν̅ι̅ : ν̅ε̅μ̅ ζ̅α̅ν̅η̅ϥ̅ι̅ ν̅ε̅μ̅ ζ̅α̅ν̅ῶ̅β̅ο̅τ̅. Ἐ̅ι̅χ̅η̅ θ̅ε̅ν̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ν̅ε̅μ̅ ὠ̅τ̅ε̅ν̅
ἄ̅μ̅η̅ν̅ι̅ : ἄ̅π̅ε̅τ̅ε̅ν̅ς̅ο̅υ̅τ̅ε̅ν̅ ν̅ε̅τ̅ε̅ν̅ζ̅ι̅ξ̅ ἔ̅βο̅λ̅ ἔ̅ζ̅ρ̅η̅ι̅ ἔ̅ζ̅ω̅ι̅ : ἀ̅λ̅λ̅α̅ θ̅α̅ι̅ τ̅ε̅ τ̅ε̅τ̅ε̅ν̅ο̅υ̅η̅ο̅υ̅ ν̅ε̅μ̅
π̅ι̅ε̅ρ̅ῶ̅ϥ̅ι̅ ἵ̅τ̅ε̅ π̅ῶ̅κ̅α̅κ̅ι̅ : Ἐ̅τ̅α̅τ̅ὰ̅μ̅ο̅ν̅ι̅ Δ̅ε̅ ἄ̅μ̅ο̅ϥ̅ ἀ̅ν̅ε̅ϥ̅ ο̅υ̅ς̅ ἀ̅ν̅θ̅ι̅τ̅ϥ̅ ἔ̅δ̅ο̅τ̅η̅ ἔ̅π̅η̅ι̅
ἄ̅π̅ι̅α̅ρ̅χ̅η̅ε̅ρ̅ε̅υ̅ς̅ : Π̅ε̅τ̅ρ̅ο̅ς̅ Δ̅ε̅ ν̅α̅ϥ̅μ̅ο̅ϥ̅ι̅ ἵ̅νωϥ̅ ζ̅η̅φ̅ο̅υ̅ε̅ι̅ : Ἐ̅τ̅α̅ν̅θ̅ε̅ρ̅ε̅ ο̅υ̅χ̅ρ̅ω̅μ̅ Δ̅ε̅ θ̅ε̅ν̅ ἄ̅μ̅η̅τ̅
ἵ̅τ̅α̅ν̅λ̅η̅ : ο̅υ̅ς̅ ἔ̅τ̅α̅ζ̅ε̅υ̅ς̅ι̅ ν̅α̅ρ̅ε̅ Π̅ε̅τ̅ρ̅ο̅ς̅ ζ̅ω̅ϥ̅ ζ̅ε̅υ̅ς̅ι̅ τ̅ο̅υ̅μ̅η̅τ̅ :

Ο̅υ̅ῶ̅ϥ̅τ̅ ἄ̅π̅ι̅ε̅ρ̅α̅ς̅ζ̅ε̅λ̅ι̅ο̅ν̅ 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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Ninth Hour of Eve of Good Friday

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 : Γ - ΙΔ

Σιμων ουν Πετρος νε οσον οσχησι ἔτοτε: αρχομεσ αρχισι ἡσα φβωκ ὑπιαρχηερετс : οσοσ αρχωχι ὑπερμαρχηνοῖναμ εβολ : νε φραν ὑπιβωκ πε Βαλχοσ. Πεξε Ἰησ ουν ὑΠετροс : χε ρισι ἡτσησι ετεσθηκη : παφοτ ετακτηκη μη ἡχε παωτ αν ἡτнасοϋ αν. Πιωϋ ουν νεμ πχιλιαρχοс νεμ νιζηπερεтс ἡτε νιλοϋδαι : αϋαμονι ἡἸηс οσοσ αρχонηϋ. Δϋτηϋ ἡϋορη εα Δηνα : νεϋουε ταρ πε ἡΚαδᾶφα : φηεναϋοι ἡαρχηερεтс ἡτε τρουπι ετεμωατ. Не φαι δε πε Καδᾶφα

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 νευ κη : α - ιε

Ἐβόλθεν Ἡσαῖος πῖπροφῆτης: ἐρεπερῖμοῦ ἔθοταβ ῥωπι νευαν ἄμην ερῶ ἄμος.

Ἄμωινι νιζιὼμι εθνηοῦ δέν οἴατ : νόγλαος ταραν πε ἔοτονῆταϋ ἄπικα† : εθε φαί
ἵνεϋενεῖητ δαρωοῦ ἵνε φηῖταϋαμῶοῦ : οτοῦ ἵνεϋμαι ἵωοῦ ἵνε
φηῖταϋερῖλαζιν ἄμωοῦ : Οτοῦ εἰῶωπι δέν πιεζοοῦ ἔτεῦματ : Πῶσ να† ῥθορτερ
ιςεν πῖνινορ ἄφιαρο ῥα ἔρρη ἔρρι Ποκοροῦρα : ἵθωτῆν δε θωοῦ† ἵνιϋηρι ἵτε
πῖεῶ οἴα οἴα : Οτοῦ εἰῶωπι δέν πιεζοοῦ σεναερκαλπιζιν ἵ†νικῶ† ἵκαλπιεζ : οτοῦ
σενηοῦ ἵθαν λαοσ εῖοϋ : νηῖταῦωρεμ δέν τῆωρα ἵνιασῖριος : νευ νηῖταῦωρεμ
δέν Χημι : οτοῦ εἰῶοῦϋτ ἄΠῶσ ἔχεν πιτωοῦ ἵτε Σκων : πεθοταβ δέν Ἰλῆμ. Οτοῖ
ἄπῖχλου ἵϋωϋ ἵνῖρεμβεχε ἵεφρεμ : †ῖρρηι εθνεσως : θεῖ ταεζει ἔβόλθεν πκωοῦ
ἔχεν τὰφε ἄπιτωοῦ εθοοῦμτ : νηεθαδὶ ατῖνε ηρπ : ζηππε ις πῖωντ ἄΠῶσ ϋχορ
οτοῦ εῖναϋτ : ἄφρη† ἵοῦαλ εϋνηοῦ ἐπεσῆτ : ἄμωον δῆιβι δαροϋ : εῖνι ἄμωεῖνῆσος :

Eleventh Hour of Eve of Good Friday

ἡφρητ̄ ἵνοῦωοῦ εἰωῶ : εἰωωκ̄ δ̄εν οἰχωρα : εἰεροῦῶτον ἡπικαζι : εἰεἰαῖ ἵνοῦαῖα
νεῦ νοῦδ̄αλαγ̄. Οῦοῶ σεναζωμ.ἡπῖχ̄λου ἵπῶωῶ ἵρεῦβεχε ἵτε Ἔφρεμ. Οῦοῶ
εἰεῶωπι ἵχε τ̄ρηρι ἕτασ̄ζει ἕβολ̄θεν τ̄ζελπις ἵτεῖῶοῦ : δ̄αθοῦωῶ ἡπιτωῦ εἰῶσι :
ἡφρητ̄ ἵνοῦεντ̄ ἵκεντε ἕφθεῶναῦ ἕροῶ : ἡπατεῶ ἅπτεῶ δ̄εν τοῦεῶ ἕοῦωῶ ἕομκ̄. δ̄εν
πιεζοῦ ἕτεῦμαῦ Ποῶ σαβαῶ εἰεῶωπι ἵνοῦχ̄λου ἵτ̄ζελπις ἵτε ἵῶοῦ :
φῆεταῶωοντ̄ ἡῖωωπ̄ ἡπαλαο. Οῦοῶ σενασ̄ωπ̄ ἕχεν οῦ π̄να ἵθαπ̄ ἕχεν θαπ̄ :
οῦοῶ ἕρκωλῖν ἵτ̄χοῦ ἕτακο. Παῖ τ̄αρ εἰωρεῦ δ̄εν π̄ηρη : εἰωρεῦ εῶβε π̄ικ̄κ̄ρα
π̄ιοῦηβ̄ νεῦ π̄ῖροφητ̄ις τ̄ωωτ̄ εῶβε π̄ηρη : αῦκιῶ ἕβολ̄θεν ἵθαδ̄ι ἡπ̄ικ̄κ̄ρα : αῦωρεῦ
ἕτεῖφ̄αι πε οῦρασοῦῖ : ἵσαζοῦῖ εἰεῶῦωῶ ἡποῦκοῦῖ Π̄οῦκοῦῖ τ̄αρ ἕτε οῦεῶωῖ πε :
εῦαῦρετεῖαῦ πετ̄ωῶοῦ ἕνιῶ : εῦαῦρετεῖν χ̄εῶῶ ἕνιῶ : ἡῆεταῦτοῦῶοῦ ἕτοῦῦρωτ̄ :
ἡῆεταῦῖτοῦ ἕβολ̄θεν νοῦῶνοῦτ̄. Χ̄οῦωῦτ̄ ἕβολ̄ δ̄ατ̄η ἵνοῦῶλις ἕχεν οῦῶλις :
ἕτικεκοῦῶ ἕτικεκοῦῶ πε : σοῦς ἕβολ̄δ̄α τ̄η ἵνοῦζελπις ἕχεν οῦζελπις : ἕτικεκοῦῶ
ἕτικεκοῦῶ. ἕβε ἵπῶωῶ ἵνιεφοτοῦ : ἕτισενασ̄αχι νεῦ παῖλαο δ̄εν ἵλας ἵχ̄ροῶ : ἵχε
ἡηετ̄ω ἡῶος ἡαῶ : χ̄ε φ̄αι π̄εῖεῦτοῦ ἵἡηετ̄οκερ : οῦοῶ φ̄αι οῦδ̄εῦ πε : οῦοῶ
ἡποῦοῦωῶ ἕωῦτεῦ.Οῦοῶ π̄σαχι ἡΠ̄ς εἰεῶωπι ἡωῦ ἵνοῦοῶχ̄εχ̄ ἕχεν οῦοῶχ̄εχ̄ :
οῦοῶ οῦζελπις ἕχεν οῦζελπις : ἕτικεκοῦῶ ἕτικεκοῦῶ πε εἰεῶεῦωῦ ἵτε οῦῶῡῶ

ἠΰθητοῦ θει ἐφάθοῦ : οὔτος σενάερκὴν ἄινεῖν ἠσεῖδουδεῖ ἠσετακο : Ἐθε φαί σωτεῖ
ἐπσαζι ὠπποῦ νηρωῖ ἐθλοσθ : οὔτος νηαρχων ἠτε πιλαοσ ἐτθεῖ Ἰλμη. Χε ἄρετειχοσ
χε ἀνσεῖνε οὔτἰ ἀθηκη νεῦ ἄμεῖτ : οὔτος θαναοὔ νεῦ φοῖτ : ἀρεῖαν οὔταραθνοῦ
εσσωκ σῖνι ἐβολ θῖτοτεῖ ἠνεσὶ ἔχων : χε ἀνηχο ἠτμεθνοῦχ ναν ἠθελπισ : οὔτος
ἐνεθοβστεῖ ἠτμεθνοῦχ.

Οὔτωσ ἠττῖριασ ἐθοταβ πεννοῦτ ῥα ἐνεθ νεῦ ῥα ἐνεθ ἠτε νῖενεθ τηροῦ: ἄμην.

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

Eleventh Hour of Eve of Good Friday

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.

Eleventh Hour of Eve of Good Friday

“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.

" ... " :

Eleventh Hour of Eve of Good Friday

Ψαλμος Β : ᾱ νεμ̄ σ̄

Ε̄θε̄ον̄ ρ̄αν̄ε̄νος̄ ᾱνω̄ῡ ε̄βο̄λ̄ : ο̄νο̄ς̄ ρ̄αν̄λᾱος̄ ᾱνε̄ρ̄με̄λε̄ταν̄ ρ̄εν̄ ρ̄αν̄ πε̄τω̄σῑτ̄.
Ᾱνο̄σῑ ε̄ρᾱτο̄ῡ ἵ̄χε̄ ν̄ιο̄τρ̄ω̄ν̄ ἵ̄τε̄ ἵ̄κᾱσῑ : ο̄νο̄ς̄ ρ̄ιᾱρ̄χ̄ων̄ ᾱνε̄ω̄ν̄† ε̄νω̄ᾱ ε̄το̄ν̄βε̄ Ἰ̄σο̄ς̄
νεμ̄ ε̄το̄ν̄βε̄ πε̄ψ̄χ̄ς̄ : ᾱλ̄.

Π̄ε̄τω̄σῑ ρ̄εν̄ ν̄ῑφ̄η̄ο̄ν̄ ε̄ε̄σω̄β̄ῑ ὠ̄ων̄ : ο̄νο̄ς̄ Ἰ̄σο̄ς̄ ε̄ε̄λ̄κ̄ω̄ν̄ ἵ̄νω̄ν̄ : Ἰ̄σο̄τε̄ ε̄ε̄σᾱχῑ
νεμ̄ω̄ν̄ ἵ̄ρ̄η̄ῑ ρ̄εν̄ πε̄ψ̄ω̄ν̄τ̄ : ο̄νο̄ς̄ ἵ̄ρ̄η̄ῑ ρ̄εν̄ πε̄ψ̄ω̄ν̄ ε̄ε̄ω̄τε̄ρ̄ω̄ρο̄ν̄ 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; :

The Lord shall hold them in derision.
 Then He shall speak to them in His wrath,
 And distress them in His deep displeasure:
 Alleluia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΠΑΤΕΡΟΝ ΚΕΦΚ : ΝΘ - ΩΒΛ

Παρχήερεεε Δε νευ πιμ αντζαπ τηρε νανκωτ̄ ν̄καου μετμεορε ν̄νοου δ̄α Ιη̄σ̄ου ζινα
 ν̄νεσοθβεε. Οτοε υποουζιμ : ε̄α ν̄ ν̄νε ουουη̄ ῡμεορε ν̄νοου : ε̄π̄δαε Δε αν̄ ν̄νε σ̄ναυ.
 Εῡζω ῡμοε ε̄ φᾱι ε̄οε ε̄ οτοη̄ῡομ ῡμοι ε̄βελ̄ περφεῑ ν̄τε Φ̄τ̄ ε̄βολ̄ : οτοε ε̄κοτε
 ε̄εν̄ ω̄ουτ̄ ν̄εσοου. Οτοε ᾱετων̄ ν̄νε παρχη̄ερεε πεεᾱε νᾱε : ε̄ε̄νε̄ερο̄ω̄ ν̄ε̄λῑ αν̄ :
 ε̄ε̄ οῡ πετε νᾱῑ ε̄μεορε ῡμοε ε̄δοκ : Ιη̄σ̄ου Δε νᾱεζω̄ η̄ρω̄ε πε : οτοε πεεε
 παρχη̄ερεε νᾱε : ε̄ε̄ τ̄αρκο ῡμοε ῡΦ̄τ̄ ε̄τονε ζινᾱ η̄τεκχεε νᾱν : ῑεε̄νε̄ο̄ο̄ε πε
 Π̄χε̄ π̄ω̄η̄ρῑ ῡΦ̄τ̄ ε̄τονε. Πεεε Ιη̄σ̄ου νᾱε ε̄νε̄ο̄ο̄ε πεεετακχεε : π̄λη̄νη̄ τ̄ζω̄ῡμοε ν̄ω̄τεν̄ :
 ε̄ε̄ ῑεε̄νε̄ ε̄ρετεν̄ ε̄ναῡ ε̄π̄ω̄η̄ρῑ ῡφ̄ρω̄ω̄ῑ ε̄ε̄ε̄ῡε̄ῡε̄ῑ ε̄ᾱο̄η̄νᾱῡ η̄τ̄ζομ : οτοε ε̄ε̄νη̄νο̄ῡ ε̄ε̄εν̄
 ν̄ῑβ̄η̄πῑ η̄τε̄ τ̄φε. Ἰ̄ο̄τε παρχη̄ερεε ᾱεφ̄ω̄δ̄ η̄νεε̄ε̄ε̄β̄ω̄ε ε̄ε̄ε̄ζω̄ῡμοε : ε̄ε̄ ᾱεε̄ο̄ῡᾱ
 η̄τενε̄ε̄ε̄ε̄ε̄ᾱν̄ ε̄ε̄ ῡμεορε : ε̄ε̄η̄πε̄ τ̄νο̄ῡ ᾱε̄τε̄νε̄ε̄ω̄τεμ̄ ε̄πῑε̄ο̄ῡᾱ. Οῡ πε̄ τε̄τε̄νε̄ε̄
 ε̄ρο̄ε : η̄ε̄ο̄ῡ Δε̄ αν̄ε̄ρο̄ω̄ πεε̄ε̄ο̄ῡ : ε̄ε̄ ε̄ε̄ε̄ε̄ε̄ῡᾱ ῡφ̄μο̄ῡ. Ἰ̄ο̄τε̄ αν̄ε̄ε̄ε̄ᾱ ε̄ε̄ε̄ο̄τη̄ ε̄πεε̄ε̄ο̄

Eleventh Hour of Eve of Good Friday

: οτος ατκοτρ ναϋ οτος ατρισον̄ εροϋ. Εγρω̄ υμοσ χε αρπροφητεριν̄ ναη Πχ̄ς χε
νημ πεεταϋρισον̄ εροκ. Πετροσ δε ναϋϋεμσι σαβολ̄ πε θεῑ ταν̄λη : οτος ασῑ θαροϋ
νηε οβωκι εκρω̄υμοσ : χε̄ ηθοκ ρωκ νακ χη̄ νεῡ Ιη̄ς πῑ Σαλῑλεοσ : Πθοϋ δε αϋϋωλ̄
εβολ̄ υπε̄μθο̄ νοτον̄ ηβεν̄ εϋϋω̄υμοσ : χε̄ τ̄εῑ χε̄ αρε̄ ρω̄υμοσ χε̄ οτ̄. Εταϋ̄ δε
εβολ̄ επῑϋθαμ̄ ασνατ̄ εροϋ̄ ηχε̄ κω̄η̄ : οτος πεχασ̄ η̄νηετχη̄ υματ̄ : χε̄ φαῑ ρωϋ
ναϋχη̄ νεῡ Ιη̄ς πιναϋρεοσ. Παλιν̄ οη̄ αϋϋωλ̄ εβολ̄θεν̄ οτᾱναϋϋ : χε̄ τ̄ωοτη̄
υπᾱρωμ̄ αν̄. Οενεν̄σα κεκοϋχῑ δε̄ αν̄ η̄χε̄ η̄ηετοϋ̄ ερᾱτοϋ̄ πεχωοτ̄ ῡΠετροσ : χε̄
ταφ̄μη̄ η̄θοκ ρωκ̄ οτ̄ εβολ̄ ῡμωοτ̄ κε̄ ραρ̄ τεκ̄ιν̄σαχῑ οτωη̄σ̄ ῡμοκ̄ εβολ̄. Ποτε̄
αϋερ̄η̄η̄τ̄ς η̄ερκᾱτᾱθη̄μᾱτιζιν̄ νεῡ εω̄ρκ̄ : χε̄ η̄τ̄ωοτη̄ αν̄ ῡπᾱρωμ̄ : οτοσ̄σᾱτοτ̄ϋ
ᾱοτᾱλεκτωρ̄ μοτ̄τ̄ : Οτοσ̄ ᾱΠετροσ̄ ερ̄φ̄υε̄η̄ ῡπῑσαχῑ ετᾱ Ιη̄ς̄ ροσ̄ ναϋ : χε̄ ῡπᾱτε
οτᾱλεκτωρ̄ μοτ̄τ̄ χ̄νᾱχολ̄τ̄ εβολ̄ η̄ϋομ̄τ̄ η̄σοπ̄ : οτοσ̄ εταϋ̄ εβολ̄ αϋριμ̄ θεν̄ οτριμ̄
εϋεν̄ϋαϋι :

Οτωϋτ̄ ῡπιερᾱσ̄σε̄λιον̄ ε̄οτ̄.

Matthew 26:59-75

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

Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.' " And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the

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Eleventh Hour of Eve of Good Friday

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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Eleventh Hour of Eve of Good Friday

†ναβελ πατερφει εβολ παιμοϋγκ η̅χιϋ : οτοϋ εβολζιτεν υμουτ νεζοοτ κεοται
η̅αθμοϋγκ η̅χιϋ †νακοτϋ. Ου̅δε παρη† οη̅ νασοι η̅ζυκοϋ αν̅ η̅χε τοϋμετμεορε. Οτοϋ
αϋτωνϋ η̅χε παρχη̅ερεϋϋ ρεν̅ ο̅μη† : αϋϋεν̅ Ιη̅ς εϋϋω̅μοϋ : χε̅ η̅κεροτω̅ η̅ζλι̅ αν̅ χε̅
ναι̅ ερμεορε ραροκ. Η̅θοϋ δε̅ ναϋχω̅ η̅ρωϋ πε̅ : οτοϋ̅ υ̅πεϋεροτω̅ η̅ζλι̅ : παλιν̅ α̅
παρχη̅ερεϋϋ υ̅ενϋ οτοϋ̅ πεϋαϋ ναϋ : χε̅ η̅θοκ̅ πε̅ Π̅χο̅ π̅ωη̅ρι̅ υ̅φ̅η̅ετ̅ς̅ μα̅ρω̅ν̅τ̅. Η̅ς̅ δε̅
πεϋαϋ ναϋ χε̅ αν̅οκ̅ πε̅ : οτοϋ̅ ε̅ρετε̅νε̅να̅τ̅ ε̅π̅ω̅η̅ρι̅ υ̅φ̅ρω̅μι̅ εϋ̅ε̅μ̅ς̅ι̅ϋ̅ σα̅ ο̅η̅να̅μ̅ η̅†χο̅μ̅
: οτοϋ̅ εϋ̅η̅νοϋ̅ νε̅μ̅ ν̅ι̅β̅η̅π̅ι̅ η̅τε̅ τ̅φε̅. Π̅α̅ρ̅χ̅η̅ε̅ρε̅ϋ̅ϋ̅ αϋ̅φ̅ε̅δ̅ νεϋ̅ζ̅β̅ω̅ϋ̅ πεϋαϋ : χε̅ οϋ̅ οη̅
ε̅τε̅τε̅νε̅ρ̅χ̅ρ̅ια̅ υ̅μοϋ̅ υ̅μεορε̅. Α̅τε̅τε̅νε̅ς̅ω̅τε̅μ̅ ε̅π̅ε̅ο̅να̅ οϋ̅ ε̅θο̅πω̅η̅ϋ̅ ν̅ω̅τε̅ν̅ : η̅θ̅ω̅οϋ̅
δε̅ τη̅ροϋ̅ α̅τε̅ρ̅κα̅ τα̅κ̅ρι̅ν̅ι̅ν̅ υ̅μοϋ̅ : χε̅ ϋ̅οι̅ η̅νε̅ο̅χοϋ̅ ε̅φ̅μοϋ̅. Οτοϋ̅ ε̅τα̅τε̅ρ̅ε̅η̅τ̅ς̅ η̅χε̅
ζ̅α̅νο̅το̅ν̅ ε̅ζ̅ι̅θα̅ϋ̅δ̅εν̅ ϋ̅ραϋ̅ : οτοϋ̅ ε̅ζ̅ω̅β̅ς̅ υ̅πε̅ρ̅ζ̅ο̅ οτοϋ̅ ε̅†κε̅ζ̅ ναϋ̅ : οτοϋ̅ ε̅χοϋ̅ ναϋ̅ χε̅
α̅ρ̅ι̅π̅ρο̅φ̅η̅τε̅ν̅ι̅ν̅ να̅ν̅ χε̅ ν̅ι̅μ̅ πε̅ ε̅τα̅ϋ̅ζ̅ιο̅η̅ ε̅ροκ̅†̅νοϋ̅ Π̅χ̅ς̅ οτοϋ̅ η̅ι̅ζ̅υ̅πε̅ρε̅η̅τ̅ς̅ α̅υ̅θ̅ι̅τ̅ϋ̅
η̅ζ̅α̅να̅λ̅ω̅χ̅. Οτοϋ̅ ε̅ρε̅ Πε̅τ̅ροϋ̅ η̅δ̅ρη̅ ρ̅εν̅ †α̅ν̅λη̅ : α̅ς̅ι̅ η̅χε̅ ο̅η̅ η̅ν̅ι̅β̅ω̅κι̅ η̅τε̅
παρχη̅ερεϋϋ. Οτοϋ̅ ε̅τα̅ς̅να̅τ̅ ε̅Π̅ε̅τ̅ροϋ̅ εϋ̅†δ̅μο̅ υ̅μοϋ̅ : οτοϋ̅ ε̅τα̅ς̅χο̅ν̅ϋ̅τ̅ ε̅ροϋ̅ πεϋαϋ
ναϋ̅ : χε̅ η̅θοκ̅ ρ̅ω̅κ̅ να̅κ̅χη̅ νε̅μ̅ Η̅ς̅ π̅ι̅να̅ ζ̅ω̅ρεοϋ̅. Η̅θοϋ̅ δε̅ αϋ̅ϋω̅λ̅ ε̅βολ̅ εϋ̅ϋω̅μοϋ̅ :
χε̅ οϋ̅δε̅ †ε̅μ̅ι̅ αν̅ οϋ̅δε̅ †̅ω̅ο̅ν̅ αν̅ χε̅ οϋ̅ η̅θο̅ πε̅ ε̅τε̅χ̅ω̅μοϋ̅ : οτοϋ̅ αϋ̅ι̅ ε̅βολ̅ ε̅π̅ι̅μα̅
ε̅τ̅σα̅βολ̅ η̅†α̅ν̅λη̅ οτοϋ̅ αϋ̅μο̅ν̅† η̅χε̅ π̅α̅λ̅ε̅κ̅τω̅ρ̅. Οτοϋ̅ ε̅τα̅ς̅να̅τ̅ ε̅ροϋ̅ η̅χε̅ †̅κε̅β̅ω̅κι̅

περασ ἠνῆτοσι ἔρατον : κε φαί οὐ ἐβολ ἠῆτον πε. Ἦθος δε οη αχρωλ ἐβολ
 μενεσα ογκοῦσι παλιν ηητοσι ἔρατον παρχωῦμος ὠΠετρος : κε ἄληθως ἠθοκ οὐ
 ἐβολ ἠῆτον κε ταρ ἠθοκ οὐδαλιλεο : οροσ πεκσαχι εφονι ὠποῦσαχι. Ἦθος δε
 αχερρητς ἠεράναθεματιζιν νευ ἔωρκ κε ἴωοτη ὠπαιρωι αν ἔτετενω ὠμοϋ.
 Οροσ ἄ οὔαλεκτωρ μοῦἴ ὠφμαθ σοπ ἄναῦ : οροσ αχερφμεῖ ἠξε Πετρος ὠπιαχι
 ὠφρηἴ ἔταφρος ναϋ ἠξε Ἦς : κε ὠπατε οὐ ἄλεκτωρ μοῦἴ ἠσοπ ἄναῦ ἠναχολτ
 ἐβολ ἠῶομτ ἠσοπ : οροσ ἔταφριτοϋ αφριωι :

Οῦωπτ ὠπιερασσελιον ἔω.

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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Eleventh Hour of Eve of Good Friday

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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Eleventh Hour of Eve of Good Friday

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

Σεταςνατ̄ ε̄Πετρος̄ η̄χε̄ ο̄νᾱ λο̄ῡ ῡβωκῑ ε̄ρ̄θουσῑ δ̄ᾱ τ̄εν̄ πῑο̄τω̄νῑ : ο̄τος̄ ε̄τᾱσσο̄μ̄ς̄ ε̄ρο̄ς̄
πε̄χας̄ : χ̄ε̄ νᾱρε̄ φ̄αῑ ζω̄ς̄ χ̄η̄ νε̄μᾱς̄ πε̄. Η̄θο̄ς̄ δ̄ε̄ ᾱρ̄χ̄ω̄λ̄ ε̄βο̄λ̄ ῡμο̄ς̄ : χ̄ε̄ ἴ̄σω̄σ̄ν̄
ῡμο̄ς̄ αν̄ ἴ̄ς̄ω̄ῑμ̄. Ο̄τος̄ με̄νε̄ν̄σᾱ κε̄κο̄ν̄χῑ ε̄τᾱς̄νᾱτ̄ ε̄ρο̄ς̄ η̄χε̄ κε̄ ο̄ταῑ : πε̄χας̄ χ̄ε̄ η̄θο̄κ̄
ο̄ν̄ ε̄βο̄λ̄ ῡμω̄ν̄ ζω̄κ̄ : Πε̄τρος̄ δ̄ε̄ πε̄χας̄ χ̄ε̄ φ̄ρω̄μῑ αν̄ο̄κ̄ αν̄πε̄ Ο̄τος̄ ε̄τᾱφ̄ο̄νω̄ς̄
η̄νο̄ν̄ο̄ν̄ ω̄πῑ : νᾱρε̄ κε̄ο̄ν̄αῑ τᾱχ̄ρο̄ η̄το̄τ̄η̄ πε̄ ε̄ρ̄χ̄ω̄ῡμο̄ς̄ : χ̄ε̄ δ̄εν̄ ο̄ῡμε̄θ̄ω̄ν̄ῑ νᾱρε̄ φ̄αῑ
ζω̄ς̄ χ̄η̄ νε̄μᾱς̄ πε̄ : κε̄ τ̄αρ̄ ο̄ν̄δ̄ᾱλῑλε̄ος̄ πε̄. Πε̄χας̄ δ̄ε̄ η̄χε̄ Πε̄τρος̄ χ̄ε̄ φ̄ρω̄μῑ ἴ̄ε̄μῑ αν̄
ε̄φ̄η̄ε̄τε̄κ̄χ̄ω̄ ῡμο̄ς̄ : ο̄τος̄ σᾱ το̄τ̄η̄ ε̄τῑε̄ς̄ᾱχῑ λο̄ῡᾱ λε̄κ̄τω̄ρ̄ μω̄ν̄τ̄. Ο̄τος̄ ε̄τᾱς̄φ̄ο̄ν̄ς̄ η̄χε̄
Ἰ̄σο̄ς̄ ᾱρ̄ς̄ο̄μ̄ς̄ ε̄Πε̄τρος̄ : ο̄τος̄ ᾱ Πε̄τρος̄ ε̄ρ̄φ̄ω̄εν̄ῑ ῡπε̄ᾱχῑ ῡἸ̄σο̄ς̄ κᾱτᾱ φ̄ρη̄τ̄ ε̄τᾱς̄χ̄ος̄

ναϛ : χε ἄπατε οἰαλεκτωρ μου† χηαχολτ 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 ἄρἵπροφἵτεϛιἵ ναἵ : χε ἵμ
 πεταϛϛιοῖ ἔροκ. Οἷος ζαν κε ἡϛ ναϛωἄἄωοῖ ἔροϛτε ενϛεοῖα :

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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ΕΓΓΑΣΤΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ ΚΕΦ ΙΗ : ΙΕ - ΚΖ

Μαριουμι Δε πε ἵνα Ἰησους Σιωων Πετρος νευ πικεμαθητης : Μιμαθητης Δε ετε
μαυ̅ μαροι ἵκοτιν πε ἵτε παρχηερενς : οτοϑ αϑι̅ ἔδοτη νευ Ἰησους Ἰαυλη ἵτε
παρχηερενς. Πετρος Δε μαροϑι ἔρατη σαβολ̅ δατην πιρο : αϑι̅ οτη εβολ̅ ἵτε
πιμαθητης φηεναροι ἵρευῖσωντη ἑπαρχηερενς οτοϑ αϑσαχι νευ ἴυνοϑτ : αϑι̅
ἡΠετρος ἔδοτη. Πεχε Ἰαλοϑ̅ νευνοϑτ ἡΠετρος : μη ἵθοκ οϑ̅ εβολ̅θεν νιμαθητης
ντε παιρωμι ζωκ : ἵθοϑ Δε πεχαϑ̅ χε ἡμον. Μαροϑι Δε ἔρατοϑ πε ἵχε νιεβιαικ νευ
νιζυπερετης : εαυ̅θε ρακϑι ἔρωϑ̅ χε νε τ̅φρω τε : οτοϑ ναυ̅τ̅μο ἡμωϑ̅ πε :
μαροϑι Δε ἔρατη νευωϑ̅ ζωϑ̅ πε ἵχε Πετρος εϑ̅τ̅μο ἡμοϑ̅. Παρχηερενς οτη αϑϑεν
Ἰησους εβε νεϑμαθητης νευ εβε τεϑ̅βω. Δϑεροϑω ναϑ̅ ἵχε Ἰησους εϑ̅ρωμοϑ̅ : χε ἀνοκ
αϑσαχι νευ πικομοϑ̅ δεν οἱπαρρηϑ̅α : οτοϑ ναι Ἰεβω πε δεν νιϑ̅τ̅ναϑ̅ωϑ̅ ἵχοϑ̅ νιβεν
: νευ δεν πιερφει πιμα̅ ἑϑ̅αρε νιλοϑ̅Δαι τηροϑ̅ θωϑ̅τ̅ ἔροϑ̅ οτοϑ ἡπιχε̅β̅λι ἵσαχι δεν
πετ̅ηπ. Ε̅θεοϑ̅̅ κ̅ϑι̅νι ἡ̅ μοι : ϑ̅εν νηεταϑ̅ωτεμ χε οϑ̅ πε εταϑ̅οϑ̅ νωϑ̅ : ϑ̅ηππε ιϑ̅
ἵναι σ̅ε̅μι ἑνηεταϑ̅οτοϑ̅ ἀνοκ. Μα̅ι εταϑ̅οτοϑ̅ ἵχε Ἰησους : ἀ̅ ο̅ναι ἵτε νιζυπερετης ετοϑ̅
ἔρατοϑ̅ αϑ̅τ̅ ἵνοϑ̅ϑ̅ενκοϑ̅ρ̅ ἵησους εϑ̅ρωμοϑ̅ : χεαν φαπε ἡ̅φρη̅τ̅ ἵω̅ ἡ̅παρχηερενς.
Δϑεροϑ̅ω̅ ἵχε Ἰησους πιχαϑ̅ ναϑ̅ : χε ιϑ̅χε κακωϑ̅ αϑσαχι ἀριμεθερε ἡ̅πικακωϑ̅ : ιϑ̅χε Δε

Eleventh Hour of Eve of Good Friday

καλωσ εθεοῦ κειουῖ εροι. Ἰοτε αφογορη ἦχε ἄννα εφωνε εα Καίαφα
πιαρχήρενς. Πασ ορι δε ερατη πε ἦχε Σιωων Πετροσ εφτῶμο μμοϋ : πεχωον παϋ
χε μη ἦθοκ οῦ εβολ δειν νευμαθητις εωκ : ἦθοϋ δε αφρωλ εβολ οτοε πεαϋ χε
ἄμμοον. Πεχε οται παϋ εβολ δειν νιεβιαικ ἦτε πιαρχήρενς εοτς τς τεινς πε ἦτε φηετα
Πετροσ χωχι ἄπεμαϋχ εβολ : χε μη ἄνοκ αν ἀιναῦ εροκ νεμαϋ δειν πῶμ. Παλιν
οη αφρωλ εβολ ἦχε Πετροσ Οτοε σα τοτη ἀοτᾶ λεκτωρ μοϋ :

Οτωϋτ ἄπιερασσελιον εϋ.

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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Eleventh Hour of Eve of Good Friday

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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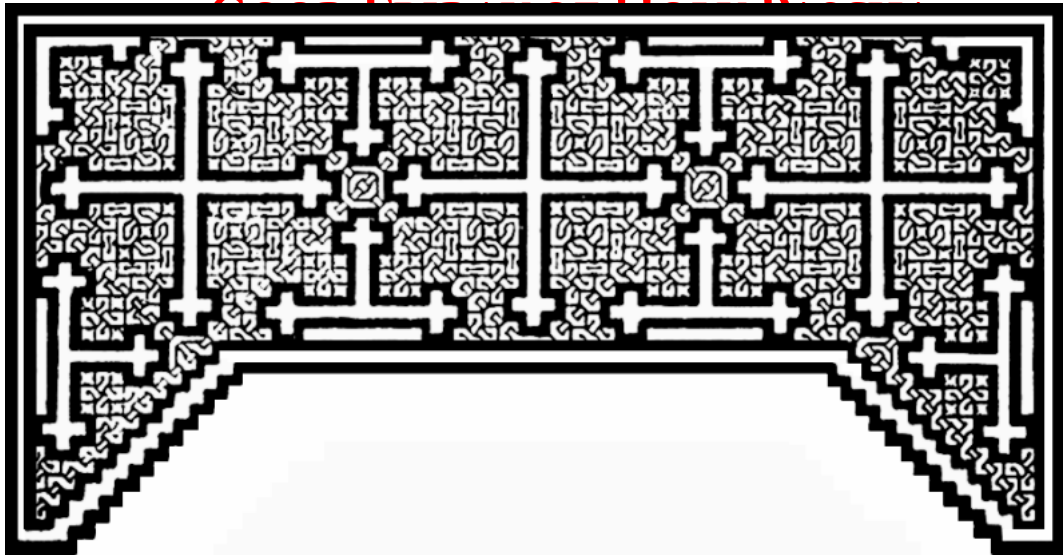
Listen to David, the king of Jerusalem, rebuke its dwellers saying, "Why do the nations conspire, and the peoples plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and His Christ." David knew by inspiration of the Holy Spirit what would happen to 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 Ὡϋ̄ς̄η̄ς̄ Κεϋ̄ η̄ : ῑθ̄ ω̄βλ̄ νεμ̄ Κεϋ̄ θ̄ : ᾱ - κλ̄
Έβολθεν πιδεϋτερονομιον ἵτε Ὡϋ̄ς̄η̄ς̄ πιπροφητης: ε̄ρεπεϋ̄ς̄μοϋ̄ ε̄θο̄ταβ̄ ω̄πῑ νεμ̄αν̄
λ̄μ̄η̄η̄ εϋ̄χ̄ω̄ ἡ̄μο̄ς̄.

Πεξε Ὡϋ̄ς̄η̄ς̄ ἵνεκ̄ω̄πρῑ ἡ̄π̄ῑς̄λ̄ : ξε̄ τ̄ερ̄μ̄ε̄θ̄ε̄ ν̄ω̄τεν̄ ἡ̄φο̄ο̄ν̄ ἵτ̄φε̄ νεμ̄̄ π̄κᾱζῑ : ξε̄ δ̄εν̄
ο̄ρ̄τακο̄ ε̄ρετεν̄ε̄τακο̄. Ὡ̄φ̄ρη̄τ̄ ἡ̄π̄ς̄ω̄χ̄π̄ ἵν̄ιε̄θ̄νο̄ς̄ : η̄η̄ε̄τᾱ Π̄ο̄ς̄ Φ̄τ̄ τακ̄ω̄ο̄ν̄ δ̄ᾱτ̄η̄
ἡ̄πετεν̄ε̄ζο̄ : πᾱρη̄τ̄ τε̄τε̄η̄νᾱτακο̄ ε̄̄μ̄ᾱ ξε̄ ἡ̄πετεν̄ε̄ς̄ω̄τεμ̄ ἵ̄σᾱτ̄ς̄μ̄η̄ ἡ̄Π̄ο̄ς̄
πετεν̄νο̄ν̄τ̄. Σ̄ω̄τεμ̄ π̄̄ς̄λ̄ ἵ̄θο̄κ̄ χ̄νᾱερ̄χ̄ῑν̄ιο̄ρ̄ ἡ̄πῑλο̄ρ̄δᾱη̄ς̄ ἡ̄φο̄ο̄ν̄ : ε̄̄ω̄ε̄ ε̄̄δο̄ν̄η̄
ε̄ερ̄κ̄λ̄η̄ρο̄νο̄μ̄ῑν̄ ἵ̄ζ̄ᾱη̄ν̄ῑω̄τ̄ ἵ̄ε̄θ̄νο̄ς̄ : νεμ̄̄ ζ̄ᾱν̄βᾱκῑ ε̄τ̄ακ̄τ̄η̄ο̄ν̄τ̄ ἵ̄σο̄β̄τ̄ ω̄ᾱ ε̄̄ρ̄η̄ῑ ε̄̄τ̄φε̄.
Ο̄ν̄η̄ω̄τ̄ ἵ̄λᾱο̄ς̄ ε̄̄νᾱω̄ω̄ε̄ : η̄ῑω̄η̄ρῑ ἵ̄τε̄ η̄ῑᾱφ̄ω̄φ̄ : η̄η̄ε̄τεκ̄ς̄ω̄ο̄ν̄η̄ ἡ̄μ̄ω̄ο̄ν̄ ἵ̄θο̄κ̄ :
ε̄̄ᾱκ̄ς̄ω̄τεμ̄ ε̄ο̄β̄η̄το̄ν̄ : η̄ῑμ̄ ε̄ο̄η̄ᾱω̄ο̄ζ̄ῑ ε̄̄ρᾱτ̄ε̄ ἡ̄πε̄μ̄ε̄θ̄ο̄ ἵ̄ν̄η̄ω̄η̄ρῑ ἵ̄τε̄ Ε̄νᾱκ̄ : Ε̄κ̄ε̄μ̄ ἡ̄φο̄ο̄ν̄
ξε̄ Π̄ο̄ς̄ πεκ̄νο̄ν̄τ̄ ε̄τερ̄ω̄ρο̄π̄ ἡ̄μ̄ω̄ω̄ῑ δ̄ᾱτ̄η̄ ἡ̄πεκ̄ε̄ζο̄ : ο̄ν̄χ̄ρω̄μ̄ ε̄̄ιο̄ν̄ω̄μ̄ πε̄ : ε̄̄ε̄ε̄ϋ̄ο̄το̄ν̄
ε̄βολ̄ ε̄ε̄τακ̄ω̄ο̄ν̄ ἵ̄χ̄ω̄λ̄εμ̄ : κᾱτᾱφ̄ρη̄τ̄ ε̄̄τᾱε̄ς̄ᾱχῑ ἵ̄ξε̄ Π̄ο̄ς̄. Ο̄νο̄ζ̄ ἡ̄πε̄χ̄ο̄ς̄ δ̄εν̄ πεκ̄ε̄η̄τ̄

First Hour of Good Friday

ζε εσβε τα μεσσηι αρεντ εβολ ηξε Πσc εερκληρονομιν υπικαρι να σαθος : αλλα
εσβε νιμετα σεβηc ητε ναιεθνοc : Πσc ναροτορ εβολ θατη ηπεκρο. Εσβε τεκ μεσσηι
αν : ορδε εσβε πτορβο αν ητε πεκρητ ηθοκ χνα γενακ ητεκ ερκληρονομιν υπικαρι :
αλλα ρινα ητερταρε ϒδιαθηκη ερατc : θηεταρωρκ υμοc ηνεκιοϒ Δβρααμ νευ
Ισαακ νευ Ιακωβ. Εκεεμι υφοορ γε εσβε τεκ μεσσηι αν : Πσc να ϒ υπικαρι νακ
εερκληρονομιν υμορ : γε ηθοκ ορλαοc ηναρτ να ρβι. Δρ ϒμερι γε ακ ϒ ορηρ ηχωντ
υΠσc ρι πωαρρε : ιcχη πιεροορ εταρετενι εβολθεν ηκαρι ηΧημ γατετενι επαμα :
ερετενοι να τωτ ηρητ ορβε Πσc : Ορορ ρεν Χωρεβ αρετεν ϒχωντ υΠσc : ακυβον
ηξε Πσc εχεν θηνορ ερετηνορ εβολ. Δινα γενηι ανοκ ερηι επιτωορ εβι ηνηπλαρ
ανορϒ ητε ϒδιαθηκη : ηηεταρ σεμητορ νευωτεν ηξε Πσc : ναιχη ερηι επιτωορ
ηρμε ηεροορ νευ ρμε ηεχωρρ : ωικ υπισρωμορορ κωορ υπιρω. Ορορ ακ ϒ ηηι ηξε
Πσc η ϒπλαρ ανορϒ ηωνι ενρδηορτ υπιθηβ ητε Φϒ : ενρδηορτ ριωτορ ηξε νικαρι
τηρορ ηηετα Φϒ καρι υμωορ νευωτεν ρπιτωορ υπιεροορ ητε πιωορϒ. Ορορ
αρωπι ριτεν ρμε ηεροορ νευ ρμε ηεχωρρ : α Πσc ϒηηι η ϒπλαρ ανορϒ
ητε ϒδιαθηκη. ορορ πεχε Πσc ηηι : γε τωνκ μα γενακ επεχητ εβολ ται ηχωλεμ : γε
αρερανομιν ηξε πεκλαοc ηηετακενορ εβολθεν ηκαρι ηΧημ : αρεραραβεμιν

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 ἵοῦνηϋτ ἵεθνοσ εϋῶ ἑναῶϋ ἑζοτε φαι : ἔται κοττ
αἰ ἑπεχτ ἔβολ ἑπιπῶοῦ : οῦοσ πιτῶοῦ ναϋμοσ ἰχρωμ : ἵπλαζ ἰνοῦτ ἵωνι ναῦχη
ἑεν ταχιζ ἰνοῦτ. ἔταιναῦ χε ἄρετενερνοβι ἰπέμθο ἰσοκ : ἄρετεθαμι κωτεν
ἵοῦασι ἵοῦωτς : ἄρετενερπαραβενιν ἔβολ ἑπιπῶοῦ ἑτα Ἰσοκ ζενζεν θηνοῦ ἔροϋ.
Διβορβερ ἵἵπλαζ ἰνοῦτ ἔβολἑεν ναχιζ : αἰεῦδωμοῦ ἰπετενἰθο ἔβολ. Διτσο
ἰσοκ ἰφμαζ κοπ ἰναῦ : κατα φρητ ἵῶορπ : ἵεμε ἵεζοοῦ νεῦεμε ἵεχωρς : ωικ
ἰπιῶομ : οῦοσ μωοῦ ἰπιῶο : εῖβε νετεννοβι τηροῦ νηετἄρετενῶϋτ ἰμωοῦ : εἶρι
ἰπιπετῶοῦ ἰπέμθο ἰσοκ ἑτῶοτ ναϋ. Οῦοσ αἰεζοτ χε αϋῶοτ ἵχε Ἰσοκ ἑχεν
θηνοῦ : ἑϋεθθηνοῦ ἔβολ : Δϋῶοτεμ ἑροῖ ἵχε ἰσοκ ἑεν πιθνοῦ ἑτεῦμαῦ : Δἰσοκ ῶοτ
ἑἄρῶν ἑμαῶ ἑϋοτῆ ἔβολ : αἵτωβε ἑχεν Δἄρῶν ἑεν πιθνοῦ ἑτεῦμαῦ. Οῦοσ
πινοβι ετἄρετεναιϋ : πιῶασι αἰ βιτῆ αἰοκζῆ ἑεν οῦχρωμ αἰετῶοτῆ : αἰμοκῆ
ῶατεϋῶοπι εϋῶομ : αϋεῦφρητ ἵοῦῶοϋ : αἰζοῦ ἰπιῶοϋ ἑπεχτ ἑπιμοῦνεωρεμ
εῖθηνοῦ ἑπεχτ ἔβολἑεν πιτῶο.ἑεν πιρωκζ ἑεν πιπιαμοσ ἑεν πιῶαῦ
ἵτεἵεπιθῶα : ναρετεν ἵῶοτ ἰσοκ πετεν νοῦτ. ἑοτε ετἄ Ἰσοκ οῦερπθηνοῦ ἔβολ

First Hour of Good Friday

δεν Καδης βαρνη εχλωμος : γε μαωενωτεν ερρη ακληρονομιν απικασι φη
λνοκ ετνατηε νωτεν : οτοε αρετενερα τωτεμ ησα πασι αποτ : απετενναετ εροε
οτδε απετενωτεμ ησα τεεεμ. Παρετενοι εαρ ηατωτεμ ησα ποτ ιεεν πεεοοτ
εταροτοεερωτεν.

Οτωοτ ηττριαε εθοταε πεννοττ φα ενεε νεμ φα ενεε ητε νιενεε τηροτ: αμην.

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: ἐρεπερῆςμοῦ ἐθῶταβ ὡπι νεμαν ἄμην ερζω ἄμος.

Ἐωτεμ ἰφε οτορ δῖςμῆ ἰκαζι : χε Ἰῶς πεταρσαζι : ζανῶηρι ἀρῆφωορ οτορ ἀβᾶσοῦ :
ἰθῶοῦ δε ἀτεράθετιν ἄμοι. Ἄ οτεε σοτεν φηῆταρῶοπς : οτορ οτεῶ ἀρσοτεν
φορορζηρ ἰτε περῶς : ἰπῆλ δε ἄπερσοῦωντ : οτορ παλαος ἄπερκατ ἔροι : Οτορ
ἄπῶλολ ἰρερερνοβι : πῖλαος εῶμεζ νᾶμαρτία : ἰῆροχ ἄπῖπονηρον νῖῶηρι ἰᾶνομος
: ἀρετενχα Ἰῶοις ἰσαῆηνοῦ : πεθῶταβ ἄπῖλᾶ ἀρετεν τῆωντ ναρ. Οτορ ζανερῶοτ
ἐρετεν ναβιτοῦ : αρτεν τοῦρο ἄνοῦα : ἄφε νιβεν ἐπῖκαζι : οτορ ζητ νιβεν ἐπῖκαζ
ἰζητ. Ἰσζεν οῦφα τ ὡα οῦαφε : ἰοῦφωλζ αν πε : οῦδε ἰοῦδελεχεμ αν πε : οῦδε

ἵνοτεροῦτον ἀν πε εἴδομοι ἕμων ἵνομαλασια ἔθιη ἐροῖ : οὐδε οἱνε, οὐδε
θανοῦρ. Πετεν καζι εἴεωῖ : νετενβακι ἐνέροκροῦ ἕεν πῆρωι : νετενχωρα
ἕοῦομοῦ ἕπετενἕθο ἕβολ : ἀεωῖ οῖο, ἀεωῖπ ἵτεν θανλαοῦ ἵεωμο. ἕνέωῖπ
ἵτῖερι ἵσιων ἕφρηῖ ἵνοῦκκη ἕεν οἱαθ ἀλοῖ : νεμ ἕφρηῖ ἵνομαἵαρε, ἵκωῖ
ἕεν οἱβονῖ : νεμ ἕφρηῖ ἵνοβακι ἐνωῖλ ἕμοο : οῖο ἕβηλ χε ἵ Πῶο σαβαωθ σοῖπ
ἵνοῖροχ ἵαν : νεῖθῆνει ἀνερ ἕφρηῖ ἵκοῖομα οῖο ἀνῖνι ἵδομορα :

Οἴωοῦ ἵτῖριαο ἕοοταβ πεννοῖῖ ῖα ἕνε, νεμ ῖα ἕνε ἵτε νεῖνε, θηροῖ : 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 ερραν τωοτη ἐορωρη ἄἵκαρι. ἵβαλ ραρ
ἄΠoς ρoσι πρωμ δε θεβιορτ oτορ ἵβoσι νερωμ ναθεβιο ἵτε Πoς μαραρ ἵoσι δεν
πiεροορ ἐτεῦμαρ πiεροορ ραρ ἄΠoς ραβαωθ νηορ ἔχεν ρερρωρη 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 ἄμαρατη δεν πiεροορ
ἔτε ἄμαρ ρεναρωπ ἵνερωορνηκ ἵρiχ τηρορ εαῖοιτορ ἐδoγν ἵ ἄραρ νεμ ἄπωρ

First Hour of Good Friday

ἄΠΕΤΡΑ ΟΥΟΣ ΝΕ ΨΥΚΟΛ ἄΠΚΑΖΙ ἄΠΕΨΘΟ ἘΒΟΛ ΝΘΟΤΕ ἄΠΠΟϞ ΟΥΟΣ ἘΒΟΛΘΕΝ ΠΩΟΥ
 ἄΝΤΕΨΧΟΜ ΕΨΥΑΝΤΩΟΤΗ ΕΟΥΨΥΨ ἄΠΚΑΖΙ ΘΕΝ ΠΙΕΖΟΟΥ ΕΤΕΨΜΑΥ ΠΙΡΩΜΙ ΝΑΝΟΥ ΧΕ ἘΒΟΛ
 ἄΝΝΕΨΒΩΨ ἄΝΖΑΤ ΝΕΜ ἄΝΝΟΥΒ ἄΝΤΑΥΘΑ ΜΙΩΟΥ ΕΟΥΨΥΤ ΝΕΜ ΠΕΤΨΟΥΤΙΤ ΝΕΜ ἄΝΖΙΝΞ ΛΩ ἄΒΩΚ
 ἘΘΟΥΝ ἘΝΕ ΨΥΚΟΛ ἄΝΠΕΤΡΑ ΕΘΝΑΨΤ ΟΥΟΣ ἘΝΟΥΨΥ ΝΕΜ ΠΕΤΡΑ ἄΠΕΨΘΟ ἘΒΟΛ ΝΘΟΤΕ
 ἄΠΠΟϞ ΟΥΟΣ ἘΒΟΛ ΘΕΝ ΠΩΟΥ ἄΝΤΕΨΧΟΜ ΕΨΥΑΝΤΩΟΤΗ ΚΡΙΝΙ ἄΠΚΑΖΙ :

ΟΥΟΥ ΝΨ ΤΡΙΑϞ ΕΘΟΥΑΒ ΠΕΝΝΟΥΨ ΨΑ ἘΝΕΖ ΝΕΜ ΨΑ ἘΝΕΖ ἄΝΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ: ἄΜΗΝ.

Isaiah 2:10-21

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

[Thus says the Lord,] Enter into the rock,
 and hide in the dust, From the terror of the
 Lord And the glory of His majesty. The
 lofty looks of man shall be humbled, The
 haughtiness of men shall be bowed down,
 And the Lord alone shall be exalted in that
 day. For the day of the Lord of hosts Shall

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

First Hour of Good Friday

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.

Ἰκαρι Ἰκαρι σῶτεμ ἔπκαρι ἰπῶς : Ἐθαί ἰπιρῶμι χε οἰρῶμι πε ἀρῆτεγ : χε
ἔναερνιῶτ ἀν θεν νερεζοοτ : οἴδε ἠνερωμι αἰα θεν περῆπερμα : εῶρερῆεμσι ριχεν
πῖρονος ἠλατιδ ερῶι ἠαρῶων ιχεν τῆνοτ θεν πηι ἠλονδα. Ὡ νιμανῆσωτ εττακο
οἰοτ ετῶρ ἔβολ θεν πορμανμονι : Ἐθε φαί ναι νε νητερῶω ἄμωτ ἠχε ἰπῶς ἔχεν
νιμανῆσωτ εθμονι ἰπαλαος : χε ἠῶπτεν ἄτετενῶωρ ἔβολ ἠναῆσωτ : οἰοτ
ἄτετεννοῶποτ οἰοτ ἰπετενῶω πορῶνι : ρηπτε ἀνοκ εἰδ ἰπῶω θεν θηνοτ κατὰ

ΝΕΤΕΝΒΗΟΉ ΕΤΩΟΥ 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 ΕΨΠ̄Ι ΝΟΥΖΑΠ ΝΕΜ ΟΥΔΙΚΕΟCΥΝΗ ΖΧΕΝ Π̄ΚΑΖΙ. ΟΥΟΖ Ν̄ΖΡΗΙ Δ̄ΘΕΝ
 ΝΕΨΕΖΟΥC ὤΝΑΟΥΧΑΙ Ν̄ΧΕ ΙΟΥΔΑ ΟΥΟΖ Π̄ΙCΛ̄ ΝΑΨΩΠΙ Δ̄ΘΕΝ ΟΥΤΑΧΡΟ :

ΟΥῶΟΥ Ν̄Ψ̄ΤΡΙΑC 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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First Hour of Good Friday

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 ΪΜΟΣ.

ΠΑΛΙΝ ΛΑΧΟΣ ΪΧΕ ΙΕΡΕΜΙΑΣ ΪΛΑΧΑΔΩΟΥΡ ΧΕ ΕΡΕΤΕΝ ΕΨΩΠΙ ΔΕΝ ΟΥΧΟΥ ΝΕΜ ΝΕΤΕΝΙΟΥΤ
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ΪΝΟΥΑΝΟΜΑ ΕΨΩΡΕΒ ΕΨΟΤΕ ΘΗΝΟΥ : ΧΕ ΪΘΩΟΥ ΕΘΑ ΤΤΙΩΗ ΔΑΦΗ ΕΤΕΪΜΟΝ ΤΙΩΗ ΪΤΑΥ :
ΟΥΟΖ ΕΨΕΡ ΒΛΑΠΤΙΝ ΪΦΗΕΤΤΑΛΒΟ ΪΝΪΨΩΝΙ : ΟΥΟΖ ΕΧΑΝΟΒΙ ΕΒΟΛ : ΟΥΟΖ ΕΒΪΝΤΜΑΠ
ΪΨΑΤ ΤΤΙΩΗ ΪΦΗΕΤΟΥΝΑ ΤΗΥ ΪΧΕ ΝΕΝΨΗΡΙ ΪΠΙΣΛ : ΟΥΟΖ ΕΤΗΙΣ ΔΑΠΠΟΖΙ ΪΤΕ

First Hour of Good Friday

πικραμενς : ἄφρητ ἕταϋ οταρσαρνη ἵχε Πῶς : οτος παρητ ἵνασασι. Cεναῖ ἔρηι
ἔχωσῶ ἵχε οταρπ ἵτε ἵτακο ἠλαῆνεζ : νεμ ἔχεν νοῦρηι : εθε γε αῦλιον ἵνοῦνοϋ
ἵλαθνοβι ἕπταπ:

Οῦωσῶ ἵτῆτριας ἕοταβ πεννοῦτ ἠλα ἕνεζ νεμ ἠλα ἕνεζ ἵτε νιῆνεζ τηροῦ: 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 ἔβολ
ἕπερσο οτος ερναχωρ ἔβολ ἡνετοῦηθ ερρη ἡθης οτος πλαος ναερθε ἕπισθηθ
οτος πιβωκ ἡθε ἕπερ. Φητωπ ἡθε ἕπεττ ἔβολ πεττ ἕμης ἡθε ἕπεττἱ ἔχωρ
πετε οτον ἔρορ ἡθε ἕπετε οῦηταρ ἔρορ ἡκαθι να να τακο θενοῦτακο θεν οῦβα
ἡκαθι ναερῶβα. θεν οῦωλ σενα ὡελ ἡκαθι ἡταπρο ταρ ἕΠ̄σ̄ πεντας χε να ἡκαθι
ερηθι οτος ἡ τοκοῦμενη τηρς τακο. Δ ηηετῶσι ἕἡκαθι. Οτος ἡκαθι ἀρεῶνομιν
εῶθε ηηετῶπ θιωτῆ χε ἀρχω ἡνωτ ἕπινωμος οτος ἀρῶιβτ ἡνιοταρσαθι
τ̄ Διαθηκη ἡνεθ. Εῶθε φαι οταροῦ εῶεῶνωμ ἕἡκαθι χε ἀρεῶνομιν ἡχε ηηετῶπ
θιωτῆ εῶθε φαι εῶεῶπι εῶι ἡθκη ἡχε ηηετῶπ θεν ἡκαθι οτος εῶεῶσπ ἡχε
θανμηῶ ἡρωμ εῶι ἡκοῦσι.

Εξέρξηβι ἴχε πιηρι εἰέρξηβι ἴχε πάλολι εἰεῖαζου ἴχε νηθηροῦ ετοπιου δην
τοῦψυχη. Δροῦ ἴχε ποπιου ἴτε νικευκει ασοῦ ἴχε ἴμεταγαδης νευ
ἴμετραυαδ ἴτε νιάσεβης ασοῦ ἴχε ἴςμη ἴἴκταρα. Δῦψιτ ἴπορσε ηρι
αφρυαυι ἴχε πιικιρα ἴτοτοῦ ἴνηετω ἴμοι. Δῦωυ ἴχε βακι νιβει εἰεῖθαμ
ἴνηι εἰτεμῶρε ἴλι ψε εἰοῦν ἴρωο. Εῦληλοῦ ἴβολ εῖβε πιηρι δην ναι νιβεν
αροῦ ἴχε οῦνοι νιβεν ἴτε ἴκαρι. Οῦοι εἰεῖωπ ἴχε ζανβακι εῖωη οῦοι ζανη
εἰεῖωπ οῦοι εἰεῖτακο. Ναι τηροῦ εἰεῖωπι ἴπικαρι δην ἴμη ἴνηεθνο ἴφρη ἴαρεγαν
οῦοι ἴριτ ἴοῦβωῖνωιτ παρη ἴεἰριτ ἴμωτεν οῦοι εῖωπ αῖωανκην ἴχε πῖωλ ναι
εἰεῖωυ ἴβολ δην οῦῖρωο:

Οῦοῦ ἴἴτριας εἰοῦαδ πεννοῦ ἴψα ἴνεζ νευ ψα ἴνεζ ἴτε νιἴνεζ 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

First Hour of Good Friday

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 σολωων κεφ β : ιβ - κβ

Ἐβόλθεν ἴσοφία ἴτε σολωων ππρόφητης: ἐρεπερμόσ ἔσοταβ ὡπι νεμαν ἄμην
εσχω ἄμοσ.

Εσἔχορσϗ ἴνοἴρωμ εἴβε χε ἄπερ† ἔλοσ ἐπενσἴτ : οσοσ ερ† ἔῤρεν νενἔβνοἴ
οσοσ ερ†ερωῶμ ναν ἔχεν νενῶωρ† ἔχεν πινομοσ. Εσοτωνἔ ἔῤρη ἔχων ἔχεν
νινοβι ἴτε †μετατῶτ ἴσἴτ : οσοσ εἴστον εἴμ νεμαρ ἐβόλσἴτε † : εἴμοσ† ἔρορ
χε πῶηρι ἄ†. Εσἔωπι ναν ἴνοἴρερσοι ἔχεν νενῶωμ : εσοτωἔ ἔῤρη ἔχων
ἔπσινναῖ ἔρορ : εἴβε χε περλαοσ ὄνι ἴκεοστον ἄν : οσοσ νεμωἴτ σεφωἔ ἴτοτεν :
οσοσ εἴηπ ἴτοτϗ χε ἄ ε. Εσοτα ἴνενεμωἴτ ἄῤρη† ἔτεροει ἄμορ ἴνιἴηριον :
εσἔῤβον ἔχενσαν οστον ἴτε ἴελεεθεροσ : οσοσ ερῶοἴωσ ἄμορ χε † περῶτ.
†ενε χε ἄρηοσ νερσασι ἄνεμῶμ νε : ερερδοκἴμασἴν ἄφθεἴναῶπι μενεσκα
περῶκ ἐβόλ : χε ἴνε οἴηρι ἄ† ἄεν οἴεἴμνι : ἴνἄνοσ εἴ ἴτερψῖρἴη εσἔοτϗ
ἄεν νενσἴχ ἴνἴαν τἴκἴμενοσ. ἄνερπἴρασἴν ἄμορ ἐβόλσἴτεν οἴωμ : νεμ οἴβασἄνοσ
: εἴεἴ ἄεν φαἴ ἄπερθεβἴο : εἴεἴ ἔτερμετρεμἴραῶμ νεμ τερἄρπομοἴη : εἴε†ἄπ
ἔρορ ἄει οἴμοσ ερῶημ : σἴνα ἴτε †λωἴσι ὡπι ἔχωρ ἐβόλἄεν περσασι. Εἴεἴρωοἴμ
ἄεν φαἴ οσοσ εἴεἴωρεμ : ἄφῶμ ἄπορ - ὡοἴωσ οσοσ ἄποἴεἴ ἴνἴμῖτἴηριον ἴτε †

: 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

First Hour of Good Friday

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: ΕΡΕΠΕΥΣΜΟΤ ΕΘΟΤΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ ΕΡΧΩ ΔΜΟΣ.

Δεφωυς νενρεφτσαπ άπκαρι πεθεμω νηιορωοτ εχει νιθρονος πετχοοτ νηιοηβ
ναιχμαλωτος αφωρωερ νενδ ηαστης άπκαρι φηεψιβι νηαοποτοτ νεμπιστος
αχειμι δε ετμετσαβε νενδελλο αφταλδο δε νηεθεβηοτ φηετδωλπ εβολ
νηετχηκ άπιχακι αχεινι εβολ άπιοτωνι νει και πες νηετπλανα φηεψιβι νενηητ
νηιαρχων άπκαρι αντορωοτ δεθεν οτρη νηε σωτηνι ΔΜΟΣ ΔΝ. ΕΥΧΕΥΟΜ ΘΕΝ ΠΧΑΚΙ
θεν ποτωνι ΔΝ. ΕΥΩΡΕΜ ΔΕ ΝΘΕ ΝΗΗΕΤΤΑΞΕ ΙΣ ΖΗΠΠΕ ΑΠΑΒΑΛ ΝΑΥΕΝΑ Ι ΟΤΟΣ Α
ΠΑΜΑΨΧ ΣΟΤΜΟΤ :

Οτωοτ ηττριας εθοταβ πεννοττ 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.

First Hour of Good Friday

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.
Οῦορ̄ ἀνεῖ ἵχε̄ νιχ̄ανᾱνεος̄ νιεσ̄ωῦ ἔτοτ̄αρερ̄ ἔρωσ̄ χε̄ σ̄οσ̄αχῑ ἵτε̄ Π̄ο̄ς̄ πε.̄ Εἰ̄ε̄χο̄ς̄
νωσ̄ χε̄ ἰχε̄ νᾱ νεε̄ ἄπετεν̄ ἄθο̄ : μοῑ ν̄η̄ ἔρετεν̄σεμ̄νε̄ παβεχε̄ : ἰε̄ ἄμ̄ον̄ ἀρῑ
ποταζεσ̄θε̄ : οῦορ̄ ἀνεμ̄νῑ μαβεχε̄ μαπ̄ ἵθατ̄. Οῦορ̄ πεχε̄ Π̄ο̄ς̄ ν̄η̄ ριτοῦ̄
ἐπιμ̄ανοῦτ̄ε̄ : οῦορ̄ χε̄πῑῶνῑ χε̄ ἀν̄ ῥ̄σωτ̄π̄ ἄφ̄ρη̄ ἔτᾱτερ̄δοκ̄ιμᾱζιν̄ ἄμοῑ ἐ̄ρ̄η̄
ἔχωσ̄ : οῦορ̄ ἀβ̄ῑ ἵτ̄μαπ̄ ἵθατ̄ ἀριτοῦ̄ ἔδοῦν̄ ἐπ̄η̄ ἄΠ̄ο̄ς̄ ἐπιμ̄ανοῦτ̄ε̄. Οῦορ̄
ἀιβορ̄βερ̄ ἄπῑῶβωτ̄ ἄμαρ̄ σ̄ναγ̄ ἔτε̄ πινορ̄ ἵρωχ̄ πε̄ : ἐπ̄χῑν̄χωρ̄ ἔβωλ̄ ἄπῑὰ̄μαρ̄ῑ δ̄εν̄
ἔμ̄η̄ ἵλοῦ̄δᾱ νεμ̄ δ̄εν̄ ἔμ̄η̄ ἄπ̄κ̄λ̄:

Οὔωῦ ἵτ̄τ̄ριας̄ ἔθοταβ̄ πεννοῦ̄τ̄ ὡᾱ ἐνερ̄ νεμ̄ ὡᾱ ἐνερ̄ ἵτε̄ νῑε̄νερ̄ τηροῦ̄: 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 - ⲡ

Ἐβόλαθεν Ὀυγέος ππρόφητης: ἐρέπερμῶτ ἐθοταβ ὡπι νεμλν ἄμην ερζω ἰμος.

First Hour of Good Friday

Πῶς ἠτύχερὶ ἰσίων Χεεκε ζω ἠτεψηρχω ἔχεν νοτύχηρὶ ετχην ταψο ἠτοῦμετχηρα
ἠθε ἠτα οἰαιτος χε ἀτυχίτοῦ ναιχμαλωτος ἠτοοτε. Οἱοὶ ἠνετμεῖ ὀροσ ετμεῖ
ετπετρωῦ βιχεν νοῦμαῖκοτ. Οἱοσ ἀρχοκοῦ ἔβολ βιοτοσπ υπιέροσ χε ἠποτυ
ἠνετχικ ἔρηρι Φ† ἀρερ επιθωμιν εχεν σωψι ἀρτορποσ ἠορ φανος νεμ νιχηρα
ἀϋβίτοσ ἠχονσ ἀρτωρπ νοῦ ρωμι νεμ πεχηρὶ οῦρωμι νεμ τεκκληρονομια εθε φαι ναι
νετερε Πῶσ ζω ἠμωῦ χε ισ χηπτε ἠνοκ †ναψοχνε εχεν πετρωῦ ἔχεν ται φῖλη
ετετνηψι χωτεν ἀν ἔρηρι βαρωῦ ὀροσ βεν οῦψνε ἠνετενομωι ἔτετεν σοῦτων
ἔβολ χε οῦοειψ ἠπονηρον πε

Ὁῶοῦ ἠ†τριασ ἔθοταβ πεννοῦ† ψα ἔνεε νεμ ψα ἔνεε ἠτε νιένεε τηροσ: ἠμην.

Micah 1:16-2:3

- : - :

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

Make yourself bald and cut off your hair,
Because of your precious children; Enlarge
your baldness like an eagle, For they shall
go from you into captivity.

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.

Ὡχρεὸς Κεφ ζ : α - η

Ἐβόλεν Ὡχρεὸς πῖπροφητης: ἐρεπερ̄μοῡ ἐσοταβ̄ ωπῑ νευαν̄ ἀμην̄ ερ̄ω̄ ἔμος.

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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First Hour of Good Friday

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 ΔΩΗΝ.

Οὐ πετενναῶχος ὠνεὶ σῆνοῦ ἕμεριτ : εἴθε ἴ παραβασὶς ἴτε ἰοῦδας φέταϋ ἕπ̄σ̄.
Πεχαϋ γαρ χε οὔαι ἐβολῶει πιμντснаγ : ἔτε ἰοῦδας πε πιλκαρωτῆς : ἀϋϋθναϋ θα
νιαρχῆρεϋς οὔος πεχαϋ κωοῦ. Χε οὔ πε ἔτετενοτω ἔθιϋνηνι οὔος ἀνοκ ἴναθιϋ
νωτει : οὔος ἀνεμνητς νεωαϋ ἕμαπ ἴθατ. Ὡται νιϋϋ ἕμετατῆτ ἴται μαἰ
μαλλον δε ταινιϋϋ ἕμετμαἰζατ : ἴθος γαρ εἴμις ἕπετῶοῦ νιβεν : ἐτὰφαι γαρ
εῖρεπίθωμιν ἐρος ἀϋϋ ἕπεϋαδ : οὔνομη γαρ εἰζωοῦ τε ἴμετ μαἰ θατ : εἰζωοῦ
ἔδευων νιβεν : οὔος νι.ϋχη ἔτεсна ταῶοῦ ϋας ἔρονλιβι ἴσεθαδ : ἴσερα τέμι ἐρωοῦ
ἕμιν ἕμωοῦ : οὔος οἰ ϋαϋϋωπι εὔοι ἴατῶοῦν ἴνοτον νιβεν : ϋαϋ χῶ ἴκωοῦ
ἕφ̄νομος ἴϋϋτς : ϋαϋκην ἴχε ποτῆτ ἕμαϋ οὔος ϋαϋτωμτ. Ἄναϋ χε : χε
ἀϋμετμαἰζατ θισῆ ἐβολ ἴνοτηρ ἕπεθῶνεϋ ἐβολῶει τፑϋχη ἴιοῦδας. Λοἰπον
ναϋχω ἐρωοῦ ἴνοτωϋ ἴσαζι θεν οὔωνθ ἐβολ ἴχε Π̄σ̄ ἴσ̄ Π̄χ̄ς : εἴθε ἴσεenna νεμ
εἴθε ἴμετοὔρο ἴτε νιϋθῆ : εϋταμε οὔον νιβεν εἴμαἰν ἴϋκολας ἴτε νιρεϋερνοβι :
οὔος εϋϋ ταιο ἴνοτον νιβεν εἴνακα ἔαρτοῦ ἕπταθ οἴρα τፑ ἴτε νοፑϋχη.

Царенер с̄φ̄ραζιζин ἴϋκατῆχῆς ἴτε πενιωτ εἴσ̄ αββα ἴωαννης π̄χ̄ρ̄τ̄ς̄ο̄στομος :
φ̄η̄ε̄τᾱϋε̄ρο̄τω̄ιν ἕπ̄ε̄ννο̄ς̄ : νεμ νιβαλ ἴτε νενῆτ : θεν φ̄ραν ἕφ̄ιωτ νεμ Π̄ω̄η̄ρι νεμ
πιπ̄να εἴσ̄ οὔνοϋ 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 : κ̄ς ὡβλ̄ νευ Κεφ̄ β̄ : ᾠ - ε̄

Ἄνον δε τειριωϋ ἄπ̄χ̄ς ἐάταϋϋ νιοσ̄δαι μεν ο̄τ̄κανδαλον νωο̄τ̄ πε νιεθ̄νος δε
ο̄υμετοϋ πε ναν̄ δε ἄνον̄ δ̄α ν̄ηθ̄εθανοϋεμ̄ νιοσ̄δαι νευ νιοσ̄εινιν̄ Π̄χ̄ς ο̄τ̄χομ̄ ἵτε
Φ̄τ̄ πε νευ ο̄τοφ̄ια ἵτε Φ̄τ̄. Χ̄ε τ̄μετοϋ ἵτε Φ̄τ̄ ε̄οι ἵσαβε̄ ἐζ̄οτε νιρω̄μ̄ ο̄τοϋ
τ̄μετασ̄θεν̄ς ἵτε Φ̄τ̄ ε̄οι ἵχωρῑ ἐζ̄οτε νιρω̄μ̄ ἀνᾱτ̄ γαρ̄ ἐπετενω̄ζεμ̄ ν̄ᾱς̄νηο̄τ̄ χ̄ε
ἄμ̄ον̄ ο̄υμ̄ηϋ ἵσαβε̄ κατᾱ σᾱρξ̄ ἄμ̄ον̄ ο̄υμ̄ηϋ ἵχωρῑ ἄμ̄ον̄ ο̄υμ̄ηϋ ν̄ετ̄θεν̄ς ἀλλ̄α
ν̄ῑσοϋ ἵτε π̄κοσ̄μοϋ ἀγ̄οτ̄πο̄τ̄ ἵχε̄ Φ̄τ̄ ζ̄ινᾱ ἵτεϋ τ̄ϋπῑ ἵν̄ῑσαβε̄τ̄ ο̄τοϋ ν̄ῑμετ̄χωβ̄ ἵτε
π̄κοσ̄μοϋ ἀγ̄οτ̄πο̄τ̄ ἵχε̄ Φ̄τ̄ ζ̄ινᾱ ἵτεϋ τ̄ϋπῑ ἵν̄ῑχωρῑ. ο̄τοϋ ν̄ῑμετασ̄θεν̄ς ἵτε
π̄κοσ̄μοϋ νευ ν̄η̄ετ̄ω̄ϋϋ ἀγ̄οτ̄πο̄τ̄ ἵχε̄ Φ̄τ̄ νευ ν̄η̄ε̄τε ἵνεϋοπ̄ ἀν̄ ζ̄ινᾱ ν̄τεϋκ̄ωρ̄ϋ
ἵν̄η̄ε̄τ̄ω̄π̄ ζ̄ο̄πωϋ ἵτεϋ τεμ̄ σᾱρξ̄ ν̄ιβ̄εν̄ ὡ̄σ̄τω̄τ̄ ἄμ̄ω̄ο̄τ̄ ἄπε̄μ̄θο̄ ἄΦ̄τ̄. Ἡ̄ω̄τεν̄ ἐβ̄ολ̄
δε ἄμ̄οϋ ζ̄ω̄τεν̄ δ̄εν̄ Π̄χ̄ς Ἰ̄η̄ς φ̄η̄ε̄ταϋϋπῑ ν̄αν̄ ἵνο̄τ̄σοφ̄ιᾶ̄ ἐβ̄ολ̄ ζ̄ιτεν̄ Φ̄τ̄ ο̄ῡμεθ̄ω̄μ̄ι
νευ ο̄ν̄το̄ν̄βο̄ νευ ο̄τ̄ω̄τ̄. ζ̄ινᾱ κατᾱ φ̄ρη̄τ̄ ε̄τ̄ς̄δ̄ηο̄τ̄ χ̄ε πετ̄ω̄σ̄τω̄τ̄ ἄμ̄οϋ
μᾱρεϋω̄σ̄τω̄τ̄ ἄμ̄οϋ δ̄εν̄ Π̄ο̄ς̄ ο̄τοϋ ἀνο̄κ̄ ζ̄ω̄ ἐτᾱιῑ γαρ̄ω̄τεν̄ ν̄ᾱς̄νηο̄τ̄ ν̄ετᾱιῑ ἀν̄ κατᾱ
ο̄ν̄β̄ῑς̄ ἵτε ο̄τ̄σᾱξῑ ῑε̄ ο̄τ̄σοφ̄ιᾶ̄ ε̄ιτᾱμο̄ ἄμ̄ω̄τεν̄ ἐπῑμ̄ε̄τ̄η̄ριον̄ ἵτε Φ̄τ̄ ἄπῑτ̄ζ̄απ̄ γαρ̄

ἔσει ἡ ἐπιτομή ἡ ἰσχυροὺς ἐβήλ ἐ Ἰησοῦς Χριστὸς οὐδὲ ἐὰν ἠγάπησεν. Ἄνοκ ἡ δὲ ἐν ὀνόματι τοῦ κυρίου
 καὶ οὐδὲ οὐδὲ ὁ ἄλλος ἀλλὰ ἡ ἐπιτομή ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή
 καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή
 καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή καὶ ἡ ἐπιτομή
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1 Corinthians 1:23-2:5

- :

From the Epistle of St. Paul to the Corinthians, may his blessings be with us all. Amen.

But we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

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First Hour of Good Friday

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

: :

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 ΜΑΤΘΕΟΝ Κεφ κζ : α - ιδ

ἘΤΑ ΤΟΥΤΗ ΔΕ ΨΩΠΙ ΑΓΕΡΟΥΟΒΝΙ ΤΗΡΟΥ ἦΞΕ ΝΙΑΡΧΗΕΡΕΥΣ ΝΕΥ ΝΙΠΡΕΣΒΥΤΕΡΟΣ ἸΤΕ ΠΙΛΑΟΣ ΔΑ ἸΗΣ : ΖΩΣΤΕ ἸΝΣΕ ΔΟΘΕΥ : ΟΥΟΣ ἘΤΑΥΟΝΣΥ ΑΥΟΛΥ ΟΥΟΣ ΑΥΤΗΥ ἸΠΙΛΑΤΟΣ ΠΙΣΗΣΕΜΩΝ. ἸΟΥΤΕ ἘΤΑΥΝΑΥ ἦΞΕ ΙΟΥΔΑΣ ΦΗΕΤΑΥ ΤΗΥ ΧΕ ΑΥΕΡ ΚΑΤΑΚΡΙΝΗ ἸΜΟΥ ἘΤΑΥΟΥΤΕΥ ἸΘΗΥ : ΑΥΤΑΘΟ ἸΎΜΑΠ ἸΣΑΤ ΖΑ ΝΙΑΡΧΗΕΡΕΥΣ ΝΕΥ ΝΙΠΡΕΣΒΥΤΕΡΟΣ. ΕΥΧΩ ἸΜΟΥ ΧΩ ΑΙΕΡΝΟΒΙ ΧΕ ΑΥΤ ἸΝΟΥΣΝΟΥ ἸΘΩΜΗ : ἸΘΩΟΥ ΔΕ ΠΕΧΩΟΥ ΝΑΥ : ΧΕ ἸΔΟΝ ἸΝΟΝ ἸΘΟΚ ΕΚΕΡΩΨΥ : ΟΥΟΣ ΑΥΒΟΡΒΕΡ ἸΝΙΣΑΤ ἘΔΟΥ ἘΠΙΕΡΦΕΥ : ΟΥΟΣ ΑΥΨΕΝΑΥ ΑΥΟΧΣΥ : ΝΙΑΡΧΗΕΡΕΥΣ ΔΕ ΕΤΑΥΒΙ ἸΝΙΣΑΤ : ΠΕΧΩΟΥ ΧΕ ἸΨΕ ΝΑΝ ΑΝ ἘΣΙΤΟΥ ἘΠΙΚΟΡΒΑΝΟΝ : ΧΕ ἸΤΤΙΜΗ ἸΝΟΥΣΝΟΥ ΠΕ. ΕΤΑΥΕΡ ΟΥΟΒΝΙ ΔΕ ΑΥΨΩΠ ἘΒΟΛ ἸΔΗΤΟΥ ἸΠΙΟΥΣΙ ἸΤΕ ΠΙΚΕΡΑΜΕΥΣ ΕΥΜΑ ἸΘΩΜΣ ἸΝΙΚΥΕΜΜΩΟΥ : ΕΘΒΕ ΦΑΙ ΑΥΜΟΥ ἘΨΡΑΝ ἸΠΙΟΥΣΙ ἘΤΕΨΜΑΥ : ΧΕ ΠΙΟΥΣΙ ἸΠΙΣΝΟΥ ΨΑ ἘΔΟΥ ἘΦΟΥ : ἸΟΥΤΕ ΑΥΧΩΚΟΨ ΕΒΟΛ ἦΞΕ ΦΗΕΤΑΥΧΟΥ ἘΒΟΛΣΙΤΟΥ ἸΠΕΡΕΜΑΣ ΠΠΡΟΦΗΤΗΣ ΕΥΧΩ ἸΜΟΥ ΧΕ ΑΥΒΙ ἸΎΜΑΠ ἸΣΑΤ ἸΤΤΙΜΗ ἸΤΕ ΦΗΕΤΑΥΕΡΤΙΜΗ ἘΡΟΥ ἦΞΕ ΝΕΝΨΗΡΙ ἸΠΚΛ. ΟΥΟΣ ΑΥΤΗΙΤΟΥ ΔΑ ΠΙΟΥΣΙ ἸΠΙΚΕΡΑΜΕΥΣ : ΚΑΤΑΦΡΗΤ

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 ΑΡΧΙΩΝΙ ΜΟΟΥ ΕΡΧΩΜΟΣ : ΧΕ ΗΚΕΡΟΝΩ ΝΕΛΙ ΑΝ : ΑΝΑΤ ΧΕ
ΣΕΕΡΚΑΤΗΤΟΡΙΝ ΕΡΟΚ ΝΟΤΗΡ : ΗΣ ΔΕ ΑΠΕΡΕΡΟΝΩ ΝΕΛΙ : ΖΩΣΤΕ ΗΤΕΡΕΡΩΦΗΡΙ ΝΧΕ
Πιλατος :

Οτωψτ ἄπιερασσελιον 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 ωπωπι αρωοττ νχε νηπρεβντεροσ ντε πιλαοσ : νευ νιαρχηερετс
νευ νικαδ : ουοζ ατενη εδοτη επομανηταπ : Ευχω υμοσ χε ισχε νθοκ πε Πχс аχοσ
ναν πεχαρχε νωοτ χε αικωανχοσ νωτεν τετενιαναζτ αν : Ευωπ δε ον αικωαν ωεν
θηνοτ τετεν ναερονω αν Ιсχεν τноτ δε εφωπωπι νχε πωηρι υφρωμι εφρευσι
саοηнаμ ητχομ ητε Φτ : Πεχωοτ δε τηροτ χε νθοκ οτη πε πωηρι υφτ : νθοφ δε
πεχαρч νωοτ χε νωοτεν ετχω υμοσ χε ανок пе : Нωοτ λε πεχωοτ χε ητενερχρια
ан χε νουμετμεορε : ανон τар аисωтеυ εβολθεν ρωφ. Ουοζ αφτωνη νχε πορυνη
τηρч ατενη таΠιλατοс : Δυεργηтс δε ηερκατητοριν εροφ ενχωυμοс : χε φαι ан
χευч асφωнε μπенеθнос εβολ : ουοζ еφтагно εγтеυτзωτ υποτρο ерχω υμοс
εροφ χε ανок пе Πчс ποτρο : Пιλαтос δε асφωнч ерχω υμοс : χε нθек Пе ποτρο
ητε нιловдαι : нθоч δε асeponω χε нθок петχω υμοс Пιλαтос δε πεχαρч
ηνιαρχηερεтс νευ ниυηч : χε ητхеυ зли ηεtia ан δен παирωми : Нωοτ λε

να̅ν̅κ̅ευ̅χο̅υ̅ ε̅ν̅τ̅ω̅μο̅ς̅ χ̅ε̅ ὅ̅ψ̅ω̅ρ̅τ̅ε̅ρ̅ ὑ̅πι̅λ̅α̅ο̅ς̅ : ε̅φ̅᾿ἑ̅β̅ω̅ θ̅ε̅ι̅ Ἰ̅η̅σο̅ῦ̅ δ̅ε̅ ἡ̅ρ̅ω̅δ̅ε̅ς̅ ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ : ο̅τ̅ο̅ς̅
 ἀ̅φ̅ε̅ρ̅η̅τ̅ε̅ς̅ ἰ̅κ̅ν̅ε̅ν̅ Ἰ̅δ̅α̅λ̅ι̅λ̅ε̅α̅ ὡ̅ς̅ πα̅ι̅ς̅ : Π̅ι̅λ̅α̅τ̅ο̅ς̅ δ̅ε̅ ἑ̅τ̅α̅φ̅ῶ̅τ̅ε̅μ̅ ἀ̅φ̅ῶ̅ν̅ι̅ χ̅ε̅ ἀ̅ν̅ ο̅ῦ̅
 Ἰ̅δ̅α̅λ̅ι̅λ̅ε̅ο̅ς̅ π̅ε̅ πα̅ι̅ρ̅ω̅μ̅ι̅. Ο̅τ̅ο̅ς̅ ἑ̅τ̅α̅φ̅ῶ̅μ̅ι̅ χ̅ε̅ ο̅ῦ̅β̅ο̅λ̅ π̅ε̅ θ̅ε̅ι̅ Ἰ̅η̅σο̅ῦ̅ ἢ̅ τ̅ε̅ ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ π̅ε̅ :
 ἀ̅φ̅ο̅νο̅ρ̅π̅η̅ ρ̅α̅ Ἰ̅ρ̅ω̅δ̅ῆ̅ς̅ : ε̅φ̅᾿ἑ̅χ̅ῆ̅ ρ̅ω̅φ̅ ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ θ̅ε̅ι̅ Ἰ̅η̅σο̅ῦ̅ θ̅ε̅ι̅ Ἰ̅η̅σο̅ῦ̅ ἑ̅τ̅ε̅μ̅α̅ρ̅ : ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ δ̅ε̅
 ἑ̅τ̅α̅φ̅ῆ̅ν̅α̅ ἑ̅ἴ̅η̅ς̅ ἀ̅φ̅ῶ̅ν̅ι̅ ἑ̅μ̅α̅ρ̅ω̅ : ἡ̅φ̅ῶ̅ν̅ι̅ τ̅α̅ρ̅ ἑ̅ν̅α̅ ἑ̅ρ̅ο̅ς̅ ἰ̅ς̅ ο̅ῦ̅μ̅η̅ω̅ ἡ̅χ̅ρ̅ο̅ν̅ο̅ς̅ : Ἐ̅θ̅ε̅ χ̅ε̅
 ἡ̅φ̅ῶ̅ν̅ι̅ ε̅θ̅ῆ̅τ̅η̅ : ο̅τ̅ο̅ς̅ ἡ̅φ̅ῶ̅ν̅ι̅ ε̅ρ̅ε̅λ̅π̅ι̅ς̅ ἑ̅ν̅α̅ ἑ̅ο̅υ̅μ̅ῆ̅ν̅ι̅ ἢ̅ τ̅ο̅τ̅η̅ ε̅φ̅᾿ἑ̅ρ̅ι̅ ὑ̅μ̅ο̅ς̅. ἡ̅φ̅ῶ̅ν̅ι̅ δ̅ε̅
 ὑ̅μ̅ο̅ς̅ θ̅ε̅ι̅ ρ̅α̅ν̅η̅ω̅ ἢ̅ σ̅α̅χ̅ι̅ : ἢ̅ θ̅ο̅ς̅ δ̅ε̅ ὑ̅π̅ε̅φ̅ε̅ρ̅ο̅ῦ̅ ἢ̅ ἄ̅λ̅ι̅ : ἡ̅φ̅ῶ̅ν̅ι̅ δ̅ε̅ ἑ̅ρ̅α̅τ̅ο̅ν̅ π̅ε̅ ἢ̅ χ̅ε̅
 ἡ̅φ̅ῶ̅ν̅ι̅ ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ ἢ̅ ο̅ῦ̅β̅ο̅λ̅ : ε̅ν̅ε̅ρ̅κ̅α̅τ̅η̅σ̅ο̅ρ̅ι̅ν̅ ἑ̅ρ̅ο̅ς̅ ἑ̅μ̅α̅ρ̅ω̅. ἑ̅τ̅α̅φ̅ῶ̅ν̅ι̅ δ̅ε̅ ἢ̅ χ̅ε̅ ἢ̅ κ̅ε̅
 ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ ἢ̅ ο̅ῦ̅β̅ο̅λ̅ : ο̅τ̅ο̅ς̅ ἑ̅τ̅α̅φ̅ῶ̅ν̅ι̅ ὑ̅μ̅ο̅ς̅ ἀ̅φ̅ῶ̅ν̅ι̅ ἡ̅φ̅ῶ̅ν̅ι̅ ἡ̅φ̅ῶ̅ν̅ι̅ ε̅σ̅φ̅ε̅ρ̅ῖ̅κ̅ο̅ν̅ :
 ἀ̅φ̅ο̅νο̅ρ̅π̅η̅ ἑ̅Π̅ι̅λ̅α̅τ̅ο̅ς̅. ἡ̅φ̅ῶ̅ν̅ι̅ δ̅ε̅ ἑ̅π̅ο̅ν̅ε̅ρ̅η̅νο̅ῦ̅ ἡ̅ρ̅ω̅δ̅ῆ̅ς̅ ἢ̅ ο̅ῦ̅β̅ο̅λ̅ θ̅ε̅ι̅ ἡ̅φ̅ῶ̅ν̅ι̅ ἡ̅φ̅ῶ̅ν̅ι̅
 ἑ̅τ̅ε̅μ̅α̅ρ̅ : ἡ̅φ̅ῶ̅ν̅ι̅ τ̅α̅ρ̅ ἡ̅φ̅ῶ̅ν̅ι̅ π̅ε̅ θ̅ε̅ι̅ ο̅ῦ̅μ̅ε̅τ̅α̅χ̅ι̅ ἢ̅ ο̅ῦ̅μ̅ῆ̅ν̅ο̅ν̅ :

Ο̅τ̅ω̅π̅ ὑ̅π̅ε̅ρ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ἑ̅σ̅τ̅.

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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First Hour of Good Friday

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 - ωβλ

Αν̅ι̅νι̅ ο̅ν̅ι̅ ν̅ι̅η̅ς̅ο̅ν̅ς̅ ε̅β̅ο̅λ̅ Χα̅Κα̅ι̅α̅φ̅α̅ ε̅δ̅ο̅ν̅ ε̅π̅ι̅π̅ρ̅ε̅τ̅ω̅ρ̅ι̅ο̅ν̅ : ν̅ε̅ ω̅ρ̅ρ̅ι̅ Δ̅ε̅ π̅ε̅ : ο̅τ̅ο̅ς̅
ν̅θ̅ω̅ο̅ν̅ ὑ̅π̅ο̅ν̅ ε̅δ̅ο̅ν̅ ε̅π̅ι̅π̅ρ̅ε̅τ̅ω̅ρ̅ι̅ο̅ν̅ : ρ̅ι̅να̅ χ̅ε̅ ἡ̅ν̅ο̅ν̅ω̅ν̅ ω̅α̅ τ̅ο̅ν̅ο̅ν̅ω̅ ὑ̅π̅ι̅π̅α̅ς̅χα̅. Δ̅ε̅
ο̅ν̅ ε̅β̅ο̅λ̅ζ̅α̅ρ̅ω̅ο̅ν̅ ἦ̅χ̅ε̅ Π̅ι̅λ̅α̅τ̅ο̅ς̅ π̅ε̅χ̅ω̅ν̅ ν̅ω̅ο̅ν̅ : χ̅ε̅ ο̅ν̅ ἡ̅κ̅α̅τ̅η̅ς̅ο̅ρ̅ι̅ᾶ̅ ε̅τ̅ε̅τ̅ε̅ν̅ι̅ν̅ι̅ ὑ̅μ̅ο̅ς̅ ε̅ρ̅η̅ι̅
ε̅χ̅ε̅ν̅ π̅α̅ι̅ρ̅ω̅μ̅ι̅ Δ̅ε̅ρ̅ο̅ν̅ ὑ̅ π̅ε̅χ̅ω̅ο̅ν̅ ν̅α̅ν̅ : χ̅ε̅ ε̅ν̅ε̅ φ̅α̅ι̅ ο̅ν̅κα̅μ̅ε̅τ̅ε̅ζ̅ω̅ο̅ν̅ ἂ̅ν̅ π̅ε̅ : ν̅α̅ν̅η̅α̅τ̅η̅ι̅ς̅
ν̅α̅κ̅ ἂ̅ν̅ π̅ε̅. Π̅ε̅χ̅ε̅ Π̅ι̅λ̅α̅τ̅ο̅ς̅ ν̅ω̅ο̅ν̅ χ̅ε̅ β̅ι̅τ̅ε̅ ἡ̅θ̅ω̅τ̅ε̅ν̅ ο̅τ̅ο̅ς̅ μ̅α̅ζ̅α̅π̅ ε̅ρ̅ο̅ν̅ κ̅α̅τ̅α̅ π̅ε̅τ̅ε̅ν̅ο̅μ̅ο̅ς̅
: π̅ε̅χ̅ω̅ο̅ν̅ ν̅α̅ν̅χ̅ε̅ν̅ι̅λ̅ο̅ν̅δ̅α̅ι̅ : χ̅ε̅ ἂ̅ν̅ο̅ν̅ ἡ̅ς̅ω̅ν̅ε̅ν̅ ἂ̅ν̅ ε̅δ̅ω̅τ̅ε̅β̅ ἡ̅β̅λ̅ι̅ : ρ̅ι̅να̅ ἡ̅τ̅ε̅ π̅̅α̅ς̅ι̅ ἡ̅Ι̅Η̅ς̅
χ̅ω̅κ̅ ε̅β̅ο̅λ̅ φ̅η̅ε̅τ̅α̅ν̅χ̅ο̅ν̅ : ε̅φ̅ε̅ρ̅ε̅ν̅μ̅ε̅ν̅η̅ι̅ν̅ χ̅ε̅ θ̅ε̅ν̅ α̅ν̅ ὑ̅μ̅ο̅ν̅ ὑ̅ν̅α̅μ̅ο̅ν̅ Π̅α̅λ̅ι̅ν̅ο̅ν̅ α̅ν̅ ἦ̅χ̅ε̅

Πιλατος ἐξοῖν ἐπιπρετωριον οῖος ἀκουσῆς εἰς περαχ ναῖ : χε ἡθοκ πε ποτρο ἴτε
νιλονῶδαι. Διχέρονῶ ναῖ ἴχε Ιησ οῖος περαχ : χε ἡθοκ ετρω ἴφαι ἐβολ ζιτοτκ
ωανζαν κεχωῶνι πεταῖχος νακ εῶβητ Διχέρονῶ ἴχε Πιλατος ετρωῶμος : χε μη
ἀνοκ οῖολοζαι ζω : πεκεθνος ἴμιν ἴμοκ νεμ νιαρχῆρενς ἡῶσοῖ πεταῖτικ : οῖ πε
ἐτακαῖσι : Διχέρονῶ ἴχε Ιησ χε ταμετοτρο ἀνοκ θα πακκοςμος ἀν τε : ἐνε
ταμετοτρο οῖεβολζεν πακκοςμος τε : ναρε ναζῖπερετης ναῖ εῖρηι ἐχοι πε : ζινα
ἴτοωτεμ τητ ἴνιλονῶδαι : ῖνοῖ δε τα μετοτρο θα πακκοςμος ἀν τε. Πιλατος οῖν
περαχ χε μη οῖν ἡθοκ οῖοτρο : ἀχέρονῶ ἴχε Ιησ χε ἡθοκ πετρω ἴμος χε ἀνοκ
οῖοτρο : κε ζαρ ἐταῖμαστ ἀνοκ ἐπαιζωβ : οῖος εῶβε φαί ἀἴ ἐπικκοςμος ἐπ
χιπταερμετμεορε ἴῖμεῶμηι : οῖον νιβει ἐτε ζαν ἐβολ ζεν ῖμεῶμηι ωαῖωτεμ
ἐταῖμη : Πεχε Πιλατος ναῖ χε οῖ πε ῖμεῶμηι : οῖος φαί ἐταῖχοῖ παλιν οῖ
ἀεβολζα νιλονῶδαι περαχ ῖωῖ : χε ἀνοκ ἴῖχου ἴλι ἡεῖτῖα ἀν ζεν παῖρωι :
ῖτεπενςῖνηθῖα δε ζινα ἴταχα οῖαι ῖωτειν ἐβολ ζεν ππασχα τετενοῖωῖ οῖν ἴταχω
ῖωτειν ἐβολ ἴποτρο ἴτε νιλονῶδαι ἀῖωῖ δε ἐβολ τηροῖ ετρωῶμος : χε ἴπερχα φαί
ἐβολ : ἀλλα χα Βαραββας ἐβολ : παῖ Βαραββας δε νεοῖομηι πε :

Οῖωῖτ ἴππεταστελιον εῶῖ.

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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First Hour of Good Friday

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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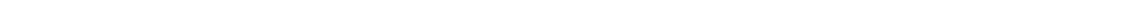
did and returned the silver to the chief priests saying, "I have sinned in betraying innocent blood." He went and hung himself adding to his transgressions. The chief priests took the silver and bought with it a potter's field to bury strangers in. This was done so that it may be fulfilled what had been 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

First Hour of Good Friday

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 ἡ̅τ̅ε̅ν̅ε̅ς̅ ἡ̅τ̅ε̅ Ὡ̅ς̅η̅ς̅ Κ̅ε̅φ̅ ᾠ̅η̅ : ᾠ̅ - ἰ̅ῶ̅

Ἐ̅β̅ο̅λ̅δ̅ε̅ν̅ Ἰ̅χ̅ω̅ι̅ ἡ̅τ̅ε̅ν̅ε̅ς̅ ἡ̅τ̅ε̅ Ὡ̅ς̅η̅ς̅ π̅ι̅ρ̅ο̅φ̅η̅τ̅η̅ς̅: ἔ̅ρ̅ε̅π̅ε̅ξ̅ι̅μ̅ο̅ς̅ ἔ̅θ̅ο̅τ̅α̅β̅ ὡ̅π̅ι̅ ν̅ε̅μ̅α̅ν̅
 ἁ̅μ̅η̅ν̅ ε̅ρ̅χ̅ω̅ ἡ̅μ̅ο̅ς̅.

Ἀ̅ς̅ὡ̅π̅ι̅ Δ̅ε̅ μ̅ε̅ν̅ε̅ς̅α̅ ν̅αι̅ σ̅α̅χ̅ι̅ ἁ̅ρ̅τ̅α̅μ̅ε̅ ἰ̅ω̅σ̅η̅φ̅ ε̅ν̅τ̅ῶ̅ι̅μ̅ο̅ς̅ : χ̅ε̅ π̅ε̅κ̅ι̅ω̅τ̅ ὤ̅θ̅ο̅ρ̅τ̅ε̅ρ̅ : σ̅τ̅ο̅ς̅
 α̅ρ̅β̅ι̅ ἡ̅π̅ε̅ρ̅ψ̅η̅ρ̅ι̅ σ̅ῆ̅λ̅α̅ Ὡ̅α̅ν̅α̅σ̅σ̅η̅ ν̅ε̅μ̅ Ἐ̅φ̅ρ̅ε̅μ̅ α̅ρ̅ι̅ γ̅α̅ Ἰ̅α̅κ̅ω̅β̅ : Ἀ̅ρ̅τ̅α̅μ̅ε̅ Ἰ̅α̅κ̅ω̅β̅ Δ̅ε̅

Third Hour of Good Friday

εὐχῶμιος ναϋ : χε ρηπ πεῖς πεκῶρη ἰωχηφ ρηνοῦ ραροκ : αϋρεμνομϋ ἵχε ἵκλ
αϋρευσι ριχεν πῶλοχ : Οτορ πεχε Ιακωβ ἵλωχηφ χε πανοῦτ αϋονονρϋ ἔροι ρεν
λοῦρτα : ρεν ἵκαρι ἵΧανααν αϋϋμοῦ ἔροι. Οτορ πεχαϋ ρηι χε ρηππε εἰεερεκ ἄϋαι
εἰεαικ ἵθανωοῦτς ἵϋλολ : οτορ εἰεϋ ἵπακαρι νακ : νεμ πεκχροχ μενεσωκ
εῦαμαρι ὑαεεεϋ : ϋνοῦ οη πεκῶρη ϋναῦ ἔτακῶπι νακ ρεν Χημἵ ἵπαϋἵ ραροκ
ἔΧημἵ νοῦἵ νε : Εφρευ νεμ Ἰανασχη : ἵφρηϋ ἵΡοῦβηη. νεμ ἵφρηϋ ἵϋμεων :
Πιχφο Δε ἔτεκ ναχφωοῦ μενεσα ναἵ εὔεῶπι νακ : εὔεμοῦτ ἔρωοῦ ἔφραν
ἵνοῦϋρηοῦ ἵρρηι ρεν τοῦκλρηνομἵ. Ἰνοκ Δε εἵρηοῦ ἔβολρεν ϋμεσορδἵ ἵτε
ϋϋρρη : αϋμοῦ ἵχε Ραχηλ τεκμαῦ ρεν ἵκαρι ἵΧανααν : εἵναρῶντ ἔπιπροδρομοϋ
ἵτε Χαβραοα : οτορ αἵοοϋϋ ρηπιμωἵτ ἵτε πῖπροδρομοϋ ἵτε Βηθεεμ. Ἐταϋναῦ Δε
ἵχε ἵκλ ἕνενηρηι ἵλωχηφ πεχαϋχε ρημἵ ἵτακ νε ναἵ. Πεχε ἰωχηφ Δε ἵπεϋιωτ : χε
ναῶρηι ρηἵτα Φνοῦτϋ ϋητοῦ ρηι ἵπαἵμα : οτορ πεχε Ιακωβ χε ἵνιτοῦ ραροι ρηνα
ἵταϋμοῦ ερωοῦ. Ρε αῦερωϋ Δε πε ἵχε νεηβαλ ἵλακωβ ἔβολρεν ϋμερδελλο : οτορ
ναϋϋχευχομἵ ἵναῦ ἵβολ αν πε : αϋεροῦρῶντ ἔροϋ αϋϋφι ἔρωοῦ οτορ αϋαμαλεχ
ἔρωοῦ. Πεχε ἵκλ ἵλωχηφ : χε ρηππε ἵποῦῶνρϋτ ἕναῦ ἕπεκρο : ρηππε ἄΦνοῦτϋ
ταμοἵ ἕπεκχροχ. Οτορ ἄλωχηφ ρενοῦ σαβολ ρηεῦἵλωχ αῦοῦῶἵτ ἵμοϋ ριχεν πορρο

εἰχεν ἄκαρι. Ἀλωσῆφ δὲ βί ὑπερῶηρι σῆνατ ἀρχα Ἐφρευ σαχααδῆ ὑπὶσλ̄ : Ὑανασσῆ
δὲ σαοῖναμ ὑπὶσλ̄ : ἀφῆροσθωντ ἔροφ. Ἀπὶσλ̄ δὲ σοῖτεν τερχιχ ἰοῖναμ ἔβολ
ἀφταλος ἔχεν τὰφε ἸἘφρευ νε φαι δὲ πε πικουχι : οῖος τερχαδῆ ἀφταλος ἔχεν
τὰφε Ὑανασσῆ : ἔαφῶεβτ νερχιχ : Ὑανασσῆ δὲ πε πῶροπ ὕμσι. Οῖος ἀφῆμοσ
ἔρωσ πεχαφ : χε Φτ φῆτα ναιοτ ραναφ ὑπερῶμο Ἀβρααμ νεμ Ἰσαακ : Φνοτ
φῆταφῶανῶ ὕμοι κχεν ταμετὰλοτ ῶα ἔδοτη ἐπαἰεσοτ. Πασσελοσ εῖνοσεμ ὕμοι
ἔβολθῆν νιπετρωσθ τηροσ : σῆμοσ ἐναὶ ἀλωσῆ : οῖος ἐνέμοστ ἐπαρῆν ἐρῆν ἔχωσ :
νεμ φῆραν ἰναιοτ Ἀβρααμ νεμ Ἰσαακ : ἐτῶαι ἰοῖνηῶτ ἰῶαι εφῶ ἔχεν ἄκαρι.
Ἐταφῆνατ ἰχε λωσῆφ χε ἀ πεφῶτ ταλε τερχιχ ἰοῖναμ ἔχεν τὰφε ἸἘφρευ : ἀπιρῶβ
ἔρωσ ὑπερῶμο : οῖος ἀλωσῆ ἀμοσὶ ἰτχιχ ὑπεφῶτ ἀφολσ ἔβολ ἔχεν τὰφε ἸἘφρευ
ἀφταλος ἔχεν τὰφε Ὑανασσῆ. Πεχε λωσῆφ δὲ ὑπεφῶτ : χε παρῆτ ἄν παιωτ : φαι
σαρ πε πῶροπ ὕμσι : χα τεκχιχ ἰοῖναμ ἔχεν τετὰφε. Οῖος ὑπεφῶσῶ : ἀλλῆ
πεχαφ χε : τῆμ παφῆρι τῆμ :

Οῖωσ ἰτῆριασ εῖοσῆβ πεννοστ ῶα ἐνεσ νεμ ῶα ἐνεσ ἰτε νἰενεσ τηροσ : ἀμῆν.

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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two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine. Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)." Then Israel saw Joseph's sons, and said, "Who are these?" And Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them." Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them

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Third Hour of Good Friday

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

Ἐβόλθεν Ἡσαῖος π̄προφ̄ητης: ἐρεπερ̄ςμοῦ ἐθοῦαβ̄ ὡπῑ νεμ̄αν̄ λ̄μ̄νη̄ ἐρ̄χω̄ μ̄μος.

Third Hour of Good Friday

Π̄σ̄ πετ̄τη̄νη̄ νο̄ῡλᾱς̄ ἰ̄σ̄β̄ω : ε̄ρῑε̄μῑ ἄ̄ρ̄ω̄αν̄ τ̄ρο̄τ̄ νο̄ῡκᾱχῑ ῡω̄πι : ᾱρ̄χω̄ ν̄η̄
ἰ̄θ̄ᾱν̄ἄ̄το̄ση̄ ο̄ρο̄ς̄ ᾱρ̄το̄ν̄ρο̄ ε̄ροῑ νο̄ῡᾱῡχ̄ ε̄ρῑσω̄τε̄μ̄ ε̄τ̄ς̄β̄ω ἠ̄Π̄σ̄ ε̄ρο̄νο̄τω̄ν
ἰ̄ν̄ᾱμᾱῡχ̄ : ἄ̄νο̄κ̄ Δ̄ε̄ τ̄λ̄ε̄σ̄ιν̄ ἁ̄ν̄. Δ̄ῑτ̄ ἰ̄τ̄ᾱβ̄ῑς̄ ἑ̄ζ̄ᾱν̄μᾱᾱς̄τ̄ς̄ : ο̄ρο̄ς̄ ν̄ᾱο̄ρο̄ς̄ῑ
ἑ̄ζ̄ᾱν̄ῡεν̄κο̄σ̄ρ̄ : πᾱρο̄ Δ̄ε̄ ἠ̄πῑτᾱς̄σο̄ῡ ἑ̄ζ̄ᾱπ̄ω̄πῑ ἰ̄ν̄τε̄ θ̄ᾱν̄θᾱς̄. Π̄σ̄ ᾱρ̄ω̄πῑ ν̄η̄
νο̄ῡβ̄ο̄η̄θο̄ς̄ : ε̄θ̄βε̄ φ̄αῑ ἠ̄πῑθ̄ω̄πῑ : ἁ̄λλ̄ᾱ ᾱῑχω̄ ἠ̄πᾱρο̄ ἠ̄φ̄ρη̄τ̄ νο̄ῡπ̄ε̄τ̄ρᾱ ε̄ς̄χο̄ρ̄ : ο̄ρο̄ς̄
ᾱῑε̄μῑ χ̄ε̄ ἰ̄ν̄ᾱδ̄ω̄πῑ. Χ̄ε̄ ἑ̄δ̄ε̄ν̄τ̄ ἰ̄ν̄χε̄ φ̄η̄ε̄τ̄ῶ̄μαῑο̄ι : ν̄ῑμ̄ ε̄θ̄ᾱδ̄ῑζ̄ᾱπ̄ ν̄ε̄μ̄η̄ῑ μᾱρ̄ε̄ψ̄ῶ̄ν̄τ̄
ε̄ροῑ. ζ̄η̄π̄τε̄ ἰ̄ς̄ Π̄σ̄ ε̄θ̄ᾱε̄ρ̄β̄ο̄η̄θ̄ιν̄ ε̄ροῑ : ν̄ῑμ̄ ε̄θ̄ᾱἠ̄τ̄ς̄ε̄μ̄κο̄ι : ζ̄η̄π̄τε̄ ἰ̄θ̄ω̄τε̄ν̄ τ̄η̄ρο̄ῡ
ἠ̄φ̄ρη̄τ̄ νο̄ῡε̄β̄ω̄ς̄ τε̄τε̄ν̄νᾱε̄ρ̄ἁ̄τᾱς̄ : ο̄ῡρο̄λῑ Δ̄ε̄ ε̄ε̄ο̄ῡτε̄μ̄ θ̄η̄νο̄ῡ.

Ὁ̄ω̄ο̄ῡ ἰ̄τ̄τ̄ρῑᾱς̄ ε̄θο̄ῡᾱβ̄ πε̄ν̄νο̄ῡτ̄ ῡᾱ ἑ̄νε̄ς̄ ν̄ε̄μ̄ ῡᾱ ἑ̄νε̄ς̄ ἰ̄ν̄τε̄ ν̄ῑε̄νε̄ς̄ 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.

Ἦσανας Κεφ ̅̅̅ : ̅̅̅ - ̅̅̅

Πάλιν ἐβόλθεν Ἦσανας π̅̅̅ροφητης: ἐρεπερ̅̅̅μοσ̅̅̅ ἐσοταβ̅̅̅ ωπι̅̅̅ νευαν̅̅̅ ἀμην̅̅̅ ερ̅̅̅ω̅̅̅ ἔμωσ̅̅̅.
 Ο̅̅̅νοι̅̅̅ ἴ̅̅̅πο̅̅̅ψ̅̅̅ρ̅̅̅χη̅̅̅ χ̅̅̅ε̅̅̅ ἀ̅̅̅νο̅̅̅β̅̅̅νι̅̅̅ ἴ̅̅̅πο̅̅̅νο̅̅̅β̅̅̅νι̅̅̅ δ̅̅̅αρ̅̅̅ω̅̅̅σ̅̅̅ ἔ̅̅̅μ̅̅̅ιν̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅σ̅̅̅τ̅̅̅ ε̅̅̅ρ̅̅̅ω̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅σ̅̅̅.
 Χ̅̅̅ε̅̅̅ μα̅̅̅ρε̅̅̅ν̅̅̅ω̅̅̅ν̅̅̅ε̅̅̅ ἔ̅̅̅μ̅̅̅π̅̅̅ι̅̅̅θ̅̅̅ω̅̅̅νι̅̅̅ χ̅̅̅ε̅̅̅ ἔ̅̅̅γ̅̅̅οι̅̅̅ ἴ̅̅̅να̅̅̅ τ̅̅̅ω̅̅̅λ̅̅̅α̅̅̅τ̅̅̅ ἴ̅̅̅να̅̅̅ : ἴ̅̅̅ν̅̅̅ο̅̅̅σ̅̅̅ ἄ̅̅̅ε̅̅̅ ἐ̅̅̅ρ̅̅̅ε̅̅̅σ̅̅̅ω̅̅̅μ̅̅̅ ἴ̅̅̅ν̅̅̅ιο̅̅̅υ̅̅̅τα̅̅̅ε̅̅̅ ἴ̅̅̅ν̅̅̅τε̅̅̅ ν̅̅̅ι̅̅̅β̅̅̅η̅̅̅ο̅̅̅ν̅̅̅
 ἴ̅̅̅ν̅̅̅τε̅̅̅ π̅̅̅ο̅̅̅τ̅̅̅ε̅̅̅ε̅̅̅. Ο̅̅̅νοι̅̅̅ ἔ̅̅̅μ̅̅̅π̅̅̅ι̅̅̅ἀ̅̅̅νο̅̅̅μ̅̅̅ο̅̅̅σ̅̅̅ ε̅̅̅λ̅̅̅μ̅̅̅πε̅̅̅τ̅̅̅ε̅̅̅ω̅̅̅σ̅̅̅ κα̅̅̅τ̅̅̅α̅̅̅ ν̅̅̅ι̅̅̅β̅̅̅η̅̅̅ο̅̅̅ν̅̅̅ ἴ̅̅̅ν̅̅̅τε̅̅̅ ν̅̅̅ε̅̅̅ρ̅̅̅χ̅̅̅ι̅̅̅χ̅̅̅ ἐ̅̅̅ν̅̅̅ε̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅.
 Πα̅̅̅λα̅̅̅ο̅̅̅σ̅̅̅ ν̅̅̅ε̅̅̅τε̅̅̅π̅̅̅ρα̅̅̅κ̅̅̅τ̅̅̅ω̅̅̅ρ̅̅̅ σ̅̅̅ε̅̅̅ρ̅̅̅ι̅̅̅τ̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ : ν̅̅̅η̅̅̅ε̅̅̅τ̅̅̅ω̅̅̅ι̅̅̅τ̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ σ̅̅̅ε̅̅̅ο̅̅̅ι̅̅̅ ἴ̅̅̅ν̅̅̅ο̅̅̅σ̅̅̅ ἐ̅̅̅ρ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ :
 πα̅̅̅λα̅̅̅ο̅̅̅σ̅̅̅ ν̅̅̅η̅̅̅ε̅̅̅τε̅̅̅ρ̅̅̅α̅̅̅κα̅̅̅ρ̅̅̅ι̅̅̅ζ̅̅̅ι̅̅̅ν̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ σ̅̅̅ε̅̅̅ω̅̅̅ρ̅̅̅ε̅̅̅μ̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ε̅̅̅ φ̅̅̅ω̅̅̅ι̅̅̅τ̅̅̅ ἴ̅̅̅ν̅̅̅ε̅̅̅τε̅̅̅ν̅̅̅δ̅̅̅ἄ̅̅̅λ̅̅̅α̅̅̅τ̅̅̅ε̅̅̅
 σ̅̅̅ε̅̅̅υ̅̅̅θ̅̅̅ο̅̅̅ρ̅̅̅τε̅̅̅ρ̅̅̅ ἔ̅̅̅μ̅̅̅ω̅̅̅. Ἀ̅̅̅λλ̅̅̅α̅̅̅ ἴ̅̅̅ν̅̅̅ο̅̅̅σ̅̅̅ ἴ̅̅̅να̅̅̅ ἔ̅̅̅π̅̅̅ε̅̅̅λ̅̅̅α̅̅̅π̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ε̅̅̅ ἔ̅̅̅μ̅̅̅να̅̅̅ ἴ̅̅̅νε̅̅̅μ̅̅̅ π̅̅̅ε̅̅̅γ̅̅̅λ̅̅̅α̅̅̅ο̅̅̅σ̅̅̅ ἔ̅̅̅π̅̅̅ε̅̅̅λ̅̅̅α̅̅̅π̅̅̅ : ν̅̅̅ε̅̅̅μ̅̅̅
 ἴ̅̅̅ν̅̅̅π̅̅̅ρ̅̅̅ε̅̅̅σ̅̅̅β̅̅̅τ̅̅̅ε̅̅̅ρ̅̅̅ο̅̅̅σ̅̅̅ ν̅̅̅ε̅̅̅μ̅̅̅ ἴ̅̅̅α̅̅̅ρ̅̅̅χ̅̅̅ω̅̅̅ν̅̅̅. ἴ̅̅̅θ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ ἄ̅̅̅ε̅̅̅β̅̅̅ε̅̅̅ ο̅̅̅υ̅̅̅ τ̅̅̅ε̅̅̅τε̅̅̅ν̅̅̅ε̅̅̅ι̅̅̅κα̅̅̅ε̅̅̅τ̅̅̅ ἔ̅̅̅π̅̅̅αι̅̅̅ ἴ̅̅̅α̅̅̅ζ̅̅̅ἄ̅̅̅λ̅̅̅ο̅̅̅λ̅̅̅ι̅̅̅ :
 ἴ̅̅̅π̅̅̅ω̅̅̅λ̅̅̅ε̅̅̅μ̅̅̅ ἴ̅̅̅ν̅̅̅ι̅̅̅ζ̅̅̅η̅̅̅κ̅̅̅ι̅̅̅ ἔ̅̅̅ρ̅̅̅χη̅̅̅ δ̅̅̅ε̅̅̅ν̅̅̅ ν̅̅̅ε̅̅̅τε̅̅̅ν̅̅̅η̅̅̅. Ἐ̅̅̅θ̅̅̅ε̅̅̅ ο̅̅̅υ̅̅̅ ἴ̅̅̅θ̅̅̅ω̅̅̅τε̅̅̅ν̅̅̅ τ̅̅̅ε̅̅̅τε̅̅̅ν̅̅̅δ̅̅̅ι̅̅̅ ἴ̅̅̅να̅̅̅ πα̅̅̅λα̅̅̅ο̅̅̅σ̅̅̅ ἴ̅̅̅ν̅̅̅χο̅̅̅ν̅̅̅ε̅̅̅ : ο̅̅̅σ̅̅̅ο̅̅̅ε̅̅̅
 ἴ̅̅̅ν̅̅̅ο̅̅̅ε̅̅̅ ἴ̅̅̅ν̅̅̅τε̅̅̅ ν̅̅̅ι̅̅̅ζ̅̅̅η̅̅̅κ̅̅̅ι̅̅̅ τ̅̅̅ε̅̅̅τε̅̅̅ν̅̅̅τ̅̅̅ω̅̅̅φ̅̅̅ι̅̅̅τ̅̅̅ ἴ̅̅̅νω̅̅̅σ̅̅̅ :

Ὅ̅̅̅τω̅̅̅σ̅̅̅τ̅̅̅ ἴ̅̅̅ν̅̅̅τ̅̅̅ρι̅̅̅α̅̅̅ς̅̅̅ ἐ̅̅̅σο̅̅̅τα̅̅̅β̅̅̅ π̅̅̅ε̅̅̅ν̅̅̅νο̅̅̅υ̅̅̅τ̅̅̅ ἴ̅̅̅να̅̅̅ ἐ̅̅̅νε̅̅̅ε̅̅̅ ν̅̅̅ε̅̅̅μ̅̅̅ ἴ̅̅̅να̅̅̅ ἐ̅̅̅νε̅̅̅ε̅̅̅ ἴ̅̅̅ν̅̅̅τε̅̅̅ ν̅̅̅ι̅̅̅ε̅̅̅νε̅̅̅ε̅̅̅ θ̅̅̅η̅̅̅ρο̅̅̅σ̅̅̅: ἄ̅̅̅μ̅̅̅η̅̅̅ν̅̅̅.

Isaiah 3:9-15 - :

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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Third Hour of Good Friday

the age of all ages, Amen.

Ἦσα ἡς Κεφ ζζ : α - ζ

Παλι ἐβολθεν Ἦσα ἡς π̄προφητης : ἐρεπερ̄μορ̄ ἐθοταβ̄ ὡπι νευαν̄ ἄμην̄ εφζω ἄμοσ.
Μιμ̄ πε φνεοηνορ̄ ἐβολ̄ θεν̄ ἐδωμ̄ π̄ροϋρεϋ̄ ἡνεφ̄βωσ̄ ἐβολ̄ θεν̄ Βωσορ̄ : εφκᾱωορ̄
ἄπαρητ̄ θεν̄ οὐτολ̄η̄ ἡ̄χοησ̄ θεν̄ οὐχομ̄ : ἄνοκ̄ Δε εφ̄ησασ̄χῑ ἡ̄οῦμεθ̄μη̄ νεῡ οὐγαπ̄
ἡ̄οῦχᾱι. Ἐθεβορ̄ νεκ̄βωσ̄ εφ̄ρεϋρωϋ̄ : οτορ̄ τεκ̄βωσ̄ ρωσ̄ ἐβολθεν̄ οὔρεϋρωμ̄ ἡ̄τε
οὔρωτ̄. Ἐαιζομ̄ ἡ̄μᾱτατ̄ οτορ̄ νε ἡ̄μον̄ ρωμ̄ ἡ̄τε νιεθ̄νοσ̄ νεῡη̄ι : οτορ̄ ᾱιζωμ̄
ἔχωσ̄ θεν̄ παχω̄ντ̄ : ᾱιθω̄λ̄ς ἔχωσ̄ ἡ̄φρη̄τ̄ ἡ̄οῦκᾱχῑ : οτορ̄ ᾱῑη̄ν̄ι ἡ̄ποῦ̄νοσ̄ ἐδ̄ρη̄
ἔπκᾱχῑ. Οὔεσορ̄ γαρ̄ ἡ̄τε οὔϋεβ̄ιω̄ ᾱχῑ ἔχωσ̄ : οτορ̄ οὔρουπ̄ι ἡ̄σω̄τ̄ ᾱχῑ : Δ̄ιχοϋ̄τ̄
οτορ̄ νε ἡ̄μον̄ βοη̄θοσ̄ : ᾱιτ̄ ἡ̄θ̄η̄ι οτορ̄ νε ἡ̄μον̄ ἔλῑ ἡ̄τοτορ̄ : οτορ̄ ἡ̄η̄ανᾱζ̄μετ̄ ἡ̄χε
πᾱχφο̄ι : οτορ̄ πᾱμ̄βον̄ ᾱχῑ : Οτορ̄ ᾱιζωμ̄ ἔχωσ̄ θεν̄ παχω̄ντ̄ οτορ̄ ᾱῑη̄ν̄ι ἡ̄ποῦ̄νοσ̄
ἐπεσ̄η̄τ̄ ἔπκᾱχῑ : Φ̄ναι ἡ̄Π̄οσ̄ ᾱιερεπερ̄μεν̄ : ν̄ιᾱρετη̄ ἡ̄τε Π̄οσ̄ θεν̄ ρωβ̄ ν̄ιβεν̄ ἔτεϋτ̄
ἡ̄μωσ̄ ναν̄ ἡ̄ϋεβ̄ιω̄:

Οὔωσ̄ ἡ̄τ̄τριασ̄ ἐθοταβ̄ πεννορ̄τ̄ ὡᾱ ἐνεζ̄ νεῡ ὡᾱ ἐνεζ̄ ἡ̄τε ν̄ῑενεζ̄ 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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Third Hour of Good Friday

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 $\bar{\alpha}$: $\bar{\beta}$ - $\bar{\theta}$

ΕΒΟΛΔΕΝ Δμος π̄προφητης: ἐρεπερ̄μοῦ ἔθοταβ ὡπι νεμαν ἄμην εφ̄ω ἄμος.

Οτοζ Π̄σ̄ Φ† Π̄παντοκρατωρ φ̄ηετ̄β̄ινεμ̄ ἰ̄καζι οτοζ αε̄ρο ἄμοϋ ἐκ̄μ οτοζ
ε̄ε̄ερ̄η̄β̄ι ἵ̄ξε νη̄τηροῦ ε̄τωοπ̄ ζ̄ωτ̄ε οτοζ ε̄σεῖ ἐ̄πω̄ι ἵ̄ξε τεϋ̄δ̄ε ἄ̄φ̄ρη† ἵ̄νο̄ιαρο
ἵ̄τε Χ̄η̄μ̄ι. Φ̄ηετ̄κ̄ωτ̄ ἵ̄τεϋ̄ἀ̄ναβ̄ασ̄ιϋ̄ ὡ̄α ἐ̄δ̄ρη̄ι ἐ̄τ̄φε τεϋ̄ε̄πᾱσ̄ζε̄λ̄ιᾶ̄ ᾱϋ̄ζ̄ῑεν† ἄμος
ζ̄ῑξ̄ει ἰ̄καζι φ̄ηε̄μοῦ† ο̄ιβε π̄ῑμ̄ω̄οῦ ἵ̄τε φ̄ιομ̄ οτοζ ὀ̄ξ̄ω̄ω̄ ἄμοϋ ζ̄ῑξ̄ει π̄ζ̄ο ἄ̄π̄καζι
τηρ̄ε Π̄σ̄ Φ† Π̄παντοκρατωρ πε πεϋ̄ραν. Ζ̄η̄π̄πε ῑϋ̄ ν̄εν̄βαλ̄ ἄ̄Π̄σ̄ Φ† ἐ̄ξ̄εν
ἄ̄μετο̄τρο ἵ̄νη̄ρεϋ̄ερ̄νοβ̄ι οτοζ ὀ̄νᾱφο̄τ̄ς ἐ̄βολ̄ ζ̄ῑξ̄ει π̄ζ̄ο ἄ̄π̄καζι π̄λ̄ην̄ ἵ̄νᾱϋ̄ω† ἐ̄βολ̄
ἀ̄ν ἄ̄π̄η̄ι ἵ̄λᾱκ̄ωβ̄ ὡ̄α ἐ̄νε̄ζ̄ πε̄ξε Π̄σ̄. Ε̄ϋ̄ε̄μοῦ ἵ̄τ̄χη̄ϋ̄ι ἵ̄ξε ν̄ῑρεϋ̄ερ̄νοβ̄ι τηροῦ ἵ̄τε
π̄ῑλ̄αο̄ς ν̄η̄ετ̄ξ̄ω ἄμος χ̄ε ἵ̄νο̄ο̄ζ̄ω̄ντ̄ ο̄τ̄δε ἵ̄νο̄ο̄ϋ̄ω̄πι ζ̄ῑξ̄ων ἵ̄ξε ν̄η̄πετ̄ζ̄ω̄οῦ.

Ο̄τω̄οῦ ἵ̄τ̄τ̄ριᾱς ἔθοταβ̄ π̄εν̄νοῦ† ὡ̄α ἐ̄νε̄ζ̄ νεμ̄ ὡ̄α ἐ̄νε̄ζ̄ ἵ̄τε ν̄ῑε̄νε̄ζ̄ τηροῦ: ἄμην.

Amos 9:4-5,7-10

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

Third Hour of Good Friday

[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 πῖθῃ Κεφ κθ : κα ὤβλ νεμ λ : α - ι

Ἐβόλθεν Ἰωβ πῖθῃ: ἐρεπερςμοῦ ἐθοταβ ὤπι νεμαν ἄμην ερρω ἄμος.

Ἐταρω τευ ἐροι ἀρτῆθου : ἀρχαρων δε ἐρρη ἔχεν πασοβνι : οτδε ἄπορτορο
ἔχεν πασαχι : ὤαρωαυ δε ἐϋωπ ἀκωανσαχι νεμωοῦ ἄφρητ ἵνοκαρι ερροτυτ ἐβόλ
θάτρη ἵνομορνεωοῦ : παρητ ναι ζωορ ναρροτυτ ἐβόλ θάτρη ἵνασαχι. Ἀκωανσωβι
νεμωοῦ ἄπαρτεροτ : οροῦ ἄπαρε φῶωινι ρει ἐβόλθεν παρο : ἀιωτπι ἄπορτωιτ
οροῦ ἀιρμυι ειοι ἵναρχων : οροῦ ναιορεῦ ἄφρητ ἵνοτορο θεν ρανμονα ρωμενος :
ἄφρητ ἵνανορον ερερρηβι ειετνομτ ἵνωοτ.

τνοτ δε ἀτωβι ἄμοι ἵνε ρανᾶλαχιςτος : τνοτ δε σετῆβω νηι θεν ορμερος : ἵνε
νηῆνακωωυϋ ἵνονοιοτ : ἐναιχω ἄμωοῦ ρεε ἄπαιμα ἀν : νεμ νιορρωρ ἵνε

Third Hour of Good Friday

νιμανέσωρ : Κεσαρ εφεεροννη έτχομ ήτε νορζιχ : τορϋντελιά αστακο έρρη
έχωρ : θεν ορμετρεφερδαε νεμορβων ήατρηι : νηεφητ θει ορμα ήαθωορ
ήσαφ. Ορτακο νεμ ορταλεωρια : ήνηετκωτ ήσα ζανήριμ θενορμα εφενεν :
νηετε ζανήριμνε νορβρηή : Ηια τιμορ ήσαπερζωορ εφεερδαε ήαζαθον νιβεν : νηετε
ωατοροχορεχ έχεν ζαννορνη ήτε ορροκζ θει ορβων ερω : Δρτωορνορ έρρη έχωι
ήζε ζανρεφθοή : νηετε ζανχοζ ήπετρα νε νορνορ : ερω ήβολθεν ζανμα ενενεν
ήκαλωρ. Ηήεναρωπ έδορην θεν ζανλεβω ήατριον : Ηωρη ήτε νια τβω : ναπιραν
ερωηω νεμ πωορωωωωωι έταφθ ενο ρεχεν ήκαζι : τνορ δε φοιήκρθαρα κωορ : ορορ
άνοκ ετοι ήωβηζι ήτοτορ : Δρμετωι ορορ αρορει ραβολ υμοι ήπορτάσο δε :
αρζιθαφ έδορην θεν παζο.

Ορωορ ήττριάρ έθοραβ πεννορτ ωα ένεζ νεμ ωα ένεζ ήτε νιένεζ 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

Third Hour of Good Friday

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 : ε̄ρ̄μο̄ῡτ̄ ε̄ρο̄ϕ̄
χε̄ Βᾱραβ̄βας̄ : ε̄τᾱ ϕ̄ω̄ο̄ῡτ̄ ο̄τη̄ ε̄ρ̄ω̄ᾱ : πε̄χε̄ Πῑλᾱτο̄ς̄ ν̄ω̄ο̄ῡ : χε̄ ν̄ῑῡ ε̄τε̄τε̄νο̄ῡω̄ϕ̄
η̄̄τᾱχᾱϕ̄ ν̄ω̄τη̄ ε̄βολ̄ : Βᾱραβ̄βας̄ ϕ̄αν̄ η̄̄ς̄ φ̄η̄ε̄το̄ῡμο̄ῡτ̄ ε̄ρο̄ϕ̄ χε̄ Π̄λ̄ς̄. Μᾱϕ̄ε̄μῑ τ̄αρ̄ πε̄
χε̄ ε̄τᾱ ϕ̄τη̄ιϕ̄ ε̄ϕ̄βε̄ φ̄θ̄ον̄ο̄ς̄ : ε̄ϕ̄ε̄μῑ δε̄ ρ̄ῑχ̄εν̄ πῑβ̄η̄μᾱ ᾱσο̄ω̄ρ̄π̄ ρ̄αρ̄ο̄ϕ̄ η̄̄χε̄ τε̄ρ̄ς̄ ρ̄ῑμῑ

εσχωμμοc χε ὑπερῶλι ὑπιῶμι εττη : αικεπ οὔμμω γαρ ἰδici εῶβητη ὑπαι ἔχωρῶ
ῶεν ῶραcοῖ : Πιαρχῆρενc Δε νεμ ἠπρεcβῆτεροc : αῖθετῶθοῦ ἠνιμμω : ρινα
ἠcῆερετιν ὑΒαραββασ : Ἰηc Δε ἠcετακοῦ. Δεγεροῶ ἠξε πιεῖτσεμων πεχαῦ κωοῦ : χε
νιμ ἔτετενοῶωῦ ἠταχαῦ κωτεν ἔβολ ῶει παιcναῦ : ἠῶοῦ Δε πεχωῦ χε
Βαραββασ : Πεχε Πιλατοc κωοῦ : χε οῦ πεῖηααιῦ ἠἸηc φῆετοῦμοῦῖ ἔροῦ χε Πῆc :
πεχωῦ τηροῦ χε μαροῶωῦ : Πεχαῦ κωοῦ ἠξε πιεῖτσεμων : χε οῦ γαρ ὑπετῶοῦ
ἔταφαῦ : ἠῶοῦ Δε ἠεοτο ναῶωῦ ἔβολ εῖχωμμοc χε αῶῦ. Ἐταφῆαῦ Δε ἠξε
Πιλατοc χε ῶηαχεμῶθοῦ ἠῶλιαν : ἀλλα μαλλον οὔῶθορτερ πεῶηαῶωπι : αῖβι
ἠοῦκωοῦ αῖῶι ἠνεῖῖαῖ ἔβολ ὑπεῶθο ὑπιμμω εῖχωμμοc : χε ῖοι ἠαῶνοβι ἔβολῶ
ἠcνοῦ ἠτε παιῶμι : ἠῶτεν ἔρετεῖῶωῦ. Οῦοῶ αῖεροῶ ἠξε πιλαοc τηρεῦ πεχωῦ :
χε πεῖcνοῦ ἔῖρηι ἔχων νεμ ἔεεν νεῖωῖηρι. Ἰοτε αῖρα Βαραββασ ἠῶοῦ ἔβολ : Ἰηc Δε
ἔταεῖῖραcελλιον ὑμοῦ : αῖτηῖῦ εῖροῶωῦ :

Οῦωῦτ ὑπιεῖαcσελιον 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 ναρχ̄σον̄ς πε̄ νε̄ῡ νη̄ε̄τᾱ ν̄ρῑ νο̄ν̄ω̄θο̄ο̄ρτερ̄ : νη̄ε̄τᾱ ν̄ρῑ
νο̄ν̄ω̄τω̄τε̄β̄ δ̄εν̄ π̄ω̄θο̄ο̄ρτερ̄. Ο̄το̄ς̄ ε̄τᾱϋ̄ ε̄π̄ω̄ω̄ῑ η̄χε̄ π̄ω̄η̄ϋ̄ : ᾱϋε̄ρ̄ε̄η̄τ̄ς̄ νε̄ρετιν̄ κᾱτα
φ̄ρη̄τ̄ ε̄νᾱϋ̄ρῑ ἡ̄νω̄ο̄ρ̄ : Πῑλᾱτο̄ς̄ δε̄ ᾱϋε̄ρο̄ν̄ω̄ ἡ̄νω̄ο̄ρ̄ 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 ἡ̄νω̄ο̄ρ̄ ε̄βολ̄
Πῑλᾱτο̄ς̄ δε̄ ο̄ν̄ ε̄τᾱϋ̄ε̄ρο̄ν̄ω̄ πε̄χᾱϋ̄ ἡ̄νω̄ο̄ρ̄ : χε̄ ο̄ρ̄ πε̄τ̄νᾱιϋ̄ ὕ̄φ̄η̄ε̄τε̄τε̄ν̄ω̄ ὕ̄μοϋ ε̄ροϋ̄
χε̄ ἡ̄πο̄νο̄ρ̄ ἡ̄ν̄ῑλο̄ν̄δ̄αῑ : Η̄θ̄ω̄ο̄ρ̄ δε̄ ο̄ν̄ ᾱνω̄ω̄ ε̄βολ̄ χε̄ ᾱω̄ϋ̄ : Πῑλᾱτο̄ς̄ τ̄αρ̄ νᾱρχ̄ω̄ ὕ̄μοϋ
νω̄ο̄ρ̄ : χε̄ ο̄ρ̄ πε̄ ὕ̄πε̄τ̄ω̄ο̄ρ̄ πε̄τᾱϋ̄αῑϋ̄ : ἡ̄θ̄ω̄ο̄ρ̄ δε̄ ἡ̄ζ̄ο̄το̄ νᾱνω̄ω̄ ε̄βολ̄ χε̄ ᾱω̄ϋ̄.
Πῑλᾱτο̄ς̄ δε̄ ε̄ϋ̄ο̄νω̄ω̄ ε̄ε̄ρ̄πε̄τε̄ε̄νε̄ π̄ω̄η̄ϋ̄ : ᾱϋ̄χᾱ Βαραββας̄ νω̄ο̄ρ̄ ε̄βολ̄ : ᾱϋ̄τ̄ δε̄ ἡ̄Ῑη̄ς̄
ε̄ε̄ρ̄φ̄ρᾱσε̄λλ̄ιο̄ν̄ ὕ̄μοϋ ϋ̄ῑνᾱ ἡ̄το̄νᾱω̄ϋ̄ : Μ̄ῑμᾱτο̄ῑ δε̄ ᾱν̄θ̄ῑτ̄ε̄ ε̄δ̄ο̄τη̄ν̄ ε̄τ̄ᾱρ̄τη̄ν̄ η̄τε̄

πῖπρετωριον : οτος αρωοτῆ εἶςπῖρα τηρς ἐρηι ἔσωγ : Οτος ατῆζιωτῆ νοτῆβωσ
ἵβηχι : οτος αρωωντ νοτῆχλου ἐβολῆθεν ζανσοτρι ατῆατῆ ζῆωτῆ. Οτος ατερεητς
ἵερασπα ζεθε ἰμοσ : ζε χερε ποτρο ἵνῖλονῆαι : Οτος ατῆιοτῆ ῆεν τετῆφε ἵοτῆκατῆ :
οτος νατῆιοατῆ ῆεν πετῆο : οτος ετῆιοτῆ ἰμοσ ἔχεν νοτῆκελι ετοσωτῆ ἰμοσ : Οτος
ζοτε ἔτατῆωβῖ ἰμοσ : ατῆατῆ μπῆβωσ ἵβηχι : οτος ατῆ ἵνεετῆβωσ ζιωτῆ : οτος
ατῆετῆ ἐβολῆ ζῖνα ἵσεατῆ. Οτος ατῆῖ νοτῆι ἵχῆα ετῆινοτῆ : Σῖωη πῖκτῆρῖνεοσ
ετῆινοτῆ ἐβολῆθεν ἵκοι : φῖωτ ἵῆλῆεζανδροσ νεμ Ροφοσ ζῖνα ἵτετῆωλι μπετῆ : Οτος
ατῆετῆ επιμῆ ἵτε Σολζοθα : φῖαι ἔωατοσζμμετῆ ζε πῖμῆ ἵτε Πῖκρῆνῖον. Οτος ατῆ νατῆ
ἵοτῆρῖπ ετῆμοσζτ νεμ οτῆετῆωτῆ : ἵθοσ ῆε ἵπετῆβῖτῆ. Οτος ατῆατῆ οτος ατῆωτῆ
ἵνεετῆβωσ ἐερατῆ : οτος ατῆωπ ἔρωοτῆ ζε ἵμῆ εθῆαῆλοτῆ : Μεφῆνατῆ ῆε ἵαζῆπ ῆωμτ πε
οτος ατῆατῆ :

Οτωτῆ ἵπιερασσελιον εῶτῆ.

Mark 15: 6-25

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Now at the feast he was accustomed to
releasing one prisoner to them, whomever

Third Hour of Good Friday

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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Third Hour of Good Friday

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 εταρωοιτ ενιαρχηερεο νευ νιαρχων νευ πιλαοο : Πεχαο κωοο χε
αρετενι νι νηι υπαι ρωμιο ρωο εφωοηο υπιλαοο εβολ : οτοο ρηππε ανοκ εταιωειο
εζραο υπετενωοο : υπιχευ ελι νετια θεν παι ρωμιο : θεν νηετενερκα τητοριν εροο
νητοο. Αλλα οτδε πεκερωδηο αφοτορπεο ραρ ραρον : οτοο ρηππε μωοο ελι νεωβ
νητηο εαιο εφειπωα μφμοο. Ητα ιοβω οτη ναο νταχαο εβολ. Οτοο νθοοο αναοκη
ναο πε εχα οται κωοο εβολ κατα πωα. Α πιμωο δε τηρεο ωο εβολ εφωωμοο : χε
αλι φαι χα Βαραββαο ναν εβολ : Φαι εταρωιτεο επιωτεκο εοβε οτωοορτεο νευ

οὐδὼτε β' εἰς ἡρώδη : Πάλιν δὲ ὁ Πίλατος μὲν ἔρωσεν ἐρωτῶν ἔχθρα Ἰησοῦ
 ἐβόλη. Ἦθως δὲ ἀπὸ ἐβόλης ἐκώλυτος ἦν ἡ ἀπὸ ἀπὸ. Ἦθος δὲ περὶ τῆς κώσης
 ἡμῶν ἡμῶν : καὶ οὐ γὰρ ἡμῶν περὶ τῆς φαιδίας : ἡμῶν ἐλπίς ἡμῶν ἡμῶν
 : ἡμῶν ἡμῶν ἡμῶν ἐβόλη. Ἦθως δὲ ἐταροταξίαν ἡμῶν ἡμῶν
 ἐρετίν ἡμῶν ἐρετίν : οὐ γὰρ ἡμῶν ἡμῶν ἡμῶν : Οὐ γὰρ Πίλατος ἡμῶν
 ἐρετίν ἡμῶν ἡμῶν : ἡμῶν ἡμῶν ἡμῶν ἐπὶ τῆς ἐρετίν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν : ἡμῶν ἡμῶν ἡμῶν : ἡμῶν ἡμῶν ἡμῶν :

Οὐ γὰρ ἡμῶν ἡμῶν ἡμῶν.

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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Third Hour of Good Friday

: ονοζ κα τα πεν νομος εμπωα μφμογ : γε αρα ιγ κηηρι μφ† : Χοτε δε εταρω τεμ
επαι σαχι ηξε Πιλατος αρωρο† ηζογο : Ονοζ αρι ον εζογν επιπρετωριον ονοζ
πεχαα η ηης γε ηθοκ ογ εβολων : ης δε υπερωρω ναα. Πεχε Πιλατος ναα : γε
εθε ογ κσαχι νεμη αν : ωαν κει αν γε ογον† ερωωι μματ εαωκ : ονοζ ογον†
ερωωι μματ ον εχακ εβολ : Δωρωρω ηξε ης γε μμον γε μμοντεκ ζλι νερωωι
μματ εζογν εροι : ενε υπορωθις νακ εβολ υπωωι : εθε φαι φηεταα τηιτ νακ ογον
τερηω† ηνοβι μματ ηζογο : Εθε φαι ογη Πιλατος νααρω† πε εχαα εβολ : ηιουδα
δε ναωω εβολ ερωωμοο : εωωπ ακωανχα φαι εβολ : ηθοκ πυφηρωπορωαν : ογον
ζαρ ηιβει επιρι μμοα ηορω μματααα : αα†ε ζογν εζρεν πορω :

Ορωω† υπιεραζζελιον εω.

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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Third Hour of Good Friday

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

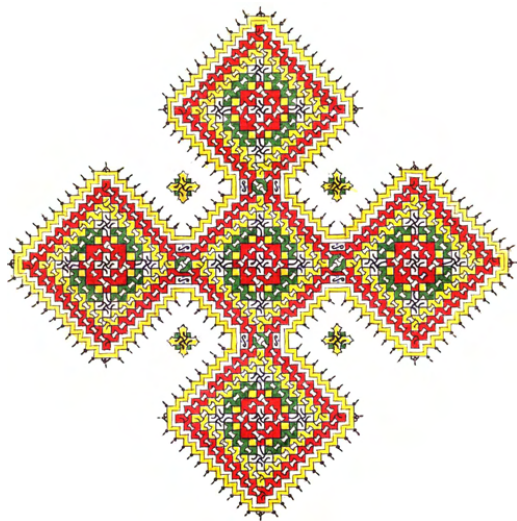
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Third Hour of Good Friday

them forever.

The daytime Litanies are prayed.



Sixth Hour of Good Friday



Ἰχθῶν ἢ τε πᾶριθμος ἢ τε Ὡτῆς Κεφ κᾱ : ἄ - ἠ

Ἐβόλθεν Ἰχθῶν ἢ τε πᾶριθμος ἢ τε Ὡτῆς πᾶροφήτης: ἐρεπερῆμον ἔθοταβ ὡπι
νεμᾶν ἄμην ἐρῶ ἴμος.

Ὅτος ἔταρῶτεμ ἢ τε πιΧανανεος ποτρο ἢ Δαράδ φηετῶπ ζι πῶαρε : χε ἀρῖ ἢ τε
πῖκλ̄ ἐφμωιτ ἢ Δθαριμ : ὄτος ἀφῶτς ἐπῖκλ̄ ὄτος ἀτῶλι ἢ οὔτεχμαλῶσιᾶ ἢ δῆτοῦ :
Ὅτος ἀρῶτς ἢ τε πῖκλ̄ ἢ οὔτερχη ἢ ποτ ὄτος περαρ : χε ἔωπ ἀκῶαντ ἢ παιλαος
ἔδρη ἔναχιχ : τῆαεράναθημα ζιν ἴμορ νεμ νερβακι : Ὅτος ἀρῶτεμ ἢ τε Πστ
ἔτςμη ἢ πῖκλ̄ : ὄτος ἀρῖ ἢ παιλαος ἢ Χανανεος ἔδρη ἔτοτς : ὄτος ἀεράναθημα τζιν
ἴμορ νεμ νερβακι : ὄτος ἀτῆρεν φραν ἢ πιμα ετεμμε πιἀναθημα : Ὅτος
ἔταροτῶτῆ ἔβόλθεν Ὡριπῶοῦ ἔχεν φμωιτ κῆριου ἢ ὡαρι : ἀκῶτ ἐπκαζι ἢ Ἐδωμ :
ὄτος ἀερκοῦχι ἢ δῆτ ἢ τε πιλαος ζι φμωιτ : Ὅτος ἀπιλαος σαχι ἢ σα Φτ νεμ
Ὡτῆς : χε εῶβε οὔ ἀκεντεν ἔβόλθεν ἢ καζι ἢ Χημι ἔδοθεν ζι πῶαρε : χε ἴμον wik
οὔδε ἴμοῦ : τεπῆρχη ἀςροῶ ἐπικικ ἐτῶοῦοῦ : Ὅτος ἀΠστ οὔωρπ ἢ νιζορ ἔδοτη
ἔπιλαος ἐῶαῶτῆβ : ὄτος ναῦβιλα.ιν ἢ σα πιλαος : ὄτος ἀρῶμῶ ἢ τε οὔτιῶτ ἴμην
ἢ τε νεκῶηρι ἢ πῖκλ̄. Ὅτος ἀπιλαος ἰ ζα Ὡτῆς ἐρῶ ἴμος : χε ἀνερνοβι ἀναχι ἢ σα

Sixth Hour of Good Friday

Φ† ΝΕΥ ΝΩΚ : ΤΩΒΕ ΟΥΝ ἠΠΟΤ ΜΑΡΕΦΩΛΙ ΝΗΑΙΖΟΥ ΕΒΟΛΖΑΡΟΝ : ΟΤΟΖ ἈΜΩΥΧΗC
ΤΩΒΕ ἠΠΟΤ ΕΘΒΕ ΠΙΛΑΟC : ΟΥΟΖ ΠΕΧΕ ΠΟΤ ὠΜΩΥΧΗC : ΧΕ ΜΑΘΑΜΙΟ ΝΑΚ ΝΟΥΖΟΥ ΝΖΟΥΤ
: ΟΤΟΖ ΧΑΦ ΖΙ ΟΥΜΗΝΙ : ΟΤΟΖ ΕΣΕΨΩΠΙ ἈΡΕΨΑΝ ΠΙΖΟΥ ΒΙΔΑ.ΙΝ ΕΟΥΡΩΜΙ : ΕΦΕΧΟΥΤ
ΕΠΙΖΟΥ ΝΖΟΥΤ ΟΤΟΖ ΨΑΦΩΝ : ΟΥΟΖ ΑΦΘΑΜΙΟ ΝΧΕ ΜΩΥΧΗC ἠΠΙΖΟΥ ΝΖΟΥΤ ΟΤΟΖ
ΑΦΤΑΖΟΥ ΖΙ ΟΥΜΗΝΙ : ΟΤΟΖ ΑΨΩΠΙ ΖΟΤΑΝ ἈΡΕΨΑΝ ΠΙΖΟΥ ΒΙΔΑ.ΙΝ ΕΟΥΡΩΜΙ : ΟΤΟΖ
ΝΤΕΨΧΟΥΤ ΕΠΙΖΟΥ ΝΖΟΥΤ ΨΑΦΩΝΔ :

ΟΥΩΟΥ Ν† ΤΡΙΑC 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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Sixth Hour of Good Friday

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 Κεφ νς : ζ ψβλ

Ἐβoλθεν Ἦσαῆας πῖπροφῆτης: ἐρεπερςμοῦ ἔθοταβ ὡπι νεμαν λμην ερρω ἔμοο.
Ἰφριτ ἵνοῦεωοῦ ἔα γενεῖ ἔπδoλδελ νεμ ἔφρητ ἵνοῦηιβ ἔπεῦθο ἔφῆετδωκ
ἔμοοεφοι ἵατῶμῆ : παρητ ἵεφοτων ἵρωε λι : Δῶλι μεπεραπ δεν δε νιμ
ἔοηαῶφιρ ἔροο : χε σεναῶλι ἔπερωνδ ἔβoλριεν ἵκαρι : εθε νιὰ νομῖ ἵτε πιλαοο

αἰ ἔφμου : Οἶος εἰεῖ ἡνιάνουοο ἡτῶεβῶ ἡτεῖκαἰο νεμ ηἰραμοἰ ἡτῶεβῶ
 ἡπεῖμου : χε ἡπεῖρι ἡοῖανομῖα : οἶε ἡποῖεμ οἶροϋ ῥενρωϋ. Πῶο οἶωϋ
 ἔοῖροϋ ἔβοῖδεἰ πῖροῖο : ἔωπ ἄρετεν ῶανῖ ἔεε φῖοβῖ τετεψῖρῖη ηἡανῖ
 ἔοῖροϋ ἔναϋε πεῖαμαῖ : Πῶο οἶωϋ ἔωῖ ἔβοῖδεἰ πῖκαῖ ἡτε τεψῖρῖη ἔταμοϋ
 ἔοῖωἡἡ : ἔεῖπῖλα ζῖη ἡοῖκαῖ : ἔοῖμο ἡοῖμεοῖη : εῖοἰ ἡβωκ ἡοῖωῖη ἡκαῖωο : οἶοο
 ἡοῖοβῖ ἡοοϋ ἄρεἡοῖ ἔῖωῖ : ἔοῖε φαἡ ἡοοϋ εῖεῖρῖκῖηροἡοἡἡ ἡοῖωῖη : οἶοο
 εῖεῖωῖ ἡἡῖωῖλ ἡτε ηῖωῖρῖ : ἔῖμα χε ἄῖῖ ἡτεῖψῖρῖη ἔῖμου : οἶοο ἄοῖπῖ νεμ
 ἡῖἡομοο ἡοοϋ ἄρεἡ ηἡοβῖ ἡτε οῖωῖη ἔῖωῖ : οἶοο ἔοῖε οῖἡνομῖα ἄῖῖηῖ :
 Οῖωοῖ ἡῖῖῖῖαο ἔοῖαῖβ πεἡἡοῖῖ ῶἡ ἔνεῖ νεμ ῶἡ ἔνεῖ ἡτε ηῖεἡεῖ ῖηροῖ : ἄμἡη.

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

Sixth Hour of Good Friday

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 δεν οτοτονοσ ἐβολθεν
νιμοτωι ἵτε πιτοχαι. Οτοσ χῆναχοσ δεν πιεσοσ ἐτεῦματ : χε σμοσ ἐΠῶς ωψ οτβε
πεφραν : ζωψ δεν νιεθνοσ ἵνεψβηνο† ετταινοτ : ἀρφευε† χε αψβις ἵχε πεφραν.
Ὡωσ ἐφραν ἕΠῶς χε αψιρ ἵζανῆβηνο† ετδοσι. Θεληλ οτοσ οτονοσ νηετωοπ δεν σιων
: χε αψβις δεν τεμη† ἵχε φηεσ ἵτε πῖσλ. Ἀλιο† ἵνοτωηι νιχεν νιτωοσ εφοι
ἕμετωωτ : βις ἵνετενςμη ἕπερερσο† : μα†οσ δεν †χικ ἀοτων ἵζαναρχων
Ἄνοκ Δε εσοτασκαζνι ἐενοσ ἵνεεθωητ : ἀνοκ εθνηνοσ σεναι ἵχε ζανὰφωφ ἐχωκ

Sixth Hour of Good Friday

ἄπαχωντ : ἐνέραωι οτοζ ἐνέτωω εrcop. Ἰςμη νόουμωυ νέθνος : τςμη ἵτε
ζανουρωοῦ neu ζανεθνος ερθοῖητ : Ποτ σαβαωθ αφοταζαζνι νόωυλολ
ἵρεϋτζοπλον. Εθρεϋ ἔβολζεν οκαζι εροῖηοῦ : ικxen ατηρhc ἵτcenτ ἵτε τφε :
Ποτ neu νεϋρεϋτζοπλον : ἐπzinτακο ἵτοικοῦμενη τηrc. Εωληλοῖ ἔβολ ζδεντ
ζαρ ἵχε πιεζοῦ ἕΠοτ σαβαωθ : οζουζευ εϋεί ἔβολζιτεν Φτ. Εθε φαι ζιζ νιβεν
ενέτοῦ ἔβολ.τχη νιβεν ἵτε νιρωι ενέρωλαζ ἵζητ. Ενέωθορτερ ἵχε
νιπρεcbττεροc : οτοζ ζαννακζι ενέδιτοῦ ἕφρητ ἵθηεθναυιc : οτοζ ενέερζηβι οται
οτβε οται ἕμωοῦ ενέτωωτ : οτοζ ενέωιβτ ἕπονηο μφρητ νόωυαζ. ζηππε ζαρ ιc
πέζοοῦ ἕΠοτ ἵα τχω ἔβολ : ζῆηοῦ ζενοῦβον neu οτχωντ : ἐχω ἵτοικοῦμενη τηrc
ζιπωαϋε : οτοζ ἔτακο ἵνιρεϋερνοβι ἔβολ ιωτc. Πιcιοῦ ἵτε τφε neu πιῶριον neu
πιζολceλ τηρϋ ἵτε τφε : ἵνεϋτ ἕπιοτωινι : οτοζ ενέερχακι ἐρεφρη ἕωαι : πιοζ
ἵνεϋτ ἕπεϋοτωινι :

Οῦοῦ ἵττριάc ἐοοταβ 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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Sixth Hour of Good Friday

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

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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 ΠΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΡΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ ΔΜΗΝ ΕΡΧΩ ΔΜΟΣ.
ΟΥΟΣ ΕΣΕΨΠΙ ΔΕΝ ΠΙΕΖΟΥΤ ΕΤΕΔΜΑΥ ΠΕΧΕ ΠΟΣ ΦΨ : ΕΡΕΖΩΤΠ ΝΧΕ ΦΡΗ ΔΦΝΑΥ ΔΜΕΡΙ
ΟΥΟΣ ΕΡΕΕΡΧΑΚΙ ΖΙΔΕΝ ΠΚΑΖΙ ΝΧΕ ΠΙΟΥΩΙΝΙ ΔΕΝ ΠΙΕΖΟΥΤ : ΟΥΟΥΤ ΨΝΑΦΩΝΖ ΝΝΕΤΕΨΥΑΙ
ΕΟΥΖΗΒ ΟΥΟΣ ΝΕΤΕΨΩΔΗ ΤΗΡΟΥ ΕΥΝΕΨΠΙ. ΟΥΟΣ ΨΝΑΧΩ ΝΟΥΣΩΚ ΕΧΕΝ ΨΠΙ ΝΙΒΕΝ : ΝΕΜ
ΟΥΜΕΤΚΕΡΕΖ ΕΧΕΝ ΔΦΕ ΝΙΒΕΝ : ΟΥΟΣ ΨΝΑΧΑΨ ΔΦΡΗΨ ΝΟΥΖΗΒΙ ΝΤΕ ΟΥΜΕΨΡΙΤ : ΟΥΟΣ
ΝΗΕΘΝΕΜΑΨ ΔΦΡΗΨ ΝΟΥΕΖΟΥΤ ΝΤΕ ΟΥΑΚΑΖ ΝΖΗΤ. ΖΗΠΠΕ ΙC ΖΑΝΕΖΟΥΤ ΣΕΝΗΟΥ ΠΕΧΕ ΠΟΣ
ΦΨ : ΨΝΑΟΥΡΠ ΝΟΥΖΒΩΝ ΖΙΔΕΝ ΠΚΑΖΙ : ΝΟΥΖΒΩΝ ΝΟΥΩΙΚ ΝΖΒΩΝ ΔΝ ΠΕ : ΟΥΔΕ
ΟΥΖΒΩΝ ΔΜΟΥΟΥ ΔΝ ΠΕ : ΑΛΛΑ ΟΥΖΒΩΝ ΕΣΩΤΕΜ ΕΠΣΑΧΙ ΔΠΟΣ : ΟΥΟΣ ΕΥΕΚΙΜ ΝΧΕ

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

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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,

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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.

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[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 ἐπὶ ὧραι : ἰοῦθουαῖα
εὐωμῆ: εἰξεν πιστάρου : ἁ
ποῦσαι ὑπενσενος.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεφωλεμ ἐροφ : ἵξε πεφωτ
ἡἄσαθου: ὑφῆνατ ἵτε θανῆρουα
εἰξεν †ζολζοθα.

We worship you O Christ with your good Father and the Holy Spirit for You were crucified and saved us.

†ενοῦωφτ ὑμοκ ὦ Πῆς νεμ
πεκωτ ἡἄσαθου νεμ πῆπνερω
εθοῦαβ σε ἀναγκ ακω† ὑμων
ΝΑΙ ΝΑΝ.

πλ̄ν̄ τε Φ̄ϛ̄. Π̄ς̄ε̄π̄ῑ Δ̄ε̄ ν̄η̄ν̄αῑ ὡ̄π̄ε̄ν̄ ἠ̄ρ̄ε̄λ̄ῑ ο̄γ̄ᾱς̄ θ̄ῑς̄ῑ ἐ̄ρ̄ο̄ῑ : ἀ̄ν̄ο̄κ̄ τ̄ᾱρ̄ ν̄ῑϰ̄ω̄λ̄ε̄ ν̄τ̄ε̄ Π̄χ̄ς̄
ϛ̄ϛ̄αῑ θ̄ᾱρ̄ω̄ς̄ θ̄ε̄ν̄ π̄ᾱς̄ω̄μ̄ᾱ. Π̄ῑϰ̄ο̄τ̄ ὡ̄π̄ε̄ν̄ ο̄ς̄ Ἰ̄η̄ς̄ Π̄χ̄ς̄ ν̄ε̄ω̄ π̄ε̄τ̄ε̄π̄ῑν̄ᾱ ν̄ᾱς̄ν̄η̄ο̄ϛ̄ ἁ̄μ̄η̄ν̄ :
Π̄ῑϰ̄ο̄τ̄ τ̄ᾱρ̄ ν̄ε̄ω̄τ̄ε̄ν̄ ν̄ε̄ω̄ τ̄ζ̄ῑρ̄η̄ν̄ῑ ε̄ν̄τ̄ο̄π̄ χ̄ε̄ ἁ̄μ̄η̄ν̄ ἐ̄ς̄ε̄ϰ̄ω̄π̄ῑ.

Galatians 6:14-18

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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 ε̄ δει
φνατ ἠαχπ ε̄ : αττιγτ νακ
ε̄δορν ἐπῑταυροσ : ε̄θε φνοβι
ε̄ταυερτολμην ε̄ροϋ ἠχε Δδαμ
δει πιπαρδικοσ : φωδ ἠπῑδ̄ι
ἠχιχ ἠτε νεννοβι : ὠΠχσ
Πεννοτ̄ οτοσ ναζμην.

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 Υἱὸ κε ἁγίῳ
Πνεῦματι.

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 ἀπρεπτος κε
μινας θεος.

Ἄγιος ἰσχυρος ὁ ἐν ἀσθενι̅α το
ἕπερεχον της ἰσχυρος

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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 Ἀθάνατος ὁ ἅταρρωθικ
Διήμας: ὅτον Διάτάρρον
θάνατον ἵπομινας σαρκι κε
Διζακως κε εν θανάτω ζεσονως
ἵπαρχικ ἀθάνατος.

Ἄγια ἴριας ἐλεησον ἡμας.

Ἄγιος ὁθεος : ἄγιος ἰσχυρος :
ἄγιος ἀθάνατος : ὁ ἅταρρωθικ Δι
ήμας ἐλεησον ἡμας.

Ἄγιος ὁθεος : ἄγιος ἰσχυρος :

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 ἑταρωθεις δι
ἡμας ἐλεησον ἡμας.

Ἄγιος ὁθεος : ἄγιος ισχυρος :
ἄγιος ἀθάνατος : ὁ ἑταρωθεις δι
ἡμας ἐλεησον ἡμας.

Δοξα Πατρι κε Υἱω κε ἁγιω
Πνευματι : κε νῦν κε ἀι κε ις τοις
ἑωνας των εωνων ἀμην.

Incense is offered in front of the
Gospel.

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Ψαλμος λζ : κα νεμ κβ

Δυβερβωρτ έβολ ανοκ πιενριτ μφρητ νουρεμωορτ ειορεβ : οροε αρτγιτ
ετασαρζ : μπερχατ νσωκ Πσc πανορτ : αλ.

Ψαλμος κα : ι νεμ ιζ νεμ η νεμ θ

Δνωλκ ντοτ νεμ ρατ αωπ ννακας τηροτ : αρωω νναεβωε εεραε οροε ταεβω
αρεωπ ερος : αρχαχι δεν νορεφοτορ αρκιμ ντοραφε : αρχος γε ιεραεμναετ
αερεελπιε εΠσc 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.

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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.

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ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΕΟΝ Κεφ κζ : κζ - με

¶ ΟΤΕ ΝΙΜΑΤΟΙ ἸΝΤΕ ΠΙΣΤΕΥΩΝ ΑΨΛΙ ἸΗΣ̅ ἔΔΟΤΗ ἘΠΙΠΡΕΤΩΡΙΟΝ : ΟΤΟΣ ΑΓΘΩΟΥΤ
ἔΐΨΗΡΑ ΤΗΡΣ ἔΞΗ ἔΧΩ. ΟΤΟΣ ἔΤΑΥΒΑΨ ἈΥΤ ἸΟΥΧΛΑΜΙΣ ἸΚΟΚΚΟΣ ΖΙΩΤΥ : ΟΤΟΣ
ΑΥΩΝΗΤ ἸΟΥΧΛΟΥ ἔΒΟΛΘΕΙ ΖΑΝΣΟΥΡΙ ΑΥΤΗΙΥ ἔΧΕΙ ΤΕΥΑΦΕ : ΟΤΟΣ ΑΥΧΩ ἸΟΥΚΑΨ ΘΕΝ
ΤΕΥΧΙΧ ἸΟΥΨΝΑΜ : ΟΤΟΣ ΝΑΥΣΙΟΥ ἸΜΩΟΥ ἔΧΕΙ ΝΟΥΚΕΛΙ ἸΠΕΥ ἸΘΟ ἔΥΩΒΙ ἸΜΟΥ
ἔΥΧΩἸΜΟΣ : ΧΕ ΧΕΡΕ ΠΟΥΡΟ ἸΝΗΙΟΥΔΑΙ. ΟΤΟΣ ἸΤΟΥΣΙΘΑΥ ἔΔΟΤΗ ΘΕΝ ΠΕΥΣΟ : ΑΨΛΙ
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ΑΥΤ ἸΝΕΥΣΒΩΣ ΖΙΩΤΥ ΟΤΟΣ ΑΥΟΛΥ ἔΘΟΥΑΨΥ. ἔΠΗΟΥ ΔΕ ἔΒΟΛ ΑΥΣΙΜ ἸΟΥΡΩΜ
ἸΚΥΡΙΝΗΟΣ : ἔΠΕΥΡΑΝ ΠΕ ΣΥΜΕΩΝ : ΦΑΙ ΑΨΙΤΥ ἸΧΒΑ ΖΙΝΑ ἸΤΕΥΕΛΠΕΥΗ : ΟΤΟΣ ἔΤΑΨ
ἔΥΜΑ ἔΥΑΥΜΟΥΤ ἔΡΟΥ ΧΕ ΣΟΥΣΘΑ : ἔΤΕ ΠΙΜΑ ἸΝΤΕ ΠΙΚΡΑΝΙΟΝ ΠΕ : ΔΥΤ ἸΟΥΣΕΥΧ ΝΑΥ
ἔΥΜΟΥΧΤ ΝΕΜ ΟΥΕΥΑΨΥ : ΟΤΟΣ ἔΤΑΥΧΕΥΤΠΙ ἸΠΕΥΟΥΨ ἔΣΩ : ἔΤΑΥΑΨΥ ΔΕ ΑΥΦΩΨ
ἸΝΕΥΣΒΩΣ ἔΞΡΑΥ ἔΑΥΣΙΩΠ ἔΡΟΥ. ΟΤΟΣ ΝΑΥΣΕΥΣΙ ἔΥΑΡΕΣ ἔΡΟΥ ἸΜΑΥ : ΟΤΟΣ ΑΨΘΕ
ΤΕΥΕΤΙΑ ΣΑΠΨΩΙ ἸΤΕΥΑΦΕ ἔΣΘΗΟΥΤ ἸΠΑΙΡΗΤ ΧΕ ΦΔΙ ΠΕ ἸΗΣΟΥΣ ἸΟΥΡΟ ἸΥΕ
ΠΙΟΥΔΑΙ : ¶ ΟΤΕ ΑΨΥ ἸΚΕΣΟΝΙ ΣΝΑΥ ΝΕΜΑΥ : ΟΥΑΙ ΣΑΤΕΥΟΥΨΝΑΜ : ΝΕΜ ΟΥΑΙ
ΣΑΤΕΥΧΑΘΗ. ΠΗΔΕ ἔΝΑΥΣΙΝΙ ΝΑΥΣΕΥΑ ἔΡΟΥ ΠΕ : ἔΥΚΙΜ ἸΤΟΥΑΦΕ : ἔΥΧΩἸΜΟΣ : ΧΕ

Sixth Hour of Good Friday

φθεναβελ πιερφει ἵτε Φ† ἐβολ ονοε ἵτεφκοτφ δεν γουτ ἵεζουτ ναζμεκ :
ιχεἰθοκ πε πῶηρι ἠΦ† : ἅμογ ἐπεcht ἐβολζπιωε : Φαι πε ἠφρη† ἵνιαρχη ἐρεγc
νευ νικαδ̄ νευ ἵπρεβγτεροc : ετωβι ἠμογ ετχωἠμοc. Χε αφμοζεμ ἵζαγκεχωοπι
: ἠμογῶχου ἠμογ ἐναζμεγ : ιχε ποτρο ἠπ̄ελ πε μαρεγἵ ἐπεcht †νογ ἐβολζπιη
ἵτεμναζ† ερογ : ιχε δε ζῶηεχη εΦ† μαρεφναζμεγ †νογ ιχε εῶγαωγ χε αφχοc
χε ἅνοκ πε πῶηρι ἠΦ† : Φαι δε ναρε νικεcοπι χω ἠμογ ἵηεταῶαωγ νεωαε
ετγῶβ ἵηηι νεωαε. Ιcχεν φ̄ναγ δε ἵαζπ cοογ : ἅογχακι γωπι ζεχεν ἵκαζι τηργ : γα
φ̄ναγ ἵαζπψ† :

Ορωγτ ἠπιεαζτελιον εῶγ.

Matthew 27:27-45

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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 ἀραυ κεσони
ῆναυ νεμας : οται σα τεροῖνα μ νεμ οται σα τεραβη : οτος ασχωκ ἐβολ ἵξε ἴτραφι
ξε ἀροπη νεμ νιάνουος : Οτος νηένανσινι ναυ ξε οτὰ ἐροϋ : εκιμ ἵνοτὰ φηοῖ οτος
εγχω ἴμοος : ξε φηεθναβελ πιερφει ἐβολ : οτος ἵτεροτη δει ψουτ ἵεζουτ :
Μαζμεκ ἕακι ἕδρη ἐβολεπιη. Παιρητ νικεαρχηερεγς εγωβι νεμ νοερηοτ : νεμ
νικαδ εγχω ἴμοος : ξε αηνοεμ ἵεανκεχωσῶνη : ἴμονωχου ἴμοϋ ἕναζμεϋ : Ιξε
Πχς ποτρο ἵπλελ πε μαρεϋ ἕπεσχητ ἴνοτ ἐβολεπιη : εἵνα 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 νετεκωρηι. 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 πιγε ετληκ : ιε οηπεθναωωπι θεη πετωωωσ.

Sixth Hour of Good Friday

Ματθῆι Δε πε ἵκε ρεϋερπετρωτ σνατ νεμαϋ εδοθοσ. Οτοσ εοτε ετατῆ επαμα
ετοτωοττ εροϋ γε Πικρανιον : αταϋϋ ἡματ νεμ νικακοτρσο : οται μεν σαοηναμ
οται Δε σαχαβη : Ἰησ Δε πεχαϋ γε παωτ χω νωοτ εβολ : γε ὑποτῆμι ἐνηετοτῆρι
ἡμοϋ : ετφωϋ Δε ἵνεϋεβωσ ετρατ ατρωπ ερωσ. Οτοσ ναροσι ερατϋ ἵνε Πιλαο
εϋνατ : νατ ελκωαι πε ἵνε νικεαρχων ετχωῖμοσ : γε αϋνοεμ ἵξαν κεχωοτη
μαρεϋναεμεϋ εωϋ : ισε φαι πε Πχσ πωηρι ἡϋττ πιωπι. Μαρτωβι Δε ἡμοϋ ἵνε
νικεατοι ετηνοτ εαροϋ εηῆι ἵνοτεμχ ναϋ. Ετχωῖμοσ γε ισε ἵθοκ πε ποτρο
νηλοτΔαι ναεμεκ. Με οτον οτ επισραφη Δε εεωϋ : ἡμετβεβεοσ ἡμετρωμοσ
ἡμετοτῆρινι γε : ΦΔΙ ΠΕ ΠΟΤΡΟ ΗΤΕ ΗΠΟΤΔΔΙ : Οται Δε εβολθεν νικακοτρσο
εταταωοτ : ναϋεωα εροϋ πε ετχωῖμοσ : γε ισε ἵθοκ πε Πχσ ναεμεκ οτοε
ναεμεν εων. Δϋεροτῶ Δε ἵνε πικεοται εϋερεπιτιμαν ναϋ πεχαϋ : γε οτ Δε Φτ
ἵθοκ κερσοττ αν εατεϋεη γε ανχη εεν παεαπ νοτωτ. Οτοε ἄνον μεν εε οτμεεμνι
ετανβι κατα πεμῆϋα ἵνηεταναιτοτ : φαι Δε ἵθοϋ ἡπεϋερελι ἡπετρωοτ : Οτοε
ναϋεωῖμοσ ἵησ : γε Πσοτ ἀρπαμεη εοταν ακωανι εεν τεκμετοτρο. Οτοε πεε Ἰησ
ναϋ γε ἄμην τχωῖμοσ νακ : γε ἡφοοτ χναωωπι νεμνι εεν πιπαραΔιοσ. Με φνατ
Δε ναεπσοοτ πε : οτοε οτχακι αϋωωπι εεεν πκαεβι τηρεϋ : ωα φνατ ναεπψιτ :

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 ἔναισαχι : ἀφεν Ἰησὺ ἐβολ ὄτος ἀφρῆμι ριζει πιβημα : ὅεν
πιμαἔτονομοῖ ἔροϋ χε πιλιθός ἄρωτον : ἕμετρεβρεος χε Σαββαθα : Μετπαρεκενη
ἔτε ἕπιπασχα : νε φηναῦ δε ἔναχι ποσῖ πε : ὄτος ναρχω ἕμος ἔχε Πιλατος ἔνιλοῦδα
χε ρηπιε ις πετοῦρο : Ἡθωοῦ δε ἀνωῦ ἐβολ χε ἀλιτεῖ ἀλιτεῖ ἀψυ : πεχε Πιλατος
νωοῦ χε ἔταρρω πετενοῦρο : ἀφροῦ ἔχε νιαρχηρεῖς χε ἕμοντεν ὄτρο ἕμαῦ ἔβηλ
ἔΚεσαρ. Ὅτε οἱνη ἀφῖ ἔνωοῦ ἔνις ρινα νεαψυ ἀφῖ οἱνη ἔνις : ὄτος ἔθοϋ εψραι
ἕπερῖταῦρος ἀφῖ ἐβολ ἔπιμα ἔτονομοῖ ἔροϋ χε Πικρανιον : ἕμετρεβρεος δε χε
Πισολσοθα : Πιμα ἔταρρωῦ ἕμοϋ : ὄτος ἀφῖ ἔκεconi ἔναῦ νεμαϋ σαῦνη νεμ
σαῦναι ἕμοϋ : Ἰησὺ δε ὅεν ἔθηῖ. Ἀφρῖδε κε τιτλος δε ἔχε Πιλατος : ὄτος ἀφραϋ
ριζει πιῖταῦρος : ναρ ἔῖνοῦτ δε πε χε : ἸΗΣΟΥΣ ΠΙΝΔΖΩΡΕΟΣ ΠΟΤΡΟ ἔΠΕ
ΠΙΟΥΤΑΔΑΙ : Οἱνωῦ δε ἔτε νιλοῦδα ἀνωῦ ἕπαιτιτλος : χε ναρῖδεντ πε ἔτβακι ἔχε
πιμα ἔταρρω Ἰησὺ ἕμοϋ : ὄτος ναρῖῖνοῦτ πε ἕμετρεβρεος ἕμετρωμεος ἕμετοῦεινι
Παῦρω οἱνη ἕμος πε ἕΠιλατος : ἔχε νιαρχηρεῖς ἔτε νιλοῦδα : χε ἕπερῖδα χε
ποῦρο ἔτε νιλοῦδα : ἀλλα χε ἔθοϋ ἀφρος χε ἀνοκ πε ποῦρο ἔτε νιλοῦδα. Ἀφροῦ
ἔχε Πιλατος χε φηῖταῖῖδητεῖ ἀῖῖδητεῖ. Πιμα τοι οἱνη ἔταρρω ἔνις : ἀφῖ ἔνεεῖρβωσ

οτος αγαιτοϋ η̄γτοϋ η̄τοι : ο̄τοι ε̄φο̄ται η̄νιματοι νεῡ τ̄κε̄ω̄ο̄η̄ν : τ̄ω̄η̄ν δε̄ νε
 ο̄ρᾱτω̄ρη̄ τε : η̄νω̄δι ε̄βολ̄ ε̄πω̄ω̄ι τη̄ρς : Πε̄χω̄οϋ̄ δε̄ η̄νο̄τε̄ρ̄μοϋ̄ χε̄ ῡπε̄νη̄ρε̄ν̄φᾱδ̄ς
 ᾱλλᾱ μᾱρε̄νη̄ιω̄η̄ ε̄ρο̄ς : χε̄ ᾱσ̄νᾱερ̄ ο̄ᾱ η̄ιμ̄ ῡμο̄ν : ρ̄ινᾱ η̄τε̄ τ̄ρᾱφ̄η̄ χ̄ω̄κ̄ ε̄βολ̄
 ε̄σ̄χω̄μο̄ο̄ς : χε̄ ᾱρ̄φ̄ω̄ω̄ η̄νᾱρ̄β̄ω̄ς ε̄ρᾱρ̄ : ο̄το̄ς τᾱρ̄ε̄β̄ω̄ ᾱρ̄ε̄ιω̄η̄ ε̄ρο̄ς : νᾱι ο̄τη̄
 ε̄τᾱρᾱιτοϋ̄ η̄χε̄ η̄ιματοι : Πᾱρο̄ζῑ δε̄ ε̄ρᾱτοϋ̄ πε̄ δ̄ᾱτη̄ν̄ πῑς̄τᾱρ̄ο̄ς̄ η̄̄η̄ς̄ : η̄χε̄ τε̄ρ̄μᾱρ̄
 νεῡ τ̄̄ω̄νῑ η̄τε̄ρ̄μᾱρ̄ : Μᾱρῑᾱ η̄τε̄ Κ̄λε̄ω̄πᾱ νεῡ Μᾱρῑᾱ τ̄μᾱσ̄δᾱλῑνη̄ : η̄̄η̄ς̄ δε̄ ε̄τᾱρ̄νᾱρ̄
 ε̄τε̄ρ̄μᾱρ̄ νεῡ πῑμᾱθη̄τη̄ς̄ ε̄νᾱρ̄μ̄εῑ ῡμοϋ̄ ε̄ρο̄ζῑ ε̄ρᾱτ̄η̄ πε̄χᾱρ̄ η̄τε̄ρ̄μᾱρ̄ : χε̄ τ̄̄ρ̄ῑμῑ ῑς̄
 πε̄ρ̄η̄ρῑ : η̄τᾱ πε̄χᾱρ̄ ῡπῑμᾱθη̄τη̄ς̄ χε̄ ρ̄η̄π̄εῑς̄ τε̄ρ̄μᾱρ̄ : ο̄το̄ς̄ ῑς̄κε̄ν̄ τ̄ο̄ρ̄νοϋ̄ ε̄τε̄μ̄μᾱρ̄
 ᾱρ̄ο̄λ̄ς̄ η̄χε̄ πῑμᾱθη̄τη̄ς̄ ε̄δ̄ο̄τη̄ν̄ επ̄ε̄ρη̄ῑ :

Οτωϋτ̄ ῡπιε̄ρᾱσ̄σε̄λιον̄ ε̄ο̄τ̄.

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 ἄι κε ις
τοῦς ἑωνας των ἑωνων ἁμην.

Remember me O Lord,
when You come into
Your kingdom.

Ἰησους θητι μου Κυριε : εντη
βασιλειου σου.

Remember me O Holy
One, when You come
into Your kingdom.

Ἰησους θητι μου ἁγιε : εντη
βασιλειου σου.

Remember me O Master,
when You come into
Your kingdom.

Ἰησους θητι μου δεποτα: εντη
βασιλειου σου.

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

Ιερεμιας Κεφ ια : ιη υβλ νεμ ιβ : α - ις

Εβολθεν Ιερεμιας π̄προφητης: ε̄ρεπερ̄ςμο̄υ ε̄θοταβ̄ ω̄πι νεμαν̄ ᾱμην̄ ε̄χω̄ μ̄μο̄ς.

Π̄βο̄ις μᾱταμο̄ι ο̄το̄ς ε̄ί̄μι : το̄τε λ̄ινᾱγ̄ ε̄νο̄ν̄β̄νο̄ῑ Δ̄νοκ̄ λ̄ε̄ μ̄φ̄ρη̄τ̄ ἵ̄νο̄ν̄β̄η̄β̄
ἵ̄νᾱ πε̄τ̄ζω̄ο̄ς ε̄ἵ̄νῑ μ̄μο̄ς ε̄ω̄ᾱτ̄ε̄ ο̄το̄ς ὑ̄πῑε̄μ̄ῑπ̄νᾱ Δ̄νο̄κο̄νῑ ε̄ρο̄ῑ ἵ̄νο̄ν̄β̄ο̄νῑ ε̄χ̄ω̄ο̄ς
ε̄τ̄χ̄ω̄μ̄μο̄ς : χ̄ε̄ ᾱμ̄ω̄ῑνῑ μᾱρε̄ν̄ζ̄ο̄σῑ ἵ̄νο̄ν̄β̄ε̄ ε̄πε̄ρ̄ω̄ικ̄ : ο̄το̄ς ἵ̄νε̄ν̄ε̄ο̄τ̄ε̄ ε̄β̄ολ̄θεν̄ π̄κᾱζ̄ι
ἵ̄νη̄ε̄το̄ν̄δ̄ : ο̄το̄ς ἵ̄νο̄ν̄β̄ε̄τε̄μ̄ ε̄ρ̄φ̄με̄ν̄ῑ χ̄ε̄ ὑ̄πε̄ρ̄ρᾱν̄. Π̄ο̄ς πε̄τ̄ζ̄ᾱπ̄ ἵ̄θ̄ω̄μῑ : ο̄το̄ς
ε̄τε̄ρ̄δο̄κῑᾱζ̄ῑν̄ ἵ̄νη̄β̄λω̄τ̄ νεμ̄ ἵ̄νη̄ε̄τ̄ : μᾱρῑνᾱγ̄ ε̄π̄ῑδ̄ῑμ̄π̄ω̄κ̄ ε̄θ̄νᾱω̄πῑ ἵ̄νη̄ε̄το̄ν̄
ε̄β̄ολ̄ζ̄ῑτο̄κ̄ : χ̄ε̄ ο̄π̄η̄ῑ ε̄τᾱν̄δ̄ω̄ρ̄π̄ ὑ̄πᾱω̄αῑ ε̄β̄ολ̄ζ̄ᾱρο̄κ̄. Ε̄θε̄β̄ε̄ φ̄αῑ ν̄αῑ νε̄ ἵ̄νη̄ε̄τε̄ρ̄χ̄ω̄
μ̄ω̄ο̄ν̄ ἵ̄νε̄ Π̄ο̄ς Φ̄τ̄ ε̄χ̄ε̄ν̄ ἵ̄νη̄ε̄τ̄ω̄ῑ ἵ̄νε̄ Πᾱθ̄ω̄ς : ἵ̄νη̄ε̄τ̄κ̄ω̄τ̄ π̄νᾱν̄σᾱ τᾱψ̄ῡχη̄ ε̄τ̄χ̄ω̄μ̄μο̄ς
: χ̄ε̄ ὑ̄πε̄ρε̄ρ̄π̄ρο̄φ̄η̄τε̄ρῑν̄ δ̄ε̄ν̄ φ̄ρᾱν̄ ὑ̄π̄ο̄ς μ̄μο̄ν̄χ̄νᾱμο̄ς ἵ̄νη̄ε̄τ̄ δ̄ε̄ν̄ νε̄νε̄κ̄ε̄. ζ̄η̄π̄πε̄ ᾱνο̄κ̄
τ̄η̄ᾱο̄τ̄ω̄ρ̄π̄ ε̄χ̄ω̄ο̄ς ἵ̄νο̄ν̄β̄ᾱκο̄ : νο̄ς δ̄ε̄λ̄ω̄η̄ρῑ ε̄νε̄ζε̄ῑ δ̄ε̄ν̄ τ̄χη̄τ̄ῑ : ο̄το̄ς νο̄ςω̄η̄ρῑ νεμ̄
νο̄ςω̄η̄ρῑ ε̄νε̄μο̄ς δ̄ε̄ν̄ ο̄ν̄β̄ων̄. Ο̄το̄ς ἵ̄νε̄ε̄ω̄χ̄π̄ῑνᾱ ἵ̄νω̄ο̄ς ω̄πῑπ̄ῑνᾱ χ̄ε̄ τ̄η̄ᾱῑνῑ

Ninth Hour of Good Friday

ἤθανπετρωῶ ἔχεν νηετῶπ δὲν Παθῶ δὲν ἴρουπι ἵτε ποτχεμῖῳνι : Ἡθοκ
οὔθωι Πῶτ ἴναεῶνῶ ναζρακ : πλην ἴνασαχι ἵνοτλα ἰπεκμοθ : εθε οὔ φωιτ
ἵνιἄσεβης ἴσοῦτων : σεερεῦθενιν ἵνε οῦον νιβεν ετοι ἵατσωτεμ. Δικῶσῶ οῦο
ἀπῳεπνοῦνι : ἀτφε ἵθανῳηρι οῦο ἀῖρι ἵθανῶνταθ : ἵθοκ κῶεντ δὲν ῤωῶ οῦο
ἵοῖθῶρ σαβολ ἵνοῦδῶτ. Ἡθοκ Πῶτ κῶωῶνι ἵμοι : ἀκερλοκμαζιν ἵπαζητ :
μα τοῦβωῶ δὲν πῆσοῶ ἵποῖθολῶελ. Ὡθῶναῦ χε ἴναεῶρηβι ἵνε πκαζιεῶ οῦο
πισιμ τηρε ἵτε ἵκοι ἴναῳῳῶνι ἔβολῶεν ἵκακῖἄ ἵνη ετῶπ ζιωτε : ἀττακο ἵνε
νιτεβνωῶ νεμ νιζαλαῖ : χε οῦη ἀτχοχ χε Φῖ ναναῦ ἀν ἔνεμωιτ : Νεκῶλατχ
σεῶσι οῦο σεῖοῦω ἵμοκ : πωσ κῶοβῖτ ἵμοκ ἔρρη ἔχεν ζανῶθωρ : οῦο ἀκχαῶθηκ
ἔπικαζι ἵτε ἵεκζιρηνι : πωσ ἵναῖρι δὲν ἵβισι ἵπι ἵορδανης : Χε οῦη νεκῶνηῶ νεμ
ἵπνι ἵπεκῖωτ νεμ ναικεῳῳῶνι ἀπῳοῦκ : οῦο ἵθωῶ ἀπῳεῶβολ ζιφαζῶῦ ἵμοκ
ἵπερτενζῶῖτκ ἔρωῶ : χε ἀν σεσαχι νεμακ ἵθαν πεθῶνανεῦ. Διῶωπ ἵπαηι : ἀτχῶ
ἵτακῶηρονοῖἄ : ἀῖτ ἵταμερητ ἵψῖτχ ἔρρη ἔνεμχῖχ ἵνεσεχαχι : Δ τακῶηρονοῖἄ
ῳῳπῖνι ἵφρηῖ ἵνοῦμοῖ δὲν οῦιαζῳῳηνι : ἀσῖ ἵτεσσῶ ἔχωι : εθε φαι ἀμεστωσ.
Ἰη οῦηβ ἵζωῖτ πε τακῶηρονοῖἄ νηι ἀν ἵε οῦῶζαῦ τε : μοῳι ἔρρη ἔχωσ οῦο
ἵπεσκῶῖτ : θωῶῖτ ἵνιοηριον τηῶν ἵτε ἵκοι οῦο μαῶνι ἵτοῦοῦομσ. Οῦμνη

ἄνα νεωσ ἀρτακο ἄπαλα ἄλολι : ἀθωλβ ἄτατοι : ἀρτ ἄτατοι εθνα νεσ εἷμα
 ἄαθμοϋ ἄϋαγε : Ἀσϋωπι ἄϋαγε : οτοϋ ἄτακο εθβητ : ἄκαζι τηρϋ να τακο δει
 ορτακο : χε ἄμον ρωμι ἀρχας δει περϋητ : Ἐρρη ἔχεν ἄριστ ἔβολ ἄτεἰϋαγε ἀ
 εἰεερταλεϋωριν : χε οτχηϋ ἄτε Ἰσοσ εἰεοτωμ ιχεν ἀρηχϋ ἄκαζι ϋα ἀρηχϋ :
 ἄμον ειρηνη ϋοπ δει σαρϋ ριβεν : Ἀρισιτ ἄοτκοτο οτοϋ ωσδ ἄθανσοτρι : νοτκληροσ
 σενα τρηνορ κωορ ἀν : βϋϋπι ἔβολδεν πετεϋωτοϋορ : ἔβολ δαἰϋωϋ ἄπευθο ἄσοσ :
 Οτῶορ ἄττριάσ εἰοταβ πεννοτϋ ϋα ἔνεϋ νεμ ϋα ἔνεϋ ἄτε ριένεϋ τηροτ : ἀμην.

Jeremiah 11:18-12:13

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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 ἔθοταβ̄ ψωπῑ νεμαν̄ λμηνη̄ εφ̄ω ἰμος.
Ονοζ̄ εφ̄ε̄ ἰνε̄ Ἰ̄ο̄ς̄ πανοτ̄† : ονοζ̄ νεφ̄ασ̄σελοζ̄ τηροτ̄ νεμαφ̄ : δε̄ν̄ πῑεζοοτ̄ ἔτε̄μᾱτ̄
ἰνεφ̄ωπῑ ἰνε̄ ονοτω̄νῑ : οτ̄σαφ̄ νεμ̄ οτω̄λεβ̄ εφ̄ε̄ωπῑ δε̄ν̄ οτ̄εζοοτ̄ νο̄ωτ̄ : Ονοζ̄

Ninth Hour of Good Friday

πιεζουτ ετεμματ φοτονθ εβολ υπoc : ονεζουτ αν ονδε ονεχωρθ αν : οτοθ
ερεφοτωινη ωπι υφνατ ηροτθ. θεν πιεζουτ ετεμματ εχειεβολ ηνε οτωωοτ φοιθ
εβολθεν Ιλμη : τεφφαωι εφιομ ηροτθ : οτοθ τεφκεφαωι εφιομ ηθα ε : οτοθ εφωπι
μπαρητ θεν πωωι νεμ πιζηνωωι : Οτοθ εφωπι ηνε Πoc ηοτρο θιχεν ηκαθι
τηρθ : θεν πιεζουτ ετεμματ εφωπι ηνε Πoc εοται πε : οτοθ περραν οται πε :
εφεκωτ υπκαθι τηρθ νεμ ηωαγε : ιχεν θαβελ ωαεζρη εΡεωωαν : σαπςφθρ ηλμη
τεφοηαμ. Ραωαν ναωπι θεν ομα : ιχεν ηπνλη ητε Βενιαμιν ωα ηπνλη ηροητ
: ωα ηπνλη ητε ηιλακθ νεμ ωα πιπρσοθ ητε Δναμθλ : ωα ηιζρωτ ητε ποτρο :
Cεναωπι ηθρη ηθητc οτοθ cεναωπι ηοτθ αναθημα : οτοθ εcωπι ηνε Ιλμη θεν
οτωτ ηθητ :

Οτωτ η ητριαθ εθοταθ πεννοτθ ωα ενεθ νεμ ωα ενεθ ητε ηιενεθ τηροτ: αμην.

Zechariah 14:5-11

- :

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-τ̄ ΝΕΥ Κεφ Β : ι - ιᾱ

Ἐβόλθεν ΙΟΥΗΛ ΠΠΡΟΦΗΤΗΣ: ἔρεπερ̄μοῦ ἔθοταβ̄ ὡπι ΝΕΜΑΝ ἄμην̄ ερ̄χω ἄμοσ.

Δρικαλπιζιν̄ δ̄εν οταλπισζ̄ δ̄εν̄ ΣΙΩΝ̄ ζιωϋ̄ δ̄εν̄ πατωσ̄ εσ̄ οτοζ̄ μαροϋ̄θορτερ̄
ἵχε̄ οτον̄ ηβεν̄ ετωπ̄ ζιχεν̄ ἵκαζῑ χεαϋ̄ ἵχε̄ πιεζοοϋ̄ ἵτε̄ ΠΟΣ̄

Οτοζ̄ ἵδ̄εντ̄ ἵχε̄ πιεζοοϋ̄ ἵχακῑ ΝΕῩ ζνοφος̄ πιεζοοϋ̄ ἵδηπῑ ΝΕῩ ΝΙϋ̄ ΟῩΛΑΟΣ̄ ερ̄οϋ̄
οτοζ̄ ερ̄χορ̄ ερ̄εφωρ̄ῡ ζιχεν̄ ΝΙΤωσ̄ ἡφ̄ρητ̄ ἵοτ̄ ἄΝᾹ τοσ̄τ̄ ἡπε̄ οτον̄ ὡπῑ ερ̄ῶΝῙ ἄμοϋ̄
ΙΧ̄ΕΝ̄ Π̄ΕΝΕΖ̄ Οτοζ̄ ΜΕΝΕΙΩϋ̄ ἵνε̄ οτον̄ οταζ̄τοτ̄ϋ̄ ἔϋωπῑ ἔΖΑΝΧωσ̄ ἵχ̄ωσ̄. Ζιτ̄ζη̄
ἄμοϋ̄ ΟῩΧ̄Ρωμ̄ ερ̄μοσ̄ηκ̄ πε̄ οτοζ̄ ζιφαζοϋ̄ ἄμοϋ̄ ΟῩϋαζ̄ ερ̄μοζ̄ πε̄ ἡφ̄ρητ̄
ἡπιπαρ̄ΔΙΟΣ̄ ἵτε̄ Π̄ΟΤ̄ηοϋ̄ πε̄ Π̄ΚΑΖῙ ἡΠ̄εϋ̄θο̄ ἡΠ̄εϋ̄ζο̄ οτοζ̄ ζιφαζοϋ̄ ἄμοϋ̄ ΟῩϋεϋ̄ϋωτ̄
ἵτε̄ ἵτακο̄ πε̄. Χ̄ε̄ ἈῩΕΡ̄ταλεπωριν̄ ἵχε̄ ΝΙΜεϋ̄ϋωτ̄ μαρεϋ̄ερ̄ζηβῑ ἵχε̄ ἵκαζῑ χε̄
αϋ̄ερ̄ταλεπωριν̄ ἵχε̄ Π̄ΙΣ̄Οῦ̄. ΝΕῩ Π̄Ιωτ̄ χε̄ αϋ̄τακο̄ ἵχε̄ Π̄ῶΛ̄ δ̄εν̄ ἵΚΟῙ.

Οῦ̄ωσ̄ ἵτ̄τ̄ριας̄ ἔθοταβ̄ Π̄ΕΝΝΟϋ̄τ̄ ὡ̄ ἔΝΕΖ̄ ΝΕῩ ὡ̄ ἔΝΕΖ̄ ἵτε̄ ΝῙΕΝΕΖ̄ ΤΗΡ̄οϋ̄: ἄμην̄.

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.

Ἰωσήφ

The golden censer is the Virgin; her aroma is our Savior. She gave birth to Him. He saved us and forgave us our sins.

Ἰωσήφ ἱεροῦ τε παρθένου :
πεσάρωματα πε πένσωτηρ :
ἀσπιδι ἕμοσφ ἀφωτῆ ἕμοσφ : οἴου
ἀφχα νενουβ ναν ἐβου.

Φαίεταφηνυ

This is He who offered himself on the cross; an acceptable sacrifice for the salvation of our race.

Φαίεταφηνυ ἐπέωμι : νόθησιὰ
εσώμηπ: εἰξεν πιστάρου : δα
πόρχει ὑπενσενος.

His good Father inhaled His sweet aroma in the evening on Golgotha.

Δεφωλεμ ἐροφ : ἵξε πεφωτ
ἵαζαθος: ὑφῆνατ ἵτε θανῆροφ
εἰξεν τζολζοθα.

We worship You O Christ with Your good Father and the Holy Spirit; for You were crucified for us and saved us.

Τενοτώφτ ὑμοκ ὠ Πῆς νεμ
πεκιωτ ἵαζαθος νεμ πῆπνεφια
εθοφιβ χε ἀναφκ ακωτ ὑμοφ
ναίναφ.

ΕΘΒΕ ΨΑΝΑΚΤΑΚΙ

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	ΨΑΝΑΚΤΑΚΙ	ΝΤΕ
ΝΙΡΕΨΩΟΥΤ	ΝΕΤΑΥΕΝΚΟΥΤ	
ΑΥΕΥΤΟΝ	ΨΩΟΥΤ:	ΔΕΝ ΦΝΑΖΨ
ΨΠΧΣ :	ΠΟΣ	ΨΑΨΤΟΝ ΝΗΝΟΥΨΥΧΗ
ΤΗΡΟΥ.		
ΠΑΥΛΟΣ	ΦΒΩΚ	ΨΠΕΝΟΣ ΙΗΣ ΠΧΣ :
ΠΑΠΟΣΤΟΛΟΣ	ΕΤΘΑΖΕΥ :	
ΦΗΕΤΑΥΘΑΨΥ	ΕΠΙΖΨΥΕΝΝΟΥΨΙ	ΝΤΕ
ΦΨ.		

Αποστολος προς Φιλιπποις Κεφ Β : Δ - ΙΑ

ΕΝΠΙΟΥΑΙ ΠΙΟΥΑΙ ΨΩΤΕΝ ΝΨΖΘΗΚ ΑΝ ΕΗΗΕΤΕΝΟΥΤΕΝ ΨΜΑΥΑΤΕΝ ΘΗΝΟΥ ΑΛΛΑ ΝΕΥ ΝΑ ΝΕΤΕΝΕΡΗΟΥ. ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΨΩΤΕΝ ΨΑΡΕΨΜΕΨ ΕΨΑΙ ΝΨΡΗΙ ΔΕΝ ΘΗΝΟΥ : ΕΤΕ ΦΑΙ ΠΕ ΕΤΔΕΝ ΠΧΣ ΙΗΣ. ΦΗΕΨΥΟΠ ΔΕΝ ΟΥΜΟΡΦΗ ΝΤΕ ΦΨ ΝΟΥΖΨΛΕΥ ΑΝ ΠΕ ΕΤΑΨΜΕΨ ΕΡΟΥ :

εορεψωπι νοτρωος νευ Φ† : Αλλα αψωτωψ εβολ αψι νοτωορφη υβωκ :
 εαψωπι δει οπνι ηρωμι πνα εατρευει δει οτχμα υφρη† νορωμι. Αψεβιοψ
 υματαψ εαψερρεψωτεμ ψα εδρη εψοτ : οτω Δε ντε οπ : Εθε φαι αΦ†
 ερωτο δαψ : αψερωοτ ναψ υπιραν φηεβοσι εραν νιβει. Ξινα δει φραν ηιης ντε
 κελι νιβει κωλψ : νατφε νευ ναπκαρι νευ ηηεταπεχτ υπκαρι. Οτω ντελας
 νιβει οτωωε εβολ πνα γε Πω Ιης Πχς ετωοτ υΦ† φιωτ :

Περωοτ ταρ νεωτεν τηρω γε αμην εσεψωπι.

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 ἄφ̅μο̅ν θ̅εν
ἔ̅καρ̅ζ : ἄφ̅να̅ρ ἵ̅να̅π̅ ψ̅ι†
ε̅θ̅β̅η̅τε̅ν : θ̅ω̅τε̅β̅ ἵ̅ν̅ε̅ν̅λ̅ο̅σ̅ι̅ς̅μ̅ο̅ς
ἵ̅κ̅ω̅α̅τ̅ι̅κ̅ο̅ν : ὠ̅π̅χ̅ς̅ π̅ε̅ν̅ν̅ο̅†
ο̅γ̅ο̅ζ̅ να̅ζ̅μ̅ε̅ν.

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 ασιω
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 ἀϊ 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 Υιῷ κε ἁγίῳ
ΠΝΑΤΙ.

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 ἐώνων ἀΐην.

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 ἰ
τοῦς ἑῶνας τῶν ἑῶνων ἄμην
Ἄγια τριάς ἐλέησον ἡμᾶς.

Incense is offered in front of the
Gospel.

Ψαλμοσ Ἑῷ : ἁ Νευ ἰθ

Ὑα τανθῶι Φψ χε ἀθανάτωσ γε εἶδοντ ψαταψτχη : αἰθωλσ θεν τζτλη ὑψμου. Οτοσ
αψ ἵνοτψαψι ἔταθρε : οτοσ ἀτττωι ἵνοτρεψθ 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 ηηετορι ερα του υματ : εταρωτεμ ναρωμοο χε αρωοτ
ορβε ηλιας. Ογορ σατοτεφ αρωοι ηνε οται εβολ ηδητορ : αρωι ηνορφορσοο αρωαοο
ηρωεχ ογορ αρωοο εορκαω αρωοο. Πρεπι δε ναρωμοο χε χαε ητενναυ χε
υνηορ ηνε ηλιας ητεφ ναρωεφ. Ιης δεον εταρωεβολ 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 : λλ - λζ

Ουοϑ δει φηναυ ναχπιϑιτ αρωω εβολ ηνε Ιηϑ δει οτηωιτ ηνωη : κε Ελωι Ελωι
ελεμα ϑαβαχθαιη : 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 ηνεμχ : αϑταλοϑ εχεν οκωω
αϑιτοϑ ερωωμοϑ : κε χαϑ ητενηναυ κε Πλιαϑ ηηοι ητεϑενϑ εδρηι. Ιηϑ δε αρωοιτ
δενοτηωιτ ηνωη αϑιτ ηπιηνα :

Οτωωιτ ηπιεραϑτελιον 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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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

ΜΕΤΕΝΕΚΑ ΝΑΙ ΔΕ ΕΤΑΡΧΗΝΑΥ ΝΕΧΕ ΙΗΣ ΧΕ ΖΗΔΗ Α ΖΩΒ ΝΙΒΕΝ ΧΩΚ ΕΒΟΛ : ΖΙΝΑ ΝΤΕ ΨΤΡΑΦΗ
ΧΩΚ ΕΒΟΛ : ΠΕΧΑΥ ΧΕ ΤΟΒΙ : ΜΕ ΟΥΟΝ ΟΥΜΟΚΙ ΔΕ ΕΥΜΕΣ ΝΕΧΕΥΧ ΕΥΧΗ ΕΞΡΗΙ : ΑΥΜΟΖ
ΝΟΥΣΦΟΣΤΟC ΝΕΧΕΥΧ : ΑΥΤΑΛΟΥ ΕΧΕΝ ΟΥΖΙΟΠΟC : ΑΥΖΙΤΥ ΔΑΤΕΙΡΟΥ : ΧΟΤΕ
ΕΤΑΡΧΕΥΨΠΙ ΑΠΙΖΕΥΧ ΝΕΧΕ ΙΗΣ : ΠΕΧΑΥ ΧΕ ΑΥΧΩΚ ΕΒΟΛ : ΟΥΟΖ ΕΤΑΡΚΕΚ ΧΩΥ ΑΥΨ
ΑΠΠΝΑ : ΟΥΩΨΤ ΑΠΙΕΥΑΥΣΣΕΛΙΟΝ ΕΟΥ.

John 19:28-30

- :

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

!

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 saw 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

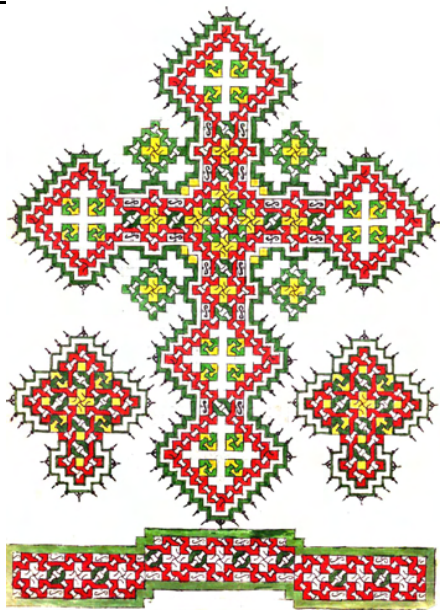
ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ
ΠΝΕΥΜΑΤΙ ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙC

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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 ἔτε Ὑωῆς Κεφ ἰβ : α - ιΔ

Ἐβολθεν Πιδοζοδος ἔτε Ὑωῆς πῖπροφητης : ἐρεπερμὸν ἔθογαβ ὡπι νεμαν ἀμνη
ερχω ἕμος.

Πεξε Π̄σ̄ ἕῶωῆς νεμ ἀαρων θει πκαρι ἔΧημι ερχωῦμος Χε παῖβοτ φαί
τ̄αρχη ἔνιαβοτ ἔτε ἴροπι : Сахи νεμ ἴσῖνασση τηρς ἔτε νενωρη ἕπ̄σ̄λ
εκχωῦμος : χε ἔρηι θεισοῦ μητ ἕπιαβοτ : μαρε φοται φοται β̄ιναϋ ἔνοῆσωοῦ κατα
νεμι οῦ ἔνοοῖοϋ : οῦῆ σωοῦ κα ταηεοῦ ἔωωπ δε εῦβοκ ἔχε νηεθθεν πιηι : ζωσ δε
ἔωτεμ ρωωι ἐπιῆσωοῦ εῦεβ̄ι ἕπερθεωεῖ νεμαϋ νεμ περῶφρη : κατα νηηπι ἕψ̄τ̄χη :
φοται φοται ἕπερρωωι εῦεβ̄ιηπι ἕμοϋ ἔνοῆσωοῦ : Οῦῆσωοῦ ἔζωοῦτ ερχηκ ἔβολ
ἔαϋεροῖροπι : εῦεωωπι νωτει ἔβολθεν νιζιηβ νεμ ἔβολθεν νιβαεμπι ἐρετενεβ̄ι :
ἔεωωπι εῦαρεθ ἐροϋ νωτει ὡασοῦ μητ ἔτοῦ ἕπιαβοτ : οῦοθ εῦῆωα τεῦ ἔχε πιμηϋ
τηρϋ ἔτε ἴσῖνασση ἔτε νενωρη ἕπ̄σ̄λ : αφνατ ἔζαηαροῦζι. Οῦοθ εῦεβ̄ι ἔβολθεν

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 Ἰππασχα Ἰπ̄σοσ οῦοδ δ̄εν
σοῦ Ἰε Ἰπ̄ιαβοτ Ἰοῦωτ π̄ωα πε Ἰναθαβ Ἰπ̄σοσ. ὡαῶϋ Ἰέζοοῦ ἔτετενοῦεμ Ἰαθαβ οῦοδ
π̄ωορπ Ἰέζοοῦ ἔνεμοῦτ ἔροϋ χε εφῶαβ κωτεν Ἰτετενερλαα Ἰζωβ Ἰϋεμϋι οῦοδ
ἔτετενεῖν Ἰνετεν ζολοκαῦτωμα ἔταλωῦ ἔρ̄ρη Ἰπ̄σοσ Ἰζ Ἰέζοοῦ οῦοδ δ̄εν π̄ιέζοοῦ
μιαδ ζεῦ ἔμοῦτ ἔροϋ χε εφῶαβ κωτεν Ἰνετεν ερλαα Ἰζωβ Ἰδ̄ητϋ χε εφῶαβ
Ἰπ̄σοσ εφταηοῦτ. Οῦοδ Ἰσοσ ἀφραχι νευ Ὑωῦσης εφωἄμοσ ναϋ χε σαχι νευ
νεϋηρι Ἰπ̄ισλ Ἰκχοσ κωῦ χε ἀτετενϋαν βωκ ἔδοῦη ἔπκαζι παῖ Ἰνοκ ἔτ̄ναδιϋ
κωτεν Ἰτετενωσδ Ἰπερ̄ωσδ ἔτετενεῖνι Ἰοῦ χνα Ἰαπαρχη δ̄εν πετενωσδ ἔρατϋ
Ἰπιοῦηβ νεϋταλο Ἰπεκνα ἔρ̄ρη Ἰπεῦθ ἔβολ Ἰπ̄σοσ εῶρεϋ ὡπι εϋηπ κωτεν ἔτε
τεν Ἰνι ἄμοϋ Ἰπραστ Ἰπ̄ωορπ Ἰέζοοῦ ερ πιοῦηβ ταλϋ ἔρ̄ρη Οῦοδ τετεῖνι Ἰπ̄ιέζοοῦ
ἔτετενναῖνι Ἰπεκνα Ἰέσωῦ εμ̄νχβιν Ἰδ̄ητϋ εφδ̄εν οῦορμπ ἔαϋ Ἰζολοκαῦτωμα
Ἰπ̄σοσ:

Οῦῶῦ Ἰτ̄ριασ ἔθοῦαβ πεννοῦτ ὡα ἔνεε νευ ὡα ἔνεε Ἰτε Ἰιένεε 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' ἔθεν νῆσραφῆ : καὶ ἔωπ νενψύχῃ κῆρ ἔδοτη ἐπινομος ἴτε
Φτ' : ὑπαρε νῆδύναμῖς ἴτε πῆλακι ὤχευχομ ἔρον : ἀγῶαι ἐρκαβολ Δε ὕΦτ'
ὡγαῖμασι ἐρῆνι ἔχων Δεφρος οἷν : καὶ ἔθοκ Δε φῶρῳ ἐθοῶτω ἐνοσεμ : τσαβοκ ἐνεβι
ἔθεν πῶοκ ἴτμετ ραμαο νεμ τσοφῖα ἴτε Φτ' : φωρῶ ἴνεκ χε ἐβολ ὑπῆτρος
ὑπῆστάρρος : καὶ ἐκέερχῖνιορ ἔθεν φῖομ ἴνῆκῶτ' ἔτε φαι πε παι ἐνεε ἴτεκῶε ἐρατε
ὕΦτ'. Νῆσκανδαλον Δε ἴνῆετε ἴνεσῶσῶν ἀν ἴνεβι νε πῆρῖνομῶυ σαβολ ἴνῆορ
ἀρσαρῆνι ἴτε τκαθολικῆ νεκκλήσια : ἔτεναι τμεταθῆσῶτ' τπορῆνῖα τκαταλαλῖα
τμετμαῖσατ : ἔτεθῆνοῦνι ὑπετῶσῶν νῆβῆν τε : φῶμῆνι τὰρ ὑπῆν : ἐφωρῶ ἐβολ ἔχεν
πῆσῶντ τῆρ. Δρεῦτεμ πῆρ φωρῶ ἴνεσῶκτῖν ἐβολ : ὕμον ὤχομ ὕμοφ ἔεροῶνῖνι
οῶσ ἀρεῦτεμ πῆσ φωρῶ ἐβολ ὑπερταπ ἔνατ ὑπαφροῶνῖνι : οῦμοσ νῆσαλατ ἴτε
τφε : ἀγῶτεμ φωρῶ ἐβολ ἴνῆορτενε ὑπαγῶσαλαῖ οῦμοσ οἷν νῆεῶσῆορ ἀγῶτεμ
φωρῶ ἐβολ ἴτοῦλατο ὑπαγῶερῶτ : κῆππε ἰσ Ὑῶσῆς πῆρῆν πῆροφῆτῆς :
ἔταφωρῶ ἴνεσῶχε ἐβολ ἀφρο ἔΠῆμαλῖκ. Δανῆν ἀφροσεμ ἔθεν φλακκοσ ἴνῆμοῦ
: ἰῶνας ἔθεν ἔνεχι ὑπῆκῆτοσ : Θεκλα ἔθενπῆρ ἔροῶτῖτ ἐνῆθηρῖον ἀσῆοσεμ κῆτεν
πῆτροσ ὑπῆν. Σοῦκαῖννα ἐβολῆεν τῆε ἴνῆπρεσβῆτεροσ : ἰοῦδῖς ἐβολῆεν τῆε
ἴνῆλοῦφερῆς : Πῶομτ ἴνῆλοῦ ἴνῆσῖοσ : ἐβολῆεν τῆρω ἴνῆρω ἐμοσ : ναι τῆρο

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

Eleventh Hour of Good Friday

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

"...":

Ψαλμος ρλβ ε̄ νευ ζ̄

Διφωρῶ ἡνάξιζ ἐπ̄ωι γαροκ : σωτευ εροι ἡχωλευ Ἰ̄ος γε αλμωγνικ ἡχε πᾱπνευα
: ὑπερτασθο ὑπεκβο σαβολ ὑμοι : ογοζ ἡταερ ὑφρητ ἡνηεθνα ε̄ρρη ε̄φλακκος : ᾱλ̄.

Ψαλμος λ̄ : ε̄ νευ λ̄

Εῑεχω ὑπᾱ πνευα θε̄ν νεκχιζ : ακοττ Ἰ̄ος Φτ̄ ἡτε τ̄μεθωι : ᾱλ̄.

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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 ᾱϕ φω̄ξι ις χ̄ει π̄ϱω̄ι ἐπεσ̄ητ̄ ᾱϕ ε̄ρσ̄νᾱτ̄ : ο̄τος
πικᾱσι ᾱϕ̄μον̄υεν : ν̄ιπετρᾱ ᾱϕ̄ω̄ξι. Ο̄τος ν̄ιμ̄βᾱτ̄ ᾱτο̄πων : ο̄τος ο̄τῡηϱ̄ ἵσ̄ω̄μᾱ ἵτε
ν̄η ἔσ̄οτᾱβ̄ ν̄η̄ετᾱτενκο̄τ̄ ᾱτ̄ω̄ο̄τ̄νο̄τ̄ : Ο̄τος ἔτᾱη̄ ἔβολ̄ δ̄εν ν̄ιμ̄βᾱτ̄ μ̄εν̄ε̄κα
ἔρεϱ̄τω̄νηϱ̄ : ᾱτ̄ϱε ἔδ̄ο̄τη̄ ἔτ̄βᾱκι ἔσ̄οτᾱβ̄ : ο̄τος ᾱτο̄πων̄ε̄ ἔβολ̄ ἵνο̄τῡηϱ̄.
Π̄ικᾱτο̄ντᾱρχ̄ος Δ̄ε ν̄εμ̄ ν̄η̄ε̄θ̄ε̄νε̄υᾱϕ̄ ε̄ν̄ᾱρε̄ε̄ ε̄̄η̄ς : ἔτᾱη̄νᾱτ̄ ἐπῑμον̄υεν ν̄εμ̄
ν̄η̄ετᾱτ̄ϱω̄πι : ᾱτ̄ερ̄ζο̄τ̄ ἔμᾱϱω̄ ε̄τ̄χω̄ῶ̄μο̄ς : χ̄ε τᾱϕ̄η̄ν̄ι νε̄ φᾱι πε̄ π̄ϱη̄ρι ἡ̄ϕ̄τ̄ Ν̄ε
ο̄το̄ν ο̄τῡηϱ̄ Δ̄ε ἵς̄ζ̄ω̄ι ἡ̄μᾱτ̄ πε̄ ε̄τ̄νᾱτ̄ ζ̄ιϕ̄ο̄τ̄ει : ἔτε̄ ν̄αι νε̄ ν̄η̄ε̄νᾱτ̄μο̄ῡι ἵκᾱ ἵη̄ς
ἔβολ̄δ̄ει τ̄δ̄ᾱλῑε̄ᾱ ε̄τ̄ϱε̄ϱω̄ι ἡ̄μο̄ϱ̄. Φ̄αι ἔνᾱρε̄ Βᾱριᾱ ἵδ̄η̄το̄ν πε̄ τ̄Βᾱσ̄δᾱλῑνη̄ : ν̄εμ̄
Βᾱριᾱ ἔᾱ λᾱκω̄βο̄ς : ν̄εμ̄ ἔμᾱτ̄ ἵλω̄σ̄η̄ϕ̄ : ν̄εμ̄ ἔμᾱτ̄ ἵν̄η̄νε̄ϱη̄ρι ἵΖ̄εβ̄ε̄δ̄ ε̄ο̄ς :

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 ἠπερ̄μοϑο̄ χε αϑτ̄ ἠπιπ̄να : πεχαϑ̄ χε : ἀληθωϑ
παι ρωμι νε̄ π̄ωηρῑ ἠφ̄τ̄ πε. Πε οτοϑ ϑαν̄ κειομῑ δε̄ ετ̄ναγ̄ ϑιφονεῑ η̄ηεναρε̄ Μαριᾱ
ἵδ̄ητοϑ̄ πε̄ τ̄ Μαϑδαλινη̄ : νεμ̄ Μαριᾱ ἵτε̄ ἁκωβοϑ̄ πικοϑχ̄πινᾱ νεμ̄ ἠμαγ̄ ἵλωχη̄ νεμ̄
Caλωμη. Παῑ ἐνατοϑεϑ̄ ἵνωϑ̄ ϑοτε̄ ετ̄χη̄ δ̄εῑ τ̄ Σαλιλᾱ οτοϑ̄ ναϑημ̄ωγῑ ἠμοϑ̄ : νεμ̄
κεμηϑ̄ ε̄ᾱ ἵ̄ νεμαϑ̄ ἐδ̄ρηῑ ἐλ̄ημ̄ :

Οτωϑτ̄ ἠπιεϑαϑελιον̄ ε̄οϑ̄.

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.**

Eleventh Hour of Good Friday

Bow down before the Holy Gospel.

Glory be to God forever.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ Κεφ ἰθ' : λᾶ - λζ

Πιοῦνδαι οἰνέπιδῃ νέτπαρσκενῆ δε : ρινα ἵτοῦῶτεμ οῖι ἵξε νικωμα ρικεν πιη
ἕπκαββατον : νεοῦκῶτ ραρ πε πέροοτ ἕπκαββατον ἔτεῦματ : αῖτσο ἔπιλατοσ
ρινα ἵτοῦκῶῶ ἵνοῦκελι οῖοσ ἵτοῖολοσ. Δῆ ὀτη ἵξε νιματοι οῖοσ πιροῖτ μεν
αῖκῶῶ ἵνεῦκελι οῖοσ αῖκῶῶ ἵνα πικεοῖαι ἔταῖῶοτ νεμασ. Ἐταῖ δε ραλις
αῖτεμσ ρηδῆ αῖοῦῶ εῖμοσ : ἕποῦκῶῶ ἵνεῦκελι ἵθοσ ἀλλα οῖαι ἵνιματοι αῖθοσζ
ἕπεῖςφιρ δῆν τεῖλοσχη : οῖοσ σατοῖτ ἀῖ ἔβολ ἵξε οῖκῶοτ νεμ οῖῖνοσ. Οῖοσ
φήεταῖνατ αῖερμεορε : οῖοσ οῖοῖι τε τεῖμετμεορε οῖοσ ἵθοσ ρωῖ φῆεῖῦματ
ῖῆμῖ χε αῖχε μεοῖι ρινα ἵθωτεν ρωτεν ἵτετενναστ. Παῖ ραρ αῖῶωπι ρινα ἵτε
τῖραφῆ χῶκεβολ : χε οῖκασ ἵταῖ ἵνοῖκαῶῶ. Οῖοσ παλιν τῖραφῆ χῶῶμοσ : χε
εῖεῖνατ ἔφήεταῖθοσζ :

Οῖωῶτ ἕπιεῖεῖεῖεῖεῖεῖ εῖοτ.

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.

Eleventh Hour of Good Friday

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.

Eleventh Hour of Good Friday

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.

ΑΜΗΝ. ΚΕ [12 times]

ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ

ΠΝΕΥΜΑΤΙ : ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙΣ
ΤΟΥΣ ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ ΑΜΗΝ.

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Twelfth Hour of Good Friday

᾿ Δεϋκωτ ἔροι : οτοϋ ἵτῆνα ἐρ ἔβολ ἄη : ἀϋταϋο ἵνα ἄσῆνα ἔνεμ παζατ. τῆνα μωττ χε
ἔπῳωι οῖβῆϋ οτοϋ ὑπεϋωτεμ ἔροι ἵταϋῳ ἔβολ ζαροϋ : ὑπεϋ τῆματ χε ἔϑρε
ταῖροσεϋχη ἄωλκ. Δεϋκωτ ἔρην ἵνα μωττ : οτοϋ ἀϋῳθῳα ἵνα μωττ ἕμῳι.

᾿ Δεϋῳθορτερ ἵχε οῖκαρζ ἐχορ. ἵθοϋ πε ταϋερμῳτῆ ἔροι ζεν πῳα ἐταηπ. Δεϋῳχι
ἵσα φῆετοζι ἔρατϋ : οτοϋ ἀϋραδτ ἀϋχατ εῖτακῆοττ. Δεϋῳλκ ἵτεϋφῆτ οτοϋ
ἀϋταζοι ἔρατ ἕφρητ ἵοῖτκοποϋ : εῳρεϋζῳι ἕπεϋσοβτ ἔδοῖν ἔροι.

᾿ Δεϋῳροϋϋε ἔδοῖν ἕναδῶλῳτ ἵχε ἵσοθῆνεϋ ἵτε πεϋῆκετοϋ ἵζῳσοθῆνεϋ. Δῳϋωπι ἵσωβῳ
ἕπαλαοϋ τηρεϋ : ναῖ οῖ ἕψαλμοϋ ἵνωοῖ ἕπιέζοοῖ τηρεϋ. Δεϋτσοῖ ἵῳαϋῳι : οτοϋ
ἀϋῳρῳθαδῳ ζεν οῖνεϋαϋῳι.

᾿ Οτοϋ ἀϋῳρεβῳο ἵνα ἵνα ζῳζῳ ζενοῖαλ ἵῳῆῳι : ἀϋτεμμοῖ ἵοῖτκερῳ : Οτοϋ ἀϋζῳῳῳ
ἕταψῆχη ἔβολζεν ἵζῳρηῆῳι : ἀῳερῳῳβῳῳ ἵνα ἕαθῳῳ : Οτοϋ ἀστακο ἵχε ταζῳποϋ
ταϋῳϋ : νεμ ταζῳελπῳϋ ἔβολ ζῳτεῳ ἵῳῳοῖϋ.

Ζ Διερφεμενί εβολ θεν ταμετρηκι νεμ παλωσμος : οτωλαυι νεμ οτενωλαυι σενα
ερπαμενι : οτοθ ερε ταψυχη ερμελεταν νεμνι π̄να ειξεμ κα† θεν παζητ.

Η Εθε φαι ειδαμονι ν̄τοτ : ενιμεθναητ ητε Π̄οτ : χε υπερχατ ησωγ : οηδε
υπαρμωηκ ηξε νεκμετωενζητ θεν νιαβοτ νεμ νιεσοοτ τηροτ. Παιναν Π̄βοις θεν
πενμωηκ : χε υπαρμωηκ ηξε νεκμετωενζητ. Χανβερι ενεωωπι ε†αρχη. πεκναζη†
νααγ πε. Δσχος ηξε ταψυχη χε τατοι πε Π̄οτ : εθε φαι ειδαμονι ν̄τοτ ναγ.

Θ Οηαθαοο πε Π̄οτ ηνηετερηπομονιη ερογ : νανεγ γαρ η†ψυχη εκω† ησωγ :
Οτοθ εσογι επιογχαη ητε Π̄βοις : ητεσωωπι θεν οηησγχα : Πανες υπιρωω εωωπι
αγωανγαι υπιναθβεγ εχωγ ισθεν τεμμεταλοτ.

Γ Ήναθεμσι εδρη υμαγατγ : ητερχαρωγ χε αγταλογ εχωγ. υναχαρωγ θεν πκαθι
αρηοτ ητερχεμ οηεελπισπ̄να Ήναρικι ητεροτοχι υφθεθναραθτεγ εροο : εγεσι ηωφιτ.

ΙΕ Δικφωρϋ έβoλ ακβιαονω θεν ορχωντ οροσ ακβοσι νcων ακθοθεν υπεκτασο.
Δικφωρϋ νοϋθηπινακ έβoλ έϋτεμ φοσ έδρηι γαροκ νζε ταπροσερχη : εοριθεβιο
έϋτεμ ναϋνεμ έζιττ έβoλ.

ΙϚ Δικχαν 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 αφερυκαζ ηηηαχαρωι αν : έϋτεμ ϋαι ηχωι έπϋωι : ωα τεχουϋτ ηζε Πoc
ητεϋναϋ έβoλθεν τφε. Παβαλ ναϋ υκαζ έχεν ταψϋχη παρα ηιϋηρι τηροϋ
ητεϋβακι.

Ιη θεν ορχωρϋ αϋωρϋ έροι : υφρηϋ νοϋδαχ νζε ναχαζι ηζηηηπιηα Δηζωτεβ
υπαωνθ θεν ογλακκοc : οροσ αϋλι ηοϋηηε έχωι : Δ ζανμωοϋ χωϋ έχεν ταδφε :
αιχοc χεαϋχατ ηcωϋ.

Twelfth Hour of Good Friday

ἸΘ Διωϋ ἔπῳω οὔβε πεκραν Ἰσοῦ ἔβολθθεν οὔλακκος εὔσαπεχτ : Δκωτεμ ἔτασμη
: ὑπερχω ὑπεκμαϋχ ἔβολ θαπατωβθ : Δκθωντ ἔδοτη ἔταβονθιά θεν πιέροοῦ
ἔτακωϋ οὔβηκ ακχοο νηι χε ὑπερερροῦ.

Κ Δκϋθαπ Ἰσοῦ ἐνιθαππῆνα ἵτε ταψρχη ακχωῦ ὑπαωνχ ακναῦ Ἰσοῦ ἐναϋθορτερ
ακϋ θαπ ἔπαθαπ : Δκναῦ ἔπορθῶπῳϋ τηρϋ θεν νοῦμοκμεκ τηροῦ εὔποπέδοτη
ἔροι.

ΚΔ Δκωτεμ ἔπορϋφит Ἰσοῦ : νοῦμοκμεκ τηροῦ ἔταγαίτοῦ ἔροι ὑπιέροοῦ τηρϋ
Οροθ πῆκιμ ἠνιςφοτοῦ ἵτε νηεττωοῦνοῦ ἔρρη ἔχωι : οροθ νοῦμελετη ναϋπο ἔδοτη
ἔροι ὑπιέροοῦ τηρϋ. θεν πορϋινθρϋσι νεμ πορϋιν τωοῦν :

ΚΒ Χορϋτ ἔρρη ἔχεν νοῦβαλ. Ἐκῆϋϋ εβῶ νωοῦ ἠοῦθικι θαῦχομ ὑπορρητ. Πθοκ
εκῆβ οχι ἵκωοῦ ἠῆρρη θεν ὑβον οροθ ἵτε κμοηκοῦ ἔβολ σαπεχτ ἠῆτφε Ἰσοῦ.

Οῦοῦ ἠῆϋριας ἔθοῦαβ πεννοῦϋ ϋα ἔνεθ νεμ ϋα ἔνεθ ἵτε νιῆνεθ τηροῦ: ἄμην.

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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Twelfth Hour of Good Friday

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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Twelfth Hour of Good Friday

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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Twelfth Hour of Good Friday

(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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Twelfth Hour of Good Friday

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 οτηιωτ ἵροτ οτος περωορ ναρξεορ πε φαι ἔτακαιρ
ναν χεοτη ἀνέμι ἵχε νιρωμι χε ναρ φητ ἔβoλρα προ ἰΠoc. Χε αρταμωορ οτος
περωορ ναρ χε ορ πε ἔτεναιρ νακ. οτος ἵτε φιομ ἕρορρ ἔβoλ θαρoν χεοτη ναρε
φιομ ωω ἔβoλ πε οτος ναρ νερσι ἵροτο ἵοτηιωτ νρωμι Οτος περαρνωορ ἵχε Ιωνα
χε ἀλιτ ριπτ ἔφιομ οτος ερερορρ ἵχε φιομ θαρωτεν χεοτη ἀέμι χε εοβητ
παινιωτ ἵρωμι ἔχεν θηνορ οτος ναῖβι ἰμωορ ἵχoνc ἵχε νιρωμι ἔταcθο 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
τηψιχη ητε παιρωι οτος υπερινη νοϋνοϋ ηνομη εϋρη εχωσ ρε ηθοκ Ποσ υφρηϋ
ετακοτωϋ ακιρι οτος ατωλι ηλωνα αϋιπϋ εϋρη εφιομ εβολρα πεϋκιμ. Οτος
αϋερϋοϋ 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 υπικητοσ η ζ ηεζοσϋ νεμζ ηεχωρϋ. Οτος αϋϋληλ
ηξε λωνα εϋρη εΠοσ πεϋνοϋϋ εϋϋωμοσ ρε αβϋϋκακ εβολ θεν ταθλϋ.ε εϋρη εΠοσ
πανοϋϋ οτος αϋωτεμ εροι αϋω εβολ ηδηϋ ηαμεηϋ ακωτεμ επαδρωσ ακνοϋτ
εϋδρη επιϋικ υπρηη υφιομ οτος θαναρωσ αϋωϋ εροι νεκϋοϋη τηροϋ νεμ
νεκϋωιμαη εϋρη εϋωι ανοκ δε αϋοσ ρε αϋοϋϋ εβολ ναϋρεν πεκϋο αρα ϋναοτωϋ
ετοτ εϋοϋϋ εϋεν πεκερϋει εσϋ. Δ θανμωοϋ εδοϋη ϋα ταψιχη α φηοϋη ηζα εκωϋ
εροι οϋϋηλοσ αϋωϋ εροι ετααφε αιβωκ επεϋηη νοϋϋω ητε ηζαιε ηειτοϋη επεϋηη
εϋκαϋι ερε ηεϋμοϋλοσ αμαϋϋ ϋαεηεϋ οτος ακηαιηι εϋρη υπαωηδ εϋρη θεν ητακο
εϋρη ϋαροκ Ποσ πανοϋϋ θεν ητρα ταψιχη ϋωϋεμ ητοται ερϋμεϋ υΠοσ οτος μαρε
παϋληλ ι ϋαροκ ναϋρεν πεκερϋει εσϋ.

Οἰῶν ἡ τῆς τριᾶς ἑορτᾶς Πεντηκῆς ὡς ἐνεῖς νεμ ὡς ἐνεῖς ἵτε νιῖνεῖς τηροῦ ἄμην.

Jonah 1:10-2:1-7

- : :

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

Twelfth Hour of Good Friday

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 ζανμα ηχακι νευ τζηβι υφμου :
Εψωπ ακωανμωυι θεν θωητς ντζηβι υφμου : ηναερζοτ θατζη ηζαν πετρωοτ γε
ηθοκ κχη νεμη.

Ψαλμος μλ : θ νεμ ια

Πεθθερονος Φτ ψαενεζ ητε πιενεζ οτοζ πυβωτ υπκωοντεν πε πωβωτ ητε
τεκμετογο.
Ουκ ανηνα νευ ουκ τακτη νευ οκασια εβολθεν νεκρωοτ : αλ.

Psalm 88:6 Psalm 23:4 : :

Chanted in the Paschal Tune

You have laid me in the lowest pit, In

Twelfth Hour of Good Friday

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

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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 ΠΑΤΡΕΟΝ 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 ΝΟΥΝΙΨΨ ΝΰΝΙ ΕΡΩΨ ΰΠΙΨΖΑΥ ΑΨΨΩΛ : ΜΑΣΧΗ ΔΕ ΰΜΑΥ ΝΧΕ ΠΑΡΙΑ
ΨΨΑΣΔΑΛΙΝΗ : ΝΕΥ ΨΚΕ ΠΑΡΙΑ ΕΥΖΕΥΣΙ ΰΠΕΰΘΟ ΰΠΙΨΖΑΥ :

ΟΥΨΨΤ ΰΠΙΕΥΑΣΣΕΛΙΟΝ ΕΨΤ.

Matthew 27:57-61

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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 : ΜΒ ΨΒΛ ΝΕΜ Ι : Δ

Ονοσ ζηδνητ ἀρονζι ψωπι επιδη νετπαρσκενη τε ετδαχωγ ὑπικαββατον : Ετφαι
νηε κωσηφ ἐβολδεν Δριμαθεασ : εοτεετς χεμων πε ὑβογλεετης : φαι ετε νθοσ ζωγ
ναφχοσψτ ἐβολ δατζη ητμετορο ητε Φτ : αφερτολμαν αφωε εδοτη θαΠιλατος
αφερετιν ὑπωμα ηιησ. Πιλατος δε αφερψφηρι χε ζηδη αφμοσ οτοσ εταφμοστ

ἐπίκατονταρχος ἀφῴθη : καὶ ἀν ἀφῴτῳ ἀφῴτῳ : ὅτῳ ἐταφῆμι ἐβόλῃτοτῃ
 ἐπίκατονταρχος : ἀφῴ ἄπιωμᾶ ἵτε Ἰησοῦς ἵλωσῃφ. ὅτῳ ἐταφῆεπ ὀψῆντῳ ἀφῴαφ
 ᾄεν ὀψῆατ φῆετῳῃκ ἐβόλῃθενῳπετρα : ὀτῳ ἀφῴκερκερ ἵῳτῳνι ἐρωφ ἄπιωατ
 Ἐαρίᾳ ῥῳατῳδαλῳνη νεμ Ἐαρίᾳ ἵτε ἵωσῃ : νατῃατ καὶ ἀφῴαφ ὄων. ὅτῳ ἐταφῆωπι
 ἵκατῳ πῳκαββατον : Ἐαρίᾳ ῥῳατῳδαλῳνη νεμ Ἐαρίᾳ ἵτε Ἰακωβῳς νεμ Καλωμῆσῳ
 ἀφῴωπι ἵκατῳ ὄθῳινοτῳι ᾄνα ἵτοτῳ ἵτοτῳ ὄαδῳ :

Ὁτῳτ ἄπιετατῳελῳν ὄσῳ.

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 : εονβοηλεηηηϑηϑη πε : οηρωι ηαααθοϑ οηοϑ
ηθωηη : Φαι εναη ημαη αν πε ϑει ποηοδνη ηευ τοη ηραηηη ηε οηεβολδεν

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 ΙΩΑΝΝΗΣ ΠΙΡΕΥΣ Ἀρμαθαεας αψτζο ἐΠιλατος : εὐμαθητης
ζωῆς ἵτε ἸΗΣΟΥ ΝΑΥΧΗΠ ΔΕ ΠΕ ΕΒΒΕ ΤΖΟΤ ΝΗΙΛΟΥΔΑΙ : ΖΙΝΑ ἵτεψῶλι ὠπιωμα ἵτε ἸΗΣΟΥ :
ΟΤΟΣ ΑΦΟΤΑΖΣΑΖΝΙ ΝΥΧΤΕ ΠΙΛΑΤΟΣ ἔΤΗΙΥ ΝΑΥ ΑΥΤΗ ΟΥΝ ΟΤΟΣ ΑΦῶΛΙ ὠπιωμα ἵτε ἸΗΣΟΥ :

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 ἠδητη :
ακφωρω ἠνεκχιε εβολ αριωι
νεμακ ἠκεconi ἠναγ :
σατεκοπῆναμ νεμ σατεκχατῆη
: ἠθοκ εκχη δει τουμητ ὠ
πιωτηρ ἠαθαθοσ.

Δοξα Πατρι κε Υιω κε ἄγιῶ
ἠνευατι.

Αριωι 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

ετσαοη̄ ναμ εφχω̄ ῡμος : χε
αρπαμεη̄ ω̄ Πᾱσ̄ : αρπαμεη̄ ω̄
Πασωτηρ : αρπαμεη̄ ω̄ Παοτρο
: ακω̄λη̄ δ̄εν τεκμετοτρο

Δ̄εροτω̄ ναϗ̄ η̄χε̄ Π̄σ̄ : δ̄εν
ο̄τ̄ω̄η̄ ῡμετρευραϗ̄ : χε
ῡφοο̄τ̄ εκ̄ ε̄ω̄πῑ νεμη̄η̄ : η̄ρη̄
δ̄εν ταμετοτρο.

Κε̄ η̄τη̄ κε̄ ᾱῑ κε̄ ιστο̄τ̄ ε̄ω̄νας̄
των̄ ε̄ωνων̄ ᾱμην̄.

Δ̄η̄ η̄χε̄ νιδικεο̄ς : ιω̄χη̄φ̄ νεμ̄
Νικοδημο̄ς : αν̄βῑ η̄τ̄σαρ̄ζ̄ η̄τε̄
Π̄χ̄ς̄ : αν̄τ̄ η̄νο̄το̄ξεν̄ ε̄ρη̄η̄

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
ισχυρσ : 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† πενσωτηρ :
φηέταραωκ ἐπίεταρωσ :

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.

ΕΚΕΘΟΥΘΕΩ 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.

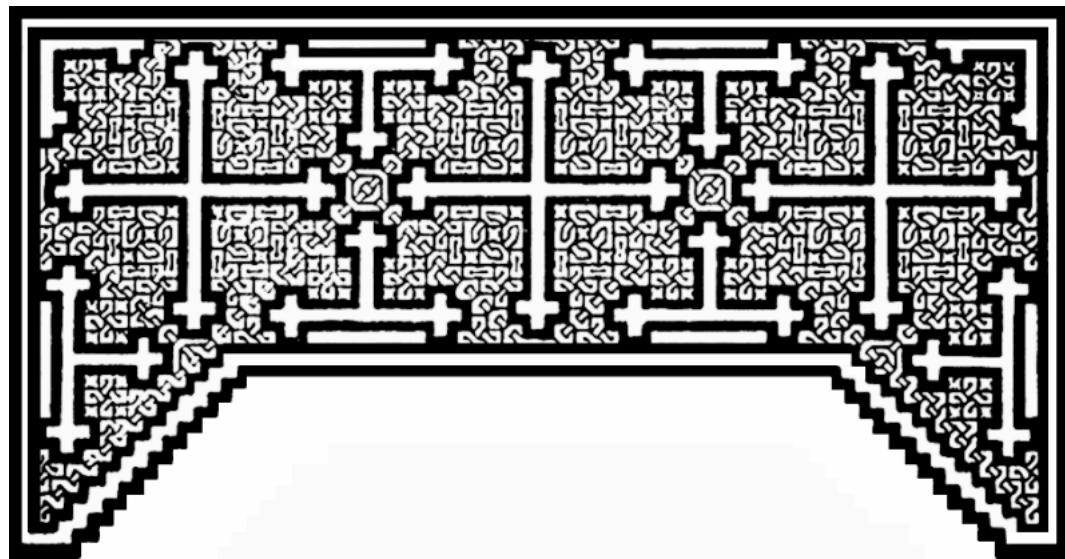
Twelfth Hour of Good Friday

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.

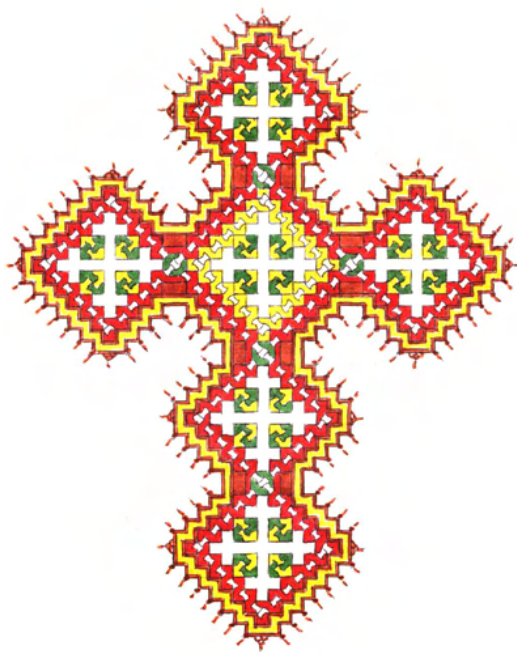
ἄμην.

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 ἡσθεος.



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 :
ε̅θ̅η̅νο̅υ̅ ἔ̅π̅ι̅κο̅ς̅ω̅ς.

Conclusion of Commentary

Christ our Savior has

Π̅ι̅χ̅ρι̅στο̅ς̅ π̅εν̅ω̅τη̅ρ̅ : α̅ψ̅ι̅

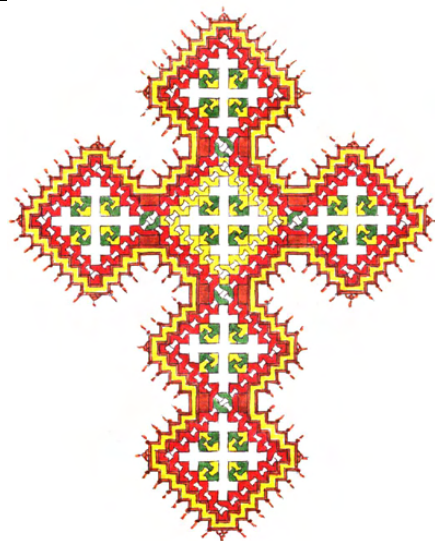
The Commentary

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.

Ηδι παν Φτ Φιωτ
πιπαντοκρατωρ

PRIEST

We stand, we bend our
knees.

Ανετωμεν κλινωμεν τα
γονατα.

CONGREGATION

Have mercy upon us O
God our Savior. | Παιναν Φτ πενωτηρ. |

PRIEST

Again we stand, we
bend our knees. | Κε ανετωμεν κλινωμεν
τα σωνατα. |

CONGREGATION

Have mercy upon us O
God and have mercy.
Nai nan evnouti owoh
nai nan. | Παιναν Φτ οφορ 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.

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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.

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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.

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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.

+

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.

+

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.

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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.

+

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.

+

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.

+

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.

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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.

+

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.

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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.

+

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.

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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.

+

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.

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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.

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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.

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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.

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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

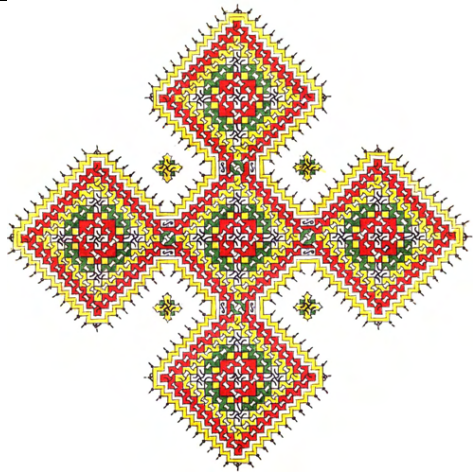
Also we ask for the safe return of the travelers and the lost, the support of the widows and orphans; abundance for the poor, those who are in debt, pay their debts and forgive them; and those who are in prisons and distress, give them release. Heal the sick and repose the departed. We ask You, O Lord, 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.

Φ	†	Ν	Α	Ι	Ν	Α	Ν	Θ	Ε	Ω	Ο	Τ	Τ	Α	Ι	Ε	Ρ	Ο	Ν
ἀ	ρ	ι	ο	ς	τ	η	ν	αι	ν	ε	μ	α	ν	δ	ε	ι			
Τ	Ε	Κ	Μ	Ε	Τ	Ο	Υ	Ρ	Ο										

The congregation alternate in chanting Lord Have mercy. Each
side three times for a total of twelve times.

« »

Lord have mercy.

Lord have mercy.

Lord have mercy.

Κ	Υ	ΡΙ	Ε	Ε	Λ	Ε	Η	Σ	Ο	Ν	.
Κ	Υ	ΡΙ	Ε	Ε	Λ	Ε	Η	Σ	Ο	Ν	.
Κ	Υ	ΡΙ	Ε	Ε	Λ	Ε	Η	Σ	Ο	Ν	.

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 ἁ̄ῑ
κε̄ ἰστο̄υς̄ ε̄ων̄ας̄ τ̄ων̄ ε̄ων̄ων̄
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
ε̄πῑς̄τᾱψ̄ρος: 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.
Βαλειωτεν θει οὔεπθμηνη :
Πβοις νεωτεν.

[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
ῥῶων.

Ἐλπιωτεν θεν οὐρινην :
Πβοις νεωτεν.

CONGREGATION

And also with your spirit.

Κε τω πνευματι σου.

