

(Chanted on Thurs. Evening)

OCA translation

## Holy Friday Bridegroom Matins

Antiphon 1. Pl. of Fourth Tone

$\text{^Hxos } \text{^P} \text{ ^M Ny } \text{^E}$

(N) The rulers of the people have as-

-sem - - bled of a - gainst the Lord

(N) and His Christ.

(N) A law-less charge is hurled a - gainst

me. of Lord, O Lord, for - sake

me not. of

(N) Let us of - fer our pure sens -

> >  $\frac{5}{\text{es}}$   $\rightarrow$   $\frac{6}{\text{to}}$   $\leftarrow$   $\frac{7}{\text{Christ.}}$  As His friends let

>  $\frac{8}{\text{us}}$   $\rightarrow$   $\leftarrow$  "  $\frac{9}{\text{sac-ri-fice our lives}}$   $\leftarrow$  for

$\frac{10}{\text{His}}$   $\rightarrow$   $\leftarrow$  "  $\leftarrow$   $\frac{11}{\text{sake.}}$  Let us not

$\leftarrow$   $\leftarrow$   $\frac{12}{\text{be weighed down by earthly cares}}$   $\leftarrow$

>  $\frac{13}{\text{like Ju-}} \frac{14}{\text{das,}}$  but let

>  $\leftarrow$   $\leftarrow$   $\frac{15}{\text{us}}$  cry in the hid-den cham bers of

$\frac{16}{\text{our hearts:}}$  "Our Fath- - er, Who

$\frac{17}{\text{art in hear - - en,}}$   $\frac{18}{\text{de-}}$

(P)  $\overbrace{\text{J}}^{\text{J}} \leftrightarrow \text{J} \xrightarrow{\text{E}} > \text{x} \xrightarrow{\text{E}} \text{J}$   
 $\overbrace{\text{-liv-}}^{\text{(N)}} \text{-er} \quad \text{us} \quad \text{from } \overbrace{\text{e-}}^{\text{(N)}} \text{ -}$

$\rightarrow \text{J} \rightarrow$   
 $\text{-- vil.} \curvearrowright$

X  $\overbrace{\text{J}}^{\text{(N)}} \text{ -- } \leftarrow \leftarrow \underline{\leftarrow} \leftarrow \leftarrow \leftarrow$   
Glo- ry to the Fath- er, and to  
 $\leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \curvearrowright$   
the Son, and to the Ho- ly Spir- it.

X  $\overbrace{\text{J}}^{\text{(N)}} \text{ | -- } \xrightarrow{\text{E}} \text{ J } \leftarrow \leftarrow \leftarrow \leftarrow$   
Both now and ev- erendy and un- to the

$\leftarrow \rightarrow \rightarrow \rightarrow \overbrace{\text{J}}^{\text{(N)}} \rightarrow \rightarrow \leftarrow \rightarrow$   
a- - ges of a- - ges. A- men.

(N)  $\leftarrow \text{ -- } \leftarrow \rightarrow \text{ -- } \text{ -- } \text{ -- } + \leftarrow$   
As a vir-gin you gave birth with-

$\xrightarrow{\text{E}} \rightarrow \rightarrow \overbrace{\text{J}}^{\text{(N)}} \rightarrow \text{ J } \xrightarrow{\text{E}}$   
-out know-ing wed- -lock  $\overset{6}{\text{x}}$  and re-

— 2  $\overset{5}{\sim}$  > 3 2 —  $\overline{\text{—}}$  )  
-maimed a vir - - gin, O un - wed - ded

$\geq \text{II}$  3 ~  $\rightarrow$  |  $\overline{\text{O}}$  > — — —  
moth- er. o Mar-y The- o - to -  
 $(A \leftrightarrow N)$

3  $\overset{4}{\sim}$   $\overset{3}{\sim}$  >  $\leftarrow$  |  $\sim$   $\leftarrow$   $\overline{\text{—}}$  ) 3 3 >  
-kos,  $\overset{4}{\sim}$  pray un - to Christ, our God, to save us. o

Antiphon 2. Pl. of Second Tone  
Hxos  $\overset{2}{\pi} \leftrightarrow \overset{3}{\pi} \alpha$

( $\Pi$ )  
Ju- das has - tened to the law - less — scribes  
 $(\Pi)$

$\overset{5}{\sim}$  > 5  $\overset{4}{\sim}$   $\overset{3}{\sim}$  |  $\overset{3}{\sim}$  > > |  $\overline{\text{—}}$   
and — said, "What will you give

) ) —  $\overline{\text{—}}$  )  $\geq \text{II}$   $\overset{5}{\sim}$  > >  $\sim$   
me to be - tray — Him — to -

$\overset{5}{\sim}$  >  $\sim$   $\overset{4}{\pi}$   $\overset{3}{\sim}$  <  $\overline{\text{—}}$  > )  
— you?" Yet while they con-

-spit red  $\xrightarrow{(N)}$  a  $\xleftarrow{\text{against}}$  Thee, +  $\xrightarrow{(\Pi)}$  Thou didst

in-vis - - - i - - bly stand  $\xrightarrow{(A)}$

in their midst.  $\xrightarrow{(\Pi)}$  Spare

our souls, O Thou who know - - -

-est the hearts of men.

Let us serve God in acts of com-

-pas-sion like Mar-y at the

sup- - - per. Let us not be

— —  $\overset{\delta}{\overbrace{—}}$   $\overbrace{—}$   $\rightarrow \dot{J} \dot{J} + \textcircled{A}$   
pos- sessed by av- - a-nice, like

—  $\overbrace{—}$   $\overbrace{—}$   $\dot{J} \overset{\Delta}{\underset{\phi}{\overbrace{—}} \leftarrow \leftarrow \rightarrow \rightarrow}$   
Ju - - das, so that we may

$\left( \begin{matrix} \textcircled{C} \\ \textcircled{N} \end{matrix} \right) \leftarrow \overbrace{\textcircled{C} \textcircled{F} \rightarrow \overbrace{— \textcircled{C} —}}$   
al- ways a- bide  $\underline{\text{with Christ,}}$   
 $\left( \begin{matrix} \textcircled{P} \\ \textcircled{S} \end{matrix} \right) \textcircled{I} \overset{\textcircled{F}}{\overbrace{\rightarrow \leftarrow \dots}} \text{God.}$   $\textcircled{P}$

$\textcircled{X} \overset{\textcircled{A}}{\overbrace{\textcircled{J} \textcircled{F}}} \overset{\textcircled{K}}{\overbrace{\textcircled{F} \textcircled{F}}} \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow$   
Glo- ry to the Fath- er, and to

$\leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \textcircled{J} \textcircled{K}$   
the Son, and to the Ho- ly Spir-it.

$\textcircled{X} \overset{\textcircled{K}}{\overbrace{\textcircled{J} \textcircled{F}}} \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow$   
Both now and ev- er and un- to the

$\overbrace{—} \rightarrow \rightarrow \overbrace{—} \rightarrow \rightarrow \textcircled{J} \textcircled{K}$   
a- ges of a- ges. A- men.



(K)

$\overline{5}$

$\overline{\text{O}}$ ) — — → ← > >  $\overline{\text{E}}$   
 Never cease to pray to Him Who loves

>  $\overset{3}{\text{J}}$   $\overset{1}{\text{K}}$  — |  $\text{C}$  >  $\overline{\text{E}}$  > > >  
 man-kind, Who was in-ef-fa-bly born of

$\overline{\text{E}}$  > >  $\text{C}$   $\overset{3}{\text{J}}$   $\overset{1}{\text{E}}$  — |  $\overline{\text{E}}$ )  
 you, — O Vir-gin, that He may

$\text{J}$   $\text{X}$   $\text{C}$  > +  $\overline{\text{E}}$  > >  $\overline{\text{E}}$   
 save from dan-gers those who take ref-

> > ?.  
 -uge in you.

$\overline{5}$

Antiphon 3. Second Tone  
 $\text{Hxos}$   $\overset{1}{\text{E}}$   $\overline{\text{E}}$   $\text{Ac-} \text{os}$

(Δ) |  $\overset{3}{\text{E}}$  — |  $\text{C}$  — |  $\overline{\text{E}}$  > > |  $\text{E}$  > < +  
 Be-cause of the rais-ing of Laz-a-rus,

< — >  $\overset{1}{\text{E}}$   $\text{C}$   $\overset{5}{\text{E}}$  >  $\overset{3}{\text{E}}$   $\overset{1}{\Delta}$   
 O Lord, Who lov-est man- - kind,

→

the He-brew chil-dren cried, "Ho-

-san - - - na" to Thee,

but Ju-das, the Trans-gres-sor was

un-will-ing to un- - -

-der- stand.

At Thy sup-per, O Christ God, Thou

didst an-nounce to Thy dis-ci- - -

- - - ples, "One of you will

>>> 5 5 ← 5 4 ← 6 5 → 1  
be - - tray me." But

(Γ)      > 5 ← 5 → 5 ← 5 → 1  
Ju- das, the Trans- gres- - sor was un-

← 5 5 → 5 5 5 → 5 ← 5 ← 5 ← 5  
will- - - - - ing to un- - - -

(Δ)      5 → 5 ← 5 → 5 ← 5 ← 5  
der- - - - stand.

When John asked Thee, — O Lord, "Who

— is it that be- trays

— > 3 5 ← 5 → 5 ← 5 → 5  
Thee?" Thou didst re- veal who

— it was by means — 5 → 5 ← 5 → 5  
of the

mor-o-sel o of

bread, o but Ju-o das, the Trans-gres-

sor was un-will-o - - - - - ing to

un-der-o - - - - stand.

For thin-ty piec-es of sil- - -

ver and a treach-er-ous kiss, O Lord,

the Jews sought to kill

Thoe, o but Ju-o das, the Trans-gres-



*Sor, was un-will-ing to stand.*

*At the wash-ing of their feet, O Christ*

*God, Thou didst com-mand Thy dis-ci-*

*ples: "Do as you have seen*

*me do." But*

*Ju-das, the Trans-gres-sor, was un-*

*wil-ing to un-stand.*

(A)  $\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \leftarrow$   $\Delta$   
-der - - - stand.

(Δ)  $\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \rightarrow + \leftarrow \curvearrowleft \rightarrow \left\{ \begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \right.$   
"Keep watch and pray, lest you be tempt-

$\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \leftarrow$   $\Delta$   $\leftarrow - \overbrace{\quad}^{\text{ed,}} \rightarrow \rightarrow$   
Thou didst say to Thy dis-

$\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \rightarrow \leftarrow \overbrace{\quad}^{\text{J}} \rightarrow \left\{ \begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \right. - \frac{4}{\text{v}}$   
-ci- - - ples, o our God,

$\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \leftarrow \overbrace{\quad}^{(\text{r})} \rightarrow \left\{ \begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \right. \leftarrow$   
but Ju-das, the Trans-gres-sor, was

(Δ)  $\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \rightarrow \left\{ \begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \right. \rightarrow \left\{ \begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \right. \rightarrow \overbrace{\quad}^{(\text{r})}$   
un-will - - - ing to un- - -

$\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \leftarrow \overbrace{\quad}^{(\Delta)} \rightarrow \leftarrow$   $\Delta$   
- - der - - - stand.

$\begin{cases} \text{J} & \text{I} \\ \text{J} & \text{I} \end{cases} \rightarrow \leftarrow \leftarrow \leftarrow \overbrace{\quad}^{\text{Glo-}} \leftarrow \leftarrow$   
Glo- ry to the Fath- er, and



to the Son, and to the Ho - ly

Spin - it.

<sup>(A)</sup> Both now and ev - - er and un - to

the a - ges - of a - ges. A - men.

O The - o - to - kos, pre - serve your

ser - - vants from dan - gers, for af - ter

God we all take <sup>3</sup>re - - fuge in you

as an in - vin - ci - ble bul - wark and pro-

tec - tor.

(OCA trans.)

## Holy Thursday Evening Antiphon IV.

Begun by  
2<sup>nd</sup> choir.

Plagal of 1<sup>st</sup> Tone.  
 $\text{H}\ddot{\text{x}}\text{o}\text{s}$   $\pi \ddot{q}$   $\pi \alpha$

(II)  $\underline{\text{To - day, Ju - das for - sakes}}$  the  
 $\text{(K)}_{\text{slow}}$   $\text{Mas - - ter,}$  and takes the dev - -  
 $\text{- il}$  as his friend.  $\text{He}$

is blind-ed by the pas - - sion of av - -  
- a - - rice.  $\text{Dark-- ened, he falls}$

$> 5$  from the light.  $\text{He sold}$   $(N)$

(II)  $\text{the Sun for thir-ty piec-es of}$

$\text{sil - - ver;}$  how, then, is he -

$\text{a - - - - ble to see?}$   $\text{q}$

(cont.) Holy Thurs. Evening (Ant. IV)

(K) | — — ↗ II ↗ V ↗ A ↗ D ↗  
But He, Who suf-fers for the

world, has ris-en as the dawn  
(Δ) ↗ I ↗ V ↗ II ↗ A ↗ D //

(K) 5 (← F ↗ D ↗) ↗ K ↗ q To Him  
for us.

→ → → (← → ↗ V ↗ C ↗  
— let us cry a - - loud: q O Thou Who

(Δ) ↗ II ↗ A ↗ V ↗ A ↗ D ↗  
suf-fers for us and with us, q glo - - -

→ ? (→ → ↗ ..)  
— ry to Thee! π q

— — — — — ↗ III ↗ A //

To-day, Ju-das coun-ter-feits pi-e-  
ty, q and de-prives him - - self of the

gift ↗ V ↗ II (S F ↗ D ↗) ↗ C  
of grace.

π q — C ↗ q — II — ↗ A ↗  
The dis-ci-ple be-comes α —



be - tray - er; q  
 in a ges-ture of friend - ship, he con-ceals -  
 de - ceit. q He  
 fool - ish - ly - pre - fers thir-  
 ty piec-es of sil-ver to the Mas - -  
 ter's love, q and be-comes a guide -  
 to the law - less as - sem-  
 bly. q But let us glo-ri-fy  
 Christ, our sal-va- tion.

First Tone, Ἡχος οἱ πόλεις

As broth - - - - - ers in Christ, q

let us ac- qui - re broth - er-  
 (N) (Z)  
 (M) r  
 - ly love; <sup>(π)</sup> let us not lack sym -  
 pa - thy for our neigh -  
 bor, lest we, like the un- mer - ci - ful  
 ser - vant, be con - demned on ac -  
 count of mon - ey, or like  
 Jud - as gain noth - ing from  
 our re - grets. <sup>π</sup>  
 X Glo - ry to the Fa - ther, and to the Son,  
 and to the Ho - ly Spir - it, <sup>A</sup>



(Π)  
Both now and ev- er, <sup>χ</sup>  
and un - to the <sup>α-</sup>

-ges of <sup>α-</sup> ges. A - men, <sup>Δ</sup>  
-

(Π)  
Ev'ry - where glo- - - ri - ous things are spo - ken

of you, O Mar - y The - o - to - kos, un - wed -

- ded and all - praised, <sup>q</sup> for you con - ceived in the flesh

the Mak - - - er of all.

Π  
q

(OCA Trans. - Holy Thurs.)

Antiphon IV  
Plagal of 2<sup>nd</sup> Tone,  
"Hxos π̄ c̄ π̄α

(π)

The dis-ci-ple a-grees up-on the price-

of the Mas-ter,

He sells the Lord for thir-ty piec--

-es of sil-ver, with a

(z) treach-er-ous kiss, he be-trays

Him to death at the hands of

(N) law-less men,

(π)

To-day the Cre-a-tor of heav-

-ren and earth said to His

-dis-ci-ples: "The hour has

<sup>4</sup>) ( . ← | ==> ) > > <sup>5</sup> ↗ " —  
come and Ju- das\_ rush - - es

<sup>6</sup>) ← > " ( <sup>5</sup> ↗ " —> ) <sup>3</sup> ↘ π ← |  
to be - Fray me. <sup>5</sup> Let

<sup>7</sup>) — — ← | ==> > " > )  
no one de- ny me when he sees me —

<sup>8</sup>) <sup>5</sup> — — ← | ==> & <sup>5</sup> ← ==> > " >  
on the Cross, <sup>5</sup> be - tween —

( <sup>5</sup> ↗ " —> ) <sup>3</sup> ↘ π ← | <sup>5</sup> > > > ←  
two thieves. For as a man I

<sup>3</sup> ↘ <sup>5</sup> & <sup>(A)</sup> | ==> & — " — — <sup>5</sup> ← " —  
suf- fer, <sup>5</sup> and as the Lov- " — - en —

— of man, in I <sup>(π)</sup> | ==> <sup>5</sup> ↗ " — " —  
— save those who be-lieve —

<sup>(π)</sup> ( <sup>5</sup> ↗ " —> ) ← .. π  
in me.

X <sup>(A)</sup> — <sup>(K)</sup> ← ← ← ← ← ←  
Glo- ry to the Fath- er, and to the

Son, and to the Ho- ly Spin- it. K  
← ← ← ← ← ←

X <sup>(K)</sup> ← ← > < > — ← ==> )  
Both now and ev- er and un- to the ā- ges →

>  $\overbrace{\text{C}}$  > >  
of  $\bar{a}$ -ges. A-men.

$\Gamma$

(K)  $\overbrace{\text{C}} \overbrace{\text{C}}$  > <  $\overbrace{\text{C}}$  >  $\overbrace{\text{C}}$  > <  $\overset{\text{K}}{\text{C}}$   $\overbrace{\text{C}}$ )  
O Vir-gin, who in the lat-ter days  $\overset{\text{K}}{\text{C}}$  won-drous-

-ly con-ceived and bore your own Cre-a-tor,

$\overbrace{\text{C}}$  > > |  $\overbrace{\text{C}}$  > > ?  
save those who mag-ni-fy you.

$\Gamma$

### Antiphon VI

Grave Tone

$\text{Hxos} \quad \overbrace{\text{C}}$   $\Gamma \alpha$

(T) (N)  $\overbrace{\text{C}}$  > <  $\overset{\text{T}}{\text{C}}$  < | < < > | —  $\text{G}$  >  
To-day Ju- das looks for a way to

—  $\overbrace{\text{C}}$  >  $\overset{\text{T}}{\text{C}}$   $\Gamma_{22}$  <  $\overset{\text{(N)}}{\text{C}}$  > — —  $\overbrace{\text{C}}$   
be - tray the Lord,  $\Gamma_{22}$  the Sav-i-or of the world

> > —  $\overbrace{\text{C}}$   $\overset{\text{3}}{\text{C}}$   $\Delta$  < |  $\overbrace{\text{C}}$  > >  $\overbrace{\text{C}}$   
be-for the age-s, of who sat-is-fied the mul-

> > >  $\overbrace{\text{C}}$   $\overset{\text{(M)}}{\text{C}}$   $\overset{\text{3}}{\text{C}}$   $\Gamma_{22}$   $\overset{\text{(T)}}{\text{C}}$   $\overset{\text{o}}{\text{C}}$  >  
-ti-tude with five loaves. To-day, the trans-

$\overbrace{\text{C}}$  > > <  $\overset{\text{(N)}}{\text{C}}$  >  $\overset{\text{5}}{\text{C}}$  >  $\overset{\text{3}}{\text{C}}$   $\pi$  < |  $\overset{\text{(N)}}{\text{C}}$   
-gres-sor de-nies the Teach-er. Though a

$\overbrace{\text{C}}$  —  $\overbrace{\text{C}}$  > > >  $\overset{\text{(M)}}{\text{C}}$   $\overset{\text{5}}{\text{C}}$   $\overset{\text{(T)}}{\text{C}}$   $\Gamma_{22}$  <  
dis-ci-pie, he be-trays the Mas-ter. He

<sup>(N)</sup>  
sells for sil- - - ver Him — who fed man with

<sup>(T)</sup>  
man-na in the wil- - den-ness. 22

<sup>(T)</sup> | <sup>(N)</sup>  
To- day, His peo- -- ple nail — to the

<sup>3</sup>  
cross <sup>A</sup> in the Lord, — who di- vid- ed

<sup>(T)</sup>  
the sea with a rod or and led them

<sup>(N)</sup>  
in the wil- den-ness. 22 To- day, they pierce

— <sup>3</sup>  
His side — with a spear, or who smote

<sup>(T)</sup>  
E- - gypt with plagues for their sake. 22 They gave

— — — <sup>3</sup>  
Him gall to drink, who rained down man- - na

<sup>(T)</sup>  
up- on them for food. 22

<sup>(T)</sup>  
When Thou cam- est to Thy Vol- un- ta- ry

← " ← ~ — ^ ↗ ↘ = ↗ ↗  
pas - - sion, O Lord, or Thou didst cry to thy  
(M) (F) (N)  
J — — — — — ↗ ↗ ↗  
dis - ci - - - ples: "If you lack the strength

← ← ↗ ↗ — — — — ↗ ↗  
to keep watch with me for a sin - gle hour, or

— ↗ ↗ ↗ ↗ (← ↗) — — ↗ ↗ ↗  
Why — did you prom - - ise to die for me? "22  
(F) (N)

— ↗ ↗ ↗ ↗ — — — — ↗ ↗ ↗  
See how Ju - - das does not sleep or but has-

→ → ↗ — ↗ — — — — ↗ ↗ ↗  
- tends to be - tray — me to the trans - gres -

↑ (F) ↗ (· — | ↗) + — — — ↗  
— soars. 22 A - rise and pray, lest an - y - one

→ ↗ ↗ — — — — — — ↗  
de - ny Me when he sees Me on the cross." or

~ — | — ↗ | ↗ ↗ ↗ ↗ ↗  
O long - suff' - ring One, glo - ry o to Thee! 22

↑ (F) ↗ — — — — — — ↗  
X Glo - ry to the Fath - er, and to the

← — — — — — — ↗ ↗  
Son, and to the Ho - ly Spir - it. 22

$\Gamma$   $\overset{(\Gamma)}{\overbrace{\text{Both}}} \overset{(N)}{\overbrace{\text{now}}}$   $\overset{(M)}{\text{and}}$   $\overset{\Gamma}{\text{ev-}}$   $\overset{\Gamma}{\text{er}}$ , and  $\overset{(\Pi)}{\text{un-}}$   $\overset{(N)}{\text{to}}$   $\overset{\Gamma}{\text{the}}$

$\overset{\Gamma}{\text{a-}}$  ges of  $\overset{\Gamma}{\text{a-}}$  ges. A - men.  $\overset{\Gamma}{22}$

$\overset{(N)}{\text{Hail,}}$   $\overset{\Gamma}{\text{o}}$   $\overset{\Gamma}{\text{The-}}$   $\overset{\sigma}{\text{o-}}$   $\overset{\Gamma}{\text{to-}}$   $\overset{\Gamma}{\text{kos}}$ , you  $\overset{\Gamma}{\text{held}}$  in your

$\overset{(N)}{\text{womb}}$  of  $\overset{\Delta}{\text{Him}}$  Whom the  $\overset{\Gamma}{\text{hear-}}$  - ens can-not hold.  $\overset{\Gamma}{22}$

$\overset{\Gamma}{\text{Hail,}}$   $\overset{\Gamma}{\text{o}}$   $\overset{(\Pi)}{\text{vir-}}$   $\overset{\Gamma}{\text{gin}}$  whom the  $\overset{\Gamma}{\text{pro-}}$  - claimed.  $\overset{\Gamma}{\text{From}}$  you

$\overset{\Gamma}{\text{Em-}}$  man-  $\overset{\Gamma}{\text{u-}}$   $\overset{\Gamma}{\text{el}}$  has shone forth on  $\overset{\Gamma}{\text{us.}}$   $\overset{\Delta}{\text{of}}$

$\overset{\Gamma}{\text{Hail,}}$   $\overset{\Gamma}{\text{o}}$  moth -- er of Christ  $\overset{\Gamma}{\text{our}}$   $\overset{\Gamma}{\text{God.}}$   $\overset{\Gamma}{22}$

# Antiphon VII

Plagal of 4th Tone.

$\text{H}\chi\text{o}s \ \Pi\lambda.\ \dot{\alpha}j\ N\eta$

(N)

$\overline{\text{—}} \text{—} | \overset{\text{3}}{\text{—}} > \leftarrow | \text{—} > \text{—} \overset{\text{2}}{\text{—}} > \overset{\text{3}}{\text{—}} > \overset{\text{4}}{\text{—}} >$   
While per-mit-ting trans-gres-sors to ar- rest

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \leftarrow \text{—} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} > \leftarrow \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
Thee,  $\overset{\text{2}}{\text{x}}$  Thou didst cry out to them

$\overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} > \leftarrow \overset{\text{2}}{\text{—}} \text{—} \text{—} \overset{\text{3}}{\text{—}} > \overset{\text{4}}{\text{—}}$   
 $\overset{\text{2}}{\text{O}}$  Lord:  $\overset{\text{2}}{\text{x}}$  "Though you smite the

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} > \overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
Shep-herd  $\overset{\text{2}}{\text{x}}$  and scat-ter the twelve sheep

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
my dis-ci-ples,  $\overset{\text{2}}{\text{x}}$  I am a-

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} > \overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
-ble to sur-round my-self  $\overset{\text{2}}{\text{x}}$  with more

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}}$   
than thir-ty le-- - - - - gions  $\overset{\text{2}}{\text{x}}$  of  $\overset{\text{2}}{\text{—}}$

(N)

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} > \overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} > \overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
an-gels,  $\overset{\text{2}}{\text{x}}$  But I fore-bear,

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
 $\overset{\text{2}}{\text{G}}$  so that the se-cre-tes and

$\overset{\text{3}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}} \overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}} \overset{\text{4}}{\text{—}}$   
hid-den things  $\overset{\text{2}}{\text{x}}$  ( $\overset{\text{2}}{\text{—}} \overset{\text{3}}{\text{—}}$ ) might be

→ X → 3 → 2 or <sup>(N)</sup> 1 | 2 | 3  
— ful — - - filled, <sup>A</sup> which were re - vealed

2 1 → <sup>(A)</sup> 1 " → 2 → 3 " → 4 ? <sup>A</sup> (.)  
to — you — by my proph- - - - - ets." or

<sup>(P)</sup> 1 → 2 <sup>(N)</sup> 3 " 4 ( 5 6 ) → X  
O Lord glo- - - - - ry — to —

1 → 2 <sup>3</sup> ( .  
—— Thee! or

<sup>(N)</sup> 1 2 | 3 → 4 | 5 → 6 7 → 8 9  
De - ny - ing Thee for the third time,

1 2 → 3 | 4 — 5 6 → X — " 8  
Pet - er at once re - called Thy words

( 5 ( 6 7 ) → 8 him, or but he

1 2 — 3 → 4 <sup>5</sup> 6 → 7 ) → " " →  
of - - - fered Thee or tears of re - -

1 2 " 3 4 5 <sup>(P)</sup> 6 → 7 | 8 9 → 10  
- pent - - - - - ance: O God, have mer - -

1 2 → 3 " 4 → 5 6 7 8 9 → 10 ( . )  
- - cy on me and save me.



χ (N)  
Glo- ry to the Fath- er, and to the Son,

and to the Ho- ly Spir- it. ⌈

χ (N)  
Both now and ev- er or and un- to the a-

- ges of a- - ges. A-men. ⌈

(N)  
Let us praise the ho- ly vir - - gin, ⌈

as the gate of sal- va- tion and fair par-

-a-dise, ⌈ as a cloud for the e- ter- nal lights,

to her let us all say, "Re- joice." ⌈

Antiphon VIII  
Tone 2. Ηχος Δι

Δ  
O trans-gres - - - sors, ⌈ what have you heard from →

→ 5 ← 5 ← A ← — — — ← → X  
— our Sav- - - ion? Did He not ex-plain the

— 5 ← (D) (A) 5 — 5 → → → 5  
law and the teach-ings of the

5 (← 5 ← C) (M) (A) 5 → → 5 5  
proph- - - ets? Why then did you

→ — → — 3 5 → → | 5 → → 5 5 →  
— plan to de-liv-er to Pi- - - late the

— 5 ← — — — 5 ← — → ( )  
Word, A God of God, the Re-deem - - er

— 5 ← — — — (5 5 ← — > ← ( . A )  
of our souls.

(Δ) "Let Him be cru- - - ci - - - fied," cried

○ ○ — < " ← — ○ > 5 → 5 → 5 A  
those who had al- - ways en-joyed His gra-cious gifts.

— — — 5 5 > 5 ← + ← → —  
Those who killed the right- - - eous ask to re-

— > ← — — — > > " 5 ( ← 5 ← ←  
-ceive a mal- - - - - se- fac- - - tor in-

Instead of their ben-e-fac-tor.

But Thou, O Christ, didst en-dure their heed-less-

-ness in si-lence, de-sir-ing

to suf-fer and to save us in Thy

love for man-kind.

Glo-ry to the Father, and to the Son,

and to the Ho-ly Spir-it.

Both now and ev-er and un-to the

a-ges of a-ges. A-men.

We have no bold-ness be-cause of the mul-ti-

—  $\overline{\text{E}}$   $\overline{\text{W}}$   $\gg \overset{\circ}{\text{J}}$   $\Delta$  — —  $\hookleftarrow \text{J}$  — — —  
tude of our sins, but en-treat Him who was  
 $\overline{\text{W}}$   $\gg \text{J} + \leftarrow \leftarrow \text{—} \hookleftarrow \text{a} \overset{\circ}{\text{J}} \overset{\circ}{\text{J}}$   $\overset{\circ}{\text{J}}$   $\overset{\circ}{\text{J}}$   $\text{a}$   
born of you, O Vir-gin The-o-to-kos, for  
 $\leftarrow \overset{\circ}{\text{J}} \leftarrow \text{J} \gg \text{J} \text{—} \text{—} \overset{\circ}{\text{J}} \text{+} \leftarrow$   
the prayer of a moth-er has great pow-er to  
 $\leftarrow \times \text{—} \leftarrow \leftarrow \text{J} \overset{\circ}{\text{J}} \Delta \leftarrow \text{—}$   
win the fav-or of the Mas-ter. Do not  
 $\text{—} \text{—} \leftarrow \leftarrow \leftarrow \overset{\circ}{\text{J}} \times \text{—} \overset{\circ}{\text{J}} \leftarrow +$   
de-spise the sup-pli-ca-tions of sin-ners,  
 $\frac{\text{O}}{\text{O}} \overset{\circ}{\text{J}} \gg \overset{\circ}{\text{J}} \overset{\circ}{\text{J}} \overset{\circ}{\text{J}} \leftarrow | \leftarrow \text{J} \text{—} \text{J}$   
all-pure one, for mer-ci-ful and  
 $\text{—} \leftarrow \text{J} + \leftarrow \overline{\text{W}} \gg \text{J} \text{—} \overset{\circ}{\text{J}} \text{—} \overset{\circ}{\text{J}} \Delta$   
strong to save is He who willed to suf-fer for us.

Antiphon IX  
Tone 3. "Hxos  $\overset{\circ}{\text{J}} \text{—} \overset{\circ}{\text{J}}$  Γα

(Γ) (N)  
 $\text{—} \leftarrow \text{—} \overline{\text{W}} \gg \overset{\circ}{\text{J}} \overset{\circ}{\text{J}} \text{—} \times \text{—}$   
They weighed out the thir-ty piec-es of  
(Γ)  $\overset{\circ}{\text{J}} \overset{\circ}{\text{J}} \overset{\circ}{\text{J}} \text{—} | \text{—} \text{J} \gg \text{J} \leftarrow \overset{\circ}{\text{J}} \text{—} \overset{\circ}{\text{J}}$   
sil-ver, the price of Him on Whom a price had

<sup>(R)</sup>  
been set <sup>q</sup> by the sons of Is-ra-el. <sup>(T)</sup> <sup>(R)</sup>  
Keep watch and

<sup>3</sup>  
<sup>3</sup> pray that you may not en- ter in-to temp-ta-

<sup>3</sup> <sup>5</sup>  
-tion. <sup>q</sup> The spir-it, in-deed, is will- - - - -  
ing,

<sup>3</sup> <sup>5</sup>  
but the flesh <sup>11</sup> is weak, <sup>q</sup> there-fore <sup>or</sup> keep watch. <sup>22</sup>

<sup>(R)</sup>  
They gave me gall for food, <sup>q</sup> for my thinst

<sup>(T)</sup>  
they gave me vin-e-gar to drink. <sup>q</sup> But do Thou, - O Lord,

<sup>(R)</sup>  
raise me up <sup>q</sup> that I may re-quite them. <sup>22</sup>

<sup>(R)</sup>  
Glo- ry to the Fath-er, and to the

<sup>(R)</sup>  
Son, and to the Ho- ly Spir-it. <sup>q</sup>

<sup>(R)</sup>  
Both now and ev- er, and un- to the <sup>(T)</sup> <sup>(R)</sup>  
ā-

— ges of ḥ - ges, A - men.

π  
δ

(N) . (Γ)  
We, the Gen-tiles, praise you, O pure the-o-to - -

3. π (Π) (Γ)  
-kos, q for you gave birth to Christ our God, q Who

through you freed man-kind from the curse. 22

(OCA Text)

Holy Thurs. Evening

(2nd choir begins)

## Antiphon X

Pl. of 2<sup>nd</sup> Tone.

Hxos Πτλ. ↩ ↩ ↩

(Πτ)

He who clothes Him-self with light

as with a garment stood naked

for trial. He was struck

on the cheek by hands that He

Him-self had formed.

A people that transgressed the law,

hailed the Lord of glory to the

cross. Then the curtain

-tains of the temple was torn in

two. Then the sun was

(N)  $\overbrace{\text{dark}}$   $\rightarrow$  ( $\leftarrow$ )  $\overbrace{\text{ened}}$   $\rightarrow$   $\overbrace{\text{un-a-ble}}$   $\rightarrow$   $\frac{\delta}{\text{to}}$  /  $\text{bear}$  the  
 (A)  $\overbrace{\text{sight}}$   $\overbrace{\text{of}}$   $\rightarrow$  ( $\leftarrow$ )  $\overbrace{\text{God}}$   $\rightarrow$   $\overbrace{\text{out}}$   $\rightarrow$   $\overbrace{\text{raged}}$   $\rightarrow$   $\overbrace{\text{be-}}$   
 -fore whom  $\rightarrow$  ( $\leftarrow$ )  $\overbrace{\text{all}}$   $\rightarrow$   $\overbrace{\text{things}}$   $\rightarrow$   $\overbrace{\text{trem}}$  - - -  
 -ble,  $\rightarrow$  ( $\leftarrow$ )  $\overbrace{\text{Let}}$   $\rightarrow$  ( $N$ )  $\overbrace{\text{us}}$   $\overbrace{\text{wor}}$   $\rightarrow$   $\overbrace{\text{ship}}$   $\rightarrow$   
 $\rightarrow$   $\leftarrow$ .  $\overbrace{\text{Him.}}$

The  $\overbrace{\text{dis-ci-ple}}$   $\rightarrow$   $\overbrace{\text{de-nied}}$   $\rightarrow$   $\overbrace{\text{Him}}$ , but the  
 thief  $\rightarrow$   $\overbrace{\text{cried}}$   $\rightarrow$   $\overbrace{\text{out}}$ : of "Re-  
 mem-  $\rightarrow$   $\overbrace{\text{ber}}$   $\rightarrow$   $\overbrace{\text{me}}$ , o-  
 Lord, in  $\rightarrow$  ( $\leftarrow$ )  $\overbrace{\text{Thy}}$   $\overbrace{\text{King}}$   $\rightarrow$   $\overbrace{\text{dom!}}$   
 X  $\overbrace{\text{Glo-ry}}$   $\rightarrow$  ( $\Delta$ )  $\overbrace{\text{to}}$   $\overbrace{\text{the}}$   $\overbrace{\text{Fath-er}}$ , and  $\rightarrow$  ( $K$ )  
 Son, and to the Ho-ly Spin-it.  $\rightarrow$

(II) (K) ↓  
χ Both now and ev- er and un- to the a-  
ges of a- ges. A- men.

(K) ↓ — ← ← → — → + c ←  
O Lord, who for Thy ser- vants sake didst will  
to take flesh from the vir-gin, grant peace to  
the world, that with one voice we may glo-  
-ri-fy Thee, Who lov- est man-kind.

### Antiphon XI.

Plagal of 2<sup>nd</sup> Tone. Ήχος ΙΙα. ↗ IIα

(II) — ↗ — | <sup>3</sup> — ← — | —  
In ex-change for the good things that Thou  
hadst done for them of  
a trans-gres-sing peo-ple con-demned Thee to be  
cru-ci-fied, O Christ, and gave Thee

gall → and vin- → e- gar → to-

drink. → But re- ward them ac- cond-

ing to their deeds, → O Lord of for they

did not un-der-stand Thy (N)(P) con- de-scen-

sion. → P

Not con- tent to de- liv- er Thee up, → S

→ O Christ, a trans-gres-<sup>A</sup> peo- → S

-ple → wagged → their → heads, → S

bring-ing Thee mock → er → y → and → S

de- ri- → sion. → But re- ward them ac- → S

-cord-ing to their deeds, → O Lord of for they →

plot-ted  $\rightarrow$   $\overset{(N)}{\downarrow}$  a-against  $\rightarrow$   $\overset{(T)}{\downarrow}$  Thee  $\rightarrow$  in

$\rightarrow$   $\leftarrow$   $\pi$   
— Vain.

Nei-ther the shak-ing  $\overset{(A)}{\rightarrow}$  of the  $\overset{(A)}{\rightarrow}$  earth  $\overset{\Delta}{\rightarrow}$

nor the split-ting  $\overset{\Delta}{\rightarrow}$  of the

rocks, or nei-ther the tear-ing  $\overset{\Delta}{\rightarrow}$  of the

tem-ple's cur- - - tain, nor the

res-ur-rec-tion  $\overset{(A)}{\rightarrow}$  of the dead  $\overset{\Delta}{\rightarrow}$  con-

-vinced  $\rightarrow$  a trans-gres-sing peo-

-ple.  $\rightarrow$  But re-ward them ac-cord-

-ing to their deeds, O Lord! for they plot-

plot-ted  $\rightarrow$  a-against  $\rightarrow$  Thee  $\rightarrow$  in vain.

(cont. Antiphon XI, Holy Thurs.)

X <sup>(A)</sup> <sup>(K)</sup> Glo- ry to the Fath- er, and to

the Son, and to the Ho- ly Spir- it <sup>K</sup>

X Both now and ev- er and un- to the a-

-ges of a- ges. A - men.

We know that God took flesh from you, O Vir-

-gin The - - O- to- kos, <sup>K</sup> the on- ly pure and

on- ly blessed one. <sup>(K)</sup> Therefore with- out ceas- ing

we praise and mag- ni- fy you.

(After Pringo)

### Antiphon XII

Plagal of 4<sup>th</sup> Tone. Ηχος ΙΙΙ ἡ Νη

Thus says the Lord <sup>(II)</sup> <sup>(N)</sup> to the

Jews: <sup>4</sup> My peo - - ple, what have I

">>>+ < ==> ſ ſ <sup>(T)</sup> <  
done to - you, or how have I of - fend -

==> ſ <sup>(N)</sup> ſ (<) < ſ ſ > To your  
- - ed you? To your

< " ſ > ſ < ==> ſ — " < +  
blind, I gave sight,

(Δ) — ==> ſ < ==> ſ > > ſ < A.  
Your lep - - - ers I cleansed

(N) . ſ | ſ > ſ ſ ſ < ſ — ſ >  
the par-a- - lyt- - - ic I raised

(M) > ſ < ſ > ſ ſ < ſ > (. ſ | < " <  
from his bed. My peo- - ple,

What have I done to - you, and how have  
I < ſ < ſ > ſ ſ > > (< ſ > ſ > (. ſ | <  
you re-paid me? In-

- < > " ==> ſ < ſ > (. ſ | <  
- stead of man-na, gall; in- stead of

> > " ==> (< ſ > ſ < ſ > ſ > <  
- wa- - ter, vin - - e - gar; in-

- < ſ > ſ > > > + > < ſ > ſ <  
- stead of lor- ing - Me, You nail Me to -

the <sup>(N)</sup> cross.  $\begin{cases} \text{of} \\ \text{I} \end{cases}$

— " — can bear no more. I shall call the Gen-

They <sup>(Δ)</sup> will glo-  $\begin{cases} \text{in} \\ \text{fy-} \end{cases}$

Mine.  $\begin{cases} \text{Me} \\ \text{of} \end{cases}$  with the Fa-ther and the Spin-

it, and I shall give them life  $\begin{cases} \text{e-} \\ \text{at} \end{cases}$

ter-  $\begin{cases} \text{al.} \\ \text{al.} \end{cases}$

To- <sup>(N)</sup> day the cur-tain of the tem-ple is  $\begin{cases} \text{up} \\ \text{down} \end{cases}$

torn in  $\begin{cases} \text{two} \\ \text{of} \end{cases}$  to con-vict the sin- <sup>(P)</sup> er

trans-gres-  $\begin{cases} \text{sors,} \\ \text{and} \end{cases}$  and e-ven  $\begin{cases} \text{up} \\ \text{down} \end{cases}$

the sun  $\begin{cases} \text{hides} \\ \text{his} \end{cases}$  rays,  $\begin{cases} \text{up} \\ \text{down} \end{cases}$

see-  $\begin{cases} \text{ing} \\ \text{ten} \end{cases}$  the Mas-  $\begin{cases} \text{up} \\ \text{down} \end{cases}$   $\begin{cases} \text{up} \\ \text{down} \end{cases}$



(N) ← — — — — — — →  
cru- — ci- — — — — -fied.

← — — — — — — — →  
The choir of the A-pos-tles cries out to

// ← 3 — 4 — — — — — — → ( ) 5 — — — — — — →  
— you, oh O law-giv-ers of Is-ra-

— el, scribes and phar — — — — — —

(N) ← — — — — — — — → ( . ← — — — — — — → )  
— i — — — — sees:oh Be-hold the

← — — — — — — — → + — — — — — — — → ← — — — — — — →  
tem — — — ple which you de — — — stroyed!

X ( . ← — — — — — — — → ) ← — — — — — — — →  
Be-hold the lamb whom you — — — — — — — →

← — — — — — — — → ← — — — — — — — → ← — — — — — — — →  
— ci- — — — — — — — → You de — — — — — — — →

← — — — — — — — → ← — — — — — — — → ← — — — — — — — →  
— tir- — — ered — — — — — — — → Him to — — — — — — — →

← — — — — — — — → ← — — — — — — — → ← — — — — — — — →  
the tomb, but by

— — — — — — — → ← — — — — — — — → ← — — — — — — — →  
His own pow- — — — — — — — → He — — — — — — — →

(← i ↗) > ← ↗ ↗ <sup>(P)</sup> ↗ ↗ —  
a - - - rose. <sup>or</sup> Do not be de-

— ceived, <sup>"</sup> O — Jews, <sup>(N)</sup> He it is that saved you in

the sea <sup>3</sup> <sup>G</sup> and fed you in the <sup>(P)</sup> wil —

(← ↗) < — der- — ness. <sup>(A)</sup> He is

(P) <sup>↗</sup> > <sup>(N)</sup> < ↗ <sup>"</sup> < ↗ <sup>"</sup> <sup>Q</sup> and the

the Life, the Light <sup>"</sup> <sup>"</sup> peace <sup>(N)</sup> of <sup>"</sup>

the world.

<sup>(N)</sup> — — — — — — — —  
Glo- ry to the Fath- er, and to the

———— — — — — — — — — (.) <sup>A.</sup>  
son, and to the Ho- ly Spir- it. <sup>or</sup>

<sup>(N)</sup> — — — — — — — —  
Both now and ev- er and un- to

———— ———— > > ———— > > > ———— > (.  
the a- — ges of a- — ges. A- men. <sup>or</sup>

(N) | Hail gate of the King of Glo- ry of

through which the most high a - lone has en- tered of

and a - gain left sealed for the sal- va-

-tion of our souls

(OCA Trans.)

### Antiphon XIII

Plagal of 2<sup>nd</sup> Tone. Ἡκός πᾶς εἶπε Πάτερ

(Π) The crowd of the Jews, Lord, asked Pi-

-late to cru- ci- fy Thee,

and though they found no guilt in Thee, oī

they freed Bar-ab-bas, who in-deed was guilt-

- - - - y, they con-demned Thee, the right-eous-

(Π) one, and made the charge of mur-der their in-

-her - - - i- - - tance. But give them

their re-tri-bu-tion, O Lord, for they

plot-ted a-gainst Thee in-

rain.



(Antiphon 13, cont.)

(K) To Christ, the Wis- - - demand pow- - - - -  
To Christ, the Wis- - - demand pow- - - - -  
(T) - wen of God, Who makes all things  
fear and trem- - - ble, Whom all tongues  
praise, the priests gave gall and  
slapped. Yet He consented to suf- - - fer  
all things, de-sir-ing to save us from  
our trans-gres- - - sions by His  
blood, for He  
(N) loves man- - - kind.  
X Glo- ry to the Fath- er, and to  
the Son, and to the Ho- ly Spir-it.

(Antiphon XIII, cont.)

X Both now and ev-er and un-to the a- ges  
of a-ges. A-men.

O The-o-to-kos, who by a word be-yond  
all words have borne your own Cre-a-tor, en-  
-treat Him to save our souls.

(After  
Primo)

### Antiphon XIV

Plagal of 4<sup>th</sup> Tone. Ήχος τέταρτης Νύμης

The thief, whose hands were de-fi- - led with  
blood, oh Thou didst ac-cept as Thy fel- - - low  
traveler, - - - el- - - - - er, oh With  
him num-ber us al- - - - so, o -

(Antiphon XIV, cont.)

— " — ^ <sup>A</sup> — <sup>G</sup> — — <sup>F</sup> <sup>(II)</sup>  
Lord, <sup>ds</sup> for Thou art good and lov- <sup>ff</sup> —  
— est <sup>(N)</sup> <sup>ff</sup> <sup>V</sup> — man — — kind. <sup>V</sup> <sup>ds</sup>

— <sup>(N)</sup> — " — <sup>G</sup> — <sup>V</sup> — ^ <sup>A</sup> — —  
The thief <sup>—</sup> on the <sup>—</sup> cross

<sup>G</sup> — > > <sup>V</sup> — <sup>F</sup> — > — ^ <sup>A</sup> <sup>(A)</sup> — <sup>V</sup> — <sup>ff</sup>  
ut-tered — a small — cry, <sup>ds</sup> but he found —

— <sup>V</sup> — <sup>ff</sup> — > > > <sup>(4)</sup> — <sup>V</sup> — <sup>(N)</sup> <sup>F</sup> —  
great <sup>—</sup> faith. <sup>ds</sup> In — a

— <sup>V</sup> — <sup>F</sup> — > > <sup>(M)</sup> <sup>ff</sup> — > > <sup>V</sup> — <sup>F</sup> — <sup>V</sup> —  
mo- <sup>—</sup> — — — — ment <sup>—</sup> he was —

— <sup>V</sup> — > <sup>(N)</sup> — — — — — — — — — — <sup>C</sup>  
saved <sup>ds</sup> and be- came the first to o-

— <sup>V</sup> — — <sup>V</sup> — <sup>C</sup> — <sup>V</sup> — <sup>G</sup> — <sup>V</sup> — <sup>C</sup> — <sup>V</sup> — <sup>C</sup> — <sup>V</sup> —  
- pen par- a - dise when its gates were o-

— > <sup>V</sup> — <sup>3</sup> <sup>C</sup> — — <sup>C</sup> — <sup>V</sup> — — — — <sup>F</sup> —  
— — pened. <sup>X</sup> O Lord, Who didst ac- cept —

— > <sup>V</sup> — <sup>C</sup> — — <sup>V</sup> — <sup>F</sup> — <sup>N</sup> — — <sup>C</sup> — <sup>V</sup> — <sup>F</sup> — <sup>V</sup> —  
his re - pen - — — — tance, glo - — — ry —  
— > <sup>V</sup> — <sup>F</sup> — > — — (.) <sup>V</sup> <sup>ds</sup>  
to — Thee.

(Antiphon XIV, cont.)

X <sup>(N)</sup> Glo- ry to the Fath- er, and to

the Son, and to the Ho- ly Spir- it. <sup>(A)</sup>

X <sup>(N)</sup> Both now and ev- er and un- to the

age- -s of age- -s. A- men. <sup>oh</sup>

Hail, for through an an-gel you re-ceived the joy-

of the world! <sup>oh</sup> Hail, for you have borne

your Cre- a- tor and Lord! <sup>oh</sup> Hail, for you were

found wor-thy to be-come the moth- er of

Christ our <sup>(A↓)</sup> <sup>(N)</sup> God. <sup>(A)</sup> <sup>oh</sup>

(Holy Thurs.-OCA)

## Antiphon XV

Plagal of Second Tone

Ἄκος Η ~ Πα σ

(Π) ← | ↘ > > | ⌂ > → → ↗ ↘ >  
To-day, He who hung the earth up-on the

↔ ↔ ← ← Δ Q → → ↑ > 5 ← ↑  
— wat-ers Δ is hung —————— on —

→ ↗ > ← π  
— the —————— tree. (thrice)

(Π) ← > > → → ← ↑ 3 > Δ — |  
The King of the An- - - gels Δ is decked

→ ↑ — ← — a — ↑ ↓ 11 (↑) ↑ —  
— with —————— a crown —————— of —

→ ← π Δ → ↑ (Δ) ← Δ — ↑  
— thorns. Δ He Who wraps the heav- — —

← ↑ > ↗ & Δ > 3 < Δ Δ (K)  
— ens —————— with —————— clouds Δ < Δ is wrapped in

← | ⌂ (Δ) > — ↔ — ↑ Δ (Δ) < 5  
the pur-ple of mock-er- — —

← Δ Δ Δ Δ > > ⌂ > Δ — ↑ 11 —>  
— y. Δ He Who freed A-dam in the Jor- —



(<sup>4</sup>)  $\overbrace{\text{dan}}^{\Delta} \xrightarrow{\Delta}$  (π)  $\overbrace{\text{is}}^{\Delta} | \overbrace{\text{slapped}}^{\Delta} \xrightarrow{\Delta} \text{on} \xrightarrow{\Delta} \text{the}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{face.} \quad \text{The Bride-groom of the Church}$

$\Delta \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{is af-fixed to the Cross with}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{nails.} \quad \text{The son of the Vir-}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{-gin} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{is pierced by a}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{spear.}$

(π)  $| \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{We wor- - - ship Thy pas- - - sion-}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{O} \xrightarrow{\Delta} \text{Christ. (thrice)}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{Show us al- - - - - so}$

(π)  $\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{Thy glo- - - ri- - - ous res- - - ur- - -}$

$\xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \xrightarrow{\Delta} \text{-rec- - - - - tion.}$

(T)  
Let us not keep the feast like the Jews

for our Pass-over, Christ God,

has been slain for us.

(N) (T)

But let us cleanse our-selves of ev'-ry de-

-file-ment and with sin-cer-i-ty let us

en-- treat Him: A- rise,

Lord, and save us, for

Thou lov-est man-kind.

(T)  
Thy cross, o Lord, is Life and Res-

ur-rec-tion for Thy peo--

- ple. Trust-ing in it, we praise Thee, our

cru-<sup>r</sup> - ci-<sup>s</sup> - fied - God. <sup>(N)</sup> Have mer-

- cy - on <sup>(P)</sup> us.

Glo-<sup>r</sup>y <sup>(A)</sup> to the Fath-<sup>r</sup> er, and to the

Son, and to the Ho-<sup>ly</sup> Spin-<sup>i</sup>t. <sup>K</sup>

Both now and ev-<sup>e</sup> er and un- to the <sup>a</sup>- ges

of <sup>a</sup>- ges. A- men. <sup>r</sup>

When she who con- ceived Thee, o Christ, <sup>r</sup> saw Thee

hang-<sup>i</sup> ng on the cross, she cried out: What strange mys-

ter-y do I be-hold, o my Son? <sup>r</sup> o giv-en

of life, <sup>o</sup> how dost Thou die, <sup>r</sup> naikd on the wood in

the flesh. <sup>r</sup>