THE GUIDE TO THE HOLY PASCHA

Πξωμìνε πìπασχα

دخل البسخة المقدسة
THE LAST SUPPER
“Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience ... For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” (1Ti 13:8-9,13)
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PALM SUNDAY

VESPERS OF PALM SUNDAY

The verses of Cymbals are chanted in the joyful tune and the doxologies in the Shaneen tune. After "Evnouti nai nan", the congregation chants “Lord have mercy” (“Kerieleison”) three times. Meanwhile, they would go in procession, holding a large cross decorated with flowers, three times around the altar, three times around the church, and one last time around the altar.

Evlogimenos

When the congregation finishes the hymns of “Kerieleison” chanted during the procession, they continue with the hymn of the Shaneen saying

Blessed is He, Who comes: in the name of the Lord: again in the name of the Lord.

Hosanna to the Son of David: again, to the Son of David.

Hosanna in the highest: again, in the highest.

Hosanna, O King of Israel: again, the King of Israel.

Let us sing saying: Alleluia. Alleluia. Alleluia. Glory be to our God: again, Glory be to our God.
Exposition

Ascend to the high mountains
O Anunciator of Zion. Raise your voice with strength and preach to Jerusalem. Tell the cities of Judas “Here is your King coming carrying His pay. Like a shepherd who shepherds his flock and with his hands gathers the lambs.

Arise and decorate your gates for the Son of the God is coming. And with purity and peace He will save you.” Here are all your children coming to Him rejoicing while crying and saying;” Hosanna to the Son of David.

“How great is this wonder! He who sits on the Cherubim rode on a colt as planned. He sits on the earth and never left the heavens. He sits in the Bosom of His Father and is present in Jerusalem.

Now when they drew near to Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. And if anyone says anything to you, you shall say, The Lord has need of them, and immediately he will send them.” All this was done that it might be fulfilled Which was spoken by the prophet, saying: Tell the daughter of Zion, Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.

And when they drew near to Jerusalem, he sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. And if anyone says anything to you, you shall say, The Lord has need of them, and immediately he will send them.” All this was done that it might be fulfilled Which was spoken by the prophet, saying: Tell the daughter of Zion, Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.

How great is this wonder! He who sits on the Cherubim rode on a colt as planned. He sits on the earth and never left the heavens. He sits in the Bosom of His Father and is present in Jerusalem.
The sons of the Hebrews spread their garments in His way. And the Cherubim were covering their faces with their wings. They were worthily glorifying with unceasing lips saying: “Blessed is the Glory of Lord in Salmon, the mount of his Holiness.” They were praising and saying: “Hosanna to the Son of David.” Blessed is the Lord Jesus Christ who came to save us.

Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying: “Hosanna to the Son of David: Hosanna in the Highest, This is the King of Israel.”

The next day, when the great multitude that had come to the feast heard that Jesus was coming to Jerusalem, they took branches of palm trees and went out to meet Him, and cried out: “Hosanna to the Son of David.” And a very great multitude spread their garments on the road; others cut down branches from the trees and spread them on the road. Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David.”

Rejoice greatly, O daughter of Zion! Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.” Then the multitudes went before and cried out, saying: Hosanna to the Son of David! Blessed is He who comes in the Name of the LORD!
“Hosanna in the Highest, this is the King of Israel. There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD.

O what a great wonder. He who sits on the Cherubim, and whom the Seraphim praise, and cover their faces for his Divinity, rode a colt, as arranged, for our salvation.

They bless You in the heavens and they glorify you on the earth and they shout saying: “Hosanna in the Highest, This is the King of Israel. Blessed is He who comes in the Name of the Lord of Hosts.”

And to Him is the ever lasting glory.

The priest prays the Litany of the Gospel which is followed by

Psalm

Psalms 118:26, 27
Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. Bind the sacrifice with cords, even unto the horns of the altar.
John 12:1-11

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

Palm Sunday – Vespers of Palm Sunday

Gospel

Ihcouc ouv dazen coov hëroov ñte pipacxa achi ebholaia: pima ëmara Lazaroc ìmnoq fn étajmoït ñheta Ihcouc totnocq evolden mn ëmowutt: ater ouòpipon ouv eroq mpmia etemmaa ouv Varoa naçwëmwu pe ouv, Lazaroc ne ouvai pe ëmpirofet bêma Varia ouu ñasbi nòluttra mcoxen ñte ouhtapo mçekih emaxwëncotenyn ouv acowac nnëmbalaax mîc mnoq ouv acouotou evol mpçowi nte tecafe: apini ëc moq, evolden pisooi nte nicoxen. Pexe ouvai ëc evolden ëmwaohntyc ëte ëuç ñçac pe ëmùòm ëiskapewtynn ñhëmaq matgy ëc ëebecoï pisxowen ìmpottnyc evol ëc ñuòmtywe mcaðeri ouv mçetntitou mmishkki. Phai ëc étajjouo ouv oti ëc ëcerjëlin naq ëc mëkhkki alla ëc ne ontrëfbjotu pe ouvog ëc epe pizñocokomwn ñtottu nheuacxwëtou ëroc ëmwaçtwonn ñmowitt.

Pexe Ihcouc ouv ëc ëas gína nhetc ëregeeroq epëgoot mpakwos Nënhki yar cenzëmmottenc nçhott niben anok ëc ñnemwëten an nçhott niben.

Palm Sunday – Vespers of Palm Sunday

Ihcouc ouv dazen coov hëroov ñte pipacxa achi ebholaia: pima ëmara Lazaroc ìmnoq fn étajmoït ñheta Ihcouc totnocq evolden mn ëmowutt: ater ouòpipon ouv eroq mpmia etemmaa ouv Varoa naçwëmwu pe ouv, Lazaroc ne ouvai pe ëmpirofet bêma Varia ouu ñasbi nòluttra mcoxen ñte ouhtapo mçekih emaxwëncotenyn ouv acowac nnëmbalaax mîc mnoq ouv acouotou evol mpçowi nte tecafe: apini ëc moq, evolden pisooi nte nicoxen. Pexe ouvai ëc evolden ëmwaohntyc ëte ëuç ñçac pe ëmùòm ëiskapewtynn ñhëmaq matgy ëc ëebecoï pisxowen ìmpottnyc evol ëc ñuòmtywe mcaðeri ouv mçetntitou mmishkki. Phai ëc étajjouo ouv oti ëc ëcerjëlin naq ëc mëkhkki alla ëc ne ontrëfbjotu pe ouvog ëc epe pizñocokomwn ñtottu nheuacxwëtou ëroc ëmwaçtwonn ñmowitt.

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Gospel

Ihcouc ouv dazen coov hëroov ñte pipacxa achi ebholaia: pima ëmara Lazaroc ìmnoq fn étajmoït ñheta Ihcouc totnocq evolden mn ëmowutt: ater ouòpipon ouv eroq mpmia etemmaa ouv Varoa naçwëmwu pe ouv, Lazaroc ne ouvai pe ëmpirofet bêma Varia ouu ñasbi nòluttra mcoxen ñte ouhtapo mçekih emaxwëncotenyn ouv acowac nnëmbalaax mîc mnoq ouv acouotou evol mpçowi nte tecafe: apini ëc moq, evolden pisooi nte nicoxen. Pexe ouvai ëc evolden ëmwaohntyc ëte ëuç ñçac pe ëmùòm ëiskapewtynn ñhëmaq matgy ëc ëebecoï pisxowen ìmpottnyc evol ëc ñuòmtywe mcaðeri ouv mçetntitou mmishkki. Phai ëc étajjouo ouv oti ëc ëcerjëlin naq ëc mëkhkki alla ëc ne ontrëfbjotu pe ouvog ëc epe pizñocokomwn ñtottu nheuacxwëtou ëroc ëmwaçtwonn ñmowitt.

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Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus.

Glory be to God forever.

Then the priest prays the short litanies and the absolutions. Then everyone proceeds to the Shaneen icon, light up the candles and chants the Shaneen hymn (Evlogimenos) followed by "Rejoice O Zion". The service is concluded by the blessing and the priest dismisses the congregation.

MATINS OF PALM SUNDAY

The prayer of the prime is said followed by the Litanies of Thanksgiving, Sick, and Offerings. This is followed by the Praise of the Angels, the doxologies of the Shaneen and the Orthodox creed. The priest chants "Evnouti nai nan" while holding a cross of Palm leaves. The congregation chants Lord Have Mercy three times with the long tune “Evlogimenos” and the deacons go in procession around the altar three times and then stand at the entrance of the sanctuary. Then they continue the procession of the Shaneen by going around the church starting from the entrance of the sanctuary. The priest prays the Litany of the Gospel and the twelve Gospels of the procession are read as follows:

First Gospel before the Main Sanctuary

Psalm 103:4, 137:1

Who makest thy angels spirits: and thy ministers a burning fire. I will sing praise to thee in the sight of his angels: I will worship towards thy holy temple. Alleluia.
John 1:44-52

On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth.

And Nathanael said to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel.
Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see.

And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Glory be to God forever.

First Gospel Response

The four Incorporeal Beasts: carrying the Throne of God: A face of Lion, a face of a calf: a face of human and a face of an angel.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Second Gospel before the Icon of St. Mary

Psalm 86:2, 5, 7

Glorious things are spoken of thee, O city of God. And the highest himself shall establish her. As well the singers as the players on instruments shall be there. Alleluia

 Glory be to God forever.

Palm Sunday – Matins of Palm Sunday

First Gospel Response

The four Incorporeal Beasts: carrying the Throne of God: A face of Lion, a face of a calf: a face of human and a face of an angel.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Second Gospel before the Icon of St. Mary

Psalm 86:2, 5, 7

Glorious things are spoken of thee, O city of God. And the highest himself shall establish her. As well the singers as the players on instruments shall be there. Alleluia
Luke 1:39-56
And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.
And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months, and returned to her own house.

Glory be to God forever.
Second Gospel Response

We indeed exalt you: with your cousin Elizabeth: saying Blessed are you among women: and Blessed is the fruit of your womb.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Third Gospel before the Icon of Archangel Gabriel

Psalm 33:6, 7

The angel of the LORD encampeth round about them that fear him, and delivereth them. O taste and see that the LORD is good: blessed is the man that trusteth in him. Alleluia.
Luke 1:26-38

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Glory be to God forever.

**Third Gospel Response**

The Angel Gabriel: was seen by Daniel: standing on his feet: on the banks of the river.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
Psalm 102:17, 18

Bless the LORD, ye his angels, that excel in strength, that do his commandments. Bless ye the LORD, all ye his hosts; that do his pleasure. Alleluia.

Matthew 13:44-52

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Glory be to God forever.

Fourth Gospel Response

Michael the Head of the Heavenly; your are the first in the Angelic orders serving in the presence of the Lord.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
Psalm 67:13†
The Lord shall give the word to them that preach good tidings with great power. The king of powers is of the beloved; and the beauty of the house shall divide spoils. Alleluia.

Luke 10:1-12
After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves.

Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Glory be to God forever.

St. Mark The Apostle and the Evangelist; the witness of the passion of the Only-Begotten Lord.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Fifth Gospel Response

Maarakos πιστότη που ποιεται ελειστης πινεορε αν εμηκα καπε ημερονον ημοθυνοντι.

Wsannan den: mei dosi: vai pe potro mpisran: υμερουτη ιλε φεοσνοτι den υπαν επο τελειωμον.
Sixth Gospel before the Icon of our Lords the Apostles

Psalm 18 (19):3,4

Where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. Alleluia.

Matthew 10:1-8

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.
And as ye go, preach, saying,
The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Glory be to God forever.

Sixth Gospel Response

Jesus Christ sent you, O twelve Apostles, to preach in the nations, and to convert them to Christianity.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Seventh Gospel before the Icon of our St. George (or any other martyr)

Psalm 96 (97):11

Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness. Alleluia.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

Glory be to God forever.
Seventh Gospel Response

For St. George

For seven whole years Saint George endured; Seventy impious kings judging him every day.

Hail to you, O martyr. Hail to the courageous hero. Hail to victorious martyr, Saint (...).

Either of the previous responses is followed by

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Eighth Gospel before the Icon of our St. Anthony (or any other saint)

Psalm 67 (68):4, 33

O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Alleluia.
Matthew 21:12-19

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Eighth Gospel Response

Remove from your hearts all the evil thoughts, and the deceiving suspicions that darken the mind.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
Psalm 83 (84):1, 2
How amiable are thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD. Alleluia.

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

Ninth Gospel Response

And when Thou comest again in Thy fearful appearance, may we never hear Thee say: I do not know you.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Tenth Gospel before the Baptism basin

Psalm 28 (29): 3, 4

The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful. Alleluia.
Matthew 3:13-17

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Tenth Gospel Response

John witnessed in the four gospels: I baptized my Savior in the waters of the Jordan.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
Palm Sunday before the Southern entrance

Psalm 117 (118): 19, 20

Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. Alleluia.

Matthew 21:1-11

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Eleventh Gospel Response

He who sits on the Cherubim on the throne of His glory, He entered Jerusalem. Such a great humility.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.
Psalm 51 (52): 7, 8
But I am like a green olive tree in the house of God: I will wait on thy name; for it is good before thy saints. Alleluia.

Luke 7: 28-35
For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
The Son of man is come eating and drinking; and ye say, Behold a glutinous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

Twelfth Gospel Response

Among those born of women, no one is like you, you are great among the saints, O John the Baptist.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Gospel of the Palm Sunday (Matins)

Psalm 67 (68):19, 33

Blessed be the Lord, who daily loadeth us with benefits. the God of Israel is he that giveth strength and power unto his people. Blessed be God. Alleluia.
Luke 19:1-10

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Gospel Response

The half of my goods I give, O Master, to the poor with care.”
The Lord, God of Hosts, answered “Salvation has come unto you today, becase you are also the son of Abraham.”

Liturgy of Palm Sunday

The priest holds the bread and the deacons say the hymn of the Shaaneen (“Evlogimenos”). The priest and deacons starts with the prayer of the third and sixth hour. The bread is offered and the service is continued as usual.

Pauline Epistle (Hebrews 9:11-28)

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of
death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the
holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Catholic Epistle (1 Peter 4:1-11)

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice

بالأيامئِيِّى، هى أشياء الأقدس الحقيقية، بل إلى السماوات نفسها لظهور النعت_now السماوات للله
عنا. لا يلقي ذاهله مرات كثيرة كما يدخل رئيس الكهنة إلى الأقدس في كل سنة بدء ليس هو
له، إلا فقد كان ينبغي له أن يتأمل مراحة كثيرة منذ إنشاء العالم. ولكنه الآن قد ظهر مرة واحدة
عند إنقضاء الدهوه ليبطل الخطيئة بذبحه نفسه. وكما وضع للناس أن يموتون مرة ثم يعود ذاك الدهو، هكذا
المسيح أيضاً قدم ذاته مرة لكى يرفع خطابه
كسبيين. وأما المرة الثانية فسيظهر بذكر خطيئة,
خلصاً للذين ينتظرونه.
نعمة الله الآب تعل على جميعنا. آمين.

إذا قد تألَّم المسيح
لأجنال بالجسد فتسلحوا
أنتم أيضاً بهذا المثال. لأن
الذي قد تألَّم بالجسد فقد
شفى من الخطيئة. لكي لا
يعيش في شهوات الناس، بل يتضى بباقي حياته
بالجسد لإرادة الله. لأنه
يكتبُ ذلك الزمان الذي
عبر إذ كنتم تعملون بحوى
us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banqueting, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and
Palm Sunday – Liturgy of Palm Sunday

Do not love the world, nor things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever.

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome,
the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Ωοτε λε ετανυε εδου εΡωμη αυοαςαζμι μΠατλος ερετυωμπι μματα τη μεμ πιατοι εταεβ ερογ. Αοουπι λε μειενα οωμνε ερουεν αεμονι ενεμονι λε πιουλαι ετυου μματ εταε ιε εματ αεμω πιοειου μονο αεμοκ ιερμιε μειεματε ειι εδου εηαμα ιπιλααο αε μιειναε ιε ευεμονι ηε ιερι εεμειοιι μπιριε λε εδου εηαμα ιπιλααο αε μιειναε ιε ευεμονι ηε ιερι εεμειοιι μπιριε λε ετατεταωτ ματουμε εχατ εβολ πε ιε μπουξεμ ελι μετια ντεμεου ευον αεμτ ιεηαητε εερη εεμειοιι μπιριε

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.
against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.
themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

After the praxis, the hymn of the Shaaneen ("Evlogimenos") is said. The following hymn is said in the Cymbals tune before the Trisagion

He who sits upon the Cherubim, rode a colt and entered Jerusalem. O what great humility.

They praise Him with alertness saying: "This is Emmanuel, Hosanna in the Highest, this is the King of Israel."

Let us say with David the chanter, "Blessed is He who comes in the Name of the Good Lord, from now and till the end of the ages."

The Cherubim and the Seraphim, the angels and the archangels, the principalities and the authorities, the thrones and the powers.

Proclaiming and saying: Glory to God in the highest, peace on earth and goodwill toward men.
The Trisagion is said followed by the Litany of the Gospel. Then the Psalm is said in the Singarian tune followed by the four Gospels.

Psalm 81:1, 2, 3

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

Psalm Response

Alleluia Alleluia. Jesus Christ the Son of God has entered Jerusalem. Alleluia Alleluia.

First Gospel (Matthew 21:1-17)

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was

Psalm 81:1, 2, 3

.DOWNPZIN 4N 0TCTVA B 4N 0TCTVAOCT: 4N 0TERTOP IMMINI NTE NETEMWA (LEIIC) THEAIA MEF PAEMHOOC EPMALLOVI EBOA MEF LAKKOBI SI NOTSEMTRION OTPQ MOI NOTKEMKEM NOTSEMTRION EMESQV LEM OTKTAPREV.

Psalm Response

HEMALAIÀ ÀLALALAIÀ: ÍNEOVS PIHRIETOC PIWRI MEF: ACHE EDOVV ÍLAIHIALHEMALAIÀ ÀLALALAIÀ.

First Gospel (Matthew 21:1-17)

ÓTOQ 4OTE ETAWQONT ÏNHM AVI EBNH FANH BATEN PITNOW NTE NIZW: 4OTE ÏIHE 0TWRP IMAONTCE EMTA: ÊQXW IMOS NWOT JE MASENWTEN EPAJEM ETLX IMPETEMWO OTPQ 3RETOQ EJXIM NOTQW ECONQ NEM OTQX NEMAC BOLOAMITON NNI: ÓREWAN ÔTQI AE CAZI NEMWTEN AXQO JE POÒ PETERKIA MMOS NHAOTROPQ AE CATOCTQ. FAI AE ACROPI SINA NTROQWH EBOA NHE FNETACROQ EBOLGITOCTQ MPPROFNTCE EFXOMQC 4E AXQO NTUERI NCSNOW JE NIPPE IC
spoken by the prophet, saying,
Tell ye the daughter of Sion,
Behold, thy King cometh unto thee, meek, and sitting upon an
ass, and a colt the foal of an ass.
And the disciples went, and did
as Jesus commanded them, And
brought the ass, and the colt,
and put on them their clothes,
and they set him thereon. And a
very great multitude spread their
garments in the way; others cut
down branches from the trees,
and strawed them in the way.
And the multitudes that went
before, and that followed, cried,
saying, Hosanna to the Son of
David: Blessed is he that
cometh in the name of the
Lord; Hosanna in the highest.
And when he was come into
Jerusalem, all the city was
moved, saying, Who is this?
And the multitude said, This is
Jesus the prophet of Nazareth
of Galilee. And Jesus went into
the temple of God, and cast out
all them that sold and bought in
the temple, and overthrew the
tables of the moneychangers,
and the seats of them that sold
doves, And said unto them, It is
written, My house shall be
called the house of prayer; but
ye have made it a den of thieves.
And the blind and the lame
came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

Glory be to God forever. Amen.

Response of the first Gospel

Hosanna in the highest. This is the King of Israel. Blessed is He, Who comes in the name of the Lord of Hosts.

Second Gospel (Mark 11:1-11)

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and
And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the disciples.
twelve.
Glory be to God forever. Amen.

Response of the second Gospel

He who sits on the Cherubim, today appeared in Jerusalem, riding on a colt with great glory, surrounded by ranks of Ni-angelos.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these stones should hold their peace, the multitude said unto him, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another;

And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these stones should hold their peace, the multitude said unto him, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another;
because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

Glory be to God forever. Amen.

Response of the third Gospel

They spread their garments in the way, and cut off branches from the tree, and they followed they cried and said: “Hosanna Epshiri en-Daveed.”

The priest says the Litany of the Gospel for the fourth one, then the Psalm is read in the Singarian tune.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Alleluia.
Fourth Gospel (John 12:12-19)

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Glory be to God forever. Amen.

Response of the fourth Gospel

Today the sayings were fulfilled, from the prophecies and proverbs, as Zechariah prophesied and said, a prophecy about Isos Pi-khristos.

Christ our Savior, in great humility, entered Jerusalem riding on a colt.

The children are praising saying, “Emmanuel, Hosanna in the highest, this is the King of Israel.”

A miracle full of glory, Who sits upon the cherubim, on such day, entered Jerusalem.

Alleluia, Alleluia, Alleluia. Jesus Christ, the Son of God, entered Jerusalem. Have mercy on us and save us.
The Liturgy is continued until its end. Psalm 150 is said in the Shaaneen tune during communion. Then the sanctuary is closed and the General Funeral Service is started.

**GENERAL FUNERAL SERVICE**

The Church has dedicated the Passion Week for the comemmorate the death of our Lord Jesus for our sins, so that the believers would be in continuous worship, prayer and observation in our Lord’s sacrifice. Therefore, no incense is to be raised for a depratted during that period except on Thursday and Saturday. Also, no funerals are to be made because the church is occupied by the comemmoration of the Lord’s death on its behalf. Hence, the Church has arrange the General Funeral Service after the Liturgy of Palm Sunday on any of congregation that God may choose to depart during the period of the Passion Week. In case of departure, it would be sufficient to attend the Pascha prayers and the chapters of the Funeral would be read without raise of incense and the Prayer of the Departed.

Prophecy from Ezekiel 37:1-14

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live.

Prophecy in Shaaneen:

[Shaaneen text in the image]
enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off
for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and brought you up out of your graves, then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

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

Introduction to Pauline Epistle

For the rising of those who have fallen asleep and reposed in the faith of Christ, O God, repose all their souls.

Paul, the servant of Jesus Christ, the called apostle, separated to the Gospel of God.

Pauline Epistle (1 Corinthians 15:1-27)

Moreover, brethren, I declare unto you the gospel which I
preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, unless ye have believed in vain.

Therefore whether it were I or they, so we preach, and so ye
believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead raise not up, if so be that the resurrection of the dead, then is our hope in Christ, we are of all men most miserable. But we have hope in Christ, we are not made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to

Cenaxemen dē on enoi imeore nomoz σα Φτ τα παιδημορο σα Φτ ξε αφτουμος Πξα φαι ετε μπεπτουμος ιε ιε σαρ περεμισουτ να τωνοναν: Ιε ιε σαρ περεμισουτ να τωνοναν ιε εν ιε μπε Πξα ιε μπε Πξα ιε μπε άνερ ηερ κατα οτε οτε νεταντον ιε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον "Επεη "Επεη νεταντον ηε εν οτε οτε νεταντον ατο ματομ εν οτε οτε νεταντον ηε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον ηε εν οτε οτε νεταντον..."
God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.

Conclusion to Pauline Epistle

The Grace of God the Father be with you all. Amen.

The priest says the Prayer of the Gospel and the Psalm is read in the Edrib sad tune.

Psalm 65:4

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple. Alleluia.

John 5:19-29

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things.
that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear
his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Glory be to God forever.

The priest says the three long prayers (Peace, Fathers and Congregation) followed by the Orthodox Creed. The priest says the Prayer of the Departed and the three absolutions. Then the priest raises the cross and says “Evnoti nai nan ...” in the Pascha tune, and the congregation says “Epouro ...” in the sad tune. Then the priest says the blessings and gives the congregation the permission to leave while sprinkling them with the water that was prayed upon during the General Funeral.

**Ninth Hour Palm Sunday**

*First Prophecy*

And it come to pass, after Israel was taken captive, and Jerusalem made desolate, that Jerememias sat weeping, and lamented with this lamentation over Jerusalem, and said:) How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

---

**Ευβοληδεν ὑπερ ότε Ἰερεμιας προφητης ἔρεσεσαμοτ εὐοταβ

καὶ μνημεῖα της ἐρυθίας παρασκευασθενε ἑυερωφική καὶ ἔργων Μενελαὶ αὐτοῖ ἐν ομοσαμεναὶ ἐφιξὼ ἰμaccumulate:  

Κεφ. Α-Δ

Ασκυπι δε μενενα

ὁροτερ ἐλοιμιωτεριν

μπιερανλ ὅτοσ ἰλν

ἵτωτουρος αἰσθεμεί ἱνε

ἰερεμιάς αἱριμ ὅτος

ἀφερεμψε παῖ ἄθι ἐξεν

ἰλνὶ ὅτος πε χαρ ἱε. πως

ας ἠμει ἴμματτατε ἱνε

†βακι ὁνετοῦ ῥοοκ

επερ ἱφρν ἐνοῦχρα

ονετοῦ δὲν ἴμμως ὁνετοῖ

ναρξων επεϊχρα ἀσκυπο

ἐνασω.
She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

The ways of Zion do mourn, because none come to the solemn 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 ages. Amen.

From Zephaniah the prophet, may his blessing be with us. Amen.

3 : 11-20
In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy
And I will leave in thee a meek and lowly people; and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them.

Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more. At that time the Lord shall say to Jerusalem, Be of good courage, Sion; let not thine hands be slack. The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting.

And I will gather thine afflicted ones. Alas! who has taken up a reproach against her? Behold, I will work in thee for thy sake at that time, saith the Lord, the King of Israel.
Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth. And their enemies shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.

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

Psalm 8 : 2, 3
Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.

For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established.

A passage from the Holy Gospel according to Saint Matthew.
A reading from the Holy Gospel according the Saint Mathew.

Matthew 21:10-17

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them.
And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

Bowdown before the Holy Gospel.

Glory be to God forever.

ELEVENTH HOUR PALM SUNDAY

First Prophecy

From Isaiah the prophet, may his blessings be with us. Amen.

48:12-22

Hear me, O Jacob, and Israel whom I call; I am the first, and I endure for ever. My hand also has founded the earth, and my right hand has fixed the sky:

Eβολδην Ησαιας πιπροφθης ερεπεφυμον εσωταβ γουπι νεμαν αμφιεξαμος.

Cεσουμ εροι Ιακωβ οτος Πισραηλ εμαυμα έρος άνοκ ον πε πιμορπ οτος άνοκ ον αν ρυαλαν. Οτος ταχις οντας γισεντ άμπικας οτος ταοιναμ οιτας ταξρε τφε.
I will call them, and they shall stand together. And all shall be gathered, and shall hear: who has told them these things? Out of love to thee I have fulfilled thy desire on Babylon, to abolish the seed of the Chaldeans.

I have spoken, I have called, I have brought him, and made his way prosperous. Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was I, and now the Lord, even the Lord, and his Spirit, hath sent me. Thus saith the Lord that delivered thee, the Holy One of Israel; I am thy God, I have shewn thee how thou shouldest find the way wherein thou shouldest walk. And if thou hadst hearkened to my commandments, then would thy peace have been like a river, and thy righteousness as a wave of the sea. Thy seed also would have been as the sand, and the offspring of thy belly as the dust of the ground: neither now shalt thou by any means be utterly destroyed, neither shall thy name perish before me.

 أنا أدعونه جميعًا، فيكفون معاً، اجتمعوا كلكم وسمعوا ما أقوله لكن: هكذا أغرفوا أنتي صنعت مسربي ببابل، وأبدت نسل الكلدانيين.
Go forth of Babylon, thou that fleest from the Chaldeans: utter aloud a voice of joy, and let this be made known, proclaim it to the end of the earth; say ye, The Lord hath delivered his servant Jacob. And if they shall thirst, he shall lead them through the desert; he shall bring forth water to them out of the rock: the rock shall be cloven, and the water shall flow forth, and my people shall drink. There is no joy, saith the Lord, to the ungodly.

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

A reading from Nahum the prophet, may his blessing be with us. Amen.

1:2-8

God is jealous, and the Lord avenge; the Lord avenge with wrath; the Lord takes vengeance on his adversaries, and he cuts off his enemies. The Lord is long-suffering, and his power is great, and the Lord will not hold any guiltless: his way is in destruction and in the whirlwind, and the clouds are the dust of his feet.
He threatens the sea, and dries it up, and exhausts all the rivers: the land of Basan, and Carmel are brought low, and the flourishing trees of Libanus have come to nought. 5 The mountains quake at him, and the hills are shaken, and the earth recoils at his presence, even the world, and all that dwell in it. 6 Who shall stand before his anger? and who shall withstand in the anger of his wrath? his wrath brings to nought kingdoms, and the rocks are burst asunder by him.

The Lord is good to them that wait on him in the day of affliction; and he knows them that reverence him. But with an overrunning flood he will make an utter end: darkness shall pursue those that rise up against him and his enemies.

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

Psalms 8: 2, 1

Out of the mouth of babes and sucklings hast thou perfected praise. O Lord, our Lord, how wonderful is thy name in all the earth! Alleluia.

Gospel

Psalm 8: 2, 1

Out of the mouth of babes and sucklings hast thou perfected praise. O Lord, our Lord, how wonderful is thy name in all the earth! Alleluia.
Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

And he saith unto them, Ye shall drink indeed of 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 shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise

A reading from the Holy Gospel according the Saint Mathew.

Mathew 20:20-28

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Palm Sunday – Eleventh Hour Palm Sunday

authority upon them.
But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Bowdown before the Holy Gospel.
Glory be to God forever.

Exposition

In the minds of the antagonizing Jews, our Saviour and Lord Jesus Christ was like the kings of this world, with the people surrounding Him, troops, soldiers and warriors, like those of kings. These were the thoughts of the mother of John and Jacob, sons of Zebedee. She came to our Saviour while He was surrounded by the people and by His disciples. She worshipped Him, with her sons, and said: “Grant that my two sons may sit, one on thy right hand, and the other on the left, in thy 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 to 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 on my right hand, and on 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 those words, and they departed for the magnitude of His glory.
## THE PASSION WEEK

### Introduction to the Prophecies

From (...) the prophet may his blessing be upon us. Amen.

### If the prophecy is from the book of Genesis

From Genesis of Moses the prophet may his blessing be upon us. Amen.

### If the prophecy is from the book of Exodus

From Exodus of Moses the prophet may his blessing be upon us. Amen.

### If the prophecy is from the book of Leviticus

From Leviticus of Moses the prophet may his blessing be upon us. Amen.

### Conclusion to the Prophecies

Glory be the Holy Trinity, our God, forever and ever. Amen.

### Introduction to the Prophecies Interpretation

From (...) the prophet may his blessing be upon us. Amen.

### Conclusion to the Prophecies Interpretation

Glory be the Holy Trinity, the Father, the Son and the Holy Spirit, now, and at all times, and
unto the age of all ages. Amen.

Introduction to a Sermon

A sermon of our father saint (...) may his blessing be upon us. Amen.

Conclusion to a Sermon

We conclude the sermon by our father the holy abba (...) who enlightened our minds, eyes and hearts in the name of the Father, the Son and the Holy Spirit, One God. Amen.

After the prophecies are read, the following praise is said before the Psalm and Gospel are being read during the morning and evening hours, which is said throughout the Passion Week in place of the Psalms the are read during the rest of the year.

Praise of the Pascha

Thine is the power, the glory, the blessing, and the majesty, forever. Amen. Emmanuel our God and our King.

Thine is the power, the glory, the blessing, and the majesty, forever. Amen. O my Lord Jesus Christ.

Thine is the power, the glory, the blessing, and the majesty, forever. Amen.

Starting from the Eleventh hour of Tuesday morning Pascha, the following is part is said instead of the second verse because it is mentioned and the end of the Gospel of the this the exact time the Lord will be crucified

Thine is the power, the glory,
The Passion Week – Eleventh Hour Palm Sunday

Starting from the Eve of the Great Friday, the following is part is said instead of the second verse

Thine is the power, the glory, the blessing, and the majesty, forever. Amen. O my Lord Jesus Christ my good Savior. The Lord is my strength, my praise, and has become my holy salvation.

This praise is always concluded by the Lord’s Prayer. Then the Psalm and Gospel are read in the sad tune.

Introduction to the Psalm

A Psalm of David.

Introductory hymn to the Gospel

Introduction to the Gospel

Conclusion of the Gospel

This praise is always concluded by the Lord’s Prayer. Then the Psalm and Gospel are read in the sad tune.
The Passion Week – Eleventh Hour Palm Sunday

The Psalm and Gospel are then interpreted.

Introduction to the Psalm

The explanation of the prayer of the hour is said.

Introduction to the Explanation

In the morning hours, the introduction continues

In the evening hours, the introduction continues

Conclusion of the Explanation
Introduction to the Supplication

Priest

We bend our knees.

ΚΛΙΝΩΜΕΝ ΤΑ ΥΟΝΑΤΑ.

Congregation

The father, the Pantocrator.

ΝΑΙ ΝΑΝ ΦΙ ΦΙΟΤ ΠΙΠΑΝΤΩΚΡΑΤΩΡ.

Priest

We stand and bend our knees.

ἈΝΑΣΤΩΜΕΝ ΚΛΙΝΩΜΕΝ ΤΑ ΥΟΝΑΤΑ.

Congregation

Have mercy, O God, our saviour.

ΝΑΙ ΝΑΝ ΦΙΟΤ ΠΕΝΓΟΘΡ.

Priest

Then we stand and bend our knees.

ΚΕ ΑΝΑΣΤΩΜΕΝ ΚΛΙΝΩΜΕΝ ΤΑ ΥΟΝΑΤΑ.

Congregation

Have mercy, O God, and have mercy.

ΝΑΙ ΝΑΝ ΦΙΟΤ ΤΟΤΟΣ ΝΑΙΝΑΝ.

Morning Supplication

+ اطلبوا لكي يرحمنا الله

+iwrafe ulina wi

Conclusion of the Service

The priest raise the cross and says

ΦΙ ΝΑΙ ΝΑΝ ΘΕΟΥ ΝΑΙΝΑΙ ΕΡΩΝ ΑΡΙ

ΟΤΗΝ ΝΑΙΝΑΝ ΔΕΝ ΤΕΚΜΕΤΟΤΡΟ.

يا الله إرحمنا، قرر لنا

رحمة، إصنع معنا رحمة في

ملكونك.
The congregation says “Lord have mercy” twelve times. Then they say the following hymn while saying “Lord have mercy” six times after every verse.

O King of peace, give us Thy peace, grant us Thy peace, and forgive us our sins.

Disperse the enemies, of the Church, and fortify it, that it 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.

We worship Thee O Christ, with Thy Good Father, and the Holy Spirit, for Thou hast (come) and saved us.