

TEXTS

THE CRUCIFIXION AND DEPOSITION

VENITE ET PLOREMUS

Versus: Venite et ploremus ante Dominum, qui passus est pro nobis dicens:

Chorus: Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

Verse: Come and let us lament before the Lord, who suffered for us saying:

Chorus: O my people, what have I done to you? How have I saddened you? Answer me.

PASSION STICHERON

Ἦδη βάπτεται κάλαμος ἀποφάσεως, παρὰ κριτῶν ἀδίκων, καὶ Ἰησοῦς δικάζεται, καὶ κατακρίνεται σταυρῷ, καὶ πάσχει ἡ Κτίσις, ἐν σταυρῷ καθορῶσα τὸν Κύριον. Ἄλλ' ὁ φύσει σώματος δι' ἐμὲ πάσχων, ἀγαθὲ Κύριε δόξα σοι.

Already the pen of sentence is being dipped in ink by unjust judges, and Jesus is being convicted and condemned to the Cross; and creation, seeing its Lord on the Cross, is suffering. But loving Lord, who for me suffer in your bodily nature, glory to you!

CUM AUTEM VENISSENT

Cum autem venissent ad locum,
ubi crucifigendus erat filius meus,
statuerunt eum in medio omnis populi,
et vestibus expoliatis,
nudum dimiserunt corpus sanctissimum.
O dulcissime filie Syon,
O dulcissime, videte dolorem meum.
Inspicite nudum in medio omnis populi
filium meum dulcissimum;
vulneratus est in medio eorum.

But when they came to the place
where my Son was to be crucified,
they set him in the midst of all the people,
and, stripped of his garments,
they sent away his most holy body naked.
O sweetest daughters of Zion,
O sweetest ones, see my pain.
Look upon him naked in the midst of all the people,
my sweetest Son;
he was wounded in the midst of them.

VERSES OF LAMENTATION FOR THE HOLY PASSION

Θρηνηκοὶ στίχοι ψαλλόμενοι εἰς τὰ Ἅγια καὶ Τίμια Πάθη τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐδιορθώθησαν παρ' ἐμοῦ [Ἀγγέλου Γρηγορίου], πλ. β'

Παρισταμένη τῷ Σταυρῷ ἡ Πάναγνος Παρθένος
καὶ τὸν Σωτῆρα βλέπουσα κρεμάμενον ἐν ξύλῳ,
θρηνοῦσα σπλάχνα μητρικά, ὀδύρετο βοῶσα·
τέκνον ἐμὸν γλυκύτατον, παμφίλτατόν μου τέκνον,
πῶς ὑπομένεις ἐμπυσμούς, ραπίσματα καὶ ὕβρεις,
πῶς ὑπομένεις τὸν σταυρὸν, τοὺς ἥλους καὶ τὴν λόγχην,
τὸν σπόγγον καὶ τὸν κάλαμον, τὸν τίτλον τοῦ Πιλάτου,
εἰς τοῦ Πιλάτου τὴν αὐλήν, εἰς τὴν ἄρνησιν τοῦ Πέτρου.
Ἐξέστη γῆ καὶ οὐρανός, ἐπὶ τῇ σῇ σταυρώσει,
ὁ ἥλιος ἐσκότασεν, ἐρράγησαν αἱ πέτραι,
τότε τὸ καταπέτασμα, τὸ τοῦ ναοῦ ἐσχίσθη,
ἰδοὺ λοιπὸν πεπλήρωται, τοῦ Συμεὼν ὁ λόγος,
ἀλλὰ ἀνάστα Κύριε, τριήμερος ἐκ τάφου,
καὶ σπεῦσον σῶσον εἰς ἐμέ, τὴν Κεχαριτωμένην.

*Verse of Lamentation sung at the Holy and Precious Passion of our Lord Jesus Christ,
corrected by me [Angelos Gregoriou, mode] plagal 2*

Standing by the Cross and seeing the Savior
Hanging on the wood, the immaculate Virgin,
Lamenting in her motherly heart, in mourning cried out:
My Child most sweet, my Child most beloved,
How do you endure the spittings, the blows, the outrages?
How do you endure the Cross, the nails and the lance,
The Sponge and the reed, the inscription of Pilate,
The denial of Peter in the courtyard of Pilate?
Earth and Heaven were amazed at your Crucifixion,
The sun darkened, the rocks split,
Then the curtain of the temple was torn,
And thus the prophecy of Symeon was fulfilled.
But rise, Lord, from the tomb on the third day,
And hurry to me, the One Full of Grace, and save me.

SEPULTO DOMINO

Sepulto Domino, signatum est monumentum ad ostium monumenti: ponentes milites, qui custodirent illud.

Ne forte veniant discipuli et furentur eum, et dicant plebi: Surrexit a mortuis.

When the Lord was buried, the tomb was sealed at the entrance, with soldiers placed to guard it:

lest his disciples come and steal him, and say to the people that he is risen from the dead.

THE RESURRECTION

The Priest outside the door, chants in the tone for readings:

Attolite portas, principes, vestras, et elevamini porte eternales, et introibit rex glorie.

Lift up your gates you rulers; and be lifted up you eternal gates, and the king of glory will enter.

Oí éktós

Ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, πύλας ὑμῶν ἄρατε, ἄρατε πύλας οἱ ἄρχοντες ὑμῶν ἄρατε
καὶ ἐπάρθητε, πύλαι αἰώνιοι. , καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης, ἄρατε!

Oí éntós

Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; Τίς ἐστὶν;

Those outside:

Lift up your gates you rulers; and be lifted up you eternal gates, and the king of glory will enter.

Those inside:

Who is this king of glory?

The Priest outside:

Attolite portas, principes, vestras, et elevamini porte eternales, et introibit rex glorie.

Lift up your gates you rulers; and be lifted up you eternal gates, and the king of glory will enter.

And the cantors inside sing:

Quem queritis in sepulchro, Christicole?

Whom do seek in the tomb, O followers of Christ?

And those inside respond:

Iesum Nazarenum cruxifixum, o celicole.

Jesus the crucified Nazarene, O Heavenly One.

And again those inside respond:

Non est hic, surrexit sicut predixerat; Ite, nuntiate, quia surrexit a mortuis.

Venite et videte locum, ubi positus erat Dominus, alleluia, alleluia.

He is not here, but has risen as he foretold. Go, announce that he has risen from the dead. Come and see where the Lord was placed, Alleluia, Alleluia.

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν
χαρισάμενος.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life.

Tunc celebrans ascendit ad sepulcrum...et cantat:

Surrexit Christus!

Then the celebrant goes up to the sepulchre...and sings:

Christ has risen!

Et chorus respondet:

Deo gratias.

And the chorus responds:

Thanks be to God.

Et exaltet vocem altius quam primam et dicat:

Surrexit Christus!

And raising his voice higher than before he says:

Christ has risen!

Et chorus respondet:

Deo gratias.

And the chorus responds:

Thanks be to God.

Et exaltata voce adhuc altius quam secundo dicat:

Surrexit Christus!

And raising his voice even higher than the second time he says:

Christ has risen!

Et chorus respondet:

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζῶντα
χαρισάμενος. Deo gratias.

And the choir responds:

Christ has risen from the dead, by death he has trampled on death, and to those in the graves
given life. Thanks be to God.

GLORIA IN EXCELSIS

Toῦ Γαζῆ

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

Αἰμνουμέν σε, εὐλογοῦμέν σε, προσκυνουμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι, διὰ
τὴν μεγάλην σου δόξαν.

Κύριε βασιλεῦ, ἐπουράνιε Θεέ, Πάτερ παντοκράτορ, Κύριε Υἱὲ μονογενές, Ἰησοῦ Χριστέ,
καὶ Ἅγιον Πνεῦμα,

Toῦ Πλουσιαδηνοῦ

Κύριε ὁ Θεός, ὁ ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου,
ἐλέησον ἡμᾶς.

Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου, πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθημένος ἐν δεξιᾷ τοῦ
Πατρὸς, καὶ ἐλέησον ἡμᾶς.

Ὅτι σὺ εἶ ὁ μόνος Ἅγιος, σὺ εἶ ὁ μόνος Κύριος, σὺ εἶ ὁ μόνος Ὑψιστος, Ἰησοῦ Χριστέ, σὺν τῷ
Ἁγίῳ Πνεύματι, εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

By Gazes

Glory to God in the highest, and on earth peace, goodwill among men.

We praise you, we bless you, we worship you, we glorify you, we thank you for your great
glory.

O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ
and the Holy Spirit.

By Plousiadenos

Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy
upon us.

You who take away the sins of the world, receive our prayer, you who sit on the right hand of
the Father and have mercy upon us.

For you alone are holy, you alone are Lord, you alone are the Most High, Jesus Christ, with
the Holy Spirit, to the glory of God the Father. Amen.

NICENE CREED

Πιστεύω εἰς ἕνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν Μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων. Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο. Τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα. Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς. Καὶ ἀνελθόντα εἰς τοὺς Οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν Προφητῶν.

Εἰς Μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἕν Βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

I believe in one God, Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets.

In one Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins; I await the resurrection of the dead and the life of the age to come. Amen.

COMMUNION VERSE FOR EASTER

Σῶμα Χριστοῦ μεταλάβετε, πηγῆς ἀθανάτου γεύσασθε.

Receive the Body of Christ; taste from the immortal fount.

COMMUNION VERSE

Ὁ ἑώρακὼς ἐμέ, εἶπεν ὁ Κύριος, ἑώρακεν τὸν πατέρα.

“One who has seen me”, says the Lord, “has seen Father”.

—John 14:9

FROM THE NINTH ODE OF THE PASCHAL CANON BY JOHN OF DAMASCUS

Ὡ Πάσχα τὸ μέγα, καὶ ιερώτατον Χριστέ· ὦ σοφία καὶ Λόγε, τοῦ Θεοῦ καὶ δύναμις· δίδου ἡμῖν ἐκτυπώτερον, σοῦ μετασχεῖν, ἐν τῇ ἀνεσπέρῳ, ἡμέρᾳ τῆς βασιλείας σου.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

KATHISMA THEOTOKION, MODE PLAGAL 4, TO THE TUNE OF "THE WISDOM AND WORD"

Κάθισμα Θεοτοκίον, Ἦχος πλ. δ΄. Πρὸς "Τὴν Σοφίαν καὶ Λόγον".

Χαῖρε Θρόνε πυρίμορφε τοῦ Θεοῦ· Χαῖρε Κόρη Καθέδρα βασιλική, Κλίνη πορφυρόστρωτε, χρυσοπόρφυρε Θάλαμε, Χλαμὺς ἀλουργόχροε, τιμαλφέστατον Τέμενος, ἀστραπηφόρον Ἄρμα, Λυχνία πολύφωτε· Χαῖρε Θεοτόκε, δωδεκάτειχε Πόλις, καὶ Πύλη χρυσήλατε, καὶ Παστὰς ἀγλαόμορφε, ἀγλαόχρυσε Τράπεζα, θεοκόσμητον Σκῆνωμα· Χαῖρε ἔνδοξε Νύμφη ἡλιοστάλακτε· Χαῖρε μόνη ψυχῆς μου εὐπρέπεια..

Hail, throne of God, formed of fire. Hail, Maiden, royal seat, couch strewn with purple and gold, and purple bridal chamber, cloak of sea purple dye, most costly sanctuary, lightning-bearing chariot, lampstand of many lights. Hail, Mother of God, twelve-walled city, gate of beaten gold, beauteous inner chamber, fair gilded table, tabernacle adorned by God. Hail, glorious Bride, bedecked with the sun. Hail, only loveliness of my soul.

KALOPHONIC THEOTOKION FOR CARDINAL BESSARION

Ἔτερον Θεοτοκίον τοῦ αὐτοῦ [Ἰωάννου Πλουσιαδηνοῦ] γράμματα καὶ μέλος, ποιήμα τοῦ αὐτοῦ· ἡ ἀκροστιχὶς Βησσαρίων. Τοῦτο ἐποίησα διὰ τὸν Καρδινάλιν [Ἦχος] δ΄

Βασίλισσα τῶν οὐρανῶν, Παρθένε Θεοτόκε,

Ἡ τέξασα τὸν οὐρανοῦ καὶ γῆς παμβασιλέα,
πάλιν·

Βασίλισσα τῶν οὐρανῶν, Παρθένε Θεοτόκε,

Ἡ τέξασα τὸν οὐρανοῦ καὶ γῆς παμβασιλέα,

Σωτήρα, ῥύστην, λυτρωτὴν ἀπελπισμένοις πᾶσιν,
πᾶσιν ἀπελπισμένοις·

Σῶσον, συντήρησον τοὺς σοὺς ἱκέτας, Παναγία,

Τοὺς δούλους σου, Πανύμνητε, λύτρωσαι πάσης βλάβης,

Ἄπο παντοίων συμφορῶν, ἀνάγκης τε καὶ νόσου,

Ῥῶσιν ψυχῆς καὶ σώματος παράσχου καὶ υἰεῖαν,

Ἴνα ὑμνῶμεν εὐσεβῶς σὲ τὴν εὐλογημένην,
πάλιν·

Ἴνα ὑμνῶμεν εὐσεβῶς σὲ τὴν εὐλογημένην, σὲ τὴν δεδοξασμένην·

Ἦ χαίροις Μητροπάρθενε, κράξωμεν ὀλοψύχως·

Ναί, ναί, Παντάνασσα σεμνή, χαῖρε δεδοξασμένη,

τιτιτι – τερερερε...

Ναί, ναί, Παντάνασσα σεμνή, χαῖρε δεδοξασμένη.

Alternate Theotokion with words and melody by John Plousiadenos, with the acrostic Bessarion. I composed this for the Cardinal, Mode 4.

Queen of Heaven, Virgin Mother of God,
Birthgiver of the King of Heaven and Earth,

Again

Queen of Heaven, Virgin Mother of God,

Birthgiver of the King of Heaven and Earth,

Savior, Deliverer, Redeemer of all the hopeless,

Of all the hopeless.

All-holy One, save and preserve your supplicants,

O All-hymned One, release your servants from all harm,

From every misfortune, need and illness,

Grant health and strengthening of soul and body,
So that we may reverently praise you, the blessed One
Again;

So that we may reverently praise you, the Blessed and Glorified One,
O Virgin Mother, wholeheartedly shall we cry out "Hail",
Yes, yes, pure Queen of All, Hail Glorified One,
tititi – tererere...

Yes, yes, pure Queen of All, Hail Glorified One.