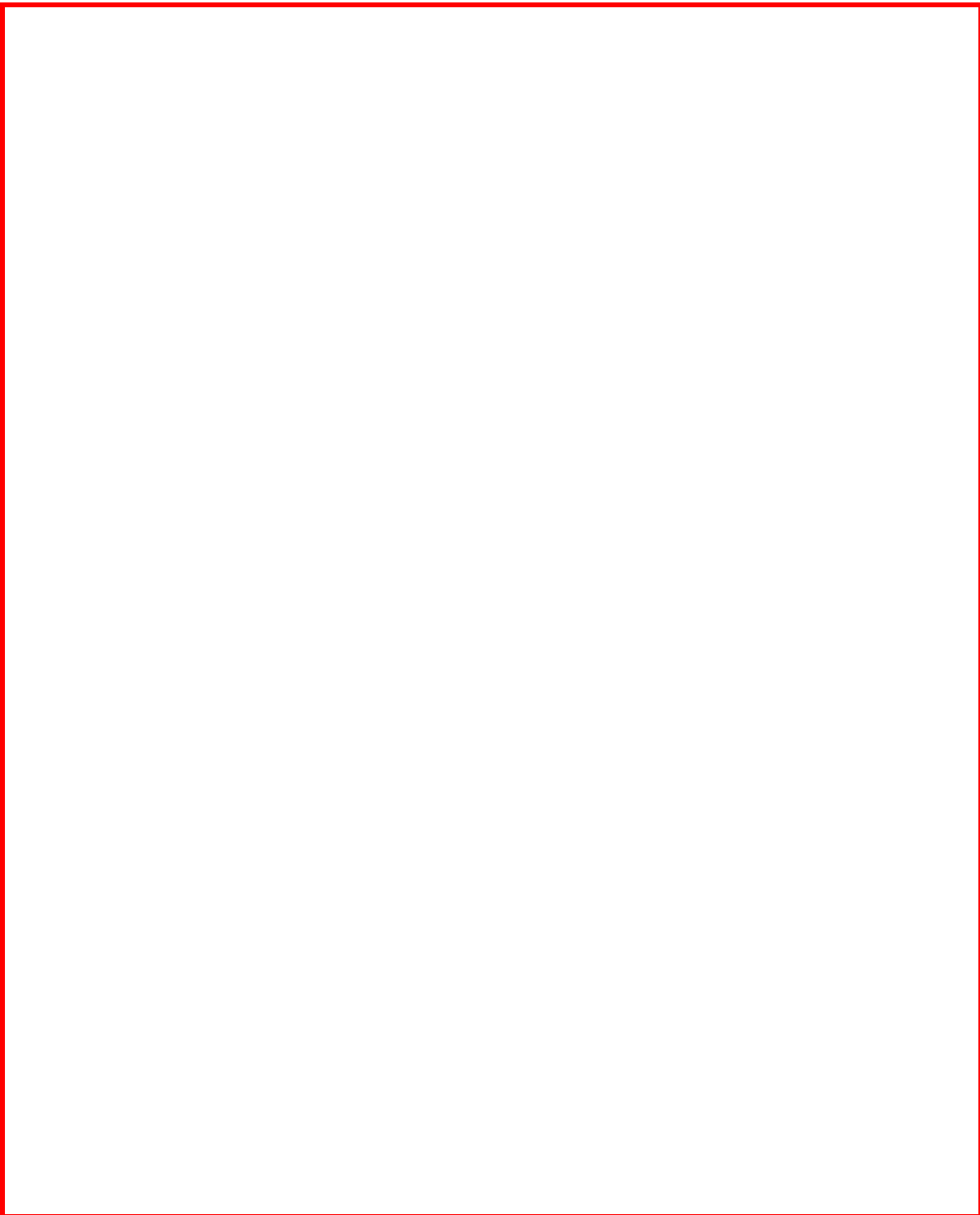


Matins of Holy Friday

With Passion Gospels



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The Royal Office

The priest, in epitrachelion, opens the curtain; the holy doors remain closed.

Taking the censer in his right hand, he begins:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

And the priest (not the deacon) performs a Great Censing.

Reader: Amen.

Glory to thee, our God, glory to thee.

O heavenly King, the Comforter, the Spirit of Truth, who art everywhere and fillest all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy name's sake.

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ himself, our King and our God.

And the priest takes the censer and makes the sign of the Cross before the holy table, saying:

Priest: Glory to the holy, consubstantial, life-giving, and undivided Trinity, always, now and ever and unto ages of ages.

Choir: Amen.

We read the Six Psalms with all heed and the fear of God, as if conversing with Christ our God invisibly.

Reader: Glory to God in the highest and on earth peace, good will towards men. **(thrice)**

O Lord, open thou my lips, and my mouth shall show forth thy praise. **(twice)**

Psalm 3

Lord, why are they increased that trouble me? Many are they that rise against me. Many one there be that say of my soul, There is no salvation for him in his God. But thou, O Lord, art my helper, my glory, and the lifter up of my head. I did call upon the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept, and rose up again, for the Lord will sustain me. I will not be afraid for ten thousands of the people that have set themselves against me round about. Arise, O Lord; save me, O my God, for thou hast smitten all who without cause are mine enemy; thou hast broken the teeth of sinners. Salvation is of the Lord, and thy blessing is upon thy people.

I laid me down and slept, and rose up again, for the Lord will sustain me.

Psalm 37

O Lord, rebuke me not in thine anger, neither chasten me in thy wrath: for thine arrows are stuck fast in me, and thy hand presseth me sore. There is no health in my flesh, because of thy displeasure; neither is there any rest in my bones, by reason of my sin. For my wickednesses are gone over my head; like a sore burden have they become too heavy for me. My wounds stink, and are corrupt, because of my foolishness. I am brought into great torment and misery; I go mourning all the day long. For my loins are filled with sores, and there is no healing in my flesh. I was bitter, and utterly humbled; I roared for the very groaning of my heart. Lord, all my desire is before thee, and my lamentation is not hid from thee. My heart is troubled; my strength hath failed me, and the light of mine eyes, even that

is gone from me. My friends and my neighbors came right up to me and confronted me, while my kinsmen stood afar off, and they that sought my soul clamored for it; and they that wished me evil spake vanity, and imagined deceit all the day long. But I was like a deaf man, and heard not, and as one that is dumb, who doth not open his mouth. And I became as a man that heareth not, and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust; thou wilt hear me, O Lord my God. For I said, Let never mine enemies triumph over me; for when my foot slipped, they boasted against me. For I am ready for scourges, and my pain is ever before me. For I will confess my wickedness, and be sorry for my sin. But mine enemies live, and are stronger than I, and they are become many that hate me wrongfully. They also that reward me evil for good have slandered me, because I follow the thing that good is. Forsake me not, O Lord my God, be not far from me. Attend unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, be not far from me. Attend unto my help, O Lord of my salvation.

Psalm 62

O God, my God, early will I seek thee. My soul hath thirsted for thee, and how my flesh also hath longed after thee in a barren and empty land where no water is. Thus have I looked for thee in the sanctuary, that I might behold thy power and thy glory. For thy mercy is better than life itself; my lips shall praise thee. I will bless thee in my life on this manner: I will lift up my hands in thy name. For my soul shall be satisfied, even as it were with marrow and fatness, and my mouth shall praise thee with joyful lips. If I remembered thee upon my bed, in the morning I would take comfort in thee, because thou hast been my helper, and in the shelter of thy wings will I rejoice. My soul hath hanged upon thee; thy right hand hath upholden me. These also that in vain seek my soul shall go under the earth. They shall be given over to the hand of the sword; they shall be a portion for foxes. But the King shall rejoice in God; every one that sweareth by him shall be commended, for the mouth of them that speak lies hath been stopped.

In the morning I would take comfort in thee, because thou hast been my helper, and in the shelter of thy wings will I rejoice. My soul hath hanged upon thee; thy right hand hath upholden me.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to thee, O God. **(thrice)**

Lord, have mercy. **(thrice)**

Great Litany

Deacon: In peace let us pray to the Lord.

Choir: R. Lord, have mercy. *(And so after each of the following petitions.)*

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord. R.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord. R.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. R.

For our metropolitan N., for our Bishop [or Archbishop] N., for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. R.

For this country, its President *[or the title of the highest civil authority]*, for all civil authorities, and for the armed forces, let us pray to the Lord. R.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord. R.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. R.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord. R.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord. R.

Help us, save us, have mercy on us, and keep us, O God, by thy grace. R.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

And the deacon (or priest, if there is no deacon serving), still before the holy doors:

Deacon: In the eighth tone: Alleluia, alleluia, alleluia.

V. In the night my soul rises early for thee, O God, for thy commandments are a light on the earth.

Choir: R. Alleluia, alleluia, alleluia. *(And so after each of the following verses.)*

Deacon: V. Learn righteousness, you that live on the earth. R.

V. Jealousy shall grasp an untaught people. R.

V. Bring evils upon them, O Lord; brings evils upon those who are glorious on the earth. R.

The priest returns to the altar by the south door. After singing the fourth and final Alleluias, the choir sings:

Eighth Tone

Choir: The glorious disciples were illumined at the Supper during the washing of the feet, but ungodly Judas was darkened by the disease of avarice, and he delivered thee, the righteous Judge, to lawless judges. See, O lover of money, how for money's sake he hanged himself. Flee from the greed which made him dare to do such things against his Master. O Lord, who art good towards all men, glory to thee. *(twice)*

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Choir: The glorious disciples...

During the first singing of The glorious disciples..., the priest vests in the phelonion, opens the curtain and the holy doors, and, preceded by the deacon (with a candle) and the candle-bearer, carries the holy Gospel to an analogion in the center of the temple, the priest and deacon exiting through the holy doors. The analogion faces the holy altar. After placing the holy Gospel upon the analogion, candles are distributed to all assisting clergy and to all the people.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to John.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

First Reading

The Priest reads the first Gospel - John 13:31–18:1; §46–58

So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you. A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.” Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.” Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.” Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times. Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know.” Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it. If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever – the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for

He dwells with you and will be in you. I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.” Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me. These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I. And now I have told you before it comes, that when it does come to pass, you may believe. I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you

ask the Father in My name He may give you. These things I command you, that you love one another. If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning. These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. And these things they will do to you because they have not known the Father nor Me. But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you. But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father." Then some of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?" They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying." Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'? Most

assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world. Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you. And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full. These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.” Jesus answered them, “Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.” Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to

You, and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. As You sent Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified by the truth. I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.” When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.

After the Gospel the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung once.

First Antiphon

Eighth Tone

Choir: The rulers of the people took counsel together against the Lord and against his Anointed.

They laid a lawless accusation against me. O Lord, Lord, forsake me not.

Let us bring to Christ pure senses and affections, and as his friends let us sacrifice our lives for his sake. Let us not, as Judas, choke ourselves with the cares of this life, but in the inner chambers of our hearts let us cry: Our Father who art in heaven, deliver us from the evil one.

Glory to the Father and to the Son and to the Holy Spirit.

As a virgin inviolate thou hast borne child and hast remained a virgin, O Mother who hast not known wedlock, Theotokos Mary. Pray to Christ our God that we may be saved.

Now and ever and unto ages of ages. Amen. As a virgin inviolate...

*The priest now does a lesser censing as the deacon leads with the candle,
beginning and ending at the holy Gospel.*

Sessional Hymn

Seventh Tone

As thou gavest food to the disciples at the Supper, knowing the plot for thy betrayal, thou hast accused Judas of it. Thou hast understood that he would not come to repentance, yet hast thou desired to show to all that thou wast betrayed of thine own will, to save the world from the enemy, O longsuffering Lord, glory to thee.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to John.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Second Reading

*The Priest reads the second Gospel - **John 18:1-28; §58***

When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples. Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke,

“Of those whom You gave Me I have lost none.” Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?” Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest. But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in. Then the servant girl who kept the door said to Peter, “You are not also one of this Man’s disciples, are you?” He said, “I am not.” Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself. The high priest then asked Jesus about His disciples and His doctrine. Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.” And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?” Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?” Then Annas sent Him bound to Caiaphas the high priest. Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also one of His disciples, are you?” He denied it and said, “I am not!” One of the servants of the high priest, a relative of him whose ear Peter cut off, said, “Did I not see you in the garden with Him?” Peter then denied again; and immediately a rooster crowed. Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

After the gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung twice.

Fourth Antiphon

Fifth Tone

Today Judas forsakes the Master and accepts the devil: he is blinded by the passion of avarice and darkened he falls from the Light. For how could he see, who sold the Light for

thirty pieces of silver? But he who suffered for the world has shone upon us as the dawn. To him let us cry: O thou who sufferest with men and for their sakes, glory to thee.

Today Judas makes a pretence of godliness and becomes a stranger to the gift of grace; though a disciple, he turns traitor, and under a guise of friendship he conceals deceit. In his foolishness he prefers thirty pieces of silver to the Master's love, and acts as guide to the lawless Sanhedrin. But we have Christ as our salvation: let us glorify him.

First Tone

As brethren in Christ, let us acquire brotherly love; and let us not be lacking in compassion for our neighbour, lest for money's sake we be condemned like the unmerciful servant, and repent like Judas to no purpose.

Glory to the Father and to the Son and to the Holy Spirit.

Glorious things are spoken of thee throughout all the world, for thou hast borne in the flesh the Maker of all, O Theotokos Mary, unwedded, worthy of all praise.

Now and ever and unto ages of ages

Now and ever and unto ages of ages. Amen. Hail, Theotokos, who hast...

Choir: Amen.

The priest now does a lesser censing as the deacon leads with the candle.

Sessional Hymn

Seventh Tone

What reason led thee, Judas, to betray the Saviour? Did he expel thee from the company of the apostles? Did he deprive thee of the gift of healing? When thou wast at supper with the others, did he drive thee from the table? When he washed the others' feet, did he pass thee by? How many are the blessings that thou hast forgotten! Thou art condemned for thine ingratitude, but his measureless longsuffering and great mercy are proclaimed to all.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Matthew.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Third Reading

The Priest reads the third Gospel - Matthew 26:57-75; §109

And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?" They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is the one who struck You?" Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee." But he denied it before them all, saying, "I do not know what you are saying." And when he had gone out to the gateway, another girl saw him and said to those who were there, "This fellow also was with Jesus of Nazareth." But again he denied with an oath, "I do not know the Man!" And a little later those who stood by came up and said to Peter, "Surely you also are one of them, for your speech betrays you." Then he began to curse and swear, saying, "I do not know the Man!" Immediately a rooster crowed. And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

After the Gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung thrice.

Seventh Antiphon

Eighth Tone

Suffering the transgressors to lay hold on thee, O Lord, thou hast cried aloud: “Although ye smite the Shepherd and scatter abroad the twelve sheep, my disciples, yet could I call to mine aid more than twelve legions of angels. But in my patience I forbear, that the hidden secrets I made known to you through my prophets may be fulfilled.” O Lord, glory to thee.

Peter denied thee three times, and straightway he understood thy words; but he offered thee tears of repentance. O God, be merciful to me and save me.

Glory to the Father and to the Son and to the Holy Spirit.

The holy Virgin is a gateway of salvation, a fair Paradise, and a cloud of everlasting light: let us all sing in praise of her and say to her, “Rejoice!”

Now and ever and unto ages of ages. Amen. The holy Virgin is a gateway...

The priest now does a lesser censuring as the deacon leads with the candle.

Sessional Hymn

Eighth Tone

O how could Judas, who was once thy disciple, plot to betray thee! In his treachery and wickedness he ate with thee at the supper, and then he went to the priests and said: “What will ye give me, and I will deliver to you him who set the Law at naught and defiled the Sabbath?” O longsuffering Lord, glory to thee.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to John.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Fourth Reading

The Priest reads the fourth Gospel - John 18:28–19:16; §59

Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all. But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber. So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you

are not Caesar's friend. Whoever makes himself a king speaks against Caesar." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" Then he delivered Him to them to be crucified. So they took Jesus and led Him away.

After the Gospel the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung four times.

Tenth Antiphon

Sixth Tone

He who clothes himself in light as in a garment, stood naked at the judgement; on his cheek he received blows from the hands which he had formed. The lawless people nailed to the Cross the Lord of Glory. Then the veil of the temple was rent in twain and the sun was darkened, for it could not bear to see such outrage done to God, before whom all things tremble. Let us worship him.

The disciple denied thee and the thief cried aloud: Remember me, O Lord, in thy Kingdom.

Glory to the Father and to the Son and to the Holy Spirit.

O Lord who lovest mankind, for the sake of thy servants thou wast pleased to take flesh from the Virgin: grant peace to the world, that with one accord we may glorify thee.

Now and ever and unto ages of ages. Amen. O Lord who lovest mankind...

The priest now does a lesser censing as the deacon leads with the candle.

Sessional Hymn

Eighth Tone

When thou the Judge, O God, wast standing before Caiaphas and wast delivered unto Pilate, then the powers of heaven quaked with fear. Thou wast raised upon the Cross between two thieves, and though sinless thou wast numbered with transgressors, for the salvation of mankind. O longsuffering Lord, glory to thee.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Matthew.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Fifth Reading

The Priest reads the fifth Gospel - Matthew 27:3–32; §111

Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me." Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It is as you say." And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, "Do You not hear how many things they testify against You?" But He answered him not one word, so that the governor marveled greatly. Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!" Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" Then the governor

said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!" When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." And all the people answered and said, "His blood be on us and on our children." Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.

After the Gospel the Choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung five times.

Thirteenth Antiphon

Sixth Tone

The assembly of the Jews besought Pilate to crucify thee, O Lord. For though they found no guilt in thee, they released Barabbas the malefactor and condemned thee the Righteous; and so they incurred the guilt of murder. But give them, O Lord, their reward, for they devised vain things against thee.

He before whom all things quake and tremble, to whom every tongue gives praise, Christ the Power of God and the Wisdom of God, is struck on the face by the priests, and they give him gall to drink. Yet he was pleased to suffer all things, wishing to save us from our sins by his own blood, in his love for mankind.

Glory to the Father and to the Son and to the Holy Spirit.

O Theotokos, who through a word in ways past speech hast borne thine own Creator, pray unto him for the salvation of our souls.

Now and ever and unto ages of ages. Amen. O Theotokos, who through a word...

During the singing of the Fifteenth Antiphon, there takes place the entry with the Crucifix: the priest processes with the Cross from the altar, through the church, and sets it up in the center between the candles.

Fifteenth Antiphon

Sixth Tone

Today he who hung the earth upon the waters is hung upon the Tree. **(thrice)**

He who is King of the angels is decked in a crown of thorns.

He who wraps the heavens with clouds, is wrapped in the purple of mockery.

He who freed Adam in the Jordan is slapped in the face.

The Bridegroom of the Church is transfixed to the cross with nails.

The Son of the Virgin is pierced with a spear.

We worship thy passion, O Christ. **(thrice)**

Show us also thy glorious Resurrection.

Let us not keep festival as the Jews: for Christ our God and Passover is sacrificed for us. But let us cleanse ourselves from all defilement, and with sincerity entreat him:

Arise, O Lord, and save us in thy love for mankind.

Thy Cross, O Lord, is life and resurrection to thy people; and putting all our trust in it, we sing to thee, our crucified God: Have mercy upon us.

Glory to the Father and to the Son and to the Holy Spirit.

Beholding thee hanging on the Cross, O Christ, thy Mother cried aloud: "O my Son, what is this strange mystery that I behold? Nailed in the flesh, O Giver of Life, how dost thou die upon the Tree?"

Now and ever and unto ages of ages. Amen. Beholding thee hanging..

The priest now does a lesser censuring as the deacon leads with the candle.

Sessional Hymn

Fourth Tone

Thou hast redeemed us from the curse of the Law by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon man-kind. O our Saviour, glory be to thee.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Mark.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Sixth Reading

The Priest reads the sixth Gospel - Mark 15:16–32; §67

Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison. And they clothed Him with purple; and they twisted a crown of thorns, put it on His head, and began to salute Him, “Hail, King of the Jews!” Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him. Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross. And they brought Him to the place Golgotha, which is translated, Place of a Skull. Then they gave Him wine mingled with myrrh to drink, but He did not take it. And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take. Now it was the third hour, and they crucified Him. And the inscription of His accusation was written above: THE KING OF THE JEWS. With Him they also crucified two robbers, one on His right and the other on His left. So the Scripture was fulfilled which says, “And He was numbered with the transgressors.” And those who passed by blasphemed Him, wagging their heads and saying, “Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the cross!” Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.” Even those who were crucified with Him reviled Him.

After the Gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung six times.

The Beatitudes with stikbera by Macarius (“the Makarismatics”) on 8 are sung antiphonally by the choir. The deacon (or priest, if there is no deacon serving), does the lesser censing, beginning and ending at the Gospel.

The Beatitudes

Tone Four

In thy Kingdom remember us, O Lord, when thou comest in thy Kingdom.

Blessed are the poor in spirit: for theirs is the Kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Through a tree Adam lost his home in Paradise, and through the Tree of the Cross the thief made Paradise his home. For the one, by eating, transgressed the commandment of his Maker; but the other, crucified at thy side, confessed thee as the hidden God. Remember us also, Saviour, in thy Kingdom.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

The lawless people bought the Maker of the Law from his disciple, and they led him as a transgressor before the judgement-seat of Pilate, crying “Crucify him,” though it was he who gave them manna in the wilderness. But, following the example of the righteous thief, we cry with faith: Remember us also, Saviour, in thy Kingdom.

Blessed are the merciful: for they shall obtain mercy.

The murderers of God, the lawless nation of the Jews, cried to Pilate in their madness, saying, “Crucify the innocent Christ;” and they asked rather for Barabbas. But with the words of the good thief we cry to him: Remember us also, Saviour, in thy Kingdom.

Blessed are the pure in heart: for they shall see God.

Thy life-giving side, O Christ, flowing as a fountain from Eden, waters thy Church as a living Paradise. Then, dividing into the four branches of the Gospels, with its streams it refreshes the world, making glad the creation and teaching the nations to venerate thy Kingdom with faith.

Blessed are the peacemakers: for they shall be called the children of God.

For my sake thou wast crucified, to become for me a fountain of forgiveness. Thy side was pierced, that thou mightest pour upon me streams of life. Thou wast transfixed with nails, that through the depth of thy sufferings I might know with certainty the height of thy

power, and cry to thee, O Christ the Giver of Life: O Saviour, glory to thy Cross and passion.

Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of heaven.

When thou wast crucified, O Christ, all the creation saw and trembled. The foundations of the earth quaked in fear of thy power. The lights of heaven hid themselves and the veil of the temple was rent in twain, the mountains trembled and the rocks were split. With the faithful thief we cry: Remember us, O Saviour.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

O Lord, on the Cross thou hast torn up the record of our sins; numbered among the departed, thou hast bound fast the ruler of hell, delivering all men from the chains of death by thy Resurrection. Through this thy Resurrection, O Lord who lovest mankind, we have been granted light, and cry to thee: Remember us also, Saviour, in thy Kingdom.

Rejoice and be exceeding glad: for great is your reward in heaven.

Thou wast lifted up, O Lord, upon the Cross and hast destroyed the power of death; and as God thou hast blotted out the record of our sins that was against us. Grant to us also the repentance of the thief, O Christ our God who alone lovest mankind, for we worship thee with faith and cry to thee: Remember us also, Saviour, in thy Kingdom.

Glory to the Father and to the Son and to the Holy Spirit.

Let us the faithful pray with one accord that we may rightly glorify the Father, Son and Holy Spirit, one Godhead in three Persons, remaining unconfused, simple, un- divided; whom no man can approach, and by whom we are delivered from the fire of punishment.

Now and ever and unto ages of ages. Amen.

O Christ, we offer thee as intercessor thy Mother who without seed bore thee in the flesh, true Virgin who remained inviolate after childbirth. O Master rich in mercy, ever grant forgiveness of their sins unto those who cry: Remember us also, Saviour, in thy Kingdom.

Little Litany

Deacon: Again and again in peace let us pray to the Lord.

Choir: R. Lord, have mercy. *(And so after each of the following petitions.)*

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace. R.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

Priest: For all the powers of heaven praise thee, and unto thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Prokeimenon

Fourth Tone

Deacon: The prokeimenon in the fourth tone: They parted my garments among them, and cast lots upon my vesture.

Choir: They parted my garments among them, and cast lots upon my vesture.

Deacon: O God, my God, look upon me: why hast thou forsaken me?

Choir: They parted my garments among them, and cast lots upon my vesture.

Deacon: They parted my garments among them.

Choir: And cast lots upon my vesture.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Matthew.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Seventh Reading

The Priest reads the seventh Gospel - Matthew 27:33-54; §113

And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, and for My clothing they cast lots." Sitting down, they kept watch over Him there. And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS. Then two robbers were crucified with Him, one on the right and another on the left. And those who passed by blasphemed Him, wagging their heads and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." Likewise the chief priests also, mocking with the scribes and elders, said, "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'" Even the robbers who were crucified with Him reviled Him with the same thing. Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

After the gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung seven times.

Psalm 50

Reader: Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I know my fault, and my sin is ever before me. Against

thee only have I sinned, and done evil before thee, that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was conceived in wickedness, and in sins did my mother bear me. For behold, thou hast loved truth; the hidden and secret things of thy wisdom hast thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; thou shalt wash me, and I shall become whiter than snow. Thou shalt give joy and gladness to my hearing; the bones that have been humbled will rejoice. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy salvation, and stablish me with thy governing Spirit. Then shall I teach thy ways unto the wicked, and the ungodly shall be converted unto thee. Deliver me from blood-guiltiness, O God, the God of my salvation, and my tongue shall rejoice in thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise. For if thou hadst desired sacrifice, I would have given it; but thou delightest not in burnt offerings. The sacrifice unto God is a contrite spirit; a contrite and humble heart God shall not despise. O Lord, be favorable in thy good will unto Zion, and let the walls of Jerusalem be builded up. Then shalt thou be pleased with the sacrifice of righteousness, with oblation and whole-burnt offerings; then shall they offer young bullocks upon thine altar.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Luke.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Eighth Reading

The Priest reads the eighth Gospel - Luke 23:32-49; §111

There were also two others, criminals, led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him

save Himself if He is the Christ, the chosen of God.” The soldiers also mocked Him, coming and offering Him sour wine, and saying, “If You are the King of the Jews, save Yourself.” And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.” But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.” Then he said to Jesus, “Lord, remember me when You come into Your kingdom.” And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.” Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, “Father, into Your hands I commit My spirit.” Having said this, He breathed His last. So when the centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous Man!” And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

After the Gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung eight times.

Fifth Ode

Irmos, Sixth Tone

Choir: I seek thee early in the morning, Word of God; for in thy tender mercy towards fallen man, without changing thou hast emptied thyself, and impassibly thou hast submitted to thy passion. Grant me thy peace, O Lord who lovest mankind.

Kontakion, Eighth Tone

Come, and let us all sing the praises of him who was crucified for us. For Mary said, when she beheld him on the Tree: “though thou dost endure the Cross, yet thou art my Son and God.”

Eighth Ode

Irmos, Sixth Tone

Choir: The holy children brought mockery upon the idol of ungodly wickedness; and the lawless Sanhedrin raged and took vain counsel against Christ, purposing to kill him who

holds life in the hollow of his hand. The whole creation blesses him, and glorifies him to all ages.

Reader: R. Glory to thee, our God, glory to thee.

Ninth Ode

Irmos, Sixth Tone

Choir: More honorable than the cherubim and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word. True Theotokos, we magnify thee.

Reader: R. Glory to thee, our God, glory to thee.

Then follows the katavasia, sung by the choir:

Katavasia, Sixth Tone

Choir: More honorable than the cherubim and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word. True Theotokos, we magnify thee.

In that same hour, Thou did grant paradise to the wise thief, O Lord. That same hour Thou did grand paradise illumine me and save me by the tree of thy cross. **(twice)**

Reader: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Choir: O Lord, this very day...

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to John.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Ninth Reading

The Priest reads the ninth Gospel - John 19:25–37; §61

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced."

After the Gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung nine times.

The Praises

Third Tone

Choir: Israel, my first-born Son, has committed two evils: he has forsaken me, the fountain of the water of life, and dug for himself a broken cistern. Upon the Cross has he crucified me, but asked for Barabbas and let him go. Heaven at this was amazed and the sun hid its rays; yet thou, O Israel, wast not ashamed, but hast delivered me to death. Forgive them, Holy Father, for they do not know what they have done.

Reader: Praise him with the sound of the trumpet, praise him upon the psaltery and harp.

Choir: Israel, my first-born Son...

Reader: Praise him with the timbrel and dance, praise him upon the strings and pipe.

Choir: Every member of thy holy body endured dishonour for our sakes: thy head, the thorns; thy face, the spitting; thy cheeks, the buffeting; thy mouth, the taste of gall mingled with vinegar; thine ears, the impious blasphemies; thy back, the scourging and thy hand, the reed; thy whole body, the stretching on the Cross; thy limbs, the nails; and thy side, the spear. Thou hast suffered for us and by thy passion set us free from passions; in loving self-abasement thou hast stooped down to us and raised us up: O Saviour almighty, have mercy on us.

Reader: Praise him upon the well-tuned cymbals, praise him upon the cymbals of jubilation. Let every thing that hath breath praise the Lord.

Choir: Seeing thee crucified, O Christ, the whole creation trembled. The foundations of the earth shook with fear at thy power. For when thou wast raised up today, the people of the Hebrews was destroyed. The veil of the temple was rent in twain, the graves were opened, and the dead rose from the tombs. When the centurion saw the wonder, he was filled with dread. And thy Mother, standing by thee, cried with a mother's sorrow: "How shall I not lament and strike my breast, seeing thee stripped naked and hung upon the wood as one condemned?" Thou wast crucified and buried, and thou hast risen from the dead: O Lord, glory to thee.

Reader: Glory to the Father and to the Son and to the Holy Spirit.

Sixth Tone

Choir: They stripped me of my garments and clothed me in a scarlet robe; they set a crown of thorns upon my head and placed a reed in my right hand, that I may break them in pieces like a potter's vessel.

Reader: In the same tone. Now and ever and unto ages of ages. Amen.

Choir: I gave my back to scourging; I did not turn away my face from spitting; I stood before the judgement-seat of Pilate, and endured the Cross for the salvation of the world.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. (*thrice*)

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Mark.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Tenth Reading

The Priest reads the tenth Gospel - Mark 15:43–47; §69

Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion, he granted the body to Joseph. Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Jesus observed where He was laid.

After the Gospel, the choir sings:

Choir: Glory to thy longsuffering, O Lord.

A bell is rung ten times.

Small Doxology

Priest: Glory to thee who hast shown us the light.

Reader: Glory to God in the highest, and on earth peace, good will to men. We praise thee; we bless thee; we worship thee; we glorify thee; we give thanks to thee for thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy on us. For thou only art holy; thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I give thanks to thee and praise thy name forever; yea, for ever and ever. Lord, thou hast been our refuge from generation to generation. I said, Lord, be merciful to me and heal my soul, for I have sinned against thee. Lord, I have fled unto thee; teach me to do thy will, for thou art my God. For with thee is the fountain of life, and in thy light shall we see light. O continue thy mercy upon them that know thee.

Vouchsafe, O Lord, that we may be kept this day without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified is thy name forever. Amen. Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord: teach me thy

statutes. Blessed art thou, O Master: make me to understand thy statutes. Blessed art thou, O Holy One: enlighten me with thy statutes. Thy mercy, O Lord, endureth forever; despise not the works of thy hands. To thee is due praise; to thee is due a song; to thee is due glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

And the priest prays, silently, with uncovered head:

Priest: O holy Lord who dwellest on high and regardest the humble of heart, and with thine all-seeing eye dost behold all creation: unto thee have we bowed the neck of our soul and body, and we entreat thee, O Holy of holies: stretch forth thine invisible hand from thy holy dwelling-place, and bless us all. And if in any way we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, granting us thine earthly and heavenly good things.

For thine it is to show mercy and to save us, O our God, and unto thee do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to John.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Eleventh Reading

The Priest reads the eleventh Gospel - John 19:38–42; §62

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus. And Nikodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

After the Gospel, the choir sings:

Priest: At that time Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Choir: Glory to thy longsuffering, O Lord.

A bell is rung eleven times.

The deacon now does a complete censuring of the temple, beginning and ending at the Gospel.

Aposticha

First Tone

Choir: The whole creation was changed by fear, when it saw thee, O Christ, hanging on the Cross. The sun was darkened and the foundations of the earth were shaken; all things suffered with the Creator of all. Of thine own will thou hast endured this for our sakes: O Lord, glory to thee.

Reader: They parted my garments among them, and cast lots upon my vesture.

Second Tone

Choir: Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered

into the hands of lawless men, and he who loves mankind is raised upon the Cross, that he may free the prisoners in hell, who cry: O long-suffering Lord, glory to thee.

Reader: They gave me gall to eat: and in my thirst they gave me vinegar to drink.

Choir: Today the most pure Virgin saw thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair.

And, beating her breast, she cried lamenting: "Woe is me, my divine Child! Woe is me, thou Light of the world! Why dost thou vanish from my sight, O Lamb of God?"

Then the hosts of angels were seized with trembling, and they said: "O Lord beyond our understanding, glory to thee."

Reader: God is our King before the ages: he has worked salvation in the midst of the earth.

Eighth Tone

Choir: Lord, when thou hast ascended on the Cross, fear and trembling seized all the creation. Thou hast not suffered the earth to swallow those that crucified thee; but thou hast commanded hell to render up its prisoners, for the regeneration of mortal men. Judge of the living and the dead, thou hast come to bring, not death, but life. O thou who lovest mankind, glory to thee.

Reader: Now and ever and unto ages of ages. Amen.

Sixth Tone

Choir: Already the unjust judges have dipped their pens in ink, and Jesus is sentenced and condemned to the Cross; the creation suffers, seeing the Lord crucified. O loving Master, who in thy bodily nature hast suffered for my sake, glory to thee.

Deacon: And that we may be accounted worthy of hearing the holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. **(thrice)**

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The reading from the holy Gospel according to Matthew.

Choir: Glory to thy passion, O Lord.

Deacon: Let us attend.

Twelfth Reading

The Priest reads the twelfth Gospel - Matthew 27:62–66; §114

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’ Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.” Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” So they went and made the tomb secure, sealing the stone and setting the guard.

After the Gospel, the choir sings:

Priest: Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, “Sir, we remember that that deceiver said, while he was yet alive, ‘After three days I will rise again.’ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, ‘he is risen from the dead:’ so the last error shall be worse than the first.” Pilate said unto them, “Ye have a watch: go your way, make it as sure as ye can.” So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Choir: Glory to thy longsuffering, O Lord.

A bell is rung twelve times.

The priest carries the Gospel back to the altar, closes the holy doors, and removes the phelonion.

Reader: It is a good thing to give thanks unto the Lord, and to sing unto thy Name, O Most High; to tell of thy mercy in the morning, and of thy truth every night.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(thrice)*

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy name’s sake.

Lord, have mercy. *(thrice)*

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Troparion

Fourth Tone

Thou hast redeemed us from the curse of the Law by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon man-kind. O our Saviour, glory be to thee.

The Litany of Fervent Supplication Coming before the holy doors, the deacon says,

Deacon: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken and have mercy.

Choir: R. Lord, have mercy. *(thrice) (And so after each of the following petitions.)*

Deacon: Again we pray for our metropolitan N., for our Bishop [or Archbishop] N., and for all our brethren in Christ. R.

Again we pray for this country, its President *(or title of the highest civil authority)*, for all civil authorities, and for the armed forces. R.

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy church and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord. R.

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, the brethren of this holy temple, and for the pardon and remission of their sins. R.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await thy great and rich mercy. R.

Priest: For thou art a merciful God and lovest mankind, and unto thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

The priest comes out before the holy doors.

Choir: Amen.

Deacon: Wisdom.

Choir: Father bless.

Priest: Blessed be He Who Is, Christ our God, always, now and ever and unto ages of ages.

Choir: Amen. Confirm, O God, the holy Orthodox faith of Orthodox Christians, unto ages of ages.

Priest: Most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim; without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Priest: Glory to thee, O Christ our God and our hope, glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Lord, have mercy. (*thrice*)

Father bless.

Priest: May he who endured spittings and scourgings, the Cross and death, for the salvation of the world, Christ our true God, through the prayers of his most pure Mother, and of all the saints, have mercy on us and save us, for he is good and loves mankind.

Choir: Amen.



SAINT NICHOLAS
RUSSIAN ORTHODOX CHURCH

Revised April 2021