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The Passion of Our Lord God and Savior Jesus Christ

THE MATINS SERVICE OF HOLY FRIDAY

(Served by anticipation on the evening of Holy Thursday)

THE OPENING

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

All: Amen.

Priest: Glory to Thee, our God. Glory to Thee! O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

THE TRISAGION PRAYERS

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. 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. Both 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.

All: Amen.

THE ROYAL PSALMS

Reader: Lord, have mercy. (*12 times*)

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

Reader: O come, let us worship and fall down before God our King. (*Metania*)

O come, let us worship and fall down before Christ, our King and our God. (*Metania*)

O come, let us worship and fall down before the Very Christ, our King and our God. (*Metania*)

Psalm 19

Reader: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee. Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. The Lord grant thee according to thy heart, and fulfil all thy purposes. We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfil all thy requests. Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand. Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They have been fettered and have fallen, but we are risen and are set upright. O Lord, save the king, and

hearken unto us in the day when we call upon Thee.

Psalm 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips. Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest him length of days unto ages of ages. Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him. For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy with Thy countenance. For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken. Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee. For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them. Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to establish. For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance. Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

THE TRISAGION PRAYERS

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. 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. Both 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.

All: Amen.

Reader: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

*Both now and ever,
and unto ages of ages. Amen.*

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gavest birth to God, and alone art blessed.

THE EKTENIA

The priest, standing before the holy table facing east, censes and intones the petitions of the following ektenia.

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

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

Priest: Again we pray for all pious and Orthodox Christians.

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

Priest: Again we pray for our Father and Metropolitan, *N.*, (*our Bishop, N.*) and all our brethren in Christ.

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

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

Choir: Amen. Bless, Father, in the Name of the Lord.

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

Choir: Amen.

The Six Psalms¹

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

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (*twice*)

PSALM 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto 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 cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I,

¹ While the reader continues by reading the Six Psalms, the priest says the twelve Orthros prayers, found in the Liturgikon.

and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

PSALM 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*thrice*)

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

PSALM 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

PSALM 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that

keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(twice)*

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

THE LITANY OF PEACE

Deacon: In peace, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God and the union of all men, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our *(metropolitan or archbishop or bishop)*, N., the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our president *(or appropriate head of state)*, civil authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, 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, Both now and ever, and unto ages of ages.

Choir: Amen.

ALLELUIA & TRIADIKIA IN TONE 8

Choir: Alleluia, alleluia, alleluia.

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: Learn righteousness, ye that dwell upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: Zeal shall lay hold of an uninstructed people, and now fire shall devour the adversaries.

Choir: Alleluia, alleluia, alleluia.

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: Alleluia, alleluia, alleluia.

APOLYTIKION OF GREAT AND HOLY FRIDAY IN TONE EIGHT

While the glorious Disciples were being illumined at the evening washing, Judas of evil

worship was stricken and darkened with the love of the silver. And unto lawless judges, O righteous Judge, he delivered and surrendered Thee. Wherefore, O lover of wealth, behold him who for its sake did hang himself, and flee thou from that greedy soul which ventured thus far against the Master. O Thou Whose goodness pervadeth all, glory to Thee, O Lord. (*thrice*)

THE FIRST GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. John §46-§58 (13:31-38; 14:1—18:1).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: The Lord said to his disciples, "Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you can-not come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men 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, "Where I am going you cannot follow me now; but you shall follow afterward." Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; 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 say to you I do not speak on my own authority; but the Father who dwells in me does his 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.

Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

I will not leave you desolate; I will come to you. Yet a little while, and the world will see

me no more, but you will see me; because I live, you will live also. In 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, he it is 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 him, "If a man 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 I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have 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 hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by 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, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I 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 be 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 man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have 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 abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but 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 persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me. If I had not come and spoken to

them, they would not have 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 not have sin; but now they have seen and hated both me and my Father. It is to fulfill the word that is written in their law, 'They hated me without a cause.' But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them.

I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged.

I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and

he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

A little while, and you will see me no more; again a little while, and you will see me." Some of his disciples said to one another, "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, "What does he mean by 'a little while'?" We do not know what he means." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me'? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall ask the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. I came from the Father and have come in-to the world; again,

I am leaving the world and going to the Father."

His disciples said, "Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God." Jesus answered them, "Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, glorify me in your own presence with the glory which I had with you before the world was made.

I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are yours; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which

you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming 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, even 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, even as I am not of the world. Sanctify them in the truth; your word is truth. As you did send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth.

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory which you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world. O righteous Father, the world has not known you, but I have known you; and these know that you have sent me. I made known to them your name, and I will make it known, that the love with which you have loved me may be in them, and I in them."

When Jesus had spoken these words, he went forth with his disciples across the

Kidron valley, where there was a garden, which he and his disciples entered.

Choir: Glory to thy long-suffering, O Lord.

THE 1ST ANTIPHON

(Tone 5; or this may be read)

Reader: The rulers of the peoples were assembled together, against the Lord, and against His Christ. An unjust word they set against me. Lord, O Lord, forsake me not.

Let us present our senses pure unto Christ; and as His friends, let us sacrifice our lives for Him. Let us not, like Judas, choke ourselves with the cares of this world, but in the treasuries of our hearts, let us cry: Our Father, Which art in the Heavens, deliver us from the evil one.

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

As a virgin thou didst give birth, O thou who knewest not wedlock, and thou didst remain a virgin, O unwedded Mother, O Theotokos Mary. Do thou entreat Christ our God that we be saved.

THE 2ND ANTIPHON

(Tone 6; or this may be read)

Reader: Judas ran to the lawless Scribes, saying: What will ye give me, and I will deliver Him unto you? But in the midst of those who struck this agreement, didst Thou Thyself stand invisibly, agreeing thereunto. O Knower of hearts, spare our souls.

With mercy, let us serve God, as did Mary at the supper; and let us not, like Judas, acquire avarice; that we may ever be with Christ our God.

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

Cease not continually imploring Him to Whom thou inexplicably gavest birth, O Virgin, that He, as the Friend of man, might save from perils them that flee to thee.

THE 3RD ANTIPHON

(Tone 2; or this may be read)

Reader: Because of the resurrection of Lazarus, O Lord, the Hebrew children cried Hosanna to Thee, O Friend of man; but the iniquitous Judas wished not to take heed.

At Thy Supper, O Christ God, Thou foretoldest Thy disciples: One of you shall betray Me; but the iniquitous Judas wished not to take heed.

When John asked Thee, O Lord: Who is he that shall betray Thee? Thou didst point him out by means of the bread; but the iniquitous Judas wished not to take heed.

For thirty pieces of silver, and by a treacherous kiss, the Jews sought to slay Thee, O Lord; but the iniquitous Judas wished not to take heed.

At the washing of the feet, O Christ God, Thou didst exhort Thy disciples: Do ye as ye see Me do; but the iniquitous Judas wished not to take heed.

Watch and pray, lest ye fall into temptation, didst Thou say to Thy disciples, O our God; but the iniquitous Judas wished not to take heed.

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

Preserve and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

KATHISMA

(Tone 7)

Chanter: At the Supper, while nurturing Thy disciples, and knowing of the scheme of Thy betrayal, Thou didst rebuke Judas. For knowing this man to be incorrigible, Thou didst wish to make known to all that Thou wast betrayed of Thine own will, that Thou mightest wrest the world from the alien. O Long-suffering One, glory be to Thee.

THE SECOND GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. John §58 (18:1-28).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, Jesus went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfill the word which he had spoken, "Of those whom you gave me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchos. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Caiaphas, who

was high priest that year. It was Caiaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Caiaphas to the praetorium. It was early. They

themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover.

Choir: Glory to thy long-suffering, O Lord.
THE 4TH ANTIPHON

(Tone 5; or this may be read)

Reader: Today Judas forsaketh the Teacher, and accepteth the devil; he is blinded by the passion of avarice; being benighted, he falleth away from the Light. How was it possible for him to see, who sold the Luminary for thirty pieces of silver? But He that suffereth for the world is risen upon us as the dawn; let us cry to Him: Thou Who dost endure the Passion, and hast compassion for mankind, glory be to Thee.

Today Judas dissembleth piety towards God, and estrangeth himself from His gift. Being a disciple, he becometh a betrayer; under the guise of friendliness, he hideth treachery. He foolishly preferreth thirty pieces of silver to the Master's love, becoming a guide to the iniquitous council. But as for us, having Christ as our salvation, let us glorify Him.

(Tone 1; or this may be read)

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

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

Glorious things are everywhere spoken of thee, O all-praised Theotokos Mary, who knewest not wedlock; for thou didst conceive in the flesh the Creator of all.

THE 5TH ANTIPHON

(Tone 6; or this may be read)

Reader: The disciple agreed to the price of the Teacher, and he sold the Lord for thirty pieces of silver, by a deceitful kiss betraying Him to the lawless, that He might be put to death.

Today the Creator of heaven and earth said to His disciples: The hour is at hand, and Judas, who betrayeth Me, is come. Let no man deny Me, seeing Me on the Cross in the midst of two thieves; for I suffer as Man, and as the Friend of man I save them that believe in Me.

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

O Virgin, who in the last days hast ineffably conceived and given birth to thine own Creator, save them that magnify thee.

THE 6TH ANTIPHON

(Tone 7; or this may be read)

Reader: Today, Judas keepeth watch, that he may deliver up the Lord, Who before the ages was the Savior of the world, Who with five loaves filled the multitudes. Today the lawless one denieth the Teacher; having become a disciple, he betrayed the Master; he sold for money, Him that fed man with manna.

Today, the Jews nailed to the Cross the Lord Who divided the sea with a rod, and led them through the wilderness. Today they pierced His side with a spear, Who for their sakes scourged Egypt with plagues; and they gave Him gall to drink, Who rained down manna upon them for food.

O Lord, as Thou wast coming to Thy voluntary Passion, Thou didst cry to Thy disciples: If ye could not keep watch with Me for even one hour, how did ye promise that ye would die for Me? Do ye see Judas, how he sleepeth not, but maketh haste to betray Me to the transgressors? Arise, pray, let none deny Me when he beholdeth Me on the Cross. O Long-suffering One, glory be to Thee.

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

Rejoice, O Theotokos, who didst contain in thy womb Him Whom the heavens cannot contain. Rejoice, O Virgin, thou preaching of the Prophets; through thee, Emmanuel hath

shone upon us. Rejoice, O Mother of Christ God.

KATHISMA

(Tone 7)

Chanter: What was it, O Judas, that made of thee a traitor to the Savior? Did He separate thee from the choir of the Apostles? Did He deprive thee of the gift of healing? When He dined together with them, did He drive thee away from the table? When He washed the feet of the others, did He overlook thine? O, of how many blessings art thou forgetful! And while thine ungrateful mind is openly convicted, His incomparable long-suffering is proclaimed, and His great mercy.

THE THIRD GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Matthew §109 (26:57-75).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, the soldiers seized Jesus and led him to Caiaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two 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 stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent.

And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophecy to us, you Christ I Who is it that struck you?"

Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

Choir: Glory to thy long-suffering, O Lord.

THE 7TH ANTIPHON

(Tone 8; or this may be read)

Reader: O Lord while suffering the transgressors to seize Thee, Thou didst cry: Though ye smite the Shepherd, and scatter the twelve sheep, even My disciples, yet I am able to bring to My side more than twelve legions of Angels; but I forbear, that the unseen and hidden things, which I have revealed to you through my Prophets, may be fulfilled. O Lord, glory be to Thee.

When he had denied Thee a third time, Peter straightway understood that which had been spoken to him; but he brought Thee tears of repentance. O God, be gracious unto me and save me.

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

Let us all praise the holy Virgin, as the gate of salvation and a delightful Paradise, and as the cloud of the Everlasting Light, and let us say unto her: Rejoice!

THE 8TH ANTIPHON

(Tone 2; or this may be read)

Reader: Speak, O ye lawless men, what is it that ye heard from our Savior? Did He not set forth the Law and the teachings of the Prophets? How then could ye think of delivering unto Pilate God the Word, Who came forth from God, and is the Redeemer of our souls?

Let Him be crucified, cried they who had ever enjoyed Thy favors; and those slayers of the righteous sought to receive a malefactor instead of a benefactor; but Thou, O Christ, wast silent, enduring their inconstancy, and wishing to suffer and to save us, since Thou art the Friend of man.

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

Seeing that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a Mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O most august one; for merciful is He, and mighty to save, He that deigned to suffer for our sake.

THE 9TH ANTIPHON

(Tone 3; or this may be read)

Reader: They weighed thirty pieces of silver as the price of Him that was sold for a price, Whom they of the children of Israel sold for a price. Watch and pray, lest ye enter into

temptation; the spirit indeed is willing, but the flesh is weak; for this cause, be ye watchful.

They gave Me gall for My food, and for My thirst they gave Me vinegar to drink; but do Thou, O Lord, raise Me up, and I shall requite them.

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

We who are of the nations praise thee, O pure Theotokos, for thou didst give birth to Christ our God, Who through thee freed mankind from the curse.

KATHISMA

(Tone 8, some traditions use Tone 2)

Chanter: O how could Judas, who was once Thy disciple, meditate betrayal of Thee? The plotter and unjust treacherously supped with Thee. He went his way to the priests and said: What will ye give me, and I will deliver unto you Him that brake the Law and profaned the Sabbath? O long-suffering Lord, glory be to Thee.

THE FOURTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. John §59-§60 (18:28-19:16).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, they led Jesus from the house of Caiaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him,

"If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfill the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not of this world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?"

After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried

out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. Now it was the day of Preparation of the Pass-over; it was about the sixth hour. He said to the Jews, "Behold your King!" 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 handed him over to be crucified.

Choir: Glory to thy long-suffering, O Lord.

THE 10TH ANTIPHON

(Tone 6; or this may be read)

Reader: He that covereth Himself with light as with a garment, stood naked at the judgment; from hands which He had fashioned, He received blows on His cheek; and the lawless people nailed the Lord of Glory to the Cross. Then the veil of the temple was rent, and the sun was darkened, not bearing to look upon God being reviled, before Whom all things tremble. Let us worship Him.

The disciple denied, but the thief cried: Remember me, O Lord, in Thy Kingdom.

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

Make the world peaceful, O Lord, Who for Thy servants' sake didst deign to put on flesh from a Virgin; that with one voice we may glorify Thee, O Friend of man

THE 11TH ANTIPHON

(Tone 6; or this may be read)

Reader: In return for the kindnesses that Thou didst for the race of Hebrews, O Christ, they condemned Thee to be crucified, giving Thee vinegar and gall to drink. But render unto them, O Lord, according to their works; for they perceived not Thy condescension.

The race of Hebrews, O Christ, was not satisfied with Thy betrayal, but they wagged their heads, offering mockings and derision. But render unto them, O Lord, according to their works; for they have meditated empty things against Thee.

Neither the earth when it quaked, nor the rocks when they rent, persuaded the Hebrews, nor yet the veil of the Temple, nor the resurrection of the dead. But render unto them, O Lord, according to their works; for they have meditated empty things against Thee.

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

We know that God was incarnate of thee, O Theotokos and Virgin, O only pure, O only blessed one. Wherefore, we unceasingly praise and magnify thee.

THE 12TH ANTIPHON

(Tone 8; or this may be read)

Reader: Thus saith the Lord unto the Jews: O My people, what have I done unto thee, or how have I vexed thee? To thy blind have I given sight; thy lepers have I cleansed; the man upon a bed did I restore.

O My people, what have I done unto thee, and how hast thou recompensed Me? In the stead of manna, gall; in the stead of water, vinegar; in the stead of loving Me, ye nailed Me to the Cross. No longer will I endure. I will call to Me the nations, and they shall glorify Me, with the Father and the Spirit, and I will give them life everlasting.

Today the veil of the Temple is rent in twain, in reproach of the lawless; and the sun hideth his rays, on seeing the Master crucified.

O ye lawgivers of Israel, ye Jews and Pharisees, the choir of the Apostles crieth unto you: Be hold the Temple which ye destroyed; behold the Lamb which ye crucified. Ye delivered Him to the grave, but, by His own power, He is risen. Be not deceived, O ye Jews; for it is He that saved you in the sea, and fed you in the wilderness. He is the Life and Light and Peace of the world.

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

Rejoice, O gate of the King of Glory, through which the Most High alone hath passed, and again left sealed, for the salvation of our souls.

KATHISMA

(Tone 8)

Chanter: When Thou, O God, didst stand before Caiaphas, and when Thou, the Judge, wast given over to Pilate, the heavenly powers quaked with fear. Then wast Thou also lifted up upon the Tree in the midst of two thieves, and Thou wast reckoned among the transgressors, Thou that art without sin, that Thou mightest save man. O forbearing Lord, glory be to Thee.

THE FIFTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Matthew §111-§112 (27:3-32).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in be-traying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, 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 had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly.

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them,

"Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barabbas and de-stroy Jesus. The governor again said to them, "Which of the two do you want me to release for you? " And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified."

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross.

Choir: Glory to thy long-suffering, O Lord.

THE 13TH ANTIPHON

(Tone 6; or this may be read)

Reader: The assembly of the Jews demanded of Pilate that Thou, O Lord, be crucified; and though finding no fault in Thee, they freed the guilty Barabbas and condemned Thee, the Just One, inheriting for themselves the crime of bloody murder. But render unto them, O Lord, their recompense; for they have meditated empty things against Thee.

Upon Him before Whom all things quake and tremble, Whom every tongue doth praise, Christ, the Power of God and the Wisdom of God, did the priests lay blows, and they gave Him gall; and He deigned to suffer all things, wishing by His own Blood to save us from our iniquities, since He is the Friend of man.

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

O Theotokos, who by a word unutterably gavest birth to Thine own Creator: Do thou entreat Him to save our souls.

THE 14TH ANTIPHON

(Tone 8; or this may be read)

Reader: O Lord Who didst take as Thy fellow-traveler the thief who had stained his hands with blood: Do Thou number us also with him, since Thou art good and the Friend of man.

The thief upon the cross uttered a short cry, and found great faith; in a moment's time he was saved, and was the first to open the gates of Paradise and enter in. O Lord, Who didst accept his repentance, glory be to Thee.

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

Rejoice, thou who through an Angel didst receive the Joy of the whole world. Rejoice, thou who didst bear thy Maker and Lord. Rejoice, thou who wast deemed worthy to become the Mother of Christ God.

The Procession with the Cross

It is the custom in the Antiochian and Greek Churches to make a procession with the Cross during the chanting of the 15th Antiphon as the people kneel. In some places, it is customary for the faithful to hold lighted candles for the procession and the remainder of the service.

The procession takes place in this way:

- 1) When the 13th Antiphon has been completed by the chanter, the procession begins to form inside the sanctuary with the altar boys carrying the torches, fans, and incense.*
- 2) Towards the end of the chanting of the 14th Antiphon, the priest censes the Cross nine times, then removes the icon of the Body of Christ from the Cross and places the Body on the Altar.*
- 3) At the end of the 14th Antiphon the church is darkened and remains dimly lit through the end of the service.*
- 4) As the priest begins to chant slowly the 15th Antiphon, he carries the Cross through the church in the same manner as the Great Entrance during the Divine Liturgy.*
- 5) When the procession reaches the middle of the solea, the priest carries the Cross around the stand three times and then places the Cross in its stand.*
- 6) The priest goes to the altar and brings the icon of the Body of Christ to place it on the Cross.*
- 7) The priest censes the Cross nine times.*
- 8) Finally, when the chanter begins to repeat the 15th Antiphon, the priest and the other clergy make three prostrations before the Cross, kiss it, and then return to the sanctuary with the altar boys.*

15TH ANTIPHON

(Tone 6)

Priest: Today there is hung upon the Tree, He that suspended the earth upon the waters. *(thrice)*

- A crown of thorns is placed upon Him Who is the King of the Angels.
- With false purple is He wrapped about, He that wrappeth the heavens with clouds.
- Buffetings did He receive, Who freed Adam in the Jordan.
- With nails was He affixed, He that is the Bridegroom of the Church.

- With a lance was He pierced, He that is the Son of the Virgin.

We worship Thy Passion, O Christ. (*thrice*)
 Show also unto us Thy glorious Resurrection.

The clergy venerate the cross at this time. If it is the local custom, the faithful may also come venerate the cross, pausing during the readings of the gospel. The clergy and laity venerate the cross again at the end of the service.

(In tone 6; or this may be read)

Reader: Let us not keep feast like the Jews; for Christ God, our Passover, is sacrificed for us. But let us cleanse ourselves of every defilement, and let us sincerely entreat Him: Arise, O Lord, save us, since Thou art the Friend of man.

Thy Cross, O Lord, is life and resurrection for Thy people; and trusting therein, we praise Thee our crucified God. Have mercy on us.

Same Tone (in the melody "As it is written" or may be read)

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

When she that bore Thee in her womb * beheld Thee hanging nailed, O Christ, * she cried, grieving: * What strange myst'ry do I see? * My sweetest Son, how canst Thou, * Who art the Life-bestower, * die in the flesh while fastened to the Tree?

KATHISMA

(Tone 4)

Chanter: Thou didst ransom us from the curse of the Law by Thy precious Blood. Nailed to the Cross and pierced with the lance, Thou didst pour forth immortality for men. O our Savior, glory be to Thee.

THE SIXTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Mark §67-§68 (15:16-32).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, the soldiers led Jesus away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe."

Choir: Glory to thy long-suffering, O Lord.

THE BEATITUDES

(Tone 4)

Choir: Remember us, O Lord, when thou comest into 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.

Verse 10: Blessed are the meek: for they shall inherit the earth.

Because of the tree, Adam lost his habitation in Paradise; by the Tree of the Cross, the thief in habited Paradise; for the one, by tasting, set at nought the commandment of the Creator; and the other, who was crucified with Thee, confessed Thee, the hidden God. Remember us also, O Savior, in Thy Kingdom.

Verse 9: Blessed are they that do hunger and thirst for righteousness: for they shall be filled.

From a disciple did the lawless buy the Author of the Law. And as though He were a transgressor, they stood before the judgment seat of Pilate crying: Crucify Him – Him Who gave them manna in the wilderness. But we, imitating the righteous thief, cry out with faith: Remember us also, O Savior, in Thy Kingdom.

Verse 8: Blessed are the merciful: for they shall obtain mercy.

The swarm of God-slayers, the lawless nation of the Jews, shouted in frenzy unto Pilate, saying: Crucify Him, Christ the guiltless One; and they asked for Barabbas instead. But we cry unto Him with the voice of the grateful thief: Remember us also, O Savior, in Thy Kingdom.

Verse 7: Blessed are the pure in heart: for they shall see God.

Thy life-bearing side, O Christ, like a fountain gushing forth from Eden, watereth Thy Church like a rational paradise; and thence

dividing into the four Gospels as into four heads, it watereth the world, gladdeneth creation, and teacheth the nations faithfully to worship Thy Kingdom.

Verse 6: Blessed are the peacemakers: for they shall be called the children of God.

Thou wast crucified for me, that Thou mightest well forth with forgiveness for me. Thou wast pierced in the side, that Thou mightest gush forth with streams of life for me. With nails wast Thou transfixed, so that by the depth of Thy sufferings I might be assured of the height of Thy power, and might cry unto Thee, O life-giving Christ: Glory to Thy Cross and Passion, O Savior.

Verse 5: Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Thou wast crucified, O Christ, all creation beheld and trembled; the foundations of the earth shook in fear of Thy might; the lights of heaven hid themselves and the veil of the Temple was rent in twain; the mountains were stricken with terror and the rocks rent, and the believing thief, together with us, crieth unto Thee, O Savior: Remember me.

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Upon the Cross didst Thou tear up the handwriting that was against us; and being counted among the dead, Thou didst bind the tyrant there, delivering all men from the bonds of death by Thy Resurrection, whereby we have been enlightened, O man-befriending Lord, and we cry to Thee: Remember us also, O Savior, in Thy Kingdom.

Verse 3: Rejoice, and be exceedingly glad: for great is your reward in the heavens.

Thou Who wast lifted up upon the Cross and didst destroy the power of death, and Who, as God, didst blot out the handwriting that was against us, O Lord, only Friend of man, do

Thou grant the repentance of the thief also unto us who worship Thee with faith, O Christ our God, and cry unto Thee: Remember us also, O Savior, in Thy Kingdom.

Verse 2: Glory to the Father and to the Son and to the Holy Spirit.

O ye faithful, let us pray that with one accord we all might worthily glorify the Father, the Son, and the Holy Spirit, the Unity of Godhead, existing in three Hypostases, remaining unmingled, simple, indivisible, and unapproachable, by Whom we are delivered from the fire of torment.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Thy Mother, O Christ, who seedlessly bore Thee in the flesh, and truly remained an incorrupt Virgin even after giving birth, do we bring before Thee to make intercession, O Master plenteous in mercy, that Thou wouldst ever grant the forgiveness of failings unto them that cry: Remember us also, O Savior, in Thy Kingdom.

PROKEIMENON IN TONE 4

Chanter: They parted my garments among them, and upon my vesture they cast lots. *(twice)*

Verse: My God, my God, why hast thou forsaken me?

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

THE SEVENTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Matthew §113 (27:33-54).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, when the soldiers came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?" And some of the bystanders hearing it said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and

coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

Choir: Glory to thy long-suffering, O Lord.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in 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. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart

that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE EIGHTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Luke §111 (23:32-49).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vine-gar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are

receiving the due reward of our deeds; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!" And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

Choir: Glory to thy long-suffering, O Lord.

THE THREE CANTICLE CANON
OF HOLY FRIDAY, IN TONE 6
Ode 5

Heirmos: I rise early unto Thee, O Word of God, Who through compassion for fallen man didst empty Thyself without suffering change, and without passion didst submit even to the Passion. Grant peace unto me, O Friend of man.

Glory to Thee, O our God, glory to Thee.
With washen feet, and purified beforehand by partaking of the Divine Mystery, Thy servants, O Christ, now go up with Thee from Sion to the great mount of Olives, while singing Thy praise, O Friend of man.

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

Thou didst say: Take heed, O My friends, be not troubled, for now is the hour at hand when

I shall be taken and slain by the hands of lawless men. All ye shall be scattered, forsaking Me, whom I shall gather again that ye might preach Me, the Friend of man.

(Katavasia)

I rise early unto Thee, O Word of God, Who through compassion for fallen man didst empty Thyself without suffering change, and without passion didst submit even to the Passion. Grant peace unto me, O Friend of man.

KONTAKION

(Read without intonation)

Reader: Come let us all praise Him Who was crucified for us; for Mary beheld Him on the Tree, and said: Though Thou endurest the Cross, yet Thou art my Son and my God.

OIKOS

(Read without intonation)

Reader: The Ewe-lamb Mary was afflicted beholding her own Lamb led to the slaughter, and she followed with the other women, crying out thus: Whither goest Thou, Child? For whose sake dost Thou run this course? Is there another wedding in Cana, and Thou dost hasten thither now to turn water into wine for them? Shall I come with Thee, O Child, or tarry for Thee? Give me a word, O Word; pass me not by in silence, O Thou Who hast kept me pure; for Thou art my Son and my God.

THE SYNAXARION

(Read without intonation)

Reader: On Holy and Great Friday, we celebrate the holy, saving, and dread Passion of our Lord and God and Saviour Jesus Christ: the spittings, the scourgings, the bufferings, the insults, the mocking, the purple robe, the reed, the sponge, the vinegar, the nails, the spear, and above all, the Cross and death, which things He willingly endured for us; furthermore we celebrate the saving confession on the cross of the grateful thief, who was crucified with Him.

Verses for the Crucifixion

The Living God art Thou, even dead on the scaffold,

O naked corpse, and the Living God's Word and Wisdom.

Verses for the Grateful Thief

The shut gates of Eden, the wise thief hath now opened,

Inserting the key: Remember me in Thy Kingdom.

In Thy supernal and utterly infinite compassion for us, O Christ God, have mercy on us. Amen.

Continuation of the Canon, in tone 6

ODE 8

Heirmos: The godly Children put to open shame the wicked decree that fought against God; but waxing insolent against Christ, the lawless Sanhedrin meditateth empty things, taking counsel to slay Him that holdeth life in the palm of His hand, Whom all creation doth bless, glorifying Him unto the ages.

Glory to Thee, O our God, glory to Thee.

Shake off sleep from your eyelids now, O My disciples, saidest Thou, O Christ; and watch in prayer, lest ye be overwhelmed by temptation, and especially Simon, for to the strong is the greater trial given. O Peter, know Me, Whom all creation doth bless, glorifying Me unto the ages.

Glory to Thee, O our God, glory to Thee.

Never shall I proffer a profane word from my lips, O Master, cried Peter. Being grateful, I will die with Thee, even though all should deny Thee; for not flesh and blood, but Thy Father hath revealed Thee to me, Thee Whom all creation doth bless, glorifying Thee unto the ages.

Glory to Thee, O our God, glory to Thee.

Thou hast not searched out all the depth of divine wisdom and knowledge, O man, nor hast thou fathomed the abyss of My judgments, said the Lord. Boast not, for flesh art

thou, and thrice shalt thou deny Me, Whom all creation doth bless, glorifying Me unto the ages.

*We bless the Father and the Son
and the Holy Spirit; both now and ever,
and unto ages of ages. Amen*

Thou deniest, O Simon Peter, that which thou shalt shortly suffer, even as it hath been said to thee: and a maidservant who soon cometh to thee will terrify thee, said the Lord. Nevertheless thou, weeping bitterly, shalt find Me ready to show mercy, Whom all creation doth bless, glorifying Me unto the ages.

*We praise, we bless,
and we worship the Lord.*

(Katavasia)

The godly Children put to open shame the wicked decree that fought against God; but waxing insolent against Christ, the lawless Sanhedrin meditateth empty things, taking counsel to slay Him that holdeth life in the palm of His hand, Whom all creation doth bless, glorifying Him unto the ages.

Deacon: The Theotokos and Mother of Light let us honor and magnify in song.

ODE 9

Heirmos: More honorable than the cherubim, and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word, and art truly Theotokos: we magnify thee.

Glory to Thee, O our God, glory to Thee.

The synagogue, that deadly band of God-hating and crafty God-slayers, came upon Thee, O Christ, and haled Thee away as a wrongdoer, that art the Creator of all, Whom we magnify.

Glory to Thee, O our God, glory to Thee.

Those ungodly men, who were ignorant of the Law and studied to no purpose the sayings of the Prophets, unjustly haled Thee away as a sheep to the slaughter, that art the Sovereign Master of all, Whom we magnify.

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

The priests with the scribes gave to the heathen the Life Who was betrayed that He might be slain, in their self-hating malice wounding Him Who is by nature the Giver of Life, Whom we magnify.

*Both now and ever, and
unto ages of ages. Amen.*

Like many dogs they encircled Thee, O King; they gathered and with a blow on Thy cheek, they questioned Thee and brought false witness against Thee; and enduring all these things, Thou hast saved all.

(Katavasia)

More honorable than the cherubim, and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word, and art truly Theotokos: we magnify thee.

LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, 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 they ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

THE EXAPOSTEILARION IN TONE THREE

*(**Own special melody**)*

O Lord, Who on that very day madest the Thief worthy of Paradise, * likewise, by the

wood of the Cross, do Thou enlighten and save me. *(thrice)*

THE NINTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. John §61 (19:25-37).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining 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. So the soldiers came and broke the legs of the first, and of the other who had been 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 at once there came out blood and water. He who saw it has borne witness – his testimony is true,

and he knows that he tells the truth – that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

Choir: Glory to thy long-suffering, O Lord.

THE PRAISES IN TONE THREE

Choir: Let everything that hath breath, praise the Lord.

- Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.
- Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.
- This glory shall be to all His saints.
- Praise God in His sanctuary; praise Him in the firmament of His power.

For Holy Friday in Tone Three

Verse: Praise Him for His mighty acts; praise Him according to His excellent greatness.

Two evils hath Israel, My first-born son, committed: He forsook Me, the Well-spring of the water of life, and he dug for himself a broken well; he crucified Me upon the Tree, and asked for Barabbas and released him. Heaven was astonished at this, and the sun hid his rays; but thou, O Israel, wast not ashamed, but didst deliver Me up to death. Forgive them, O holy Father, for they know not what they have done.

Verse: Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

Two evils hath Israel, My first-born son, committed: He forsook Me, the Well-spring of the water of life, and he dug for himself a broken well; he crucified Me upon the Tree, and asked for Barabbas and released him. Heaven was astonished at this, and the sun hid his rays; but thou, O Israel, wast not ashamed, but didst deliver Me up to death. Forgive them, O holy Father, for they know not what they have done.

Verse: Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Every member of Thy holy Flesh endured dishonor for us; Thy head, the thorns; Thy face, the spittings; Thy cheeks, the smittings; Thy mouth, the taste of vinegar mingled with gall; Thine ears, the impious blasphemies; Thy back, the lash; Thy hand, the reed; the whole length of Thy body, the stretching upon the Cross; Thy joints, the nails; and Thy side, the spear. O Thou Who didst endure the Passion for us, and from the passions didst set us free; Who didst condescend to us in Thy love for man, and didst raise us up: O almighty Savior, have mercy on us.

Verse: Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

When Thou wast crucified, O Christ, all creation trembled at the sight thereof; the foundations of the earth were shaken for fear of Thy power. For when Thou wast lifted up today, the race of the Hebrews perished, the veil of the Temple was rent in twain, the graves were opened, and the dead arose from their tombs. The centurion was stricken with terror when he beheld the marvel, and Thy Mother standing near, cried out with a mother's lamentation: How should I not mourn and be smitten to the heart, on seeing Thee naked and hanging like a criminal upon the Tree? O Thou Who wast crucified and buried and didst arise from the dead, Lord, glory be to Thee.

DOXASTICA FOR HOLY FRIDAY IN TONE SIX

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

They stripped Me of My garments, and arrayed Me in a scarlet robe; they set upon My head a crown of thorns, and to My right hand

they gave a reed, that I might shatter them like a potter's vessels.

*Both now and ever, and
unto ages of ages. Amen.*

I gave My back over to scourgings, and turned not away My face from spittings; I stood before the judgment seat of Pilate, and I endured the Cross, for the salvation of the world.

THE TENTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. Mark §69 (15:43-47).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Jesus saw where he was laid.

Choir: Glory to thy long-suffering, O Lord.

THE LITTLE DOXOLOGY

Reader: To Thee belongeth glory, O Lord our God, and unto Thee we ascribe glory to the

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

Glory to God in the highest, and on earth peace, good will among men. We hymn thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory. O Lord, King, heavenly God, 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 sin 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 the Father, and 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 night will I bless thee, and I will praise thy name forever; yea, forever and ever. Lord, thou hast been our refuge from generation to generation. I said: Lord, be merciful unto me; 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: in thy light shall we see light. O continue thy mercy unto them that know thee. Vouchsafe, O Lord, to keep us this night without sin. Blessed art thou, O Lord, the God of our fathers, and praised and glorified is thy name forever. Amen.

Let thy mercy be upon us, O Lord, even 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 commandments. Blessed art thou, O Holy One: enlighten me with thy precepts. Thy mercy, O Lord, endureth forever. O despise not the works of thy hands.

To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer(s) unto the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our all-holy, immaculate, 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 Thou art the God of mercy and compassion and love toward mankind, and unto Thee do we ascribe glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

All bow their heads as the priest says the following prayer:

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 aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind, vouchsafing unto us thine earthly and heavenly good things.

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

THE ELEVENTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to St. John §62 (19:38-42).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, Joseph of Arimathea, who was a disciple of Je-sus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nikodemos also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds'

weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the buri-al custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So be-cause of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

Choir: Glory to thy long-suffering, O Lord.

THE APOSTICHA OF HOLY FRIDAY

In Tone One

All creation was altered for fear when it beheld Thee hanging upon the Cross, O Christ; the sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. O Thou Who willingly didst endure these things for us, Lord, glory be to Thee.

In Tone Two

Verse: They have parted my garments amongst themselves, and for my vesture have they cast lots.

Why doth this impious and iniquitous people meditate empty things? Why have they condemned to death the Life of all? O great wonder! The Creator of the world is betrayed into the hands of lawless men, and the Friend of man is lifted up upon the Tree, that He might free the bondsmen of Hades, who cry: O long-suffering Lord, glory be to Thee.

Verse: They gave me gall for my food, and for my thirst they gave me vinegar to drink.

On seeing Thee hanging on the Cross today, the blameless Virgin was bitterly wounded in her heart, O Word, and her maternal bowels lamented. Sighing in lament from the depth of her soul, she was worn from tearing at her cheeks and hair. Wherefore, smiting her breast, she cried out plaintively: Woe unto me, O divine Child! Woe unto me, O Light of the world! Why, like the sun, hast Thou set before mine eyes, O Lamb of God? Hence, the incorporeal hosts were seized with

trembling and said: O incomprehensible Lord, glory be to Thee.

Verse: God is our King before the ages, He hath wrought salvation in the midst of the earth.

Beholding Thee, the Creator and God of all, hanging upon the Tree, O Christ, she who seedlessly gave Thee birth cried out bitterly: My Son, whither is departed the comeliness of Thy form? I cannot bear to see Thee unjustly crucified. Hasten, therefore, and arise, that I too may behold Thy Resurrection from the dead on the third day.

DOXASTICA FOR HOLY FRIDAY

IN TONE EIGHT

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

O Lord, as Thou didst ascend the Cross, fear and trembling fell upon creation; Thou didst forbid the earth to swallow up them that crucified Thee, but Thou didst permit Hades to send up its captives for the rebirth of mortals. O Judge of the living and the dead, Thou camest to grant life and not death. O Friend of man, glory be to Thee.

*Both now and ever, and
unto ages of ages. Amen.*

Even now the pen of sentence is dipped by the unjust judges, and Jesus is judged and condemned to the Cross; and the creation suffereth beholding the Lord upon the Cross. O Thou Who in Thy bodily nature dost suffer for me, O good Lord, glory be to Thee.

THE TWELFTH GOSPEL

Deacon: And that we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

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

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel according to Matthew §114 (27:62-66).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we re-member how that impostor said, while he was still alive, 'After three days I will rise again.' Therefore order the sepulcher to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulcher secure by sealing the stone and setting a guard.

Choir: Glory to thy long-suffering, O Lord.

Priest: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

THE TRISAGION PRAYERS

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. 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. Both 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.

All: Amen.

KATHISMA

(*Tone 4; or this may be read*)

Thou didst ransom us from the curse of the Law by Thy precious Blood. Nailed to the Cross and pierced with the lance, Thou didst pour forth immortality for men. O our Saviour, glory be to Thee.

THE LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for our father and Metropolitan, N., our Bishop, N.

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for mercy life, peace, health, salvation and visitation and pardon and forgiveness of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and dwell in this community.

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for the blessed and ever-memorable founders of this holy church (and the servants of God, NN.) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Choir: Lord, have mercy (*thrice*)

Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy

Choir: Lord, have mercy (*thrice*)

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

Choir: Amen.

THE DISMISSAL

Deacon: Wisdom.

Choir: Father, bless.

Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.

Choir: Amen. Preserve, O God, the holy Orthodox faith and all Orthodox Christians, unto ages of ages. Amen.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption bearest God the Word and art truly Theotokos: we magnify thee.

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

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless.

Priest: May He Who endured spittings and scourges, the cross and death, for the salvation of the world, Christ our True God, through the prayers of Thy most pure Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the

saints, of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of our community, of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.

*The faithful come forward
to venerate the Holy Cross.*