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READER'S ORTHROS

***Orthros of Holy Friday, commemorating the
Passion of Our Lord God and Savior Jesus Christ***

(Served by anticipation in the evening of Holy Thursday)

THE OPENING

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

Reader: Amen.

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.

Trisagion

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.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

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.

Trisagion

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.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Orthros Troparia

Reader: O Lord, save thy people, and bless thine inheritance. Grant victory to Orthodox Christians over their adversaries, and by thy cross preserve thy commonwealth.

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

Do thou, who of thine own good will wast 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 fearsome champion, 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 all to that victory which is from heaven, for thou art she who gavest birth to God and alone art blessed.

EKTENIA REPLACEMENT

Choir: Lord, have mercy. (9 times)

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

Choir: Amen.

The Six Psalms

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. 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 mockings, 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 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 I 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, 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. 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 of 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. 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.

Stasis

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; both now and ever, and unto ages of ages. Amen.

PSALM 87

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 with-out 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 hands. 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, in 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 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. 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 com-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 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 re-member 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 words, 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. 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 out 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. Hearken unto me in Thy righteousness, and enter not into judgment with Thy servant. Thy good Spirit shall lead me in the land of uprightness.

Stasis

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*)

O God our Hope, O Lord, glory to Thee.

THE LITANY OF PEACE REPLACEMENT

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

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

Choir: Amen.

ALLELUIA & TRIADIKA 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 glorified Disciples, being illuminated 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

All: Lord, have mercy. (*3 times*)

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

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

Reader (in normal voice): 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, 'be-cause 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 nations took counsel against the Lord and against his Anointed. Words contrary to the law they contrived against me. Wherefore, Lord, O Lord, forsake me not.

Let us direct our senses undefiled towards Christ; and as his lovers let us sacrifice ourselves for him, nor be choked, like Judas, with worldly anxieties. Let us, contrariwise, cry in our chambers, O Father who art in heaven, deliver us from evil.

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

Thou, who knewest not wedlock, hast given birth while still a Virgin, and didst remain a Virgin. Wherefore, O Mary the Theotokos, the Mother without groom, beseech Christ our God to save us.

THE 2ND ANTIPHON

(Tone 6; or this may be read)

Reader: Towards the law-transgressing Scribes Judas hastened, saying: What will you give me, and I will deliver him to you. Invisibly thou hast stood, O Christ, among the conspirators, being plotted against. Wherefore, thou who knowest the contents of our hearts, have pity on our souls.

Let us serve the Lord with mercy like Mary at Supper. And let us not be possessed of the love of silver, like Judas, that we may be always with Christ.

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, O Virgin, to implore him whom thou didst bear ineffably that he may save from tribulations those who take refuge in thee; for he is the Lover of mankind.

THE 3RD ANTIPHON

(Tone 2; or this may be read)

Reader: The Hebrew youths, O Lord, for the resurrection of Lazarus, hailed thee, saying, Hosanna, O Lover of mankind! But law-breaking Judas refused to understand.

Thou didst foretell it at thy Supper, O Christ God, and saidst to thy Disciples, Verily one of you shall betray me. But law-breaking Judas refused to understand.

When John asked thee, O Lord, who shall betray thee, thou didst point him out to him by means of the bread. But the law-breaking Judas refused to understand.

The Jews sought thy death with thirty pieces of silver and a kiss of deceit. But the law-breaking Judas refused to understand.

At the washing of thy Disciples, O Christ God, thou didst urge them saying, As ye have seen, so do ye. But the law-breaking Judas refused to understand.

Thou didst tell thy Disciples, O God: Watch and pray; lest ye be tempted. But the law-breaking Judas refused to understand.

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

Deliver thy servants from tribulation, O Theotokos; for we all, after God, seek refuge in thee, since thou art an impregnable fortress and an intercessor.

KATHISMA
(Tone 7)

Chanter: When thou didst help the Disciples at the Supper and knewest the intent of Judas to betray; thou didst reproach him for it, knowing all the while that he was beyond redemption; but preferring to make known to all that thou wast betrayed of thine own will, so that thou might snatch the world from the stranger. Wherefore, O long-suffering One, glory be to thee.

THE SECOND GOSPEL

All: Lord, have mercy. (3 times)

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

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

Reader (in normal voice): 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 leaveth the Master and followeth after Sa-

tan. He, darkened one, was blinded by the suffering of the love of silver, and fell from the light; for how can he see who sold the Star for thirty-pieces of silver. But he who suffered for our sake hath shone forth upon us. Wherefore, let us hail him, saying, O thou who didst suffer in pity for mankind, glory be to thee.

Today doth Judas adulterate the worship of God, and becometh estranged from the Gift. He was a Disciple, and became a betrayer. He covered deceit with the semblance of friendship, and preferred thirty pieces of silver to the love of the Master, becoming a guide to the Council of law-transgressors. But having Christ as our Salvation, let us glorify him.

O brethren, let us take possession of brotherly love, as brethren of Christ, not mercilessness towards our neighbors, lest we be condemned as that merciless servant for the sake of money; nor repent, like Judas, when such repentance availeth us not.

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 have been spoken of thee everywhere, O Mary Theotokos, who didst give birth in the flesh without wedlock to the Creator of all, O all-praised.

THE 5TH ANTIPHON

(Tone 6; or this may be read)

Reader: The Disciple bargained over the price of the Master, selling the Lord for thirty pieces of silver. And with a deceitful kiss he delivered him to those who are without law to kill him.

Today the Creator of heaven and earth said to his Disciples: The hour draweth near, and Judas my betrayer approacheth. Wherefore, let no one deny me when he seeth me on the Cross between

two thieves; for as Man I shall suffer and save those who believe in me; for I am the Lover of mankind.

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

O thou who, in the last days, didst conceive ineffably and didst give birth to thy Creator, save, O Virgin, those who magnify thee.

THE 6TH ANTIPHON

(Tone 7; or this may be read)

Reader: Today Judas watcheth the night to deliver the eternal Lord, the Saviour of the World, who satisfied the multitudes with five loaves. Today that lawless one denieth his Master. A Disciple he was, yet delivered the Master, selling for silver him who fed man with manna.

Today the Jews nail on the Cross him who did cleave the sea with a rod, and made them to pass through the wilderness. Today they pierce with a spear the side of him who scourged Egypt with curses for their sake; and will give him bitterness to drink who rained down manna for their nourishment.

When thou camest to thy suffering, willingly; O Lord, thou didst cry out to thy Disciples: If ye cannot watch with me one hour, why then promised ye that ye would die for me? Rather see ye how Judas sleepeth not, but hasteneth to deliver me to those who disobey the law. Arise and pray; and let no one deny me when he seeth me on the Cross. Wherefore, 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 hold in thy womb him whom the heavens hold not. Rejoice, O Virgin, whom the Prophets preached, from whom Emmanuel shone forth upon us. Rejoice, O Mother of Christ God.

KATHISMA

(Tone 7)

Chanter: What caused thee, O Judas, to betray the Saviour? Did he set thee aside from the Disciples? Did he deny thee the gift of healing? Did he eat with the others and send thee away from the table? Did he wash the feet of the rest and then pass thee by? How much goodness hast thou forgotten? Yea, thine un-praiseworthy mind hath been exposed. But his incalculable long-suffering which is beyond all measure and his great mercies are proclaimed with praise.

THE THIRD GOSPEL

All: Lord, have mercy. *(3 times)*

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

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

Reader (in normal voice): 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! 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: With patience and forbearance thou didst cry out, O Lord, to the law-violators who laid hold upon thee, saying: If ye have stricken the Shepherd and dispersed my Disciples, those twelve sheep, I am able to bring more than twelve ranks of angels. But suffer ye long that that may be fulfilled which I have revealed to you through my Prophets of mysteries and hidden things. Wherefore, Lord, glory be to thee.

Three times did Peter deny. And perceiving immediately what was told him, he offered thee tears of repentance, saying, God, forgive 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 praise the holy Virgin; for she is a door of salvation, a delightful paradise, and a cloud unto the eternal Light, and let us all hail her, saying: Rejoice!

THE 8TH ANTIPHON

(Tone 2; or this may be read)

Reader: Say ye, O transgressors of the law, what heard ye from our Saviour? Is it not that he appointed a law and the teachings of the Prophets? How then did ye think to deliver to Pilate the Word, God of God, and the Deliverer of our souls.

They who benefited always by thy gifts, O Christ, were crying: Let him be crucified. And the killers of the righteous sought to free an evil-doer in place of the Benefactor. But thou wast silent, enduring their arrogance, wishing to suffer and to save us, since thou art the Lover of mankind.

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

For verily, we have no favour, for the multitude of our sins. Therefore, O Virgin Theotokos, plead with him who was born of thee; for the pleadings of the Mother are greatly effective in

winning the favour of the Master. Turn thou not away therefore, from the pleadings of sinners, O most venerable; for he who was willing to suffer for our sins is merciful and able to save us.

THE 9TH ANTIPHON

(Tone 3; or this may be read)

Reader: Verily they set the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value. Watch ye and pray, lest ye enter into temptation; for the spirit is ready but the flesh is weak. Wherefore, watch ye.

They gave me gall in my meat; and in my thirst they gave me vinegar to drink. But thou, O Lord, raise me, that I may reward 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 Gentiles praise thee, O undefiled "Theotokos, For thou didst bear Christ our God, who through thee delivered mankind from the curse.

KATHISMA

(Tone 8, some traditions use Tone 2)

Chanter: Woeful and sad is it that Judas, who had been thy Disciple, plotted thy betrayal in thy very presence. He ate with thee in deceit, that unrighteous assassin; then went unto the priests, saying: What will ye give me to deliver unto you him who loosed the law and profaned the sabbath? Wherefore, O Lord, glory be to thy long-suffering.

THE FOURTH GOSPEL

All: Lord, have mercy. *(3 times)*

Reader: The reading is from the holy Gospel according to St. John (18:28-40; 19:1-16)

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

Reader (in normal voice): 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; there-fore 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 He-brew, 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 putteth on light like a robe standeth naked in his trial, accepting a blow on his cheek from the hands that he created. And the Lord of glory was nailed to me Cross by that law-transgressing people. Then was the veil of the Temple rent, and the sun was darkened, unable to see humiliated the God before whom all tremble. Wherefore, let us worship him.

Verily, the Disciple denied, like an ingrate; and the thief cried out, saying, Remember me, 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.

O thou who didst will to receive from the Virgin a body, for thy servants' sake, grant peace to the world, that we may glorify thee in unison, O Lord and Lover of mankind.

THE 11TH ANTIPHON

(Tone 6; or this may be read)

Reader: In place of the good things that thou didst for the He-brew people, O Christ, they condemned thee to be crucified, giving thee vinegar and gall to drink. Bur thou, Lord, render to them according to their deeds; for they understood not thy condescension.

The Hebrew people, O Christ, was not satisfied to deliver thee up. But whilst so doing they shook their heads, heaping upon thee ridicule and reproach. But thou, O Lord, reward them according to their deeds; for they ridiculed thee falsely.

Neither the earth in its quaking, the rocks when they were split, the veil of the Temple, nor the rising from the dead could convince the Jews. But thou, O Lord, reward them according to their deeds; for they ridiculed thee falsely.

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

Verily; we have known that from thee God was incarnate, O Virgin Theotokos, O thou who alone art undefiled, and alone blessed. Wherefore, we ceaselessly praise and magnify thee.

THE 12TH ANTIPHON

(Tone 8; or this may be read)

Reader: Thus saith the Lord to the Jews: My people, what have I done unto thee; and wherewith have I harmed thee? Thy blind have I lighted; thy lepers have I cleansed, and the man on his couch have I raised.

O my people, what have I done unto thee, and wherewith hast thou rewarded me? Instead of manna, gall; and in place of water, vinegar; and instead of loving me, thou didst nail me to the Cross. I can endure no more. I will call the Gentiles, and they shall glorify me with the Father, and the Spirit. And I will grant them everlasting life.

Today the veil of the Temple is rent as a reproach to those transgressors of the law and the sun hideth its rays at seeing the Master crucified.

Ye Jews and Pharisees who lay down the law for Israel, verily the assembly of the Disciples cry out to you, Behold the Temple which ye destroyed! Behold the Lamb whom ye crucified! Ye delivered him to the grave, but he arose by his own power. Do not err, O Jews; for it is he who saved you in the sea and nourished you in the wilderness. He is the Life, the Light, and the 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.

Hail, O gate of the King of glory through which the Highest alone did enter, preserving thee sealed for our salvation.

KATHISMA

(Tone 8)

Chanter: When thou didst stand before Caiaphas, O God of Judgment, and wast delivered to Pilate, the heavenly powers trembled for fear. Then upon a Tree thou wast raised between two thieves, and counted among the wicked, O innocent One, to save mankind. Wherefore, O long-suffering Lord, glory to thee.

THE FIFTH GOSPEL

All: Lord, have mercy. *(3 times)*

Reader: The reading is from the holy Gospel according to St. Matthew (27:3-32)

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

Reader (in normal voice): 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 destroy 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 Jewish rabble, O Lord, sought from Pilate to crucify thee; and though finding no cause against thee, it freed Barabbas who was under guilt. But thee, O righteous One, they did condemn, becoming heirs to the cruel crime of murder. But thou, O Lord, give them their reward; for they conspired against thee in vain.

Christ, who is the power of God and the wisdom of God, before whom all tremble and whom all dread, and whom every tongue praiseth, verily the priests smote, and gave him gall to drink. He consenteth to undergo all kinds of suffering, desiring to save us from our iniquities with his blood; for he is the Lover of mankind.

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 didst give birth to the Creator himself ineffably, implore him to save our souls.

THE 14TH ANTIPHON

(Tone 8; or this may be read)

Reader: O Lord, who didst take as companion the thief who had polluted his hands with blood, number us too with him, since thou art good and the Lover of mankind.

The thief, still on his cross, uttered a little song. Whereupon he found great faith and was saved by a single glance. First, he opened the doors of paradise, and then he entered in. O thou who didst accept his repentance, O Lord, glory he 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.

Hail, thou who didst receive from the angel the joy of the world. Rejoice, thou who didst give birth to thy Lord and Creator. Hail, thou who wast considered worthy to become Mother to Christ God.

15TH ANTIPHON¹

(Tone 6)

Priest/Leader: Today He is suspended on a Tree who suspended the earth over the Waters. *(thrice)*

- A crown of thorns was placed on the head of the King of angels.
- He who wore a false purple robe, covered the heavens with clouds.
- He was smitten who, in the Jordan, delivered Adam.
- The Groom of the Church was fastened with nails, and the Son of the Virgin was pierced with a spear.

Thy sufferings we adore, O Christ. *(thrice)*

Make us to behold thy glorious Resurrection.²

(In tone 6; or this may be read)

Reader: We shall not feast like the Jews; for our Passover, Christ God, hath been slain for our sake. But let us purify our-selves of every defilement, and with purity beseech him, saying, “Rise, Lord, and save us, for thou art the Lover of mankind.”

Thy Cross, O Lord, is life and resurrection for thy people; and therein is our trust. And thee, our God, who was crucified, do we praise. Have mercy upon us.

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

She who gave thee birth, O Christ, seeing thee on the Cross, shouted, saying, “What strange mystery do I behold, O my Son? How hast thou died elevated in the body on a Tree, O thou who givest and grantest life?”

KATHISMA

(Tone 4)

Chanter: Thou didst redeem us, our Saviour, from the curse of the law with thy precious blood, when thou wast nailed to the Cross and pierced with a spear, bearing deathlessness for man-kind, glory to thee.

¹ In a more complete setting (e.g. when served with a Priest), a procession with the Cross takes place at this point.

² In Church setting, the clergy venerate the Cross at this time. If it is the local custom, the faithful may also come venerate the Cross, doing so again at the end of the service.

THE SIXTH GOSPEL

All: Lord, have mercy. (3 times)

Reader: The reading is from the holy Gospel according to St. Mark (15:16-32)

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

Reader (in normal voice): 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 1: Blessed are the meek: for they shall inherit the earth.

Because of a tree, Adam was estranged from paradise; and the thief because of the Tree of the Cross abode in paradise; for the former in tasting, disobeyed the Commandment of the Creator; but the latter; who was crucified with thee, confessed, admitting to thee that thou art a hidden God. Wherefore, O Saviour, remember him and us in thy kingdom.

Verse 2: Blessed are they that do hunger and thirst for righteousness: for they shall be filled.

The law-transgressors verily did buy the Ordainer of the law from a Disciple. And as a law-breaker they brought him before Pilate, crying out that he who gave them manna in the wilderness be crucified. But we, emulating the righteous thief cry out in faith: Remember him and us, O Saviour, in thy kingdom.

Verse 3: Blessed are the merciful: for they shall obtain mercy.

The assembly of the Jews, that wicked, God-attacking nation, madly cried to Pilate, saying, Crucify Christ the innocent; pleading that Barabbas be rather released. But we cry in the voice of the grateful thief: Remember him and us, O Saviour, in thy kingdom.

Verse 4: Blessed are the pure in heart: for they shall see God.

Thy life-bearing side, O Christ, overfloweth like a spring from Eden, watering thy Church as a paradise endowed with speech; and thence divideth the glad tidings into four Gospels, as into four heads, watering the World, gladdening creation, and teaching the Gentiles to adore thy kingdom in faith..

Verse 5: Blessed are the peacemakers: for they shall be called the children of God.

Thou wast crucified, O Christ, for my sake, that thou mightest pour forth salvation for me. And thy side was pierced with a spear, that it might cause rivers of life to flow in me. Thou wast fastened with the nails; and so realizing the depth of thy Passion and the height of thy might, I will cry unto thee: Glory to thy Passion and to thy Crucifixion, O life-giving Saviour.

Verse 6: Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

The whole creation, O Christ, beholding thy Crucifixion, trembled; the foundations of the earth were shaken for dread of thy might; the two luminaries went into hiding; the veil of the Temple was rent; the mountains quaked; and the rocks burst asunder, as the believing thief cried with us unto thee: Saviour, remember me.

Verse 7: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Thou hast torn with the spear, O Lord, the handwriting of ordinances that were against us, and thou wast numbered among the dead, binding there the usurper, and delivering all from the bonds of death by thy Resurrection, by which we have been enlightened. Wherefore, we cry unto thee, O Lover of mankind, to remember us in thy kingdom.

Verse 8: Rejoice, and be exceeding glad: for great is your re-ward in heaven.

O Lord, who wast elevated on the Cross, and who, being God, loosed the bonds of death and blotted out the handwriting of ordinances against us, grant us and the thief his repentance, O thou who art alone the Lover of mankind, us who worship thee in faith, O Christ our God, and who cry to thee: Remember him and us in thy kingdom.

Verse 9: Glory to the Father and to the Son and to the Holy Spirit.

Come, all ye believers, let us with one mind beseech, glorifying as is meet, the Father, Son and Holy Spirit, the one Godhead in three Persons, permanent without confusion, simple, indivisible, and unapproachable, through whom we escape the fire of punishment.

Verse 10: Both now and ever, and unto ages of ages. Amen.

We offer thee for intercession, O most merciful Christ Lord, thy Mother, the true Virgin, who without seed, gave thee birth in the body and remained without corruption after her birth-giving, that thou mightest forgive the transgressions of those who cry to thee constantly: Remember him and us, O Saviour, in thy kingdom.

PROKEIMENON

(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

All: Lord, have mercy. (3 times)

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

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

Reader (in normal voice): 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; according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sins. 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. 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 builded. 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

All: Lord, have mercy. (3 times)

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

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

Reader (in normal voice): 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 Canon of Holy Friday, in tone 6

ODE 5

Irmos: Early will I seek thee, O Word of God, who of thy compassion didst empty thyself, being led even unto suffering without change in substance and without suffering, for the sake of the fallen. Wherefore, grant me safety O Lover of mankind.

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

Thy servants, O Christ, when thou hadst washed their feet, and they had now become purified by sharing thy dread mystery ascended with us from Zion to the great Mount of Olives, praising thee, O Lover of mankind.

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; Behold, my beloved, be not troubled; for now my hour hath come in which hands shall be laid on me, and I shall be killed at the hands of the lawless wicked; and ye shall all be dispersed and leave me alone. But I shall gather you to preach of me; for I am the Lover of mankind.

(Katavasia)

Early will I seek thee, O Word of God, who of thy compassion didst empty thyself, being led even unto suffering without change in substance and without suffering, for the sake of the fallen. Wherefore, grant me safety O Lover of mankind.

KONTAKION

(Read without intonation)

Reader: Come, let us all praise him who was crucified for our sakes, to whom Mary, having beheld him upon the Tree said, Though thou hast endured crucifixion willingly thou art still my Son and my God.

OIKOS

(Read without intonation)

Reader: Having beheld her Lamb being led to slaughter, Mary, the ewe, followed him in the company of other women, troubled, and crying thus, Where goest thou, my Son? And why hastenest thou to finish this course? Is there, perchance, another wedding in Cana to which thou hastenest now change water for them into wine? Shall I go with thee, or shall I rather tarry? Give me word, O Word, nor pass me in silence. O thou who didst keep me undefiled; for thou art still my Son and my God.

THE SYNAXARION

(Read without intonation)

Reader: On this great and holy Friday we celebrate the holy dread and saving Passion of our Lord God and Saviour Jesus Christ, the spittings, blows, and scourges; the curses, cheers, and the wearing of the purple; the rod, sponge, and vinegar; the nails, the spear, and especially the Cross and death; which he received willingly for our sakes. We celebrate also the confession of salvation which the grateful thief made on the cross with him.

Continuation of the Canon, in tone 6

ODE 8

Irmos: The divine youths exposed the God-contending pillar of wickedness; and the assembly of the wicked ones, roaring at Christ, conspired falsely and studied how to kill him who holdeth life in his grasp, whom all creation doth bless, glorifying me unto all ages.

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

Thou didst say to thy Disciples, O Christ, Drive away sleep from your eyelids; watch in prayer lest ye fall; and especially thou, O Simon; for the haughty suffereth greater trial. Know thou me, O Peter, whom all creation doth bless, glorifying me unto all ages.

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

Truly Peter cried out, saying, No evil words shall pass my lips, O Master, but, as one of true loyalty I will die with thee, even though all deny thee; for flesh and blood hath not revealed thee unto me, but the Father whom all creation blesseth, glorifying him unto all ages.

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

And the Lord said, Thou dost not comprehend, O man, the deepness of the wisdom and the knowledge divine; thou hast not fathomed my decrees. For since thou art flesh, vaunt not boastfully for thou shall deny me thrice, whom all creation doth bless, and glorify unto all ages.

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

O Simon Peter, said the Lord, Thou shalt presently deny all thy convictions, as it hath been said; for a maiden shall suddenly appear and frighten thee. Then thou shalt weep bitterly but thou shalt find me forgiving, whom all creation doth bless, glorify unto all ages.

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

(Katavasia)

The divine youths exposed the God-contending pillar of wickedness; and the assembly of the wicked ones, roaring at Christ, conspired falsely and studied how to kill him who holdeth life in his grasp, whom all creation doth bless, glorifying me unto all ages.

ODE 9

Irmos: More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

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

The corrupting soldiers despised God, and the band of the God-killing wicked hastened to thee, O Christ, and led thee away as an unrighteous one, thou Creator of all, whom we magnify.

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

The impious, for their ignorance of the law and their false study of the sayings of the Prophets, have unjustly led thee like a sheep to slaughter, O Lord of all, whom we magnify.

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

The priests with the scribes, wounded by the evil of their utter envy, delivered Life to the Gentiles to be killed; thee, O natural Source of life, whom we magnify

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

They have surrounded thee like many dogs, O King, and smitten thee on the cheeks, questioning thee and bearing false witness against thee; and thou hast borne it all, delivering all.

(Katavasia)

More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. *(3 times)*

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

Choir: Amen.

THE EXAPOSTELARION

(Tone 5; to the melody "I behold thy Bridal Chamber".)

Chanter: Thou made the thief worthy of paradise on the same day O Lord. Wherefore, illuminate me too by the Tree of thy Cross and save me. *(thrice)*

THE NINTH GOSPEL

All: Lord, have mercy. *(3 times)*

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

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

Reader (in normal voice): 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 5

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.

Verse: Praise God in his sanctuary praise him in the firmament of his power. My first-born, Israel, hath done double evil, having forsaken me, the Fountain of the waters of life, and shaped himself a broken cistern, crucifying me on a Tree, seeking Barabbas and releasing him. Wherefore, heaven was amazed at this, and the sun hid its rays. And thou, O Israel, did not refrain, but delivered me unto death. O holy Father, forgive them; for they know not what they have done.

Verse: Praise him for his mighty acts: praise him according to his excellent greatness. Every member of thy holy body; O Saviour, hath endured humiliation for our sakes; the head with thorns, the face with spitting, the cheeks with blows, the mouth with the taste of vinegar mixed with gall, the ears with blasphemies replete with infidelity the back with scourges, and the hand with the rod, and the extension of the whole body with the Cross, the extremities with nails, and the side with the spear. Wherefore, O thou who didst suffer for us and didst deliver us from suffering, condescending to us for thy love of mankind, and raised us, O thou Almighty, have mercy upon us.

Verse: Praise him with the sound of the trumpet; praise him with the psaltery and harp. The whole creation, O Christ, beholding thee crucified, trembled; and the foundations of the earth shook for dread of thy might; for by thine elevation today the Hebrew race hath perished, and the veil of the Temple was rent in twain, the graves were opened, and the dead rose from their tombs, as the centurion, beholding this miracle, was frightened. As for thy Mother, she stood by wailing

and moaning as mothers do, saying, “How shall I not wail, and smite my breast as I see thee naked and elevated on a Tree, as one condemned? Wherefore, O thou who was crucified, buried and rose from the dead, glory be to thee, O Lord.

(Tone 6)

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

They have taken off my clothes from me and clothed me with a scarlet robe, and placed upon my head a crown of thorns, delivering into my right hand a rod with which I may crush them like pottery

(Tone 8)

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

I have delivered my back unto scourges, and my face I have not turned away from spitting. Before the Tribune of Pilate did I stand, and the Cross I endured for the salvation of the world.

THE TENTH GOSPEL

All: Lord, have mercy. *(3 times)*

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

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

Reader (in normal voice): 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 LESSER DOXOLOGY

Leader: 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.

All: 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.

LITANY OF SUPPLICATION (& THE PEACE) REPLACEMENT

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.

THE ELEVENTH GOSPEL

All: Lord, have mercy. (*3 times*)

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

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

Reader (in normal voice): At that time, Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him 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 burial 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 because 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

(Tone 1, or this may be read)

The whole creation, O Christ, hath been transfigured by fear at beholding thee suspended on the Cross. The sun was darkened, the foundations of the earth were troubled, and every-thing suffered with the Creator of all. Wherefore, O thou who didst endure this willingly for us, O Lord, glory to thee.

(Tone 2, or this may be read)

Verse: They parted my garments among them, and up-on my vesture did they cast lots. Why doth the law-transgressing people of false worship meditate in falsehood? Why was he condemned to death who is the Life of all? What great wonder that the Creator of the world hath been delivered into the hands of the wicked; and the Lover of mankind hath been elevated on a Tree to deliver those who are bound in hades, who cry, O long-suffering Father, glory to thee.

Verse: In my food they gave me gall, and in my thirst did they give me vinegar to drink. Today the blameless Virgin hath seen thee, O Word, suspended on the Cross, and her heart was wounded with mourning from parental emotions. She sighed disconsolately from the depth of her soul; she pulled her hair and cheeks bitterly; she smote her breast, crying with copious tears, Woe is me, O my divine Son! Woe is me, O Light of the world! Now hast thou disappeared before mine eyes, O Lamb of God. Then the incorporeal hosts were engulfed with trembling, crying, O incomprehensible Lord, glory to thee.

Verse: As for God, he is our King before the ages. He hath worked salvation in the midst of the earth.

O Christ, God of all creation and its Maker, she who without seed gave thee birth, seeing thee suspended on a Tree, cried bitterly, Whither hath the beauty of thy countenance disappeared, O my Son? I cannot endure the sight of thine unjust Crucifixion. Arise soon, that I may behold thy third-day Resurrection from the dead.

(Tone 8)

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

At thine elevation upon the Cross, O Lord, fear and consternation did descend upon all creation. Nonetheless, thou didst re-strain the ground from swallowing up those who were thy crucifiers. And thou didst command hades to deliver up all its captives for the restoration of the order of humanity; for thou didst come to grant them life instead of death. Wherefore, O judge of the living and the dead, O Lover of mankind, glory be to thee.

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

Now the pen of judgment is dipped by the unrighteous judges, sentence is passed on Jesus, and he is condemned to crucifixion. Now doth creation travail at beholding the Lord on the Tree. But, O thou who didst suffer in the nature of the flesh for my sake, O Lord who art good, glory be to thee.

THE TWELFTH GOSPEL

All: Lord, have mercy. *(3 times)*

Reader: The reading is from the holy Gospel according to St. Matthew (27:62-66)

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

Reader (in normal voice): 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.

Reader: 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.

Trisagion

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.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

KATHISMATA

(Tone 4; or this may be read)

Reader: Thou didst redeem us, our Saviour, from the curse of the law with thy precious Blood, when thou wast nailed to the Cross and pierced with a spear, bearing deathlessness for man-kind. Glory to thee.

Reader: Lord, have mercy. *(40 times)*

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

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.

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

Reader: Amen. O heavenly King, support our believing kings; confirm their faith; guide the nations; give peace to the world and preserve well this holy church. Grant repose to our departed fathers and brothers, in the dwelling-places of the righteous. Receive us in repentance and confession, for Thou art good and the Lover of mankind.

THE DISMISSAL

Leader: 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. O Lord, bless.

Leader: O Lord Jesus Christ, Son of God, Who, endured spittings and scourges, the cross and death for our salvation, through the prayers of Thy most pure Mother; 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 all the saints, have mercy on us and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

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

All: Amen.

The faithful now venerate the Cross.