

Matins of Holy Friday



Chanted on Holy Thursday Evening

Liturgical Calendar and Rubrics

Divine Services According to the Revised Julian Calendar [New Style]

Compiled and revised by Sergei D. Arhipov with the assistance of Paul Kappanadze and the Brotherhood of the Monastery of St. Tikhon of Zadonsk.

The Lectionary as set forth in the 2021 Liturgical Calendar and Rubrics is in accordance with the practice of The Orthodox Church in America to follow the Lectionary as established in the practice of the Russian Orthodox Church.

Approved by and printed with the blessing of
+Tikhon

Archbishop of Washington D.C., Metropolitan of All America and Canada.

Great and Holy Friday

Strct Fast Day

No Liturgy

Matins of Great and Holy Friday

MATINS: THE TWELVE PASSION GOSPELS

THE OFFICE OF THE HOLY AND REDEEMING PASSION OF OUR LORD JESUS CHRIST

About the 2nd Hour of the night (8:00 PM on Thursday Evening), we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing "Alleluia" (Tone 8), slowly and solemnly, with the appointed verses, and then the Troparion: "When the glorious disciples" (thrice).

While this is being sung, the priest, vested in phelonion, opens the royal doors, takes the Book of the Gospels, and places it in the center of the church, after which he makes a full censuring, beginning by censuring around the Gospel Book, then the altar, the whole church, and again before the Gospel Book. Candles are distributed to all present, and these are lit during each of the 12 Readings from the Gospel Book.

After the Troparion, the Little Litany, and then we begin reading the Gospels, according to the following order: 1st Gospel; Antiphons 1-3; Little Litany; Kathisma Hymn.

NOTE: During this and the following Kathisma Hymns, we do not sit, but remain standing.

While the Kathisma Hymn is being sung, there is a small censuring: Gospel from 4 sides, the iconostasis from the soleas, the singers and the faithful, but not the whole church.

Then: 2nd Gospel; Antiphons 4-6; Little Litany; Kathisma Hymn. There is a small censuring, as before.

Then: 3rd Gospel; Antiphons 7-9; Little Litany; Kathisma Hymn. There is a small censuring, as before.

Then: 4th Gospel; Antiphons 10-12; Little Litany and Kathisma Hymn. There is a small censuring, as before.

Then: 5th Gospel; Antiphons 13-15; Little Litany; Kathisma Hymn. There is a small censuring, as before.

Then: 6th Gospel and the Beatitudes: 8 Stikhera. Little Litany. Prokeimenon, Tone 4: They divided My garments among them / and cast lots upon My vesture. (21:19) vs. My God, my God, attend to Me: why hast Thou forsaken Me? (21:2)

During the Beatitudes, there is a small censuring, as before. [There are now no more censurings before the Gospel Readings, nor is the Little Litany said, until the 12th Gospel.]

7th Gospel. Psalm 50.

8th Gospel. Canon: Triodion—12 (Odes 5, 8 and 9). Irmos: “Early will I seek Thee ” (Triodion). Katavasia: (repeat Irmos). After the 5th Ode: Little Litany. Kontakion and Ikos—Triodion. The Magnificat is not sung, but rather (immediately) the Irmos of Ode 9. After the 9th Ode, the Exapostilarion: Triodion (thrice).

9th Gospel. Then, immediately, the Praises: (read), Tone 3, on 4: All Triodion. Glory... Triodion; Now and ever... Triodion.

10th Gospel. Small Doxology. Morning Litany.

11th Gospel. Apostikha: All Triodion.

NOTE: During the singing of the Apostikha, there is a complete censuring of the whole church, beginning with the Book of the Gospels.

12th Gospel. “It is good to give thanks...” and the Trisagion. After “Our Father...,” Troparion: “By Thy precious blood ” [The Book of the Gospels is carried into the altar and placed on the Holy Table.]

And the rest of Matins, as usual. Dismissal (before the closed royal doors): May He Who endured spitting and scourging, the Cross and death, for the salvation of the world, Christ our True God....

NOTE: The First Hour is not said immediately after Matins, but is said later on Friday morning as part of the Office of the Royal Hours.



THE OFFICE OF MATINS

OF HOLY FRIDAY (HOLY THURSDAY EVENING)

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

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

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

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

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

Amen. Lord, have mercy. (12)

THE IMPERIAL OFFICE

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

Come, let us worship God our King.

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

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

Psalm 19

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 fulfill all thy purposes.

We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified.

The Lord fulfill 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.

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

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

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

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

Amen.

Troparia

Amen. Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

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

O awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Litany

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

Again we pray for our Metropolitan Tikhon., for our Archbishop Benjamin, and for all our brethren in Christ.

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

Again we pray for our brethren, and for all Christians.

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

Amen. In the Name of the Lord, Father, bless.

PRIEST: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

END OF THE IMPERIAL OFFICE

The Hexapsalm

Amen. Glory to God in the highest, and on earth peace, good will among men. (3)

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (2)

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.

(Again) I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with 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 my neighbours 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 craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord, Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, 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.

(Again) Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn.

My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips 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.

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Lord, have mercy. (3)

Psalm 87

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

○ Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

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

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

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,
Who is gracious unto all thine iniquities, Who healeth all thine infirmities,
Who redeemeth thy life from corruption, Who crowneth thee with mercy and
compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

(Again) In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord, my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge.

Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

(Again) Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. (2)

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Great Litany

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

Lord, have mercy. (*After each petition*)

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

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

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

For our Metropolitan Tikhon, for our Archbishop Benjamin, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord.

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

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

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

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

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

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

To Thee, O Lord.

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

Amen.



Alleluia

PRIEST: Alleluia, in the Eighth Tone. *Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.*

Alleluia, alleluia, alleluia.

In either Byzantine or Kievan melody (below):

Tone 8 Kievan Chant
Traditional

AL-LE-LU-IA, AL-LE-LU-IA, AL-LE-LU-IA.

Learn righteousness, ye that dwell upon the earth.

Alleluia, alleluia, alleluia.

Zeal shall lay hold upon an uninstructed people.

Alleluia, alleluia, alleluia.

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

Alleluia, alleluia, alleluia.

Troparion of the Mystical Supper, Tone Plagal 4

When the glorious disciples were enlightened • at the washing of their feet before the Supper, • then the impious Judas was darkened ailing with avarice • and to the lawless judges • he betrays Thee the righteous Judge. • Behold O lover of money this man who because of money hung himself • flee from the greedy soul which dared such things against the Master. • O Lord Who art good to all, glory to Thee. (3) *Glory... Repeat, Both now... Repeat.*

Tone 8 Kievan Chant
Traditional

WHEN THE GLORIOUS DISCIPLES WERE ENLIGHTENED

AT THE WASHING OF THEIR FEET BE-FORE THE SUP - - - PER,

THEN THE IM - - PI-OUS JUDAS WAS DARKENED, AIL-LING WITH AV - - -

- - - AR-ICE AND TO THE LAW-LESS JUDGES HE BETRAYS THEE, THE

RIGHT - - - EOUS JUDGE. BE-HOLD O LOVER

OF MONEY, THIS MAN WHO BECAUSE OF MON-EY HANG HIM-

SELF. FLEE FROM THE GREED-Y SOUL WHICH DARED SUCH THINGS

A-GAINST THE MAS TER. O LORD WHO ART
 GOOD TOWARDS ALL MEN, GLO - - RY TO THEE!

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

Repeat: When the glorious disciples were enlightened...

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

Repeat: When the glorious disciples were enlightened...

During the Tropáirion, the Priest, vested in felónion, opens the bema doors, takes the Gospel, and places it in the middle of the church. He then makes a full censuring, beginning by censuring around the Gospel, and concluding before it.

Thereafter, still during the Tropáirion, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

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

Amen.

First Gospel, John 13:31-18:1

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

The musical notation consists of a two-staff system. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is written in the upper staff, and the bass line is in the lower staff. The lyrics are placed below the notes.

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

The musical notation consists of a two-staff system. The upper staff is in treble clef with a key signature of one flat (Bb) and a common time signature (C). The lower staff is in bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is written in the upper staff, and the bass line is in the lower staff. The lyrics are placed below the notes.

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord.

The musical notation consists of a two-staff system. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is written in the upper staff, and the bass line is in the lower staff. The lyrics are placed below the notes.

DEACON: Let us attend.

PRIEST: THE LORD SAID TO HIS DISCIPLES: Now is the Son of man glorified...

Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord.

The musical notation consists of a two-staff system. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lower staff is in bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is written in the upper staff, and the bass line is in the lower staff. The lyrics are placed below the notes.



First Antiphon, Tone 8

The rulers of the people took counsel together • against the Lord and against His Christ?

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

Let us bring to Christ pure senses and affections, • and as His friends let us sacrifice our lives for His sake. • Let us not, choke upon the cares of this life, • as did Judas, • but from within let us cry: • Our Father who art in the heavens, • deliver us from the evil one.

Glory..., both now and ever...

THEOTOKION: O Virgin who without defilement hath given birth to a child, • and remained a virgin, • O Mother who knew not wedlock, • Theotokos Mary; • Pray to Christ our God that we be saved.

Second Antiphon, Tone 6

Judas ran to the lawless scribes saying: • “What will ye give me, and I will deliver Him over to you?” • And while they conspired together against Thee, • Thou wast invisibly standing in their midst. • O Thou who knowest the hearts of men, • spare our souls.

With compassionate mercy let us minister to God, • as did Mary at the supper; • and let us not acquire the love of money as did Judas, • that we may ever abide with Christ our God.

Glory..., both now and ever...

THEOTOKION: Cease not O Virgin, to pray unto Him • to Whom thou hast inexpressibly given birth, • for He loves mankind: • that He save from dangers those who flee to thee for refuge.

Third Antiphon, Tone 2

O Lord, by reason of the raising of Lazarus, • the children of the Hebrews cried Hosanna unto Thee, • O Thou Who lovest mankind: • but Judas the transgressor had no desire to comprehend this.

At Thy supper, O Christ God, • Thou didst prophesize before Thy disciples saying: • “One of you shall betray Me.” • But Judas the transgressor had no desire to comprehend this.

John had asked Thee, O Lord: • “Who is it that shall betray Thee?” • Whereupon Thou didst show him whom • through the giving of the bread. • But Judas the transgressor had no desire to comprehend this.

With thirty pieces of silver, O Lord, • and with a deceitful kiss, • the Jews sought to murder Thee. • But Judas the transgressor had no desire to comprehend this.

At the washing of Thy feet, O Christ God, • Thou didst command Thy disciples, • “Do as ye have seen Me do.” • But Judas the transgressor had no desire to comprehend this.

“Watch and pray, • that ye enter not into temptation,” • thus didst Thou say unto Thy disciples O our God. • But Judas the transgressor had no desire to comprehend this.

Glory..., both now and ever...

THEOTOKION: Deliver from dangers thy servants, O Theotokos, • for after God we all flee to thee for refuge, • as an unassailable rampart and protection.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

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

Amen.

Sessional Hymn, Tone 7

According to tradition, we remain standing during the Sessional Hymns.

While giving food to the disciples at the Supper, • Thou didst foreknow the plot of the betrayal, • revealing Judas as the instigator, • foreknowing that he would not repent, • Thou didst desire to reveal that Thy betrayal • was in accordance with Thy will, • to save the world from the enemy. • O longsuffering Lord, glory be to Thee.

Tone 7 *Obikhod*

When Thou wast feeding Thy disciples at the supper,

Thou didst know Judas' intention to be - tray Thee and Thou didst ac - cuse Him of this

though rec - og - niz - ing him to be beyond cor - rec - tion.

For Thou didst de - sire all to know that Thou wast will - ing - ly be - trayed,

to snatch the world from the grasp of the en - e - my.

O Long - suffering Lord — glo - ry to Thee.



Second Gospel, John 18:1-28

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is simple and repetitive, with lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: Jesus went forth with His disciples...

Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord."



Fourth Antiphon, Tone 5

Today Judas forsaketh the Master • and accepteth the devil: • for blinded and darkened by the passion of avarice, • he hath fallen from the Light. • How could he who sold the Light for thirty pieces of silver, ever see? • But He Who suffered for the world hath now dawned upon us. • To Him let us cry aloud: • O Thou who dost suffer with, and on behalf of, mankind, • glory be to Thee.

Today Judas doth make a pretense of piety • but hath become a stranger to the gift of God; • though a disciple, he hath become a traitor, • with the customary kiss he hath concealed deceit. • In his foolishness he hath preferred the thirty pieces of silver • to the Master's love, • and hath become a guide to the lawless Sanhedrin. • But we have Christ as our salvation: • let us glorify Him.

Tone 1

Let us as Brethren acquire brotherly love in Christ, • and let us not be lacking in mercy for our neighbor, • lest for money's sake we be condemned like the unmerciful servant, • and feel remorse as did Judas to no avail.

Glory..., both now and ever...

THEOTOKION: Glorious things are spoken of thee • throughout all the world, • for thou didst give birth in the flesh to the Creator of all, • O all-praised and unwedded Theotokos Mary.

Fifth Antiphon, Tone 6

The disciple agreed upon a price, • and for thirty pieces of silver sold the Lord; • with a deceitful kiss he betrayed Him • to the transgressors to be put to death.

Today the Creator of heaven and earth hath said to His disciples: • “The hour approacheth, • and Judas who hath betrayed Me doth draw near. • Let none of you deny Me • when ye see Me on the Cross between two thieves. • For as man I suffer, • but as the One Who loves mankind I save those who believe in Me.”

Glory..., both now and ever...

THEOTOKION: Having conceived ineffably in these latter days • thou hast given birth to thine own Creator, • entreat Him that our souls be saved.

Sixth Antiphon, Tone 7

Today Judas awaiteth to deliver up the Lord, • the pre-eternal Savior of the world, • who with five loaves didst satisfy a host of people. • Today the transgressor doth reject his Teacher, • though a disciple he hath betrayed the Master. • For money, he hath sold Him • Who with manna fed the people in the wilderness.

Today the Jews nailed to the Cross, • the Lord who with a rod divided the sea • and led them through the wilderness. • Today they have pierced with a lance the side of Him • who for their sake smote the Egyptians with plagues. • They gave Him gall to drink, • who rained down upon them the divine manna.

Coming to Thy voluntary Passion O Lord, • Thou didst cry unto Thy disciples: • “If ye could not watch with Me but for one hour, • why then did ye promise to die for My sake? • See how Judas sleepeth not, • but hath made haste to deliver Me to the transgressors? • Arise and pray, that none of you deny Me • beholding me upon the Cross.” O longsuffering Lord, glory be to Thee.

Glory..., both now and ever...

THEOTOKION: Rejoice, O Theotokos, • for He Whom the heavens cannot contain • hath dwelt within thy womb. • Rejoice, Virgin, of whom the prophets preached: • for through thee Emmanuel hath dawned upon us. • Rejoice, Mother of Christ our God.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

For sanctified and glorified is Thine all-honorable and majestic Name; of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Amen.

Sessional Hymn, Tone 7

For what reason Judas, dost thou make thyself • a traitor to the Savior? • Did He expel thee from the company of the Apostles? • Did He deprive thee of the gift of healing? • When thou didst sup with the others, • did He drive thee from the table? • When He washed the others' feet, • did He turn from thee? • How many are the blessings forgotten by thee! • For thine ingratitude thou hast condemned thyself, • but His measureless longsuffering and great mercy are proclaimed unto all.

Tone 7

Obikhod

What caused thee to betray the Saviour, O Ju - das?

Did He ex - pel thee from the ranks of the A - pos - tles?

Did He take from thee the gift of heal - ing? Did He send thee from the table

while taking supper with the oth - ers?

How hast thou forgotten such good things? Thine in - grat - i - tude is no - to - ri - ous,



Did He wash their feet and pass thee by?
but His bound-less long-suffering and great mer-cy are pro-claimed to all.

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The first system contains the lyrics 'Did He wash their feet and pass thee by?'. The second system contains the lyrics 'but His bound-less long-suffering and great mer-cy are pro-claimed to all.' The piano accompaniment features chords and single notes, with a final cadence in the second system.



Third Gospel, Matthew 26:57-75

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is simple and repetitive, with lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is more complex, with lyrics: "Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: The soldiers that had laid hold on Jesus...

Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is more complex, with lyrics: "Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord."



Seventh Antiphon, Tone 8

Suffering the transgressors to take hold of Thee, • Thou didst cry aloud O Lord: • “Even though ye smite the Shepherd and scatter the twelve sheep, • My disciples, • I could summon more than twelve legions of angels. • But in My patience I restrain myself, • that the hidden secrets I made known to you through My prophets • may be fulfilled.” • O Lord, glory be to Thee.

Thrice Peter denied Thee, • and straightway he understood Thy words; • but he offered Thee tears of repentance. • O God, forgive me and save me.

Glory..., both now and ever...

THEOTOKION: The holy Virgin is like a gateway leading to salvation, • a fair Paradise, and a cloud of never-waning light: • let us all sing in praise of her and exclaim to her, “Rejoice!”

Eighth Antiphon, Tone 2

Tell us O ye transgressors • what is it that ye heard from our Savior? • Did He not expound the Law and the teaching of the prophets? • Why then have ye taken counsel to deliver up to Pilate, • Him Who hath issued forth from God, God the Word, • and the Redeemer of our souls?

“Let Him be crucified!” cried the murderers of the righteous One, • they who had always taken pleasure in Thy gifts; • asking for the release of an evildoer in place of their Benefactor. • But Thou, O Christ, didst remain silent, enduring their wicked insolence, • wishing to suffer and thereby save us • in that Thou art the One Who loves mankind.

Glory..., both now and ever...

THEOTOKION: Seeing that we have no boldness on account of our many sins, • do thou beseech Him that was born of thee, O Virgin Theotokos • for the supplication of a mother availeth much to win the Master’s favor. • Disdain not the prayers of sinners, O most pure one, • for merciful and mighty to save is He • Who deigned also to suffer for our sake.

Ninth Antiphon, Tone 3

Rebelliously they took thirty pieces of silver, • as the price of Him who was treasured by the sons of Israel. • Watch and pray, that ye enter not into temptation: • the spirit indeed is willing, but the flesh is weak. • For this reason be ever vigilant.

They gave Me gall to sip, • and in My thirst they gave Me vinegar to drink. • But do Thou raise Me up, O Lord, • and I shall grant them their reward.

Glory..., both now and ever...

THEOTOKION: We the Gentiles sing in praise of thee, • O pure Theotokos, • for thou hast given birth to Christ our God, • who through thee hath redeemed mankind from the curse.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

For Thou art our God and unto Thee we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

Sessional Hymn, Tone 8

How could Judas, who was once Thy disciple, • scheme to betray Thee • Deceitfully supping as an unrighteous deceiver, • and then hastening to the priests saying: • “What will ye give me, and I will deliver to you, • Him Who hath broken the Law and defiled the Sabbath?” • O longsuffering Lord, glory be to Thee.

Tone 8 *Obikhod*

How could Ju-das, who was once Thy dis-ci - ple, plan to be-tray Thee.

That treacherous and unrighteous man de- ceit - ful - ly ate with Thee

and went to the priests and said: "What will you give me if I de-liv - er to you
Him Who abolished the law and pro - faned the Sab - bath?"
O Long - suffering Lord, glo - ry to Thee.



Fourth Gospel, John 18:28-19:16

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is simple and repetitive, with lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: They led Jesus from Caiaphas unto the hall of judgment...

Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord."



Tenth Antiphon, Tone 6

He who clotheth Himself in light as with a garment, • stood naked at the judgment; • upon His cheeks He received blows • from the very hands fashioned by Him. • The lawless people then nailed to the Cross the Lord of Glory. • The veil of the temple was rent in twain • and the sun became darkened, • for it could not endure to behold such an indignity toward God, • before whom all creation doth tremble. • Let us worship Him.

The disciple denied Thee • and the thief cried aloud: • Remember me, O Lord, in Thy Kingdom.

Glory..., both now and ever...

THEOTOKION: O Lord, grant peace to the world, • for Thou wast pleased to assume flesh from the Virgin • for the sake of Thy servants: • that with one accord we may glorify Thee, the One Who loves mankind.

Eleventh Antiphon, Tone 6

In return for the blessings • which Thou hast wrought upon the Hebrew people, O Christ, • they condemn Thee to be crucified, • giving Thee vinegar and gall to drink. • But do Thou render unto them, O Lord, • according to their works, • for they comprehend not Thine extreme humility.

Not satisfied with Thy betrayal, O Christ, • the people of the Hebrews wagged their heads, • and reviled and mocked Thee. • But render unto them, O Lord, • according to their works, • for they comprehend not Thine extreme humility.

Neither the quaking of the earth, • nor the splitting of rocks, • nor the rending of the veil of the temple, • nor the resurrection of the dead • persuaded the Hebrew people. • But render unto them, O Lord, • according to their works, • for they have devised vain things against Thee.

Glory..., both now and ever...

THEOTOKION: Through thee O Virgin Theotokos, • who alone art pure and blessed, • we have come to know God, • Who became incarnate from thee. • Wherefore we ceaselessly hymn and magnify thee.

Twelfth Antiphon, Tone 8

The Lord said to the Jews: • “O My people, what have I done unto you? In what way have I wearied you? • I gave light to your blind and cleansed your lepers, • I raised up the man who lay upon his bed. • O My people, what is it that have I done unto you, • and how have you repaid Me? • Instead of manna you give Me gall, instead of water vinegar; • instead of loving Me, you nail Me to the Cross. • I can endure no more. I shall call My Gentiles • and they shall glorify Me with the Father and the Spirit; • and I shall bestow upon them eternal life.”

Today the veil of the temple is rent in twain, • as a reproof against the lawless ones; • and the sun hideth its own rays, • upon seeing the Master crucified.

O ye lawgivers of Israel, Jews and Pharisees, • the company of the Apostles crieth out to you: • “Behold the Temple that ye have destroyed; • behold the Lamb that ye have crucified. • Ye gave Him over to the tomb, but by His own power He hath arisen. • Be not deceived, O ye Jews: • for this is He who saved you in the sea • and fed you in the wilderness. • He is the Life and Light and Peace of the world.”

Glory..., both now and ever...

THEOTOKION: Rejoice! Gate of the King of Glory, • through which the Most High alone hath passed; • leaving thee sealed again, • for the salvation of our souls.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

Blessed and most glorified be the might of Thy Kingdom; of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Amen.

Sessional Hymn, Tone 8

When Thou O God, wast standing before Caiaphas • and given over to Pilate for judgment, • the powers of heaven quaked with fear. • When Thou wast raised upon the Cross between two thieves, • and though sinless wast numbered with the transgressors, • Thou didst save mankind, • O longsuffering Lord, glory be to Thee.

Tone 8

Obikhod

O God, Thou didst stand be-fore Cai-a-phas. O Judge, Thou wast given over to

Pi - late. Then the heavenly pow - ers shook with fear.

Though sinless, Thou wast numbered among the trans - gres - sors,

lifted up on the wood be - tween two thieves in or - der to save man - kind.

O patient Lord, glo - ry to Thee!



Fifth Gospel, Matthew 27:3-32

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

Musical notation for the Deacon's prayer. It consists of two staves, treble and bass clef, in a key with one sharp (F#). The melody is simple, with the lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

Musical notation for the Priest's prayer. It consists of two staves, treble and bass clef, in a key with one flat (Bb). The melody is simple, with the lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Musical notation for the Priest's reading. It consists of two staves, treble and bass clef, in a key with one sharp (F#). The melody is more complex, with the lyrics: "Glo - ry to Thy Pas - sion O Lord, O Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: Judas, when he saw that Jesus was condemned...

Musical notation for the Priest's reading. It consists of two staves, treble and bass clef, in a key with one sharp (F#). The melody is more complex, with the lyrics: "Glo - ry to Thy long - suff - ring O Lord, O Lord."



Thirteenth Antiphon, Tone 6

The assembly of the Jews besought Pilate to crucify Thee, O Lord. • For though they found no guilt in Thee, • they released Barabbas the malefactor • and condemned Thee the Righteous One; • incurring the guilt of murder. • But grant them, O Lord, their due reward, • for they have devised vain things against Thee.

He before whom all things tremble in fear, • and to whom every tongue rendereth praise, • Christ the Power of God and the Wisdom of God, • is struck on the face by the priests, • and they give Him gall to drink. • Yet He was well-pleased to suffer all these things, • wishing to save us from our sins • by His own blood, • as the One Who loves mankind.

Glory..., both now and ever...

THEOTOKION: O Theotokos, • who by a word in ways transcending speech • hath given birth to thine own Creator, • entreat Him to save our souls.

Fourteenth Antiphon, Tone 8

O Lord, Thou hast taken with Thee as Thy companion • the thief who had defiled his hands with blood: • number us also with him, • since Thou art good and the One Who loves mankind.

Few were the words of thief upon the Cross, • yet great was the faith he showed. • In a moment he was saved, • and Opening the gates of Paradise he was the first to enter therein. • O Lord, who didst accept his repentance, • glory be to Thee.

Glory..., both now and ever...

THEOTOKION: Rejoice, for through the angel thou hast received the Joy of the world! • Rejoice, for thou hast borne thy Maker and thy Lord! • Rejoice, for thou wast deemed worthy to become the Mother of God.

Fifteenth Antiphon, Tone 6

Today He who suspended the earth upon the waters is hung upon the Cross. • He who is the King of the angels is arrayed in a crown of thorns. • He who wrapeth the heaven in clouds is wrapped in the purple of mockery. • He who in Jordan set Adam free receiveth blows upon His face. • The Bridegroom of the Church is transfixed with nails. • The Son of the Virgin is Pierced with a spear. • We venerate, Thy Passion, O Christ. • We venerate, Thy Passion, O Christ. • We venerate, Thy Passion, O Christ. • Show us also Thy glorious Resurrection.



In the Slavic tradition the Fifteenth Antiphon is chanted like the others (above). In the Byzantine tradition it is chanted very solemnly (below).

Today is hung upon the Tree, • He Who suspends the earth in the midst of the waters. (3) Σήμερον κρεμάται ἐπὶ ξύλου, • ὁ ἐν ὕδασι τὴν γῆν κρεμάσας. (γ')

A crown of thorns surrounds Him, • Who is King of the angels. Στέφανον ἐξ ἀκανθῶν περιτίθεται, • ὁ τῶν Ἀγγέλων Βασιλεὺς.

The purple of mockery is wrapped about Him, • Who wraps the heavens in clouds. Ψευδῆ πορφύραν περιβάλλεται, • ὁ περιβάλλων τὸν οὐρανὸν ἐν νεφέλαις.

Buffetings fell upon Him, • Who frees Adam in the Jordan. Ῥάπισμα κατεδέξατο, • ὁ ἐν Ἰορδάνῃ ἐλευθερώσας τὸν Ἀδάμ.

Nails transfixed Him, • the Bridegroom of the Church. Ἦλοις προσηλώθη, • ὁ Νυμφίος τῆς Ἐκκλησίας.

A spear pierces Him, • the Son of the Virgin. Λόγχῃ ἐκεντήθη, • ὁ Υἱὸς τῆς Παρθένου.

We venerate Your Passion, O Christ. (3) Προσκυνοῦμέν σου τὰ Πάθη Χριστέ. (γ')

Show us also Your glorious Resurrection. Δεῖξον ἡμῖν, καὶ τὴν ἔνδοξόν σου Ἀνάστασιν.

Let us not keep festival as did the Jews: • for Christ our God and Pascha hath been sacrificed for us. • But let us cleanse ourselves from every defilement, • and with sincerity let us entreat Him: • Arise, O Lord, • and save us O Thou Who lovest mankind.

Thy Cross, O Lord, is the life and resurrection of Thy people; • and placing all our trust in it, • we hymn Thee, our crucified God: • Have mercy on us.

Glory..., both now and ever...

THEOTOKION: Beholding Thee hanging upon the Cross, O Christ, • Thy Mother lamented: • “O my Son, what is this strange mystery that I behold? • Nailed in the flesh, O Giver of Life, • how dost Thou die upon the Tree?”

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

For blessed is Thy Name and glorified is Thy Kingdom; of the Father, and of the Son, and of the Holy Spirit; of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Amen.

Sessional Hymn, Tone 4

Thou hast redeemed us from the curse of the Law • by Thy precious Blood: • Nailed to the Cross and pierced by the spear, • Thou hast poured forth immortality • upon mankind. • O our Savior, glory be to Thee.

Tone 4

Obikhod

By Thy pre - cious Blood Thou hast redeemed us from the curse of the law.

By be - ing nailed to the cross and pierced by a spear

Thou hast poured forth im - mor - tal - i - ty for man.

O our Sav - iour, glo - ry to Thee!

Sixth Gospel, Mark 15:16-32

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

Musical notation for the Deacon's prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and the time signature is 4/4. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Lord, have mercy. Lord, have mercy. Lord, have mercy." The music is a simple, solemn setting.

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

Musical notation for the Priest's prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (Bb) and the time signature is 4/4. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "And to thy spirit." The music is a simple, solemn setting.

PRIEST: The reading from the Holy Gospel according to John.

Musical notation for the Priest's reading. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and the time signature is 4/4. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Glo - ry to Thy Pas - sion O Lord, O Lord." The music is a simple, solemn setting.

DEACON: Let us attend.

PRIEST: AT THAT TIME: The soldiers led Jesus away into the hall...

Musical notation for the Priest's reading. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and the time signature is 4/4. The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Glo - ry to Thy long - suff - ring O Lord, O Lord." The music is a simple, solemn setting.



Beatitudes, Tone 4

In Thy Kingdom 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 those who mourn, for they shall be comforted.

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

Blessed are those who hunger and thirst after righteousness, for they shall be filled.

Matt. 5:3-12

Carpatho-Russian

IN THY KING-DOM RE-MEM-BER US, O LORD, WHEN THOU COM-EST

IN THY KING-DOM. BLESS-ED ARE THE POOR IN SPIR-IT,

FOR THEIRS IS THE KING-DOM OF HEAV-EN. BLESS-ED ARE

THOSE WHO MOURN, FOR THEY SHALL BE COM-FORT-ED. BLESS-ED

ARE THE MEEK, FOR THEY SHALL IN - HER - IT THE EARTH. BLESS - ED *

ARE THOSE WHO HUNGER AND THIRST AF - TER RIGHT - EOUS - NESS, FOR THEY

* *Through a tree Adam..., page 39*

SHALL BE FILLED. BLESS - ED ARE THE MER - CI - FUL, FOR THEY SHALL

* *The lawless ones purchased Law..., page 39*

OB - TAIN MER - CY. BLESS - ED ARE THE PURE IN HEART,

* *The murderers of God..., page 39*

FOR THEY SHALL SEE GOD. BLESS - ED ARE THE PEACE - MAK - ERS,

* *Thy life-giving side..., page 40*

ARE PERSECUTED FOR RIGHT-EOUS-NESS' SAKE, FOR THEIRS IS THE KING

This musical score is for the first system, featuring a vocal line and a piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: 'ARE PERSECUTED FOR RIGHT-EOUS-NESS' SAKE, FOR THEIRS IS THE KING'. The piano part consists of chords and single notes in both hands.

* *For my sake Thou wast crucified..., page 40*

DOM OF HEAV - EN. BLESS-ED ARE YOU WHEN MEN SHALL REVILE YOU

This musical score is for the second system. The lyrics are: 'DOM OF HEAV - EN. BLESS-ED ARE YOU WHEN MEN SHALL REVILE YOU'. The piano accompaniment continues with chords and single notes.

AND PER - SE - CUTE YOU, AND SHALL SAY ALL MAN - NER OF EVIL A - GAINST

This musical score is for the third system. The lyrics are: 'AND PER - SE - CUTE YOU, AND SHALL SAY ALL MAN - NER OF EVIL A - GAINST'. The piano accompaniment continues with chords and single notes.

* *Upon seeing Thee crucified..., page 40*

YOU FALSE - LY FOR MY SAKE. RE - JOICE AND BE EX - CEED - ING - LY

This musical score is for the fourth system. The lyrics are: 'YOU FALSE - LY FOR MY SAKE. RE - JOICE AND BE EX - CEED - ING - LY'. The piano accompaniment continues with chords and single notes.

* *On the Cross
didst Thou...,
page 40*

GLAD, FOR GREAT IS YOUR RE - WARD IN HEAV - EN. GLO - RY

This musical score is for the fifth system. The lyrics are: 'GLAD, FOR GREAT IS YOUR RE - WARD IN HEAV - EN. GLO - RY'. The piano accompaniment continues with chords and single notes.

TO THE FA - THER AND TO THE SON, AND TO THE HO - LY

** Let us the faithful pray with one accord..., page 40*

SPIR - IT. NOW AND EV - ER, AND UN - TO

** Thy Mother, O Christ..., page 40*

A - GES OF A GES. A - MEN.

Blessed are those who hunger and thirst after righteousness, for they shall be filled.

Through a tree Adam became homeless in Paradise, • but through the Tree of the Cross the thief settled in Paradise. • For the one, by eating, transgressed the commandment of his Maker; • but the other, crucified with Thee, • confessed Thee to be the hidden God. • Remember us also in Thy Kingdom.

Blessed are the merciful, for they shall obtain mercy.

The lawless ones purchased the Maker of the Law • from His disciple, • and they led Him as a transgressor • before the judgment-seat of Pilate, • crying "Crucify Him," • He who gave them manna in the wilderness. • But, we emulating the righteous thief, • cry with faith: • Remember us also, O Savior, in Thy Kingdom.

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

The murderers of God, • the lawless nation of the Hebrews, • cried to Pilate in their madness, saying, • "Crucify the innocent Christ;" • asking for Barabbas in His stead. • But with the words of the good thief we cry to Him: • Remember us also, O Savior, in Thy Kingdom.

Blessed are the peacemakers, for they shall be called the sons of God.

Thy life-giving side, O Christ, • doth flow like a fountain from Eden, • watering Thy Church, the noetical Paradise. • From whence it divideth into the four streams of the Gospels, • refreshing the world, and making glad creation • teaching the nations to faithfully venerate Thy Kingdom.

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

For my sake Thou wast crucified, • to become for me a fount of forgiveness. • Thy side was pierced, • that drips of life might trickle upon me. • Thou wast transfixed with nails, • that I might be assured of the loftiness of Thy Sovereignty, • and the depth of Thy Passion, • and cry to Thee, O Christ the Giver of Life: • Glory to Thy Cross O Savior, and Thy Passion.

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

Upon seeing Thee crucified O Christ • all creation trembled in fear. • The foundations of the earth quaked in dread of Thy power. • The celestial lights hid themselves • and the veil of the temple was rent in twain, • the mountains trembled and the rocks were split asunder, • and we the faithful • with the thief cry to Thee O Savior: • Remember us in Thy kingdom.

Rejoice and be exceedingly glad, for great is your reward in heaven.

On the Cross didst Thou tear up the record of our sins, • and numbered among the reposed, O Lord, • Thou didst bind the tyrant of Hades, • delivering all mankind from the chains of death • by Thy Resurrection. • Through this Thy Resurrection, O Lord • O Thou Who lovest mankind, • we have been granted light, and cry to Thee: • Remember us also, O Savior, in Thy Kingdom.

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

Let us the faithful pray with one accord • that we may glorify the Father, Son and Holy Spirit, • in true devotion, • one Godhead in three Hypostases, • remaining uncommingled, simple, and undivided; • whom no man can approach, • and by whom we have been delivered from the flames of torment.

Now and ever and unto ages of ages. Amen.

THEOTOKION: Thy Mother, O Christ, • who seedlessly gave birth to Thee in the flesh, • and remained an undefiled virgin even after giving birth, • do we offer as an intercessor. O Master, • Who art abundant in mercy, • grant remission of sins • unto those who cry: • Remember us also, O Savior, in Thy Kingdom.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

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

Amen.

Great Prokeimenon, Tone 4

PRIEST: The Prokeimenon in the Fourth Tone. *They have parted My garments amongst themselves, and for my vesture they have cast lots.*

They have parted My garments amongst themselves, • and for my vesture they have cast lots.

O God, My God, attend to Me; why hast Thou forsaken Me?

They have parted My garments amongst themselves, • and for my vesture they have cast lots.

They have parted My garments amongst themselves...

...and for my vesture they have cast lots.

They divide My garments among them, and for My rai - - -
ment they cast lots.

Seventh Gospel, Matthew 27:33-54

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

Musical notation for the Deacon's prayer: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy." The score is written on a grand staff with treble and bass clefs, featuring a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics placed below the notes.

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

Musical notation for the Priest's prayer: "And to thy spi - rit." The score is written on a grand staff with treble and bass clefs, featuring a key signature of one flat (Bb) and a common time signature (C). The melody is simple, with lyrics placed below the notes.

PRIEST: The reading from the Holy Gospel according to John.

Musical notation for the Priest's reading: "Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord." The score is written on a grand staff with treble and bass clefs, featuring a key signature of one sharp (F#) and a common time signature (C). The melody is more complex, with a prominent melodic line in the treble clef and lyrics placed below the notes.

DEACON: Let us attend.

PRIEST: AT THAT TIME: The soldiers came unto a place called Golgotha...

Musical notation for the Priest's reading: "Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord." The score is written on a grand staff with treble and bass clefs, featuring a key signature of one sharp (F#) and a common time signature (C). The melody is more complex, with a prominent melodic line in the treble clef and lyrics placed below the notes.



Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, 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.

Eighth Gospel, Luke 23:32-49

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

Musical notation for the Deacon's prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and one flat (Bb). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Lord, have mercy. Lord, have mercy. Lord, have mercy." The music is in a simple, hymn-like style with a steady rhythm.

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

Musical notation for the Priest's prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (Bb). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "And to thy spirit." The music is in a simple, hymn-like style with a steady rhythm.

PRIEST: The reading from the Holy Gospel according to John.

Musical notation for the Priest's reading. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and one flat (Bb). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Glo - ry to Thy Pas - sion O Lord, O Lord." The music is in a simple, hymn-like style with a steady rhythm.

DEACON: Let us attend.

PRIEST: AT THAT TIME: There were also two other, malefactors...

Musical notation for the Priest's reading. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#) and one flat (Bb). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Glo - ry to Thy long - suff - ring O Lord, O Lord." The music is in a simple, hymn-like style with a steady rhythm.



Three-Ode Kanon by Saint Kosmas

Ode 5, Tone 6

EIRMOS: I seek Thee early in the morning, • Who for our sake didst mercifully empty Thyself without undergoing change, • and without passion didst submit to Thy Passion. • O Word of God, grant unto me the fallen one, Thy peace, • O Thou Who lovest mankind.

Early will I seek Thee, O Word, of God,

Who without change emptied Thyself in Thy compassion for fallen man.

Who without suffering bowed down to suffering.

Grant peace to me, O Thou Who lovest mankind.

Glory to Thee, our God, glory to Thee.

Their feet were washed, and they were cleansed by partaking of the divine Mysteries; and now, O Christ, Thy servants went with Thee from Sion to the great Mount of Olives, singing Thy praises, O Thou Who lovest mankind.

Glory..., both now and ever...

Thou didst say to Thy friends; "That ye be not troubled, for now the hour is come when I shall be taken and slain by the hands of wicked men; and ye shall all be scattered and forsake Me. But I shall gather you together to preach of Me, the One Who loves mankind."

KATAVASÍA, REPEAT EÍRMOS: I seek Thee early in the morning, • Who for our sake didst mercifully empty Thyself without undergoing change, • and without passion didst submit to Thy Passion. • O Word of God, grant unto me the fallen one, Thy peace, • O Thou Who lovest mankind.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

For Thou art the King of peace, and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

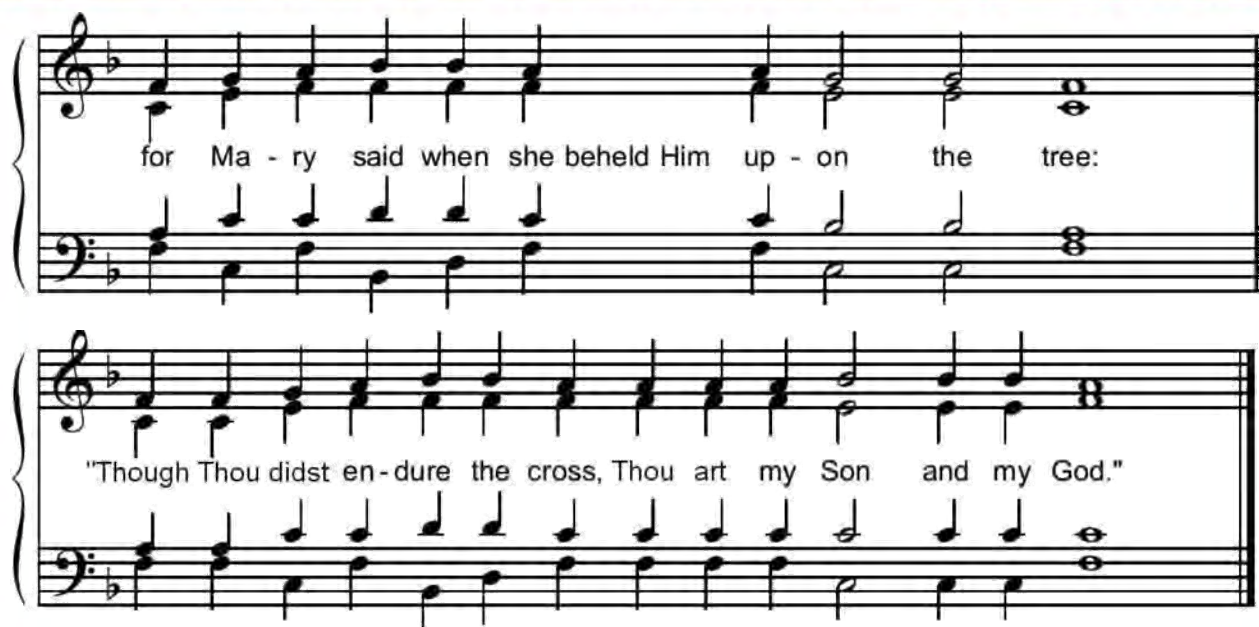
Amen.

Kontakion, Tone 8

Come, and let us all sing the praises of Him who was crucified for us. • For when Mary beheld Him on the Tree she said: • "Though Thou dost endure the Cross, yet Thou art my Son and God."

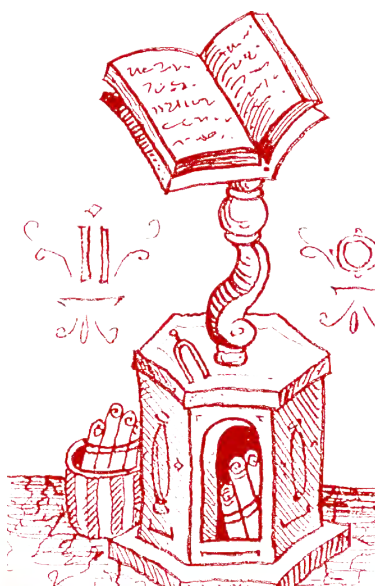
Tone 8 *Obikhod*

Come let us all sing the praises of Him Who was crucified for us,



Oikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women, and in her grief cried aloud: "Where dost Thou go, O my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, to which Thou dost hasten to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak Thou a word to me, O Word; do not pass me by in silence, O Thou Who hast preserved me in virginity, for Thou art my Son and God."



Synaxarion Reading (May be Omitted)

Verses for the Crucifixion:

*Thou art a living God, even though Thou wast lifeless on the wood.
O naked corpse, Thou art the Word of the living God*

Verses for the repentant Thief:

The thief opened the locked gates of Eden with the words "Remember me."

On this day, Holy and Great Friday, we celebrate the awesome, holy, and saving Passion of our Lord and God and Savior Jesus Christ – the spitting, the blows with the palm of the hand, the buffeting, the mockery, the reviling, the wearing of the purple robe, the reed, the sponge, the vinegar, the nailing, the lance, and above all, the Crucifixion and Death which He condescended to endure willingly for our sakes and also the saving confession of the grateful thief upon the cross.

After our Lord Jesus Christ was sold for thirty pieces of silver and was betrayed by a friend and disciple, He was led to Annas the High Priest. Annas again sent the Lord to Caiaphas, where He was spat upon and at the same time mocked and laughed at. He heard them saying to Him, "Prophecy to us, Christ! Who is the one that struck you?" (*Matthew 26:68*). Then many false witnesses and accusers arrived, perhaps because He said, "Destroy this temple, and in three days I will raise it up" (*John 2:19*) and because He said about Himself, "I am the Son of God" (*Matthew 27:43*), or because He said, "Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven" (*Matthew 26:64*). At that point, the High Priest tore his own garment, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!" (*Matthew 26:65*).

And when morning came, Jesus was led into the Praetorium to Pilate, and "they did not enter," as they said, "lest they should be defiled, but that they might eat the Passover" (*John 18:28*). Then when Pilate came, he asked them about Jesus, saying, "What accusation do you bring against this Man?" (*John 18:29*). Since he did not find any reasonable cause for the accusation, he sent Him to Caiaphas, since he was the one who was seeking His execution, and Caiaphas sent Him back again to Pilate. Then Pilate said to them, "You take Him and judge Him according your Law." Therefore the Jewish leaders said to him, "It is not lawful for us to put anyone to death" (*John 18:31*). They said this so Pilate would pronounce the judgment of death on the cross. Pilate asked Jesus whether He was the King of the Jews, and Jesus acknowledged this and said that His Kingdom is eternal and not of this world (*John 18:36*).

Pilate wished to release Jesus and first told the crowd that he did not find any serious accusation against Him. Then he reminded the Jews of their custom of releasing a prisoner of their choice on the feast of Passover. The crowd named Barabbas the robber as acceptable choice but not Christ. Pilate then sought to placate the crowd, but with no success. Leading Him out through the soldiers, he first had Jesus scourged. Then clothing Him with a purple cloak, the soldiers forced a crown of thorns upon His most pure head and placed a reed in His right hand as though it were a royal scepter. All this time, the soldiers were mockingly sneering and shouting a parody of their salute to Caesar, "Hail, King of the Jews" (*Matthew 27:29; Mark 15:18; John 19:3*). Clearly, this public humiliation and torment was for the gratification of the mob, for Pilate showed that he was acting against his conscience by saying again, "I find no fault in this Man" (*John 18:38; John 19:6; Luke 23:4*).

The Jewish leaders answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God" (*John 19:7*). While these things were being said, Jesus was silent. But the crowd cried out to Pilate, "Crucify Him, crucify Him" (*John 19:6*). Thus they wished to destroy Him through an inglorious and shameful death, so that they might destroy the noble fame that Jesus possessed. Pilate incited their ethnic pride and said, "shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" (*John 19:15*).

Since they could not get their way by any other means, they uttered this blasphemy because Jesus clearly called Himself the Son of God, and they wanted Caesar to stand in His place so that their madness would be satisfied. Therefore they said, "Whoever makes himself a king speaks against Caesar" (*John 19:12*).

While these events were taking place, Pilate's wife, Procula Claudia (*she is commemorated as a saint on October 27th*), sent a message to him that she was troubled by a fearful dream, and she said, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him" (*Matthew 27:19*). Then Pilate washed his hands and clearly rejected the responsibility for the blood of the Righteous One.

But the people cried out, "His blood be upon us and upon our children" (*Matthew 27:25*). If you let this Man go, you are not Caesar's friend" (*John 19:12*). Even though Pilate surely knew that Jesus was not guilty, he feared Caesar and thus confirmed the Lord's condemnation to death on the Cross, and he released Barabbas.

When Judas beheld this, he threw away the silver coins and went out and hanged himself from a tree. The soldiers mocked Jesus, hitting His head with a reed, and

they placed the Cross on Him to bear. Then they coerced Simon of Cyrene, obliging him to carry the Cross. About the third hour, they reached the Place of the Skull, and they crucified Him there. On the right and on the left they suspended two thieves so that Jesus would appear to be an evildoer.

In a spirit of greed, the soldiers divided His garments, but they cast lots for His seamless tunic. They performed each deed with excessive animosity, as if they were drunk. They not only did these things, but they also feigned ignorance, saying ironically to Jesus on the Cross, "Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the Cross!" (*Mark 15:29-30*).

And they continued, "Let the Christ, the King of Israel, descend now from the Cross, that we may see and believe" (*Mark 15:32*). However, if they had reflected and understood correctly, they would have wished to have recourse to Him without hesitation, because He proved Himself to be not only King of Israel, but even of all the world.

For what other meaning was there when the sun was darkened during the Crucifixion of Christ at the third hour, in the middle of the day, but that the Lord's Passion would be revealed to all men? Likewise, when the earth shook and the rocks were rent asunder, did this not reprove the stony-heartedness of the chief priests?

And when many bodies arose for the acknowledgment of the common resurrection, did it not provide the evidence that the power of the Suffering One might appear? Moreover, when the curtain of the temple was split in twain, did it not mean that the temple was certainly angered, because the One who was glorified in it was suffering, thereby revealing these things which were not apparent to the multitudes?

Therefore, at the third hour, Christ was crucified, as says the divine Mark; from the sixth hour until the ninth there was darkness over the whole land (*Mark 15:33*). The Centurion Longinus (*she is commemorated as a saint on October 16th*), seeing these marvelous events and especially the darkening of the sun, cried out with a mighty voice, "Truly this Man was the Son of God" (*Matthew 27:54; Mark 15:39*).

Of the two thieves, one reviled Jesus, but the other reproached him, most profoundly reproofing him, and confessed Christ to be the Son of God. Because of his confession, the Savior rewarded his faith and promised that he would be with Him in Paradise that very day. The "good thief" is commemorated on October 12th.

When every sort of abuse had been hurled at the Lord Jesus, Pilate wrote out His title, which read, "JESUS OF NAZARETH, THE KING OF THE JEWS," and placed it on the Cross (*cf. John 19:19*). Therefore, the chief priests said to Pilate, "Do not write, 'The King of the Jews,' for He said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written" (*John 19:21-22*).

And when the Savior said, "I thirst" (*John 19:28*), they put vinegar on hyssop and brought it to Him. After saying, "It is finished" (*John 19:30*), He inclined His head and gave up the spirit. He was crucified on the day when the moon was full and at the hour when, according to the old Law, the Passover lamb was to be slain (*cf. Exodus 12*).

When all had fled away, His Mother alone kept vigil at the Holy Cross with her sister Mary, the wife of Cleopas (the one, some say, Joachim begot in accordance with the Mosaic Law since his brother Cleopas died childless, but this assertion is false), Mary Magdalene, and John, the Disciple beloved by Him. (*cf. John 19:25*).

The ungrateful people, not being able to tolerate seeing the bodies on the crosses, since it was the great day of the Passover, asked Pilate that the legs of the condemned might be broken so that death might come more quickly. They broke the legs of the thieves, since they were still alive and, coming upon Jesus, as soon as they saw that He was already dead, they refrained from breaking His legs.

One of the soldiers, doing a favor for the ungrateful ones, took his spear and pierced the right side of Christ, and immediately there flowed forth blood and water. On the one hand, the outpouring was as from a man, and on the other hand on behalf of mankind; that is, the blood, for the sake of the Holy Communion of the divine sanctified elements, and the water, for the sake of Holy Baptism. In fact, this two-fold fountain constitutes the foundation of the Holy Mysteries for us.

Also, Saint John the Theologian saw and bore witness to these events, and his witness is true, because he was present at all these happenings, and after he saw them he recorded them. For if they were false, clearly he would not have written them, for such things would have appeared as a dishonor to the Teacher. It is said that when he was present at that time, he collected in some kind of vessel the Divine and Most holy Blood from the Life-giving side.

Moreover, while these extraordinary events were being accomplished, when night approached, Joseph of Arimathea arrived (he was a disciple from the beginning, as the others, but secretly). He then went to Pilate with boldness since he was clearly known by him, asked for the Body of Jesus, and was given permission to take It. Then he immediately took the divine Body down from the Holy Cross with all reverence.

And when night came, Nicodemus arrived, bearing a certain mixture of myrrh and aloes, which had been prepared for the special purpose of anointing, and he wrapped the Holy Body in a winding cloth, as was the regular custom of the Jews. They then entombed the Body of the Lord nearby in the garden tomb of Joseph of Arimathea, which had been cut into a rock, rolling a great stone over the entrance. In this tomb, no one had been buried before, so that when Christ arose the chief priests might not attribute the Resurrection to another person. The mixture of aloes and myrrh strongly cemented the winding cloth to the Body of Christ, so that when the winding cloth and the face cloth would be seen folded up in the Tomb, no one would suppose that His Body had been stolen away.

How would it have been possible that anyone could have detached the linen so firmly glued to the flesh? However, those foolish men who shaped this falsehood did not know that in accordance with the economy of God, all these proofs remained inside the Tomb for the censuring of their slander. All these events marvelously happened on Friday. Accordingly, the God-bearing Fathers decreed that we commemorate all these events with a compunctious and contrite heart.

Furthermore, the Church, as received from the time of the Holy Apostles, has given the commandment that every Friday is to be observed as a fast day in remembrance of Christ's Holy Passion and Life-giving Death. It is fitting to understand that on the sixth day of the week, Friday, the Lord was crucified because on the sixth day of the week during Creation, Adam, the first man, was formed. Furthermore, at the sixth hour of the day, He was suspended on the Holy Cross because at the sixth hour, tradition tells us, Adam stretched out his hands toward the forbidden tree to eat the fruit and inherited death. Therefore it was fitting that at the same shattering hour the Old Adam would be created anew.

The Lord's Crucifixion was in a garden because Adam was deceived in a garden in Paradise. The bitter drink which the Lord tasted on the Cross healed the tasting of Adam. The Holy Cross replaced the tree in Paradise. The slap on the Face signified our awakening from the stupor of sin. The spitting and the dishonorable behavior toward the Lord makes manifest the value He places on us. The crown of thorns relieved us from the curse surrounding the head of Adam and Eve. The purple cloak replaced the garment of skin and symbolized the royal garment with which He covers us. The nails indicated our total immobility in our sins. The pierced Side of the Lord, from which our salvation came forth, represented the side of Adam, from which Eve came forth and out of whom the transgression occurred. The spear removed the fiery sword which guarded Paradise after the disobedience. The water from the Side was an image of Holy Baptism.

The blood and the reed were the means through which the Savior, as though writing in imperial red ink, decreed, as a King from on high, the restoration of the ancient homeland. It is said that the skull of Adam lay where Christ, as the Head of all, was Crucified, and Adam was “baptized” through the Blood of Christ, which flowed from Him and down onto Adam’s skull. It is called the Place of the Skull because during the Flood the earth expelled the skull of Adam, which rolled around by itself in a circle, and this was viewed as a fearsome sign.

The Holy Prophet and King Solomon, out of respect toward the Forefather, covered it up with many stones. Moreover, the eminent saints say, as is the tradition, that Adam was buried there by an angel. Therefore, where Adam’s corpse lay, there Christ stood as the everlasting King, the New Adam, healing by the wood of the Holy Cross the Old Adam who had fallen by the wood of the tree.



Ode 8, Tone 6

EIRMOS: The divine Children rebuked the wicked god-hating idol; • and the lawless Sanhedrin raged against Christ, • vainly taking council to kill Him, • who doth hold life in the hollow of His hand, • wherefore the whole of creation doth bless and glorify Him throughout all ages.

The musical score consists of four systems, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one sharp (F#). The lyrics are: "The god - ly youths exposed a monument of god - less wick - ed - ness, but the lawless assembly is enraged and takes vain counsel a - gainst Christ. They plan to kill Him Who holds life in the palm of His hand, Whom all creation blesses and glo - ri - fies through-out all a - ges." The piano accompaniment features a steady bass line and chords that support the vocal melody.

Glory to Thee, our God, glory to Thee.

“Shake now the sleep from your eyelids,” didst Thou say to the disciples, O Christ. “Watch in prayer, that ye fall not into temptation. And most of all thee, Simon: for the trial is greatest for the strongest. Understand Me, O Peter, Whom the whole of creation doth bless and glorify throughout all ages.”

Glory to Thee, our God, glory to Thee.

“No profane word shall ever pass my lips, O Master, Gladly will I die with Thee, though all men shall deny Thee” said Peter; “Neither flesh, nor blood, but Thy Father Himself hath revealed Thee to me: whom the whole of creation doth bless and glorify throughout all ages.”

Let us bless the Father, the Son, and the Holy Spirit, the Lord.

“Thou hast not fathomed the full depth of divine wisdom and knowledge, nor hast thou understood the abyss of My judgments.” said the Lord. “Therefore boast not, for being flesh, thou shalt deny Me thrice, though the whole of creation doth bless and glorify Me throughout all ages.”

Both now & ever...

Thou dost protest, O Simon Peter, concerning the very action that shall shortly come to pass, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear,” said the Lord. “Yet, weeping bitterly, thou shalt find Me merciful; for the whole creation doth bless and glorify Me throughout all ages.”

We praise, bless and worship the Lord, singing and exalting Him throughout the ages.

KATAVASÍA, REPEAT EÍRMOS: The divine Children rebuked the wicked god-hating idol; • and the lawless Sanhedrin raged against Christ, • vainly taking council to kill Him, • who doth hold life in the hollow of His hand, • wherefore the whole of creation doth bless and glorify Him throughout all ages.

Ode 9, Tone 6

PRIEST: The Theotokos and Mother of the Light let us magnify in song.

EÍRMOS: More honorable than the cherubim, • and beyond compare more glorious than the seraphim, • who without corruption hast given birth to God the Word: • the very Theotokos, thee do we magnify.

More ho - nourable than the che - ru - bim,
and more glorious beyond compare than the ser - a - phim;

who with - out cor - rup - tion gavest birth to God the Word;

true Theo - to - kos we mag - ni - fy thee.

Glory to Thee, our God, glory to Thee.

The destructive band of god-haters, the synagogue of the murderers of God, drew near to Thee, O Christ, and led away as a malefactor, Thee, the Creator of all, Whom we magnify.

Glory to Thee, our God, glory to Thee.

Ignorant of the Law in their impiety, in vain studying the words of the prophets, they unjustly led as a lamb to the slaughter, Thee, the Master of all, Whom we magnify.

Glory to Thee, our God, glory to Thee.

Consumed by jealous wickedness, the priests and scribes took Him who is by nature Life and Life-giving, and delivered over to the Gentiles to be put to death, Him, Whom we magnify.

Glory..., both now and ever...a

Like rabid dogs didst they encompass Thee, O King, and striking Thee on the face; they questioned Thee, bearing false witness against Thee, all these things didst Thou endure to save all mankind.

KATAVASÍA, REPEAT EÍRMOS: More honorable than the cherubim, • and beyond compare more glorious than the seraphim, • who without corruption hast given birth to God the Word: • the very Theotokos, thee do we magnify.

Litany

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

Lord, have mercy.

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

Lord, have mercy.

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

To Thee, O Lord.

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

Amen.

Hymn of Light (Exaposteiláron), Tone 3

The Good Thief O Lord, • on this very day • wast deemed worthy • of Paradise.
• By the Wood of the Cross do Thou also • enlighten me and save me. (3)

Kievan Chant
B. Ledkovsky

THE WISE THIEF DIDST THOU MAKE WOR-THY OF PA - - RA - DISE

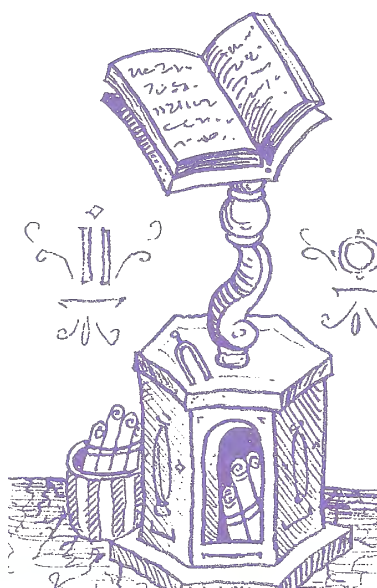
THE WISE THIEF WOR-THY OF PAR - A - DISE IN A

SIN - GLE MO - MENT A SIN - GLE MO - MENT, O LORD BY THE

WOOD OF THY CROSS IL - LU - MINE ME IL - - LU -

- MINE ME AS WELL AND SAVE ME.

The image shows a musical score for a piece titled "Matins of the Crucifixion". It consists of two systems of music, each with a vocal line and a piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: "WOOD OF THY CROSS IL - LU - MINE ME IL - - LU -" and "- MINE ME AS WELL AND SAVE ME." The piano accompaniment features a steady bass line and chords that support the vocal melody. The score is enclosed in a decorative border.



Ninth Gospel, John 19:25-37

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord.

Musical notation for the Gospel reading, featuring a treble and bass clef with lyrics: "Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: There stood by the Cross of Jesus His Mother...

Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord.

Musical notation for the Gospel reading, featuring a treble and bass clef with lyrics: "Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord."



Praises
Psalm 148

Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise,
O God.

Praise Him, all ye His angels; praise Him, all ye His hosts: to Thee is due praise,
O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He
commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance,
and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the
Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that
draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them
chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with
salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in
their hands.

To do vengeance among the heathen, punishments among the peoples;

To bind their kings with fetters and their nobles with manacles of iron,
To do among them the judgment that is written; this glory shall be to all His saints.
Praise ye God in His saints, praise Him in the firmament of His power.

Stichera, Tone 1

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Israel, My first-born Son, hath committed two evils: • he hath forsaken Me, the fount of the water of life, • and dug for himself a broken cistern, • and Upon the Cross he hath crucified Me, • asking for Barabbas to be released instead. • Heaven was amazed by this, and the sun hid its rays; • but thou, O Israel, wast not ashamed, • but hast delivered Me up to death. • Forgive them, O Holy Father, • for they know not what they have done.

Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

REPEAT: **I**srael, My first-born Son, hath committed two evils: • he hath forsaken Me, the fount of the water of life, • and dug for himself a broken cistern, • and Upon the Cross he hath crucified Me, • asking for Barabbas to be released instead. • Heaven was amazed by this, and the sun hid its rays; • but thou, O Israel, wast not ashamed, • but hast delivered Me up to death. • Forgive them, O Holy Father, • for they know not what they have done.

Tone 2

Praise Him with timbrel and dance, praise Him with strings and flute.

Every member of Thy holy body • endured dishonor for our sakes: • Thy head, the thorns: Thy face, the spitting; • Thy cheeks, the buffeting; Thy mouth, the taste of gall mingled with vinegar; • Thine ears, the wicked blasphemies; • Thy back, the scourging and Thy hand, the reed; • Thy whole body, the stretching out upon the Cross; • Thy limbs, the nails; and Thy side, the spear. • Thou didst suffer for us and by Thy Passion set us free from passions; • Thou didst come down unto us O Thou Who lovest mankind, • and didst raise us up: • O Savior almighty, have mercy on us.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Upon seeing Thee crucified, O Christ, • the whole of creation trembled. • The foundations of the earth were shaken with the fear of Thy power. • For when Thou wast raised upon the Tree today, • the race of the Hebrew people perished, • the veil of the temple was rent in twain, • the graves were opened, and the dead arose from the tombs. • Upon seeing the wonder. the centurion stood amazed, • and

Thy Mother, standing by Thee, cried out, sorrowing with a mother's grief: • "How shall I not lament and strike upon my breast, • upon beholding Thee stripped naked and hung upon the Wood as one condemned?"

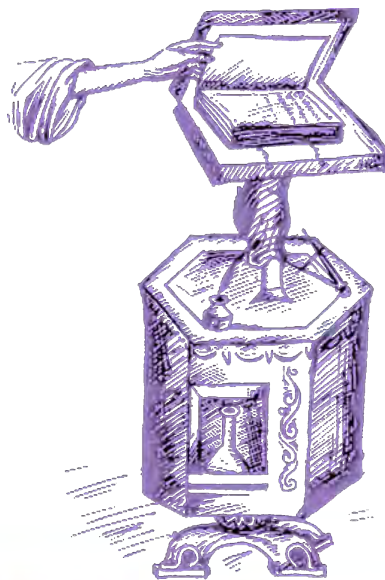
Tone 6

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

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

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

My back didst I gave over to scourging; • I turned not My face away from the spitting; • I stood before the judgment-seat of Pilate, • and endured the Cross for the salvation of the world.



Tenth Gospel, Mark 15:43-47

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

Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

Musical notation for the Deacon's prayer, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Lord, have mercy. Lord, have mercy. Lord, have mer - cy."

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spi - rit.

Musical notation for the Priest's prayer, featuring a treble and bass clef with a key signature of one flat (Bb) and a common time signature (C). The melody is simple and repetitive, with lyrics: "And to thy spi - rit."

PRIEST: The reading from the Holy Gospel according to John.

Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord."

DEACON: Let us attend.

PRIEST: AT THAT TIME: Joseph of Arimathaea, an honorable counselor...

Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord.

Musical notation for the Priest's reading, featuring a treble and bass clef with a key signature of one sharp (F#) and a common time signature (C). The melody is simple and repetitive, with lyrics: "Glo - ry to Thy long - suff - 'ring O - - - - - Lord, O - - - - - Lord."



Small Doxology

To Thee glory is due, O Lord our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Glory to Thee Who hast showed us the light.

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

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O 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, have mercy on us.

For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge in generation and generation.

I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God; for in 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 day without sin.

Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, give me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands.

To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Morning Litany (Completed Litany)

DEACON: Let us complete our morning prayer unto the Lord.

Lord, have mercy. *(After each petition)*

For the precious gifts now offered, let us pray to the Lord.

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

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

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

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

Grant this, O Lord. *(After each petition)*

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

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

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

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

A Christian ending to our life, painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

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

To You, O Lord.

PRIEST: For Thou art a good God and lovest mankind, and unto Thee do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

PRIEST: Peace be unto all.

And to thy spirit.

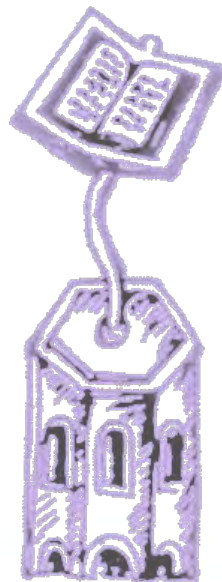
DEACON: Let us bow our heads unto the Lord.

To Thee, O Lord. *(Slowly, if there be no Deacon)*

PRIEST: O Holy Lord, Who dwellest on high and regardest the humble of heart, and with Thine all-seeing eye dost behold all creation: unto Thee have we bowed the neck of our soul and body, and we entreat Thee, O Holy of Holies: stretch forth Thine invisible hand from Thy holy dwelling-place, and bless us all. And since we have sinned both voluntarily and involuntarily, forgive, inasmuch as Thou art a good God, and lovest mankind, granting us Thine earthly and heavenly good things.

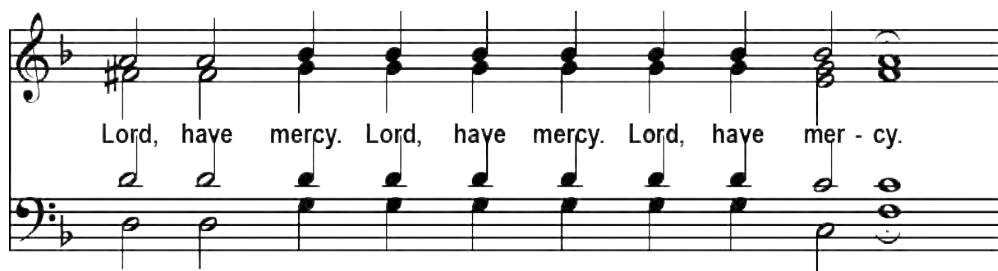
For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Amen.



Eleventh Gospel, John 19:38-42

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



Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

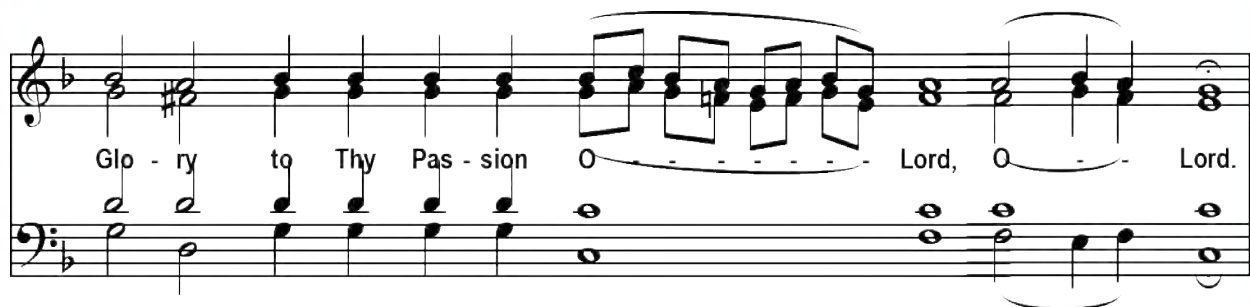
DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.



And to thy spi - rit.

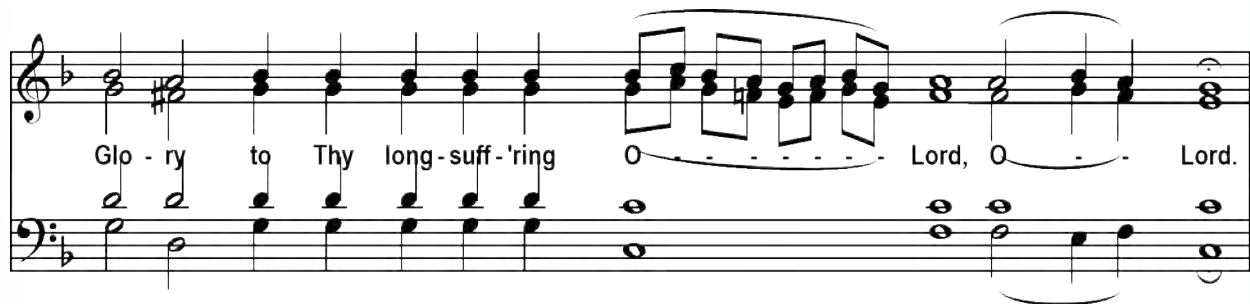
PRIEST: The reading from the Holy Gospel according to John.



Glo - ry to Thy Pas - sion O - - - - Lord, O - - - - Lord.

DEACON: Let us attend.

PRIEST: AT THAT TIME: Joseph of Arimathaea, being a disciple of Jesus...



Glo - ry to Thy long - suff - 'ring O - - - - Lord, O - - - - Lord.



Aposticha
Stichera, Tone 1

The whole of creation was transformed by fear, • when it saw Thee, O Christ, hanging upon the Cross. • The sun was darkened and the foundations of the earth were shaken; • all things suffered with the Creator of all. • Willingly hast Thou endured this for our sakes: • O Lord, glory be to Thee.

They have parted My garments amongst themselves, • and for my vesture have they cast lots.

Stichera, Tone 2

Why doth the wicked and transgressing people • imagine vain things? • Why have they condemned the Life of all to death? • O great wonder! • The Creator of the world hath been delivered into the hands of lawless men, • and He who is the One Who loves mankind is raised upon the Cross, • that He may free the prisoners in Hades, who cry aloud: • O long-suffering Lord, glory be to Thee.

They gave Me gall for my food: • and for My thirst they gave Me vinegar to drink.

Today, O Word, the most pure Virgin • beheld Thee hanging upon the Cross; • and with a mother's love she lamented, • her heart was wounded bitterly. • She groaned in anguish from the depth of her soul, • and in her grief struck at her face and tore at her hair. • And, beating her breast, she cried with pity: • "Woe is me, O my divine Child! • Woe is me, Thou Light of the world! • Why dost Thou vanish from my sight, O Lamb of God?" • Upon which the hosts of bodiless powers seized with trembling, said: • "O Lord beyond all understanding, glory be to Thee."

God is our King before the ages: • He has wrought salvation in the midst of the earth.

Seeing Thee hanging on the Cross, • O Christ the Creator and God of all, • Thy Virgin Mother cried out bitterly: • "O my Son, where is the comeliness of Thy form to be found? I cannot bear to look upon Thee as one unjustly crucified. • Make haste, then, to arise, • that I also may see Thy third day Resurrection from the dead."

Tone 8

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

O Lord, when Thou didst ascend the Cross, • fear and trembling seized all of creation. • For Thou didst not suffer the earth to swallow up those • who crucified Thee; • but commanded Hades to give up its prisoners, • for the renewal of mankind. • O Judge of the living and the dead, • Thou hast come to bring life, and not death. • O Thou Who lovest mankind glory be to Thee.

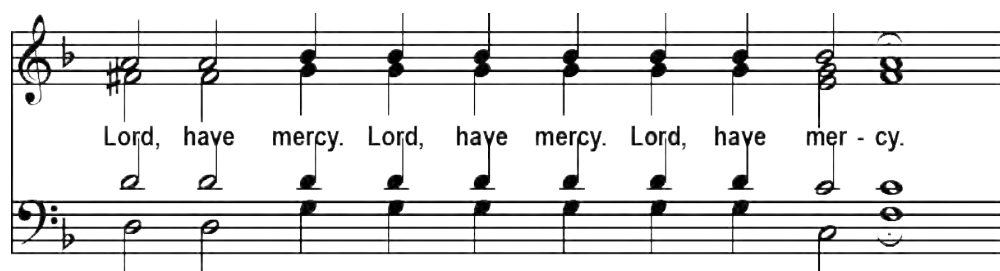
Tone 6

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

Already the unjust judges having dipped their pens in ink, • sentenced and condemned Jesus to the Cross; • and creation suffereth, beholding its Lord crucified. • But Thou didst suffer in the flesh for my sake O Good One, • O Lord glory be to Thee.

Twelfth Gospel, Matthew 27:62-66

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



Lord, have mercy. Lord, have mercy. Lord, have mer - cy.

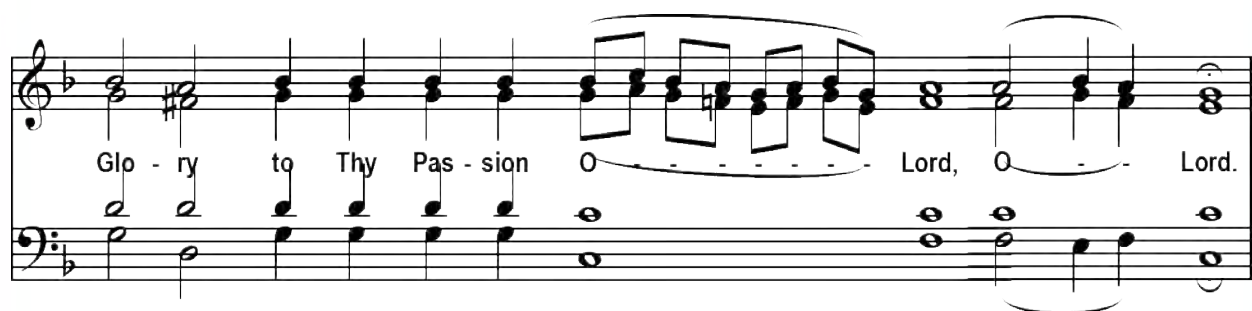
DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.



And to thy spi - rit.

PRIEST: The reading from the Holy Gospel according to John.



Glo - ry to Thy Pas - sion O - - - - - Lord, O - - - - - Lord.

DEACON: Let us attend.

PRIEST: NOW THE NEXT DAY, That followed the day of the preparation...





Trisagion

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.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

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

Priest: **F**or Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Troparion, Tone 4

Amen. Thou hast redeemed us from the curse of the Law by Thy precious Blood:
 • having been nailed to the Cross and pierced with a spear, • Thou hast gushed forth immortality upon mankind. • O our Savior, glory be to Thee.



Lord, have mercy. (40)

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

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father, bless.

PRIEST: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this holy city; settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in repentance and confession, for Thou art good and lovest mankind.

Augmented Litany

PRIEST: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

Again we pray for our Metropolitan Tikhon, for our Archbishop Benjamin, for priests, deacons, and all other clergy, and for all our brethren in Christ.

Again we pray for this country, its President, for all civil authorities, and for the armed forces.

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

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

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

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

Amen.

Dismissal

DEACON: Wisdom.

Holy father, bless.

PRIEST: Blessed is He Who is, Christ our God, always, now, and ever, and unto ages of ages.

Amen. May the Lord God strengthen the holy and pure faith of pious and Orthodox Christians, together with His holy Church and this city, to the ages of ages. Amen.

PRIEST: Most-holy Theotokos, save us.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, without defilement Thou gavest birth to God the Word; true the Theotokos, we magnify Thee.

PRIEST: Glory to Thee, O Christ our God and hope, glory to Thee.

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

Lord, have mercy. (3)

Holy father, bless.

PRIEST: May He Who endured spitting and scourging, the Cross and death, for the salvation of the world, Christ our true God, through the prayers of His most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; of Saints (*the saints of the day*) whose memory we keep this day; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

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

Amen.

THE END OF MATINS



