

**HOLY AND GREAT FRIDAY
AT MATINS**

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

About the second hour of the night (eight o'clock on Thursday evening, by anticipation), we begin Matins in the usual way. After the Six Psalms and the great Litany, we chant Alleluia, in Tone VIII:

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Troparion in Tone VIII:

When The glorious disciples * were illumined at the Supper by the washing of their feet, * then the impious Judas * became darkened by the disease of avarice, * and he delivered Thee, the just judge, to lawless judges. * See, O lover of money, * how for money's sake he hanged himself. * Flee from the insatiable greed which made him dare to do such things against his Master. * O Lord, who art good towards all mankind, glory be to Thee (Twice).

Glory ..., Both now ..., the foregoing is repeated:

While this is being sung, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel. After the chanting of the Troparion, the small Litany is said, with the exclamation:

Priest: For Thine is the dominion, and 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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

And the priest readeth the First Gospel:

THE FIRST GOSPEL ACCORDING TO ST. JOHN (13:31 - 18:1)

The Lord said to His disciples: Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while am with you. Ye shall seek Me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shalt not crow, till thou hast denied Me thrice. I Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the Truth and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet thou hast not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself : but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall

ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, He it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings : and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence. I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me,

and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you, if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He, that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go My

way to Him that sent Me; and none of you asketh Me, whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father.

Then said some of His disciples among themselves, what is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, what is this that He saith, A little while? We cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you.

Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father and am come into the world: again, I leave the world, and

go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone : and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them, I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be

sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one, I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

Then we chant the following antiphons, repeating each of the Troparia:

Antiphon one, in Tone VIII:

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 ..., 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.

Antiphon two, in Tone VI:

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 ..., Theotokion: **C**ease not O Virgin, to pray unto Him * to Whom thou hast inexpressibly given birth, * for He is the Lover of mankind: ** that He save from dangers those who flee to thee for refuge.

Antiphon three, in Tone II:

O Lord, by reason of the raising of Lazarus, * the children of the Hebrews cried Hosanna unto Thee, * O Lover of 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 ..., Theotokion: **D**eliver from dangers thy servants, O Theotokos, * for after God we all flee to thee for refuge, ** as an unassailable rampart and protection.

Small Litany with the exclamation:

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

Sessional Hymn, in Tone VII:

During this and all the following Sessional Hymns, we do not sit or kneel, but remain standing.

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE SECOND GOSPEL ACCORDING TO ST. JOHN (15:1 - 28)

At that time Jesus went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oft times resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He, if therefore ye seek Me, let these go their way: That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out

that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Choir: **Glory to Thy longsuffering O Lord, glory be to Thee.**

Antiphon four, in Tone V:

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 pretence 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.

In Tone I: 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 ..., Theotokion: **G**lorious 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.

Antiphon five, in Tone VI:

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 Lover of mankind I save those who believe in Me.”

Glory ..., Both now ..., Theotokion: **H**aving conceived ineffably in these latter days * thou hast given birth to thine own Creator, ** entreat Him that our souls be saved.

Antiphon six, in Tone VII:

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 ..., Theotokion: **R**ejoice, 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.

Small Litany with the exclamation:

Priest: For blessed and glorified is Thy most honored and majestic Name; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn, in Tone VII:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE THIRD GOSPEL ACCORDING TO ST. MATHEW (26:57 - 75)

At that time, the soldiers that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of

witnesses? Behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote Thee? Now Peter sat without in the palace: and a damsel came unto him saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly.

Choir: *Glory to Thy longsuffering O Lord, glory be to Thee.*

Antiphon seven, in Tone VIII:

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 ..., Theotokion: **T**he 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!”

Antiphon eight, in Tone II:

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?

“**L**et 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 lovest mankind.

Glory ..., Both now ..., 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.

Antiphon nine, in Tone III:

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 ..., 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.

Small Litany with the exclamation:

Priest: 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 the ages of ages. Amen.

Sessional Hymn, in Tone VIII:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE FOURTH GOSPEL ACCORDING TO ST. JOHN (18: 28-19: 16)

At that time, they led Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should

be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, what accusation bring ye against this man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My Kingdom is not of this world, if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence. Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, what is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Rejoice, King of the Jews! And they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, we have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that hath delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go,

thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Caesar. Then delivered he Him therefore unto them to be crucified.

Choir: *Glory to Thy longsuffering O Lord, glory be to Thee.*

Antiphon ten, in Tone VI:

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 ..., 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 Lover of mankind.

Antiphon eleven, in Tone VI:

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 ..., 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.

Antiphon twelve, in Tone VIII:

Thus sayeth the Lord unto the Jews: * “O My people, what have I done unto you? Or 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 ..., 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.

Small Litany with the exclamation:

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

Sessional Hymn, in Tone VIII:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE FIFTH GOSPEL ACCORDING TO ST. MATHEW (27: 3-32)

At that time Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marveled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then, a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When

Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Rejoice, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

Choir: *Glory to Thy longsuffering O Lord, glory be to Thee.*

Antiphon thirteen, in Tone VI:

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 Lover of mankind.

Glory ..., Both now ..., Theotokion: **O** Theotokos, * who by a word in ways transcending speech * hath given birth to thine own Creator, ** entreat Him to save our souls.

Antiphon fourteen, in Tone VIII:

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 Lover of 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 ..., 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.

Antiphon fifteen, in Tone VI:

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.

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 Lover of 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 ..., 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?”

Small Litany with the exclamation:

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

Sessional Hymn, in Tone IV:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mark.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE SIXTH GOSPEL ACCORDING TO ST. MARK (15: 16-32)

At that time, the soldiers led Jesus away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Rejoice, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His Cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves; the one on His right hand, and the other on His left.” And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the Cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

The Sixth Gospel is followed by the Beatitudes, with eight Stichera:

In Tone IV:

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

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

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

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

Blessed are they that 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 children 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 they that 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 ye, 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 exceeding 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 Lover of mankind, * we have been granted light, and cry to Thee: ** Remember us also, O Savior, in Thy Kingdom.

Gloria ..., 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.

Both now ..., **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.

Small Litany with the exclamation:

Priest: For all the hosts 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 the ages of ages.

The Great Prokeimenon, in Tone IV:

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

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

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE SEVENTH GOSPEL ACCORDING TO ST. MATHEW (37: 33-54)

At that time, the soldiers came unto a place called Golgotha, that is to say, a place of a skull. They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there; and set up over His head

His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with aloud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

Then Psalm 50, and immediately afterwards:

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Luke.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE EIGHTH GOSPEL ACCORDING TO ST. LUKE (23: 32-49)

At that time there were also two other, malefactors, led with Jesus to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the king of the Jews, save Thyself. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with Me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

THE CANON:

We then sing the three-canticle Canon by St. Kosmas. In each ODE, the Irmos is sung twice, and then the Troparia are repeated three or six times so as to make up the number twelve. The Irmos is sung at the end of each ODE as Katavasia. Before the Troparia: **Glory to Thee our God, glory to Thee.**

ODE V, in Tone VI:

Irmos: 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 Lover of mankind.

Refrain: 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 Zion to the great Mount of Olives, singing Thy praises, O Lover of mankind.

Glory ..., Both now ..., “See” 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 Lover of mankind.”

Katavasia, I seek Thee early in the morning ...,

Small Litany with the exclamation:

Priest: 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 the ages of ages.

Kontakion, in Tone VIII:

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.”

Ikos: 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

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?" (Matt. 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" (Matt. 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" (Matt. 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!" (Matt. 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" (Matt. 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 (comm. Oct. 27), 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” (Matt. 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” (Matt. 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 (comm. Oct. 16), 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" (Matt. 27:54; Mark 15:39). Of the two thieves, one reviled Jesus, but the other reproached him, most profoundly reproving 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 12. 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. (See John 19:19.) Therefore, the chief priests said to Pilate, "Do not write, The King of the Jews, but 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 (See Exod. 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. (See John 19:25.) Then 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, St. 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 should 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.

Wherefore, O Christ our God, through Thy boundless compassion for our sake, have mercy on us and save us.

Amen.

ODE VIII

Irmos: 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.

Refrain: 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”

Refrain: 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.”

Refrain: Glory to Thee our God, glory to Thee.

“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.”

We bless the Father, Son & Holy Spirit, the Lord ..., Both now ...,

“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.”

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

Katavasia: The divine Children rebuked ...,

The Magnificat is not chanted.

ODE IX

Irmos: 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.

Refrain: 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.

Refrain: 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.

Refrain: 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 ..., 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.

Katavasia: More honorable than the cherubim ...,

Small Litany with the exclamation:

Priest: For all the hosts 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 the ages of ages.

Exapostilarion, in Tone III:

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 (**Thrice**).

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (**Thrice**).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE NINTH GOSPEL ACCORDING TO ST. JOHN (19: 25-37)

At that time there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He saith unto His Mother, woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

On the Praises, four Stichera, in Tone III:

Verse: 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.

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

Repeat: Israel, My first-born Son ...,

Verse: 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 Lover of mankind, * and didst raise us up: ** O Savior almighty, have mercy on us.

Verse: 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?" * O Thou Who wast crucified and buried, and arisen from the dead: ** O Lord, glory be to Thee.

Glory ..., in Tone VI:

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 ..., in Tone VI:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mark.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE TENTH GOSPEL ACCORDING TO ST. MARK (15:43 - 7)

At that time, Joseph of Arimathaea, an honorable counselor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus. And Pilate marveled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew from the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

Reader: To Thee is due glory ...,

Priest: Glory to Thee who hast shown us the Light.

Small Doxology (Read, not chanted). Then the Litany of Fervent Intercession:

Litany: Let us complete ...,

Then immediately there followeth:

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE ELEVENTH GOSPEL ACCORDING TO ST. JOHN (19:38 - 42)

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

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

On the Aposticha, one Stichera in Tone I:

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.

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

And 3 Stichera, in Tone II:

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 Lover of 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.

Verse: 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."

Verse: 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."

Glory ..., in Tone VIII:

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 Lover of mankind glory be to Thee.

Both now ..., in Tone VI:

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.

Then the Priest/Deacon sayeth: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord, glory be to Thee.

Deacon: Let us attend!

THE TWELFTH GOSPEL ACCORDING TO ST. MATHEW (27: 62 - 6)

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

Choir: Glory to Thy longsuffering O Lord, glory be to Thee.

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:

Then the Troparion, in Tone IV:

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.

Litany: Have mercy on us ...,

Priest: Wisdom.

Choir: (Master) Bless

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

Choir: Amen. O Establish O God, the Holy Orthodox faith and Orthodox Christians, unto the ages of ages.

Priest: O most holy Theotokos, save us.

Choir: More honorable than the Cherubim ...,

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

Choir: Glory ..., Both now ..., Amen. Lord have mercy. (Thrice)

Father (Master), bless.

Priest: May Christ our true God, Who for the salvation of the world endured spitting, scourging, buffeting, the Cross, and death, through the intercessions of His most pure Mother; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

The First Hour is not said at the end of Matins, for it is read on Friday morning as part of the Office of the Royal Hours.