

## FIRST GOSPEL

**And at once the Priest says:**

And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[13:31-18:1]

The Lord said to his disciples, 'Now the Son of man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and he will glorify him at once. Children I am with you for a little while. You will look for me, and as I said to the Jews 'Where I am going you cannot come', so now I say it to you. I give you a new commandment that you love one another. By this all will know that you are my disciples, if you have love for one another.' Simon Peter says to him, 'Lord, where are you going?' Jesus answered him, 'Where I am going you cannot follow me now, but later you will follow me.' Peter says to him, 'Lord, why can I not follow you now? I will lay down my life for you.' Jesus answered him, 'You will lay down your life for me? Amen, amen I say to you, a cock will not crow before you have denied me three times. Do not let your hearts be troubled. Believe in God and believe also in me. In my Father's house there are many dwelling places. If not, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you, I will come again and take you to myself, so that where I am, you

may be also. And where I am going, you know, and the way you know.' Thomas says to him, 'Lord, we do not know where you are going. How then can we know the way?' Jesus says to him, 'I am the way and the truth and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. And from now on you know him and have seen him.' Philip says to him, 'Lord, show us the Father and that is enough for us.' Jesus says to him, 'I have been with you for so long a time, and do you still not know me, Philip? One who has seen me, has seen Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak on my own. The Father who abides in me, he does the works. Believe me, I am in the Father and the Father is in me. If not, believe me because of the works themselves. Amen, amen I say to you, one who believes in me will also do the works that I do, and greater than these they will do, because I am going to my Father, and what ever you ask in my name I will do it, that the Father may be glorified in the son. If you ask anything in my name, I will do it. If you love me, keep my commandments, and I will ask the Father and he will give you another Paraclete to abide with you for ever, the Spirit of truth, whom the world cannot accept, because it neither sees him nor knows him. But you know him, because he abides with you and will be in you. I will not leave as orphans. I am coming to you. In a little while the world sees me no longer, but you see me, because I live and you will live. On that day you will know that I am in my Father and you are in me and I am in you. One who has my commandments and keeps them, that is the one who loves me. One who loves me will be loved by the Father, and I will love them and reveal myself to them.' Judas, not Iscariot, says to him, 'How is it that you are going to reveal yourself to us and not to the world?' Jesus answered and said to him, 'If anyone loves me they will keep my word, and my Father will love them, and we will come to them and make our dwelling with them. One who does not love me does not keep my words; and the word which you are hearing is not mine, but that of the Father who sent me. I have said these things to you while I abide with you. But the Paraclete, the Holy Spirit whom the Father will send in my name, he will teach you all things and remind you of all that I have said to you. Peace I leave you, my peace I give you. I do not give as the world gives. Do not let your hearts be troubled are play the coward.

You heard that I said to you, I am going away and I am coming to you. If you loved me you would rejoice that I said, I am going to the Father. And now I have told you before it happens, so that when it does happen you may believe; because the Father is greater than I. I will no longer speak much with you. For the ruler of this world is coming and he has no claim on me. But the world must know that I love the Father, and that as the Father has commanded me, so I do. Rise up, let us go from here. I am the true vine and my Father is the vine dresser. Every branch in me that does not bear fruit he removes, and every branch that bears fruit he prunes, so that it bears more fruit. You are already pruned because of the word which I have spoken to you. Abide in me, and I in you. Just as the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me. I am the vine, you are the branches. One who abides in me and I in them will bear much fruit, because apart from me you can do nothing. If anyone does not abide in me they are thrown out like the branch and wither, and they are collected, thrown onto the fire and burnt. If you abide in me and my words abide in you, ask whatever you wish and it will be done for you. By this my Father is glorified, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you. Abide in my love. If you keep my commandments, you will abide in my love, as I have kept my Father's commandments and abide in his love. I have said these things to you that my joy may abide in you and that your joy may be complete. This is my commandment: that you love one another, as I have loved you. No one has greater love than this, that they lay down their life for their friends. You are my friends, if you do what I command you. I no longer call you slaves, because the slave does not know what his lord does. I have called you friends, because everything that I have heard from my Father I have made known to you. You did not choose me, but I chose you, and set you, so that you might go and bear fruit and that your fruit might abide, so that whatever you ask the Father in my name he might give you. This is what I command you: that you love one another. If the world hates you, know that it hated me before you. If you had been of the world, the world would have loved what was its own. But because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word I spoke to you, 'the slave is not greater than his lord'. If they have persecuted me, they will also persecute you. If they had kept my word,

they will keep yours. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and told them these things, they would have no sin. But now they have no excuse for their sin. One who hates me also hates my Father. If I had not done the works among them that no one else has done, they would have no sin. But now that have both seen and hated both me and my Father. But in order that the word written in their law might be fulfilled, 'they hated me for nothing'. But when the Paraclete comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness, because you are with from the beginning. I have said these things to so that you may not stumble and fall away. They will expel you from the synagogues. But the hour is coming when everyone who kills you will think they are offering worship to God. And they will do these things to you because they have known neither the Father nor me. But I have told you these things, so that when the hour comes you may remember that I told you of them. I did not speak of these from the beginning, because I was with you. But now I am going away to the one who sent me, and none of you is asking me where I am going away to. But because I have told you these things, grief has filled your hearts. But I tell you the truth; it is to your advantage that I go away. For unless I go, the Paraclete will not come to you. But if I go, I will send him to you. And when he comes he will convict the word concerning sin and righteousness and judgement. Concerning sin, because they do not believe in me; concerning righteousness, because I am going away to the Father and you see me no longer; concerning judgement, because the ruler of this world has already been judged. I still have many things to say to you, but you cannot bear them now. But when he comes, the Spirit of truth, he will guide into the whole truth. For he will not speak of himself, but he speak of whatever he has heard and he will declare to what is coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine. That is why I said, 'he will take from what is mine and declare it to you.' A little while and you will not see me, and again a little while and you will see me, because I am going away to the Father.' The disciples therefore said to one another, 'What is this that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'because I am going away to the Father'?' So they said, 'What is this

'little while' he speaks of? We do know what he is saying.' Jesus knew that they wanted to question him, so he said to them, 'Are you discussing what I said, 'a little while and you will not see me, and again a little while and you will see me'? Amen, amen I say to you, you will weep and lament, while the world will rejoice. You will grieve, but your grief will become joy. A woman when she gives birth grieves because her hour has come. But when the child is born, she no longer remembers her affliction because of the her that a child has been born into the world. And so you now grieve; but I will see you again and your hearts will rejoice, and your joy no one will take from you. And on that day you will not question me about anything. Amen, amen I say to you, whatever you ask the Father in my name, he will give you. Until now you have not asked anything in my name. Ask and you will receive that your joy may be complete. I have said these things to you in riddles; but the hour is coming when I will no longer speak to you in riddles, but I will tell you clearly about the Father. On that day you ask in my name. And I am not telling you that I will ask the Father for you, because the Father himself loves you, because you have loved me and have believed that I came forth from the Father. I came forth from the Father and came into the world. Again I am leaving the world and going to the Father.' His disciples said to him, 'See, now you are speaking clearly, and not in riddles. Now we know that you know all things and have no need for anyone to question you. Because of this we believe that you have come forth from God.' Jesus answered them, 'Now you believe. See, the hour is coming and has now come when each of you will be scattered to his own home and you will leave me alone. And I am not alone, because the Father is with me. I have said these things to you that you may have peace in me. In the world you will have affliction; but take courage, I have conquered the world.' Jesus said these things and raised his eyes to heaven and said, 'Father, the hour has come. Glorify your son, that your son may also glorify you, just as you gave him authority over all flesh, that he might give eternal life to all that you had given him. This is eternal life, that they may know you, the only true God, and the one whom you sent, Jesus Christ. I have glorified you on earth, I have accomplished the work which you gave me to do. And now glorify me yourself, Father, with you, with the glory that I had with you before the world existed. I have revealed your name to those whom you have given me from the world. They were

yours, and you have given them to me, and they have kept your word. Now they know that everything which you have given me is from you; because the words which you had given me I have given to them, and they received them and truly came to know that I had come forth from you, and they believed that it was you who sent me. I pray for them; I do not pray for the world, but for those whom you have given me, because they are yours, and all that is mine is yours and what is yours is mine, and I have been glorified in them. I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep in your name those you have given to me, that they may be one, as we are. While I was with them in the world, I kept them in your name; those whom you had given me I guarded, and not one of them has been destroyed except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and I say these things in the world that they have my joy fulfilled in them. I have given them your word, and the world hated them, because they are not from the world, just as I am not from the world. I do not ask that you take them from the world, but that you keep them from the evil one. They are not from the world, just as I am not from the world. Sanctify them in your truth; your word is truth. Just as you sent me into the world, I too sent them into the world. And I sanctify myself for them, that they too may be sanctified in truth. I do not ask for them only, but also for those who have come to believe in me through their word, that all may be one, just as you Father are in me and I in you, that they also may be one in us, that the world may believe that you sent me. And I have given them the glory which you have given me, that they may be one as we are one, I in them and you in me, that they may be perfected as one, and that the world may know that you sent me and loved them as you loved me. Father, I wish that where I am those whom you gave me may also be with me, that they may see my glory, which you have given me, because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you and they know that you sent me. And I made known your name to them and I will make it known, that the love with which you loved me may be in them, and I in them.' When he had said this, Jesus went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered.

**Reader:** Glory to your long-suffering, Lord; glory to you!

And so after each Gospel.

Then we sing the following Antiphons, doubling all the Troparia.

**Antiphon 1. Tone 8.**

Rulers of the peoples were gathered together against the Lord and against his Christ.

**Same Tone**

They laid a lawless charge against me. Lord, Lord, do not abandon me.

**Same Tone**

Let us bring our senses pure to Christ, and as his friends let us sacrifice our souls for him, and let us not, like Judas, be suffocated by the cares of life; but in our inner chambers let us cry, 'Our Father in heaven, deliver us from the evil one'.

Glory. Both now. **Theotokion. Same Tone**

A Virgin you gave birth, O unwedded, and a Virgin you remained, O Mother without bridegroom, Mary Mother of God; implore Christ our God that we may be saved.

**Antiphon 2. Tone 6.**

Judas ran, saying to the lawless scribes, 'What are you willing to give me, and I will hand him over to you?' As they came to their agreement you, the object of their agreement, were standing among them invisibly agreeing. O you who know the heart, spare our souls.

**Same Tone**

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

Glory. Both now. **Theotokion. Same Tone**

Never cease to intercede, O Virgin, with him to whom you gave birth beyond explanation, as he loves humankind, that he save from dangers those who have recourse to you.

### Antiphon 3. Tone 2

Because of the raising of Lazarus, O Lord, who love humankind, the children of the Hebrews cried to you, 'Hosanna'. But Judas the transgressor did not want to understand.

### Same Tone

At your Supper, Christ our God, you foretold to your Disciples, 'One of you will betray me'. But Judas the transgressor did not want to understand.

### Same Tone

To John, when he asked you, 'Who is the one who betrays you?' you indicated him through the bread. But Judas the transgressor did not want to understand.

### Same Tone

For thirty silver pieces, Lord, and a deceitful kiss, the Jews sought to slay you. But Judas the transgressor did not want to understand.

### Same Tone

At your Washing of the Feet, Christ our God, you instructed your Disciples, 'As you have seen, so do'. But Judas the transgressor did not want to understand.

### Same Tone

'Watch and pray that you may not be tested', you said, to your Disciples, O our God. But Judas the transgressor did not want to understand.

Glory. Both now. **Theotokion**



Save your servants from dangers, Mother of God, for after God we all take refuge in you as an unbreachable wall and protection.

**Kathisma.**

**During the following Kathisma, and during the others, we do not sit, but we stand and sing.**

**Tone 7.**

At the Supper you nourished the Disciples and, knowing the plan of the betrayal, you exposed Judas during it. You knew he was incorrigible, but you wished to make known to all that you had been handed over willingly, that you might snatch the world from the Stranger. Long-suffering Lord, glory to you! (**Twice**)

## **SECOND GOSPEL**

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

**[18:1-28]**

At that time, Jesus went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered. Judas, his betrayer, also knew the place, because Jesus had often gathered there with his disciples. So Judas, having got a cohort and servants from the chief priests and Pharisees, came there with lanterns and torches and

weapons. Jesus, knowing all that was coming upon him, went out and said to them, 'Whom are you looking for?' They answered him, 'Jesus the Nazorean.' Jesus says to them, 'I AM.' Now Judas his betrayer was standing with them. And when he said to them, 'I AM', they went back and fell to the ground. So Jesus asked them again, 'Whom are you looking for?' They said, 'Jesus the Nazorean.' Jesus answered, 'I told you the I AM. So if you are looking for me, let these men go away.' That the word which he had spoken might be fulfilled, 'I have not lost any of those you have given me.' Then Simon Peter, who had a sword, drew it and struck the slave of the chief priest and cut off his right ear. The slave's name was Malchos. Jesus said to Peter, 'Put your sword into its scabbard. Shall I not drink the cup which my Father has given me?' So the cohort and the tribune and the servants of the Jews arrested Jesus and bound him, and led him away to Annas first. For he was Kaiaphas' father in law, who was chief priest that year. It was Kaiaphas who had advised the Jews that it was advantageous for one individual to die for the people. Simon Peter and another disciple were following Jesus. The disciple was known to the chief priest and he entered the courtyard of the chief priest with Jesus. While Peter stood at the door outside. So the other disciple, who was known to the chief priest, went out and spoke to the doorkeeper and brought Peter in. Then the girl who was the doorkeeper said to Peter, 'You are not one of this man's disciples too, are you?' He says to her, 'I am not.' The slaves and servants were standing at a charcoal fire they had made, because it was cold, warming themselves. Peter was standing with them and warming himself. So the chief priest questioned Jesus about his disciples and about his teaching. Jesus answered him, 'I have spoken freely to the world. I always taught in the synagogue and the temple, where the Jews always assemble, and I have said nothing in secret. Why are you questioning me? Question those who heard what I have said to them. They know what I said.' When he had said these things one of the servants standing nearby gave Jesus a blow, saying, 'Is this how you answer the chief priest?' Jesus answered him, 'If I have spoken wrongly, testify to the wrong. If I have spoken rightly, why do you strike me?' Annas sent him bound to Kaiaphas the chief priest. Now Simon Peter was standing warming himself. The servants therefore said to him, 'You are not one of his disciples too are you?' He denied it and said, 'I am not.' One of the chief priest's slaves, a relative of the one whose ear Peter had cut off, says,

'Didn't I see you in the garden with him?' Again Peter denied it, and immediately a cock crew. So they led Jesus from Kaiaphas to the praetorium. It was morning. And they did not go into the praetorium, so as not to be defiled, so that they might eat the Passover.

**Reader:** Glory to your long-suffering, Lord, glory to you!

#### Antiphon 4. Tone 5

Today Judas abandons the Teacher and takes up with the devil; he is blinded by the passion of avarice, he falls, darkened, from the light; for how could the one who sold the Lamp for thirty silver pieces see? But the One who suffered for the world has dawned for us. To him let us cry, 'You who suffered for and suffered with humankind, glory to you!'

#### Same Tone

Today Judas feigns godliness and is estranged from the gift of grace; though a disciple, he becomes a traitor. In the guise of friendship he conceals his deceit and insanely values thirty silver pieces more than the love of the Master, becoming the guide of the lawless Sanhedrin. But we who have Christ as salvation, let us glorify him.

#### Tone 1

Let us, as brothers in Christ, gain brotherly love, and not lack of compassion for our neighbour, lest we be condemned like the unmerciful slave because of the few pence, and repenting like Judas gain nothing.

Glory. Both now. **Theotokion. Same Tone**

Glorious things have been spoken of you in every place, because you bore in the flesh the Maker of all things, Mary Mother of God, all-praised and unwedded.

#### Antiphon 5. Tone 6

The Teacher's disciple agreed the price and sold the Lord for thirty silver pieces, with a deceitful kiss handing him over for death to the transgressors.

Same Tone

Today the Creator of heaven and earth said to his own Disciples: The hour has drawn near and Judas who betrays me is at hand; let none deny me when they see me on the Cross, between two thieves; for as man I suffer, and as lover of mankind I save those who believe in me.

Glory. Both now. **Theotokion.**

Same Tone

O Virgin, who in the last times ineffably conceived and gave birth to your own Creator, save those who magnify you.

**Antiphon 6. Tone 7**

Today Judas watches to betray the Lord, the Saviour of the world before the ages, who satisfied multitudes from five loaves. Today the transgressor denies the Teacher; though a disciple he betrayed the Master; for silver he sold the One who satisfied humankind with manna.

Same Tone

Today the Jews nailed to the Cross the Lord who parted the sea with a staff and led them through the desert. Today with a lance they pierced the side of the One who scourged Egypt with plagues for their sake, and they gave vinegar as drink to the One who rained down the manna as nourishment.

Same Tone

Lord, as you came to your voluntary passion, you cried to your Disciples, 'If you did not even have strength to keep vigil with me for one hour, how did you promise to die for me? Do you see how Judas does not sleep, but hurries to betray me to the transgressors? Rouse

yourselves, pray, let none deny me when they see me on the Cross'.  
Long-suffering Lord, glory to you!

Glory. Both now. **Theotokion. Same Tone**

Hail Mother of God, who contained in your womb the One whom the heavens cannot contain! Hail Virgin, the proclamation of the Prophets, through whom Emmanuel has shone for us! Hail Mother of Christ our God!

**Kathisma. Tone 7**

What was it, Judas, that made you into the betrayer of the Saviour? Did he separate you from the choir of the Apostles? Did he deprive you of the gift of healings? When he supped with them, did he thrust you from the table? When he washed the others' feet, did he despise yours? Oh of how many good things have you become forgetful! Your ungrateful intent is condemned, while his measureless long-suffering is proclaimed, and his great mercy. (**Twice**)

## **THIRD GOSPEL**

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[26:57-75]

At that time the soldiers who had seized him led him away to Kaiaphas the chief priest, where the scribes and elders had assembled. While Peter was following him at a distance as far as the courtyard of the high priest, and he went in and sat with the servants to see the end. The chief priests and the elders and the whole Sanhedrin were seeking false testimony against Jesus, so that they might put him to death, but they found none. Though many false witnesses came forward, they found none. Finally two false witnesses came forward and said, 'This man said, 'I am able to destroy God's temple and rebuild it in three days.'" The chief priest arose and said to him, 'Have you no answer? What are these men testifying against you?' But Jesus was silent. The chief priest answered and said to him, 'I put you under oath before the living God to tell us if you are the Christ, the son of God?' Jesus says to him, 'It is you who have said it. But I tell you all, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.' Then the chief priest rent his garments and said, 'He has blasphemed. What further need do we have of witnesses? See, you have now heard his blasphemy. What is your verdict?' They answered and said, 'He deserves death.' Then they spat in his face and hit him, while others slapped him as they said, 'Prophecy, Christ: who it is that struck you?' But Peter was sitting outside in the courtyard. And a servant girl came up to him and said, 'You were with Jesus the Galilean too.' But he denied it in front of them all and said, 'I do not know what you are talking about.' As he was going out into the gatehouse another servant girl saw him and said to the people there, 'This one too was with Jesus the Nazorean.' And again he denied it with an oath, 'I do not know the man.' Shortly after the bystanders came up and said to Peter, 'Truly you are one of them. For even your speech gives you away.' Then he began to call down curses and to swear, 'I do not know the man.' And immediately a cock crowed. And Peter remembered the word that Jesus had said to him, 'Before a cock crows, you will deny me three times.' And he went out and wept bitterly.

**Reader:** Glory to your long-suffering, Lord, glory to you!

### Antiphon 7. Tone 8

Bearing with the transgressors who arrested you, Lord, you cried, 'Though you strike the Shepherd and scatter the twelve sheep, my

Disciples, I could have summoned to my side more than twelve legions of Angels; but I endure, that the hidden and secret things, which I showed you through my Prophets, may be fulfilled'. Lord, glory to you!

Same Tone

When he had denied you a third time, Peter at once understood what had been said to him, but he brought you tears of repentance: O God be merciful to me and save me.

Glory. Both now. Theotokion. Same Tone

Let us all praise the holy Virgin as Gate of salvation, Paradise of delight and Cloud of everlasting light, as we say to her: Hail!

Antiphon 8. Tone 2

Speak transgressors! What did you hear from our Saviour? Did he not expound the Law and the teachings of the Prophets? How then could you have taken counsel to hand over to Pilate the Word, God from God and the Redeemer of our souls?

Same Tone

Let him be crucified, they cried, those who ever enjoyed your gifts of grace, and instead of a benefactor the murderers of the just asked to receive a malefactor; but, O Christ, you were silent, bearing their impudence, as you willed to suffer and to save us, for you love mankind.

Glory. Both now. Theotokion. Same Tone

Because we have no boldness because of our many sins, entreat the One born of you, Virgin Mother of God, for the prayers of a mother have great force for the kindness of the Master; do not despise the supplications of sinners, O all-holy, because he is merciful and able to save, he who even accepted to suffer for us.

Antiphon 9. Tone 3

They paid thirty silver pieces as the price of him who was valued, on whom some of the sons of Israel had set a price. Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak; therefore watch.

### Same Tone

They gave me gall for my food, and for my thirst they gave me vinegar to drink; but do you, Lord, raise me up, and I shall repay them.

Glory. Both now. **Theotokion. Same Tone**

We from the nations sing your praise, pure Mother of God, because you gave birth to Christ our God, who through you freed humankind from the curse.

### Kathisma. Tone 8

O how could Judas, once your disciple, meditate betrayal against you! Treacherous and unjust, deceitfully he supped with you. He went and said to the priests, 'What will you give me, and I will hand over to you that man who breaks the Law and violates the Sabbath?' Long-suffering Lord, glory to you. (**Twice**)

## FOURTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

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**Priest:** Let us attend.



[18:28-19:16]

At that time, they lead Jesus from Kaiaphas to the praetorium. It was morning; and they did not enter the praetorium in order not to be defiled, so that they might eat the Passover. Pilate therefore went out to them and said, 'What charge are you bringing against this man?' They answered and said to him, 'If he were not an criminal we would not have handed him over to you.' So Pilate said to them, 'Take him yourselves and judge him in accordance with your law.' The Jews then said to him, 'We are not allowed to execute anyone.' So that the word of Jesus might be fulfilled that he had spoken signifying by what sort of death he was going to die. So Pilate went back again into the praetorium and summoned Jesus and said to him, 'Are you the king of the Jews?' Jesus answered him, 'Do you say this of your own accord, or have others said it to you about me?' Pilate answered, 'Am I a Jew then? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not of this world. If my kingdom were of this world, my servants would be struggling to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' So Pilate said to him, 'Then you are a king are you?' Jesus answered, 'You say I am a king. For this I was born, and for this I came into the world, to bear witness to the truth. Every one who is of the truth listens to my voice.' Pilate says to him, 'What is truth?' And having said this, he went out again to the Jews and says to them, 'I find no case against him. But you have a custom that I release one prisoner to you at Passover. So do you want me to release the king of the Jews?' They all shouted again, 'Not this one; but Barabbas!' Now Barabbas was a thief. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns and put in on his head, and they wrapped him a purple cloak and said, 'Hail, king of the Jews!' And they struck him repeatedly. So Pilate went outside again and said to them, 'Look, I am bringing him out to you, so that you may know that I find no guilt in him.' So Jesus came outside wearing the crown of thorns and the purple cloak. And he says to them, 'Behold, the man!' So when the chief priests and the servants saw him they shouted and said, 'Crucify, crucify him!' Pilate says to them, 'Take him yourselves and crucify him. For I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die, because he made himself son

of God.' So when Pilate heard this word he was even more afraid and he went into the praetorium and says to Jesus, 'Where are you from?' But Jesus gave him no answer. So Pilate says to him, 'Do you not speak to me? Do you not know that I have authority to crucify and authority to release you?' Jesus answered, 'You would have no authority over me, if it had not been given from on high. Therefore the one who handed me over to you has the greater sin.' After this Pilate was striving to release him. But the Jews cried out and said, 'If you release this man you are not Caesar's friend. Everyone who makes himself a king opposes Caesar.' So when Pilate heard this word he brought Jesus out and took his seat on the tribunal, in the place called Stone Pavement, but in Hebrew Gabbatha. It was the Preparation of the Passover, at about noon. And he says to the Jews, 'Look, here is your king.' But they shouted, 'Away with him, away with him! Crucify him!' Pilate says to them, 'Shall I crucify your king?' The chief priests answered, 'We have no king except Caesar.' So he then handed him over to them to be crucified.

**Reader:** Glory to your long-suffering, Lord, glory to you!

### Antiphon 10. Tone 6

He who wraps himself in light as a garment, stands naked for judgement, and accepts a blow on the cheek by the hands of those he fashioned; while the lawless people nailed to the Cross the Lord of glory. Then the veil of the Temple was rent; the sun grew dark, unable to endure seeing God, before whom all things tremble being outraged. Him let us worship.

### Same Tone

The disciple denied, the Thief cried out, 'Remember me, Lord, in your Kingdom'.

Glory. Both now. **Theotokion. Same Tone**

Give peace to the world, Lord, who accepted to put on flesh from a Virgin for the sake of your servants, that with one accord we may glorify you, only Lover of humankind.

### Antiphon 11. Tone 6

In return for the good things which you had done for the Hebrew race, O Christ, they condemned you to be crucified, giving you vinegar and gall to drink. But repay them, Lord, in accordance with their works, because they did not understand your condescension.

### Same Tone

The Hebrew race was not content with your betrayal, O Christ, but they wagged their heads, bringing scoffing and derision. But repay them, Lord, in accordance with their works, because they meditated vain things against you.

Glory. Both now. **Theotokion. Same Tone**

We know that God took flesh from you, Virgin Mother of God, alone pure, alone blessed; and so, as we praise you without ceasing, we magnify you.

### Antiphon 12. Tone 8

Thus says the Lord to the Jews, 'My people, what have I done to you? Or in what have I wearied you? I gave light to your blind, I cleansed your lepers, I set upright a man lying on a bed. My people, what have I done to you, and how have you repaid me? Instead of the manna, gall; instead of the water, vinegar; instead of loving me, you have nailed me to a cross. I can endure no longer; I will call my nations, and they will glorify me, with the Father and the Spirit; and I shall grant them eternal life.

### Same Tone

Today the veil of the Temple is rent as a reproof to the transgressors; and the sun hides its own rays, as it sees the Master crucified.

### Same tone

Lawgivers of Israel, Jews and Pharisees, the choir of the Apostles cries out to you, 'See a Temple, which you have destroyed; see a Lamb,

whom you have crucified. You handed him over to a tomb, but by his own authority he has risen. Do not be deceived, O Jews, for it is he who saved you in the sea, and fed you in the desert. He is the life and the light and the peace of the world'.

Glory. Both now. **Theotokion. Same Tone**

Hail Gate of the King of glory, through which the Most High alone has passed, and left it sealed again, for the salvation of our souls.

**Kathisma. Tone 8**

When you stood before Kaiaphas, O God, and were handed over to Pilate, O Judge, the powers of heaven were shaken from fear; but then you were raised up on the Tree between two thieves and were numbered with transgressors, O sinless One, to save humankind. Long-suffering Lord, glory to you! (**Twice**)

## FIFTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[**Matt. 27:3-32**]

At that time, Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said,

'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called 'Field of Blood' until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, 'And they took the thirty pieces of silver, the price of the one who was valued, whom they valued from among the children of Israel, and gave them for the potter's field, as the Lord had commanded me'. But Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with a single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do you wish me to release to you? Barabbas or Jesus called Christ?' For he knew that they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them, but Jesus he had scourged and handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him,

saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross.

**Reader:** Glory to your long-suffering, Lord, glory to you!

### Antiphon 13. Tone 6

The assembly of the Jews asked Pilate for you to be crucified, O Lord; for t having found no cause in you, they freed the guilty Barabbas, and condemned you, the Just, so incurring the guilt of murder. But give them their reward, Lord, for they meditated vain things against you.

### Same Tone

Christ, the Power of God and the Wisdom of God, before whom all things quake and tremble, whom every tongue praises, the priests struck on the face and gave him gall. And he accepted to suffer all things, as he wished to save us from our iniquities with his own blood, for he loves humankind.

Glory. Both now. **Theotokion. Same Tone.**

Mother of God, who through a word beyond reason gave birth to your own Creator, implore him to save our souls.

### Antiphon 14. Tone 8

Lord, you took the Thief, whose hands were defiled with blood, as a companion for the journey. Number us too with him, as you are good and love humankind.

### Same Tone

The Thief on the cross uttered few words, but found great faith. He was saved in one instant, and having opened the gates of Paradise was the first to enter. Lord, who accepted his repentance, glory to you!

Glory. Both now. **Theotokion. Same Tone.**

Hail, you who received the joy of the world through an Angel. Hail, you who gave birth to your Maker and Lord. Hail, you who were found worthy to become the Mother of Christ our God.

**Antiphon 15. Tone 6**

Today he who hung the earth upon the waters is hung upon a Tree, (x3)

He who is King of the Angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in mocking purple.

He who freed Adam in the Jordan receives a blow on the face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced by a lance,.

We worship your Sufferings, O Christ (x3)

Show us also your glorious Resurrection.

**Same Tone**

Let us not feast like Jews, for our Passover too has been sacrificed for us, Christ God. But let us purify ourselves from all defilement, and sincerely beseech him, 'Arise, Lord, save us as you love humankind'.

**Same Tone**

Your Cross, Lord, is life and resurrection for your people; and putting our trust in it, we praise you our crucified God. Have mercy on us.

Glory. Both now. **Theotokion. Same Tone**

When she who bore you saw you hanging on the Cross, O Christ, she cried out, 'What is this strange mystery that I see, my Son? How are you dying on a tree, nailed in the flesh, O Giver of life?'

## Kathisma. Tone 4

By your precious blood you have redeemed us from the curse of the law; nailed to the Cross and pierced by the lance, you have become a source of immortality for humankind. Our Saviour, glory to you!  
(Twice)

## SIXTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

### [Mark 15:16-32]

At that time, the soldiers led Jesus into the courtyard, that is the praetorium, and summoned the whole cohort. They clothed him in purple and having plaited a crown of thorns placed it on him, and they began to salute him and say, 'Hail, king of the Jews!' And they kept striking his head with a reed and spitting on him, and they bowed the knee and did him homage. And when they had mocked him they took off the purple and dressed him in his own clothes and led him out to crucify him. And they forced Simon, a Cyrenian, who was coming from the country, the father of Alexander and Rufus, to carry his cross. And they bring him to a place Golgotha, which means place of a skull. And they gave him wine drugged with myrrh to drink. It was the third hour and they crucified him. And the inscription of his charge ran, 'The King of the Jews.' And with him they crucified two thieves, one on the right



and one on the left. And the scripture was fulfilled which says, 'He was counted among transgressors'. And the passers by blasphemed him, shaking their heads and saying, 'Aha! You who would destroy the temple and rebuild it in three days! Save yourself and come down from the cross.' Likewise the chief priests also mocked him among themselves with the scribes and said, 'He saved others. He cannot save himself. Let Christ the king of Israel now come down from the cross, that we may see and believe in him.'

**Reader:** Glory to your long-suffering, Lord, glory to you!

**Then we sing the Beatitudes with 8 [10] verses, in Tone 4.**

In your kingdom remember us, O Lord, when you come in your kingdom. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

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

Through a tree Adam became an exile from Paradise; but through the tree of the Cross the Thief made Paradise his home: for the former through tasting set aside his Maker's commandment, while the latter, crucified with him, confessed the hidden God, as he cried, 'Remember me in your kingdom'.

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

The lawless bought the Maker of the Law from a disciple, and as a lawbreaker stood him before Pilate's judgement seat, crying, 'Crucify' the one who gave them manna in the desert. While we, imitating the just Thief, cry with faith, 'Remember us also, O Saviour, in your kingdom'.

Blessed are the merciful, for they shall obtain mercy.

The swarm of those who slew God, the lawless nation of the Jews, in their frenzy cried out to Pilate, 'Crucify' Christ, the innocent. They

rather asked for Barabbas. But we address to him the words of the grateful Thief, 'Remember us also, O Saviour, in your kingdom'.

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

Your life-bearing side, gushing up like a spring in Eden, gives drink to your Church, O Christ, as a spiritual Paradise, from there dividing, as into four heads, into four Gospels, it waters the World, making creation glad and faithfully teaching the nations to worship your Kingdom.

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

You were crucified for my sake, that for me you might be a source of forgiveness. You were pierced in the side, that for me you might gush forth streams of life. You were transfixed by nails, that I, assured of the height of your power by the depth of your sufferings, might cry to you, O Christ, giver of life, 'Glory to your Cross, O Saviour, glory to your Passion!

Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven.

When you were crucified, O Christ, all creation saw and trembled. The foundations of the earth quaked with fear of your might. The lamps of heaven hid themselves and the veil of the Temple was rent. The mountains quailed, and rocks were split, and with us the faithful Thief cries to you, O Saviour, 'Remember'.

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

On the Cross, Lord, you tore up our record, and numbered among the dead you bound the tyrant there, delivering all from the bonds of death by your Resurrection, through which we have been enlightened, O Lord who love humankind, and we cry to you, 'Remember us also, Saviour, in your kingdom'.

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

Lifted up on the Cross, destroying the power of death and as God wiping out the record against us, O Lord, only Lover of humankind, grant the repentance of the Thief also to us who worship in faith, Christ our God, and who cry to you, 'Remember us also, Saviour, in your kingdom'.

Glory.

Let all of us believers pray with one accord to glorify worthily the Father, the Son and the Holy Spirit, a Unity of godhead existing in three Persons, remaining without confusion, simple, undivided and unapproachable, through whom we are delivered from the fire of eternal punishment.

Both now. **Theotokion**

O Christ, your Mother, who bore you in the flesh without seed, was truly Virgin and remained inviolate after child-birth, we bring in intercession, most merciful Master, to grant pardon of offences to those who ever cry, 'Remember us also, Saviour, in your kingdom'.

Prokeimenon in the 4th Tone. [Ps. 21]

They parted my garments among them; and cast lots for my clothing.

**Verse:** God, my God, attend to me; why have you forsaken me?

## SEVENTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[Matt. 27:33-54]

At that time, the soldiers came to a place called Golgotha, which means 'place of a skull', and they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. When they had crucified him they divided his garments, casting lots, that saying by the prophet might be fulfilled, 'They divided my garments among themselves, and cast lots for my raiment'. Then they sat down and watched him there. And over his head they placed his charge, which ran, 'This is Jesus, the king of the Jews.' Then they crucified with him two thieves, one on the right and one on the left. The passers by blasphemed him, shaking their heads and saying, 'You who would destroy the temple and rebuild it in three days! Save yourself. If you are the son of God, come down from the cross.' Likewise the chief priests also mocked him with the scribes and elders and Pharisees, saying, 'He saved others; he cannot save himself. If he is king of Israel, let him come down from the cross and we let us believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God.'" The thieves too, who had been crucified with him, reviled him in the same way. From the sixth hour there was darkness over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice and said, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those standing there when they heard said, 'This one is calling Elias.' And one of them ran quickly and taking a sponge filled it with vinegar, placed it on a reed and gave it him to drink. But the rest said, 'Wait, let us see if Elias is coming to save him.' But Jesus, having cried out again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks rent, and the graves were opened and many bodies of the saints who slept were raised, and coming out of their graves, after his rising they entered the holy city and appeared to many. But the centurion and those with him watching Jesus, when they saw the earthquake and all that was happening, were greatly afraid and said, 'Truly, this was the son of God.'

**Reader:** Glory to your long-suffering, Lord, glory to you!

Then follows a reading from our Venerable Father Ephrem the Syrian on the Passion of the Saviour, and after it

### Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

## EIGHTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[Luke 23:32-49]

At that time, two others, who were criminals, were led out with Jesus to be executed with him. And when they came to the place called the Skull, they crucified him and the criminals there, one on the right and one on the left. But Jesus said, 'Father, forgive them; for they do not know what they are doing.' They divided his garments and cast lots. And the people stood watching. While the rulers with them reviled him saying, 'He saved others, let him save himself, if he is the Christ, the chosen one of God.' The soldiers too mocked him, coming up and offering him vinegar and saying, 'If you are the king of the Jews, save yourself.' And his charge was written up over him in Greek, Roman and Hebrew letters, 'This is the King of the Jews.' One of the criminals hanging there blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering, rebuked him and said, 'Do you have no fear of God, for you are subject to the same condemnation? And we indeed justly; but he has done amiss.' And he said to Jesus, 'Remember me, Lord, when you come in your kingdom.' And Jesus said to him, 'Amen I say to you, today you will be with me in Paradise.' It was about the sixth hour and there was darkness over the whole land until the ninth hour, and the sun was darkened and the veil of the temple was rent in the middle. And Jesus, crying out with a loud voice, said, 'Father, into your hands I entrust my spirit.' And having said this, he breathed his last. When the centurion saw what had happened, he glorified God, saying, 'Indeed this was a just man.' And all the crowds which had gathered for this spectacle when they what had taken place, returned home beating their breasts. While his acquaintances stood at a

distance, and the women who had followed him from Galilee, and saw these events.

**Reader:** Glory to your long-suffering, Lord, glory to you!

We begin the Canon by St Kosmas, of which the Acrostic is:  
And on Sabbath eve.

In each Ode the Irmos is sung twice, and the troparia are repeated to make 12. The Irmos is repeated as Katavasia. Instead of the biblical verses we say before each Troparion: Glory to you, Lord, glory to you.

### Ode 5. Irmos

'I rise for you at dawn, who through compassion without change emptied yourself for the one who had fallen, and impassibly bowed yourself to the Passion, O Word of God. Grant me peace, O Lover of humankind.'

### Troparia

When their feet had been washed and they had been cleansed by participation in the divine Mystery, O Christ, your servants went with you from Sion up to the great Mount of Olives, singing your praises, O Lover of humankind.

'See, my friends', you said, 'Do not be afraid, for now the hour is near for me to be taken and to be slain by the hands of transgressors; while you will all be scattered and leave me; whom I shall gather to proclaim me the Lover of humankind.'

### Katavasia

I rise for you at dawn, who through compassion without change emptied yourself for the one who had fallen, and impassibly bowed yourself to the Passion, O Word of God. Grant me peace, Lover of mankind.

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

**Reader:** Lord, have mercy.

**Priest:** Help us, save us, have mercy on us and keep us, O God, by your grace.

**Reader:** Lord, have mercy.

**Priest:** Calling to remembrance our most holy, most pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

**Reader:** To you, O Lord.

**Priest:** For you are the King of peace and the Saviour of our souls, and to you we give glory, Father, Son and Holy Spirit, now and for ever and to the ages of ages.

**Reader:** Amen.

**After the small litany the Kontakion  
Kontakion. Tone 8. [By St Romanos]**

Come, let us all praise him who was crucified for us; for Mary looked upon him on the Tree and said: 'Though you endure the Cross, yet you are My Son and my God.'

**The Ikos**

As she saw her own Lamb being dragged to slaughter Mary, the Ewe-lamb, worn out with grief, followed with other women, crying out, 'Where are you going, my child? For whose sake are you completing the course so fast? Is there once again another wedding in Cana? And are you hurrying there now to make wine for them from water? Should I go with you, my child, or rather wait for you? Give me a word, O Word; do not pass me by in silence, you who kept me pure, My Son and my God.'

**The Menologion of the day and then the following notice:**



On holy and great Friday we remember the holy, saving and dread Sufferings of our Lord and God and Saviour, Jesus Christ: the spittings, the blows, the buffetings, the outrages, the mockings, the purple cloak, the reed, the sponge, the vinegar, the nails, the lance and above all the Cross and death, which he accepted willingly for our sake; but also the saving confession on the cross of the Good Thief, crucified with him.

### Verses on the Crucifixion

You are the living God, slain on a Tree,  
O naked corpse, and Word of living God.

### Verses on the Good Thief

Eden's locked gates the Thief has opened wide,  
By putting in the key, 'Remember me'.

In your ineffable and all unbounded compassion, Christ our God, have mercy on us. Amen.

### Ode 8. Irmos.

'The godly youths made a spectacle of the monument of ungodly evil; while Sanhedrin of the lawless raged and took vain counsel against Christ; thought to slay the One who holds life in his palm; whom all creation blesses and glorifies to the ages.'

### Troparia

'Now shake sleep from your eyelids, my disciples', you said, O Christ, 'But watch with prayer, lest you slip into temptation; especially you, Simon: for to the mighty comes the greater temptation. Know me, Peter, whom all creation blesses and glorifies to the ages'.

'I will never utter a profane word from my lips, Master; I will die with you gladly, though all deny you', cried Peter, 'Neither flesh nor blood, but your Father revealed you to me; you whom all creation blesses and glorifies to the ages'.

'You have not searched out the whole depth of divine wisdom and knowledge; you have not, my friend, grasped the abyss of my judgements', said the Lord. 'Being flesh then, do not boast; for you will

three times deny me, whom all creation blesses and glorifies to the ages’.

We bless Father, Son and Holy Spirit; praise and exalt them to all the ages.

‘You protest, Simon Peter, against what you will speedily be persuaded to do, as it has been foretold, and a maid servant suddenly approaching will frighten you. Weeping bitterly you will nevertheless find me merciful, whom all creation blesses and glorifies to the ages’.

We praise, bless and worship the Lord; praise and exalt him to all the ages.

### Katavasia.

The godly youths made a spectacle of the monument of ungodly evil; while the lawless Sanhedrin raged and took vain counsel against Christ; thought to slay the One who holds life in his palm; whom all creation blesses and glorifies to the ages.

The Magnificat is not sung, but instead the 9th Ode.

### Ode 9. Irmos

‘Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.’

### Troparia

A destructive band of wicked men, hateful to God; an assembly of slayers of God came upon you, O Christ, and dragged away as a malefactor you, the Creator of all things, whom we magnify.

The impious, ignorant both of the Law and the voices of the Prophets, meditating vain things, unjustly dragged away to slaughter as a sheep you, the Master of all things, whom we magnify.

The priests with the scribes, wounded by envious malice, handed over to the nations, to be done away with, the One who by nature is Life, and the Giver of life, whom we magnify.

They surrounded you like many dogs, Sovereign Lord; they struck your cheek with a blow; they questioned you, they bore false witness against you, and you, enduring all things, saved us all.

### Katavasia

Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

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

**Reader:** Lord, have mercy.

**Priest:** Help us, save us, have mercy on us and keep us, O God, by your grace.

**Reader:** Lord, have mercy.

**Priest:** Calling to remembrance our most holy, most pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

**Reader:** To you, O Lord.

**Priest:** For all the Powers of heaven praise you, and to you we give glory, Father, Son and Holy Spirit, now and for ever and to the ages of ages.

**Reader:** Amen.

Then the Exapostilarion sung slowly and solemnly:  
Tone 3. Model Melody.

O Lord, who on that very day made the Thief worthy of Paradise, so by the tree of the Cross enlighten and save me (x3)

## NINTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[John 19:25-37]

At that time, there stood by the Cross of Jesus his mother and his mother's sister, Mary wife of Clopas and Mary Magdalen. And Jesus, seeing his mother and the disciple whom he loved standing beside him, says to his mother, 'Woman, behold your son.' Then he says to the disciple, 'Behold your mother.' And from that hour the disciple took her to his own home. After this Jesus, knowing that all things had been accomplished, that the Scripture might be fulfilled says, 'I thirst.' Now there was a vessel there full of vinegar; so having filled a sponge with vinegar and put in on a branch of hyssop they held it to his mouth. So when Jesus had taken the vinegar he said, 'It is accomplished', and bowing his head he gave up the spirit. The Jews then, so that the bodies might not remain on the cross on the Sabbath, since it was Friday, the day of Preparation (for that Sabbath was a solemn day), asked Pilate that they might break their legs and that they might be removed. So the soldiers came and broke the legs of the first and second who were crucified with him. But when they came to Jesus as they saw that he

was already dead they did not break his legs, but one of the soldiers with a lance pierced his side, and at once there came out blood and water. And he saw it has borne witness, and his witness is true. And he knows that he speaks the truth, so that you too may believe. For these things happened that the Scripture might be fulfilled, *'Not a bone of him will be broken'*. And again another Scripture says, *'They will look on the one they have pierced'*.

**Reader:** Glory to your long-suffering, Lord, glory to you!

**At Lauds we insert 4 Idiomel Stichera, doubling them.  
Tone 3**

**Psalm 148**

[A] Let everything that has breath praise the Lord. Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

[A] Praise him, sun and moon; praise him, all you stars and light.

[B] Praise him, you highest heavens and you waters that are above the heavens. Let them praise the name of the Lord.

[A] For he spoke and they came into being; he commanded and they were created.

[B] He established them for ever and ever; he made an ordinance, and it shall not pass away.

[A] Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

[B] Fire and hail, snow and ice and storm-wind; things that do his word.

[A] Mountains and all hills, fruiting trees and all cedars;

[B] Beasts of the wild, and all cattle, creeping things and winged birds;

[A] Kings of the earth and all peoples, rulers and all judges of the earth;

[B] Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

[A] His praise is above earth and heaven, and he will exalt the horn of his people.

[B] A hymn for all his holy ones; for the children of Israel, a people that draws near him.

### Psalm 149

[A] Sing to the Lord a new song, his praise in the Church of the holy ones.

[B] Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

[A] Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

[B] For the Lord is well-pleased with his people; he will exalt the meek with salvation.

[A] His holy ones will exult in glory, and rejoice upon their beds.

[B] The high praises of God in their mouths, and two-edged swords in their hands,

[A] To exact vengeance among the nations, punishments among the peoples.

[B] To bind their kings in fetters; and their nobles in shackles of iron.

[A] To execute upon them the judgement that is decreed; such glory will be for all his holy ones.

### Psalm 150

[B] Praise God in his saints; praise him in the firmament of his power.

[A] Praise him for his mighty acts; praise him according to the greatness of his majesty.

By Vyzantios. Tone 3

'Israel my firstborn son has done two wicked things: he has abandoned me, source of the water of life, and dug for himself a broken well. He has crucified me on a tree, but asked for Barabbas and released him. Heaven was amazed at this and the sun hid its rays; while you, Israel, felt no shame, but handed me over to death. Forgive them, holy Father, for they do not know what they have done'.

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

Israel my firstborn son has done two wicked things: he has abandoned me, source of the water of life, and dug for himself a broken well. He has crucified me on a tree, but asked for Barabbas and released him. Heaven was amazed at this and the sun hid its rays; while you, Israel, felt no shame, but handed me over to death. Forgive them, holy Father, for they do not know what they have done'.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

Studite. Same Tone

Each member of your holy flesh endured dishonour for our sake: your head the thorns; your face the spittings; your cheeks the blows; your mouth the taste of gall mixed with vinegar; your ears the impious blasphemies; your back the scourge and your hand the reed; your whole body the stretching on the Cross; your joints the nails and your side the lance. You suffered for our sake, and freed us from passions, you stooped down to us in your love for humankind, and raised us up. All powerful Saviour, have mercy on us.

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

By Vyzantios. Same Tone

When it saw you crucified, O Christ, all creation trembled; the foundations of the earth quaked with fear of your might. For when you were lifted up today, the Hebrew race perished; the veil of the Temple was rent apart; the graves were opened, and the dead arose from the tombs. The Centurion, seeing the marvel, was afraid; while your Mother, standing by, cried out, lamenting as a mother, 'How should I not lament, and beat my breast, as I see you naked as one condemned, hanging on a tree?' Crucified, buried and risen from the dead, Lord, glory to you!

[A] Glory. **Tone 6**

They stripped me of my garments, and clothed me in a scarlet cloak; they placed a crown of thorns upon my head and put a reed into my right hand, that I might smash them like a potter's vessels.

[B] Both now. **Same Tone**

I gave my back to scourgings, while I did not turn away my face from spittings. I stood at Pilate's judgement seat and endured the Cross for the salvation of the world.

## TENTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.



[Mark 15:43-47]

At that time Joseph of Arimathea, a noble councillor, who was also waiting for the kingdom of God, went boldly in to Pilate and asked for the body of Jesus. Pilate wondered if he were already dead, and after summoning the centurion he asked him if he had died already. And when he had learned it from the centurion, he gave the body to Joseph. And when he had bought a winding sheet and taken him down, he wrapped him in the winding sheet and laid him in a grave that had been hewn out of the rock, and he rolled a stone against the door of the grave. Mary Magdalen and Mary mother of Jose were watching where he was being laid.

**Reader:** Glory to your long-suffering, Lord, glory to you!

**Then the Superior says:**

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

Glory to God in the highest, and on earth peace, goodwill among men. We praise you, we bless you, we worship you, we glorify you, we thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes away the sin of the world, have mercy upon us, who takes away the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless you, and praise your name for ever and ever. I said, Lord, have mercy upon me; heal my soul, for I have sinned against you. Lord, I have run to you for refuge; teach me to do your will for you are my God. For with you is the source of life, and in your light we shall see light. O continue your merciful kindness toward those who know you.

Grant, Lord, this day to keep us without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name for to the ages. Amen. May your mercy, Lord, be upon us, as we have hoped in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes. Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and for ever, and to the ages of ages. Amen.

**Priest:** Let us complete our morning prayer to the Lord.

**Reader:** Lord, have mercy.

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

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

**Reader:** Grant this, O Lord.

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

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good, and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

**Reader:** To you, O Lord.

Priest: For you are a God of mercies and of pity, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

Priest: Peace to all.

Reader: And to your spirit.

Priest: Let us bow our heads to the Lord.

Reader: To you, O Lord.

Priest: For yours it is to show mercy and to save us, O our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen.

After the Litany and the Prayer at the Bowing down of heads:

## ELEVENTH GOSPEL

And at once the Priest says: And that he would count us worthy to listen to the holy

Gospel, let us pray to the Lord God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

Reader: And to your Spirit.

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

Reader: Glory to you, Lord, glory to you!

Priest: Let us attend.

[John 19:38-42]

At that time Joseph of Arimathea, who was a disciple of Jesus, but in secret for fear of the Jews, asked Pilate that he might take away the body of Jesus. And Pilate allowed him. So he came and took the body away. Now Nikodemos, who had come to Jesus by night at first, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. So they took the body of Jesus and bound it in linen cloths with sweet spices, as is the custom of the Jews in burying. There was in the place where he had been crucified a garden, and in it a new grave, in which no one had yet been laid. There, since it was Friday, the day of Preparation for the Jews, because the grave was nearby, they laid Jesus.

**Reader:** Glory to your long-suffering, Lord, glory to you!

**Then the 2nd Choir begins the Aposticha:**

**Tone 1**

All creation was changed by fear when it saw you hanging on the Cross, O Christ; the sun was darkened and the foundations of the earth were shaken; all things were suffering with you, the Creator of them all. You endured willingly for us. Lord, glory to you!

**Tone 2**

**Verse:** They parted my garments among them and cast lots for my clothing.

Impious and lawless people, why do you meditate vain things? Why have you condemned the life of all to death? O great marvel! That the Creator of the world, who loves humankind, is betrayed into the hand of transgressors and lifted up on a tree, that he may free the prisoners in Hell. Long-suffering Lord, glory to you!

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

Today the blameless Virgin, when she saw you hanging on the Cross, with a mother's love lamented, bitterly wounded in her heart, groaning

in lamentation from the depth of her soul, she struck her cheeks and tore her hair; and so beating her breast she cried out with grief, 'Woe is me, my divine child! Woe is me, light of the world! Why have you left my sight, Lamb of God?' Therefore the armies of the Bodiless Powers were seized with terror as they said, 'Lord, beyond understanding, glory to you!

**Verse:** God is our king, he has wrought salvation in the midst of the earth.

When she saw you, O Christ, the Creator and God of all, hanging on the Cross, she who bore you without seed, cried bitterly: My Son, where has the beauty of your form departed? I cannot bear to see you unjustly crucified; hasten then, arise, that I too may see your resurrection from the dead on the third day.

Glory. **Tone 8**

Lord, when you ascended the Cross, fear and trembling fell on creation; and you prevented the earth from swallowing those who crucified you, while you ordered Hell to send back its prisoners for the rebirth of mortals. Judge of the living and the dead, you came to grant life and not death. Lover of humankind, glory to you.

Both now. **Same Tone**

Already the pen of sentence is being dipped in ink by unjust judges, and Jesus is being convicted and condemned to the Cross; and creation, seeing its Lord on the Cross, is suffering. But loving Lord, who for me suffer in your bodily nature, glory to you!

## TWELFTH GOSPEL

**And at once the Priest says:** And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

**Reader:** Lord, have mercy, Lord, have mercy, Lord, have mercy.

**Priest:** Wisdom. Stand upright. Let us listen to the holy Gospel. Peace to all.

**Reader:** And to your Spirit.

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

**Reader:** Glory to you, Lord, glory to you!

**Priest:** Let us attend.

[Matt. 27:62-66]

On the next day, which is after the Preparation, the chief priests and Pharisees came together to Pilate and said, 'Sir, we remember that that deceiver said while he was still alive, 'After three days I will arise.' Give orders then for the tomb to be made secure until the third day, otherwise his disciples may come at night and steal him and tell the people that he has been raised from the dead. And the last deception will be worse than the first.' Pilate said, 'You have a watch. God, make it as secure as you can.' So they went with the watch and made the tomb secure by sealing the stone.

**Reader:** Glory to your long-suffering, Lord, glory to you!

**Then the Superior says:**

How good to give thanks to the Lord, to sing praises to your name, O Most High. To declare your love in the morning, and your truth every night.

**Reader:** Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities

for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Our Father, in heaven, may your name be hallowed, your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and do not lead us into temptation, but deliver us from the evil one.

**Priest:** For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

**Reader:** Amen.