

'Take Him away, take Him away and crucify Him whom they call Christ', cried the Jews repeatedly to Pilate. And he washed his hands, and with a pen he wrote the act of condemnation against Him who grants to all men immortality.⁴⁷

Why, lawless men, do ye make such a tumult, crying aloud, 'Take Christ, take Him and crucify Him', asking for the thief that is condemned? Is not this He who raised the dead and cleansed the lepers, who healed the woman with an issue of blood and made the paralysed to stand upright?

'What evil has He done?', cried Pilate to the ungrateful people. 'Why do ye shout so vehemently, "Take Him away, take Him and crucify Him"? I find no guilt in Him.' But they cried in bitter hatred: 'Take Him away, take Him and crucify the Saviour of us all.'

O lawless Jews! O people without understanding! Do ye not remember how many miracles of healing Christ performed for you? Do ye not comprehend His divine power, just as your fathers before you understood it not?

Glory be to the Father. . . .

O my Maker, Thou wast scourged and given up to Crucifixion for my sake, that Thou mightest bring to pass my salvation in the midst of the earth and pour out Thy life for the world, granting by Thy precious Blood immortality to those that worship Thee.⁴⁸

Both now. . . .

Theotokion

Ewe that bore the Lamb, Thy Mother stood, O Master, by the Cross and wept for Thee, O Creator of all things, as she looked upon Thy great longsuffering. For by Thine own will Thou wast born incarnate, and hast suffered in the flesh all Thy Passion that Thou mightest save the world.

⁴⁷ Matt. 27: 22-4.

⁴⁸ Ps. 73: 12.

HOLY AND GREAT FRIDAY

MATTINS

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), we begin Mattins in the usual way. After the Six Psalms and the Great Litany, we sing Alleluia in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion The glorious disciples. . . (three times, see p. 548). 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 troparion, the Small Litany is said with the exclamation: For Thine is the dominion, Thine the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Then the deacon says: And that He will count us worthy to hear the Holy Gospel, let us pray to the Lord God.

Choir: Kyrie eleison (three times).

Deacon: Wisdom, stand and attend. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: Reading from the Holy Gospel according to John.

Deacon: Let us attend!

Choir: Glory to Thee, O Lord, glory to Thee.¹

And the priest reads the First Gospel:

THE FIRST GOSPEL (*John 13: 31-18: 1*)

The Lord said to His disciples: Now is the Son of man glorified,

¹ The same order is followed before each of the twelve readings from the Gospel.

But in the Slav use the sequence is as follows:

Priest: Reading from the Holy Gospel. . . . Choir: Glory to Thy Passion, O Lord, glory to Thee. Deacon: Let us attend.

After each reading from the Gospel, in both the Greek and the Slav use, the choir sings: *Glory to Thy longsuffering, O Lord, glory to Thee.*

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 I 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.

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 for ever; 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 judgement: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgement, 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.

Then we sing the following antiphons, repeating each of the troparia:

Antiphon One
TONE EIGHT

The rulers of the people took counsel together against the Lord and against His Anointed.²

² Ps. 2: 2.

They laid a lawless accusation against Me. O Lord, 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, as Judas, choke ourselves with the cares of this life, but in the inner chambers of our hearts let us cry: Our Father who art in heaven, deliver us from the evil one.³

Glory be to the Father. . . .

Theotokion

As a virgin inviolate thou hast borne child and hast remained a virgin, O Mother who hast not known wedlock, Theotokos Mary. Pray to Christ our God that we may be saved.

Both now. . . .

Repeat.

Antiphon Two

TONE SIX

Judas ran to the lawless scribes and said: 'What will ye give me, and I shall deliver Him to you?' And while they conspired together, Thou against whom they were conspiring, wast Thyself standing invisibly in their midst. O Thou who knowest the hearts of men, spare our souls.⁴

In loving compassion let us minister to God, as Mary at the supper; and let us not as Judas acquire love of money, that we may ever abide with Christ our God.⁵

Glory be to the Father. . . .

Theotokion

Cease not to pray, O Virgin, unto Him whom thou hast borne in ways past all interpretation, for He loves mankind: that He may save from danger all who flee to thee for refuge.

Both now. . . .

Repeat.

Antiphon Three

TONE TWO

Because of the raising of Lazarus, the children of the Hebrews

³ Matt. 6: 6, 9, 13; 27: 5; John 15: 13-14.

⁴ Matt. 26: 15.

⁵ John 12: 2-6.

cried Hosanna unto Thee, O Lord who lovest mankind: but Judas the transgressor had no wish to understand.

At Thy supper, O Christ our God, Thou hast foretold to Thy disciples: 'One of you shall betray Me.' But Judas the transgressor had no wish to understand.⁶

When John asked Thee, O Lord, 'Who is he that shall betray Thee?' Thou hast shown him through the giving of the bread. But Judas the transgressor had no wish to understand.⁷

With thirty pieces of silver, O Lord, and with a false kiss, the Jews sought to kill Thee. But Judas the transgressor had no wish to understand.⁸

During the washing of the feet, O Christ our God, Thou hast commanded Thy disciples, 'Do as ye have seen Me do.' But Judas the transgressor had no wish to understand.⁹

'Watch and pray, that ye enter not into temptation', Thou, our God, hast said to Thy disciples. But Judas the transgressor had no wish to understand.¹⁰

Glory be to the Father. . . .

Theotokion

Keep thy servants safe from danger, O Theotokos, for after God we all flee to thee for refuge, as an unconquerable rampart and protection.

Both now. . . .

Repeat.

Small Litany with the exclamation: For to Thee are due all glory, honour and worship, to the Father, the Son, and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

TONE SEVEN

During this and the following sessional hymns, we do not sit but remain standing.

⁶ Matt. 26: 21.

⁷ John 13: 25-6.

⁸ Matt. 26: 15; Luke 22: 48.

⁹ John 13: 15.

¹⁰ Matt. 26: 41.

As Thou gavest food to the disciples at the Supper, knowing the plot for Thy betrayal, Thou hast accused Judas of it. Thou hast understood that he would not come to repentance, yet hast Thou desired to show to all that Thou wast betrayed of Thine own will, to save the world from the enemy. O longsuffering Lord, glory to Thee.

THE SECOND GOSPEL (*John 18: 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 oftentimes 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 judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover.

Antiphon Four

TONE FIVE

Today Judas forsakes the Master and accepts the devil: he is blinded by the passion of avarice and darkened he falls from the Light. For how could he see, who sold the Light for thirty pieces of silver? But He who suffered for the world has shone upon us as the dawn. To Him let us cry: O Thou who sufferest with men and for their sakes, glory to Thee.

Today Judas makes a pretence of godliness and becomes a stranger to the gift of grace; though a disciple, he turns traitor, and under a guise of friendship he conceals deceit. In his foolishness he prefers thirty pieces of silver to the Master's love, and acts as guide to the lawless Sanhedrin. But we have Christ as our salvation: let us glorify Him.

TONE ONE

As brethren in Christ, let us acquire brotherly love; and let us

not be lacking in compassion for our neighbour, lest for money's sake we be condemned like the unmerciful servant, and repent like Judas to no purpose.¹¹

Glory be to the Father. . . .

Theotokion

Glorious things are spoken of thee throughout all the world, for thou hast borne in the flesh the Maker of all, O Theotokos Mary, unwedded, worthy of all praise.¹²

Both now. . . .

Repeat.

Antiphon Five
TONE SIX

The disciple agreed upon the price of the Master, and for thirty pieces of silver he 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 said to His disciples: 'The hour is at hand, and Judas who betrays Me has drawn near. Let none of you deny Me when ye see Me on the Cross between two thieves. For as man I suffer, but as Lover of mankind I save those who believe in Me.'¹³

Glory be to the Father. . . .

Theotokion

O Virgin who in the last days hast ineffably conceived and borne thine own Creator, save those who magnify thee.

Both now. . . .

Repeat.

Antiphon Six
TONE SEVEN

Today Judas watches how he may deliver up the Lord, the pre-eternal Saviour of the world, who with five loaves satisfied the multitude. Today the transgressor denies his Teacher; though a disciple he betrays the Master. He sells for money the Lord who fed His people with manna in the wilderness.¹⁴

¹¹ 1 Thess. 4: 9; Matt. 18: 24-34; 27: 3.

¹² Ps. 86: 3.

¹³ Matt. 26: 45.

¹⁴ Matt. 14: 15-20; Exod. 16: 15.

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

O Lord, as Thou camest to Thy voluntary Passion, Thou hast cried aloud to Thy disciples: 'If ye could not even watch with Me one hour, why then did ye promise to die for My sake? See ye how Judas sleeps not, but makes haste to deliver Me to the transgressors? Awake, rise and pray, and let none deny Me when he sees Me on the Cross.' O longsuffering Lord, glory to Thee.¹⁵

Glory be to the Father. . . .

Theotokion

Hail, Theotokos, who hast contained within thy womb Him whom the heavens cannot contain. Hail, Virgin whom the prophets preached: through thee Emmanuel has shone forth upon us. Hail, Mother of Christ our God.

Both now. . . .

Repeat.

Small Litany, with the exclamation: For blessed and glorified is Thy most honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE SEVEN

What reason led thee, Judas, to betray the Saviour? Did He expel thee from the company of the apostles? Did He deprive thee of the gift of healing? When thou wast at supper with the others, did He drive thee from the table? When He washed the others' feet, did He pass thee by? How many are the blessings that thou hast forgotten! Thou art condemned for thine ingratitude, but His measureless longsuffering and great mercy are proclaimed to all.

THE THIRD GOSPEL (*Matthew 26: 57-75*)

At that time the soldiers that had laid hold on Jesus led Him away

¹⁵ Matt. 26: 40; John 13: 38.

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.

Antiphon Seven
TONE EIGHT

Suffering the transgressors to lay hold on Thee, O Lord, Thou hast cried aloud: 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples, yet could I call to Mine aid more than twelve legions of angels. But in My patience I forbear,

that the hidden secrets I made known to you through My prophets may be fulfilled.' O Lord, glory to Thee.¹⁶

Peter denied Thee three times, and straightway he understood Thy words; but he offered Thee tears of repentance. O God, be merciful to me and save me.¹⁷

Glory be to the Father. . . .

Theotokion

The holy Virgin is a gateway of salvation, a fair Paradise, and a cloud of everlasting light: let us all sing in praise of her and say to her, 'Rejoice!'¹⁸

Both now. . . .

Repeat.

Antiphon Eight
TONE TWO

O ye transgressors, tell us what ye heard from our Saviour? Did He not expound the Law and the teaching of the prophets? How then have ye taken counsel to deliver up to Pilate Him who is God the Word that came from God, and the Deliverer of our souls?

'Let Him be crucified!' they cried, though they had always taken pleasure in Thy gifts of grace; and the murderers of the righteous asked for the release of an evildoer in place of their Benefactor. But Thou, O Christ, wast silent and hast endured their impudence, wishing to suffer and to save us in Thy love for mankind.¹⁹

Glory be to the Father. . . .

Theotokion

As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou hast borne, for the entreaty of His Mother has great power to win the favour of the Master. Despise not, O all-honoured Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save.

Both now. . . .

Repeat.

¹⁶ Zech. 13: 7; Matt. 26: 31, 53-4.

¹⁷ Matt. 26: 75.

¹⁸ Ezek. 44: 1-3; 28: 13; Isa. 19: 1; Exod. 13: 21-2.

¹⁹ Matt. 23: 35; 27: 21-2.

Antiphon Nine
TONE THREE

They took the thirty pieces of silver, the price of Him that was valued, on whom the children of Israel had set a price. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Therefore watch!²⁰

They gave Me gall to eat, 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.²¹

Glory be to the Father. . . .

Theotokion

We Gentiles sing of thee, O pure Theotokos, for thou hast borne Christ our God, who through thee delivered mankind from the curse.

Both now. . . .

Repeat.

Small Litany with the exclamation: For Thou art our God and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE EIGHT

O how could Judas, who was once Thy disciple, plot to betray Thee! In his treachery and wickedness he ate with Thee at the supper, and then he went to the priests and said: 'What will ye give me, and I will deliver to you Him who set the Law at naught and defiled the Sabbath?' O longsuffering Lord, glory to Thee.

THE FOURTH GOSPEL (*John 18: 28-19: 16*)

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

²⁰ Zech. 11: 13; Matt. 27: 9; 26: 41.

²¹ Ps. 68: 22; Matt. 27: 34.

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 judgement 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, Hail, 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 judgement 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 judgement 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.

Antiphon Ten
TONE SIX

He who clothes Himself in light as in a garment, stood naked at the judgement; on His cheek He received blows from the hands which He had formed. The lawless people nailed to the Cross the Lord of Glory. Then the veil of the temple was rent in twain and the sun was darkened, for it could not bear to see such outrage done to God, before whom all things tremble. Let us worship Him.²²

The disciple denied Thee and the thief cried aloud: Remember me, O Lord, in Thy Kingdom.²³

Glory be to the Father. . . .

Theotokion

O Lord who lovest mankind, for the sake of Thy servants Thou wast pleased to take flesh from the Virgin: grant peace to the world, that with one accord we may glorify Thee.

Both now. . . .

Repeat.

Antiphon Eleven
TONE SIX

In return for the blessings which Thou hast granted, O Christ, to

²² Ps. 103: 2; Matt. 27: 28-30; 1 Cor. 2: 8; Matt. 27: 51, 45.

²³ Luke 23: 42.

the people of the Hebrews, they condemned Thee to be crucified, giving Thee vinegar and gall to drink. But render unto them, O Lord, according to their works, for they have not understood Thy loving self-abasement.

The people of the Hebrews were not satisfied with Thy betrayal, O Christ, but they wagged their heads, and reviled and mocked Thee. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.²⁴

Neither the quaking of the earth, nor the splitting of the rocks, nor the rending of the veil of the temple, nor the resurrection of the dead persuaded the Jews. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.²⁵

Glory be to the Father. . . .

Theotokion

O Theotokos Virgin, who alone art pure and alone blessed, through thee we have come to know God, for He took flesh from thee. Therefore without ceasing we sing thy praises and we magnify thee.

Both now. . . .

Repeat.

Antiphon Twelve
TONE EIGHT

Thus says the Lord to the Jews: 'O My people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done unto thee, and how hast thou repaid Me? Instead of manna thou hast given Me gall, instead of water vinegar; instead of loving Me, thou hast nailed 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 on them eternal life.'²⁶

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified.

²⁴ Matt. 27: 39; Ps. 2: 1.

²⁵ Matt. 27: 51-3.

²⁶ Mic. 6: 3; Matt. 9: 2.

O lawgivers of Israel, ye Jews and Pharisees, the company of the apostles cries aloud 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 has risen again. Be not deceived, 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.²⁷

Glory be to the Father. . . .

Theotokion

Hail! Gate of the King of Glory, through which the Most High alone has passed; and He left thee sealed again, for the salvation of our souls.²⁸

Both now. . . .

Repeat.

Small Litany, with the exclamation: Blessed and glorified is the power of Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE EIGHT

When Thou the Judge, O God, wast standing before Caiaphas and wast delivered unto Pilate, then the powers of heaven quaked with fear. Thou wast raised upon the Cross between two thieves, and though sinless Thou wast numbered with transgressors, for the salvation of mankind. O longsuffering Lord, glory to Thee.²⁹

THE FIFTH GOSPEL (*Matthew 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,

²⁷ John 2: 19-22; 1: 29.

²⁸ Ezek. 44: 1-3.

²⁹ Isa. 53: 12; Luke 22: 37.

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, Hearst Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marvelled 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 judgement 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, Hail, 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.

Antiphon Thirteen
TONE SIX

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; and so they incurred the guilt of murder. But give them, O Lord, their reward, for they devised vain things against Thee.

He before whom all things quake and tremble, to whom every tongue gives 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 pleased to suffer all things, wishing to save us from our sins by His own blood, in His love for mankind.³⁰

Glory be to the Father. . . .

Theotokion

O Theotokos, who through a word in ways past speech hast borne thine own Creator, pray unto Him for the salvation of our souls.

Both now. . . .

Repeat.

Antiphon Fourteen
TONE EIGHT

O Lord, Thou hast taken as Thy companion the thief who had soiled his hands with blood: in Thy goodness and love for mankind, number us also with him.

Few were the words that the thief uttered upon the Cross, yet great was the faith that he showed. In one moment he was saved: he opened the gates of Paradise and was the first to enter in. O Lord, who hast accepted his repentance, glory to Thee.

Glory be to the Father. . . .

³⁰ 1 Cor. 1: 24.

Theotokion

Hail, for through the angel thou hast received the Joy of the world! Hail, for thou hast borne thy Maker and thy Lord! Hail, for thou wast counted worthy to become Mother of Christ our God!

Both now. . . .

Repeat.

During the singing of Antiphon Fifteen, in most Greek churches there takes place the entry with the Crucifix: the priest carries the Cross from the sanctuary and sets it up in the centre of the church.

Antiphon Fifteen
TONE SIX

Today He who hung the earth upon the waters is hung upon the Cross (*three times*).

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

He who wraps the heaven in clouds is wrapped in the purple of mockery.

He who in Jordan set Adam free receives 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 (*three times*).

Show us also Thy glorious Resurrection.

Let us not keep festival as the Jews: for Christ our God and Passover is sacrificed for us. But let us cleanse ourselves from all defilement, and with sincerity entreat Him: Arise, O Lord, and save us in Thy love for mankind.³¹

Thy Cross, O Lord, is life and resurrection to Thy people; and putting all our trust in it, we sing to Thee, our crucified God: Have mercy upon us.

Glory be to the Father. . . .

Theotokion

Beholding Thee hanging on the Cross, O Christ, Thy Mother cried aloud: '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?'

Both now. . . .

³¹ 1 Cor. 5: 7; 2 Cor. 7: 1; Ps. 81: 8.

Repeat.

Small Litany, with the exclamation: For blessed is Thy Name and glorified is Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE FOUR

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 Saviour, glory be to Thee.

THE SIXTH GOSPEL (*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, Hail, 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.

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

TONE FOUR

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.

Through a tree Adam lost his home in Paradise, and through the Tree of the Cross the thief made Paradise his home. For the one, by eating, transgressed the commandment of his Maker; but the other, crucified at Thy side, confessed Thee as the hidden God. Remember us also, Saviour, in Thy Kingdom.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

The lawless people bought the Maker of the Law from His disciple, and they led Him as a transgressor before the judgement-seat of Pilate, crying 'Crucify Him', though it was He who gave them manna in the wilderness. But, following the example of the righteous thief, we cry with faith: Remember us also, Saviour, in Thy Kingdom.

Blessed are the merciful: for they shall obtain mercy.

The murderers of God, the lawless nation of the Jews, cried to Pilate in their madness, saying, 'Crucify the innocent Christ'; and they asked rather for Barabbas. But with the words of the good thief we cry to Him: Remember us also, Saviour, in Thy Kingdom.

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

Thy life-giving side, O Christ, flowing as a fountain from Eden, waters Thy Church as a living Paradise. Then, dividing into the four branches of the Gospels, with its streams it refreshes the world, making glad the creation and teaching the nations to venerate Thy Kingdom with faith.³²

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

For my sake Thou wast crucified, to become for me a fountain of forgiveness. Thy side was pierced, that Thou mightest pour upon me streams of life. Thou wast transfixed with nails, that through the

³² Gen. 2: 10; John 19: 34.

depth of Thy sufferings I might know with certainty the height of Thy power, and cry to Thee, O Christ the Giver of Life: O Saviour, glory to Thy Cross and Passion.

Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

When Thou wast crucified, O Christ, all the creation saw and trembled. The foundations of the earth quaked in fear of Thy power. The lights of heaven hid themselves and the veil of the temple was rent in twain, the mountains trembled and the rocks were split. With the faithful thief we cry: Remember us, O Saviour.³³

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

O Lord, on the Cross Thou hast torn up the record of our sins; numbered among the departed, Thou hast bound fast the ruler of hell, delivering all men from the chains of death by Thy Resurrection. Through this Thy Resurrection, O Lord who lovest mankind, we have been granted light, and cry to Thee: Remember us also, Saviour, in Thy Kingdom.³⁴

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

Thou wast lifted up, O Lord, upon the Cross and hast destroyed the power of death; and as God Thou hast blotted out the record of our sins that was against us. Grant to us also the repentance of the thief, O Christ our God who alone lovest mankind, for we worship Thee with faith and cry to Thee: Remember us also, Saviour, in Thy Kingdom.³⁵

Glory be to the Father. . . .

Let us the faithful pray with one accord that we may rightly glorify the Father, Son and Holy Spirit, one Godhead in three Persons, remaining unconfused, simple, undivided; whom no man can approach, and by whom we are delivered from the fire of punishment.³⁶

Both now. . . .

Theotokion

O Christ, we offer Thee as intercessor Thy Mother who without seed bore Thee in the flesh, true Virgin who remained inviolate

³³ Matt. 27: 45, 51.

³⁴ Col. 2: 14.

³⁵ Col. 2: 14.

³⁶ 1 Tim. 6: 16.

after childbirth. O Master rich in mercy, ever grant forgiveness of their sins unto those who cry: Remember us also, Saviour, in Thy Kingdom.

Small Litany, with the exclamation: For all the powers of heaven praise Thee, and to Thee they ascribe glory, to the Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Prokimenon (Psalm 21): TONE FOUR

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

Ψ. O God, My God, look upon Me: why hast Thou forsaken Me?

THE SEVENTH GOSPEL (*Matthew 27: 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 a loud 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.

Then Psalm 50, and immediately afterwards:

THE EIGHTH GOSPEL (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.

The Canon

Then we sing the three-canticle Canon by St. Kosmas. In each canticle, 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 canticle as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE SIX

CANTICLE FIVE

(Irmos) I seek Thee early in the morning, Word of God; for in Thy tender mercy towards fallen man, without changing Thou hast emptied Thyself, and impassibly Thou hast submitted to Thy Passion. Grant me Thy peace, O Lord who lovest mankind.

Their feet were washed, and in preparation they were cleansed by partaking in the divine Mystery; and now, O Christ, Thy servants went up with Thee from Zion to the great Mount of Olives, singing Thy praises, O Lord who lovest mankind.³⁷

'See that ye be not troubled, O My friends', Thou hast said. '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 proclaim Me, in My love for mankind.'³⁸

Small Litany, with the exclamation: For Thou art the King of peace and Saviour of our souls, and to Thee we ascribe glory, Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Kontakion

TONE EIGHT

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

³⁷ John 13: 5; Matt. 26: 26-8, 30.

³⁸ Matt. 24: 6; 26: 31-2; John 16: 32.

us. For Mary said, when she beheld Him on the Tree: '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 she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved me in virginity, and Thou art my Son and God.'

CANTICLE EIGHT

(*Irmos*) The holy Children brought mockery upon the idol of ungodly wickedness; and the lawless Sanhedrin raged and took vain counsel against Christ, purposing to kill Him who holds life in the hollow of His hand. The whole creation blesses Him, and glorifies Him to all ages.

'Shake the sleep now from your eyelids', Thou hast said to the disciples, O Christ. 'Watch in prayer, that ye fall not into temptation. And thou, O Simon, most of all: for the trial is greater to the strong. Know Me, O Peter, for the whole creation blesses Me and glorifies Me to all ages.'³⁹

'No profane word shall ever pass my lips, O Master', Peter cried. 'Gladly will I die with Thee, though all men shall deny Thee. Neither flesh nor blood, but Thy Father has revealed Thee to me: and the whole creation blesses Thee and glorifies Thee to all ages.'⁴⁰

'Thou hast not fathomed the full depth of divine wisdom and knowledge', said the Lord. 'Thou hast not understood the abyss of My judgements. Therefore do not boast, for thou art flesh, and three times shalt thou deny Me, though the whole creation blesses Me and glorifies Me to all ages.'

'Thou dost protest, O Simon Peter, against the very thing that thou shalt shortly do, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear', said the Lord. 'Yet,

³⁹ Matt. 26: 41; Luke 22: 31.

⁴⁰ Matt. 26: 33-5; 16: 17.

weeping bitterly, thou shalt find Me merciful; for the whole creation blesses Me and glorifies Me to all ages.'⁴¹

We praise, bless and worship the Lord. . .

CANTICLE NINE

We do not sing the Magnificat.

(*Irmos*) Greater in honour than the cherubim, and past compare more glorious than the seraphim, thou who inviolate hast borne God the Word: in very truth the Theotokos, thee do we magnify.

The destructive band of evil men, hateful to heaven, the synagogue of the murderers of God, drew near to Thee, O Christ, and as a malefactor they led Thee away, who art the Creator of all. Thee do we magnify.

Ignorant of the Law in their impiety, studying the words of the prophets in vain and to no purpose, unjustly they led Thee, the Master of all, as a lamb to the slaughter. Thee do we magnify.⁴²

Moved by jealous wickedness, the priests and scribes took Him who is by nature Life and Life-giver, and they delivered Him to the Gentiles to be put to death. Him do we magnify.

Like many dogs they compassed Thee, O King, and struck Thee on the face; they questioned Thee and bore false witness against Thee. And all these things Thou hast endured to save us all.⁴³

Small Litany, with the exclamation: For all the powers of heaven praise Thee. . . .

Exapostilarion

TONE THREE

O Lord, this very day hast Thou vouchsafed the Good Thief Paradise. By the Wood of the Cross do Thou enlighten me also and save me (*three times*).

THE NINTH GOSPEL (*John 19: 25-37*)

At that time there stood by the Cross of Jesus His Mother, and

⁴¹ Matt. 26: 75.

⁴² Isa. 53: 7.

⁴³ Ps. 21: 17; Matt. 26: 59-67.

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.

And then immediately Lauds. Four stichera are sung:

TONE THREE

Israel, My first-born Son, has committed two evils: he has forsaken Me, the fountain of the water of life, and dug for himself a broken cistern. Upon the Cross has he crucified Me, but asked for Barabbas and let him go. Heaven at this was amazed and the sun hid its rays; yet thou, O Israel, wast not ashamed, but hast delivered Me to death. Forgive them, Holy Father, for they do not know what they have done (*twice*).⁴⁴

Every member of Thy holy body endured dishonour 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 impious blasphemies; Thy back, the scourging and Thy hand, the reed; Thy whole body, the stretching on the Cross;

⁴⁴ Jer. 2: 13.

Thy limbs, the nails; and Thy side, the spear. Thou hast suffered for us and by Thy Passion set us free from passions; in loving self-abasement Thou hast stooped down to us and raised us up: O Saviour almighty, have mercy on us.

Seeing Thee crucified, O Christ, the whole creation trembled. The foundations of the earth shook with fear at Thy power. For when Thou wast raised up today, the people of the Hebrews was destroyed. The veil of the temple was rent in twain, the graves were opened, and the dead rose from the tombs. When the centurion saw the wonder, he was filled with dread. And Thy Mother, standing by Thee, cried with a mother's sorrow: 'How shall I not lament and strike my breast, seeing Thee stripped naked and hung upon the wood as one condemned?' Thou wast crucified and buried, and Thou hast risen from the dead: O Lord, glory to Thee.

Glory be to the Father. . . .

TONE SIX

They stripped Me of My garments and clothed Me in a scarlet robe; they set a crown of thorns upon My head and placed a reed in My right hand, that I may break them in pieces like a potter's vessel.⁴⁵

Both now. . . .

SAME TONE

I gave My back to scourging; I did not turn away My face from spitting; I stood before the judgement-seat of Pilate, and endured the Cross for the salvation of the world.⁴⁶

THE TENTH GOSPEL (*Mark 15: 43-7*)

At that time Joseph of Arimathaea, an honourable counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus. And Pilate marvelled 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 it of 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 sepulchre which was hewn out of a rock, and rolled a stone

⁴⁵ Ps. 2: 9.

⁴⁶ Isa. 50: 6.

unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Reader: To Thee is due glory. . . .

*Priest:*⁴⁷ Glory to Thee who hast shown us the Light.

Small Doxology (said).

Litany of fervent Intercession, Let us complete our morning prayer. . . .

THE ELEVENTH GOSPEL (*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 sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Aposticha:

TONE ONE

The whole creation was changed by fear; when it saw Thee, O Christ, hanging on the Cross. The sun was darkened and the foundations of the earth were shaken; all things suffered with the Creator of all. Of Thine own will Thou hast endured this for our sakes: O Lord, glory to Thee.

✠. They parted My garments among them, and cast lots upon My vesture (*Psalm 21: 19*).

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered into the hands of lawless men, and He who loves mankind is raised upon the

⁴⁷ Or the reader.

Cross, that He may free the prisoners in hell, who cry: O long-suffering Lord, glory to Thee.⁴⁸

✠. They gave Me gall to eat: and in My thirst they gave Me vinegar to drink (*Psalm 68: 22*).

Today the most pure Virgin saw Thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair. And, beating her breast, she cried lamenting: 'Woe is me, my divine Child! Woe is me, Thou Light of the world! Why dost Thou vanish from my sight, O Lamb of God?' Then the hosts of angels were seized with trembling, and they said: 'O Lord beyond our understanding, glory to Thee.'

✠. God is our King before the ages: He has worked salvation in the midst of the earth (*Psalm 73: 12*).

Seeing Thee hanging on the Cross, O Christ the Creator and God of all, bitterly Thy Virgin Mother cried: 'O my Son, where is the beauty of Thy form? I cannot bear to look upon Thee crucified unjustly. Make haste, then, to arise, that I too may see Thy Resurrection on the third day from the dead.'

Glory be to the Father. . . .

TONE EIGHT

Lord, when Thou hast ascended on the Cross, fear and trembling seized all the creation. Thou hast not suffered the earth to swallow those that crucified Thee; but Thou hast commanded hell to render up its prisoners, for the regeneration of mortal men. Judge of the living and the dead, Thou hast come to bring, not death, but life. O Thou who lovest mankind, glory to Thee.

Both now. . . .

SAME TONE⁴⁹

Already the unjust judges have dipped their pens in ink, and Jesus is sentenced and condemned to the Cross; the creation suffers, seeing the Lord crucified. O loving Master, who in Thy bodily nature hast suffered for my sake, glory to Thee.

⁴⁸ Ps. 2: 1.

⁴⁹ In the Slav books, Tone Six.

THE TWELFTH GOSPEL (*Matthew 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 sepulchre 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 sepulchre sure, sealing the stone, and setting a watch.

Reader: It is a good thing to give thanks to the Lord. . . .

Then Holy God. . . , etc., and the Lord's Prayer, followed by the troparion:

TONE FOUR

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 Saviour, glory be to Thee.

Then the remaining part of the Litany of Feruent Intercession, Have mercy upon us, O God. . . , and the conclusion of Mattins, as on days outside Lent.

At the Dismissal the priest says: May He who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God. . . .

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

THE ROYAL HOURS

by St. Cyril, Archbishop of Alexandria

FIRST HOUR

About the eighth hour of the day (eight o'clock on Friday morning) the priest gives the opening blessing, and we say O heavenly King. . . , Holy God. . . c., and the Lord's Prayer. Then Kyrie eleison (twelve times), Glory be to the Father. . . . Both now. . . ; O come, let us worship. . . and Psalms 5, 2 and 21. Then:

Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).
Kyrie eleison (*three times*).
Glory be to the Father. . . .

Troparion

TONE ONE

When Thou wast crucified, O Christ, the tyranny of the enemy was destroyed, and his power was trampled underfoot. For it was not an angel nor a man that saved us, but Thou Thyself, O Lord: glory to Thee.

Both now. . . .

Theotokion

What shall we call thee, O full of grace? Heaven? For thou hast made the Sun of Righteousness shine forth. Paradise? For thou hast put forth the flower of immortality. Virgin? For thou hast remained inviolate. Pure Mother? For thou hast held in thy holy embrace a Son who is God of all. Pray to Him for the salvation of our souls.

Then we sing the following stichera:

TONE EIGHT

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified (*twice*).

☩. Why did the heathen rage, and the people imagine vain things? (*Psalms 2:1*).

SAME TONE

Thou wast led as a sheep to the slaughter, O Christ our King, and as an innocent Lamb Thou wast nailed to the Cross by wicked men for our sins, in Thy love for mankind.⁵⁰

☩. The kings of the earth stood up, and the rulers took counsel together against the Lord, and against His Anointed (*ibid.*, 2).

Repeat Thou wast led as a sheep. . . .

Glory be to the Father. . . .

⁵⁰ Isa. 53: 7.