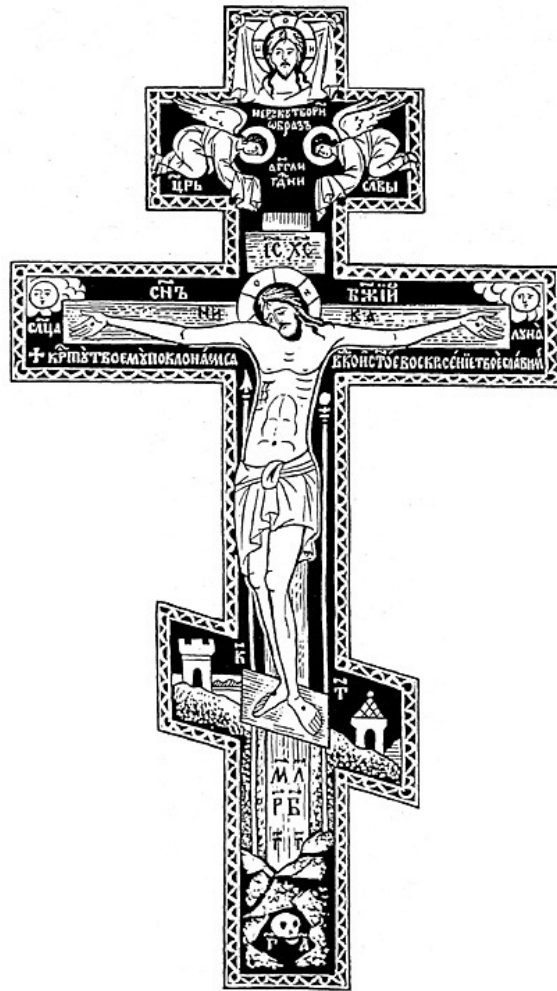


Nativity of Our Lord Orthodox Church

The Service of the 12 Passion Gospels

(Matins of Holy Friday)



2014

The 12 Passion Gospels

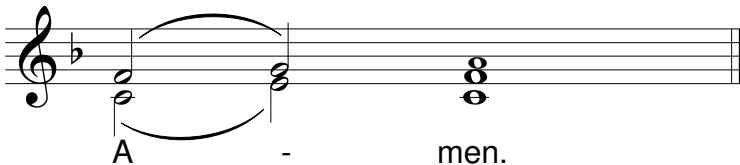
Matins of Holy Friday

The Priest, vested in Epitrachil, and the Deacon come before the closed Royal Doors and they begin:

*The faithful **stand.***

Deacon: Master, give the blessing.

Priest: Blessed is our God, + now and ever and forever.

All: 

O Heavenly King, the Comforter, the Spirit of Truth,
Who are in all places and fill all things,
treasury of blessings and Giver of Life,
come and dwell within us, and cleanse us from every blemish,
and save our souls, O Blessed One.

Priest: Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us!

All: Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us!

Priest: Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us!

All: Glory to the Father, and to the Son, and to the Holy Spirit,

Priest: Now and ever and forever. Amen.

All: O Most Holy Trinity, have mercy on us, O Lord, cleanse us of our sins, O Master, forgive our transgressions, O Holy One, come to us and heal our infirmities for Your name's sake.

Priest: Lord, have mercy. (3 times)

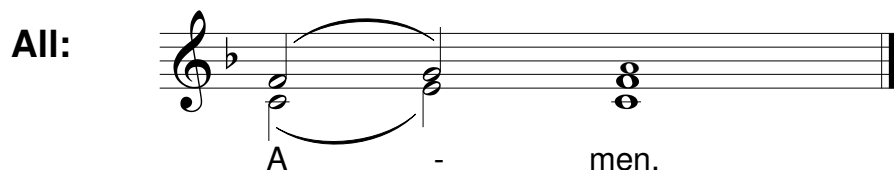
All: Glory to the Father, and to the Son, and to the Holy Spirit,

Priest: Now and ever and forever. Amen.

Revised 4/14/14

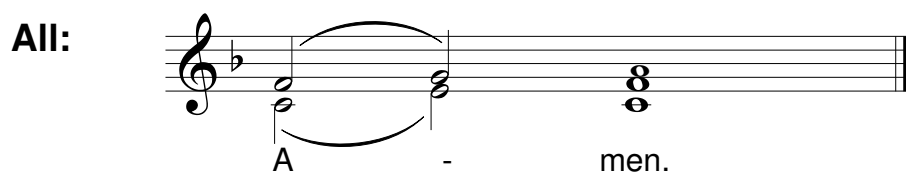
All: Our Father, Who art in heaven, hallowed be thy name,
Thy Kingdom come, Thy will be done, on earth as it is in heaven,
Give us this day our daily bread, and forgive us our trespasses,
As we forgive those who trespass against us,
And lead us not into temptation, but deliver us from the evil one.

Priest: **For Thine is the Kingdom and the power and glory of the
Father and of the Son and of the Holy Spirit, now and ever and
forever.**



Reader: In the name of the Lord, Father bless!

Priest: **Glory to the holy, consubstantial, life-creating and undivided
Trinity, always, now and ever and forever.**



Reader: Glory to God in the Highest, and on earth peace, good will
towards men. (3x)
O Lord, open my lips and my mouth shall show forth Your
praise.(2x)

During the reading of the Psalms, the Priest enters the Altar and reads the 12 Matins prayers. If he serves alone, he comes out before the Royal Doors after the first "Glory..." If not, he remains inside. The Deacon remains on the Amvon.

The faithful may sit.

Selections from the Six Psalms

Psalm 63

O God, thou art my God, I seek thee, my soul thirsts for thee;
my flesh faints for thee, as in a dry and weary land where no water is.
So I have looked upon thee in the sanctuary, beholding thy power and glory.
Because thy steadfast love is better than life, my lips will praise thee.
So I will bless thee as long as I live;

I will lift up my hands and call on thy name.
My soul is feasted as with marrow and fat,
and my mouth praises thee with joyful lips,
when I think of thee upon my bed,
and meditate on thee in the watches of the night;
for thou hast been my help, and in the shadow of thy wings I sing for joy.
My soul clings to thee; thy right hand upholds me.
But those who seek to destroy my life
shall go down into the depths of the earth;
they shall be given over to the power of the sword,
they shall be prey for jackals.
But the king shall rejoice in God; all who swear by him shall glory;
for the mouths of liars will be stopped.

Psalm 143

Hear my prayer, O LORD; give ear to my supplications!
In thy faithfulness answer me, in thy righteousness!
Enter not into judgment with thy servant;
for no man living is righteous before thee.
For the enemy has pursued me; he has crushed my life to the ground;
he has made me sit in darkness like those long dead.
Therefore my spirit faints within me; my heart within me is appalled.
I remember the days of old, I meditate on all that thou hast done;
I muse on what thy hands have wrought.
I stretch out my hands to thee; my soul thirsts for thee like a parched land.
Make haste to answer me, O LORD! My spirit fails!
Hide not thy face from me, lest I be like those who go down to the Pit.
Let me hear in the morning of thy steadfast love, for in thee I put my trust.
Teach me the way I should go, for to thee I lift up my soul.
Deliver me, O LORD, from my enemies! I have fled to thee for refuge!
Teach me to do thy will, for thou art my God!
Let thy good spirit lead me on a level path!
For thy name's sake, O LORD, preserve my life!
In thy righteousness bring me out of trouble!
And in thy steadfast love cut off my enemies,
and destroy all my adversaries, for I am thy servant.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Alleluia, Alleluia, Alleluia, glory to You, O God. *(3 times)*

The Great Litany

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

All:
1

Lord, _____ have mer - cy.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody starts on G4, moves to A4, then B4, and is followed by a half note G4. The lyrics 'Lord, _____ have mer - cy.' are written below the staff, with a long line under 'Lord,' indicating a breath or a pause.

Deacon: For the peace that comes from heaven above and for the salvation of our souls, let us pray to the Lord.

All:
2

Lord _____ have mer - cy.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody starts on G4, moves to A4, then B4, and is followed by a half note G4. The lyrics 'Lord _____ have mer - cy.' are written below the staff, with a long line under 'Lord,' indicating a breath or a pause.

Deacon: For peace throughout the world, for the welfare of the holy churches of God and for the union of them all, let us pray to the Lord.

All: Lord, have mercy (#1).

Deacon: For this holy church and for those who enter it with faith, devoutness and the fear of God, let us pray to the Lord.

All: Lord, have mercy (#2).

Deacon: For our Ecumenical Patriarch (name), the Archbishop of Constantinople, let us pray to the Lord.

All: Lord, have mercy (#1).

Deacon: For our God-loving Bishop... (or Most Reverend Metropolitan), for our esteemed priesthood, for the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

All: Lord, have mercy (#2).

Deacon: For the honorable government of our country and all civil authorities and for our armed forces, let us pray to the Lord.

All: Lord, have mercy (#1).

Deacon: For this city and for every city, village and country, and for those who with faith dwell in them, let us pray to the Lord.

All: Lord, have mercy (#2).

Deacon: For healthful seasons, for an abundance of the fruits of the earth and for peaceful times, let us pray to the Lord.

All: Lord, have mercy (#1).

Deacon: For those who travel by land, by sea, by air, for the sick, the suffering, for those who are held in captivity, and for their safety and salvation, let us pray to the Lord.

All: Lord, have mercy (#2).

Deacon: For our deliverance from all affliction, wrath and want, let us pray to the Lord.

All: Lord, have mercy (#1).

Deacon: Help us, save us, have mercy on us and protect us, O God, by Your grace.

All: Lord, have mercy (#2).

Deacon: Commemorating our ever-holy, ever-pure, ever-blessed and glorious Lady, the Birth-giver of God and ever-Virgin Mary, together with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

All: Musical notation for the phrase "To You, O Lord." It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), D5 (quarter), E5 (quarter), D5-C5 (beamed eighth notes), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics "To You, O Lord." are written below the notes.

Priest: For to You are due all glory, honor, and adoration, to the Father and to the Son and to the Holy Spirit, now and ever and forever.

All: Musical notation for the word "Amen." It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), D5 (quarter), E5 (quarter), D5-C5 (beamed eighth notes), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics "A - men." are written below the notes.

The faithful stand.

The Glorious Disciples

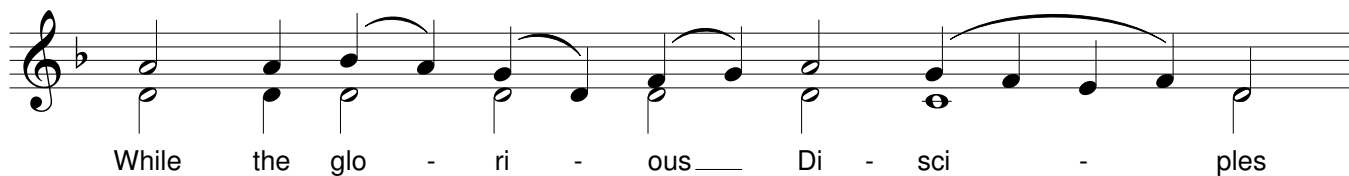
During the singing of the Tropar, the Priest, vested in Phelon, opens the Royal Doors and brings out the Holy Gospel to the place from which it will be read. The Priest, or Deacon, then censes the entire Church, beginning and ending at the Holy Gospel.



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.



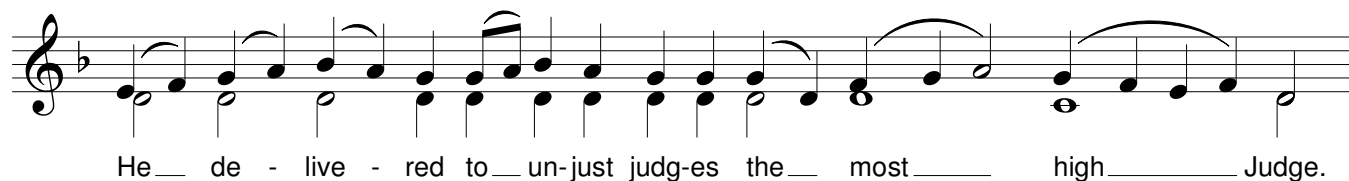
While the glo - ri - ous Di - sci - ples



were en - ligh - tened at the wash - shing of their feet at the Sup - per,



the un - ho - ly Ju - das was blin - ded by his love for sil - ver.



He de - live - red to un - just judg - es the most high Judge.



All you lo - vers of rich - es me - di - tate on this:

Love for mo - ney drove a man to take his own life.

We must flee from greedy souls,

who would so be - tray the Ma - ster.

O Lord, so be - ne - vo - lent to all glo - ry be to You!

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All:

Lord have mercy. Lord have mercy. Lord have mercy.

Priest: Peace be unto all.

All:

And with your spi - rit.

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

All:

Glo - ry to Your Pas - sion O Lord O Lord!

Priest: Be attentive!

The First Gospel

John 13:31-18:1

When he had gone out, Jesus said, "Now is the Son of man glorified, and in him God is glorified;" if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, `Where I am going you cannot come. A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another." Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you." Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, `Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. "I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no

more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. "These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I

chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. It is to fulfill the word that is written in their law, 'They hated me without a cause.' But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

"I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them. "I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

"A little while, and you will see me no more; again a little while, and you will see me." Some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I go to the Father'?" They said, "What does he mean by 'a little while'? We do not know what he means." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are asking yourselves, what I meant by saying, 'A little while, and you will not see me, and again a little while, and you will see me'? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

"I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. I came from the Father and have come into the world; again, I am leaving the world and going to the Father." His disciples said, "Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God." Jesus answered them, "Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."

When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to all whom thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.

"I have manifested thy name to the men whom thou gavest me out of the world;

thine they were, and thou gavest them to me, and they have kept thy word. Now they know that everything that thou hast given me is from thee; for I have given them the words which thou gavest me, and they have received them and know in truth that I came from thee; and they have believed that thou didst send me. I am praying for them; I am not praying for the world but for those whom thou hast given me, for they are thine; all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one. While I was with them, I kept them in thy name, which thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth.

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world.

O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them." When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered.

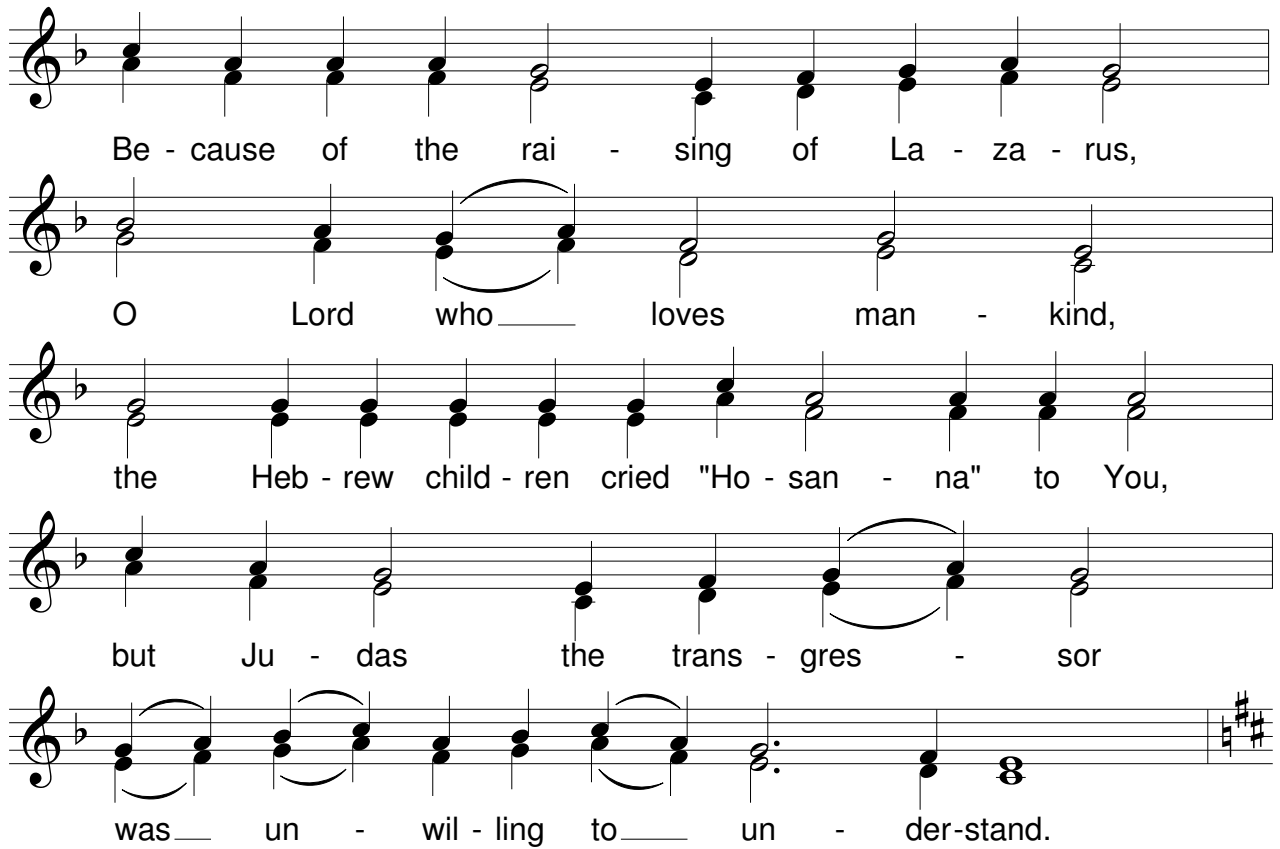
All: 
Glo - ry to Your long-suf-ferring O Lord, O Lord!

The bells are rung.

Note that in the Antiphons and Sessional Hymns that follow, "Samohlasen" refers to Vesper Tones and "Resurrection" refers to Sunday Tropar Tones.

The faithful may sit.

Antiphon 3 Samohlasen Tone 2

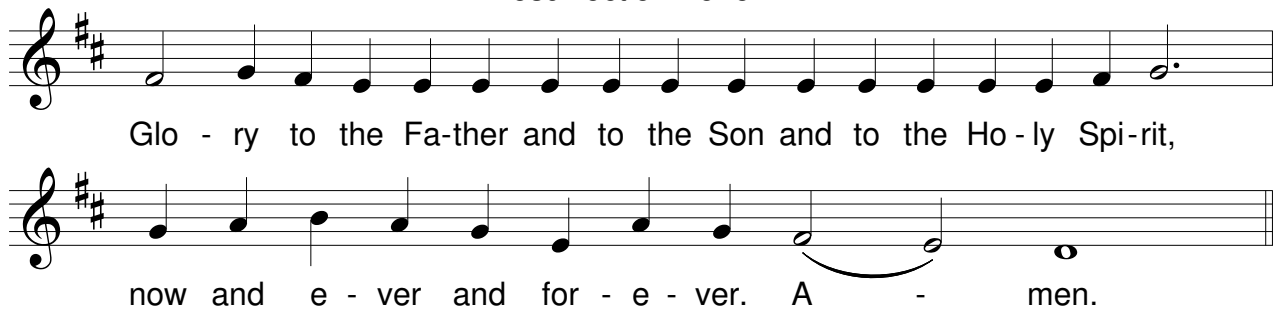


Be - cause of the rai - sing of La - za - rus,
O Lord who loves man - kind,
the Heb - rew child - ren cried "Ho - san - na" to You,
but Ju - das the trans - gres - sor
was un - wil - ling to un - der-stand.

During the Sessional Hymn, the Deacon, or Priest, performs a small censuring. (The Gospel from four sides, the iconostasis and the congregation). He does this for the **first six** Gospels.

The faithful stand.

Sessional Hymn Resurrection Tone 7



Glo - ry to the Fa-ther and to the Son and to the Ho - ly Spi-rit,
now and e - ver and for - e - ver. A - men.

While feed-ing Your Dis-ci-ples at Sup-per, You ex-posed Ju-das,
 for You knew he would betray _ You, and also knew that he would not repent.
 You re-vealed to all that You let Your-self be sold
 that You might free the world from the e-vil one.
 O long-suf-fe-ring Lord, glo-ry to You.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All:

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

Priest: Peace be + unto all.

All:

And with your spi-rit.

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

All:

Glo-ry to Your Pas-sion O Lord O Lord!

Priest/Deacon: Be attentive!

The Second Gospel

John 18:1-28

When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When he said to them, "I am he," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfill the word which he had spoken, "Of those whom thou gavest me I lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?" So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. First they led him to Annas; for he was the father-in-law of Ca'iaphas, who was high priest that year. It was Ca'iaphas who had given counsel to the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?"

Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" Annas then sent him bound to Ca'iaphas the high priest.

Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it; and at once the cock crowed.

Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover.

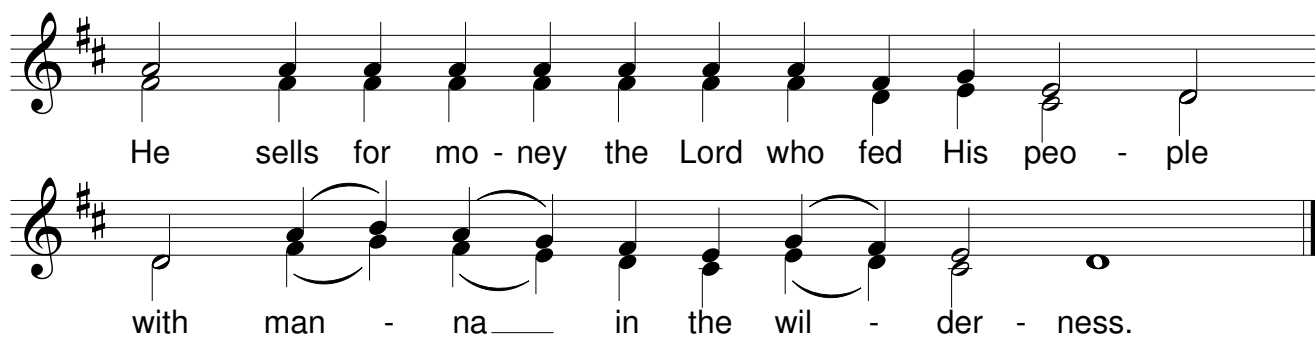
All:
 Glo - ry to Your longsuffering O Lord, O Lord!

The bells are rung.

The faithful may sit.

Antiphon 6
 Samohlasen Tone 7

To - day Ju - das wat - ches how he may de - li - ver up the Lord,
 the pre - e - ter - nal Sa - viour of the world,
 who with five loaves sa - tis - fied the mul - ti - tude.
 To - day the trans - gres - sor de - nies his Tea - cher,
 though a dis - ci - ple he be - trays the Mas - ter.

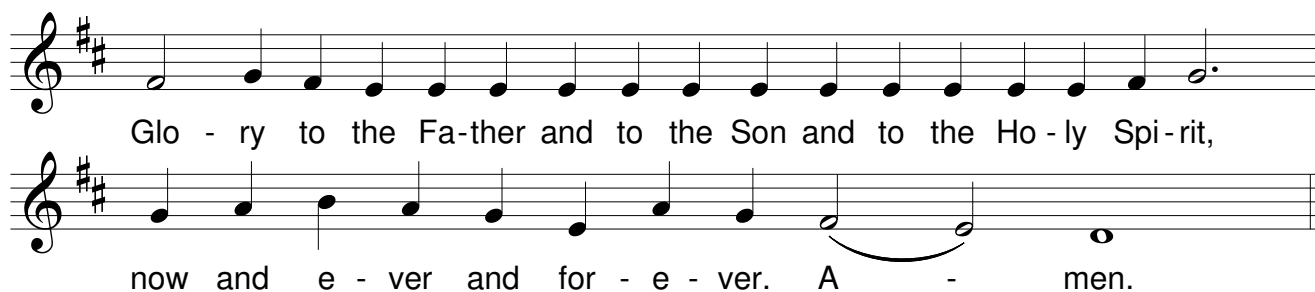


He sells for mo - ney the Lord who fed His peo - ple
with man - na in the wil - der - ness.

The faithful stand.

A small censing is performed.

Sessional Hymn Resurrection Tone 7



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit,
now and e - ver and for - e - ver. A - men.

What caused you, Ju - das, to be - tray the Sa - viour?

Did He se - pa - rate you from the A - post - les?

Did He de - ny you the gift of hea - ling?

Did He eat sup - per with the o - thers but not with you?

Did He wash their feet but then ig - nore yours?

O, how ma - ny good deeds you for - got!

Your in - gra - ti - tude has now been ex - posed,
while His end-less pa-tience and great mer-cy is pro-claimed.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All:

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

Priest: Peace be + unto all.

All:

And with your spi - rit.

Priest/Deacon: The reading from the Holy Gospel according to St. Matthew

All:

Glo - ry to Your Pas - sion O Lord O Lord!

Priest/Deacon: Be attentive!

The Third Gospel

Matthew 26:57-75

Then those who had seized Jesus led him to Ca'iaphas the high priest, where the scribes and the elders had gathered. But Peter followed him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. Now the chief priests and the whole council sought false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, `I am able to destroy the temple of God, and to build it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus was silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven." Then the high priest tore his robes, and said, "He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spat in his face, and struck him; and some slapped him, saying, "Prophecy to us, you Christ! Who is it that struck you?"

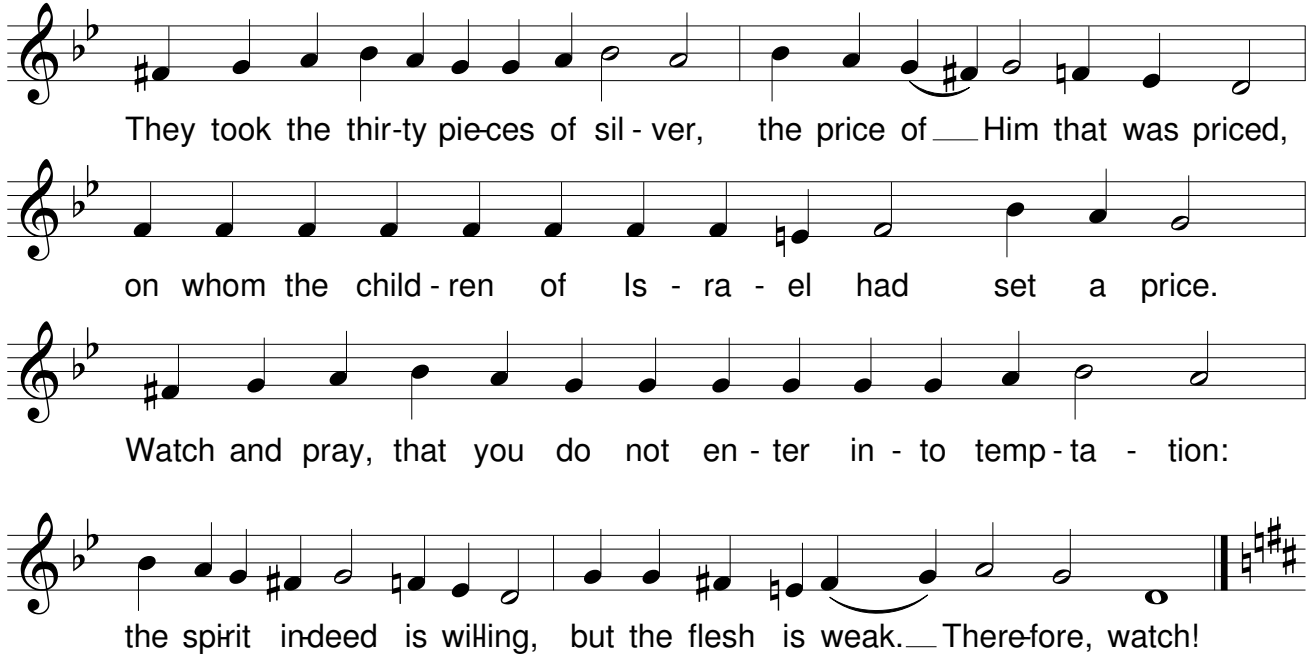
Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the porch, another maid saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the cock crowed. And Peter remembered the saying of Jesus, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

All: 
Glo - ry__ to__ Your long-suf-fer-ring O Lord,__ O_____ Lord!

The bells are rung.

The faithful may sit.

Antiphon 9 Samohlasen Tone 3

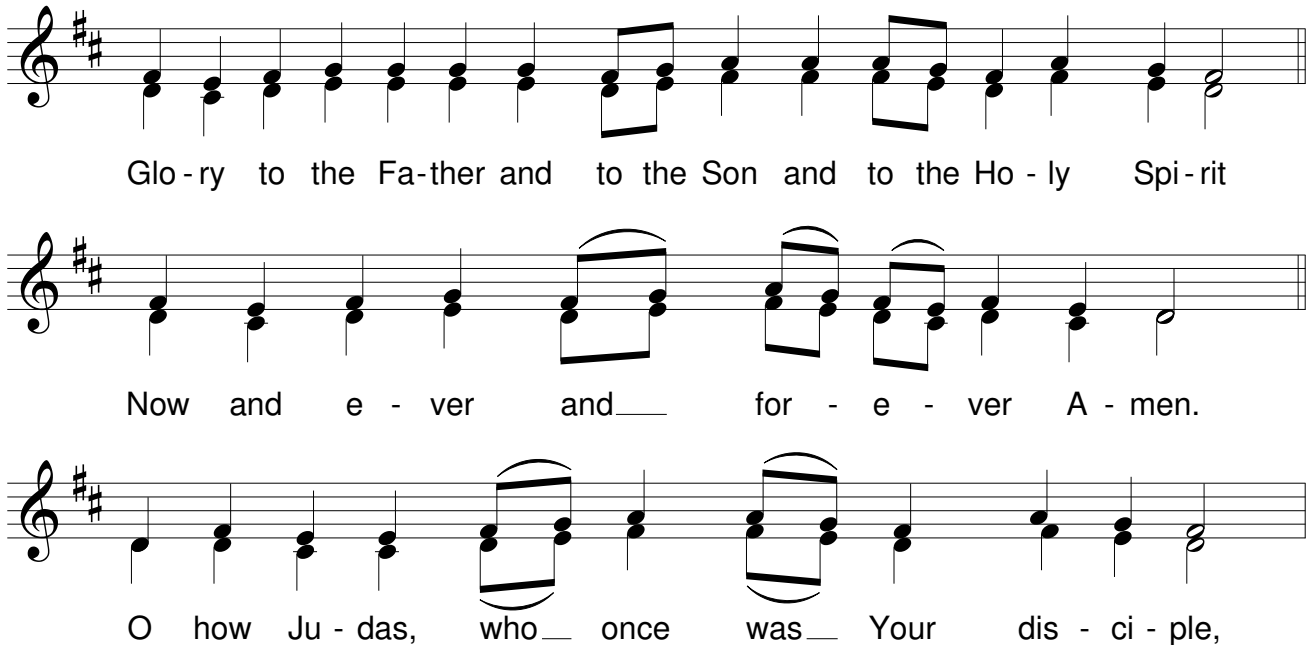


They took the thir-ty pie-ces of sil - ver, the price of ___ Him that was priced,
on whom the child - ren of Is - ra - el had set a price.
Watch and pray, that you do not en - ter in - to temp - ta - tion:
the spirit indeed is willing, but the flesh is weak. ___ Therefore, watch!

The faithful stand.

A small censng is performed.

Sessional Hymn Resurrection Tone 8



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit
Now and e - ver and ___ for - e - ver A - men.
O how Ju - das, who ___ once was ___ Your dis - ci - ple,

con - spired with o - thers to be - tray You.

In de - ceipt he supped with You;

for he had an un - just and e - vil plan:

He went to the priests and said to them:

"How much will you give if I de - li - ver Him?

for He pro - fanes the Sab - bath and breaks the Law."

O long - suf - fer - ing Lord, glo - ry to You!

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All: Musical notation for 'Lord have mercy'. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics are: Lord have mercy. Lord have mercy. Lord have mercy.

Priest: Peace be + unto all.

All: Musical notation for 'And with your spirit'. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics are: And with your spi - rit.

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

All: Musical notation for 'Glorify to Your Passion O Lord O Lord!'. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics are: Glo - ry to Your Pas - sion O Lord O Lord!

Priest/Deacon: Be attentive!

The Fourth Gospel

John 18:28-19:16

Then they led Jesus from the house of Ca'iaphas to the praetorium. It was early. They themselves did not enter the praetorium, so that they might not be defiled, but might eat the passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not an evildoer, we would not have handed him over." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put any man to death." This was to fulfil the word which Jesus had spoken to show by what death he was to die. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?" Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world." Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice." Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him. But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?" They cried out again, "Not this man, but Barab'bas!" Now Barab'bas was a robber.

Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."

Upon this Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar." When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

All:
 Glo - ry to Your longsuffering O Lord, O Lord!

The bells are rung.

The faithful may sit.

Antiphon 12 Samohlasen Tone 8

The Lord says to the Jews: "O my people, what have I done to you?"

How have I wearied you? I gave light to the blind and cleansed the lepers,

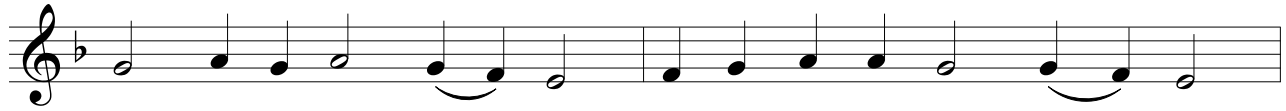
I raised up the man who lay upon his bed.

O my people, what have I done to you, and how have you repaid me,

107
 instead of manna you have given me gall, instead of water, vinegar,



in - stead of lo - ving Me, you have nailed Me to the Cross.



I can en-dure no__ more. I shall call the gen - tiles__ mine



and they shall glo - ri - fy Me with the Fa - ther and Spi - rit,



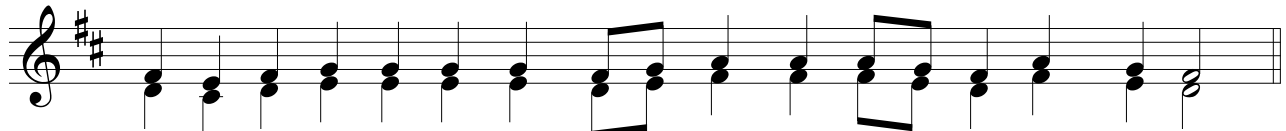
and I shall bes - tow on them e - ter - nal life."

The faithful stand.

A small censing is performed.

Sessional Hymn

Resurrection Tone 8



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit



Now and e - ver and__ for - e - ver A - men.



O God, when You stood__ be - fore Ca - ia - phas



and let Your - self, O Judge, be__ de - li - vered to Pi - late,

the hea - ven - ly pow - wers trem - bled in fear.

O sin - less Lord, You were cru - ci - fied__ bet - ween two thieves

and num - bered a - mong__ the__ law - less ones.

You did all this just to__ save__ man - kind.

O__ most kind__ Lord__ glo - ry__ to__ You!

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All:

Lord have mercy. Lord have mercy. Lord__ have__ mer - cy.

Priest: Peace be + unto all.

All:

And with your spi - rit.

Priest/Deacon: The reading from the Holy Gospel according to St. Matthew

All:

Glo - ry__ to__ Your Pas - sion__ O Lord__ O__ Lord!

Priest/Deacon: Be attentive!

The Fifth Gospel

Matthew 27:3-32

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barab'bas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barab'bas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barab'bas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barab'bas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified." So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barab'bas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a

scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they went out, they came upon a man of Cyre'ne, Simon by name; this man they compelled to carry his cross.



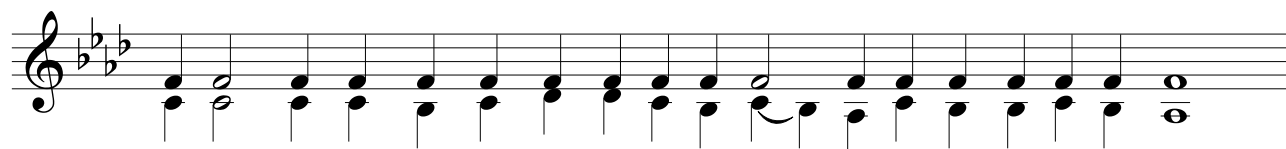
The bells are rung.

The Procession with the Cross

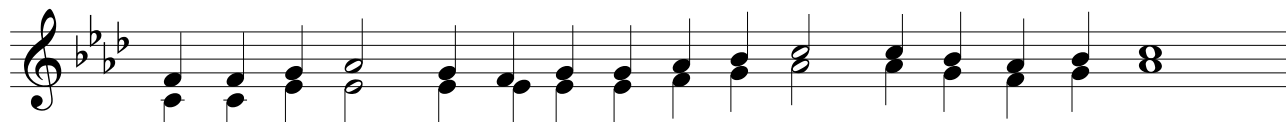
It is the custom in the Antiochian and Greek Churches to make a procession with the Cross during the singing of Antiphon XV as the people kneel. In some places it is customary for the faithful to hold lighted candles for the procession and the remainder of the service.

1. *The procession begins to form inside the sanctuary with the altar boys carrying candles, fans and incense.*
2. *The priest censens the Cross 9 times, then removes the icon of the Body of Christ from the Cross and places the Body on the Altar.*
3. *The church is darkened and remains dimly lit through the end of the service.*
4. *At the singing of Antiphon XV, the priest carries the Cross through the church in the same manner as the Great Entrance during the Divine Liturgy.*
5. *When the procession reaches the middle of the solea, the priest carries the Cross around the stand 3 times and places the Cross in its stand.*
6. *The priest goes to the altar and brings the icon of the Body of Christ to place it on the Cross.*
7. *The priest censens the Cross 9 times.*
8. *When the choir repeats Antiphon XV, the priest and the other clergy make 3 prostrations before the Cross, kiss it, and then return to the sanctuary with the altar boys. The faithful may also venerate the Cross, doing so again at the end of the service.*

Antiphon XV



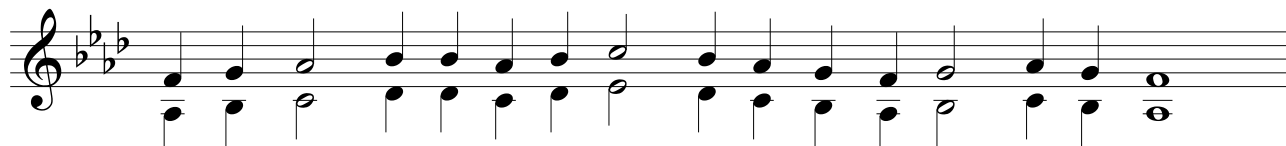
Today He who hung the earth up-on the wa - ters is hung up-on a Cross.



He who is King of the An-gels is ar-rayed in a crown of thorns.



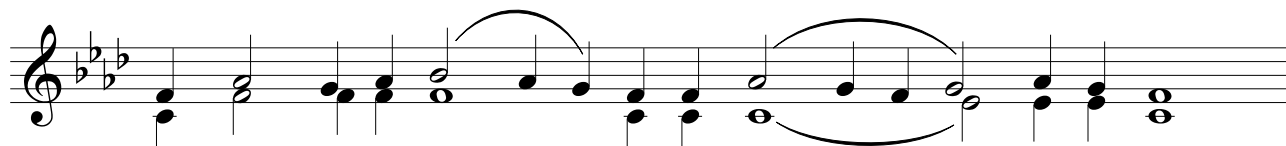
He who wraps the heavens in clouds__ is wrapped in the pur-ple of mock - erey.



He who freed Ad-am in the Jor - dan receives a blow on the face.



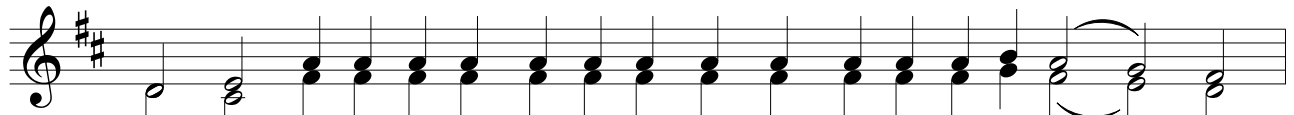
The Bride-groom of the Church is af-fixed to the cross___ with nails.




The Son of the Vir_____ gin is pierced_____ by a spear.

Sessional Hymn

Resurrection Tone 4




Glo - ry to the Fa-ther and to the Son and to the Ho-ly Spi - rit




now and e - ver and for - e - ver. A - men.




You re-deemed us from the curse of the Law by Your pre-cious Blood,



when You were nailed to the Cross and pierced with a spear.



Im - mor - ta - li - ty poured forth for all man - kind.

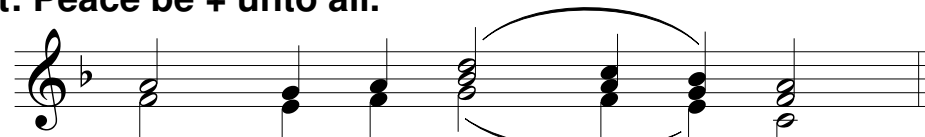


O Sav - ior, glo - ry to You.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord. ☩

All:  **Lord have mercy. Lord have mercy. Lord have mercy.**

Priest: Peace be + unto all.

All:  **And with your spi - rit.**

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

All:  **Glo - ry to Your Pas - sion O Lord O Lord!**

Priest/Deacon: Be attentive!

The Sixth Gospel

Mark 15:16-32

And the soldiers led him away inside the palace (that is, the praetorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him.

And they compelled a passer-by, Simon of Cyre'ne, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Gol'gotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take.

And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him.

All: 
Glo - ry to Your longsuffering O Lord, O Lord!

The bells are rung.

The faithful may sit.

The Beatitudes

Priest: In Your Kingdom remember us, O Lord, when You come into Your Kingdom.

The following refrain is sung after each verse chanted by the Priest:

All:

Re - mem - ber us, O Lord,
when You come in - to Your King - dom.

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

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

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

Priest: Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Priest: Blessed are the merciful, for they shall obtain mercy.

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

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

Priest: Blessed are those who are persecuted for righteousness sake, for their is the Kingdom of Heaven.

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

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

The faithful stand.

Deacon: Be attentive!

Priest: Peace be + unto all.

Deacon: Wisdom, be attentive.

The Prokimen
Tone 4

They di - vi - ded my gar - ments a - mong them
and up - on my ves - ture they cast lots.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All: Lord have mercy. Lord have mercy. Lord have mercy.

Priest: Peace be + unto all.

All: And with your spi - rit.

Priest/Deacon: The reading from the Holy Gospel according to St. Matthew

All: Glo - ry to Your Pas - sion O Lord O Lord!

Priest/Deacon: Be attentive!

The Seventh Gospel

Matthew 27:33-54

And when they came to a place called Gol'gotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, la'ma sabach-tha'ni?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Eli'jah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Eli'jah will come to save him." And Jesus cried again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!"

All: 
Glo - ry — to — Your long-suf-fer-ing O Lord, — O — Lord!

The bells are rung.

Psalm 50

Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgment. Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which thou hast broken rejoice. Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee. Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance. O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise. Do good to Zion in thy good pleasure; rebuild the walls of Jerusalem, then wilt thou delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on thy altar.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All: **Lord have mercy. Lord have mercy. Lord have mer - cy.**

Priest: Peace be + unto all.

All: **And with your spi - rit.**

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

All: **Glo - ry to Your Pas - sion O Lord O Lord!**

Priest/Deacon: Be attentive!

The Eighth Gospel

Luke 23:32-49

Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, and said, "Certainly this man was innocent!" And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

All:
Glo - ry _ to _ Your longsuf-ferring O Lord, _ O _ Lord!

The bells are rung.

The faithful may sit.

The Canon of St. Cosmas

Irmos 9

More ho - no - ra - ble than the Che - ru - bim,
 and be - yond com - pare more glo - ri - ous than the se - ra - phim,
 who as a vir - gin has gi - ven birth to God Word,
 true The - o - to - kos, we mag - ni - fy You.

The faithful stand.

Exapostilarion

The wise thief in a sin - gle mo - ment
 You, O Lord made wo - rthy of Pa - ra - dise.
 By the wood of your Cross il - lu - mine me al - so and

save me and save me.

A musical staff in G major (one sharp) and 4/4 time. The melody consists of five measures: a half note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note G4. The lyrics 'save me and save me.' are written below the notes.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All:

Lord have mercy. Lord have mercy. Lord have mercy.

A musical staff in G major and 4/4 time. The melody consists of eight measures: four quarter notes G4, A4, B4, G4; a dotted quarter note G4; a quarter note A4; a quarter note B4; a quarter note G4; a quarter note F#4; a quarter note E4; and a quarter note D4. The lyrics 'Lord have mercy. Lord have mercy. Lord have mercy.' are written below the notes.

Priest: Peace be + unto all.

All:

And with your spirit.

A musical staff in G major and 4/4 time. The melody consists of six measures: a half note G4, a half note A4, a quarter note B4, a quarter note G4, a whole note G4, and a whole note G4. The lyrics 'And with your spirit.' are written below the notes.

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

All:

Glorify to Your Passion O Lord O Lord!

A musical staff in G major and 4/4 time. The melody consists of ten measures: quarter notes G4, A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; quarter notes A4, B4, G4; and quarter notes A4, B4, G4. The lyrics 'Glorify to Your Passion O Lord O Lord!' are written below the notes.

Priest/Deacon: Be attentive!

The Ninth Gospel

John 19:25-37

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Mag'dalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness -- his testimony is true, and he knows that he tells the truth -- that you also may believe. For these things took place that the scripture might be fulfilled, "Not a bone of him shall be broken." And again another scripture says, "They shall look on him whom they have pierced."

All: 
Glo - ry to Your longsuffering O Lord, O Lord!

The bells are rung.

The faithful may sit.

The Praises Samohlasen Tone 3

Let e - very - thing that has breath praise_ the Lord!

Praise the Lord from the Hea - vens, praise Him in the high - est!

For to You, O God, is due a song of praise.

Praise Him, all_ you His_ an - gels, praise Him, all you His hosts,

For to You, O God, is due a song of praise.

Cantor: Praise_ Him for_ His migh - ty deeds,

praise Him for His so - ve-reign ma - jes - ty.

All: My_ first-born son, Is - ra - el, has done dou - ble e - vil,

re - jec - ting Me, the Foun - tain of Li - ving Wa - ter;

and then he dug him - self a con - ta - mi - na - ted well

by cru - ci - fy - ing Me and choo-sing Bar-ra-bas to be set free.
 Hea - ven was hor - ri - fied at this; the sun hid its rays.
 Yet you, O Is-ra-el, did not feel shame, but de-liv-ered me to death.
 O Ho - ly Fa - ther, for - give them,
 for they know not what they have done.

Tone 6

Cantor:

Glo - ry to the Fa - ther and to the
 Son and to the Ho - ly Spi - rit.

All:

They have stripped Me of My clothes and placed a pur-ple robe on Me,
 and up - on My head they have placed a crown of thorns,
 and a reed in - to My right hand,

that I may crush them like ves - sels of clay.

Cantor: Now and e - ver and for e - ver. A - men.

All: I have sub - mit - ted My bo - dy to scour - ges.

I have not turned My face to a - void their spit.

I stood in judgement be - fore Pi - late, then I suf - fer - ed the Cross.

I en - dured all these to save man - kind.

The faithful stand.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord,

All: Lord have mercy. Lord have mercy. Lord have mer - cy.

Priest: Peace be + unto all.

All: And with your spi - rit.

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

All: Glo - ry to Your Pas - sion O Lord O Lord!

Priest/Deacon: Be attentive!

Blessed are You, O Lord, + teach us Your commandments.

Blessed are You, O Master, + allow us to understand Your commandments.

Blessed are You, O Holy One, + enlighten us with Your commandments.

O Lord, You have been our refuge from generation to generation. I said, Lord, have mercy on me and heal my soul for I have sinned before You. O Lord, I hasten to You, teach me to do You will, for You are my God. For with You is the fountain of life, and in Your Light we shall see light. Continue Your mercy, O Lord, to those who know You!

The faithful may sit.

The Litany of Matins

Deacon: Let us complete our morning prayer to the Lord.

All: Musical notation for the first line of the litany. It features a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is simple, with a dotted quarter note for 'Lord', followed by a half note for 'have', and a dotted half note for 'mer - cy'. The lyrics are written below the notes.

Lord have mer - cy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by Your grace.

All: Musical notation for the second line of the litany. It features a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is simple, with a dotted quarter note for 'Lord', followed by a half note for 'have', and a dotted half note for 'mer - cy'. The lyrics are written below the notes.

Lord have mer - cy.

Deacon: For an day that in all things will be perfect, holy, peaceful, and without sin, let us beseech the Lord.

All: (#1) Musical notation for the first line of the second part of the litany. It features a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is simple, with a dotted quarter note for 'Grant', a quarter note for 'it,', a half note for 'O', and a dotted half note for 'Lord.'. The lyrics are written below the notes.

Grant it, O Lord.

Deacon: For an Angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord.

All: (#2) Musical notation for the second line of the second part of the litany. It features a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is simple, with a dotted quarter note for 'Grant', a quarter note for 'it,', a half note for 'O', and a dotted half note for 'Lord.'. The lyrics are written below the notes.

Grant it, O Lord.

Deacon: For the pardon and remission of our sins and transgressions, let us beseech the Lord.

All: Grant it, O Lord. (#1)

Deacon: For all that is good and profitable to our souls and for the peace of the world, let us beseech the Lord.

All: Grant it, O Lord. (#2)

Deacon: That we may pass the remainder of our life in peace and repentance, let us beseech the Lord.

All: Grant it, O Lord. (#1)

Deacon: For a Christian ending of our life without pain or shame, peaceful, and for a good account at the fearful judgment seat of Christ, let us beseech the Lord.

All: Grant it, O Lord. (#2)

Deacon: Commemorating our ever holy, ever pure, ever blessed and glorious Lady, the Birthgiver of God and ever Virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

All:

To You, O Lord.

A musical staff in G major (one sharp) with a treble clef. The melody consists of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (quarter). The lyrics 'To You, O Lord.' are written below the notes.

Priest: For You are a merciful and compassionate God who loves mankind, and we give glory to You, to the Father and to the Son and to the Holy Spirit, now and ever and forever.

men.

A musical staff in G major with a treble clef. It shows a whole note chord of G4, B4, and D5. The lyrics 'men.' are written below the staff.

Priest: Peace be + unto all!

All:

And with your spi - rit.

A musical staff in G major with a treble clef. The melody consists of seven notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), and G4 (quarter). The lyrics 'And with your spi - rit.' are written below the notes.

Priest: Let us bow our heads to the Lord.

All: Musical notation for the response 'All: To You, O Lord.' It consists of a single staff in G major with a treble clef and a key signature of one flat (F major). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'To You, O Lord.' are written below the notes.

Priest: O Holy Lord, who dwells on high and yet beholds the things bellow: Who looks upon all creation with Your all-encompassing eye: to You we bow in spirit and in body, and to You do we pray, O Holy God! Extend Your invisible hand from Your holy dwelling place and bless us all. If we have sinned, willfully or not, forgive us all in Your goodness and love for mankind. Give us all Your good things from the earth and from above. For You are the Gracious One and the Lover of mankind, and we send up glory to You: Father, Son, and Holy Spirit, now and ever and forever.

All: Musical notation for the response 'All: A - - - men.' It consists of a single staff in G major with a treble clef and a key signature of one flat. The melody is: A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'A - - - men.' are written below the notes.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All: Musical notation for the response 'All: Lord have mercy. Lord have mercy. Lord have mercy.' It consists of a single staff in G major with a treble clef and a key signature of one flat. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'Lord have mercy. Lord have mercy. Lord have mercy.' are written below the notes.

Priest: Peace be + unto all.

All: Musical notation for the response 'All: And with your spirit.' It consists of a single staff in G major with a treble clef and a key signature of one flat. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'And with your spirit.' are written below the notes.

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

All: Musical notation for the response 'All: Glo - ry to Your Pas - sion O Lord O Lord!'. It consists of a single staff in G major with a treble clef and a key signature of one flat. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The lyrics 'Glo - ry to Your Pas - sion O Lord O Lord!' are written below the notes.

Priest/Deacon: Be attentive!

The Eleventh Gospel

John 19:38-42


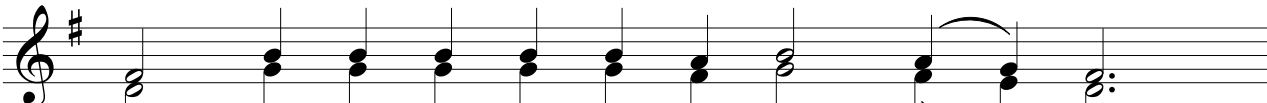


After this Joseph of Arimathe'a, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him leave. So he came and took away his body. Nicode'mus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there.

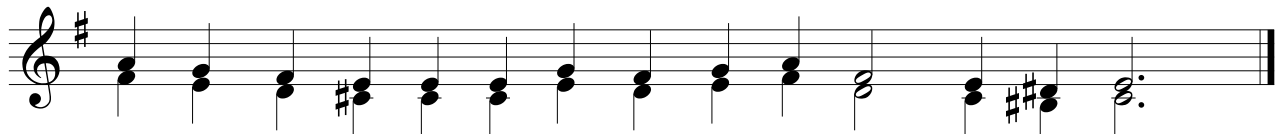
All: 
Glo - ry _ to _ Your longsuffering O Lord, _ O _ _ _ _ Lord!

The bells are rung.

The faithful may sit.

The Aposticha Samohlasen Tone 1

All: 
All cre - a - tion was trans-formed with fear,

see - ing You han - ging on the Cross, O _ _ _ Christ.

The sun was dark-ened, and the foun-da-tions of the earth trem - bled:

eve - ry crea-ture suf-fered with the Cre - a - tor of all.



O Lord, Who wil - ling - ly suf - fered for us, glo - ry to You.

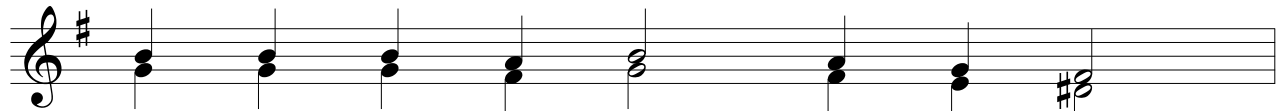
Tone 8



Glo - ry to the Fa - ther and to the Son, and to the Ho - ly Spi - rit.



O Lord, when You as - cen - ded the Cross,



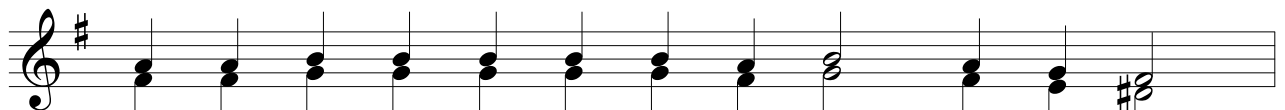
fear and trem - bling seized eve - ry - one.



Yet, You for - bade the earth to swal - low those who cru - ci - fied You;



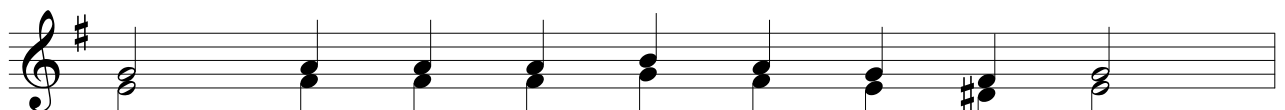
and to res - tore the or - der of man - kind,



You com - man - ded Ha - des to re - lease its cap - tives.




For You came to give life and not death,

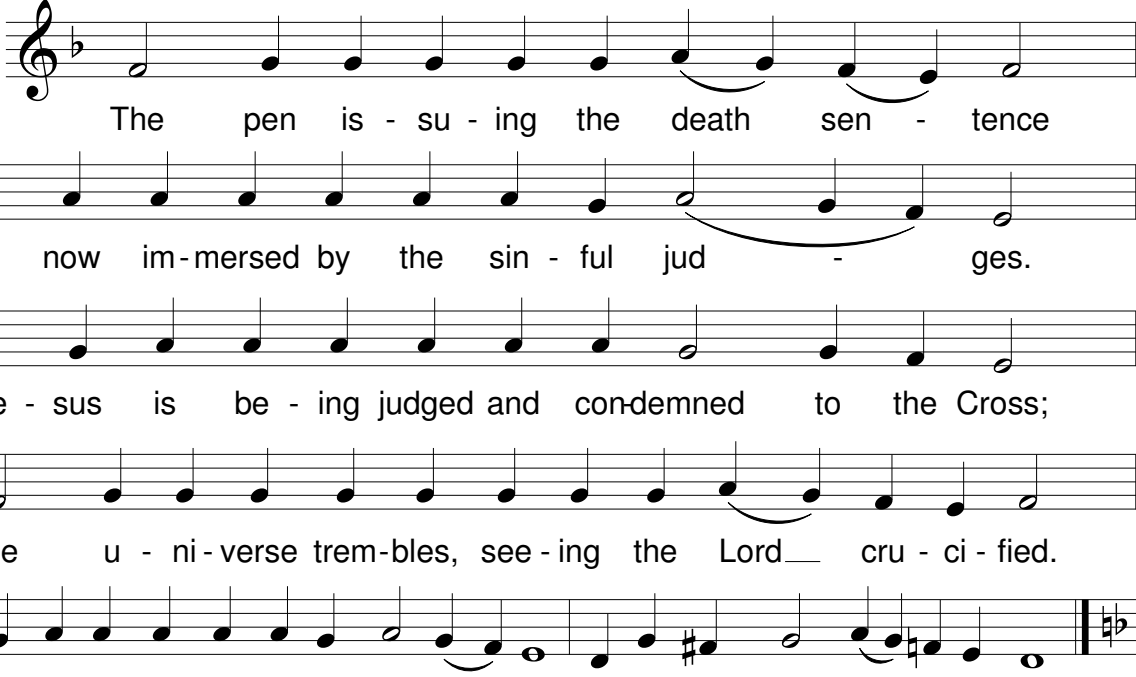


O Judge of the li - ving and the dead.



Glo - ry be to You, Who loves — man - kind.

Cantor: 
 Now and ev - er and for - e - ver. A - men.

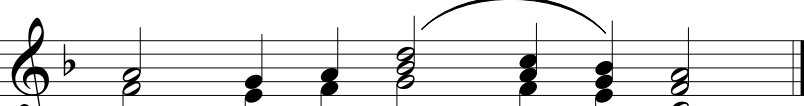
All: 
 The pen is - su - ing the death sen - tence
 is now im - mersed by the sin - ful jud - ges.
 Je - sus is be - ing judged and condemned to the Cross;
 the u - ni - verse trem - bles, see - ing the Lord cru - ci - fied.
 But, having suffered in the flesh for me, O gracious Lord, glo - ry to You.

The faithful stand.

Deacon: And that He will count us worthy of hearing the holy Gospel, in peace, let us pray to the Lord.

All: 
 Lord have mercy. Lord have mercy. Lord have mer - cy.

Priest: Peace be + unto all.

All: 
 And with your spi - rit.

Priest/Deacon: The reading from the Holy Gospel according to St. Matthew

All: 
 Glo - ry to Your Pas - sion O Lord O Lord!

Priest/Deacon: Be attentive!

The Twelfth Gospel

Matthew 27:62-66

Next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember how that impostor said, while he was still alive. After three days I will rise again.' Therefore order the sepulchre to be made secure until the third day, lest his disciples go and steal him away, and tell the people, 'He has risen from the dead,' and the last fraud will be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went and made the sepulchre secure by sealing the stone and setting a guard.



The bells are rung.

All: It is good to give thanks to the Lord and to sing praises to Your Name, O Most High. To show forth Your loving kindness in the morning and Your faithfulness by night.

Priest: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us!

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us!

Priest: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us!

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

Priest: Now and ever and forever. Amen.

All: O most Holy Trinity, have mercy on us; O Lord, cleanse us of our sins; O Master, forgive our transgressions; O Holy One, come to us and heal our infirmities for Your Name's sake.

Priest: Lord, have mercy. (three times)

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

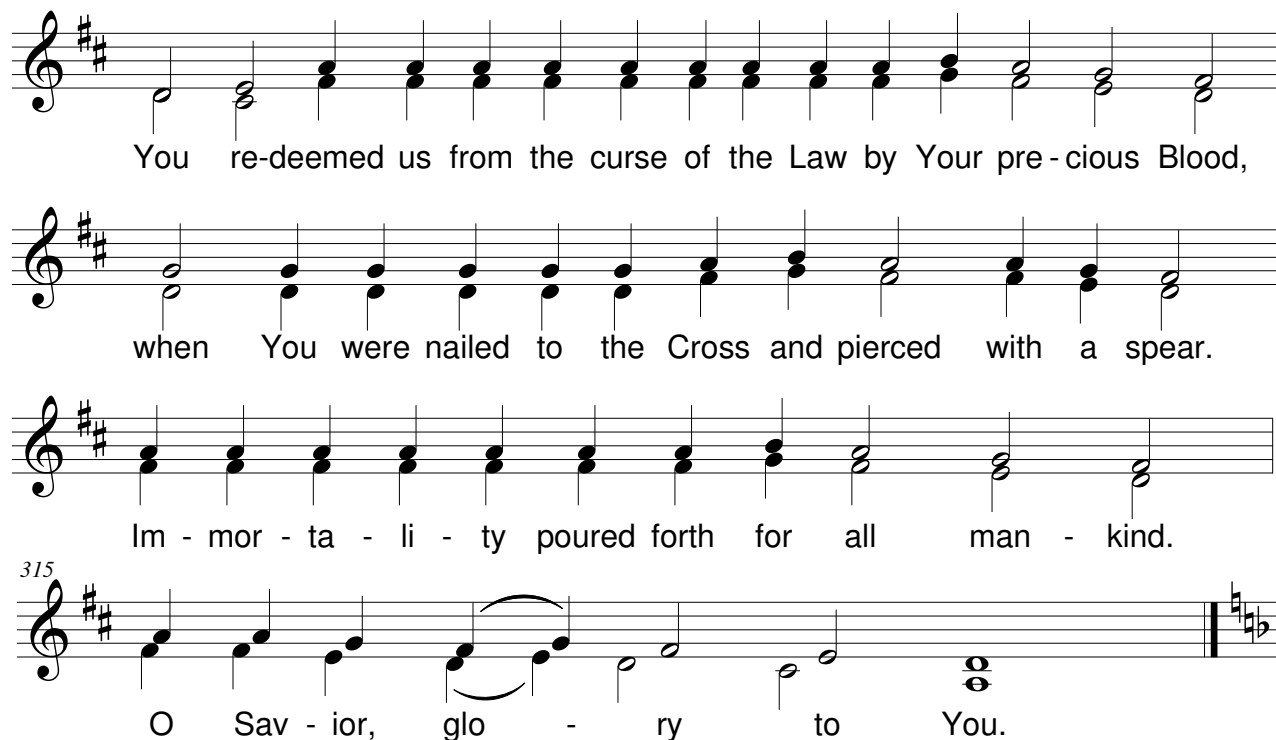
Priest: Now and ever and forever. Amen.

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

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

All: 

Tropar Tone 4

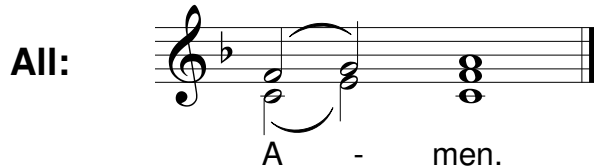


You re-deemed us from the curse of the Law by Your pre-cious Blood,
when You were nailed to the Cross and pierced with a spear.
Im - mor - ta - li - ty poured forth for all man - kind.
O Sav - ior, glo - ry to You.

Deacon: Wisdom!

All: Father, bless!

Priest: Christ our God, the Existing, is blessed, now and ever and forever.



Preserve, O God, the Holy Orthodox Faith and Orthodox Christians now and ever and forever.

The Priest and Deacon come through the Royal Doors and face the Icon of the Virgin Mary, saying:

Priest: O most holy Theotokos, save us.

All: More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who as a Virgin gave birth to God the Word, true Birthgiver of God, we magnify you!

Facing the Icon of Christ, the Priest says:

Priest: Glory to You, O Christ our God, our Hope, glory to You!

All: Glory to the Father and to the Son and to the Holy Spirit, now and ever and forever. Amen.
Lord, have mercy. *(three times)*
Father, bless us!

Facing the faithful, the Priest says:

Priest: May he Who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our True God, through the prayers of His most pure Mother and all the Saints, have mercy on us and save us, for He is gracious and He loves mankind.

