Great and Holy Friday
Matins
Served Thursday evening

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

Glory to thee, our God, glory to thee.
O heavenly King, the Comforter, the Spirit of truth, who art everywhere present and fillest all things, Treasury of blessings and Giver of life: come and abide in us; and cleanse us from every impurity, and save our souls, O Good One.

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for thy Name’s sake.

Lord, have mercy. (thrice) Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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.
[Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us. ]
Amen.

Lord, have mercy. (Twelve times)
Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Come, let us worship God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ himself, our King and our God.
PSALM 19
The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. May he send thee help from the sanctuary, and aid thee out of Sion. May he remember all thy sacrifice, and fatten thy whole-burnt offering. May he grant thee according to thy heart, and fulfill all thy counsel. We shall rejoice in thy salvation, and in the Name of our God shall we be magnified; the Lord fulfill all thy petitions. Now have I known that the Lord has saved his Christ; he will hear him from his holy heaven; the salvation of his right hand is wrought in mighty acts. Some trust in chariots and some in horses, but we will call upon the Name of the Lord. They are overthrown and fallen, but we are risen and set upright. O Lord, save the king, and hear us in the day when we call upon thee.

PSALM 20
The king shall be glad in thy strength, O Lord, and in thy salvation shall he greatly rejoice. Thou hast granted him his heart’s desire, and hast not denied him the request of his lips. For thou hast gone before him with the blessings of goodness; thou hast set upon his head a crown of precious stone. He asked life of thee, and thou gavest him length of days for ever and ever. His glory is great in thy salvation; glory and majesty shalt thou lay upon him. For thou shalt give him blessing for ever and ever; thou shalt make him glad with joy by thy countenance. For the king hopes in the Lord, and in the mercy of the Most High he shall not be shaken. Let thy hand be found on all thine enemies; let thy right hand find out all them that hate thee. Thou shalt make them as a fiery oven at the time of thy presence; the Lord shall trouble them in his wrath, and fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the sons of men. For they intended evils against thee; they devised counsels which they cannot establish. For thou shalt make them turn their back. In thy remnant, thou shalt prepare their face. Be thou exalted, O Lord, in thy strength. We shall sing and praise thy mighty acts.

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

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for thy Name’s sake.
Lord, have mercy. (thrice) Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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.
[Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us.] Amen.

O Lord, save thy people, and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of thy Cross, preserve thy habitation.

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

As thou wast voluntarily crucified for our sake, grant mercy to those who are called by thy Name, O Christ God. Make all Orthodox Christians glad by thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, thy weapon of peace.

Now and ever and unto ages of ages. Amen.

O awesome Protectress who cannot be put to shame, despise not our prayers, O good and all-hymned Theotokos; confirm the habitation of the Orthodox; save those called upon to govern us, and grant them the victory which is from heaven, for thou hast given birth to God and alone art blessed.

[Lord, have mercy. (Thrice) Glory... now and ever...]

THE SIX PSALMS

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

O Lord, open thou my lips and my mouth shall show forth thy praise. (Twice)

PSALM 3

Lord, why are they multiplied that afflict me? Many rise up against me. Many say of my soul, ‘There is no salvation for him in his God’. But thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people, that set themselves against me round about. Arise, O Lord; save me, O my God; for thou hast smitten all who without cause were my enemies; thou hast broken the teeth of sinners. Salvation belongs to the Lord, and thy blessing is upon thy people.
AND AGAIN:
I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O Lord, rebuke me not in thine anger, neither chasten me in thy wrath. For thine arrows are stuck fast in me, and thou hast pressed thy hand heavily upon me. For there is no health in my flesh in the face of thy wrath. There is no peace in my bones in the face of my sins. For mine iniquities have gone over my head; they have weighed upon me like a heavy burden. My wounds stank and festered in the face of my foolishness. I was wretched and bowed down until the end. I went mourning all the day long. For my loins are filled with insults, and there is no health in my flesh. I am afflicted and greatly humbled; I have roared from the groaning of my heart. Lord, all my desire is before thee, and my groaning is not hidden from thee. My heart is troubled, my strength has failed me, and the light of mine eyes itself is not with me. My friends and my neighbors drew near and stood before me, and my nearest of kin stood afar off. And they that sought my soul took to violence, and they that sought evils for me spoke empty things, and devised deceits all the day long. But I, like a deaf man, heard not, and was as a speechless man not opening his mouth. And I became as a man that hears not, and whose mouth has no reproofs. For in thee, O Lord, have I hoped. Thou wilt hear, O Lord my God. For I said, 'Let my enemies never rejoice over me'; for when my feet were shaken, they spoke boastful words against me. For I am ready for scourges, and my grief is continually before me. For I will declare mine iniquity, and be sorry for my sin. But my enemies live, and are stronger than I, and they that hate me unjustly are multiplied. They that reward evil for good have slandered me, because I pursued goodness. Forsake me not, O Lord my God; depart not from me. Attend unto my help, O Lord of my salvation.

AND AGAIN:
Forsake me not, O Lord my God; depart not from me. Attend unto my help, O Lord of my salvation.

PSALM 62

O God, my God, I keep watch for thee at dawn. My soul has thirsted for thee; how often has my flesh longed for thee, in a barren and trackless and waterless land. So have I appeared before thee in the sanctuary, to see thy power and thy glory. For thy mercy is better than life; my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy Name. Let my soul be filled as with marrow and fat, and my mouth shall praise thee with joyful lips. If I remembered thee upon my bed, at dawn I did meditate on thee. For thou hast been my helper, and in the shelter of thy wings will I rejoice. My soul has cleaved to thee; thy right hand has upheld me. But they sought after my soul in vain; they shall go into the lowest parts of the earth. They shall be delivered up to the edge of the
sword; they shall be portions for foxes. But the king shall rejoice in God. Everyone that swears by him shall be praised, for the mouth of them that speak unjust things is stopped.

AND AGAIN:
At dawn I did meditate on thee. For thou hast been my helper, and in the shelter of thy wings will I rejoice. My soul has cleaved to thee; thy right hand has upheld me.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (thrice)
Lord, have mercy. (thrice)
Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

PSALM 87

O Lord God of my salvation, I have cried day and night before thee. Let my prayer come before thee; incline thine ear to my supplication. For my soul is filled with evils, and my life has drawn nigh unto hell. I have been counted with them that go down to the pit; I am become as a man without help, free among the dead, like the slain that sleep in the grave, whom thou rememberest no more; and they are cast off from thy hand. They laid me in the lowest pit, in dark places, and in the shadow of death. Thine anger lies hard upon me, and thou hast brought all thy waves upon me. Thou hast removed mine acquaintances far from me; they made me an abomination to themselves. I have been delivered up, and have not gone forth. Mine eyes are weakened from poverty. I cried unto thee, O Lord, all the day. I have stretched out my hands unto thee. Wilt thou work wonders for the dead? Or shall physicians raise them up, that they shall praise thee? Shall anyone tell of thy mercy in the grave, and of thy truth in destruction? Shall thy wonders be known in darkness, and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord, and in the morning shall my prayer come before thee. Lord, why dost thou cast off my prayer, and turnest thy face away from me? I am poor and in troubles from my youth. And after I was exalted, I was humbled and distressed. Thy wrath passed over me, and thy terrors greatly troubled me. They encircled me like water; all the day long they surrounded me together. Thou hast put far from me friend and neighbor, and mine acquaintances, because of my misery.

AND AGAIN:
O Lord God of my salvation, I have cried day and night before thee. Let my prayer come before thee; incline thine ear to my supplication.
Bless the Lord, O my soul, and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: who forgives all thine iniquities, who heals all thy diseases, who redeems thy life from corruption, who crowns thee with mercy and compassion, who satisfies thy desire with good things, so that thy youth shall be renewed like the eagle’s. The Lord executes mercy and judgment for all them that are wronged. He made known his ways unto Moses, his will to the children of Israel. The Lord is compassionate and merciful, long-suffering and plenteous in mercy. His wrath will not endure until the end, neither will he be angry forever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. As high as heaven is above the earth, so the Lord has strengthened his mercy toward them that fear him. As far as the east is from the west, so far has he removed our iniquities from us. As a father has compassion on his children, so the Lord has compassion upon them that fear him. For he knows our fashioning; he has remembered that we are dust. As for man, his days are like grass; as a flower of the field shall he flourish. For the wind passes over it, and it shall be no more, and no longer shall it know its place. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children’s children, to them that keep his covenant, and remember his commandments to do them. The Lord has prepared his throne in the heavens, and his kingdom rules over all. Bless the Lord, all ye his angels, mighty in strength, that do his word, hearkening to the voice of his words. Bless the Lord, all ye his hosts, his ministers that do his will. Bless the Lord, all his works, in every place of his dominion: bless the Lord, O my soul.

AND AGAIN:

In every place of his dominion: bless the Lord, O my soul.

Psalm 142

Hear my prayer, O Lord; give ear to my supplication in thy truth; hearken unto me in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy has persecuted my soul; he has humbled my life to the earth; he has set me in dark places, like those long dead. And my spirit was despondent within me; my heart within me was troubled. I remembered days of old, I meditated on all thy deeds; on the works of thy hands did I meditate. I spread forth my hands unto thee; my soul thirsts for thee like a waterless land. Hear me speedily, O Lord, my spirit has failed; turn not thy face from me; lest I become like them that go down to the pit. Cause me to hear thy mercy in the morning, for I have hoped in thee; make known to me, O Lord, the way wherein I should walk, for I have lifted my soul up to thee. Deliver me from my enemies, O Lord; I have fled unto thee for refuge. Teach me to do thy will, for thou art my God; thy good Spirit shall guide me in the land of uprightness. Thou shalt
quicken me, O Lord, for thy Name's sake; in thy righteousness thou shalt bring my soul out of affliction, and in thy mercy thou wilt lay waste my enemies. And thou wilt destroy all them that afflict my soul; for I am thy servant. Hearken unto me in thy righteousness. And enter not into judgment with thy servant.

AND AGAIN:

Hearken unto me in thy righteousness. And enter not into judgment with thy servant.
Hearken unto me in thy righteousness. And enter not into judgment with thy servant.
Thy good Spirit shall guide me in the land of uprightness.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (thrice)

[Lord, have mercy. (Twelve times) Glory... now and ever... ]

In the eighth tone: Alleluia, alleluia, alleluia. In the night my soul rises early for thee, O God, for thy commandments are a light on the earth.
Alleluia, alleluia, alleluia.
Learn righteousness, ye that dwell upon the earth.
Alleluia, alleluia, alleluia.
Jealousy shall take hold of an untaught people.
Alleluia, alleluia, alleluia.
Bring more evils upon them, O Lord, bring more evils upon those who are glorious on the earth.
Alleluia, alleluia, alleluia.

TROPARION, TONE 8
When the glorious Disciples were enlightened at the washing of the feet before the supper, then the impious Judas was darkened, ailing with avarice, and to the lawless judges he betrays thee, the Righteous Judge. Behold, O lover of money, this man who because of money hanged himself; flee from the greedy soul which dared such things against the Master. O Lord, who art good towards all men, glory to thee. (Thrice)

1.
The reading of the Holy Gospel according to John
(John 13:31-18:1)
Glory to thy Passion, O Lord, glory to thee!
The Lord said to his disciples: “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 fulfil 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 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.

Glory to thy long-suffering, O Lord, glory to thee!

Antiphon 1, tone 8

The rulers of the people took counsel together against the Lord and against his Christ.
They laid a lawless accusation against me. O Lord, 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.
Glory... now and ever... 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.

Antiphon 2, tone 6

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.
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.
Glory... now and ever... 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.

Antiphon 3, tone 2

Because of the raising of Lazarus, the children of the Hebrews cried Hosanna unto thee, O Lord who loveth mankind: but Judas the transgressor was unwilling 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 was unwilling to understand.

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 was unwilling to understand.

With thirty pieces of silver, O Lord, and with a false kiss, the Jews sought to kill thee. But Judas the transgressor was unwilling to understand.

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 was unwilling to understand.

“Watch and pray, that ye enter not into temptation,” thou, our God, hast said to thy disciples. But Judas the transgressor was unwilling to understand.

Glory... now and ever... 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.

Kathisma Hymn, tone 7

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.

2.

The reading of the Holy Gospel according to John

(John 18:1-28)

Glory to thy Passion, O Lord, glory to thee!

At that time: Jesus 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 fulfil 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 Caiaphas 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 Caiaphas 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.

Glory to thy long-suffering, O Lord, glory to thee!

Antiphon 4, tone 5

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 1: 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.

Glory...now and ever...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.

Antiphon 5, tone 6
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.”

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

Antiphon 6, tone 7
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.

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.

Glory...now and ever...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.

Kathisma Hymn, tone 7
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.

3.

The reading of the Holy Gospel according to Matthew
(Matt. 26:57-75)

Glory to thy Passion, O Lord, glory to thee!

At that time: the soldiers who had seized Jesus led him to Caiaphas 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, “Prophesy 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.

Glory to thy long-suffering, O Lord, glory to thee!

Antiphon 7, tone 8

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.

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.

Glory...now and ever...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!"

Antiphon 8, tone 2

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.

Glory...now and ever...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.

Antiphon 9, tone 3

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!

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.

Glory...now and ever...Theotokion

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

Kathisma Hymn, tone 8

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.
4.
The reading of the Holy Gospel according to John
(John 18:28-19:16)

Glory to thy Passion, O Lord, glory to thee!

At that time: they led Jesus from the house of Caiaphas 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 Barabbas!” Now Barabbas 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, Gabbatha. 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.

Glory to thy long-suffering, O Lord, glory to thee!

Antiphon 10, tone 6
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.

The disciple denied thee and the thief cried aloud: Remember me, O Lord, in thy Kingdom.

Glory…now and ever… Theotokion
O Lord who loveth 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.

Antiphon 11, tone 6
In return for the blessings which thou hast granted, O Christ, to 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.

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.

Glory…now and ever… 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.

Antiphon 12, tone 8
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 y Gentiles and they shall glorify me with the Father and the Spirit; and I shall bestow on them eternal life.’

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.

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.

Glory...now and ever... 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.

Kathisma Hymn, tone 8

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.

5.

The reading of the Holy Gospel according to Matthew

(Matt. 27:3-32)

Glory to thy Passion, O Lord, glory to thee!

At that time: when Judas, the betrayer of Jesus, saw that Jesus 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 Barabbas. So when they had gathered, Pilate said to them, “Whom do you want me to release for you, Barabbas 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 Barabbas and destroy Jesus. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” 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 Barabbas, 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 Cyrene, Simon by name; this man they compelled to carry his cross.

Glory to thy long-suffering, O Lord, glory to thee!

Antiphon 13, tone 6

The assembly of the Jews besought Pilate to crucify thee, O Lord. For though they found no guilt in thee, they released Barabbas the malefactor and condemned thee the Righteous; 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.
Glory ... now and ever ... 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.

Antiphon 14, tone 8

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 ... now and ever ... 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!

Antiphon 15, tone 6

Today he who hung the earth upon the waters is hung upon the Cross. (thrice)
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. (thrice)
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.

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 ... now and ever ... 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?’

Kathisma Hymn, tone 4

Thou hast redeemed us from the curse of the Law by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon mankind. O our Saviour, glory be to thee.
6.
The reading of the Holy Gospel according to Mark

(Mark 15:16-32)

Glory to thy Passion, O Lord, glory to thee!

At that time: the soldiers led Jesus 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 Cyrene, 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 Golgotha (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 the Scripture was fulfilled which says, “He was reckoned with the transgressors.” 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.”

Glory to thy long-suffering, O Lord, glory to thee!

BEATITUDES, tone 4

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 those who 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 those who 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.

Blessed are the peacemakers, * for they shall be called the sons 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 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 those who 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.

Blessed are you 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.

Rejoice and be exceedingly 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.

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

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.

Now and ever and unto ages of ages. Amen.

O Christ, we offer thee as intercessor thy Mother who without seed bore thee in the flesh, true Virgin who remained inviolate after childbirth. O Master rich in mercy, ever grant forgiveness of their sins unto those who cry: Remember us also, Saviour, in thy Kingdom.
The prokeimenon in the fourth tone:

They divide my garments among them,* and for my raiment they cast lots.

Verse: My God, my God, look upon me; why hast thou forsaken me?

7.

The reading of the Holy Gospel according to Matthew

(Matt. 27:33-54)

Glory to thy Passion, O Lord, glory to thee!

At that time: when the soldiers came to a place called Golgotha (which means the Place of the 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, lāma 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 Elijah.” 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 Elijah 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!”

Glory to thy long-suffering, O Lord, glory to thee!
Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is continually before me. Against thee only have I sinned, and done what is evil before thee, that thou mightest be justified in thy words, and prevail when thou art judged. For, behold, I was conceived in iniquities, and in sins did my mother bear me. For, behold, thou hast loved truth, the unknown and hidden things of thy wisdom hast thou made known unto me. Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow. Thou shalt cause me to hear joy and gladness, the bones that have been humbled shall rejoice. Turn thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and establish me with a ruling spirit. I will teach transgressors thy ways, and the ungodly shall return to thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall rejoice in thy righteousness. O Lord, thou shalt open my lips, and my mouth shall declare thy praise. For if thou hadst desired sacrifice, I would have given it; thou wilt not be pleased with whole-burnt-offerings. A sacrifice to God is a broken spirit, a broken and humbled heart God will not despise. Do good, O Lord, in thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt-offerings. Then shall they offer bullocks upon thine altar.

8.

The reading of the Holy Gospel according to Luke

(Luke 23:32-49)

Glory to thy Passion, O Lord, glory to thee!

At that time: two others also, who were criminals, were led away to be put to death with Jesus. 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 thou comest in thy kingdom.” And he said to him, “Truly, I say to thee, today thou wilt 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, “Truly 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.

Glory to thy long-suffering, O Lord, glory to thee!

Then we read the three-ode canon by St Cosmas of Maiuma: the heirmoi are sung, the troparia are read with the refrain: Glory to thee, our God, glory to thee.

Ode 5
Heirmos, tone 6
Early will I seek thee, O Word of God, who without change didst empty thyself in thy compassion for fallen man, who without suffering didst bow down to suffering. Grant peace to me, O thou who loveth mankind.

Glory to thee, our God, glory to thee.

With their feet washed, and themselves purified by their participation in the Divine Mystery, thy servants, O Christ, now ascend from Sion to the great Mount of Olives, praising thee, who loveth mankind.

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

Thou didst say: “See that ye are not alarmed, O friends. For the hour is now at hand for me to be seized and slain at the hands of lawless men. All of you will be scattered, forsaking me. But I shall gather you to proclaim me, who loveth mankind.”
Katavasia:
Early will I seek thee, O Word of God, who without change didst empty thyself in thy compassion for fallen man, who without suffering didst bow down to suffering. Grant peace to me, O thou who lovest mankind.

[Lord, have mercy. (Thrice) Glory... now and ever...]

Kontakion, Tone 2
Come, let us all sing the praises of him who was crucified for us, for Mary said when she beheld him upon the tree: Though thou dost endure the cross, **thou art my Son and my God.**

Ikos
Beholding her own Lamb led to the slaughter, Mary followed with the other women, in distress and crying out: “Where goest thou, my Child? Why dost thou run so swift a course? Surely there is not another wedding in Cana to which thou now dost hasten to change water into wine? Shall I come with thee, my Child, or shall I wait for thee? Give me a word, O thou who art the Word. Do not pass me by in silence, O thou who didst keep me pure, for **thou art my Son and my God.**

Ode 8
Heirmos, tone 6
The godly youths exposed a monument of godless wickedness, but the lawless assembly is enraged and takes vain counsel against Christ. They plan to kill him who holds life in the palm of his hand, whom all creation blesses and glorifies throughout all ages.

**Glory to thee, our God, glory to thee.**
“O my Disciples, now shake off sleep from your eyelids,” said Christ. “Keep watch in prayer, that you may not fall into temptation; and I speak particularly to Simon, since the test is greatest for the strongest. O Peter, acknowledge me, whom all creation blesses and glorifies throughout all ages.”

**Glory to thee, our God, glory to thee.**
“O Master, a profane word shall never pass my lips,” cried Peter. “Even if all deny thee, I shall die with thee as a loyal friend. For not flesh and blood, but thy Father has revealed to me thee whom all creation blesses and glorifies throughout all ages.”
Let us bless the Father, the Son, and the Holy Spirit, the Lord.
“Thou hast not sought out the depth of divine wisdom and knowledge,” said the Lord.
“Thou hast not comprehended the abyss of my judgments, O man. Do not boast, for thou art flesh, and three times wilt thou deny me, whom all creation blesses and glorifies throughout all ages.”

Now and ever and unto ages of ages. Amen.
“Thou shalt deny thy convictions as soon as the question is put to thee, O Simon Peter, and the sudden approach of a servant girl will terrify thee,” said the Lord. “But after weeping bitterly thou wilt have great mercy from me, whom all creation blesses and glorifies throughout all ages.”

We praise, bless, and worship the Lord, singing and exalting him throughout all ages.
Katavasia:
The godly youths exposed a monument of godless wickedness, but the lawless assembly is enraged and takes vain counsel against Christ. They plan to kill him who holds life in the palm of his hand, whom all creation blesses and glorifies throughout all ages.

The Magnificat is not sung.

Ode 9
Heirmos, tone 6
More honorable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos we magnify thee.

Glory to thee, our God, glory to thee.
A destructive band of God-forsaken, wicked murderers of God, the Synagogue, attacked Thee, O Christ, and dragged Thee away as an evil-doer—the Creator of all, Whom we magnify.

Glory to thee, our God, glory to thee.
Impious men, ignorant of the law and hearing the voice of the Prophets to no avail, dragged Thee away as a sheep to be unjustly slaughtered—the Master of all, Whom we magnify.

Glory to thee, our God, glory to thee.
The priests and scribes caused the Life that had been betrayed to the Gentiles to be destroyed, striking in their jealous wickedness Him Who by nature is the Giver of life, Whom we magnify.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Like a pack of dogs they surrounded Thee, O King, smiting Thee on the cheek with their hands. They questioned Thee and bore false witness against Thee, yet by enduring all things Thou hast saved us.

Katavasia:
More honorable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos we magnify thee.

[Lord, have mercy. (Three times) Glory... now and ever...]

Exapostilarion
The wise thief didst thou make worthy of Paradise in a single moment, O Lord; by the wood of thy Cross illumine me as well, and save me. (thrice)

9.
The reading of the Holy Gospel according to John
(John 19:25-37)
Glory to thy Passion, O Lord, glory to thee!
At that time: standing by the cross of Jesus were his Mother, and his Mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. 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 fulfil 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.”

Glory to thy long-suffering, O Lord, glory to thee!

PRAISES (PS. 148-150)

In the third tone:

Let every breath praise the Lord. Praise the Lord from the heavens, praise him in the highest.

To thee is due praise, O God.
Praise him, all ye angels of his; praise him, all his hosts.

To thee is due praise, O God.
Praise him, sun and moon; praise him, all ye stars and light. Praise him, ye heavens of heavens, and thou water above the heavens. Let them praise the Name of the Lord; for he spoke, and they came to be; he commanded, and they were created. He established them forever, yea, for ever and ever; he made a decree, and it shall not pass away. Praise the Lord from the earth, ye dragons and all the deeps. Fire and hail, snow and ice, stormy wind, performing his word. Mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and winged birds; kings of the earth and all peoples; princes and all judges of the earth; young men and maidens, old men with the younger: let them praise the Name of the Lord: for his Name alone is exalted; his praise is above earth and heaven, and he shall exalt the horn of his people, a hymn for all his saints, for the children of Israel, a people that draws near to him.

PSALM 149

Sing unto the Lord a new song; his praise in the church of the saints. Let Israel be glad in him that made him; and let the sons of Sion rejoice in their king. Let them praise his Name in the dance; let them sing praises unto him with timbrel and harp. For the Lord is well pleased with his people, and will exalt the meek with salvation. The saints shall boast in glory and shall rejoice upon their beds. The high praises of God shall be in their throat, and two-edged swords in their hands; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment that is written; this glory shall be for all his saints.

PSALM 150

Praise God in his saints; praise him in the firmament of his power.
(4) Praise him for his mighty acts; * praise him according to his abundant greatness.  
Tone 3  
Israel, My first-born Son, has committed two evil deeds: 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.

(3) Praise him with the sound of the trumpet; * praise him with psaltery and harp.  
Israel, My first-born Son … (repeat the same as above)

(2) Praise him with timbrel and dance; * praise him with strings and pipe.  
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; 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.

(1) Praise him with tuneful cymbals; praise him with loud clashing cymbals. * Let every breath praise the Lord!  
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 to the Father, and to the Son, and to the Holy Spirit.  
Tone 6  
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.
Now and ever, and unto ages of ages. Amen.

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.

10.
The reading of the Holy Gospel according to Mark
(Mark 15:43-47)

Glory to thy Passion, O Lord, glory to thee!

At that time: Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

Glory to thy long-suffering, O Lord, glory to thee!

Then read the Doxology:
Glory to thee who hast shown us the light.
Glory to God in the highest, and on earth peace, good will among men. We praise thee; we bless thee; we worship thee; we glorify thee; we give thanks to thee for thy great glory: O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son Jesus Christ; and thou, O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, O Jesus Christ, to the glory of God the Father. Amen. Every day will I bless thee and praise thy name for ever, yea for ever and ever.

Lord, thou hast been our refuge from generation to generation. I said, Lord, be merciful to me, heal my soul for I have sinned against thee. Lord, I have fled unto thee. Teach me to do thy will, for thou art my God. For with thee is the fountain of life, and in thy light shall we see light. O continue thy mercy unto them that know thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord, God of our fathers, and praised and glorified is thy Name forever. Amen.
Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord, teach me thy statutes. Blessed art thou, O Master, make me to understand thy statutes. Blessed art thou, O Holy One, enlighten me with thy statutes. Thy mercy, O Lord, endureth forever: despise not the works of thy hands. To thee is due praise, to thee is due song, to thee is due glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

[Lord, have mercy. (Twelve times) Glory... now and ever... ]

11.
The reading of the Holy Gospel according to John
(John 19:38-42)

Glory to thy Passion, O Lord, glory to thee!

At that time: Joseph of Arimathea, 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. Nicodemus 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.

Glory to thy long-suffering, O Lord, glory to thee!

APOSTICHA

Tone 1
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.

Verse: They parted my garments among them, and for my raiment they cast lots.
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 Cross, that He may free the prisoners in hell, who cry: O longsuffering Lord, glory to Thee.
Verse: They gave me gall for food; and in my thirst they gave me vineagar to drink.
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.’

Verse: God is our King before the ages; he has worked salvation in the midst of the earth.
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 to the Father, and to the Son, and to the Holy Spirit.
Tone 8
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.

Now and ever, and unto ages of ages. Amen.
Same tone
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.

12.
The reading of the Holy Gospel according to Matthew
(Matt. 27:62-66)
Glory to thy Passion, O Lord, glory to thee!
N ext 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
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.

Glory to thy long-suffering, O Lord, glory to thee!

Then, read this:
It is good to give thanks to the Lord, and to sing praises to thy Name, O Most High, to proclaim thy mercy in the morning, and thy truth by night.

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for thy Name’s sake.

Lord, have mercy. (thrice) Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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

Amen.

T R O P A R I O N  O F  H O L Y  F R I D A Y

Tone 4

Thou hast redeemed us from the curse of the Law by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon mankind. O our Saviour, glory be to thee.

[Lord, have mercy. (Forty times) Glory... now and ever... ]

DISMISSAL

Confirm, O God, the holy Orthodox faith of Orthodox Christians, unto ages of ages.
More honorable than the cherubim and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word, true Theotokos we magnify thee.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy. (Thrice) O Lord, bless!

O thou who endured spittings and scourings, the Cross and death, for the salvation of the world, Lord Jesus Christ, Son of God, through the prayers of thy most pure Mother and of all the saints, have mercy on us and save us, for thou art good and lovest mankind.