

ALL CREATION TREMBLED

Byzantine Chant for the Passion of our Lord



Full English Liturgical Texts & Musical Scores in Byzantine Notation by

John Michael Boyer, Samuel Herron, & Gabriel Cremeens

Liturgical Translations by Archimandrite Ephrem (Lash) (+2016)

With metered translations by the composers.



All Creation Trembled: Byzantine Chant for the Passion of our Lord
By John Michael Boyer, Samuel Herron, & Gabriel Cremeens

Liturgical texts translated from the original Greek by Archimandrite Ephrem (Lash);
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Metered translations by the authors.

Published by The Liturgical Arts Academy
3761 Mars Hill Rd.
Watskinsville GA 30677
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Creation and publication of this digital book made possible through a Vital Worship
Grant from The Calvin Institute of Christian Worship to The Liturgical Arts Academy;
and through ongoing support from Leadership 100.



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After the usual opening of Orthros (namely, the opening prayers, the Royal Office, the Six Psalms, and the Great Litany), we sing the following "Alleluia" four times with the accompanying verses.

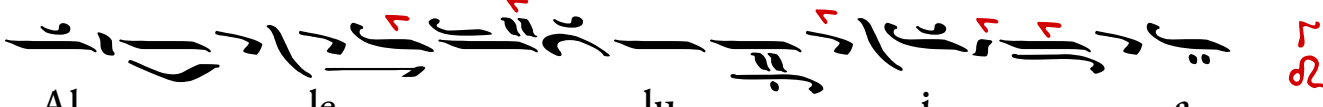
ALLELUIA

Mode $\overset{\wedge}{\pi\delta\zeta}$ — $\Gamma\alpha\text{z}$

Verse: From nightfall my spirit is awake for you, O God, for your commands are light upon the earth. (*Isaiab 26:9a*)

A ^(Nη)  ^(Γα) 
 l - - - le - - - lu - i - - a.

^(Nη)  ^(Γα) 
 Al - - - le - - - lu - i - - a.


 Al - - le - - - lu - i - - a.

Verse: Learn justice, inhabitants of the earth. (*Isaiab 26:9b*) "Alleuia..."

Verse: Jealousy will seize an untaught people, and now fire devours their adversaries. (*Isaiab 26:11b*) "Alleuia..."

Verse: Bring evils upon them, O Lord, bring evils upon them, the glorious ones of the earth. (*Isaiab 26:14c-15*) "Alleuia..."

TROPARION

Ornate Melody

Mode $\overset{\wedge}{\pi\delta}$ $\underline{\quad}$ Γα ε

^(Nη)
When the _____ glo - - - ri - ous _____

^(Γα)
_____ dis - - - ci - dis - ci - - - ples _____

_____ were _____ en - light - - ^(Δι)

_____ ened _____ at the wash - - - ^(Nη)
^{Δ q}

_____ ing _____ of _____ the _____ wash - - ing of ^(Γα)

the _____ feet _____ then _____ Ju - - - - - das _____

_____ the _____ un - god - - - the un - god - -

_____ ly _____ was _____ strick - - - - - en _____ ^(Nη)

_____ and dark - - - - - ened _____ with _____ the _____ ^{Δ q}

(Γα)
love _____ of _____ mon - - ey; and to law - -

(Δι) (Γα)
less _____ judg - - es _____ he

de- liv - - - - - ered _____ you ___ the _____ just you the

just _____ judge. O lov- er _____ of _____ mon - -

- - - - - ey, _____ look _____


up - - - on _____ him ___ who _____

for _____ its _____ sake _____


_____ hanged _____ him - self; flee from _____

thē _____ in - - - - - sa - - - - -


tia - - - - - ble in sa - - - - - tia - - - - - ble ___ soul,




 which dared _____ such things _____ a - gainst the



 Teach - - - er. O _____ you who are _____ good



 _____ to all, _____ glo - ry to




 you. _____


TROPARION

Brief Melody


Mode $\lambda \rho \zeta$  Γα ς




When the glo- ri - ous dis- ci- ples were en- light-en'd at the




 wash- ing __ of the __ feet, then Ju- das thē un- god- ly was




 strick-en and dark-en'd with the love of __ mon -ey, and to law -




 -less jud - ges he de- liv-er'd you, the __ just _____ judge. O




 lov- er of mon - ey, look up-on him who for its sake __ hang'd him -



 -self; flee from thē in - sa - tia-ble soul, which dared such




 things a-against the __ Teach - er. O you who are good to all, Lord, _



 glo - ry to you.

Glory to the Father, and to the Son, and to the Holy Spirit. *Repeat above.*

Both now and for ever, and to the ages of ages. Amen. *Repeat above, with final ending:*



 O you who are good to all, Lord, glo - ry to you. _____

THE FIRST GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

John 13:31-18:1

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

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

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

did not choose me, but I chose you, and set you, so that you might go and bear fruit and that your fruit might abide, so that whatever you ask the Father in my name he might give you. This is what I command you: that you love one another. If the world hates you, know that it hated me before you. If you had been of the world, the world would have loved what was its own. But because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word I spoke to you, 'the slave is not greater than his lord'. If they have persecuted me, they will also persecute you. If they had kept my word, they will keep yours. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and told them these things, they would have no sin. But now they have no excuse for their sin. One who hates me also hates my Father. If I had not done the works among them that no one else has done, they would have no sin. But now that have both seen and hated both me and my Father. But in order that the word written in their law might be fulfilled, 'they hated me for nothing'. But when the Paraclete comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. And you also bear witness, because you are with from the beginning. I have said these things to so that you may not stumble and fall away. They will expel you from the synagogues. But the hour is coming when everyone who kills you will think they are offering worship to God. And they will do these things to you because they have known neither the Father nor me. But I have told you these things, so that when the hour comes you may remember that I told you of them. I did not speak of these from the beginning, because I was with you. But now I am going away to the one who sent me, and none of you is asking me where I am going away to. But because I have told you these things, grief has filled your hearts. But I tell you the truth; it is to your advantage that I go away. For unless I go, the Paraclete will not come to you. But if I go, I will send him to you. And when he comes he will convict the word concerning sin and righteousness and judgement. Concerning sin, because they do not believe in me; concerning righteousness, because I am going away to the Father and you see me no longer; concerning judgement,

because the ruler of this world has already been judged. I still have many things to say to you, but you cannot bear them now. But when he comes, the Spirit of truth, he will guide into the whole truth. For he will not speak of himself, but he speak of whatever he has heard and he will declare to what is coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine. That is why I said, 'he will take from what is mine and declare it to you.' A little while and you will not see me, and again a little while and you will see me, because I am going away to the Father.' The disciples therefore said to one another, 'What is this that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'because I am going away to the Father?'' So they said, 'What is this 'little while' he speaks of? We do know what he is saying.' Jesus knew that they wanted to question him, so he said to them, 'Are you discussing what I said, 'a little while and you will not see me, and again a little while and you will see me'? Amen, amen I say to you, you will weep and lament, while the world will rejoice. You will grieve, but your grief will become joy. A woman when she gives birth grieves because her hour has come. But when the child is born, she no longer remembers her affliction because of the her that a child has been born into the world. And so you now grieve; but I will see you again and your hearts will rejoice, and your joy no one will take from you. And on that day you will not question me about anything. Amen, amen I say to you, whatever you ask the Father in my name, he will give you. Until now you have not asked anything in my name. Ask and you will receive that your joy may be complete. I have said these things to you in riddles; but the hour is coming when I will no longer speak to you in riddles, but I will tell you clearly about the Father. On that day you ask in my name. And I am not telling you that I will ask the Father for you, because the Father himself loves you, because you have loved me and have believed that I came forth from the Father. I came forth from the Father and came into the world. Again I am leaving the world and going to the Father.' His disciples said to him, 'See, now you are speaking clearly, and not in riddles. Now we know that you know all things and have no need for anyone to question you. Because of this we believe that you have come forth from

God.’ Jesus answered them, ‘Now you believe. See, the hour is coming and has now come when each of you will be scattered to his own home and you will leave me alone. And I am not alone, because the Father is with me. I have said these things to you that you may have peace in me. In the world you will have affliction; but take courage, I have conquered the world.’ Jesus said these things and raised his eyes to heaven and said, ‘Father, the hour has come. Glorify your son, that your son may also glorify you, just as you gave him authority over all flesh, that he might give eternal life to all that you had given him. This is eternal life, that they may know you, the only true God, and the one whom you sent, Jesus Christ. I have glorified you on earth, I have accomplished the work which you gave me to do. And now glorify me yourself, Father, with you, with the glory that I had with you before the world existed. I have revealed your name to those whom you have given me from the world. They were yours, and you have given them to me, and they have kept your word. Now they know that everything which you have given me is from you; because the words which you had given me I have given to them, and they received them and truly came to know that I had come forth from you, and they believed that it was you who sent me. I pray for them; I do not pray for the world, but for those whom you have given me, because they are yours, and all that is mine is yours and what is yours is mine, and I have been glorified in them. I am no longer in the world, and they are in the world, and I am coming to you. Holy Father, keep in your name those you have given to me, that they may be one, as we are. While I was with them in the world, I kept them in your name; those whom you had given me I guarded, and not one of them has been destroyed except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and I say these things in the world that they have my joy fulfilled in them. I have given them your word, and the world hated them, because they are not from the world, just as I am not from the world. I do not ask that you take them from the world, but that you keep them from the evil one. They are not from the world, just as I am not from the world. Sanctify them in your truth; your word is truth. Just as you sent me into the world, I too sent them into the world. And I sanctify myself for them, that

they too may be sanctified in truth. I do not ask for them only, but also for those who have come to believe in me through their word, that all may be one, just as you Father are in me and I in you, that they also may be one in us, that the world may believe that you sent me. And I have given them the glory which you have given me, that they may be one as we are one, I in them and you in me, that they may be perfected as one, and that the world may know that you sent me and loved them as you loved me. Father, I wish that where I am those whom you gave me may also be with me, that they may see my glory, which you have given me, because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you and they know that you sent me. And I made known your name to them and I will make it known, that the love with which you loved me may be in them, and I in them.’ When he had said this, Jesus went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered.

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

ANTIPHON I

Mode $\overset{\lambda}{\Pi} \overset{\delta}{\Omega} \text{N}\eta \text{z}$

1st Troparion

R^(Nη) ul- ers__ of the __ peo - - - ples^(Δι) were gath- ered__ to
 - geth - - er^(Πα) a - gainst the Lord^(Nη) and a - gainst^(Nη) his
 ____ Christ.^v^Ω

2nd Troparion

T^(Δι) hey laid __ a __ law- less__ charge a - gainst__ me.^(Nη) Lord,^(Πα)
 Lord, do not a - ban - - - don^(Nη) ____ me.^v^Ω

3rd Troparion

L^(Nη) et us bring our sens -es__ pure__ to __ Christ,^(Πα) and as
 his friends let us sac - ri- fice our souls^(Nη) ____ for ____ him,
^v^Ω and let us not like Ju- das, be suf - - - fo- cat -

- ed __ by the cares _____ of _____ life; but in
 our in- ner cham - bers let us __ cry, 'Our Fa - - - ther
 in heav - - en, _____ de - liv - er us from thē e - - -
 - vil _____ one'.

Glo- ry to the Fa- ther and to the Son and to the

Ho - ly Spir - it.

Both now and for- ev - er and to thē ag - es of ag - es.

A-men.

Theotokion

A Vir- gin you gave birth, O un-wed - - ded, and a Vir-
 gin you re-mained, O Moth- er with -out bride-groom, Mar - y



 Moth -er of God; im- plore Christ our God__ that we may __be __




 saved.




ANTIPHON II

Mode  Πα ρ


1st Troparion




J ^(Πα) u- das ____ ran, say - - - ing ^Δ to the law - -




 -less ____ scribes: ^(Δι) ‘What are you will - ing__ to __ give ____




 me, ^(Πα) and I will hand ____ him o - ver __ to ____



 you?’ As they came to their ____ a - gree - - - ment you, thē



 ob - ject of their a - gree-ment, ^(Δι) were stand -ing__ a -



 mong ____ them ^(Πα) in - vis - i - bly a - gree- - - ing.



^(Δι) O you __ who ____ know __ the ____ heart, ^(Πα) __ spare__

_____ our _____ souls.

ⲉⲥ

2nd Troparion

L^(Πα) et us serve _____ our God _____ with mer - - - cy, like

Mar - - - y at the sup- - - per, and let us not ac-

-quire _____ av - a - - - rice, _____ like _____ Ju - - - das,

that we may _____ be ev - er _____ with Christ _____ our _____ God.

Mode ⲁⲓⲛⲉⲕⲉ

G^{(Κε)↓}lo - ry to the Fa - ther and to the Son and to the

Ho - ly Spir - it.

B^{(Κε)↓}oth now and for - ev - er and to thē ag - es of ag - es. A -

-men.

Theotokion


(Kε)↓
N ev - er cease to in - ter - cede, O Vir - gin, with him to
 whom you gave birth__ be - yond ex - pla - na - tion, as _____
 he loves hu - man - kind, that he save from dan - - gers those who
 have re - course to __ you.____

ANTIPHON III

Mode Δι - ς

1st Troparion

(Δι)
B e - cause of the rais - ing of _____ Laz - a - - - rus,
 O Lord, who__ love _____ hu - man - kind, the chil - dren of the
 He - - brews cried out to you, _____ 'Ho - san - - - na'. But
 Ju - das__ the _____ trans - gres - sor did not _____ want__


 to un - der - - stand.



2nd Troparion

(Δι)
At your Sup - per, _____ Christ our God, you fore - told to

your _____ Dis - ci - - ples, 'One of you will _____ be - tray

_____ me'. But Ju - das the _____ trans - gres - sor did

not _____ want _____ to un - der - - stand.



3rd Troparion

(Δι)
To John, when he asked _____ you, 'Who _____ is the one _____

who _____ be - trays _____ you?' you in - di - cat - ed him _____

through _____ the _____ bread. But Ju - das the _____ trans

-gres - sor did not _____ want _____ to un - der - -

stand.



4th Troparion

(Δι)
F or thir - ty sil - ver _____ piec - es, __ Lord, and __ a de -
 ceit - - ful kiss, _____ the Jews __ sought to __ slay _____ you.
 (Γα)
 But Ju - das __ the _____ trans - gres - sor did not _____
 want _____ to un - der - - stand.

5th Troparion

(Δι)
A t your Wash - ing __ of _____ the _____ Feet, _____ Christ our __
 God, you in - struct - ed your Dis - ci - - ples, __ 'As _____ you
 have seen, _____ so _____ do'. But Ju - das __ the _____ trans
 - gres - sor did not _____ want _ to un - der - -

stand.



6th Troparion

Watch and pray that you may not be

test - ed', you said, to your Dis - ci - ples, O our God.

But Ju - das the trans - gres - sor did not

want to un - der - stand.

Glo - ry to the Fa - ther and to the Son and to the

Ho - ly Spir it.


Both now and for - ev - er and to thē ag - es of ag - es.

A-men.




Theotokion

Save your ser - vants from dan - gers, O Moth - er of God, for af -




 -ter God we all take ref-uge in you as an un-breach - a-ble wall__

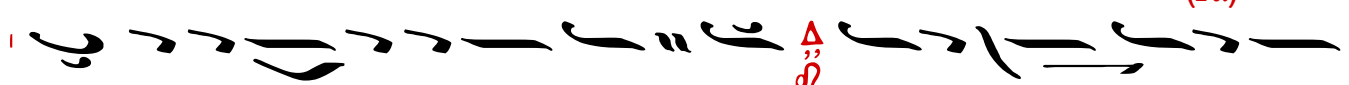



 and pro-tec - tion.

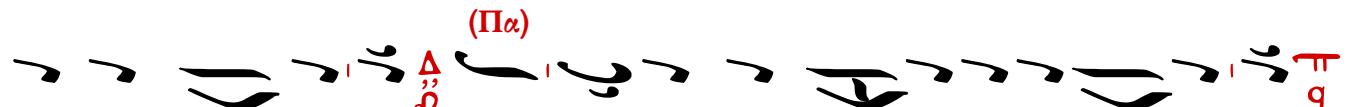
KATHISMA


Mode $\overline{\alpha\epsilon}$ Γα ϑ

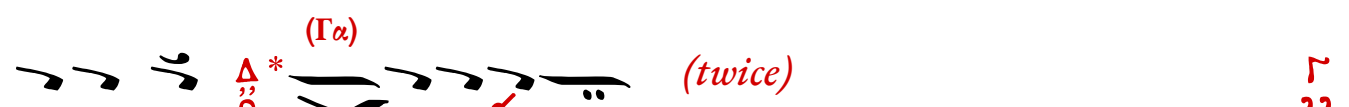
A

 t the Sup - per you nour-ished the Dis - ci - ples and,


 know-ing the plan of the be - tray - al, you ex - posed ___ Ju - das

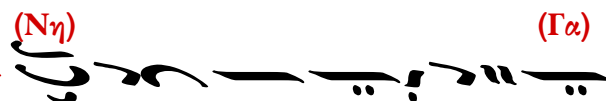

 dur- ing it. You knew he was in - cor - ri - gi - ble, but you wished


 to make known to all that you had been hand-ed o-ver will- ing -ly


 that you might snatch the world__ from the Stran - ger. Long - suf-


 fer-ing Lord, glo - ry to you!

* Final ending, for the second repetition:

G

 lo - ry to you! _____

THE SECOND GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

John 18:1-28

At that time, Jesus went out with his disciples across the brook Kedron, where there was a garden, which he and his disciples entered. Judas, his betrayer, also knew the place, because Jesus had often gathered there with his disciples. So Judas, having got a cohort and servants from the chief priests and Pharisees, came there with lanterns and torches and weapons. Jesus, knowing all that was coming upon him, went out and said to them, 'Whom are you looking for?' They answered him, 'Jesus the Nazorean.' Jesus says to them, 'I AM.' Now Judas his betrayer was standing with them. And when he said to them, 'I AM', they went back and fell to the ground. So Jesus asked them again, 'Whom are you looking for?' They said, 'Jesus the Nazorean.' Jesus answered, 'I told you the I AM. So if you are looking for me, let these men go away.' That the word which he had spoken might be fulfilled, 'I have not lost any of those you have

given me.’ Then Simon Peter, who had a sword, drew it and struck the slave of the chief priest and cut off his right ear. The slave’s name was Malchos. Jesus said to Peter, ‘Put your sword into its scabbard. Shall I not drink the cup which my Father has given me?’ So the cohort and the tribune and the servants of the Jews arrested Jesus and bound him, and led him away to Annas first. For he was Kaiaphas’ father in law, who was chief priest that year. It was Kaiaphas who had advised the Jews that it was advantageous for one individual to die for the people. Simon Peter and another disciple were following Jesus. The disciple was known to the chief priest and he entered the courtyard of the chief priest with Jesus. While Peter stood at the door outside. So the other disciple, who was known to the chief priest, went out and spoke to the doorkeeper and brought Peter in. Then the girl who was the doorkeeper said to Peter, ‘You are not one of this man’s disciples too, are you?’ He says to her, ‘I am not.’ The slaves and servants were standing at a charcoal fire they had made, because it was cold, warming themselves. Peter was standing with them and warming himself. So the chief priest questioned Jesus about his disciples and about his teaching. Jesus answered him, ‘I have spoken freely to the world. I always taught in the synagogue and the temple, where the Jews always assemble, and I have said nothing in secret. Why are you questioning me? Question those who heard what I have said to them. They know what I said.’ When he had said these things one of the servants standing nearby gave Jesus a blow, saying, ‘Is this how you answer the chief priest?’ Jesus answered him, ‘If I have spoken wrongly, testify to the wrong. If I have spoken rightly, why do you strike me?’ Annas sent him bound to Kaiaphas the chief priest. Now Simon Peter was standing warming himself. The servants therefore said to him, ‘You are not one of his disciples too are you?’ He denied it and said, ‘I am not.’ One of the chief priest’s slaves, a relative of the one whose ear Peter had cut off, says, ‘Didn’t I see you in the garden with him?’ Again Peter denied it, and immediately a cock crew. So they led Jesus from Kaiaphas to the praetorium. It was morning. And they did not go into the praetorium, so as not to be defiled, so that they might eat the Passover.

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

ANTIPHON IV

Mode $\overset{\lambda}{\pi} \overset{\eta}{\rho} \Pi \alpha \varphi$

1st Troparion

(Πα)
To- day __ Ju- das a- ban -dons the__ Teach- - - er
 and takes up __with____ the dev- - - il; he is blind-
 -ed by the pas- sion __ of av - - - a - - - rice,
 he falls, dark - - ened, from the __ light; for how could the one
 who sold the Lamp for __ thir - ty sil - - ver piec - es
 see? __ But the One who suf - fered__ for __ the __
 world has dawned for __ us. To him _____ let _____
 us _____ cry, (Δι) 'You who suf- fered for and suf-fered with __ hu-
 man-kind, __ glo - - - ry to __ you!' _____

2nd Troparion

(Πα)
T o - day __ Ju - das feigns __ god - li - ness (Κε) and is es - tranged (Πα)
 from __ the gift _____ of _____ grace; (Πα) though a
 dis - ci - ple, (Μελ) he _____ be - comes a trai - - - tor. (Πα)
 In the guise of friend - ship (Κε) he con - ceals _____ his _____
 de - - - ceit (Μελ) and in - sane - ly _____ val - ues _____ thir - - - ty (Κε)
 sil - ver piec - - - es (Δι) more than the love of the _____ Mas - - -
 ter, (Πα) be - com - ing the guide _____ of the _____ law - - - less _____ San -
 hed - - - rin. (Κε) But we who have Christ as sal - va - - - tion,
(Δι) let us glo - - - ri - fy _____ him. (Πα)

3rd Troparion


Mode $\frac{4}{9}$ Πα ρ

L ^(Πα) et us, as ^(Μελ) broth - - ers ^(Πα) in Christ, gain broth - -
 - er - ly ^(Μελ) love, and not lack ^(Πα) of com - pas -
 - sion for ^(Πα) our neigh - - - bor, lest we be con-demned
 like ^{(Κε)↓} the un-mer - - ci - ful ^{(Δι)↓} slave be- cause
 of ^(Πα) a few pen - - nies, and re-pent -ing like Ju-
 - das gain ^(Πα) noth - - - ing.

^(Πα) **G**lo- ry to the Fa- ther and to the Son and to the

Ho - ly Spir- it. ^(Δ)

^(Πα) **B**oth now and for- ev - er and to the ag- es of ag- es.


A- men.



Theotokion

G^(Δι) lo- ri-^(Πα)ous things have been spo- ken of you^(Δι) in ev'-
 ry ^(Πα)__place, be-cause you bore in the flesh the Mak -er of all things,
 Mar -y Moth -er of God^(Δι) all-praised and un-wed-ded.

ANTIPHON V

Mode  Πα 

1st Troparion

T^(Πα) he Teach - er's ___dis - ci- - - ple a - greed on ___
 ___ the ___ price^(Δι) and sold the Lord for ___thir - ty sil - ver
 piec- - - es, with ^{(Δι)↓}___ a de - ceit - ful ___ kiss ___
 hand-ing him o - ver for ___death___ to the trans-gres- - -

ⲓ
-sors.

ⲉⲥ

2nd Troparion

(Πα)
To-day the Cre-a-tor of heav- - - en
(Δι)
 and earth said to his own Dis-ci- - -
(Πα)
 -ples: The hour has drawn near and Ju-
(Κε)
 das who be-trays me is at hand; let
(Πα)
 no one de- - - ny me when they see me on
 the Cross, be-tween two
(Δι)
 thieves; for as man I suf-fer and as lov-er
(Πα)
 of man-kind I save those who be-lieve
 in me.

ⲉⲥ

Mode  Kε

 (Kε)↓
 χ

Glo - ry to the Fa- ther and to the Son and to the



Ho - ly Spir - it.



 (Kε)↓
 χ

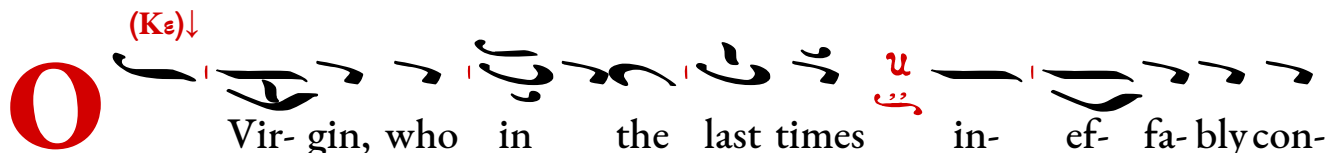
B^oth now and for- ev- er and to thē ag- es of ag- es. A-

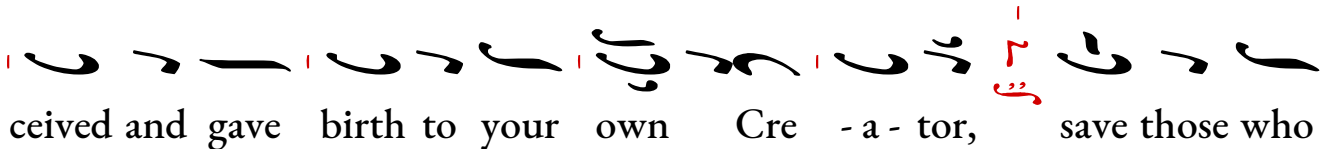


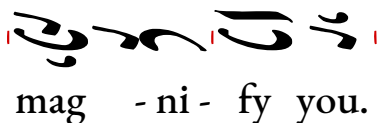
-men.



Theotokion

 (Kε)↓
O Vir- gin, who in the last times in- ef- fa- bly con-

 ceived and gave birth to your own Cre - a - tor, save those who

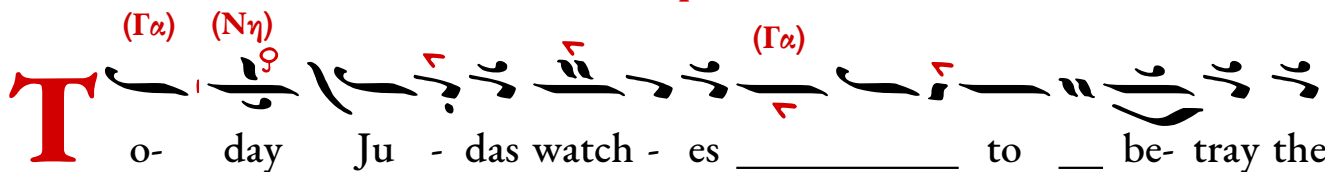
 mag - ni - fy you.



ANTIPHON VI

Mode  Γα ρ

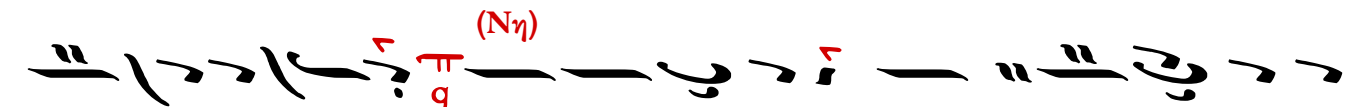
1st Troparion

 (Γα) (Nη) ρ (Γα)
To- day Ju - das watch - es _____ to ___ be- tray the

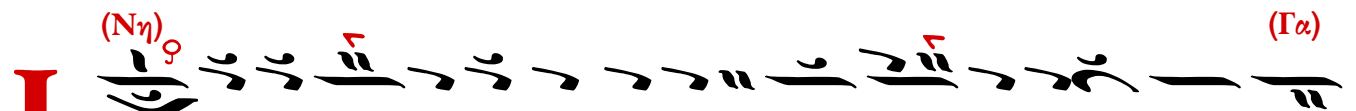
Lord, ^(Nη) the Sav-ior of ^(Δι) the world be-fore the ^(Nη) ag-
 es, ^(Γα) who sat ^(Nη) is - fied mul - ti - tudes from ^(Πα)
 five ^(Nη) loaves. To- day the trans - gres - sor de - nies
 the Teach - er; ^(Nη) though a dis - ci - ple
^(Δι) he be - trayed the ^(Nη) Mas - ter; for sil - ver
 he ^(Γα) sold the One who sat - is - fied hu - man-
 kind with man - na. ^(Nη)

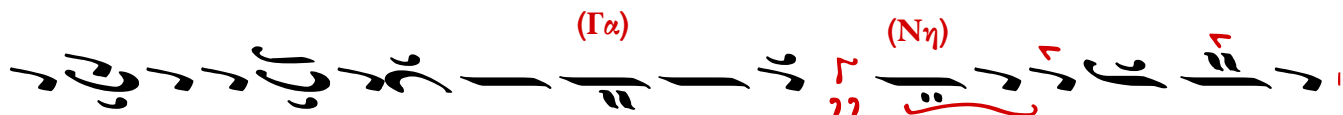
2nd Troparion

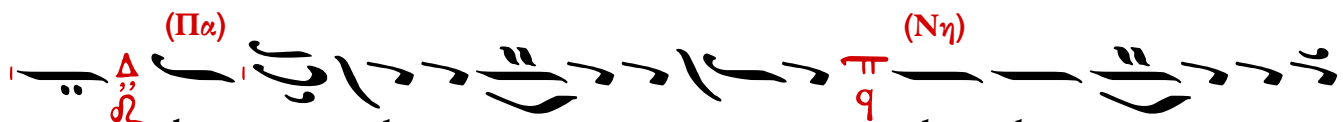
To - day the Jews nailed ^(Γα) ^(Nη) to ^(Nη) the Cross the ^(Δι) Lord
 who part - ed the sea ^(Nη) with a staff ^(Nη) and ^(Nη) led ^(Nη) them through
^(Μελ) ^(Γα) the de - sert. ^(Πα) To - day ^(Nη) with a lance they ^(Nη)

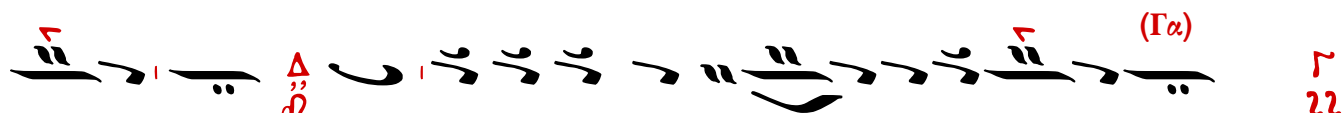

 pierced the__ side__ of the One who__ scourged__ E - gypt with__
 plagues__ for their__ sake,__ and they gave vin - e -
 gar__ to__ drink__ to the One who__ rained__ down the
 man - na as nour - ish - ment.


3rd Troparion


Lord, as you came__ to your__ vol - un - tar - y pas -
 sion, you cried to your Dis - ci - - ples, 'If you did not
 ev - en have__ strength__ to keep__ vig - - - il__ with__
 me__ for one__ hour, how did you prom - - -
 ise__ to die__ for me?__ Do you see how__ Ju - - das
 does__ not__ sleep,__ but hur - ries__ to be - tray__

^(Γα)

 ___ me to ___ the trans-gres - - sors? Rouse ___ your-selves, ___

^(Πα) ^(Nη)

 pray, let none de - ny ___ me ___ when they see me ___ on

^(Γα)

 the ___ Cross.' Long-suf-fer-ing Lord, _ glo - - ry to ___ you!

^(Γα)

Glo - ry to the Fa- ther and to the Son and to the


 Ho - ly Spir - it. 22

^(Γα) ^(Nη)

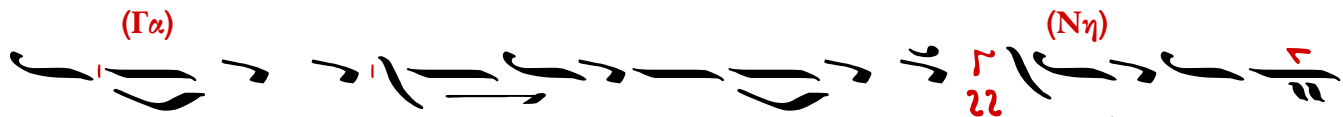
Both now and for- ev - er and to thē ag - es of

^(Μελ) ^(Γα)

 ag - es. A- men. 22

Theotokion

^(Nη)
Hail ___ Moth - er of God, ^(Nη) who con-tained in your womb

^(Γα) ^(Nη)

 the One whom the heav - ens can - not con-tain! Hail, ___ Vir -

^(Πα) ^(Nη)

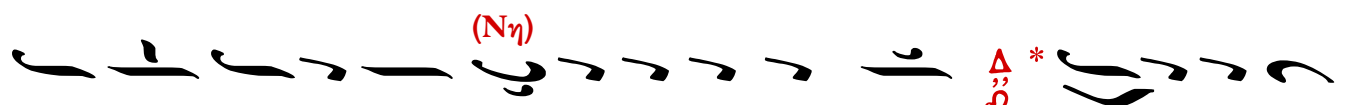
 gin, the proc - la - ma - tion of the Proph - ets, through whom Em - ma -

nu - el has shone for us! ^(Γα) Hail ___ Moth - er of Christ ___ our ___
 God! Γ
22

KATHISMA


Mode $\overline{\alpha\gamma}$ Γα ♪

W ^(Nη) hat was it, Ju - das, ^Δ that made you in -to the be-tray- er
 of the Sav - ior? ^(Γα) Did he sep- a- rate you from the choir of the ^(Πα)
 A -pos - tles? ^(Nη) Did he de- prive__you ^Δ of the gift of heal - ^(Γα)
 ings? ^(Nη) When he supped with them, ^(Πα) did he thrust you from the ta
 - ble? ^(Nη) When he washed the oth-ers' feet, did he de - spise ___ yours? ^(Γα)
^Γ Oh of how man -y good ___ things have you be- come for-
 get - ful! ^(Γα) Your un- grate - ful in-tent_ is con-demned, ^(Δι) while ^(Γα)


his meas- ure-less long- suf- fer- ing is pro- claimed, ^(Nη) ^Δ * and __ his great


mer - cy. ^(Γα) *(twice)* ^Γ ²²

** Final ending, for the second repetition:*


^(Nη) ^Δ ^Γ ^χ ^(Γα) ^Γ ²²
And __ his great mer - - cy. _____

THE THIRD GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Matthew 26:57-75

At that time the soldiers who had seized him led him away to Kaiaphas the chief priest, where the scribes and elders had assembled. While Peter was following him at a distance as far as the courtyard of the high priest, and he went in and sat with the servants to see the end. The chief priests and the elders and the whole Sanhedrin were seeking false testimony against Jesus, so that they might put him to death, but they found none. Though many false witnesses came forward, they found none. Finally two false witnesses came forward and said, ‘This man said, ‘I am able to destroy God’s temple and rebuild it in three days.’ The chief priest arose and said to him, ‘Have you no answer? What are these men testifying against you?’ But Jesus was silent. The chief priest answered and said to him, ‘I put you under oath before the living God to tell us if you are the Christ, the son of God?’ Jesus says to him, ‘It is you

who have said it. But I tell you all, from now on you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.' Then the chief priest rent his garments and said, 'He has blasphemed. What further need do we have of witnesses? See, you have now heard his blasphemy. What is your verdict?' They answered and said, 'He deserves death.' Then they spat in his face and hit him, while others slapped him as they said, 'Prophecy, Christ: who it is that struck you?' But Peter was sitting outside in the courtyard. And a servant girl came up to him and said, 'You were with Jesus the Galilean too.' But he denied it in front of them all and said, 'I do not know what you are talking about.' As he was going out into the gatehouse another servant girl saw him and said to the people there, 'This one too was with Jesus the Nazorean.' And again he denied it with an oath, 'I do not know the man.' Shortly after the bystanders came up and said to Peter, 'Truly you are one of them. For even your speech gives you away.' Then he began to call down curses and to swear, 'I do not know the man.' And immediately a cock crowed. And Peter remembered the word that Jesus had said to him, 'Before a cock crows, you will deny me three times.' And he went out and wept bitterly.

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

ANTIPHON VII

Mode $\overset{\lambda}{\pi}\overset{\delta}{\rho}\overset{\epsilon}{\zeta}$ Nη ε

1st Troparion

B^(Nη) ear - ing with the trans - gres - - - sors^β who ar - rest - ed you,
 Lord, _____ you _____ cried,^δ 'Though you strike _____ the
 _____ Shep - - - herd and scat - - - ter _____ the _____ twelve _____
 _____ sheep, my Dis - - - ci - - - ples,^(Nη) I could have
 sum - moned to my _____ side^δ more than twelve _____ le - - - gions
 of _____ An - - - gels;^{(Δi)↓} but _____ I en - dure,^π
^{(Kε)↓} that the hid - - - den and se - - - cret _____ things,^δ which
^(Nη) I showed you through my _____ Proph - - - ets may be ful - filled'.^δ Lord,
 glo - - - ry _____ to _____ you!^δ

2nd Troparion

v
Ω

^(Πα)
W hen he had de - nied __you a __third__ time, ^(Nη) Pe - ter at

once __un- der -stood__ what had been __said__ to __

__him, ^(Δι) but he brought ^v you ^Ω tears __of re -

pent - - - - - ance: O __God__ be __mer- ci -

^(Nη) -ful__ to __me ^Δ and ^Ω save __me. ^v

^(Nη)
^χ **G**lo- ry to the Fa- ther and to the Son and to the

^Δ
Ho - ly Spir - it. ^Ω

^(Nη)
^χ **B**oth now and for- ev - er and to thē ag - es of ag- es.

^v
A-men. ^Ω

Theotokion

L^(Nη) et us all praise the ho - ly Vir - gin ^Δ as Gate ^υ of sal - va
 - tion, ^Δ Par - a - dise of de - light and Cloud of ev - er - last - ing light, ^ε as
 we say to her: Hail! ^ε

ANTIPHON VIII

Mode ^Δ ι - ϑ

1st Troparion

S^(Δι) peak trans - gres - - sors! What did you hear ^Δ from ^υ our
 Sav - ior? ^(Γα) Did he not ex - pound the ^υ Law ^υ and the teach -
 ings ^(Δι) of ^υ the Proph - - ets? How then could you have tak -
 - en coun - sel ^υ to hand o - ver ^υ to Pi - late ^Δ the
 Word, God ^υ from ^υ God ^υ and ^υ the Re - deem -

er ___ of _____ our _____ souls?

Δ
22

2nd Troparion

L^(Δt) et him be cru - - - ci - - - fied, ___ they _____

cried, those who ev - er en - joyed your ___ gifts of _____ grace,

and in - stead of a ben - - e - fac - tor the mur - der

- - ers of the ___ just asked to re - ceive a mal - - e - fac -

- - tor; but, you, O Christ, were ___ si - - - lent, bear -

ing their im - - - pu - - - dence, as you willed _____

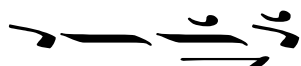
___ to ___ suf - - - fer and to save ___ us, for ___ you

love _____ man - - - kind.

Δ
22


^(Δι)


Glo - ry to the Fa- ther and to the Son and to the




Ho - ly Spir it.

^{v'}


^(Δι)


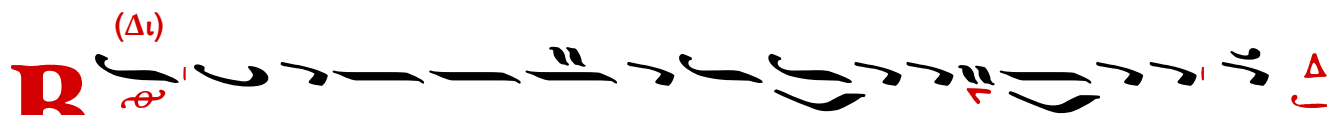
Both now and for- ev - er and to thē ag - es of ag- es.




A-men.

^Δ


Theotokion

^(Δι)
B^ϕ

e- cause we have no bold-ness be- cause__ of __ our man-y sins,



en- treat the One __born of you, Vir- gin Moth - er of God, for



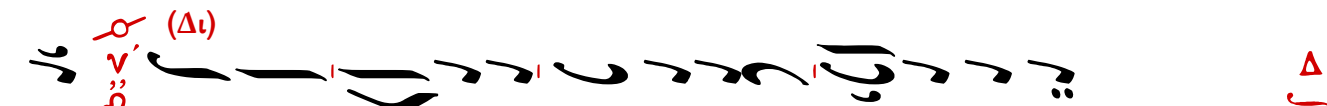
the pray- ers of a moth-er have great force for the kind- ness of the



Mas- ter; do not de- spise the sup- pli - ca - tions of sin- ners,



O all- ho - ly, be - cause__ he is mer- ci- ful and a- ble to



save, he who e - ven ac - cept - ed to suf - fer for us.

^Δ


ANTIPHON IX

Mode  Γα φ

1st Troparion

(Nη) **T**hey paid thir- ty (Γα) sil - ver piec - - - es (Πα) as the price of
 him _____ who _____ was val - - - ued, _____ on
(Nη) whom _____ of the _____ sons _____ of Is - ra - el _____
 had set _____ a _____ price. (Γα) Watch _____ and _____ pray (Πα) that you
 may not en - - - - ter _____ in - to _____ temp - ta -
 - - tion. (Nη) The spir - - - it is will (Γα) - - - ing, (Πα)
 but the flesh _____ is _____ weak; there - - - - fore _____
 watch. (Πα)

2nd Troparion

T^(Nη) hey _____ gave _____ me gall _____ for _____ my _____
 _____ food, _____ and for my thirst they _____ gave _____ me _____ vin-
 - e - gar _____ to _____ drink; _____ but you, _____ Lord, _____ raise _____
 me _____ up, _____ and I shall _____ re - pay them. _____

χ^(Γα) _____
 Glo - ry to the Fa - ther and to the Son and to the

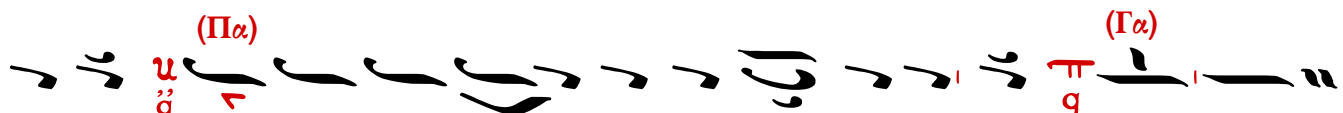
 Ho - ly Spir - it. _____

χ^(Γα) _____
 Both now and for - ev - er _____ and to thē ag - es of _____ ag - es.

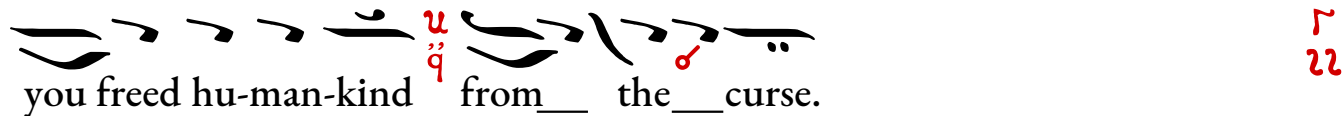
 A - men. _____

Theotokion

W^(Nη) _____
 e from the na - tions now sing your praise, _____ pure _____ Moth - er




 of God, be- cause you gave__ birth to Christ our__ God, who through



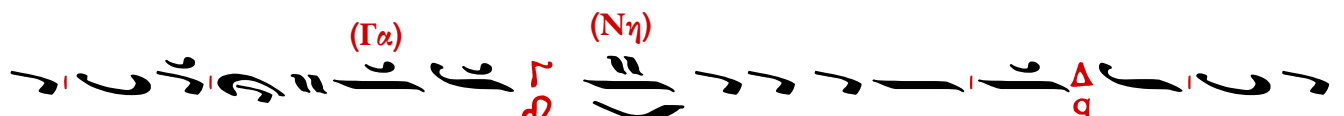
 you freed hu-man-kind from__ the__ curse.

KATHISMA

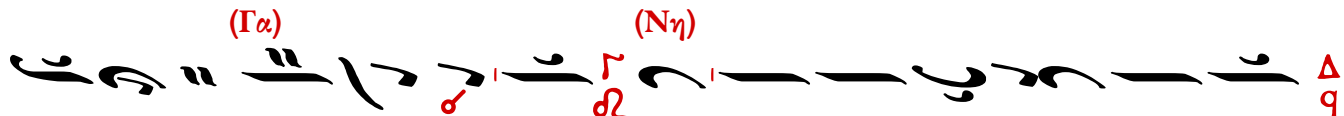
Mode $\hat{\pi}\delta\zeta$  Γα ς




O how could Ju-das, once your dis - ci- ple, med- i- tate




 be -tray-al a - gainst you! Treach-er-ous and un - just, de- ceit-ful-




 -ly he __supped with__ you. He went and said to the priests,



 ‘What will you give __ me, and I will hand o- ver to you that



 man who breaks the__ Law and vi- o- lates the__ Sab-bath?’ Long -



 suf- fer- ing Lord, glo - ry to you!

**Final ending, for the second repetition:*

(Nη) (Γα)
Δ
Ω
Glo - ry to you! _____

Γ
Ω

THE FOURTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

John 18:28-19:16

At that time, they lead Jesus from Kaiaphas to the praetorium. It was morning; and they did not enter the praetorium in order not to be defiled, so that they might eat the Passover. Pilate therefore went out to them and said, 'What charge are you bringing against this man?' They answered and said to him, 'If he were not an criminal we would not have handed him over to you.' So Pilate said to them, 'Take him yourselves and judge him in accordance with your law.' The Jews then said to him, 'We are not allowed to execute anyone.' So that the word of Jesus might be fulfilled that he had spoken signifying by what sort of death he was going to die. So Pilate went back again into the praetorium and summoned Jesus and said to him, 'Are you the king of the Jews?' Jesus answered him, 'Do you say this of your own accord, or have others said it to you about me?' Pilate answered, 'Am I a Jew then? Your own nation

and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not of this world. If my kingdom were of this world, my servants would be struggling to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ So Pilate said to him, ‘Then you are a king are you?’ Jesus answered, ‘You say I am a king. For this I was born, and for this I came into the world, to bear witness to the truth. Every one who is of the truth listens to my voice.’ Pilate says to him, ‘What is truth?’ And having said this, he went out again to the Jews and says to them, ‘I find no case against him. But you have a custom that I release one prisoner to you at Passover. So do you want me to release the king of the Jews?’ They all shouted again, ‘Not this one; but Barabbas!’ Now Barabbas was a thief. Then Pilate took Jesus and scourged him. And the soldiers plaited a crown of thorns and put in on his head, and they wrapped him a purple cloak and said, ‘Hail, king of the Jews!’ And they struck him repeatedly. So Pilate went outside again and said to them, ‘Look, I am bringing him out to you, so that you may know that I find no guilt in him.’ So Jesus came outside wearing the crown of thorns and the purple cloak. And he says to them, ‘Behold, the man!’ So when the chief priests and the servants saw him they shouted and said, ‘Crucify, crucify him!’ Pilate says to them, ‘Take him yourselves and crucify him. For I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die, because he made himself son of God.’ So when Pilate heard this word he was even more afraid and he went into the praetorium and says to Jesus, ‘Where are you from?’ But Jesus gave him no answer. So Pilate says to him, ‘Do you not speak to me? Do you not know that I have authority to crucify and authority to release you?’ Jesus answered, ‘You would have no authority over me, if it had not been given from on high. Therefore the one who handed me over to you has the greater sin.’ After this Pilate was striving to release him. But the Jews cried out and said, ‘If you release this man you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.’ So when Pilate heard this word he brought Jesus out and took his seat on the tribunal, in the place called Stone Pavement, but in Hebrew Gabbatha. It was the Preparation of the Passover, at about noon. And he says to the Jews, ‘Look, here is your king.’ But they shouted, ‘Away with him, away with him! Crucify

him!’ Pilate says to them, ‘Shall I crucify your king?’ The chief priests answered, ‘We have no king except Caesar.’ So he then handed him over to them to be crucified.

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

ANTIPHON X

Mode Πα

1st Troparion

H^(Πα) e who wraps him-self in light as a ^(Δι) gar - - ment,

^(Πα) stands ^(Δι) na - - - ked ^(Πα) for judg- - - ment, and ac- cepts

a blow ^(Δι) on the ^(Πα) cheek by the hands ^(Δι) of those he

fash- - - ioned; while the law - less ^(Δι) peo - - -

ple ^(Πα) nailed ^(Δι) to the ^(Πα) Cross ^(Δι) the Lord ^(Πα) of glo- - - ry.

^(Κε) Then the veil ^(Δι) of the Tem-ple was ^(Πα) rent; ^(Δι) the sun grew

dark, ^(Πα) un- a - - ble to ^(Δι) en - dure see - -

-ing God ^(Νη) out- - - raged ^(Δι) be- fore whom ^(Πα) all things

trem - - - ble. ^(Πα) Him ^(Δι) let us ^(Πα) wor- - - ship.

2nd Troparion

The dis- ci - - - ple de - nied, the Thief _____
 cried _____ out, "Re- mem - ber _____ me, ___ O ___
 ___ Lord, in_ your King - - - dom."

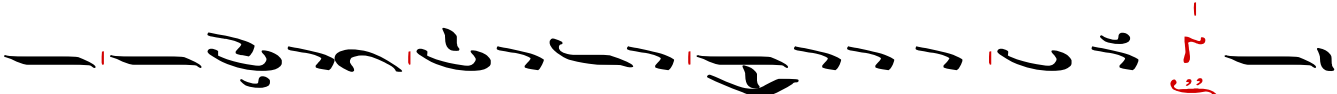
Mode χ ϵ κ

Glo - ry to the Fa- ther and to the Son and to the
 Ho - ly Spir - it.


Both now and for- ev- er and to thē ag- es of ag- es. A-
 -men.

Theotokion


Give peace ___ to the world, ___ Lord, who ac- cept- ed to put



 on flesh from a Vir- gin for the sake of __ your ser- vants, that



 with one ac- cord__ we may glo- ri- fy __ you, on- ly Lov -




 - er of hu - man - kind.__

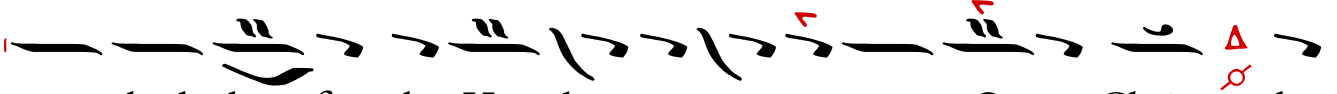
ANTIPHON XI

Mode Πα


1st Troparion




In re- turn _____ for the good _____ things _____ which



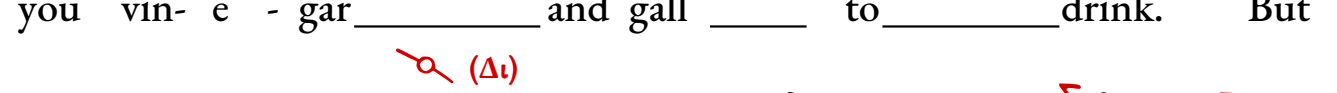
 you had done for the He- brew__ race, _____ O __ Christ, they



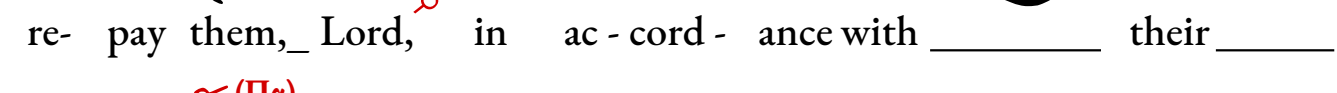
 con-demned _____ you__ to be cru - ci - - fied, giv- ing



 you vin- e - gar _____ and gall _____ to _____ drink. But



 re- pay them, _ Lord, in ac- cord - ance with _____ their _____



 __ works, _____ be- cause they did not _____ un - der - stand _____ your



 con - de - scen - - - sion.



2nd Troparion



T^(Πα) he He - brew race was not con - tent with your be - tray - al,

O ___ Christ,^(Δι) but they wagged ___ their ___ heads,^(Πα) bring - ing

scoff - ing ___ and ___ de - ri - - - sion. But re - pay

them, ___ Lord,^(Δι) in ac - cord - ance with ___ their ___ works,

^(Πα) be - cause they med - i - ta - ted ___ vain things ___ a - gainst ___

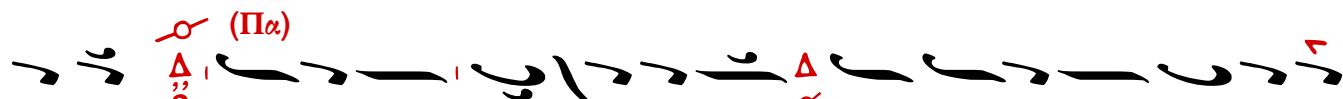
you.




3rd Troparion

N^(Πα) ei - ther thē earth ___ when it ___ shook ___ nor the rocks


when ___ they ___ were ___ split ___ con - vinced ___ the ___ He -




 -brews, nor did the Tem- ple __ veil, nor the res - ur - rec - - -



 tion of __ the _____ dead. But re- pay them, _ Lord, in




 ac - cord - ance with _____ their _____ works, be - cause they




 med- i- ta - ted __ vain things __ a - gainst _____ you.


Mode  Kε




Glo - ry to the Fa- ther and to the Son and to the



 Ho - ly Spir - it.



Both now and for- ev- er and to thē ag- es of ag- es. A-




 -men.

Theotokion



We know that God took flesh from you, Vir - gin Moth-er of God,



 a - lone pure, a - lone__bless - - - ed; and so, as we praise



 you with-out ceas- ing, we mag - ni - fy you.


ANTIPHON XII


Mode $\overset{\lambda}{\pi}\overset{\omega}{\omega}$ Nη ε

1st Troparion



T^(Nη)hus says the Lord____ to the __ Jews,___ ‘My peo - ple,



 what have I _____ done to __ you? Or in what have I wea -

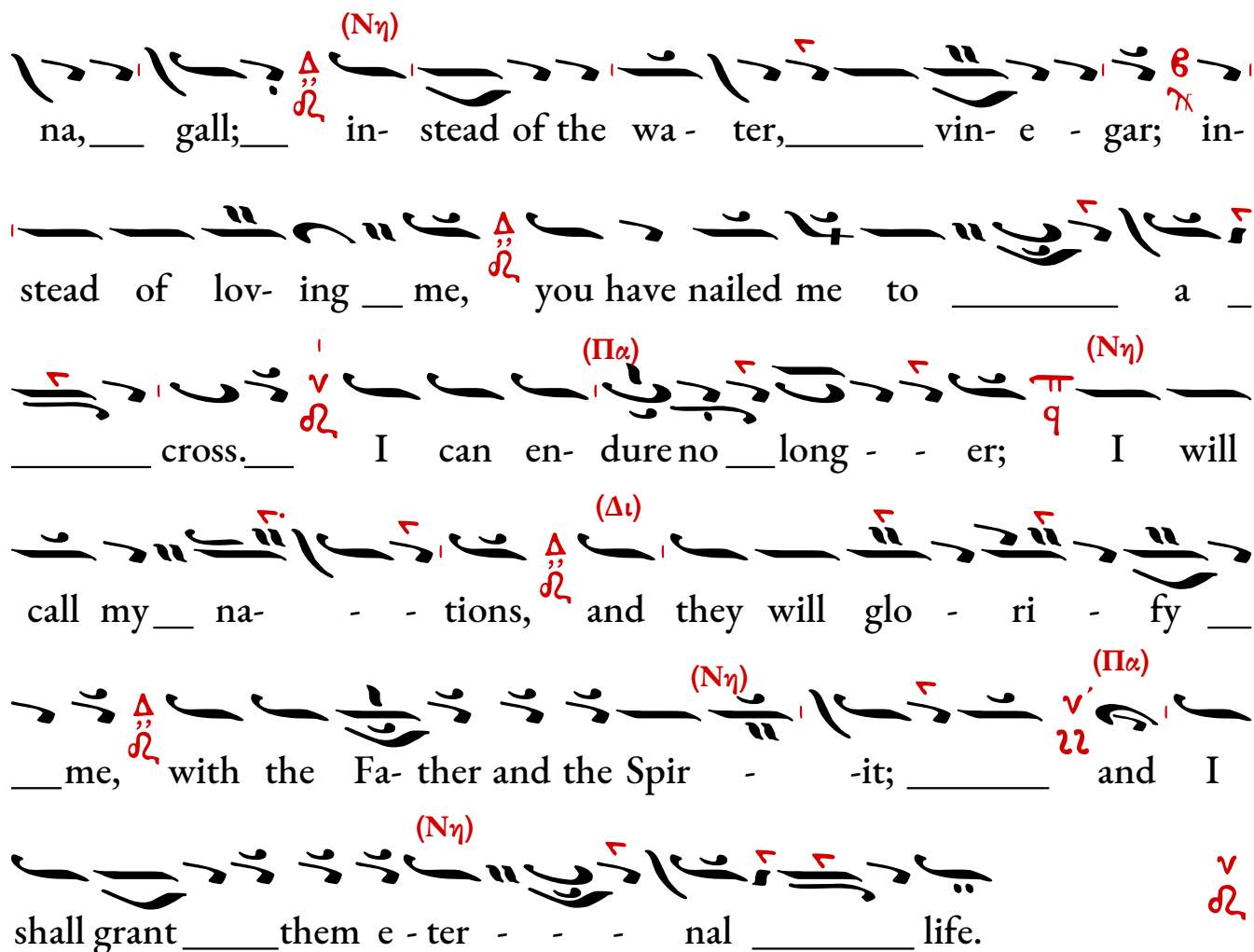

 - - ried _____ you? I gave light _____ to your__ blind,


^ΔI cleansed your _____ lep - - ers, I set up-right a __

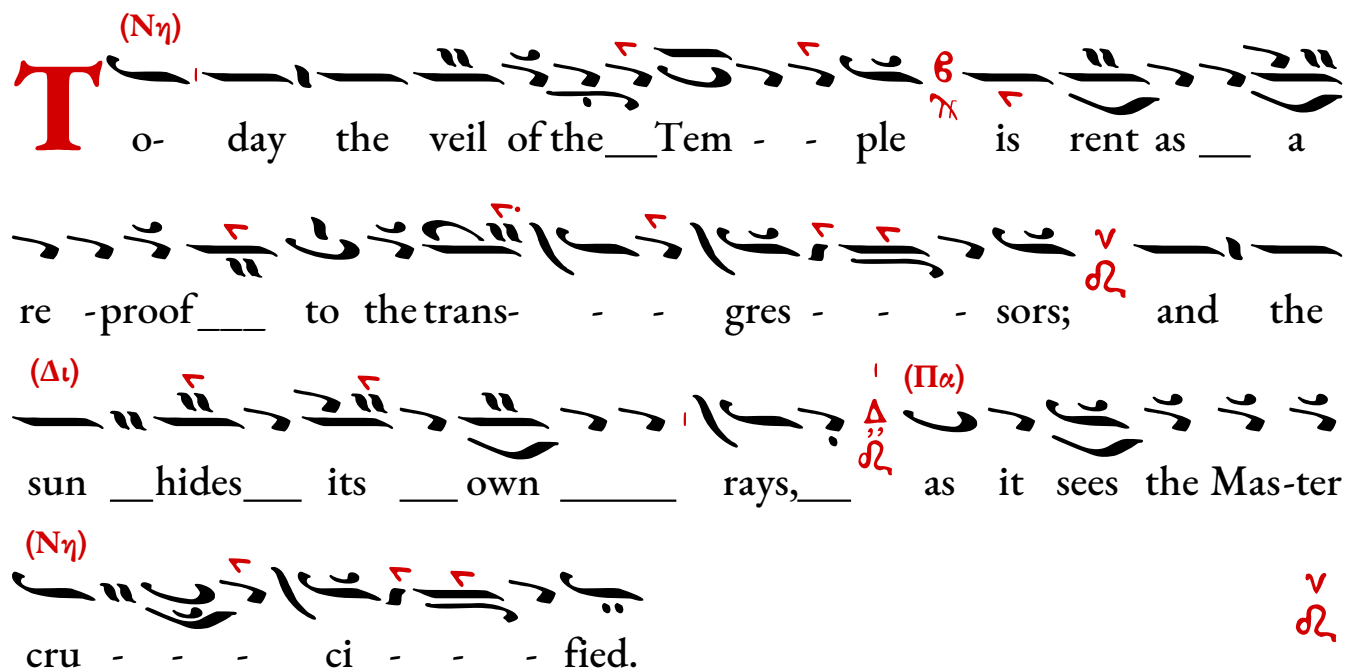

 man__ ly - ing__ on a __ bed. My peo - -ple, ^Δwhat have


 I _____ done to __ you, and _____ how _____ have you re-


 - - paid _____ me? ^(Δ)In - stead _____ of the __ man -


 na, gall; instead of the water, vinegar; instead of loving me, you have nailed me to a cross. I can endure no longer; I will call my nations, and they will glorify me, with the Father and the Spirit; and I shall grant them eternal life.



2nd Troparion



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

3rd Troparion


v
Ω

(Πα)
Law-giv-ers of __ Is- ra - el, (Nη) (Δι)
(Δι)
 Jews and Phar - i -
 -sees, (Δι)
 the choir of thē A- pos- tles cries __ out ____ to ____
 __ you, (Δι)
 ‘See ____ a __ Tem - - - ple, which you ____
 have de - stroyed; ____ see a Lamb, ____ whom_ you have
 cru - ci - - - fied. (Nη)
 You hand-ed him o - ver __ to a __
 tomb, (Δι)
 but by his own au - - thor- i - ty (Nη) he ____
 __ has ris - - - en. (Δι)
 Do not ____ be de - ceived, ____
(Nη)
 O ____ Jews, (Nη) for it is he who saved you in the ____
 sea, (Δι) and ____ fed ____ you in the ____ de - - - sert.
(Δι)
(Δι)
 He __ is the life ____ and ____ the ____ light (Δι)

(IIα) (Nη)

 and the peace _____ of _____ the _____ world. 


(Nη)

 Glo- ry to the Fa- ther and to the Son and to the

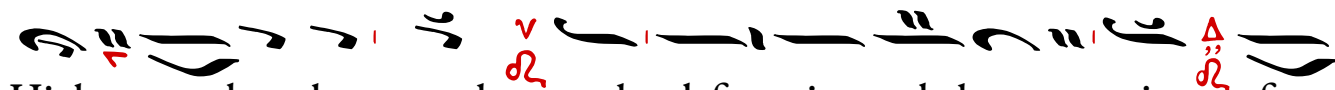



 Ho - ly Spir - it. 

(Nη)

 Both now and for- ev - er and to thē ag - es of ag- es.


 A-men. 

Theotokion

(Nη)
Hail, _____ Gate _____ of the King of glo- ry,  through which the Most


 High _____ a - lone has passed,  and left it sealed a - gain,  for


 the sal- va- tion of our souls. 

KATHISMA

Mode $\overset{\lambda}{\pi}\overset{\delta}{\rho}$ — $\Gamma\alpha\ \rho$

(Γα)
W hen you stood be-fore Cai - a - phas, O Γα God, and
(Μελ)
(Nη) were hand-ed o - ver to Pi - late, O Judge, Δ_q the pow-ers of heav-
(Γα)
en were shak - en from fear; (Nη) but then Γα you were raised up on the
(Γα)
Tree be- tween two thieves and were num-bered with trans-gres-sors, O
(Nη)
(Γα) sin- less One, to save (Nη) Δ_q Γα hu- man - kind. Long- suf- fer- ing Lord,
(Γα)
(twice) Γα
glo - ry to you! Γα

Final ending, for the second repetition:

(Nη)
Δ_q (Γα)
Γα Glo - ry to you! Γα

THE FIFTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Matthew 27:3-32

At that time, Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called 'Field of Blood' until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, 'And they took the thirty pieces of silver, the price of the one who was valued, whom they valued from among the children of Israel, and gave them for the potter's field, as the Lord had commanded me'. But

Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with a single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do you wish me to release to you? Barabbas or Jesus called Christ?' For he knew that they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them, but Jesus he had scourged and handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him, saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross.

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

ANTIPHON XIII

Mode Πα

1st Troparion

T^(Πα) hē as- sem - bly of the Jews asked Pi -
 - - late^(Πα) for you to be cru - ci - fied, O
 Lord; for hav - ing found no cause in you, they
^(Δι) freed the guilt - y Bar - ab - - bas, and con-demned
 you, the Just, so in - cur - ring the guilt of mur -
^(Δι) - - der. But give them their re - ward, O
 Lord, be - cause they med - i - ta - ted vain things a - gainst
 you.

Ε

2nd Troparion

(Πα)
Chris - - - t, the Pow - - - er _____ of _____ God (Δι) and the Wis -
 - - - dom _____ of _____ God, (Πα) be - fore whom _____ all
 _____ things _____ quake _____ and _____ trem - - - ble, u whom ev'-
(Δι) -ry tongue _____ prais - - - es, (Πα) the priests struck _____ on _____
 _____ the _____ face and _____ gave _____ him _____ gall. _____ And he ac-
 -cept -ed to suf - - - fer _____ all _____ things, (Κε) as
 he wished _____ to _____ save _____ us _____ from _____ our in - iq-
 - ui - - - ties (Δι) with _____ his _____ own _____ blood, (Πα)
(Πα) for _____ he loves _____ hu - man - - kind. u

Mode $\text{K}\epsilon$

χ $(\text{K}\epsilon)\downarrow$

Glo - ry to the Fa- ther and to the Son and to the

χ

Ho - ly Spir - it.

χ $(\text{K}\epsilon)\downarrow$

Both now and for- ev- er and to thē ag- es of ag- es. A-

χ

-men.

Theotokion

χ $(\text{K}\epsilon)\downarrow$

Moth- er of God, who through a word be- yond rea-son

χ

gave birth to your own Cre - a - tor, im- plore_ him to save

χ

our_ souls_

ANTIPHON XIV

Mode $\text{N}\eta$ ϵ

1st Troparion

χ $(\text{N}\eta)$ $(\Delta\iota)\downarrow$

Lord, you _____ took _____ the _____ Thief, whose hands_ were

de - filed _____ with blood, as a com - pan - ion__ for
 the _____ jour - - - ney. Num - ber __ us _____
 _____ too __ with _____ him, as you are good and love __
 _____ hu - man - - kind.

2nd Troparion

The Thief on the _____ cross ut - tered few words but found _____
 great _____ faith. He was saved __ in one __ in - - - stant, and
 hav - ing o - pened the gates _____ of _____ Pa - ra - - -
 dise _____ he _____ was _____ the first to _____ en - - - - ter.
 Lord, __ who ac - cept - ed his re - pen - tance, glo - - - - ry
 _____ to _____ you!

^(Nη)
χ̄ 

Glo- ry to the Fa- ther and to the Son and to the

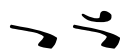


Ho - ly Spir - it.

Δ
Ω

^(Nη)
χ̄ 

B^oth now and for- ev - er and to thē ag - es of ag- es.



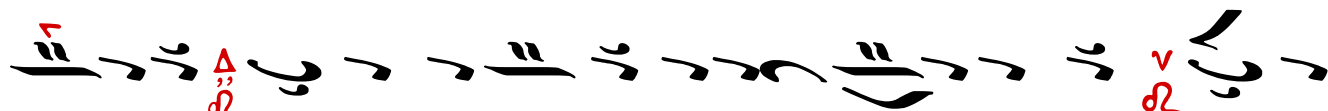
A-men.

v
Ω

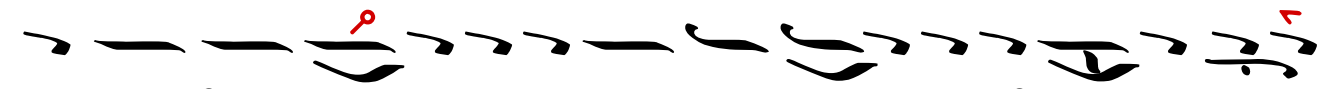
Theotokion

^(Nη)
H 

ail, you who re- ceived the joy __ of the world __ through an



An - gel. Hail, you who gave birth to your Mak-er and Lord. Hail, you



who were found wor- thy to be- come the Moth - er of Christ __ our __



God.

v
Ω

The people kneel as the icon of the Crucifixion is processed.

ANTIPHON XV

The priest intones the following troparion:

Today he is hung upon a tree, he who hung the earth upon the waters. (3)

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

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

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

He is transfixed with nails, the Bridegroom of the Church.

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

We worship your Sufferings, O Christ. (3)

Show us also your glorious Resurrection.

And then it is sung by the choir:

Mode $\text{Πα} \text{ } \text{♩}$

(Πα)

T o - day _ he is _ hung up - on a _ tree, _ he

who hung thē _ earth _ up - on _ the wa - - - ters. He is

(Δι)

ar - rayed _ in a _ crown _ of _ thorns, he who is

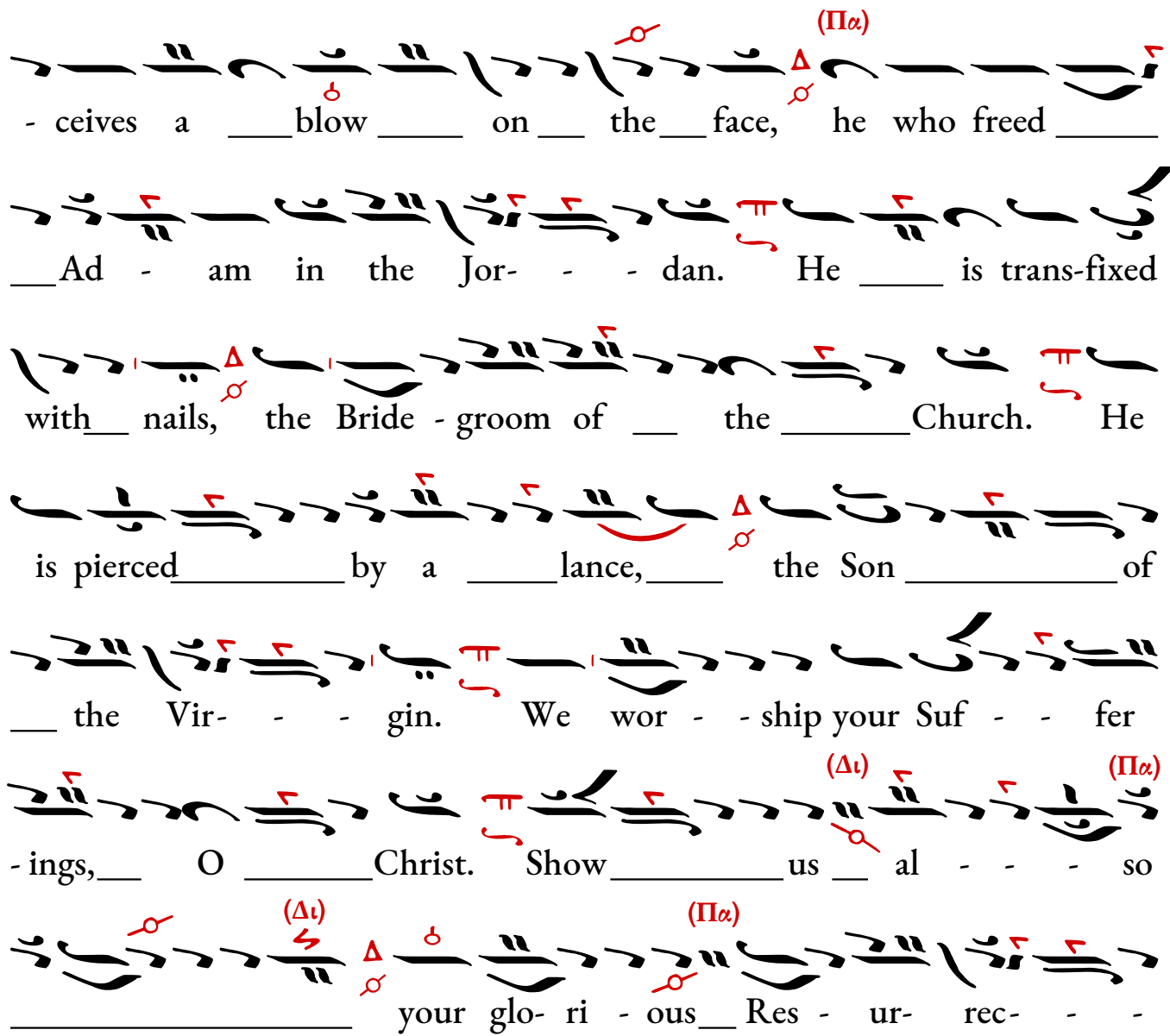
the King _ of _ thē An - - - gels. He is wrapped

(Κε)

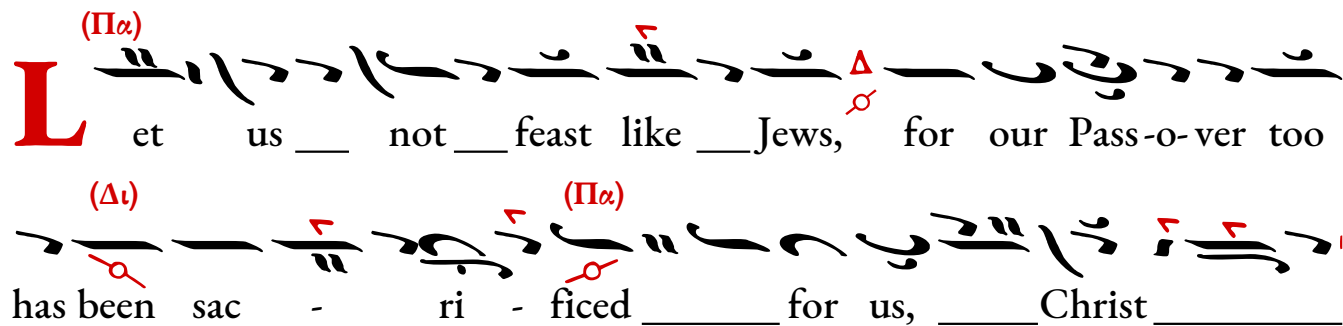
_ in _ mock - - ing _ pur - - - ple, he who wraps

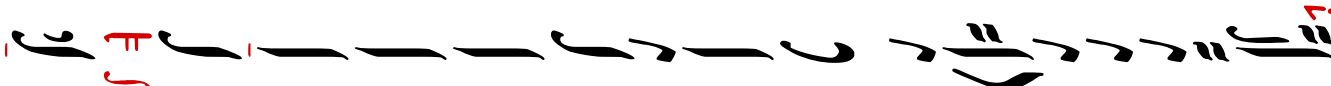
(Δι)

the _ heav - - - en _ in _ clouds. _ He re



 - ceives a ___ blow ___ on ___ the ___ face, he who freed ___
 ___ Ad - am in the Jor- - - dan. He ___ is trans-fixed
 with ___ nails, the Bride - groom of ___ the ___ Church. He
 is pierced ___ by a ___ lance, ___ the Son ___ of
 ___ the Vir- - - gin. We wor - - ship your Suf - - fer
 - ings, ___ O ___ Christ. Show ___ us ___ al - - - so
 ___ your glo- ri - ous ___ Res - ur- rec- - -
 tion.

2nd Troparion



L et us ___ not ___ feast like ___ Jews, for our Pass-o-ver too
 has been sac - ri - ficed ___ for us, ___ Christ ___




 God. But let us pu - ri - fy our - selves from all ____ de - file -



 - - ment, and sin - cere - ly ____ be - seech ____ him, 'A - rise, ____

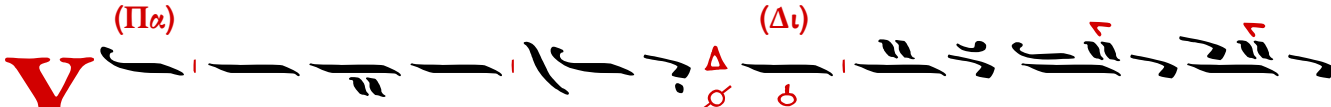


 Lord, ____ save ____ us as ____ you love ____ hu




 - man - - kind.


3rd Troparion




Your Cross, ____ Lord, ____ is life and res - ur -



 rec - - tion for your peo - - - ple; and put - ting our ____




 trust in ____ it, we praise ____ you our ____ cru - ci -



 fied ____ God. Have mer - cy on ____ us.

Mode  Kε



Glo - ry to the Fa - ther and to the Son and to the



Ho - ly Spir - it.



(Kε)↓



Both now and for- ev- er and to thē ag- es of ag- es. A-



-men.



Theotokion

(Kε)↓



When she who bore you saw you hang-ing on the Cross, O Christ,



she cried out, 'What is this strange mys - ter - y that__ I see, my



Son? How are you dy - ing on a tree,__ nailed in the flesh,



O Giv - er of life?'__



KATHISMA

Mode $\frac{4}{2}$ Δι

(Δι)



By your pre-cious blood you have re-deemed us from the curse of the



Law; nailed to the Cross and pierced by the lance, you have be- come

A series of black musical notes on a horizontal line, corresponding to the text below. The notes are stylized and include various rhythmic values. A red triangle symbol with a double underline is positioned above the note for 'Our'.

a source of im- mor- tal- i- ty for hu-man - kind. Our Sav-ior,

A series of black musical notes on a horizontal line, corresponding to the text below. A red triangle symbol with a double underline is positioned above the note for 'twice'.

(twice) glo- ry to you!

**Final ending, for the second repetition:*

A series of black musical notes on a horizontal line, corresponding to the text below. A red triangle symbol with a double underline is positioned above the first note. A red triangle symbol with a double underline is positioned above the final note.

Our Sav-ior, glo - ry to you!

THE SIXTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Mark 15:16-32


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

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


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

THE BEATITUDES

Mode $\frac{4}{2}$  Bou Σ

^(Bou)
 ϵ χ

In your king-dom re-mem-ber us, O Lord, when you come

 ϵ χ ϵ χ χ

in your king-dom. Bless-ed are the poor in spir-it, for theirs

 ϵ χ


is the king -dom of heav-en.

^(Bou)
 ϵ χ χ


Bless-ed are those who mourn, for they__ will be com-

 ϵ χ


fort-ed.

^(Bou)
 ϵ χ χ ϵ χ


Bless-ed are the meek, for they shall in -her- it the earth.

^(Bou)
T ϵ χ

hrough a tree Ad-am be-came ex-iled from the gar-den _

 ϵ χ ϵ χ

of Par-a-dise; but through the Tree of the Cross the Good

 ϵ χ

Thief made Par -a - dise his own home; the for - mer, through

tast - ing fruit set a - side his Mak - er's com-mand - ment out of

pride, the lat - ter, while cru- ci- fied a- long with the

hid-den God, cry - ing out, con-fessed: 'Re- mem - ber us al -

so, O Sav-ior in your king - dom.

Bless - ed are those who hun- ger and thirst af- ter just-ice,

for they shall be filled.

The Cre - a - tor of the Law, was bought from a dis - ci - ple

by law-less men, and as a law-break - er was brought to stand

charged be - fore Pi - late's judge-ment seat, the law - less cried,

"Cru- ci- fy" the one who in the de - sert sent man - na down

for them. While we all now imitate the just Thief and

cry out to Christ our God with faith, Remember us al-

so, O Savior in your kingdom.

^(Bou)
Blessed are the merciful for they shall obtain

mercy.

^(Bou)
The swarm of those who slaughtered God, the Judeans' na-

tion of lawlessness, in their frenzy cried aloud and de-

manded Pilate condemn to death and even to cru-

ci-fy Christ the innocent requesting that he release in-

stead Barab-bas. But we address to Christ God the faith-

ful words__ of __ the grate-ful Thief, 'Re- mem - ber us al - so,

O Sav-ior in your king-dom.'

^(Bou)
 Bless - ed are the pure in heart, for they shall see God.

^(Bou)
Your__ Life-bear-ing side, O Lord, gush-ing up like a spring out __

of E-den's midst gives drink___ to your Church, O Christ, as


to a spir- it- u- al Par-a-dise, di- vid - ing it- self

from there, in- to four __ Gos - pels as four __ riv-er- heads, it

ir - ri- gates all the world, mak - ing the whole cre- a- tion

glad and faith-ful-ly teach - ing the na- tions to wor - ship your King

- - dom.

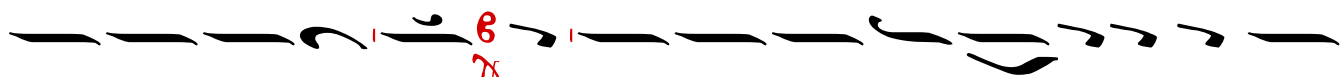
^(Bou)

Bless - ed are the peace-mak- ers, for they shall be called the



 chil-dren of God.


^(Bou)
You __ were cru- ci- fied for me that you might pour for- give-

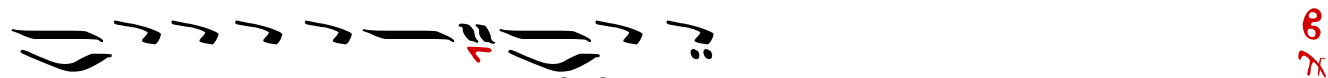

 -ness __ up- on my head; you__ were pierced in your pure side that



 for me you might gush forth __great streams of life. Trans- fixed__



 by thē ir- on nails, you let me see the height__ of your pow-


 -er by the depth of all __ of your suf- fer- rings, that I


 might cry out to you, O Christ, _ giv- er of life, “Glo - ry to both your


 Cross, __Sav-ior, and your __ suf- fer-ing!”


^(Bou)

Bless - ed are those who are per- se- cut- ed for jus- tice-'s

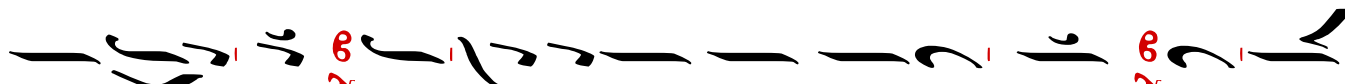

 sake, for theirs is the King - dom of heav - en.


(Bou)
When you were cru - ci - fied, O Christ, all of cre - a - tion


 trem - bled at see - ing it. The foun - da - tions of thē earth, be -


 - gan to quake with fear of your pow'r and might. The lamps of



 heav - en hid them - selves and the Tem - ple's veil was com - plete -


 - ly rent in two. The moun - tains shrank back and quailed, and rocks


 were split and with us the faith - ful Thief cries out to you, O


 Sav - ior, 'Re - mem - ber me.

(Bou)
Bless - ed are you when they re - vile you and per - se - cute


 you and say all man - ner of e - vil a - gainst you false - ly



for my __ sake.

6
7x

(Bou)

On __ the Cross, O Lord of all, you tore a- part the re-

-cord __ of all our sins, and __ though num-bered with the dead, you

tied down the tyr- ant __ that dwells there-in, de- liv - er - ing

all of us by your Res- ur- rec - tion from the __ re- straints

of death. En- light- ened through this, O Lord, we cry to you,

on- ly Lov - er of hu-man-kind, "Rem- em - ber us al - so,



O Sav-ior in your king-dom.'

6
7x

(Bou)
x

Re-joyce and be glad, for great is your re-ward in heav -

-en.

6
7x

(Bou)

Lift - ed up on the Cross, and de- stroy-ing the pow - er
of death, O Lord, and__ as God__ wip- ing out the whole re -
cord of sins __held a- gainst__ us, O Lov - er of hu- man-
kind, grant the Thief's re- pent - ance al - so to all of us who
wor- ship you in faith, __ Christ our God, and cry to you: 'Re- mem
- ber us al - so, O Sav-ior, in your King - dom.

(Bou)

Glo-ry to the Fa-ther, and to the Son, and to the Ho- ly
Spir - it.

(Bou)

Let__ us all, be- liev- ers, pray with one ac- cord to glo-
ri - fy worth- i- ly God, _ the Fa-ther and the Son, and thē

all- ho- ly Spir -it, __ and praise in song a God - head in

un- i- ty that ex- ists in three Per-sons, three hyp - o - sta- ses

yet one, __ un - di - vid - ed God, and un- ap- proach - a - ble

in __ di- vin- i- ty, through whom we are de - liv-ered from the fire of

e- ter- nal __ pun- ish-ment.

(Bou)

Both now and for- ev - er and to thē ag- es of ag- es. A-

men.

(Bou)

Your spot- less moth-er, O Christ God, who gave you birth in the

flesh with - out hu-man seed was tru - ly Vir-gin and re- mained

com- plete- ly in- cor- rupt af - ter child - birth, and her __

we now bring to you in in-ter-ces-sion, Mas-ter most
 mer-ci-ful, to loose, par-don and re-mit the of-fen-
 ces of those who ev-er cry, 'Re-mem-ber us al-so, O Sav-ior,
 in your King-dom.'

PROKEIMENON

Psalm 21

Mode $\frac{4}{2}$ Bou Σ

They part-ed my gar-ments a-mong them; and
 cast lots for my cloth-ing.
God, my God, at-tend to me; why have you for-sak-en
 me?

Short setting

They part-ed my gar-ments a-mong them; and

cast lots for my cloth - - ing. _____

or:

Long setting

^(Bou)
They __ part - - ed my __ gar - - - ments __ a -

-mong _____ them; ^(Δι) and cast __ lots _____ for __ my

____ cloth - - ing. _____

Ⲑ
ⲗⲕ

THE SEVENTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Matthew 27:33-54

At that time, the soldiers came to a place called Golgotha, which means ‘place of a skull’, and they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. When they had crucified him they divided his garments, casting lots, that saying by the prophet might be fulfilled, ‘They divided my garments among themselves, and cast lots for my raiment’. Then they sat down and watched him there. And over his head they placed his charge, which ran, ‘This is Jesus, the king of the Jews.’ Then they crucified with him two thieves, one on the right and one on the left. The passers by blasphemed him, shaking their heads and saying, ‘You who would destroy the temple and rebuild it in three days! Save yourself. If you are the son of God, come down from the cross.’ Likewise the chief priests also mocked him with the scribes and elders and Pharisees, saying, ‘He saved others; he cannot save

himself. If he is king of Israel, let him come down from the cross and we let us believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God.' The thieves too, who had been crucified with him, reviled him in the same way. From the sixth hour there was darkness over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice and said, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those standing there when they heard said, 'This one is calling Elias.' And one of them ran quickly and taking a sponge filled it with vinegar, placed it on a reed and gave it him to drink. But the rest said, 'Wait, let us see if Elias is coming to save him.' But Jesus, having cried out again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks rent, and the graves were opened and many bodies of the saints who slept were raised, and coming out of their graves, after his rising they entered the holy city and appeared to many. But the centurion and those with him watching Jesus, when they saw the earthquake and all that was happening, were greatly afraid and said, 'Truly, this was the son of God.'

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

Reader:

PSALM 50

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

THE EIGHTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Luke 23:32-49

At that time, two others, who were criminals, were led out with Jesus to be executed with him. And when they came to the place called the Skull, they crucified him and the criminals there, one on the right and one on the left. But Jesus said, 'Father, forgive them; for they do not know what they are doing.' They divided his garments and cast lots. And the people stood watching. While the rulers with them reviled him saying, 'He saved others, let him save himself, if he is the Christ, the chosen one of God.' The soldiers too mocked him, coming up and offering him vinegar and saying, 'If you are the king of the Jews, save yourself.' And his charge was written up over him in Greek, Roman and Hebrew letters, 'This is the King of the Jews.' One of the criminals hanging there blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering, rebuked him and said, 'Do you have no fear of

God, for you are subject to the same condemnation? And we indeed justly; but he has done nothing amiss.’ And he said to Jesus, ‘Remember me, Lord, when you come in your kingdom.’ And Jesus said to him, ‘Amen I say to you, today you will be with me in Paradise.’ It was about the sixth hour and there was darkness over the whole land until the ninth hour, and the sun was darkened and the veil of the temple was rent in the middle. And Jesus, crying out with a loud voice, said, ‘Father, into your hands I entrust my spirit.’ And having said this, he breathed his last. When the centurion saw what had happened, he glorified God, saying, ‘Indeed this was a just man.’ And all the crowds which had gathered for this spectacle when they what had taken place, returned home beating their breasts. While his acquaintances stood at a distance, and the women who had followed him from Galilee, and saw these events.

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

THE CANON

Mode π Bou

Ode V. Heirmos.

(Δ t)

F or you I rise, ___ Lord, who through your com- pas - sion ful-
 -ly emp- tied your -self for your crea- ture who__ had fal- len, not
 suf- fer - ing change, and im - pas - si - bly bowed to the Pas- sion, O
 Word. Grant me peace, _____ on - ly Lov - er of hu - man -
 i - ty. (*twice*) * *Final ending (as Katavasia):*

(Δ t)

O f hu - man - i - ty. _____

Troperia B

(Δ t)

Glo - ry to you, our God, ___ glo - ry to you. B

(Δ t)

T heir feet washed clean, ___ and by par - ti - ci - pat - ing in B

the great di- vine Mys - t'ry, your ser-vants were all cleansed

be-fore go - ing with you up from Si- on to the great Mount of

Ol-ives sing-ing__ your prais-es, O Lov - er of hu- man - i -

(twice) -ty.

(Δ)
Glo-ry to the Fa-ther,and to the Son,and to the Ho- ly

Spir-it.

(Δ)
You said, "Be-hold, ___friends, do not be a- fraid__now,

for my hour is at hand to be tak- en to __be slaugh-tered by hands

of __trans-gres-sors while you will all scat- ter and leave me; whom I

__ shall gath-er to pro-claim_____me, the Lov - er of hu-



man - i - ty.



(Δι)



Both now and for - ev - er and to thē a - - ges of



a- ges. A-men.

(Repeat the above troparion, "You said, 'Behold...'")



Katavasia Ⲅ

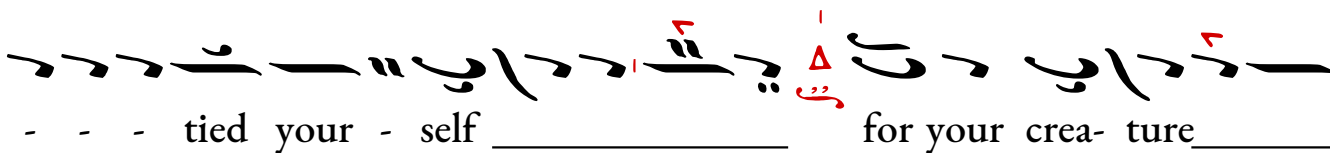
(Δι)



For you I rise, __ Lord, _____ who _____



through __ your _____ com - pas - - - - sion ful -ly emp-



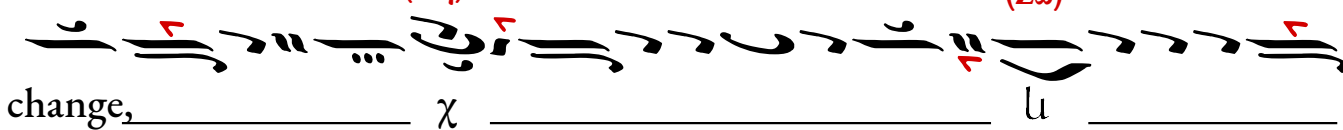
- - - tied your - self _____ for your crea- ture _____



who _____ had __ fal - - - len, not suf - - - fer- ing

(Nη)

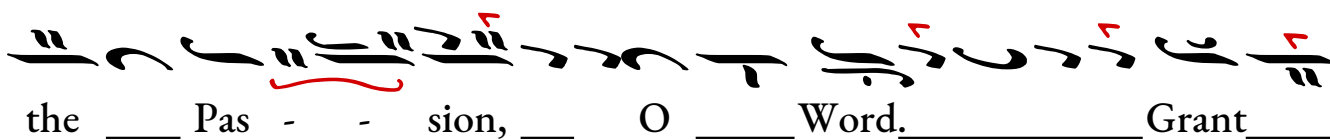
(Zω)



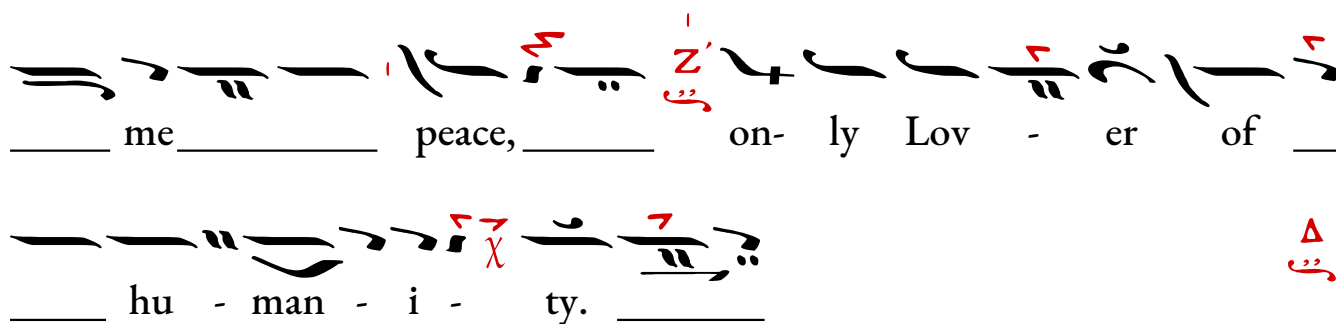
change, _____ χ _____ λ _____



_____ and im- pas- si- bly _____ bowed _____ to



the _____ Pas - - - sion, _____ O _____ Word. _____ Grant _____



SMALL LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To you, O Lord.

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

Reader: Amen.

KONTAKION

Plagal 4th Mode. By Saint Romanos.

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

IKOS

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

The Menologion of the day and then the following notice:

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

Verses on the Crucifixion

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

Verses on the Good Thief

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

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

THE CANON

Mode $\text{π} \text{Ϡ} \text{ΒΟΥ}$

Ode VIII. Heirmos.

T^(Δι) hree god - ly young ___ men made a spec - ta - cle of e -
 - vil's un-god - ly mon-u-ment while the San - hed - rin of the
 law-less raged ___ and took up vain coun-sel a-gainst Christ, and in
 their plot thought to slay the One who holds life in his palm__ for - ev -
 er, whom all cre - a - tion bles-ses, glo - ri - fy - ing him to all ___
 the ag - es. *(twice) *Final ending (as Katavasia):*

^(Δι)
 Δ to all ___ the ag - - es. Ϡ

Troparia

^(Δι)
 Ϡ
Glo - ry to you, our God, ___ glo - ry to you.

O ^(Δ) my dis- ci - ples, shake the sleep now from your
 eye - lids," you said to them, O Christ, "lest you be sub - ject to
 temp-ta-tion, now be vig - i-lant with your pray'rs, es - pe - cial - ly
 Si-mon: great - er tri-als come ___ to the might-y. Now know ___ me,
 Pe-ter, whom all cre - a - tion bles-ses, glo - ri - fy - ing me to all
 ___ the ag-es."

^(Δ)
Glo - ry to you, our God, ___ glo - ry to you.

N ^(Δ) e'er a pro-fane ___ word, O my Mas-ter, will I ut -
 - ter a-loud ___ from my own lips; nay, I will die with you ___
 most glad-ly, though all oth - ers de-ny you, I will nev-er," ___ cried

Pe- ter, "Nei- ther flesh nor blood, but your Fa-ther re-vealed you to

me, you whom all cre - a - tion bles - ses, glo - ri - fy - ing you to

all the ag-es."

^(Δι)
We bless _____ Fa-ther, Son and Ho- ly Spir- it, the Lord; we

praise and ex - alt him a- bove all for - ev - er.



^(Δι)
“**Y**ou have not searched out the whole depth of wis- dom or

of knowl - - edge that come from God; you have not grasped the


depths of my judge-ments; you do not com- pre- hend, my friend,”

the Lord said to Pe- ter. “Since you are flesh, then, do

not boast: you will three times de - ny me, whom all cre - a - tion



 
 bles-ses, glo - ri - fy - ing me to all__thē ag-es."




(Δι)



Both now and for - ev - er and to thē a - - ges of




 
 a- ges. A-men.



(Δι)

“Y et you pro- test, O Si- mon Pe - ter,  that which you

 will be __per- suad- ed to do,  as it has been fore - told,  and

 sud- den - ly a maid-ser- vant com - ing near will fright-en __ you sore-ly.




  Bit - ter - ly weep - ing,  you will yet find me full__ of mer-


  -cy, whom all cre - a - tion bles-ses, glo - ri - fy - ing me to all__thē

 
 ag - es."

If the Heirmos is to be repeated as Katavasia:

(Δι)

  []
We praise, ___ bless and wor-ship the Lord; prais - ing and ex - alt -


 -ing him a - bove all ___ for - ev - er.



Katavasia 

^(Δι)
We praise, ___ bless ___ and ___ wor - - ship ___ the ___

___ Lord; ___ prais - - - - ing ___ and ex- alt-ing ___ him


 a- bove ___ all ___ for - ev - - - er.



^(Nη)
Three ___ god- ly ___ young ___ men made a spec- ta- cle of ___

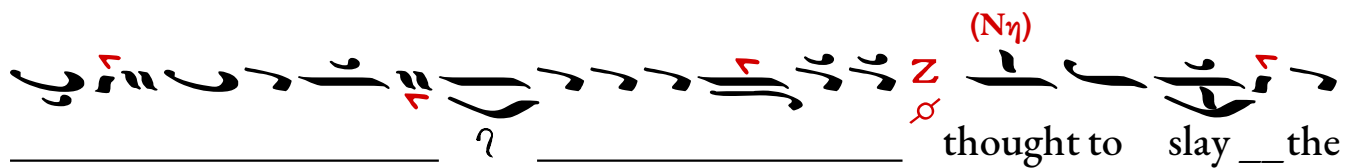
e - - vil's un- god - - - - ly ___ mon - -

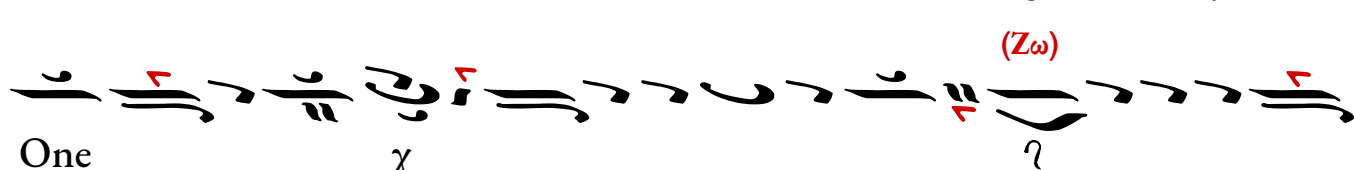
___ u- ment while the San- hed - - rin of


___ the law - less ___ raged ___ and took ___

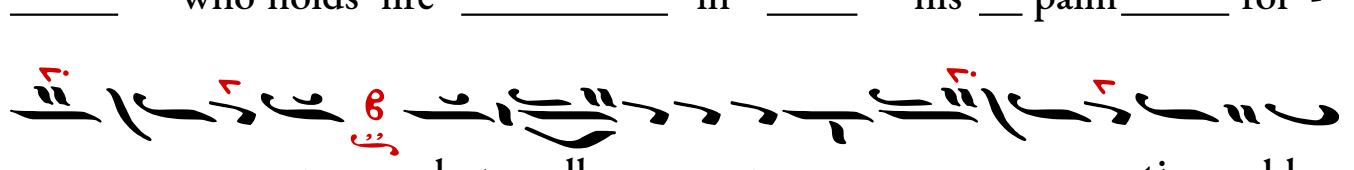
^(Zω) ^(Nη)
 up vain coun - sel ___ a - gainst ___ Christ, ___


___ and ___ in their ___ plot ___

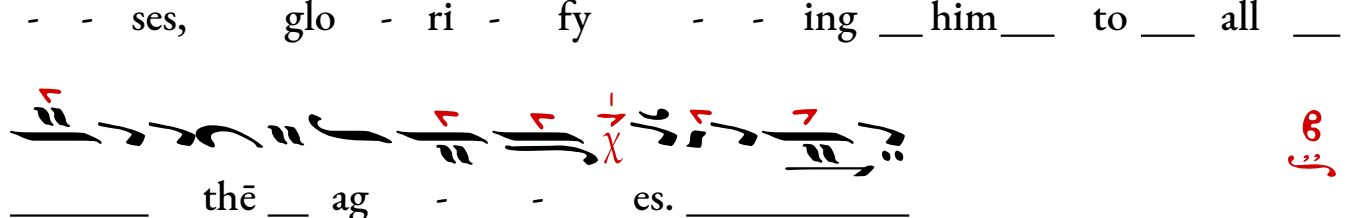

 thought to slay the


 One


 who holds life in his palm for -


 ev - - er, whom all cre - a - - tion bles-


 - - ses, glo - ri - fy - - ing him to all


 the ag - - es.

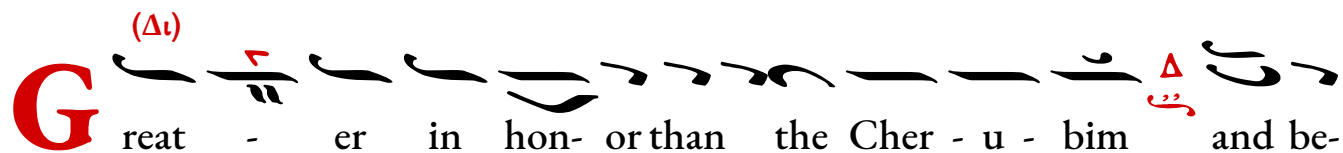
Deacon: The Mother of God and Mother of the Light in hymns let us honour and magnify.


Choir:

THE CANON

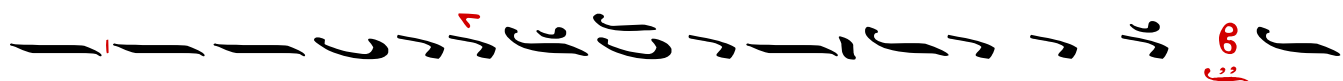
Mode  *Bou*

Ode IX. Heirmos.


 Great - er in hon- or than the Cher - u - bim and be-



 -yond com- pare more glo - - ri- ous than__ the Ser- a - phim,




 with- out cor- rup - - tion you gave birth to God the Word; tru




 - - ly the Moth - -er of God, we mag - ni -fy you.__

Ⲅ *(twice)* Final ending (as Katavasia):



Mag - ni -fy you. _____

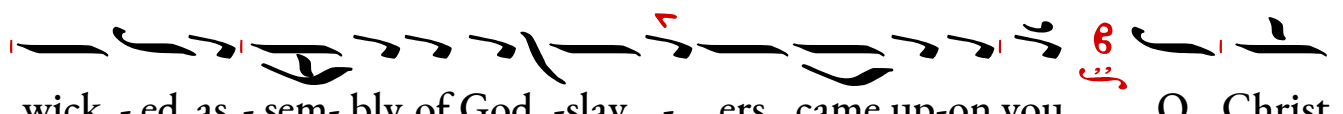
Troparia

(Δ)


Glo - ry to you, our God, ___ glo - ry to you.

(Δ)
A

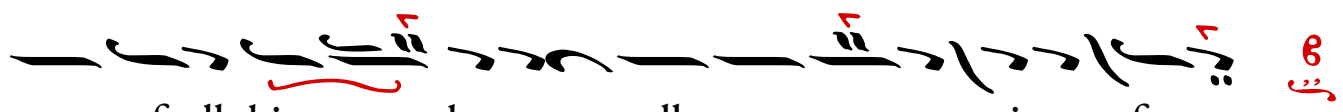

 dead- ly and God - hat- ing band of men, a




 wick - ed as - sem- bly of God -slay - ers came up-on you, O Christ,











 and they dragg'd you a - way as mal - e - fac - tor, the Mas -





 - ter of all things,___ whom we all now mag - ni - fy.__

(Δι)

 Glo - ry to you, our God, ___ glo - ry to you. 

(Δι)
I g- nor- ing the Law ___ and the Proph -ets both, the im-

 -pi -ous, med -i- tat-ing vain ___ things, ar- rest-ed you and un-

 just - ly dragg'd ___ you like a sheep led ___ to slaugh-ter, the

 Mas - - ter of all things, ___ whom we all now mag - ni -

 fy. ___ 

(Δι)

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

 Spir -it. 

(Δι)
T he priests with the scribes ___ wound - ed by their hate and

 en- vy de - liv-ered to the na - - tions him who is Life, to


be done a - way ___ with, ev - en him who__ by na - ture is

Giv - er of all life, ___ whom we all now mag - ni -

fy. ___

(Δι)

Both now and for - ev - er and to thē a - - ges of

a - ges. A - men.

(Δι)

They en - cir - cled you ___ like so man - y dogs, Sov - 'reign

Lord, they struck you on the cheek ___ with their buf - fet - ings; and

ques - tion - ing you, they bore false wit - ness __ a - gainst you, yet you, _

___ en - dur - ing all ___ of these things, have saved ___ us ___

all. ___

Katavasia

Mode $\text{N}\eta$

G^(Nη)reat - - er in ___ hon - - - or than the ___
___ Cher - u - - bim ___ and ___ be- yond com -
- pare ___ more ___ glo - - ri - ous than ___ the ___ Ser
- a - - phim, ___ with -out cor - rup - - -
tion you gave birth ___ to ___ God ___ the ___ Word; ___
tru - ly ___ the ___ Moth - - ther ___ of ___ God, ___
we mag - - - ni -fy ___ you.

SMALL LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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


Choir: To you, O Lord.

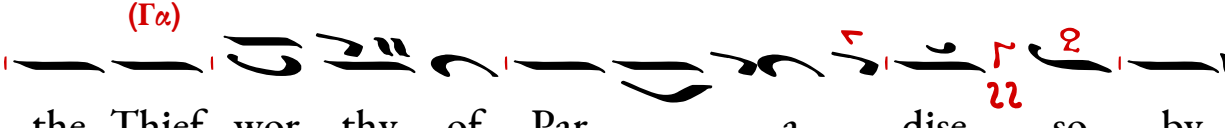
Priest: For all the Powers of heaven praise you, and to you we give glory, Father, Son and Holy Spirit, now and for ever and to the ages of ages.


Choir: Amen.

EXAPOSTEILARION

Mode  Γ α φ



O ^(Γα) Lord, who on that ver ^(Πα) -y day 

^(Μελ) made the Thief wor- ^(Γα) thy of Par - a - dise, ²² so by 

^(Νη) the tree ²² of ²² the ^{Δ*} Cross ^(Γα) en - light - en ²² and save 

 ^(three times) 
me. 

** Final ending, for the third repetition:*

^(Γα) ^(Νη) ^(Γα) 
En - light - en ²² and save me. 

THE NINTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

John 19:25-37

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

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

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

LAUDS

Psalm CXLVIII

Mode  Γα φ

L^(Γα) et ev'- ry - thing ^(Πα) that has breath _____ praise _____

the _____ Lord. _____ Praise the Lord ^(Κε) from _____ the _____

heav- - - ens; ^(Πα) praise _____ him, _____ in _____ the

high - - - est. _____ To you, ^(Γα) _____ praise is _____ due, _____ O _____


God.




P^(Nη) raise him, all his ^(Γα) _____ an ^(Πα) _____ gels; _____ praise _____

him, _____ all _____ his pow- - - ers. _____ To you ^(Γα) _____

_____ praise is _____ due, _____ O _____ God.




P^(Γα) raise him, sun and moon; ^(Πα) praise him, all you stars and light. 


^(Γα)
P raise him, you high-est heav-ens and you wa-ters that are a-
 -bove the heav- - - ens. Let them praise the name__ of the Lord.

^(Nη) ^(Γα)
F or he spoke and they came in- to be- ing; he com- mand-
 ed and they were__ cre- a- ted.

^(Nη) ^(Γα)
H e es- tab-lish'd them for-ev- er and ev- er, he made
 an or- di-nance and it shall not __pass a-way.

^(Γα)
P raise the Lord__ from thē earth; praise him, you sea-mon-sters and
 all deeps.__

^(Δι) ^(Γα)
F ire and hail, snow and ice and storm - - wind; things that
 do his word.

M^(Nη)oun-tains and all hills,^(Γα) fruit-ing trees and all ce-dars. 22

B^(Nη)easts of the wild, and all cat-tle,^(Γα) creep-ing things

and wing'd birds. 22

K^(Nη)ings of thē earth and all peo-ples,^(Γα) rul-ers and all

judg-es of thē earth; 22

Y^(Γα)oung men and maid-ens; old men and youths to-geth-er,

let them praise the name of the Lord; for his name a-lone has

been ex-alt-ed. 22

H^(Γα)is praise is a-bove earth and heav-en, and he

will ex-alt the horn of his peo-ple. 22

^(Nη)
His ho-ly ones will ex-ult ^(Γα) in glo-ry, and re-joice up-on
 their beds. ⲓ
ⲚⲚ

^(Γα)
The high _____ prais-es of God __ in their mouth, and
 two edged__ swords in their hands. ⲓ
ⲚⲚ

^(Γα)
To ex-act ven-geance a-mong the na - - tions, pun-
^(Μελ) ^(Γα)
 ish-ments a-mong the peo-ples. ⲓ
ⲚⲚ

^(Γα)
To bind their kings in fet - - ters; and their no-bles in
 shack-les of i-ron. ⲓ
ⲚⲚ

^(Γα)
To ex-e-cute up-on them the judg-ment that is de-creed:
 such glo-ry will be for all his ho-ly ones. ⲓ
ⲚⲚ


^(Γα)
P raise ___ God in his saints: praise him in the fir - ma - ment
 of his pow- er. π
9

STICHERA

^(Γα)
^χ Praise him for his might- y acts; praise him ac- cord- ing to
^(Πα)
 the great-ness of his__ maj- es - ty. π
9


1st Sticheron. By Vyzantios.

^(Nη) ^(Γα) ^(Πα)
I s- ra- el my first- born son ___ has done__ two wick- ed things
^(Nη) ^(Γα) [♀]
 he has a- ban- doned me, source__ of the wa- ter of life,
^(Πα) ^(Nη) ^(Γα)
 and dug for him- self a __ bro- ken__ well. He has cru- ci- fied me
^(Πα)
 on a tree, but asked__ for Bar- rab- bas and re- leased__ him.
^(Nη) ^(Γα)
^π ⁹ Hea- ven was a- mazed at this ^u ^q and the sun hid its rays; while ^u ^q

 (IIα)
 you __ Is- ra- el, __ felt no shame, but hand - ed me __ o- ver to


 (Γα)
 death. For- give them, ho - ly Fa-ther, for they do not __ know

 what __ they __ have __ done. ⲓ
ⲚⲚ

 (Γα) (IIα)
Praise him with the sound of the trum- pet; praise him with

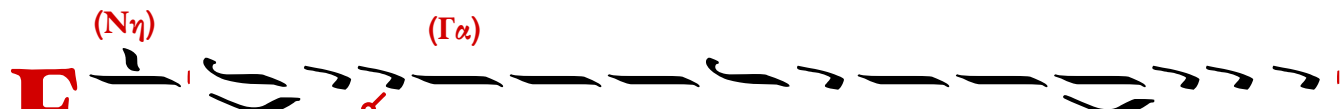
 the __ lute and __ harp. ⲓ
ⲑ









(Repeat the 1st Sticheron, "Israel, my first-born son...")




 (Γα) (IIα)
 Praise him with the tim- brel and dance; praise him with the __

 strings and __ pipe. ⲓ
ⲑ

2nd Sticheron. By the Studite.

 (Nη) (Γα)
Each mem-ber of your ho - ly flesh en-dured dis - hon - or for our


 sake: your head the thorns; your face the spit-tings; your cheeks

 the blows; your mouth the taste of gall mixed with vin - e - gar;

 your ears the im - pi - ous blas-phem- ies; your back the

 scourge and your hand the reed; your whole bod - y the stretch - ing

 on the Cross; your joints the nails and your side the lance. You

 suf- fered for our sake, and freed us from pas - sions, you

 stooped down to us in your love for hu-man- i- ty and raised us

 up. All pow-er-ful Sav - ior, have mer - cy on us.


Praise him with tune - ful cym- bals; praise him with loud cym-bals;


 let ev' - ry thing that has breath praise the Lord.

3rd Sticheron. By Vyzantios.

(Nη)
(Γα)
When it saw you cru- ci- fied, O Christ, all cre- a- tion trem-

(Πα)
 bled; the foun- da- tions of thē earth __quaked with_ fear of your might.

(Nη)
(Γα)
 For when you were lift- ed up to- day, the Heb-rew race ___ per-

- - ish'd the veil__ of the Tem-ple was rent a- part; the

(Πα)
(Nη)
 graves were o- pened, and the dead a - rose from the tombs. The cen-

tu- ri- on, see- ing the mar - vel, was a- afraid, while your Moth-er, stand-

(Γα)
(Πα)
 -ing by, cried _____ out, lam- ent- ing as a moth - er,

(Γα)
 'How should I not lam-ent, and beat my__ breast, as I see you

(Πα)
(Nη)
 na- ked as one con- demned__ hang- ing__ on a __tree?' Cru- ci- fied,

(Γα)
 bur - ied and ris- en from the dead, Lord, _ glo - ry to you!'

DOXASTIKON AT THE PRAISES

Ornate Setting

Mode π^{α} ρ

G^(Πα) lo - - ry to the Fa - - - ther _____ and _____
to _____ the _____ Son _____ and to the Ho - - ly
_____ Spir - - - - - it.

T^(Κε) hey stripped _____ me _____ of my _____ gar -
- - - - - ments, _____ and clothed _____ me _____ in a
scar - - - - - let _____ cloak; _____ they placed _____ a _____
crown _____ of _____ thorns _____ up - - on _____ my _____
head _____ and put a _____ reed _____
in - - - - to _____ my _____ right _____ hand,

^(Kε)
that _ I might smash _____ that I might smash _

^(Πα)
_____ them like a _ pot - - - ter's _ ves - -

_____ sels. Ε ς

DOXASTIKON AT THE PRAISES

Simple Setting

Mode $\pi \text{ } \omega \text{ } \Pi \alpha \text{ } \omega$

^(Πα)
G lo - - ry to the Fa - ther and to _____ the _____ Son Δ

and to the Ho - - ly Spir - - - it. $\text{E } \text{S}$

^(Πα) ^(Δι) ^(Πα)
T hey stripped me of my _____ gar - - ments, _____ and clothed me _____

in _____ a scar - - let _____ cloak; _____ they placed a _____

^(Κε) ^(Δι)
 crown _____ of _____ thorns up - on my _____ head _____ and put a

reed _____ in my _____ right _____ hand, _____ that I might _____ smash _____

_____ them _____ like a _____ pot - - - - ter's _____

ves - - - - - sels. $\text{E } \text{S}$

"BOTH NOW" AT THE PRAISES

Ornate Setting

Mode $\pi \text{ } \omega \text{ } \Pi \alpha \text{ } \omega$

B ^(Πα) oth now _____ and _____ for - ev - - er and _____ to ^(Δι)
 the _____ ag - - - es of _____ ag - - - ges. _____ A -
 men. _____ F

I ^(Πα) gave my _____ back _____ to _____ scour - - gings
 while I _____ did _____ not _____ turn a - way _____ my _____
 face _____ from spit - - - tings. I stood at _____ Pi - late's _____ ^(Δι)
 judg - ment _____ seat and _____ en - dured _____ the ^{(Μελ) (Κε)}
 _____ Cross _____ for _____ the sal - va - - ^(Δι)
 _____ tion _____ of _____ the _____ world. _____

_____ ^{(Δι)↓} Δ

"BOTH NOW" AT THE PRAISES

Simple Setting

Mode $\pi \text{ } \alpha \text{ } \alpha$

B ^(Πα)oth ___ now ___ and ___ ev - er ^(Δι) and un- to the ___ a - -
 - ges ^(Πα) of ___ a - ges. A- - - men. ⏏

I ^(Πα) gave my ___ back to ___ scour - - - - gings ^(Δι) while
 I did not ___ turn ___ a - - - way ___ my face ___ from
 spit - - - tings. ^(Κε) I stood ___ at ___ Pi- late's judg -
 -ment ___ seat ^(Δι) and en - dured the ___ Cross ^(Πα) for the sal-
 -va - tion of ___ the ___ world. ^{(Δι)↓} ⏏

THE TENTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Mark 15:43-47

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

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

Then the Superior says:

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

THE SMALL DOXOLOGY

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

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

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

LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: To you, O Lord.

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

Choir: Amen.

Priest: Peace to all.

Choir: And to your spirit.

Deacon: Let us bow our heads to the Lord.

Choir: To you, O Lord.

Priest (quietly):

Prayer at the Bowing of Heads

Holy Lord, dwelling on high and beholding things below and, with your eye that observes all, keeping watch over the whole creation, to you we have bowed the neck of our soul and body, and we beseech you, O Holy of Holies: Stretch forth your invisible hand from your holy dwelling and bless us all. And, as you are good and love mankind, pardon us if we have sinned in anything, voluntarily or involuntarily, granting us your blessings both of this world and of the world above.

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

Choir: Amen.

THE ELEVENTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

John 19:38-42

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

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

APOSTICHA OF THE PRAISES

1st Apostichon

Mode $\frac{4}{q}$ Πα ρ

A ^(Πα) ll cre- a- tion was changed by ___ fear ___ when it saw you
^(Μελ) hang- ing on the ___ Cross, ___ O ___ ^{(Πα) ς} ^{(Δι)↓} Christ; the sun was dark - -
^(Πα) -en'd ___ and the foun - da - tions ___ of ___ thē earth ___ were
shak- - - en; ^(Μελ) all things were suf - fer - ing with ___ you, the ^(Πα)
Cre- a- tor of ___ them ___ all. You en- dured ___ will -
ing- ly for ___ us. Lord, glo - ry to ___ you.

2nd Apostichon

Mode $\frac{2}{22}$ Δι ς

^(Δι) ^χ They part - ed my gar- ments a - mong them and cast lots
for ___ my cloth - ing. ^Δ

(Δι)
I m - pi - ous and law-less__ peo - - ple, why do you med - i -
 - - tate__ vain _____ things? Why have you con-demned the life
 of __ all to __ death? (Γα) O great__ mar - - vel! (Nη) That
 the Cre - a - tor__ of _____ the __ world, who loves _____ hu -
 - man - - kind, (Nη) is be-trayed in-to the hand _____
 of _____ trans - gres- - - sors and lift - ed __ up _____
 _____ on __ a _____ tree, that he may free the pris-on -
 -ers _____ in __ Hell. (Δι) Long- suf - - - - fer
 - - ing _____ Lord, _____ glo - - ry __ to _____
 you! (Δι)

3rd Apostichon

^(Δι)
 They gave me gall for food; and for my thirst they gave me

vin- e - gar to _ drink. _

^(Δι)
To- day the blame-less _ Vir - - gin, when she saw you hang-

ing _ on the _ Cross, _ la- ment - - - ing _ with

a _ moth - er's _ love, _ bit - ter- ly wound - ed _


_ in _ her _ heart, groan - - - ing in

la - men - - ta - tion from the depth _ of _


her _ soul, she _ struck her cheeks _ and _ tore

her _ hair; _ and so beat - - ing _ her _ breast


she _ cried _ out _ with _ grief, _ "Woe is _ me,




 my di - - vine ___ child! ___ Woe is ___ me, O Light ___



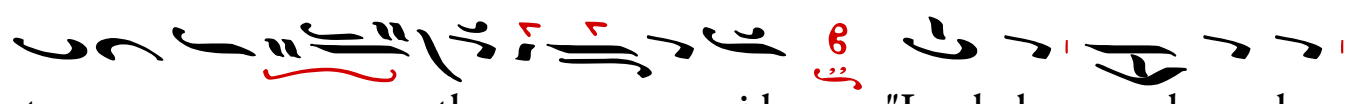
 ___ of ___ the ___ world! ___ Why have you left my ___



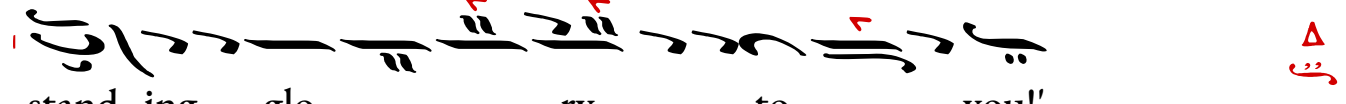
 sight, ___ O ___ Lamb of ___ God?" ___ There - fore thē



 arm-ies of the Bod-i-less ___ Pow - - ers were seized ___ with




 ter-ror as ___ they ___ said, "Lord, be - yond un-der-




 -stand -ing, ___ glo - - ry ___ to ___ you!"

4th Apostichon




 (Δι)

 God is our king be - fore thē ag - es, he has wrought sal-




 -va-tion in the midst ___ of thē ___ earth. ___



 (Δι)

 W hen she saw you, O Christ, the Cre - a - tor ___



 and ___ God ___ of ___ all, hang-ing ___ on the ___ Cross, she who

ἄνευ σπέρματος ἔγεννησάν σε, ἔκραξεν
bore you with- out ___ seed, cried bit - - - ter - - - ly:

ὦ υἱοῦ μου, ποῦ ἔστι τὸ κάλλος
My _____ Son, ___ where has the beau - ty ___ of your form ___

ἡ ἀποσπασμένη; οὐ δύναμαι ἰδεῖν
de - part- - - ed? I can- not bear to ___ see _____ you un-

δικαιολογηθῆναι ἄδικα; ἔσπευσον οὖν,
-just -ly ___ cru - - - - ci - - - - fied; hast- en ___ then,

ἀναστῆναι, ὅπως ἵνα καὶ ἐγὼ ἴδω
a - rise, ___ that I too may ___ see your res- ur- rec -

τὴν ἀνάστασίν σου ἀπὸ τῶν νεκρῶν
tion _____ from ___ the _____ dead on the ___ third _____

ἡμέραν.
_____ day.


DOXASTIKON AT THE APOSTICHA OF THE PRAISES

Ornate Setting

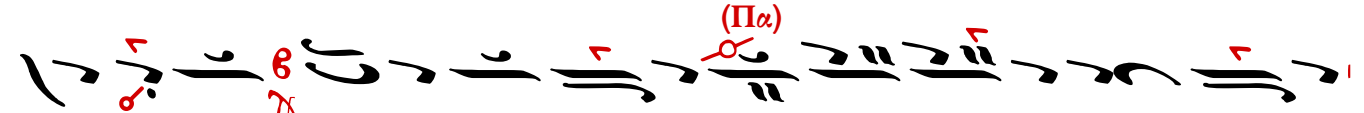
Mode $\overset{\lambda}{\pi}\overset{\delta}{\rho}, N\eta \varepsilon$

Glo - - ry to the Fa - - ther and to the
 Son and to the Ho - - ly Spir - -
 it.


Lord when you as -
 cend - - - ed the Cross
 fear and trem - - -
 - - - bling fell on cre - a - -
 - - - tion; and you pre - ven - - -
 ted the earth from swal - - - low - ing




 those who _____ cru - ci - fied _____ you _____ while you or -



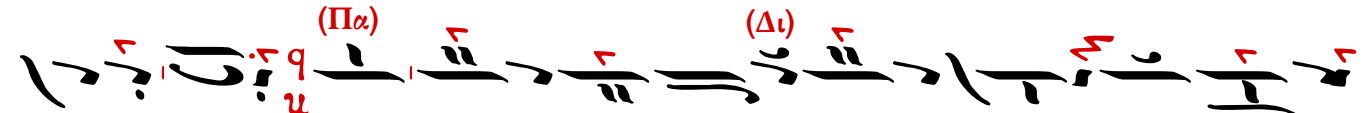
 dered_ Hell _____ to send back _____ its pri - son -




 ers _____ for the re- birth _____ of _____ mor - - - tals. _____ Judge



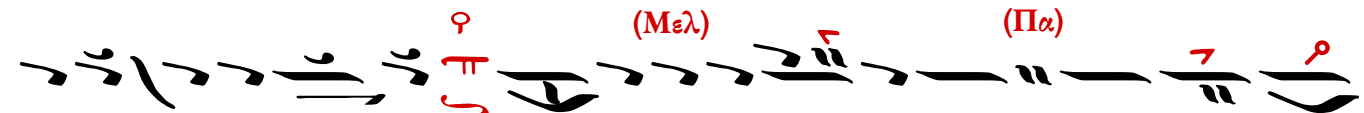
 _____ of _____ the _____ liv - - - ing _____ and _____




 the _____ dead, _____ you came _____ to grant _____ life _____




 _____ to _____ grant _____ life _____ and _____ not



 _____ death. _____ lov - - - er _____ of _____ hu -



 - - - lov-er of hu - - - man - kind, _____ glo - - -



 - - - ry _____ to _____ you.

DOXASTIKON AT THE APOSTICHA OF THE PRAISES

Simple Setting

Mode $\overset{\lambda}{\pi}\overset{\rho}{\rho}, N\eta \varrho$

G ^(Nη) lo - ry to the Fa - - ther and ^(Πα) to the ^Δ Son and ^ρ

^(Nη) to the ^ρ Ho - ly ^ρ Spir - - - it. ^ρ

L ^(Πα) ord, when ^(Mελ) you as - cend - - ed ^(Nη) the ^π Cross, ^ρ fear

and ^ρ trem - - bling ^ρ fell ^ρ on cre - -

- a ^{(Δι)↓} - - tion; ^ρ and you pre - ven - - ted ^(Πα) the ^ρ earth from

swal - low ^{(Δι)↓} - - ing ^π those ^ρ who ^ρ cru - ci - fied ^ρ

^(Nη) ^Δ you, ^ρ while you or - dered ^β Hell ^γ to send back its ^ρ

^β pri - son - ers ^γ for ^ρ the ^ρ re - birth of ^ρ mor - -

- tals. ^ρ Judge ^(Δι) of the liv - ing and the ^ρ dead, ^ρ you

came _____ to grant ___ life ___ and _____ not _____

death. ^(Πα) Lov- er of hu-man -kind, ^(Nη) glo - - - - - ry

_____ to _____ you. v
Ω

"BOTH NOW" AT THE APOSTICHA OF THE PRAISES

Ornate Setting

Mode $\overset{\lambda}{\pi}\overset{\delta}{\rho}\overset{\epsilon}{\zeta}$, Nη ε

B ^(Nη) oth now _____ and for - ev - - er ^(Δι) and

to the _____ ag - - - es _____ ^(Nη) of ag - - - es.

_____ A - - - men. ^v ρ

A ^(Δι) l- read - - - y ^(Nη) ^(Δι) the pen of _____ sen -

- - - tence is _____ be - - - ing _____

dipped _____ in _____ be-ing dipped _____ in _____ ink ^v ρ by

un - just ^(Δι) _____ judg - - - - es, _____ and Jes - us _____

is be - - - ing _____ con - vic - - - - - ted ^(Πα) ρ

and _____ con - demned _____ li _____ ^(Δι) to _____ the

_____ Cross _____ and _____ cre

- a - - - tion, see - - - ing its _____ Lord _____

_____ on the _____ Cross, _____ is _____ suf -

- - - - fer - - - - u - - - - ing. But lov-

- - - - ing _____ Lord, _____ who for _____ me _____ suf -

- - - fer _____ in your bod i - ly _____ na - - -

- - - - ture, _____ glo - - - - ry _____

to _____ you! _____

"BOTH NOW" AT THE APOSTICHA OF THE PRAISES

Simple Setting

Mode $\overset{\lambda}{\pi}\overset{\delta}{\rho}, N\eta \varepsilon$

B^(Nη) oth now ___ and ___ ev - er ^β_{γκ} and un - to thē a - - ges
 ___ of a - ges. ___ A - - men. ^v_δ

A^(Nη) l- read -y the pen of ___ sen - - tence is be-ing dipped in ___
 ink ___ by un- just ___ judg - - - es, ^(Δι)_v and Je - sus
 is be- ing ___ con - vict - - ed ^(Πα)_Δ and con-demned
 to ___ the ___ Cross; ^(Nη)_Δ and cre - a - tion, ___ see - - ing its Lord

___ on ___ the ___ Cross, ___ is suf - - - fer - - -
 ing. ^(Δι)_v But ___ lov- ing ___ Lord, ^(Μελ) who for ___ me ___ suf- - -
 fer ^(Πα)_Δ in your bod - i - ly na - - - ture, ^(Nη) glo - - -

THE TWELFTH GOSPEL

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

Choir: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Choir: And to your spirit.

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

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

Deacon: Let us attend.

Priest:

Matthew 27:62-66

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

Choir: Glory to you, O Lord; glory to you!

Then the Superior says:

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

Reader:

THE TRISAGION PRAYERS

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

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

Lord, have mercy. (3)

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

Our Father, 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 evil.

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

Choir: Amen.

APOLYTIKION

Mode $\frac{4}{2}$ Δ ₁

B^(Δ ₁) y your pre-cious blood you have re-deemed us from the curse of the Law; nailed to the Cross and pierced by the lance, you have become a source of im-mor-tal-i-ty for hu-man-kind. Our Sav-ior, glo-ry to you! *(three times)*

Final ending, for the third repetition:

* Δ ^(Δ ₁) Our Sav-ior, glo-ry to you! _____

And the Litany of Fervent Supplication and the Dismissal, as usual.