



Selected Services Of
HOLY WEEK AND PASCHA
As celebrated by Christians at home.

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BRIDEGROOM ORTHROS

Of Great and Holy Monday, Celebrated Sunday Evening

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gave birth to God, and alone are blessed.

Instead of the initial Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

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

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*Twice*)

THE HEXAPSAHMOS

Psalm 3

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

I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)
Lord, have mercy. (*Thrice*)

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

Psalm 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they

compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(Twice)*
Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice)
O our God and our Hope, glory to Thee!

Instead of the Great Litany, we say:

Choir: Lord, have mercy. *(forty times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ALLELUIA

Tone eight

Verse 1. *Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth. (Refrain)*

Refrain: Alleluia, alleluia, alleluia.

Verse 2. *Learn righteousness, ye that dwell upon the earth. (Refrain)*

Verse 3. *Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries. (Refrain)*

Verse 4. *Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Refrain)*

At this point, the priest would normally process with the Bridegroom icon as the next verses are sung. You can process your icon at home if you choose.

APOLYTIKION OF GREAT AND HOLY MONDAY

Tone eight

Behold, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; **by the protection of the Bodiless Hosts, have mercy on us.** *(Thrice, but see endings below)*

At the second time: “**through the intercessions of (the Patron Saint of the Parish),” have mercy on us.**

At the third time: “**through the intercessions of Theotokos,” have mercy on us.**

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KATHISMATA

*Tone 1 **The soldiers standing guard***

This present day, the worshipful Passion ariseth* in splendour on the world as the light of salvation; * for Christ, in His goodness now presseth forward to sufferings. * He that holdeth in His hand all things in creation * doth consent to be hung on the Tree of His own will, * to save the whole race of man.

*Tone 1 **The soldiers standing guard***

How art Thou, the invisible Judge, seen incarnate? * and comest to be slain by men lawless and wicked?* condemning our condemnation by Thy Passion, O Word of God. * Hence, with one accord, sending up glory, we offer * hymns of praise and majesty to Thy mighty power * and sovereign authority.

*Tone 8 **By conceiving the Wisdom***

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

Now this present day clearly doth bring to light * the first-fruits of the Passion of Christ the Lord. * So come, ye that love the feasts, * let us greet it with songs and hymns. * The Creator doth come to submit Himself to the Cross, * unto trials and scourgings and judgment at Pilates' court. * Hence, though He is smitten on the head by a servant, * He yet doth submit to all, * that by all things He might save man. * For this cause, let us cry to Him: * Thou only Friend of man, O Christ God, * grant forgiveness of their sins and trespasses * to them that faithfully worship * Thine immaculate Passion, O Lord.

THE ORTHROS GOSPEL

Leader: The Reading from the Holy Gospel according to Saint Matthew (21:18-43).

At that time, as Jesus returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And straightway the fig tree withered away. And when the disciples saw it, they marveled, saying, How did the fig tree immediately wither away? Jesus answered and said unto them, Amen I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but even if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. And when He was come into the temple, the chief priests and the elders of the

people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We know not. And He said unto them, Neither tell I you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto Him, The first. Jesus saith unto them, Amen I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they lay hold on him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will evilly destroy those evil men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it;

with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

All hymns may be plainly read or chanted based on ability.

THE CANON
Of Holy Monday

Ode one
Heirmos

The impassable and boistrous sea of tossing waves, * the Lord by His divine command once dried up mightily; * and He guided through its midst * the tribes of the Israelites to pass therethrough on foot. * To Him let us all sing; * in glory is He glorified.

Glory to Thee, our God, glory to Thee.

O unspeakable descent of God the Word to us! * For Christ Himself is God and man, and He doth clearly show * His disciples that in truth * He thought it not robbery to be very God of all, * but took a servants form; * in glory is He glorified.

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

I Myself am come, the Maker and Artificer, * to minister to him whose form I now wear willingly, * that for paupered Adams love, * I, though rich in Godhead, might lay My life down for his sake, * I that am passionless * in My sublime Divinity.

Katavasia

The impassable and boistrous sea of tossing waves, * the Lord by His divine command once dried up mightily; * and He guided through its midst * the tribes of the Israelites to pass therethrough on foot. * To Him let us all sing; * in glory is He glorified.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KONTAKION

(Tone 8 – Read plainly)

Reader: Jacob lamented the loss of Joseph, but that noble one was seated in a chariot and honoured as a king; for by not being enslaved then to the pleasures of the Egyptian woman, he was glorified by Him that beholdeth the hearts of men and bestoweth an incorruptible crown.

OIKOS

Reader: To lamentation let us now add lamentation; and with Jacob, let us pour out tears, mourning Joseph the renowned and wise, who, though enslaved in body, yet preserved his soul unenslaved, and became lord over all Egypt. For God granteth unto His servants an incorruptible crown.

SYNAXARION

Reader: On this day begins the anniversary of the holy Passion of the Saviour, he of whom Joseph of exceeding beauty is taken as the earliest symbol; for this Joseph was the eleventh of the sons of Jacob, and because his father loved him exceedingly, his brothers envied him and threw him into a pit. Then they took him out and sold him to strangers, who sold him in Egypt. He was slandered for his chastity, and was thrown into prison. But finally he was taken out of prison, and he attained a high rank, and received honours worthy of kings, becoming governor of the whole of Egypt, whose people he supported. Thus he symbolized in himself the Passion of our Lord Jesus Christ and his consequent great glory. *(Genesis 40; 41)*

To the remembrance of Joseph is added the story of the fig tree which the Lord cursed on this day (corresponding at that time to the nineteenth of the month of March) because of its barrenness, so that it dried up. The fig tree was a symbol of the Council of the Jews which did not show the necessary fruits of virtue and righteousness, so that Christ stripped it of every spiritual grace. *(Matthew 21:18-20)*

Wherefore, by the intercessions of the all-comely Joseph, O Christ, have mercy upon us. Amen.

THE CANON CONTINUED

Ode eight

Heirmos

Both soul and body free from stain * of the guiltless Children quaked, trembling with terror; * yet the unrelenting fire * fed with endless fuel drew back and retired; * and when the ever-living flame had gone out, * an everlasting song of praise was sent on high: * O all ye works, praise ye the Lord and extol Him, * and supremely exalt Him unto all the ages.

Glory to Thee, Our God, glory to Thee.

All will know that ye are in truth * My disciples, if ye shall keep My commandments, * said the Saviour to His friends * as He went forth unto His Passion and death. * Hence, have peace among yourselves and peace with all men; * be lowly-minded, and ye shall be raised on high. * And knowing Me to be the Lord, sing My praises * and supremely exalt Me unto all the ages.

We bless the Lord: Father, Son, and Holy Spirit; we sing a hymn to Him and exalt Him beyond measure unto the ages. Both now and ever, and unto ages of ages. Amen.

Let your order and your rule * be the contrary of that of all the nations; * for grasping tyranny * and self-will are far from My portion and lot; * therefore, let him that would be the chief of you all * be as your servant, even as the least of all. * And knowing Me to be the Lord, sing My praises * and supremely exalt Me unto all the ages.

Katavasia

We praise, we bless, and we worship the Lord.

Both soul and body free from stain * of the guiltless Children quaked, trembling with terror; * yet the unrelenting fire * fed with endless fuel drew back and retired; * and when the ever-living flame had gone out, * an everlasting song of praise was sent on high: * O all ye works, praise ye the Lord and extol Him, * and supremely exalt Him unto all the ages.

At this time, during the ninth ode the priest would cense the temple. It is permissible for a lay person to cense his home during the chanting of this ode with a hand censer.

Ode nine

Heirmos

Thou hast magnified, O Christ, * Thy pure Mother, the Theotokos; * from whom, O Maker of all, * Thou didst don a body with human passions, * which became the ransom delivering us from all our errors. * As we call Thy Mother blest, all we generations magnify Thy Name.

Glory to Thee, Our God, glory to Thee.

Cast ye far from off yourselves * all defilement and stain of passion, * and rightly take up a wise thinking worthy of the celestial Kingdom, * where He shall be glorified, shining brighter than the day-star. * So didst Thou foretell to Thy wise Apostles, O Thou Wisdom over all.

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

Ever looking unto Me, * be not lifted up nor high-minded; * but to things humble cleave fast; * thus, O Lord, Thou toldest Thine own disciples; * drink ye of My cup, which I drink of Mine own free volition, * that ye might be glorified in My Father's Kingdom with Me in that day.

Katavasia

Thou hast magnified, O Christ, * Thy pure Mother, the Theotokos; * from whom, O Maker of all, * Thou didst don a body with human passions, * which became the ransom delivering us from all our errors. * As we call Thy Mother blest, all we generations magnify Thy Name.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. *(twelve times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

THE EXAPOSTEILARION
*(Tone 3 **The original melody**)*

Thy bridal chamber, O my Saviour, do I behold all adorned; and a garment I have not that I may enter therein. Illumine the garment of my soul, O Light-bestower, and save me. *(Thrice)*

PRAISES

Tone one

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Choir: Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For Great and Holy Monday

Tone one

Verse 1. Praise Him for His mighty acts: praise Him according to His excellent greatness.

When the Lord was coming to His voluntary Passion, He said to His Apostles in the way: Behold, we go up to Jerusalem, and the Son of man shall be delivered up, as it is written concerning Him. Come, therefore, with minds purified, let us also go in the way with Him, and let us be crucified with Him, and die for Him to the pleasures of this life, that we may also live with Him, and may hear Him crying: No longer do I go to the earthly Jerusalem to suffer, but I ascend unto My Father and your Father, and unto My God and your God; and I will raise you up together unto the Jerusalem on high, in the Kingdom of the Heavens.

Tone five

Verse 2. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Having reached the saving Passion of Christ God, O ye faithful, let us glorify His ineffable long-suffering; that, He, in His compassion, might raise us up, who are dead in sin; for He is good and the Friend of man.

DOXASTICON FOR GREAT AND HOLY MONDAY

Tone five

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

As Thou, O Lord, wast coming to the Passion, Thou didst make steadfast Thy disciples, when, after taking them aside, Thou didst say: How have ye forgotten My words, which I spake to you aforetime? For is it not written that a Prophet shall not be slain, save in Jerusalem? Now, therefore, the time is come whereof I told you. For behold, I am betrayed, to be mocked at the hands of sinners, who shall fix Me to the Cross, and give Me over to burial, counting Me an abomination as a dead man. Yet, take courage, for I shall arise on the third day, unto the gladdening of the faithful, and life everlasting.

Leader: Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITTLE DOXOLOGY

Plain Reading

Glory to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Instead of the Litany of Supplication, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE APOSTICHA FOR GREAT AND HOLY MONDAY

Tone five

O Lord, the ineffable mystery of Thy dispensation was not enough for the mother of Zebedee's children, and she asked Thee that the honour of a temporal kingdom be given to her sons. But in the stead of this, Thou didst promise Thy friends that they would drink the cup of death, saying that, before them, Thou Thyself wouldst drink this cup, unto the purging of sins. Wherefore, we cry to Thee: O Salvation of our souls, glory be to Thee.

Verse 1. We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils; and look upon Thy servants, and upon Thy works, and do Thou guide their sons.

O Lord, when Thou wast instructing Thy disciples to be mindful of the things of perfection, Thou didst say that they should take heed not to be like the heathen in exercising dominion over the weaker. For it shall not be so among you, My disciples, since I am willingly poor. Wherefore, let him that is first among you be the servant of all, and he that ruleth as he that is ruled, and he that is preferred as he that is last; for I Myself am come to minister to impoverished Adam, and to give My life a ransom for the many who cry to Me: Glory be to Thee.

Tone eight

Verse 2. And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Fearing, O brethren, that rebuke laid on the fig tree, which was withered up because of its unfruitfulness, let us offer fruits worthy of repentance to Christ, Who granteth us great mercy.

DOXASTICA FOR GREAT AND HOLY MONDAY

Tone Five

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

Finding in the Egyptian woman a second Eve, the dragon hastened by words of flattery to make Joseph stumble; but leaving his garment, he fled from sin, and though naked, was unashamed, even as our first parent before his disobedience. By his supplications, O Christ, have mercy on us.

Leader: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

KONTAKION

Read plainly

Leader: Jacob lamented the loss of Joseph, but that noble one was seated in a chariot and honoured as a king; for by not being enslaved then to the pleasures of the Egyptian woman, he was glorified by Him that beholdeth the hearts of men and bestoweth an incorruptible crown.

Reader: Lord, have mercy. *(40 times)*

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

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word and art truly Theotokos: We magnify thee.

O Heavenly King, make steadfast our faithful hierarchs; establish the Faith; subdue the nations; give peace to the world; guard well this city; appoint to our fathers and brethren who are gone before us a place in the tabernacles of the just; and accept us in repentance and confession, for Thou art good and the Friend of man.

THE PRAYER OF ST EPHRAIM THE SYRIAN

O Lord and Master of my life, take from me the spirit of sloth, curiosity, lust of power, and idle talk. *(The people prostrate.)*

But give rather the spirit of chastity, humility, patience and love to Thy servant. *(The people prostrate.)*

Yea, O Lord and King, grant me to see my own sins and not to judge my brother; for Thou art blessed unto ages of ages. Amen. *(The clergy and people prostrate.)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.





BRIDEGROOM ORTHROS

Of Great and Holy Tuesday, Celebrated Monday Evening

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gave birth to God, and alone are blessed.

Instead of the initial Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

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

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*Twice*)

THE HEXAPSALMOS

Psalm 3

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

I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)
Lord, have mercy. (*Thrice*)

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

Psalm 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they

compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(Twice)*
Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice)
O our God and our Hope, glory to Thee!

Instead of the Great Litany, we say:

Choir: Lord, have mercy. *(forty times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ALLELUIA

Tone eight

Verse 1. Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth. (Refrain)

Refrain: Alleluia, alleluia, alleluia.

Verse 2. Learn righteousness, ye that dwell upon the earth. (Refrain)

Verse 3. Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries. (Refrain)

Verse 4. Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Refrain)

At this point, the priest would normally process with the Bridegroom icon as the next verses are sung. You can process your icon at home if you choose.

APOLYTIKION OF GREAT AND HOLY TUESDAY

Tone eight

Behold, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; **by the protection of the Bodiless Hosts, have mercy on us.** *(Thrice, but see endings below)*

At the second time: “through the intercessions of (the Patron Saint of the Parish),” have mercy on us.

At the third time: “through the intercessions of Theotokos,” have mercy on us.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KATHISMATA

*Tone 4 **Thou who wast raised up***

Ye brethren, let us love the Bridegroom sincerely; * let us prepare ourselves as lamps trimmed and burning, * with virtues shining brightly and with upright faith, * that we be in readiness, * like the Lord's five wise virgins * to arise and enter in * with Him into the marriage. * For, being God, the Bridegroom doth bestow * on all the crown incorruptible as a gift.

*Tone 4 **Joseph was amazed***

Out of envy, summoning * a council of iniquity * against Thee, O Saviour Christ, * the priests and scribes with crafty guile * incited Judas to treachery and betrayal. * He therefore shamelessly * went out upon his way, * speaking against Thee * to the iniquitous, * saying to them: What will ye give me, * and I will deliver Him into your hands? * Forever rescue our souls, O Master, * from that man's condemnation.

*Tone 8 **By conceiving the Wisdom***

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

The inimical Judas, stirred up in mind * by his avarice, slyly doth move against * the Teacher and, laying plots, * meditateth betraying Him; * he, receiving the darkness, doth fall away from the Light, * doth agree to the terms and he selleth the Priceless One. * Wherefore doth the wretch find as reward for his labours * a noose wrapped about his neck * and a bitterly painful death. * From this man's portion and his lot, * deliver us and save us, O Christ, * granting pardon of their failings unto all * who celebrate in their longing * Thine immaculate Passion.

THE ORTHROS GOSPEL

Leader: The Reading from the Holy Gospel according to Saint Matthew (22:15-23:39).

At that time, the Pharisees took counsel how they might ensnare Jesus in His words. And they sent out unto Him their disciples with the Herodians, saying, Teacher, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a denarius. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render

therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way. The same day came to Him the Sadducees, which say that there is no resurrection, and asked Him, Saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no seed, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine. But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. And one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Teacher, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. If David then call him Lord, how is he his son? And no man was able to answer Him a word, neither dared any man from that day forth ask Him any more questions. Then spake Jesus to the multitudes, and to His disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye according to their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the first seats in the synagogues, and greetings in the market, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Teacher, Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in the heavens. Neither be ye called instructors: for one is your instructor, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of the heavens against men: for ye enter not in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive greater judgment. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the son of Gehenna than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is a debtor. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore sweareth by the altar, sweareth by it, and by all things thereon. And

whoso sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and rapacity. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the sons of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the judgment of Gehenna? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Amen I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice

of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KONTAKION

(Tone 2 – Read plainly)

Reader: Being mindful of the hour of the end, O my soul, and fearing because of the cutting down of the fig tree, labour diligently with the talent that was given thee, O hapless one, and be watchful and cry: Let us not remain outside the bridal chamber of Christ.

OIKOS

Reader: Why art thou indolent, O my wretched soul? Why dost thou bring to mind unprofitable cares unseasonably? Why art thou devoted to fleeting things? Now is the last hour, and we are about to be parted from things found here. While thou hast time, rouse thyself and cry: I have sinned against Thee, my Saviour; cut me not off like the unfruitful fig tree, but since Thou art compassionate, O Christ, take pity on me, who cry out in fear: Let us not remain outside the bridal chamber of Christ.

SYNAXARION

Reader: On this day we make remembrance of the Parable of the Ten Virgins which Jesus spake along with others as he was coming to the Passion. It teaches us not to rest as though safe in virginity, but to guard it whenever possible, and not to desist from any virtues and good deeds, especially deeds of mercy, which make the lamp of virginity shine brilliantly. It teaches us also to be ready for our end, not knowing when our hour is coming, as the wise virgins were ready to meet the bride, lest death overtake us and close the door of the heavenly chamber in our face, and we hear the terrible judgment which the foolish virgins heard, “Verily, verily, I know you not.” (Matthew 2.5:1-13)

Wherefore, O Christ the Bridegroom, number us with the wise virgins and have mercy upon us. Amen.

All hymns may be plainly read or chanted based on ability

THE CANON
Of Holy Tuesday in Tone 2

Ode eight

Heirmos

The stern decree of the tyrant king * did not persuade the three most righteous Children, * who, being cast in the furnace, confessed God with thanks and sang the hymn: * Bless the Lord and exalt Him, ye works of the Lord our God.

Glory to Thee, our God, glory to Thee.

While casting off far away from us * all ease and sloth, with bright enkindled torches * come, let us go forth with hymns now to meet the immortal Bridegroom, Christ, * crying out: O ye works of the Lord, praise and bless the Lord.

Glory to Thee, our God, glory to Thee.

May the fellowship of our souls suffice * as timely oil in spiritual vessels, * so that, not spending the season of commerce without reward or gain, * we might chant: Bless the Lord, O ye works of the Lord our God.

We bless the Lord: Father, Son, and Holy Spirit; we sing a hymn to Him and exalt Him beyond measure unto the ages. Both now and ever, and unto ages of ages. Amen.

Let every one of you that received * a talent from the hand of God increase it * in measure fitting the grace, with the help of Christ God, Who gave the gift, * as ye chant: Bless the Lord, O ye works of the Lord our God.

Katavasia

We praise, we bless, and we worship the Lord.

The stern decree of the tyrant king * did not persuade the three most righteous Children, * who, being cast in the furnace, confessed God with thanks and sang the hymn: * Bless the Lord and exalt Him, ye works of the Lord our God.

At this time, during the ninth ode the priest would cense the temple. It is permissible for a lay person to cense his home during the chanting of this ode with a hand censer.

Ode nine

Heirmos

O Thou who heldest in thy womb * God, Whom nothing can contain, * and didst bring forth Joy for the world entire, * we extol thee, O thou all-holy Virgin.

Glory to Thee, our God, glory to Thee.

Thou Who art good, didst tell Thy friends * and disciples, Watch ye all; * for ye know not the hour when the Lord shall come * and shall render unto each as is fitting.

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

O Master grant that I might stand * with the sheep at Thy right hand, * wholly overlooking the multitudes * of my failings, at Thy dread Second Coming.

Katavasia

O Thou who heldest in thy womb * God, Whom nothing can contain, * and didst bring forth Joy for the world entire, * we extol thee, O thou all-holy Virgin.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

THE EXAPOSTEILARION
(*Tone 3 **The original melody***)

Thy bridal chamber, O my Saviour, do I behold all adorned; and a garment I have not that I may enter therein. Illumine the garment of my soul, O Light-bestower, and save me. (*Thrice*)

PRAISES

Tone one

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Choir: Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For Great and Holy Tuesday

Tone one

Verse 1. Praise Him for His mighty acts: praise Him according to His excellent greatness.

Into the splendour of Thy Saints how shall I, the unworthy one, enter? For should I dare to enter the bridal chamber, my vesture doth betray me, for it is not a wedding garment; and as one bound, I shall be cast out by the Angels. Cleanse, O Lord, the defilement of my soul, and save me, since Thou art the Friend of man.

Tone five

Verse 2. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

I who have slumbered with slothfulness of soul, O Bridegroom Christ, do not possess a lamp aflame with virtues; and I am become like those foolish maidens, roaming about when it is time for work. Shut not up against me Thy bowels of compassion, O Master; but shaking off my gloomy sleep, rouse me up, and, with the wise Virgins, do Thou bring me into Thy bridal chamber, where there is the pure sound of them that keep festival and that cry without ceasing: O Lord, glory be to Thee.

DOXASTICON FOR GREAT AND HOLY TUESDAY

Tone five

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

Since thou hast heard the condemnation of him that hid his talent, O my soul, hide not the word of God. Declare His wonders, that, by increasing the gift that was given thee, thou mayest enter into the joy of thy Lord.

Leader: Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITTLE DOXOLOGY

Plain Reading

Glory to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Instead of the Litany of Supplication, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE APOSTICHA FOR GREAT AND HOLY TUESDAY

Tone six

Come O ye faithful, let us labour earnestly for the Master, for He distributeth riches to His servants. Let us each, according to measure, increase the talent of grace many times over. Let one acquire wisdom through good works; let another render the service of generosity; let the believer communicate the word to the uninitiated, and let another disperse his riches to the poor; for so shall we increase the loan many times over, and as faithful stewards of that grace, we shall be deemed worthy of the joy of the Master. Count us worthy of this, O Christ God, since Thou art the Friend of man.

Verse 1. We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils; and look upon Thy servants, and upon Thy works, and do Thou guide their sons.

When Thou shalt come in glory with the angelic hosts, O Jesus, and shalt sit upon the throne of judgment, O Good Shepherd, separate me not. For Thou knowest the ways of the right, but perverted are those of the left. Wherefore, give me not over to damnation with the goats, though I be hardened in sin; but number me with the Thy right hand, and save me, since Thou art the Friend of man.

Verse 2. And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

O Bridegroom, that art fair in beauty more than all men, Thou that hast called us to the spiritual banquet of Thy bridal chamber: By participation in Thy sufferings, do Thou strip mine ill-clad form of its sins; and adorning me with the glorious robe of Thy beauty, show me forth as a radiant guest of Thy Kingdom, since Thou art compassionate.

DOXASTICA FOR GREAT AND HOLY TUESDAY

Tone Seven

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

Behold O my soul, the Master doth entrust thee with a talent; receive the gift with fear, lend to Him that gave; distribute to the poor, and acquire the Lord as thy Friend, that thou mayest stand at His right hand when He cometh in glory, and mayest hear His blessed voice: Enter, My servant, into the joy of thy Lord. O Saviour, deem me, the erring one.

Leader: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

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

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

Lord, have mercy. (*Thrice*)

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

KONTAKION

Read plainly

Leader: Being mindful of the hour of the end, O my soul, and fearing because of the cutting down of the fig tree, labour diligently with the talent that was given thee, O hapless one, and be watchful and cry: Let us not remain outside the bridal chamber of Christ.

Reader: Lord, have mercy. *(40 times)*

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

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word and art truly Theotokos: We magnify thee.

O Heavenly King, make steadfast our faithful hierarchs; establish the Faith; subdue the nations; give peace to the world; guard well this city; appoint to our fathers and brethren who are gone before us a place in the tabernacles of the just; and accept us in repentance and confession, for Thou art good and the Friend of man.

THE PRAYER OF ST EPHRAIM THE SYRIAN

O Lord and Master of my life, take from me the spirit of sloth, curiosity, lust of power, and idle talk. *(The people prostrate.)*

But give rather the spirit of chastity, humility, patience and love to Thy servant. *(The people prostrate.)*

Yea, O Lord and King, grant me to see my own sins and not to judge my brother; for Thou art blessed unto ages of ages. Amen. *(The clergy and people prostrate.)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.





BRIDEGROOM ORTHROS

Of Great and Holy Wednesday, Celebrated Tuesday Evening

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gave birth to God, and alone are blessed.

Instead of the initial Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

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

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*Twice*)

THE HEXAPSALMOS

Psalm 3

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

I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)
Lord, have mercy. (*Thrice*)

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

Psalm 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they

compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(Twice)*
Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice)
O our God and our Hope, glory to Thee!

Instead of the Great Litany, we say:

Choir: Lord, have mercy. *(forty times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ALLELUIA

Tone eight

Verse 1. *Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth. (Refrain)*

Refrain: Alleluia, alleluia, alleluia.

Verse 2. *Learn righteousness, ye that dwell upon the earth. (Refrain)*

Verse 3. *Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries. (Refrain)*

Verse 4. *Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Refrain)*

At this point, the priest would normally process with the Bridegroom icon as the next verses are sung. You can process your icon at home if you choose.

APOLYTIKION OF GREAT AND HOLY WEDNESDAY

Tone eight

Behold, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; **by the protection of the Bodiless Hosts, have mercy on us.** *(Thrice, but see endings below)*

At the second time: “**through the intercessions of (the Patron Saint of the Parish),” have mercy on us.**

At the third time: “**through the intercessions of Theotokos,” have mercy on us.**

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KATHISMATA

*Tone 3 **Awed by the beauty***

Chanters: The harlot came to Thee, O only Friend of man, * and on Thy feet poured out myrrh mingled with her tears * and was set free at Thy command from all the stench of her sinning. * But, though breathing of Thy grace, * Thy disciple and thankless foe, * casting it away from him, * was instead mingled with the mire * and sold Thee in his blind love of money. * O Christ, glory be to Thy compassion.

*Tone 4 **Be quick to anticipate***

The treacherous Judas, stirred with love of money within, * most craftily meditated the betrayal of Thee, the Treasure of Life, O Lord. * Wherefore, drunk with madness, to the Jews he now runneth; * and to those transgressors, he saith: What will ye give me, * and I will hand Him over to you, that He be crucified?

*Tone 1 **The soldiers standing guard***

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

While sighing from the depths with unquenchable fervour, * the harlot warmly wept, O Compassionate Saviour, * and wiping Thy spotless feet with the hairs of her head, she cried: * Drive me not away, my God, nor hate and abhor me, * but receive me now in my repentance, and save me, * O Lord, only Friend of man.

THE ORTHROS GOSPEL

Leader: The Reading from the Holy Gospel according to Saint John (12:17-50).

At that time, the multitude that was with Jesus bare witness that He called Lazarus out of the grave, and raised him from the dead. For this cause the people also met Him, for they heard that He had done this sign. The Pharisees therefore said among themselves, Perceive ye how ye avail nothing? behold, the world is gone after Him. And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and besought him, saying, Sir, we would fain see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Amen, amen, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose

it; and he that hateth his life in this world shall keep it unto life everlasting. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: and if any man serve Me, him will My Father honour. Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not for My sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. (This He said, signifying what death He should die.) The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may become sons of light. These things spake Jesus, and departed, and hid Himself from them. But though He had done so many signs before them, yet they believed not in Him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, for Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Isaiah, when he saw His glory, and spake of Him. Nevertheless among the chief rulers also many believed in Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: For they loved the glory of men more than the glory of God. Jesus cried and said, He that believeth in Me, believeth not in Me, but in Him that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my

lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE CANON
Of Holy Wednesday

Ode Three

Heirmos

Upon the rock of faith hast Thou now confirmed me; * Thou hast enlarged my mouth o'er mine adversaries; * my spirit hath rejoiced mightily in chanting: * There is none holy as our most holy God, * and there is none righteous but Thee, O Lord Most High.

Glory to Thee, our God, glory to Thee.

Without a cause, in malice the whole Sanhedrin * of lawless men, O Christ, hath gathered together * to brand Thee, the Redeemer, as a condemned man: * To Whom we chant aloud: Thou art our God, O Christ, * and there is none holy but Thee, O Lord Most High.

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

With crafty soul that fighteth with God, the council * of lawless men considereth how to slay Christ * as troublesome, though He is the Just and Righteous, * to Whom we chant aloud: Thou art our God, O Christ, * and there is none holy but Thee, O Lord Most High.

Katavasia

Upon the rock of faith hast Thou now confirmed me; * Thou hast enlarged my mouth o'er mine adversaries; * my spirit hath rejoiced mightily in chanting: * There is none holy as our most holy God, * and there is none righteous but Thee, O Lord Most High.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KONTAKION

(Tone 4 – Read plainly)

Reader: Though I have transgressed more than the harlot, O Good One, I have in no wise brought forth streams of tears for Thee; but in silence, I supplicate Thee and fall down before Thee,

kissing Thine immaculate feet with love, so that, as Master that Thou art, Thou mayest grant me the forgiveness of debts, as I cry to Thee, O Saviour: From the mire of my deeds do Thou deliver me.

OIKOS

Reader: She that was a prodigal woman not long before, was suddenly seen to be chaste, hating the works of shameful sin and the pleasures of the body; for she reflected on the magnitude of the shame and the judgment of torment that harlots and prodigals must suffer, of whom I am chief, and I quail with fear; yet, fool that I am, I persist in my foul habits. But the harlot woman, both fearing and hastening quickly, came to the Redeemer crying out: O Friend of man and Compassionate, from the mire of my deeds do Thou deliver me.

SYNAXARION

Reader: The more accurate and exacting of the commentators on the four Gospels say that two women anointed the Lord, one long before his Passion, and one a few days before. One of these was a harlot, while the other was a chaste, virtuous woman. On this day the Church commemorates this act of piety and righteousness which proceeded from the harlot, contrasting it with the treachery of Judas and his Betrayal of Christ. Both of these acts fell on Wednesday, corresponding to the twenty-first of March, two days before the Mosaic passover, as it appears from the course of the account of Saint Matthew the Evangelist.

The above-mentioned harlot anointed the head and feet of Jesus with spikenard, and wiped them with the hair of her head. The precious ointment was worth three hundred dinars, or about fifteen pieces of Venetian gold. When the disciples saw this they stumbled, especially Judas, the money-lover, and were angry because of the wasting of such an amount of ointment. Jesus rebuked them, lest the woman be embarrassed. Judas was wroth, and went to the high priests, where they were gathered in the house of Caiaphas, taking counsel against Jesus, and agreed with them to deliver the Master for thirty pieces of silver. From that time Judas sought an opportunity to deliver him. (Matthew 2.6:1-16) Because of this the fast of Wednesday was instituted from the days of the apostolic age itself.

Wherefore, O Christ God, anointed with the supersensuous ointment, deliver us from suffering, and have mercy upon us.

All hymns may be plainly read or chanted based on ability.

THE CANON CONTINUED

Ode eight

Heirmos

When the decree of the tyrant prevailed of old, * then was the furnace fired up seven times more than was wont,* wherein the Three Children were not burnt, * as they trampled upon the kings edict, * and they cried out: * O all ye works of the Lord, bless the Lord and sing His praises, * and supremely exalt Him unto all the ages.

Glory to Thee, our God, glory to Thee.

After the woman had poured out the precious myrrh * on Thy divine and terrible and dominical head, * O Christ, with her stained and sullied hands * Thine immaculate feet she laid hold of* and she cried out: * O all ye works of the Lord, bless the Lord and sing His praises, * and supremely exalt Him unto all the ages.

Glory to Thee, our God, glory to Thee.

Guilty of sins, with her tears she doth wash the feet * of the Creator, wiping them with the hair of her head, * and so failed not of deliverance * from all things she had wrought in her lifetime, * but she cried out: * O all ye works of the Lord, bless the Lord and sing His praises, * and supremely exalt Him unto all the ages.

We bless the Lord: Father, Son, and Holy Spirit; we sing a hymn to Him and exalt Him beyond measure unto the ages. Both now and ever, and unto ages of ages. Amen.

The grateful woman's full ransom was sacredly * wrought by God's saving mercy and by her fountain of tears, * wherein she was no wise put to shame * but completely cleansed by her confession, * and she cried out: * O all ye works of the Lord, bless the Lord and sing His praises, * and supremely exalt Him unto all the ages.

Katavasia

We praise, we bless, and we worship the Lord.

When the decree of the tyrant prevailed of old, * then was the furnace fired up seven times more than was wont,* wherein the Three Children were not burnt, * as they trampled upon the kings edict, * and they cried out: * O all ye works of the Lord, bless the Lord and sing His praises, * and supremely exalt Him unto all the ages.

At this time, during the ninth ode the priest would cense the temple. It is permissible for a lay person to cense his home during the chanting of this ode with a hand censer.

Ode nine

Heirmos

With souls clear and pure, and with unstained and spotless lips, * come ye, let us magnify the all-immaculate * and transcendently pure Mother of Emmanuel, * as through her we make appeal * to Him that of her womb was begotten: * Spare our souls, O Christ our God, have mercy on us, and save us, O Lord.

Glory to Thee, our God, glory to Thee.

Ungrateful and envious with guile and craftiness, * baneful Judas maketh reck'ning of the gift of God, * through which gift a debt of sins was wholly done away, * and he maketh merchandise * of God's gift of love so freely given. * Spare our souls, O Christ our God, have mercy on us, and save us, O Lord.

Glory to Thee, our God, glory to Thee.

Gone forth to the lawless rulers, saying unto them: * What will ye now give me and I shall deliver Christ, * Whom ye seek, to you that want Him?, Judas thrust away * intimacy with Christ, * exchanging God for gold in his blindness. * Spare our souls, O Christ our God, have mercy on us, and save us, O Lord.

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

What avarice blinded thee, foe most implacable! * whereby thou forgottest what thou hadst been taught before, * that the whole world is not equal to the soul in worth. * For thou fast didst bind thyself* to despair and thou didst hang thyself, O traitor. * Spare our souls, O Christ our God, have mercy on us, and save us, O Lord.

Katavasia

With souls clear and pure, and with unstained and spotless lips, * come ye, let us magnify the all-immaculate * and transcendently pure Mother of Emmanuel, * as through her we make appeal * to Him that of her womb was begotten: * Spare our souls, O Christ our God, have mercy on us,

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

THE EXAPOSTEILARION
(*Tone 3 **The original melody***)

Thy bridal chamber, O my Saviour, do I behold all adorned; and a garment I have not that I may enter therein. Illumine the garment of my soul, O Light-bestower, and save me. (*Thrice*)

PRAISES

Tone one

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Choir: Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For Great and Holy Wednesday

Tone one

Verse 1. Praise Him for His mighty acts: praise Him according to His excellent greatness.

Thee, the Son of the Virgin, did the harlot recognize as God; and imploring Thee with weeping, since she had done things worthy of tears, she said: Loose my debt, as I unloose my tresses; love her who kisseth Thee, and is justly hated. And together with publicans, I will proclaim Thee, O Benefactor and Friend of man.

Verse 2. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

The harlot mingled the very precious myrrh with her tears, and she poured it out on Thine immaculate feet, as she tenderly kissed them. Even Thou didst justify her at once, grant us forgiveness also, O Thou Who didst suffer for us, and do Thou save us.

Verse 3. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs. While the sinful woman was offering myrrh, then was the disciple making terms with the lawless. She rejoiced in emptying out that which was of great price, and he made haste to sell Him that is beyond price. She recognized the Master; he severed himself from the Master. She was set free, and Judas became a slave to the enemy. Fearful is heedlessness! Great is repentance! Which do Thou grant unto me, O Saviour, Who didst suffer for us, and do Thou save us.

Verse 4. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

O the wretchedness of Judas! He beheld the harlot kissing Thy feet, and he treacherously meditated the kiss of betrayal. She let loose her tresses, and he bound himself with wrath, bearing, instead of myrrh, his stinking wickedness; for envy knoweth not even to prefer its own profit. O the wretchedness of Judas! From which, O God, do Thou deliver our souls.

DOXASTICON FOR GREAT AND HOLY WEDNESDAY

Tone five

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

The sinful woman ran to purchase myrrh, very precious myrrh, to anoint the Benefactor. To the seller of myrrh she cried: Give me myrrh, that I may also anoint Him Who hath wiped away all my sins.

Tone Six

Both now and ever, and unto ages of ages. Amen.

She that was engulfed in sin found Thee, the Haven of Salvation; and pouring out myrrh with her tears, she cried to Thee; Behold Him that beareth the repentance of them that sin. But, O Master, rescue me from the swelling tempest of sin, for Thy great mercy's sake.

Leader: Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITTLE DOXOLOGY

Plain Reading

Glory to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.
O continue Thy mercy unto them that know Thee.
Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our
Fathers, and praised and glorified is Thy Name unto the ages. Amen.
Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.
Blessed art Thou, O Lord, teach me Thy statutes.
Blessed art Thou, O Master, grant me understanding of Thy statutes.
Blessed art Thou, O Holy One, enlighten me by Thy statutes.
O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.
Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the
Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Instead of the Litany of Supplication, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy
upon us and save us.

Choir: Amen.

THE APOSTICHA FOR GREAT AND HOLY WEDNESDAY

Tone six

Today, Christ is present in the house of the Pharisee; and a sinful woman approached Him and fell
at His feet, crying: Look upon her who is engulfed in sin, and in despair because of her deeds, and
yet not abhorred by Thy goodness. Grant even me, O Lord, the remission of mine evil deeds; and
save me.

Verse 1. We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.
The harlot spread out her hair before Thee, the Master; Judas spread out his hands to the iniquitous.
She, to receive forgiveness; he, to receive the silver. Wherefore, we cry to Thee, Who wast sold
and hast made us free: O Lord, glory be to Thee.

*Verse 2. In all our days let us be glad for the days wherein Thou didst humble us, for the years
wherein we saw evils; and look upon Thy servants, and upon Thy works, and do Thou guide their
sons.*

A woman, foul-smelling and covered with mire, drew nigh, O Saviour, and poured out tears upon
Thy feet, proclaiming Thy Passion. How can I gaze upon Thee, the Master? Yet Thou Thyself art
come to save the harlot. Out of this abyss do Thou raise me who am dying, O Thou Who didst
rouse Lazarus from the tomb after four days. Receive me, hapless as I am, O Lord, and save me.

*Verse 3. And let the brightness of the Lord our God be upon us, and the works of our hands do
Thou guide aright upon us, yea, the works of our hands do Thou guide aright.*

She that was in despair because of her life, and was known for her ways, held the myrrh as she
drew nigh to Thee, and she cried: Cast me, the harlot, not away, O Thou Who wast born of a

Virgin. Disregard not my tears, O Thou Joy of the angels; but receive me, the repentant, Thou Who didst not reject me, the sinner, O Lord, for Thy great mercy's sake.

DOXASTICA FOR GREAT AND HOLY WEDNESDAY
THE GREAT HYMN OF KASSIANI

Tone Eight

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

O Lord, the woman who had fallen into many sins perceived Thy divinity, and taking upon herself the duty of a myrrh-bearer, with lamentation she bringeth Thee myrrh-oils before Thine entombment. Woe unto me! saith she, for night is become for me a frenzy of licentiousness, a dark and moonless love of sin. Receive the fountains of my tears, O Thou Who dost gather into clouds the water of the sea. Incline unto me, unto the sighings of my heart, O Thou Who didst bow the Heavens by Thine ineffable condescension. I will kiss Thine immaculate feet, and wipe them again with the tresses of my head; those feet, at whose sound Eve hid herself for fear when she heard Thee walking in Paradise in the cool of the day. As for the multitude of my sins and the abyss of Thy judgments, who can search them out, O Saviour of souls, my Saviour? Do not disdain me, Thy handmaiden, O Thou Who art boundless in mercy.

Leader: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

KONTAKION

Read plainly

Leader: Though I have transgressed more than the harlot, O Good One, I have in no wise brought forth streams of tears for Thee; but in silence, I supplicate Thee and fall

down before Thee, kissing Thine immaculate feet with love, so that, as Master that Thou art, Thou mayest grant me the forgiveness of debts, as I cry to Thee, O Saviour: From the mire of my deeds do Thou deliver me.

Reader: Lord, have mercy. *(40 times)*

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

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word and art truly Theotokos: We magnify thee.

O Heavenly King, make steadfast our faithful hierarchs; establish the Faith; subdue the nations; give peace to the world; guard well this city; appoint to our fathers and brethren who are gone before us a place in the tabernacles of the just; and accept us in repentance and confession, for Thou art good and the Friend of man.

THE PRAYER OF ST EPHRAIM THE SYRIAN

O Lord and Master of my life, take from me the spirit of sloth, curiosity, lust of power, and idle talk. *(The people prostrate.)*

But give rather the spirit of chastity, humility, patience and love to Thy servant. *(The people prostrate.)*

Yea, O Lord and King, grant me to see my own sins and not to judge my brother; for Thou art blessed unto ages of ages. Amen. *(The clergy and people prostrate.)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.





DAILY ORTHROS

Of Great and Holy Thursday, Celebrated Wednesday Evening

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gave birth to God, and alone are blessed.

Instead of the initial Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Reader: Amen.

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

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*Twice*)

THE HEXAPSALMOS

Psalm 3

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

I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)
Lord, have mercy. (*Thrice*)

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

Psalm 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they

compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(Twice)*
Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice)
O our God and our Hope, glory to Thee!

Instead of the Great Litany, we say:

Choir: Lord, have mercy. *(forty times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ALLELUIA

Tone eight

Verse 1. *Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth. (Refrain)*

Refrain: Alleluia, alleluia, alleluia.

Verse 2. *Learn righteousness, ye that dwell upon the earth. (Refrain)*

Verse 3. *Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries. (Refrain)*

Verse 4. *Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Refrain)*

At this point, the priest would normally process with the Bridegroom icon as the next verses are sung. You can process your icon at home if you choose.

APOLYTIKION OF GREAT AND HOLY THURSDAY

Tone eight

While the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the righteous Judge. O thou lover of money, behold thou him that for the sake thereof did hang himself; flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee. *(Thrice)*

THE ORTHROS GOSPEL

Leader: The Reading from the Holy Gospel according to Saint Luke (22:1-39).

At that time, the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might do away with Jesus; for they feared the people. Then

entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went, and spake with the chief priests and captains, how he might deliver Him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunity to deliver Him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be offered. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest chamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come, He reclined at table, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after they had supped, saying, This cup is the new testament in My blood, which is shed for you. But, behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a dispute among them, which of them should be accounted the greatest. And He said unto them, The kings of the nations exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is ruler, as he that doth serve. For which is greater, he that reclineth at table, or he that serveth? is not he that reclineth at table? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have made supplication for thee, that thy faith fail not: and when thou hast turned again, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest Me. And He said unto them, When I sent you without purse, and bag, and sandals, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his bag: and he that hat no sword, let him sell his garment, and buy one. For I say unto you, that this that which is written must be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, Lord, behold, here are two swords. And He said unto them, It is enough. And He came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words,

and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE CANON
Of Holy Thursday

Ode One
Heirmos

Being cleaved, the Red Sea was cloven and the wave-tossed depth was dried up. Straightway, the same became a pass for the unarmed, and a grave for the fully armed. And a God-pleasing song was begun: Gloriously is Christ our God glorified.

Glory to Thee, our God, glory to Thee.

The Cause of all, the Bestower of life, the infinite Wisdom of God, built His house from a pure Mother who knew not man; for having girded Himself with the temple of the body, gloriously is Christ our God glorified.

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

Initiating His friends into His mystery, the very Wisdom of God prepareth the table that nourisheth the soul, and mixeth the wine-bowl of ambrosia for the faithful. Let us piously draw nigh and cry: Gloriously is Christ our God glorified.

Both now and ever, and unto ages of ages. Amen.

Let us give ear, all ye faithful, as the uncreated and innate Wisdom of God calleth us together with lofty proclamation: for He doth cry: O taste ye and know that I am good, and cry out: Gloriously is Christ our God glorified.

Katavasia

Being cleaved, the Red Sea was cloven and the wave-tossed depth was dried up. Straightway, the same became a pass for the unarmed, and a grave for the fully armed. And a God-pleasing song was begun: Gloriously is Christ our God glorified.

Ode Three

Heirmos

As Lord of all and God the Creator, Thou that art Passionless becamest poor, and didst unite the created to Thyself. And being Thyself the Passover, Thou didst offer Thyself to them for whose sake Thou was about to die, crying out: Eat ye My Body, and by father shall ye be established.

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

O ransom of the whole mortal race, Thou, O Good One, gavest Thy disciples to drink of Thine own cup, after filling it with joy; for Thou Thyself didst perform the priestly sacrifice of Thyself, crying: Drink ye My Blood; and by faith shall ye be established.

Both now and ever, and unto ages of ages. Amen.

Thou forbearing as Thou art, foretoldst Thine own disciples: A mindless man, who is a traitor among you, shall not know this, nor shall he, a stupid man, understand it. Yet abide in Me, and by faith shall ye be established.

Katavasia

As Lord of all and God the Creator, Thou that art Passionless becamest poor, and didst unite the created to Thyself. And being Thyself the Passover, Thou didst offer Thyself to them for whose sake Thou was about to die, crying out: Eat ye My Body, and by father shall ye be established.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

MESODION KATHISMATA

*Tone 1 **The soldiers standing guard***

The Maker of the seas and the lakes and the fountains, * to teach noble humility unto us clearly, * while girt with a towel humbly did wash His disciples' feet, * so far humbling Himself in exceeding compassion * and exalting us out of the pit of all evil, * the only true Friend of man.

*Tone 3 **Thy confession***

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

Showing lowliness in Thy compassion, * Thou didst wash the feet of Thy disciples, * and didst guide them to walk in the ways of God. * And although Peter refused to be washed by Thee, * he later yielded before the divine command, * being washed, and interceding with Thee most earnestly * that Thy great mercy might be granted unto us.

*Tone 4 **On this day Thou hast appeared***

Both now and ever, and unto ages of ages. Amen.

When O Master, Thou didst eat * with Thy disciples, * Thou didst mystically reveal * Thy holy slaughter unto them, * whereby all we who revere and praise * Thy holy Passion were freed from

corruption's sway.

Ode Four

Heirmos

When the Prophet foresaw Thine ineffable mystery, O Christ, he cried out beforehand to Thee: Thou hast established a mighty love of Thy strength, O Compassionate Father; for Thou, O Good One, hast sent Thine Only-begotten Son as forgiveness into the world.

Glory to Thee, our God, glory to Thee.

When Thou wast going to Thy Passion, which poured forth dispassion for all of Adam's descendants, Thou, O Christ, toldest Thy friends: I have desired to partake of this Passover with you; for the Father hath sent Me, His Only-begotten, as forgiveness into the world.

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

Partaking of the cup with Thy disciples, O Immortal One, Thou didst cry: Henceforth, I will not drink of the fruit of the vine with you in this life; for the Father hath sent Me, His Only-begotten, as forgiveness into the world.

Both now and ever, and unto ages of ages. Amen.

O Christ, Thou didst say unto Thy friends: I tell you: A new drink that passeth telling shall I drink in My Kingdom, so that I shall be with you as God among gods; for the Father hath sent Me, His Only-begotten, as forgiveness into the world.

Katavasia

When the Prophet foresaw Thine ineffable mystery, O Christ, he cried out beforehand to Thee: Thou hast established a mighty love of Thy strength, O Compassionate Father; for Thou, O Good One, hast sent Thine Only-begotten Son as forgiveness into the world.

Ode five

Heirmos

Bound with the bond of love unto the Master of all, and consecrating themselves to Christ, the Apostles stretched out their beautiful feet, proclaiming unto all the good tidings of peace.

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

The Wisdom of God, that holdeth the watery chamber unsupported in the upper air, that bridleth the abysses and holdeth back the seas, poureth water into a basin, and the Master washeth the servants' feet.

Both now and ever, and unto ages of ages. Amen.

The Master showeth the disciples a pattern of humility: for He that clotheth the heavens' vault with clouds, girdeth Himself with a towel; and He in Whose hand is the breath of all things that be, boweth the knee to wash His servants' feet.

Katavasia

Bound with the bond of love unto the Master of all, and consecrating themselves to Christ, the Apostles stretched out their beautiful feet, proclaiming unto all the good tidings of peace.

Ode six
Heirmos

The uttermost abyss of sins hath encompassed me; and no longer enduring the tempest, I cry like Jonas unto Thee, the Master: Raise me up out of corruption.

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

O Saviour, Thou didst cry out: Ye call me Lord and Teacher, O disciples; and so I am; where fore, imitate the pattern as ye have seen it in Me.

Both now and ever, and unto ages of ages. Amen.

He that hath no defilement needeth not that his feet be washed. And ye are clean, O disciples, but not all; for the intention of one of you raveth with fury.

Katavasia

The uttermost abyss of sins hath encompassed me; and no longer enduring the tempest, I cry like Jonas unto Thee, the Master: Raise me up out of corruption.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. (*twelve times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

KONTAKION

(Tone 4 – Read plainly)

Reader: Taking the Bread into his hands, the betrayer stretcheth them forth secretly and receiveth the price of Him that, with His own hands, fashioned man. And Judas, the servant and deceiver, remained incorrigible.

OIKOS

Reader: As we all draw nigh with fear to the mystical table, let us receive the Bread with pure souls, abiding together with the Master, that we may behold how He washeth the disciples' feet, and wipeth them with a towel. Let us do as we have seen, submitting one to another, and washing one another's feet; for Christ Himself thus commanded His disciples, as He foretold; but Judas, the servant and deceiver, hearkened not.

SYNAXARION

Reader: On Holy and Great Thursday, the Divine Fathers, who ordered all things aright, in succession to the Divine Apostles and the Sacred Gospels, have handed down to us the tradition of celebrating four events: the sacred Foot-washing, the Mystical Supper (that is, the bestowal of the dread Mysteries), the Transcendent Prayer, and the Betrayal itself.

Verses to the Foot-washing

God, Whose feet trod in Eden long ago in the afternoon,
Washeth the feet of His Disciples in the evening.

Verses to the Mystical Supper

Twofold is the Supper: for it is the Passover of the Law
And the New Pascha, the Blood and Body of the Master.

Verses to the Transcendent Prayer

In Thy Prayer, O Christ, Thou didst show fear,
And let great drops of blood fall from Thy face,
Ostensibly avoiding death, but thereby deceiving the Enemy.

Verses to the Betrayal

What need have ye of swords and staves, O deceivers of the people,
To put to death Him Who is zealous to redeem the world?

On the evening of this day, which was the eve of the feast of unleavened bread (that is, the Passover), our Redeemer supped with His twelve disciples in the city. He blessed the bread and the wine, and gave us the Mystery of the Divine Eucharist. He washed the feet of the disciples as an example of humility. He said openly that one of them was about to betray Him, and He pointed out the betrayer by revealing that it was he “that dippeth his hand with Me in the dish.” And after Judas had straightway gone forth, Jesus gave the disciples His final and sublime instructions, which are contained in the first Gospel Reading of the Holy Passion (John 13:31-18:1). After this the God-man went forth to the Mount of Olives, and there He began to be sorrowful and in anguish. He went off alone, and bending the knees He prayed fervently. From His great anguish, His sweat became as it were great drops of blood falling to the ground. As soon as He had completed that anguished prayer, lo, Judas came with a multitude of soldiers and a great crowd; on greeting the Teacher guilefully with a kiss, he betrayed Him.

By Thine ineffable compassion, O Christ our God, have mercy on us. Amen

All hymns may be plainly read or chanted based on ability.

THE CANON CONTINUED

Ode Seven

Heirmos

The Children in Babylon quailed not before the flame of the furnace; but though cast into the midst of the fire, they were bedewed as they chanted: Blessed art Thou, O Lord, the God of our Fathers.

Glory to Thee, our God, glory to Thee.

When Judas nodded his head, it was with the intent of wickedness, seeking an occasion to betray the Judge unto condemnation, though He is Lord of all, and the God of our Fathers.

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

Christ cried unto you, His friends: One of you shall betray Me. Forgetting their joy, they were seized by anguish and sorrow. Who is he? Tell us, said they, O God of our Fathers.

Both now and ever, and unto ages of ages. Amen.

He that audaciously putteth his hand into the dish with Me, better were it for him had he never passed through the gates of life. And Thou madest known who he was, O God of our Fathers.

Katavasia

The Children in Babylon quailed not before the flame of the furnace; but though cast into the midst of the fire, they were bedewed as they chanted: Blessed art Thou, O Lord, the God of our Fathers.

Ode eight

Heirmos

The blessed Youths in Babylon cast themselves into peril for the laws of their Fathers, and they spat on the king's senseless command. United in the fire that consumed them not, they sang the hymn worthy of Him Who holdeth sway: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Glory to Thee, our God, glory to Thee.

The Apostles, those blessed guests in Sion, persevered with the Word, and followed the Shepherd closely like lambs; united, they were not parted from Christ; and nourished on the divine word, they thankfully cried: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

We bless the Lord: Father, Son, and Holy Spirit; we sing a hymn to Him and exalt Him beyond measure unto the ages.

Purposely forgetting the law of friendship, the ill-famed Iscariot prepared for betrayal those feet that friendship had washed. And eating Thy Bread, Thy divine Body, he lifted up his heel against Thee, O Christ, and understood not to cry: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Both now and ever, and unto ages of ages. Amen.

He that was void of conscience received that Body that is the deliverance from sin, and the divine Blood that was poured out for the world; but he felt no shame as he drank that which he sold for a Price; he grew not weary in working evil, and understood not to cry: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Katavasia

We praise, we bless, and we worship the Lord.

The blessed Youths in Babylon cast themselves into peril for the laws of their Fathers, and they spat on the king's senseless command. United in the fire that consumed them not, they sang the hymn worthy of Him Who holdeth sway: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

At this time, during the ninth ode the priest would cense the temple. It is permissible for a lay person to cense his home during the chanting of this ode with a hand censer.

Ode nine

Heirmos

Come, O ye faithful, with uplifted minds, let us enjoy the hospitality of the Master, and the immortal banquet in the upper chamber. Thereby shall we learn the exalted word of the Word, Whom we magnify.

Glory to Thee, our God, glory to Thee.

Go, said the Word to His disciples, in the upper room where the mind is established, prepare the Passover for those whom I shall initiate with the unleavened word of truth: and magnify the certainty of grace.

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

Before the ages the Father begetteth Me, the creating Wisdom, as the beginning of His ways, He established Me for the works now mystically being accomplished; for though I am the Uncreated Word by nature, I take as Mine own the names of that nature which I have now assumed.

Both now and ever, and unto ages of ages. Amen.

Even as I am a man in essence, not in phantasy, so the nature united to Me is God also, by way of the exchange of properties. Wherefore, know Me as one Christ, Who preserveth those things from which and in which I am by nature.

Katavasia

Come, O ye faithful, with uplifted minds, let us enjoy the hospitality of the Master, and the immortal banquet in the upper chamber. Thereby shall we learn the exalted word of the Word, Whom we magnify.

Instead of the Little Litany, we say:

Choir: Lord, have mercy. *(twelve times)*

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

THE EXAPOSTEILARION *(Tone 3 **The original melody**)*

Thy bridal chamber, O my Saviour, do I behold all adorned; and a garment I have not that I may enter therein. Illumine the garment of my soul, O Light-bestower, and save me. *(Thrice)*

PRAISES

Tone Two

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Choir: Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For Great and Holy Thursday

Tone Two

Verse 1. Praise God in His sanctuary: praise Him in the firmament of His power. Praise Him for His mighty acts: praise Him according to His excellent greatness.

Now doth the Sanhedrin of the Jews come together to deliver to Pilate the Artificer and Creator of all. What lawless men! How faithless! For they prepare for judgment Him that cometh to judge the quick and the dead; they make ready for the Passion Him that healeth our passions. O long-suffering Lord, great is Thy mercy; glory be to Thee.

Verse 2. Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.

The iniquitous Judas, who with Thee dipped his hand into the dish at the supper, O Lord, hath lawlessly stretched forth his hands to receive the pieces of silver. And he that calculated the price of the myrrh, did not shrink from selling Thee, the Priceless One. He that put forth his feet to be washed, deceitfully kissed the Master that he might betray Him to the lawless. Cast out of the choir of the Apostles, and casting away the thirty pieces of silver, he saw not Thy Resurrection on the third day; whereby do Thou have mercy on us.

Verse 3. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Judas, the betrayer, being deceitful, betrayed the Saviour and Lord with a deceitful kiss; he sold the Master of all to the transgressors like a slave. But as a sheep to the slaughter, so did He follow, He that is the Lamb of God, the Son of the Father, the only Plenteous in Mercy.

Verse 4. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Judas, the servant and deceiver, the disciple and traitor, the friend and devil, hath been exposed by his deeds. For he followed the Teacher, and within himself meditated betrayal. He said to himself: I will betray Him, and profit from the money I gather. He sought both to sell the myrrh and to capture Jesus by guile. He offered a kiss and betrayed Christ; and as a sheep to the slaughter, so did He follow, He Who alone is compassionate and the Friend of man.

DOXASTICON FOR GREAT AND HOLY THURSDAY

Tone two

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

That Lamb of Whom Isaiah preached, cometh to voluntary slaughter; and He giveth His back to scourges, and His cheeks to smittings. He turned not His face away from the shame of spitting; and He is condemned to a shameful death. Of His own will, the Sinless One accepteth all, that He might grant unto all the Resurrection from the dead.

Leader: Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITTLE DOXOLOGY

Plain Reading

Glory to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us. For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen. Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Instead of the Litany of Supplication, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

All hymns may be plainly read or chanted based on ability.

THE APOSTICHA FOR GREAT AND HOLY THURSDAY

Tone eight

Today the evil council hath convened against Christ and hath plotted empty things against Him, to deliver unto Pilate Him that is innocent, that He might be put to death. Today Judas putteth about himself the noose of money, and is deprived of both lives, the temporal and the divine. Today Caiaphas involuntarily prophesieth, saying: It is expedient that one man die for the people. For He came to suffer for our sins, that He might free us from bondage to the enemy, since He is good and the Friend of man.

Verse 1. He that ate of my bread hath magnified the lifting of heels against me.

Today Judas concealeth the mask of love for the poor, and revealeth the face of greed. No more doth he care for the poor; no longer doth he sell the myrrh of the sinful woman, but rather the Heavenly Myrrh, and stealeth the pieces of silver therefrom. He runneth to the Jews, he saith unto the transgressors: What will ye give me, and I will deliver Him unto you? O avarice of the traitor! The sale is made cheap; the contract for Him Who is sold is made in accordance with the opinion

of the buyers. There is no bargaining over the price, but he selleth Him like a runaway slave; for it is the custom of robbers to cast away precious things. Now hath the disciple cast the holy things to the dogs; for the madness of avarice hath made him frenzied against his own Master. Let us flee such temptation and cry: O long-suffering Lord, glory be to Thee.

Verse 2. He went forth and spake in a like manner; all mine enemies whispered against me, against me they devised evils for me.

Thy manner is full of treachery, O iniquitous Judas; for, ailing with love of money, thou didst acquire hatred for mankind; for if thou didst love riches, why wast thou a disciple of Him that taught poverty? And if thou didst indeed love Him, why didst thou sell Him that is beyond price, betraying Him to bloody murder? Shudder with fear, O sun; groan, O earth, and quake as thou dost cry: O for-bearing Lord, glory be to Thee.

Verse 3. An unjust word they set against me.

Let none of them that are uninitiated into the Supper of the Master, O ye faithful, let none at all, like Judas, guilefully approach the table. For he received his portion, and proceeded against the Bread. In appearance he was a disciple; in reality, a murderer. He rejoiced together with the Jews, but dwelt among the Apostles. Moved with hatred, he kissed; and while bestowing his kiss, he sold Him Who redeemed us from the curse, even the God and Saviour of our souls.

DOXASTICA FOR GREAT AND HOLY THURSDAY

Tone Eight

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

Thy manner is full of treachery, O iniquitous Judas; for, ailing with love of money, thou didst acquire hatred for mankind; for if thou didst love riches, why wast thou a disciple of Him that taught poverty? And if thou didst indeed love Him, why didst thou sell Him that is beyond price, betraying Him to bloody murder? Shudder with fear, O sun; groan, O earth, and quake as thou dost cry: O for-bearing Lord, glory be to Thee.

In Tone Five

Both now and ever, and unto ages of ages. Amen.

Initiating Thy disciples, O Lord, Thou didst teach them, saying: O friends, see that no fear separate you from Me; for though I suffer, yet it is for the sake of the world. Wherefore, be not scandalized in Me, for I am come not to be ministered to, but to minister, and to give My life a ransom for the world. If then ye are My friends, imitate Me. He that would be first, let him be last; the master, as the servant. Abide in Me, that ye may bear fruit, for I am the Vine of Life.

Leader: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*

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

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

APOLYTIKION OF GREAT AND HOLY THURSDAY

Tone eight

Leader: While the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the righteous Judge. O thou lover of money, behold thou him that for the sake thereof did hang himself; flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee.

Instead of the Litany of Supplication, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

More honorable than the Cherubim and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word and art truly Theotokos: We magnify thee.

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.





TYPIKA FOR HOLY THURSDAY

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

The following hymns may be chanted or plainly read.

THE BEATITUDES

Tone eight

- + In Thy kingdom, remember us, O Lord, when thou comest into Thy kingdom.
- + Blessed are the poor in spirit; for theirs is the kingdom of heaven.
- + Blessed are they that mourn; for they shall be comforted.
- + Blessed are the meek; for they shall inherit the earth.
- + Blessed are they that hunger and thirst after righteousness; for they shall be filled.
- + Blessed are the merciful; for they shall obtain mercy.
- + Blessed are the pure in heart; for they shall see God.
- + Blessed are the peacemakers; for they shall be called the children of God.
- + Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

- + Blessed are ye when men shall revile ye, and persecute ye, and say all manner of evil against ye falsely for My sake.
- + Rejoice and be glad, for great is your reward in heaven.
- + Glory to the Father, and to the Son, and to the Holy Spirit.
- + Both now and ever, and unto ages of ages. Amen.
- + Remember us, O Lord, when thou comest into Thy kingdom.
- + Remember us, O Master, when thou comest into Thy kingdom.
- + Remember us, O Holy One, when thou comest into Thy kingdom.

SCRIPTURAL READINGS FOR HOLY THURSDAY

Both of the New Testament lessons are read without liturgical introduction or conclusion. The readers start with "The Reading from..." and proceeds.

The Epistle

1st Reader: The Reading from the first Epistle of St. Paul to the Corinthians.

1st Corinthians 11:23-32

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The Gospel

Leader: The Reading from the Holy Gospel according to St. Matthew.

Matthew 26:2-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-5; Matthew 26:40-27:2

The Lord said to His disciples: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto

you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the evening was come, he sat down with the twelve. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, he cometh unto the disciples, and findeth

them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then:

1st Reader: The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Come unto him, and be enlightened, and your faces shall not be ashamed.*
The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

1st Reader: *Glory to the Father, and to the Son, and to the Holy Spirit.*
The choir or holy angels and archangels, with all the powers of heaven, singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Both now and ever, and unto ages of ages. Amen.*

THE NICENE-CONSTANTINOPOLITAN CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten before all worlds: Light of Light, very God of very God, begotten not made, of one essence with the Father by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again, with glory, to judge the living and the dead, Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Giver of life, Who procedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

KONTAKION

Tone 4

Taking the Bread into his hands, the betrayer stretcheth them forth secretly and receiveth the price of Him that, with His own hands, fashioned man. And Judas, the servant and deceiver, remained incorrigible.

Reader: Lord, have mercy. *(40 times)*

Leader: O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

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

Reader: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.

People: Amen.

Reader: O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen

Blessed be the name of the Lord, henceforth and forevermore. *(Thrice)*

PSALM 33

Reader: I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance

of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Reader: *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

Lord Have Mercy. *(Thrice)*

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.



Homily
ON THE MYSTERY OF CHRIST'S OBEDIENCE
By Elder Aimilianos

In a few hours, we will stand before the naked servant of the Lord, Who is crucified and Who at the same time has in His face majestic triumph, regal glory and serenity.

If we are to understand the love we should have towards other people, or our love towards God, or His towards us, we have to understand the love shared by the Father and the Son. Otherwise, we'll never understand what is meant by the word 'love' and it will simply be something that calls to mind certain feelings, certain acts of tenderness and something human.

Everything starts with the Father. There is a monarchy in the Holy Trinity. It is not possible that this great moment in the divine dispensation could occur except through the Father.

In the first place, we have the Father turning to the human race and giving us the greatest demonstration of His love towards us. The fact that the Father agreed that His only-begotten Son should become a servant - though, naturally, without ever ceasing to be God - demonstrates the enormous love of the Father. He sent Him to become a man, and He became a servant. No one else could have done anything like this, because people see their children as an extension of their own status.

So this was the ultimate humiliation for the Father: to humble His Son before the biggest circus of all time and before the whole world. The boundless and total love of the Father towards the human race is confirmed precisely by the humiliation, the disparagement and the servitude of His Son.

Through the prophet [Is. 52:13], the Lord says 'Behold, my servant will comprehend.' In other words, my Son, Whom I made a servant, will understand, will accept, will apply what I, the Father,

want. He will make My will His own. 'Complete comprehension,' then, is the answer of the Son to the love begun by the Father's self-emptying.

Christ didn't come to be sacrificed 'as a representative,' as one theory has it, because then that would be a form of predestination and Christ would be forced to be crucified. It also follows that the one who crucified Him would not be responsible, since there was nothing that could have been done about it.

The Father didn't send His Son to be crucified. The Father sent His Son to give Him flesh and so that something could happen which no human intellect had yet been able to conceive: that God would become a human being among other human beings. This would mean that the Father would receive human nature into His bosom, together with His ever-present Son. In other words, human nature would be assumed and deified.

So Christ came, preached the Beatitudes and gave His Commandments. He brought us a new law, the law of love. It was the way in which we could be united to Him in moral terms and, thereafter, through this union, the way in which we could reach the Father.

But people denounced Christ, they rejected His teaching. They rejected His miracles, which they attributed to Beelzebub. And so they ostracized God.

What was to happen then? Was there a risk that the 'servitude,' the incarnation of the Son, would be to no avail? Would the salvation of the human race become impossible?

Just as the divine Persons had decided 'let us make man in our image and likeness' and just as they agreed that the Son was to descend to the human race, so now, in some way, a new agreement had to be reached.

The time came for 'Let this cup pass from me.' But here was the 'comprehension,' the acceptance and the understanding of the Son. Realizing the monumental importance of His mission and the crucial nature of the moment, He says: 'Your will be done; not as I will, but as You will.' So this has nothing to do with the theory of expiation or atonement, which are legal rather than revelatory terms, but everything to do with the obedience of the Son to the Father. So greatly did the Father love Him and so greatly did He love the Father, that He submitted 'unto death, even death on the cross.'

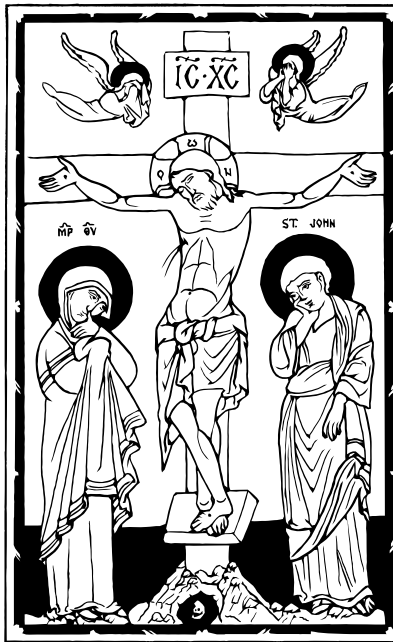
The first agreement took place when the Only-Begotten was sent to us. The love of the Father was that He sent His uniquely-precious Son, and the perfect love of the Son was that He agreed to submit to the Father's proposal.

The first answer was: 'I agree to take flesh.' Now, the final answer to the Father's new proposal is: 'I agree to take the cross.'

The event which began with the Father, Who made His Son a servant when He became incarnate, is completed now through this final acceptance by the Son, through which the redemption of the human race was achieved.

As we cast our glances on Christ crucified, let our own soul also look at the ‘struggle’ which was necessary between the Father and the Son so that, in a way, their love could be completed. The Father had to think of the most tragic thing He could for His Son and the Son had to accept what would happen by emptying Himself completely. And in those final moments, while He was pouring out the last of His vigor, it was necessary that this exchange of wills should again occur: the Father to ask again and the Son to give again. This is the majesty and the glory of the concurrence of the Father and the Son. The Two are Two, but They’re also One.

We, also, can stand before the crucified Son of Man in such a frame of mind and with such understanding. Just as He stood before the Father, so we can stand before Him, with the same congruity of conscience, the same congruity of the heart, and the same congruity of the will. To Him is due all glory, honor and worship to the ages of ages.





THE TWELVE PASSION GOSPELS

Read During Holy Friday Orthros, on Thursday Evening

After each Gospel reading we chant: "Glory to Thy longsuffering, Lord. Glory to Thee."

ONE

John 13:31-18:1

The Lord Said to His Disciples: Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot,

Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth

you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have

kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

TWO

John 18:1-28

At that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the

people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

THREE

Matthew 26:57-75

At that time: the soldiers had laid hold on Jesus and led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee? Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

FOUR

John 18:28-19:16.

At that time: They led Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

FIVE

Matthew 27:3-32

At that Time Judas, who had betrayed Jesus, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

After this Gospel, the priest takes processes the cross through the temple and puts in midst of the people. You can hang up your Cross with the Icon of Christ on it at this time. See the Holy Week Guide for a link to print an icon out if you don't have one.

SIX

Mark 15:16-32.

At that time: the soldiers led Jesus away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King Of The Jews. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

SEVEN

Matthew 27:33-54.

At that time: the soldiers brought Jesus unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, This Is Jesus The King Of The Jews. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the

centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

EIGHT

Luke 23:32-49

At that time: with Jesus there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This Is The King Of The Jews. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

NINE

John 19:25-37

At that time: there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

TEN

Mark 15:43-47

At that time: Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

ELEVEN

John 19:38-42

At that time: Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

TWELVE

Matthew 27:62-66

On the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.





TYPIKA FOR HOLY SATURDAY

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.
Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

The following hymns may be chanted or plainly read.

THE BEATITUDES

Tone eight

- + In Thy kingdom, remember us, O Lord, when thou comest into Thy kingdom.
- + Blessed are the poor in spirit; for theirs is the kingdom of heaven.
- + Blessed are they that mourn; for they shall be comforted.
- + Blessed are the meek; for they shall inherit the earth.
- + Blessed are they that hunger and thirst after righteousness; for they shall be filled.
- + Blessed are the merciful; for they shall obtain mercy.
- + Blessed are the pure in heart; for they shall see God.
- + Blessed are the peacemakers; for they shall be called the children of God.
- + Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

- + Blessed are ye when men shall revile ye, and persecute ye, and say all manner of evil against ye falsely for My sake.
- + Rejoice and be glad, for great is your reward in heaven.
- + Glory to the Father, and to the Son, and to the Holy Spirit.
- + Both now and ever, and unto ages of ages. Amen.
- + Remember us, O Lord, when thou comest into Thy kingdom.
- + Remember us, O Master, when thou comest into Thy kingdom.
- + Remember us, O Holy One, when thou comest into Thy kingdom.

SCRIPTURAL READINGS FOR HOLY SATURDAY

First Old Testament Reading

Reader: The Reading is from Genesis.

Genesis 1:1-13

In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished and darkness was over the deep, and the Spirit of God moved over the water. And God said, Let there be light, and there was light. And God saw the light that it was good, and God divided between the light and the darkness. And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day. And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day. And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it was good. And there was evening and there was morning, the third day.

Another Old Testament Reading

Reader: The Reading is from the Prophecy of Jonah.

Jonah 1:1 - 4:11

The word of the Lord came to Jonah the son of Amittai, saying Rise, and go to Nineveh, the great city, and preach in it; for the cry of its wickedness is come up to me. But Jonah rose up to flee to Tarshish from the presence of the Lord. And he went down to Joppa, and found a ship going to Tarshish: and he paid his fare, and went up into it, to sail with them to Tarshish from the presence of the Lord. And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken. And the sailors were alarmed, and cried everyone to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonah was gone down into the hold of the ship, and was asleep, and snored. And the shipmaster came to him, and said to him, Why snoorest thou? Arise, and call upon thy God, that God may save us, and we perish not. And each man said to his neighbor, Come, let us cast lots, and find out for

whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonah. And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? And he said to them, I am a servant of the Lord: and I worship the Lord God of heaven, who made the sea, and the dry land. Then the men feared exceedingly, and said to him, What is this that thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them. And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose and lifted its wave exceedingly. And Jonah said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you. And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them. And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man's life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest. So they took Jonah, and cast him out into the sea: and the sea ceased from its raging. And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows. Now the Lord had commanded a great whale to swallow up Jonah: and Jonah was in the belly of the whale three days and three nights. And Jonah prayed to the Lord his God out of the belly of the whale, and said, I cried in my affliction to the Lord my God, and he hearkened to me, even to my cry out of the belly of hell: thou heardest my voice. Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple? Water was poured around me to the soul: the lowest deep compassed me, my head went down to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored. When my soul was failing me, I remembered the Lord; and may my prayer come to thee into thy holy temple. They that observe vanities and lies have forsaken their own mercy. But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of my salvation. And the whale was commanded by the Lord, and it cast up Jonah on the dry land. And the word of the Lord came to Jonah the second time, saying, Rise, go to Nineveh, the great city, and preach in it according to the former preaching which I spoke to thee of. And Jonah arose, and went to Nineveh, as the Lord had spoken. Now Nineveh was an exceeding great city, of about three days' journey. And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineveh shall be overthrown. And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And the word reached the king of Nineveh, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes. And proclamation was made, and it was commanded in Nineveh by the king and by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste anything, nor feed, nor drink water. So men and cattle were clothed with sackcloth, and cried earnestly to God: and they turned everyone from their evil way, and from the iniquity that was in their hands, saying, Who knows if God will repent, and turn from his fierce anger, and so we shall not perish? And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not. But Jonah was very deeply grieved, and he was confounded. And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? Therefore I made haste to flee to Tarshish; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. And now, Lord God, take my life from me; for it is better for me to die than to live. And the Lord said to Jonah, Art thou very much grieved? And Jonah went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive

what would become of the city. And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shadow over his head, to shade him from his discomforts: and Jonah rejoiced with great joy for the gourd. And God commanded a worm the next morning, and it smote the gourd, and it withered away. And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonah, and he fainted, and despaired of his life, and said, It is better for me to die than to live. And God said to Jonah, Art thou very much grieved for the gourd? And he said, I am very much grieved, even unto death. And the Lord said, Thou hadst pity on the gourd, for which thou hast not suffered, neither didst thou rear it; which came up before night, and perished before another night: and shall not I spare Nineveh, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand from their left hand; and also much cattle?

The Epistle

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans

Romans 6:3-11

Brethren: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

After the Epistle is when the priest throws rose pedals and bay leaves around the temple, you may do so now around your home and icon corner! Singing the following:

A - rise O God, judge thou the
 earth; for thou shall inherit among
 all the nations.

The Gospel

Leader: The Reading from the Holy Gospel according to St. Matthew

Matthew 28:1-20

At the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, Rejoice! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Then:

1st Reader: The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Come unto him, and be enlightened, and your faces shall not be ashamed.*
The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

1st Reader: *Glory to the Father, and to the Son, and to the Holy Spirit.*
The choir or holy angels and archangels, with all the powers of heaven, singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Both now and ever, and unto ages of ages. Amen.*

THE NICENE-CONSTANTINOPOLITAN CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten before all worlds: Light of Light, very God of very God, begotten not made, of one essence with the Father by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified

also for us under Pontius Pilate, and suffered and was buried. And on the third day rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again, with glory, to judge the living and the dead, Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

KONTAKION

Tone 4

He that shut up the abyss is seen as one dead, and like a mortal, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him, weeping bitterly and crying out: This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day

Reader: Lord, have mercy. *(40 times)*

Leader: O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

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

Reader: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.

People: Amen.

Reader: O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen

Blessed be the name of the Lord, henceforth and forevermore. *(Thrice)*

PSALM 33

Reader: I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Reader: *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

Lord Have Mercy. *(Thrice)*

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.



WHEN ST IAKOVOS CHOSE NOT TO GO TO PASCHA

An inspiring story from the Saint's life.

When Elder Iakovos of Evia (1920-1991) was serving in the army before he became a monk, he was granted permission to take all of Holy Week and Pascha off.

But during the week, he noticed one of his fellow soldiers was very depressed. And he asked him, “Why are you so sad, Mr George?”

“Papa-Iakove, you with your religiosity, managed to convince the commander to give you the entire week off. You will be fine with your chanting, your monk practices, but how about me? I also want to go to my village to spend Pascha with my fiancée. ”

“Okay, George, now you want the day of Pascha off – do you also want a couple of other days off?”

“Well, it would be good to have Great Friday off, and even Thursday, so I can get to church and hear a couple of gospels...”

“Don’t worry George, I will take care of it.”

This man of God, who lived for these services – this was his life, these hymns were his breath – he sacrificed it all for his fellow man, and he stayed inside the barracks – Holy Thursday, Holy Friday, Saturday and Pascha Sunday.

Out of curiosity I asked him, “Very well, Elder, how did you pass these days?”

“I was serving guard duty, and I was on a hill watching the citizens of Athens going to their churches, and I was trying to repeat the prayer of Jesus. And on the night of Pascha, when I heard the joyous bells, I sighed and I said, ‘O my Christ, now our Christians are receiving Your Holy Light.’ And as I said this, the Holy Light came to me as well!”

“How did this happen, Elder?”

“Well, my child, a light came from on high and rested on me, and I became all light!”

The man of God had sacrificed the created light of the Pascha candle, and he received the uncreated Light of Divinity. This was Elder Iakovos. This was inside his nature – the willingness to sacrifice even his prayer and his personal effort and struggle, for the love of his neighbour.



GREAT AND HOLY PASCHA

As celebrated by Christians at home.

The following services have been modified for Pascha to be celebrated at home. Those with enough strength can do these services consecutively. Alternatively, the Rush Service may be done on the eve of the feast and the Paschal Office followed by the Typika on the Morning of Pascha. The Paschal Office is not included in this book, but a link to them is provided in the “Holy Week at Home Guide” sent out by email or found on the Antiochian Archdiocese website under “Liturgics” and “Seasonal Liturgics.”

THE RUSH SERVICE

Modified for Home Use

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.
Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name’s sake.
Lord, have mercy. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.
Our Father, Who art in Heaven, hallowed be Thy Name. Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil one.

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

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

O come let us worship God our King.
O come let us worship and fall down before Christ our King and God.
O come let us worship and fall down before Christ Himself, our King and God.

PSALM 50

Reader: Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE PASCHAL CANON

Ode One

Sixth Tone

He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But let us, like the maidens, sing unto the Lord, for gloriously is He glorified.

Glory to Thee, our God, glory to Thee.

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and hades.

Glory to Thee, our God, glory to Thee.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Saviour, upon Thy throne on high and in the tomb below. For seeing Thou wert mortal is beyond understanding, O Author of life.

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

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my substance that is in Adam is not hidden from Thee, but when buried, Thou dost restore me from corruption, O Lover of mankind.

Katavasia

He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But let us, like the maidens, sing unto the Lord, for gloriously is He glorified.

Ode Three

Tone Six

When the creation beheld Thee, Who hast hung the whole earth freely upon the waters, hanging on Golgotha, it was seized with horror and cried aloud: "There is none holy beside Thee, O Lord."

Glory to Thee, our God, glory to Thee.

Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in hades, O Master, who cry aloud: "There is none holy beside Thee, O Lord."

Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Saviour, and buried in a tomb, Thou hast loosed the captives, who cry aloud: "There is none holy beside Thee, O Lord."

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

By a tomb and seals, O Uncontainable One, wast Thou held of Thine own will; but through Thine energies Thou hast showed Thy power by Divine action to those who sing: "There is none holy beside Thee, O Lord, Lover of mankind.

Katavasia

When the creation beheld Thee, Who hast hung the whole earth freely upon the waters, hanging on Golgotha, it was seized with horror and cried aloud: "There is none holy beside Thee, O Lord."

Sessional Hymn

First Tone

The soldiers keeping watch over Thy tomb, O Saviour, became as dead men from the shining brightness at the appearing of the angel, who proclaimed to the women the Resurrection. We glorify Thee as the Destroyer of corruption; we fall down before Thee, risen from the tomb, our only God.

Ode Four

Tone 6

Foreseeing Thy divine self-emptying upon the Cross, Habakkuk, amazed, cried out: "Thou hast cut asunder the strength of the mighty, O Good One, and preached to those in hades, as the Almighty One.

Glory to Thee, our God, glory to Thee.

Today Thou hast sanctified the seventh day, which anciently Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the sabbath, O my Saviour, and restoring all.

Glory to Thee, our God, glory to Thee.

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and hades, O Word, by Thy might.

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

Hades was embittered when it met Thee, O Word, for it saw a mortal deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

Katavasia,

Foreseeing Thy divine self-emptying upon the Cross, Habakkuk, amazed, cried out: "Thou hast cut asunder the strength of the mighty, O Good One, and preached to those in hades, as the Almighty One.

Ode Five

Tone Six

Thy Theophany, O Christ, the Unwaning Light, that mercifully came to pass for us, Isaiah, keeping watch, beheld out of the night, and he cried aloud: "The dead shall arise, and those in the tombs shall be raised up, and all that are born of earth shall rejoice."

Glory to Thee, our God, glory to Thee.

Thou makest new those of earth, O Creator, becoming a thing of dust, and the winding-sheet and tomb reveal, O Word, the mystery that is within Thee; for the noble counselor typifies the counsel of Him that begat Thee, Who hath majestically refashioned me in Thee.

Glory to Thee, our God, glory to Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou makest incorruptible, by divine majesty, the nature Thou hast taken, rendering it immortal; for Thy flesh saw not corruption, O Master, nor was Thy soul left in hades as that of a stranger.

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

Coming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the re-creation of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-restoring sleep, raising life from sleep and from corruption, for Thou art the Almighty.

Katavasia

Thy Theophany, O Christ, the Unwaning Light, that mercifully came to pass for us, Isaiah, keeping watch, beheld out of the night, and he cried aloud: "The dead shall arise, and those in the tombs shall be raised up, and all that are born of earth shall rejoice."

Ode Six

Tone Six

Caught but not held in the belly of the whale was Jonah; for, bearing the image of Thee, Who hast suffered and wast given to burial, he came forth from the monster as from a bridal chamber, and he called out to the watch: "O ye who keep guard falsely and in vain, ye have forsaken your own mercy."

Glory to Thee, our God, glory to Thee.

Torn wast Thou, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh is but one. For in both Thou art one Son, the Word of God, both God and man.

Glory to Thee, our God, glory to Thee.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible Thou hast transformed to incorruption, and a fountain of life incorruptible hast Thou revealed by Thy Resurrection.

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

Hades reigneth, but not for ever over the race of man; for Thou, laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, and Thou hast proclaimed to those who slept from the ages the true redemption, O Saviour, Who art become the Firstborn from the dead.

Katavasia

Caught but not held in the belly of the whale was Jonah; for, bearing the image of Thee, Who hast suffered and wast given to burial, he came forth from the monster as from a bridal chamber, and he called out to the watch: "O ye who keep guard falsely and in vain, ye have forsaken your own mercy."

Ode Seven

Tone Six

O ineffable wonder! He Who delivered the holy Children from the fiery furnace is laid a corpse without breath in the tomb, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Glory to Thee, our God, glory to Thee.

Wounded in the heart was hades when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Glory to Thee, our God, glory to Thee.

O wealthy tomb! For it received within itself the Creator, as one asleep, and it was shown to be a divine treasury of life, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

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

In accordance with the law of the dead, the Life of all submitteth to be laid in the tomb, and He showeth it to be a source of awakening, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Both now and ever, and unto the ages of ages. Amen.

Whether in hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Katavasia

O ineffable wonder! He Who delivered the holy Children from the fiery furnace is laid a corpse without breath in the tomb, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Ode Eight

Tone Six

Be ye astonished and afraid, O heaven, and let the foundations of the earth be shaken; for lo, He Who dwelleth on high is numbered with the dead and lodgeth as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

Glory to Thee, our God, glory to Thee.

The most pure Temple is destroyed, but raiseth up the fallen tabernacle. For the second Adam, He Who dwelleth on high, hath come down to the first Adam, even into the chambers of hades. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

Glory to Thee, our God, glory to Thee.

The disciples' courage failed, but Joseph of Arimathea was bolder; for, seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

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

O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high is sealed beneath the earth, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

Katavasia

Be ye astonished and afraid, O heaven, and let the foundations of the earth be shaken; for lo, He Who dwelleth on high is numbered with the dead and lodgeth as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

Ode Nine

Tone Six

Weep not for Me, O Mother, beholding in the tomb the Son Whom thou hast conceived without seed in the womb; for I shall arise and shall be glorified, and as God I shall exalt with glory unceasing those that with faith and love magnify thee.

Glory to Thee, our God, glory to Thee.

At Thy strange birth, O Son without beginning, I was blessed in ways surpassing nature, for I was spared all travail. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

Glory to Thee, our God, glory to Thee.

The earth covereth Me as I desire, O Mother, but the gatekeepers of hades tremble as they see Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

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

Let creation rejoice, let all that are born of earth be glad, for the enemy, hades, hath been despoiled; let the women come with myrrh to meet Me, for I am delivering Adam and Eve with all their offspring, and on the third day I shall rise again.

Katavasia

Weep not for He, O Mother, beholding in the tomb the Son Whom thou hast conceived without seed in the womb; for I shall arise and shall be glorified, and as God I shall exalt with glory unceasing those that with faith and love magnify thee.

TRISAGION

Reader: Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(Thrice)*
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

TROPARION

Second Tone

Choir: When Thou didst descend unto death, O Life Immortal, then didst Thou slay hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nether-most depths, all the hosts of the heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Instead of the Litany, we say:

Choir: Lord, have mercy. (*forty times*)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Here, the home should be darkened except one candle or lamp in your icon corner. The head of the home lights his/her candle from the light and light the candles of others. All those in the home can then process singing:

Choir: Thy resurrection Christ our savior, the angels on heaven sing, enable us one earth, to glorify Thee in purity of heart.

Upon returning to your home altar, with the lights still low, the Gospel is read

GOSPEL

Leader: The Reading is from the Holy Gospel according to St Mark.

When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

SELECTED PASCHAL ORTHROS

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

The head of the household now chants with strength:

Leader: Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life! *(Twice)*

Reader: Let God arise! Let his enemies be scattered! Let those who hate him flee from before his face!

All: *Refrain:* Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life! *(and after the following verses)*

Reader: As smoke vanishes, so let them vanish, as wax melts before the fire.

Refrain

So the sinners will perish before the face of God, but let the righteous be glad.

Refrain

This is the day which the Lord has made: let us rejoice and be glad in it!

Refrain

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

Refrain

Christ is risen from the dead, trampling down death by death...

All: ...And upon those in the tombs bestowing life.

If one has great zeal, he can finish the Paschal Orthros or read the Paschal canon beginning from Pg. 674 of the Holy Week Book. Alternatively, he can do the dismissal and rest or continue through the Typika.

MODIFIED DISMISSAL

Reader: The angel cried to the Lady full of grace: Rejoice O pure Virgin! Again, I say rejoice! Thy Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, Rejoice, O ye people.

Shine, shine, shine, O New Jerusalem for the glory of the Lord has dawned on thee. Exult now, exult and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of thy Son.

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Prior to the Paschal Typika, the Paschal Hours are chanted and can be found on the Antiochian Archdiocese website under "Liturgics" and "Season Liturgics."

THE PASCHAL TYPIKA

With Paschal Antiphons

Leader: Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life!

Choir: Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life! *(Twice)*

People: *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

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

Lord, have mercy. *(Thrice)*

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

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

People: Amen.

PASCAL ANTIPHONS

First Antiphon

Reader: Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him.

All: *Refrain:* Through the prayers of the Theotokos, O Savior, save us. *(and after the following verses)*

Reader: Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee.

Refrain

Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High.

Refrain

Second Antiphon

Reader: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

All: *Refrain:* O Son of God Who didst rise from the dead, save us who sing to Thee: Alleluia. *(and after the following verses)*

Reader: That we may know upon the earth Thy way, among all the nations Thy salvation.
Refrain
Let all the peoples give Thee praise, O God, let all the peoples praise Thee.
Refrain
Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

All: O only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change didst become man, and was crucified, O Christ God, trampling down death by death. Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

Third Antiphon

Reader: Let God arise! Let his enemies be scattered! Let those who hate him flee from before his face!

All: *Refrain:* Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life! *(and after the following verses)*

Reader: As smoke vanishes, so let them vanish, as wax melts before the fire.
Refrain
So the sinners will perish before the face of God, but let the righteous be glad.
Refrain
This is the day which the Lord has made: let us rejoice and be glad in it!
Refrain
Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Refrain
Christ is risen from the dead, trampling down death by death...

All: ...And upon those in the tombs bestowing life.

SCRIPTURE READINGS FOR HOLY PASCHA

The Epistle

1st Reader: The Reading from the Acts of the Holy Apostles.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many

days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The Gospel

Leader: The Reading from the Holy Gospel according to St. John.

The Lord said to His disciples: Ye know that after two days is the feast of the passover, and the In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

Then:

1st Reader: The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Come unto him, and be enlightened, and your faces shall not be ashamed.*
The heavenly choir singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

1st Reader: *Glory to the Father, and to the Son, and to the Holy Spirit.*
The choir or holy angels and archangels, with all the powers of heaven, singeth Thy praises, saying: Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

2nd Reader: *Both now and ever, and unto ages of ages. Amen.*

THE NICENE-CONSTANTINOPOLITAN CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten before all worlds: Light of Light, very God of very God, begotten not made, of one essence with the Father by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day rose again

according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again, with glory, to judge the living and the dead, Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, the Giver of life, Who procedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe in One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

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

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

KONTAKION

Tone 8

Though Thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying, Rejoice! Thou didst bestow peace upon thy disciples, and resurrection upon those that are fallen.

Reader: Lord, have mercy. *(40 times)*

Leader: O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

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

Reader: More honorable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.

People: Amen.

Reader: O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen

Blessed be the name of the Lord, henceforth and forevermore. *(Thrice)*

PSALM 33

Reader: I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Reader: *Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

Lord Have Mercy. *(Thrice)*

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us.



THE HOMILY OF ST JOHN CHRYSOSTOM

If any man be devout and love God, let him enjoy this fair and radiant triumphal feast. If any man be a wise servant, let him rejoicing enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in nowise be deprived thereof. If any have delayed until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, who is jealous of his honor, will accept the last even as the first; He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour.

And He shows mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering. Wherefore, enter you all into the joy of your Lord; and receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast ye all sumptuously. The calf is fatted; let no one go hungry away.

Enjoy ye all the feast of faith: Receive ye all the riches of loving-kindness. let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shown forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

CHRIST IS RISEN!

