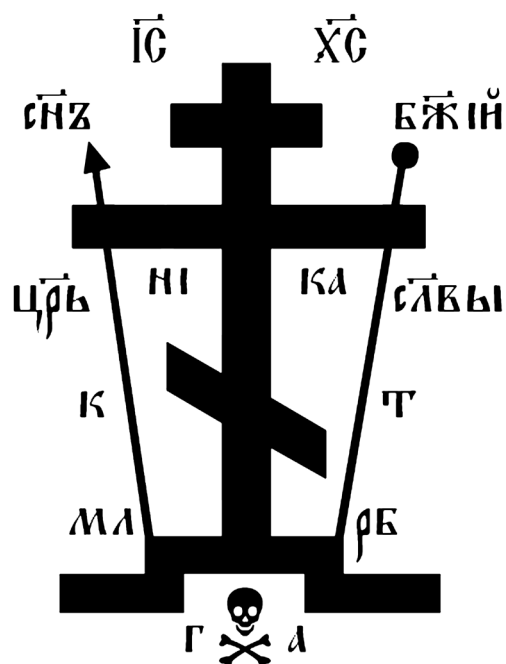


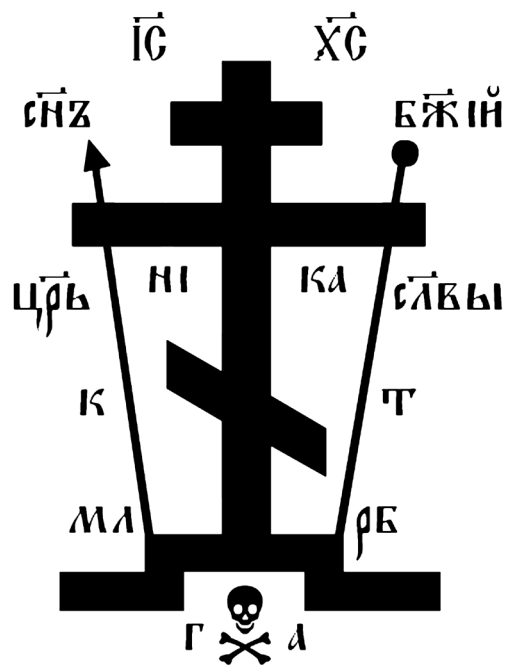


Music for Matins on Holy and Great Friday
The Holy and Redeeming Passion of Our Lord Jesus Christ

Δόμνι εἰκίχκ жєнх мѣроноєицх
Holy Myrrh-bearers
 Ο Οἶκος τῶν Ἁγίων Μυροφόρων

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The Lenten Triodion
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Choral arrangements from
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2024 г. Св. Великомученица Екатерина

Music for Matins on Holy and Great Friday

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Holy and Great Friday Matins

The Holy and Redeeming Passion of Our Lord Jesus Christ

About the second hour of the night (eight o'clock on Thursday evening), we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses.

Alleluia

Out of the night my spirit waketh at dawn unto Thee, o God, for Thy commandments are a light upon the earth.

Four times

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

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon an un instructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

The Glorious Disciples

Thrice

The musical score is written for two staves in G major (one sharp). It consists of four systems of music. The first system begins with a repeat sign and a first ending bracket. The lyrics are: 'The glor- - i- ous disciples were il- lu- - mined at the'. The second system continues the melody and includes the lyrics: 'Sup- per dur- ing the wash- ing of the feet, But'. The third system includes the lyrics: 'un- god -ly Ju- das was dark- - - ened by the dis- ease of'. The fourth system includes the lyrics: 'av- - - ar- ice, and he de- liv- ered Thee, the right- eous Judge, to'. The score features various musical notations including eighth notes, quarter notes, half notes, and chords, with some chords circled for emphasis.

The glor- - i- ous disciples were il- lu- - mined at the

Sup- per dur- ing the wash- ing of the feet, But

un- god -ly Ju- das was dark- - - ened by the dis- ease of

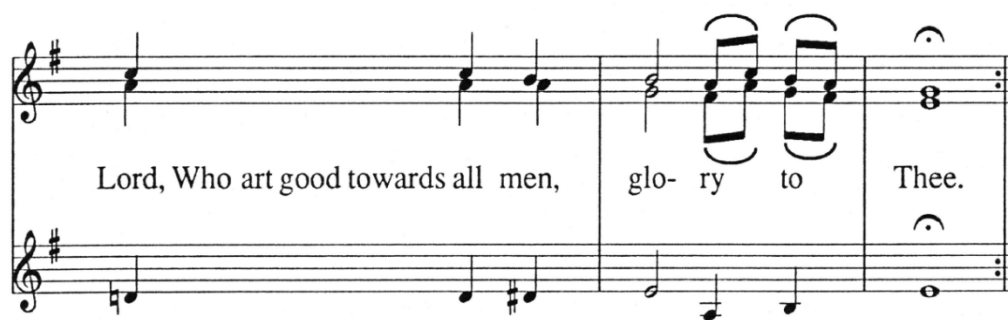
av- - - ar- ice, and he de- liv- ered Thee, the right- eous Judge, to

law- - less jud- - ges. See, O lov- er of mon-

-ey, how for mon- ey's sake he hanged him- self. Flee

from the greed which made him dare to

do such things a- - gainst his Mas- - -ter. O

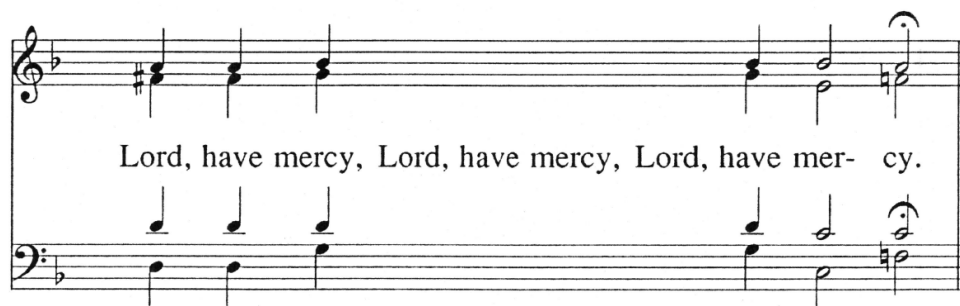


While this is being sung, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel.

First Gospel

Then the deacon says:

And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

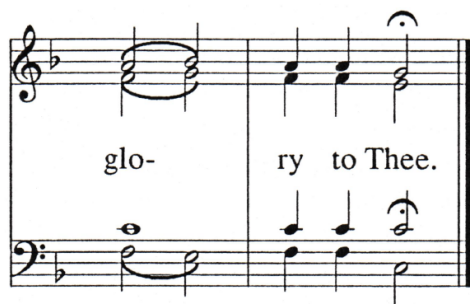


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to John.



Deacon: Let us attend!

And the priest readeth the First Gospel:

John §46 (13:31B-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

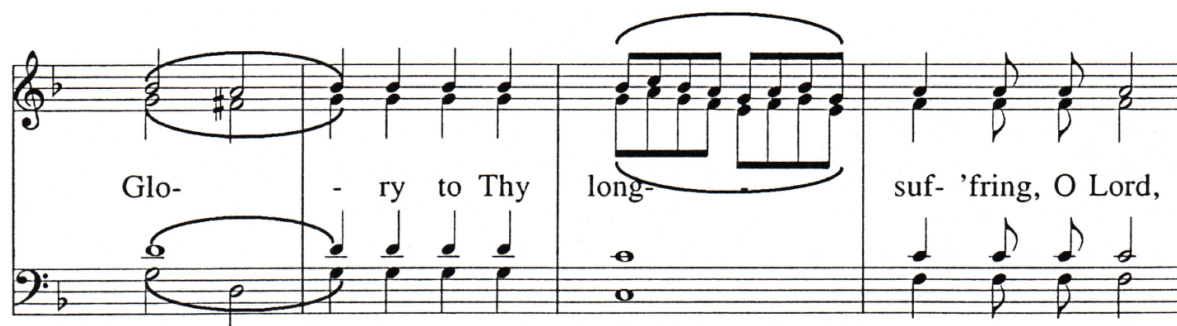
house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, 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, shew 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, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask 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 for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the

Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no 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.

After each reading from the Gospel, the choir sings:



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

Antiphon One, Tone VIII

The rulers of the people/ took council together against the Lord// and against His Anointed.

They laid a lawless accusation against Me.// O Lord, Lord, forsake Me not.

Let us bring to Christ pure senses and affections,/ and as His friends let us sacrifice our lives for His sake./ Let us not, as Judas, choke ourselves with the cares of this life,/ but in the inner chambers of our hearts let us cry:// Our Father who art in heaven, deliver us from the evil one.



Theotokion

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

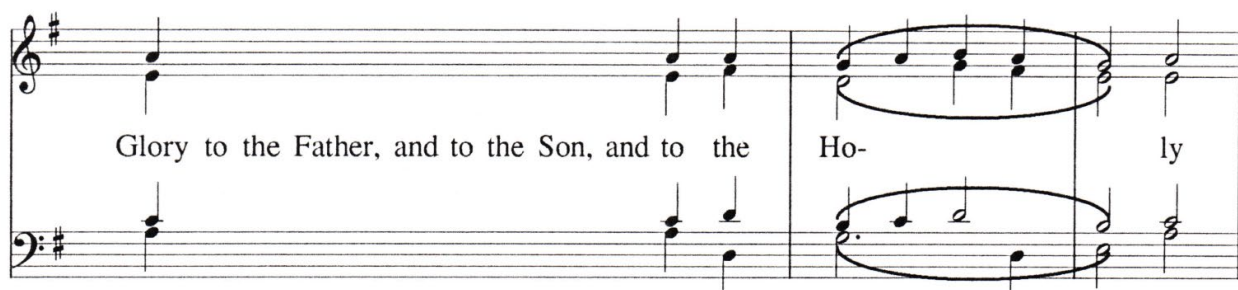


Repeat.

Antiphon Two, Tone VI

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

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



Theotokion

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



Repeat.

Antiphon Three, Tone II

Because of the raising of Lazarus,/ the children of the Hebrews cried Hosanna unto Thee,/ O Lord who lovest mankind:// but Judas the transgressor had no wish to understand.

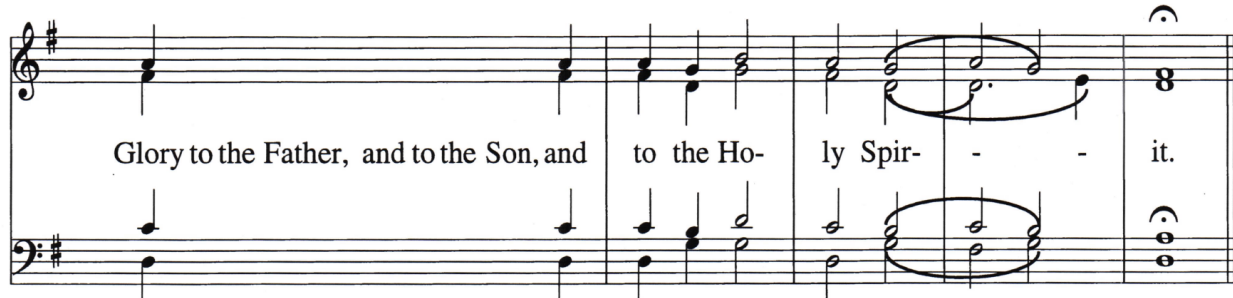
At Thy supper, O Christ our God,/ Thou hast foretold to Thy disciples:/ 'One of you shall betray Me.//' But Judas the transgressor had no wish to understand.

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

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

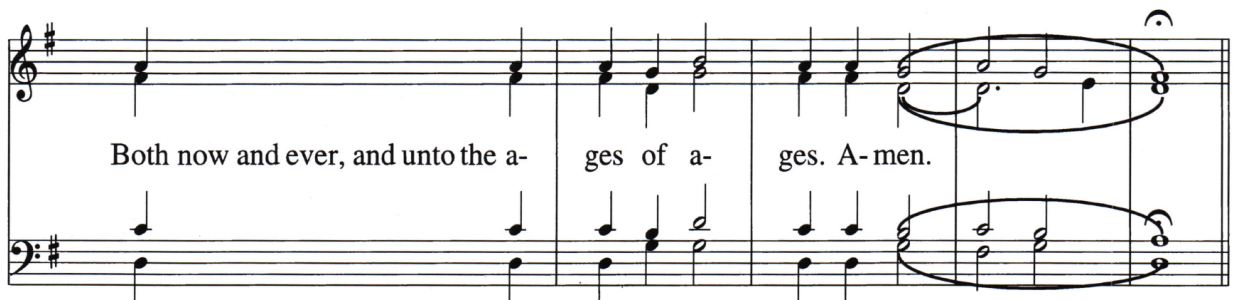
During the washing of the feet, O Christ our God,/ Thou hast commanded Thy disciples,/ 'Do as ye have seen Me do.'// But Judas the transgressor had no wish to understand.

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



Theotokion

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



Repeat.

Small Litany

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



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: For to Thee are due all glory, honour and worship, to the Father, the Son, and the Holy Spirit, now and ever, and to the ages of ages.



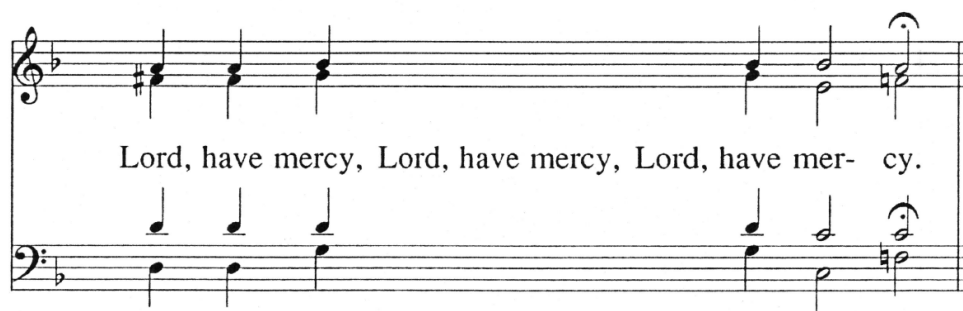
Sessional Hymn, Tone VII

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

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

Second Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

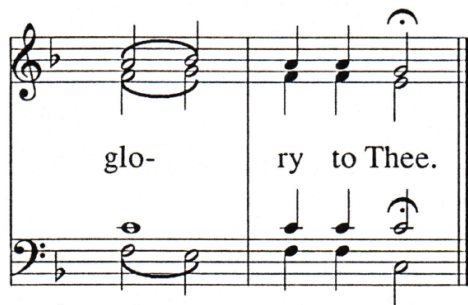
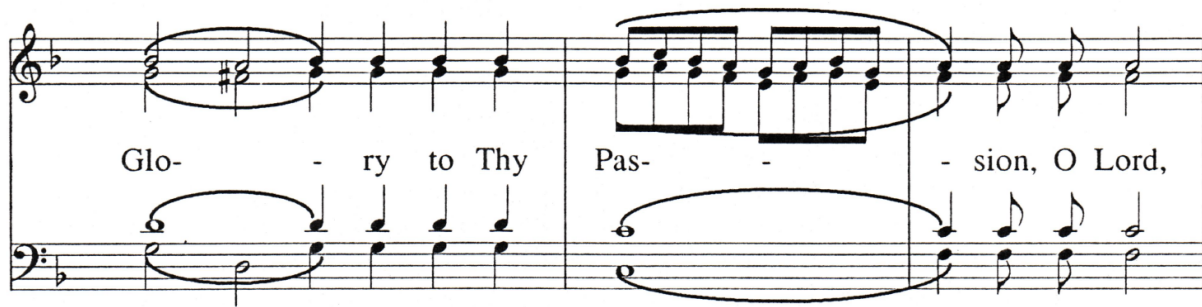


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to John.

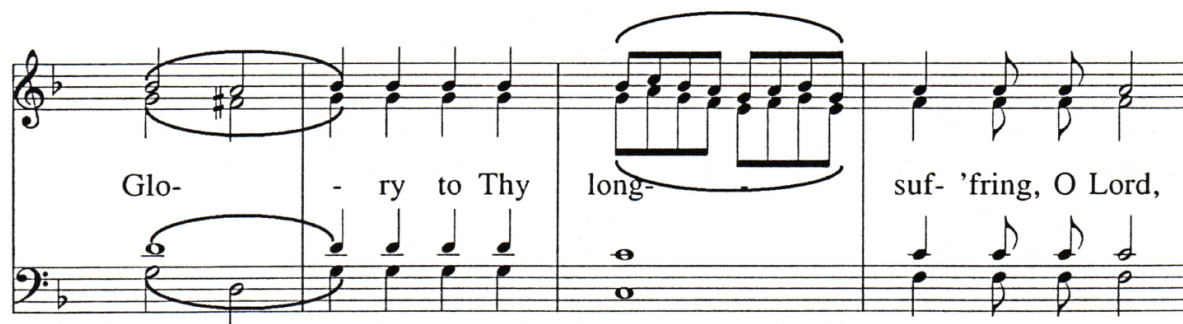


Deacon: Let us attend!

John §58 (18:1-28)

Priest: 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.



Antiphon Four

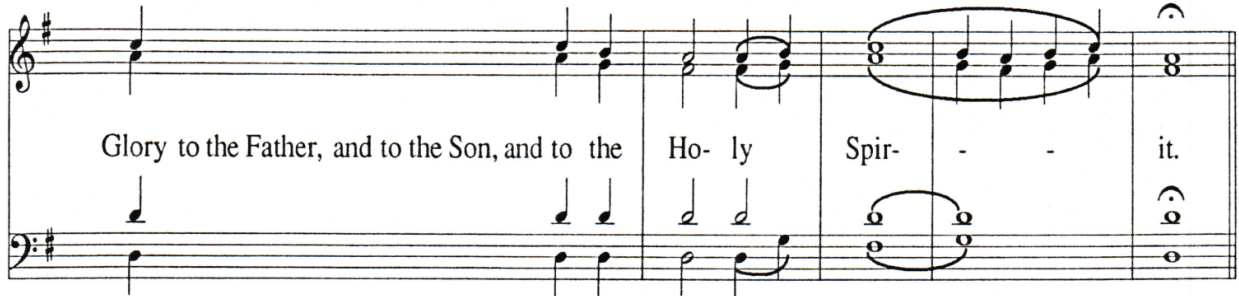
Tone V

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

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

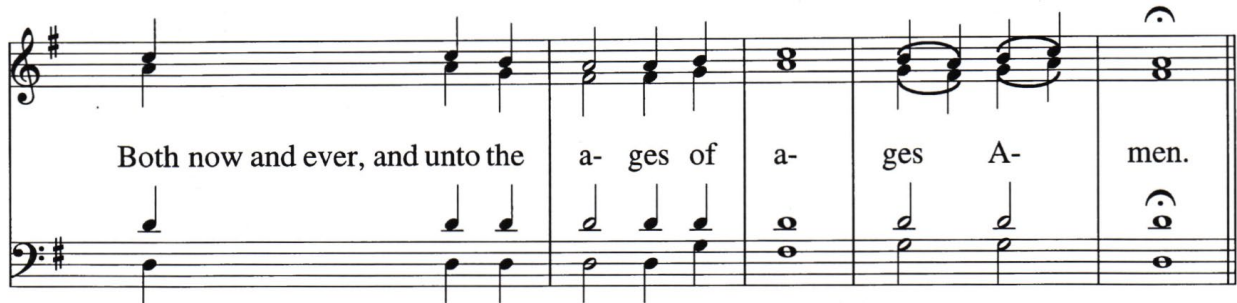
Tone I

As brethren in Christ, let us acquire brotherly love;/ and let us not be lacking in compassion for our neighbour,/ lest for money's sake/ we be condemned like the unmerciful servant, // and repent like Judas to no purpose.



Theotokion

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

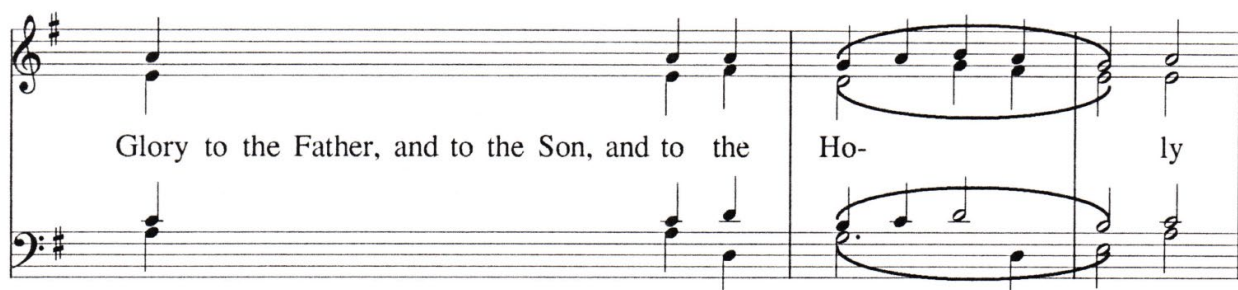


Repeat.

Antiphon Five, Tone VI

The disciple agreed upon the price of the Master,/ and for thirty pieces of silver he sold the Lord;/ with a deceitful kiss he betrayed Him// to the transgressors to be put to death.

Today the Creator of heaven and earth said to His disciples:/ 'The hour is at hand,/ and Judas who betrays Me has drawn near./ Let none of you deny Me/ when ye see Me on the Cross between two thieves./ For as man I suffer,/ but as Lover of mankind// I save those who believe in Me.'



Theotokion

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



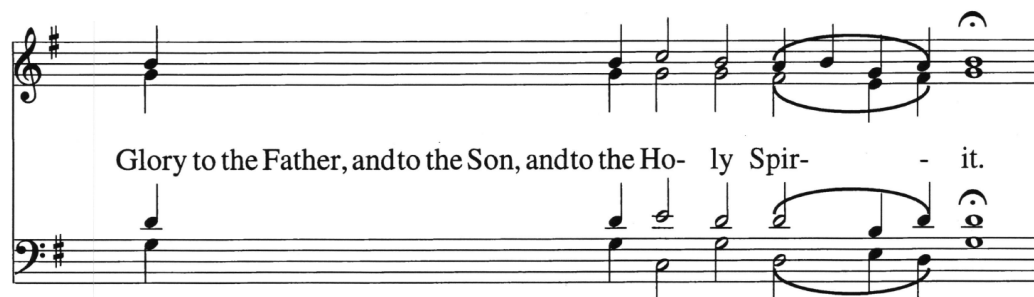
Repeat.

Antiphon Six, Tone VII

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

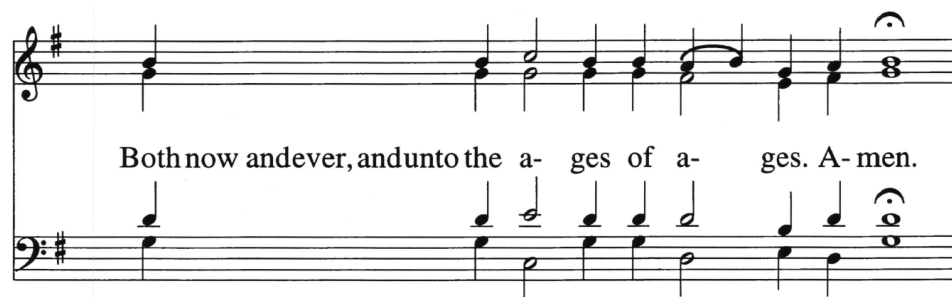
Today the Jews nailed to the Cross the Lord/ who divided the sea with a rod and led them through the wilderness./ Today they pierced with a lance the side of Him/ who for their sake smote Egypt with plagues./ They gave Him gall to drink,// who rained down manna on them for food.

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



Theotokion

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



Repeat.

Small Litany

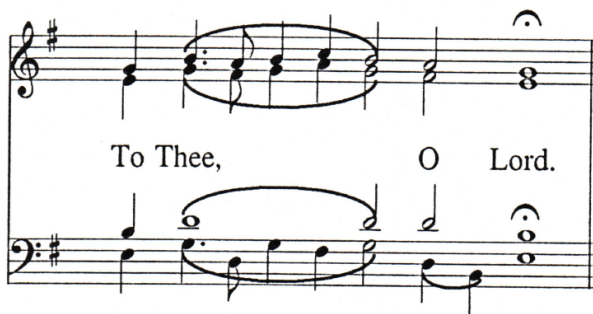
Deacon: Again and again, in peace let us pray to the Lord.



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: For blessed and glorified is Thy most honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.



Sessional Hymn, Tone VII

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

Third Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

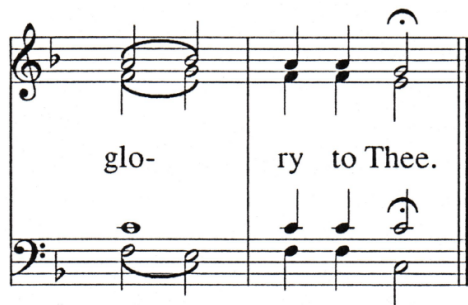
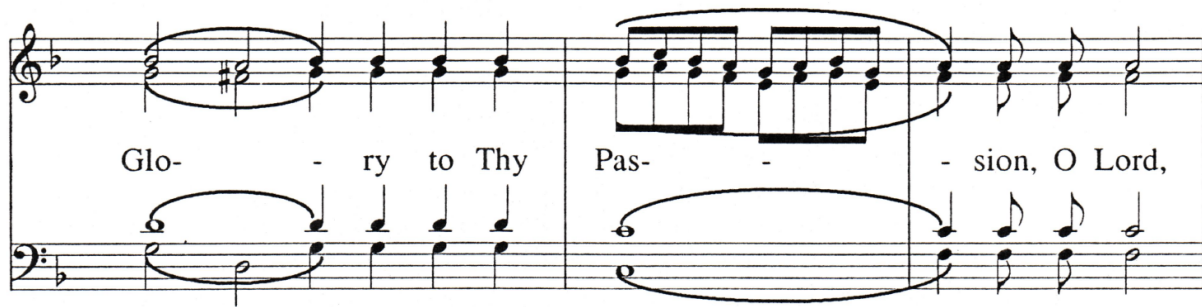
Lord, have mercy, Lord, have mercy, Lord, have mer- cy.

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

And to thy spir- - it.

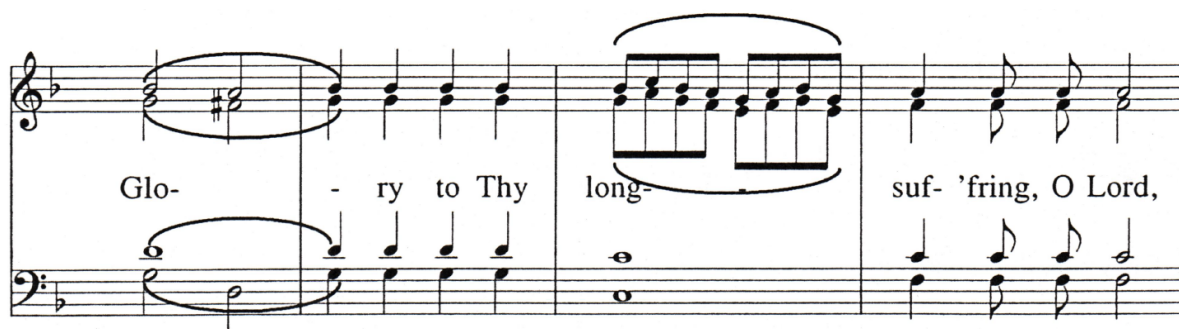
Priest: The Reading is from the Holy Gospel according to Matthew.



Deacon: Let us attend!

Matthew §109 (26:57–75)

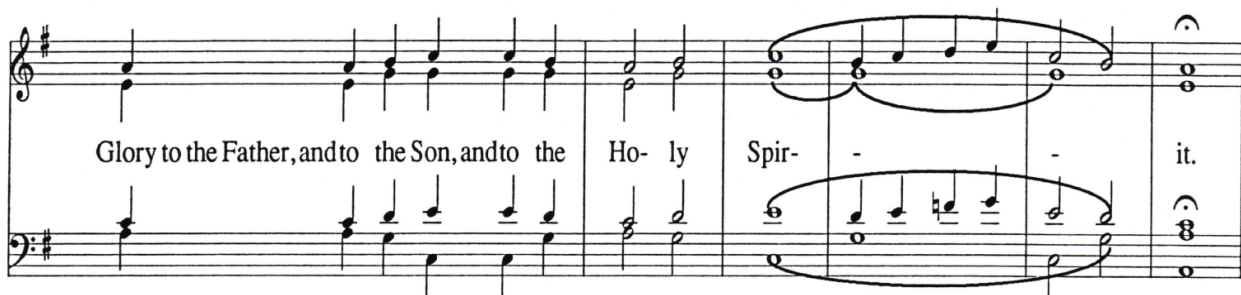
Priest: At that time, the soldiers that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, 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, 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 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 crew, thou shalt deny me thrice. And he went out, and wept bitterly.



Antiphon Seven, Tone VIII

Suffering the transgressors to lay hold on Thee, O Lord,/ Thou hast cried aloud:/ 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples,/ yet could I call to Mine aid more than twelve legions of angels./ But in My patience I forbear,/ that the hidden secrets I made known to you through My prophets may be fulfilled.// 'O Lord, glory to Thee.

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



Theotokion

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

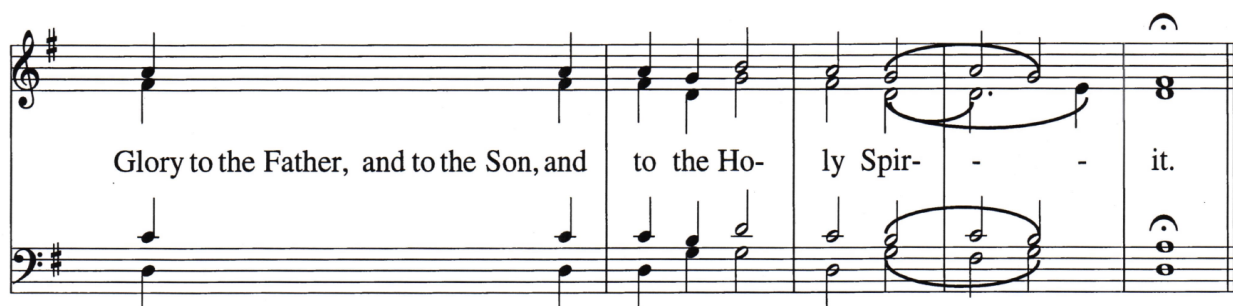


Repeat.

Antiphon Eight, Tone II

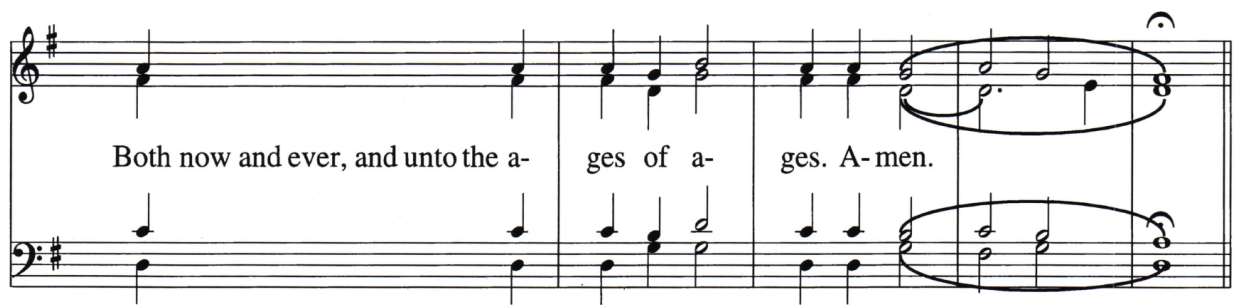
O ye transgressors, tell us what ye heard from our Saviour?/ Did He not expound the Law and the teaching of the prophets?/ How then have ye taken counsel to deliver up to Pilate/ Him who is God the Word that came from God,// and the Deliverer of our souls?

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



Theotokion

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

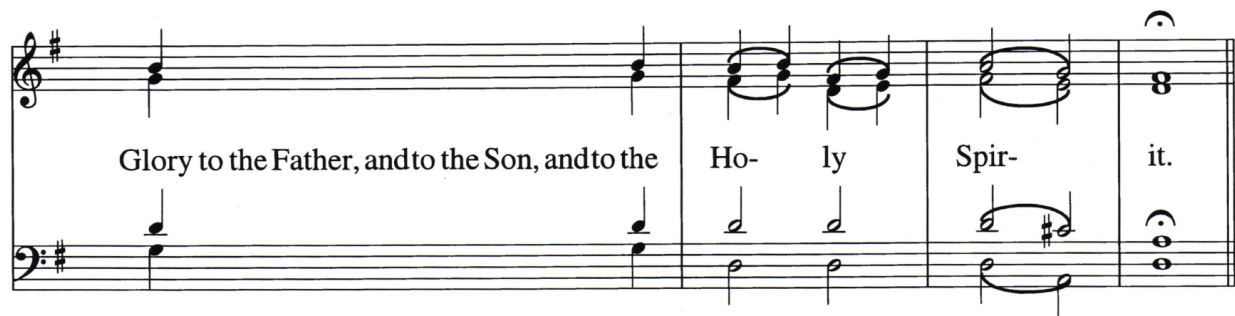


Repeat.

Antiphon Nine, Tone III

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

They gave Me gall to eat,/ and in My thirst they gave Me vinegar to drink./ But do Thou raise Me up, O Lord,// and I shall grant them their reward.



Theotokion

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



Repeat.

Small Litany

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



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: For Thou art our God and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.

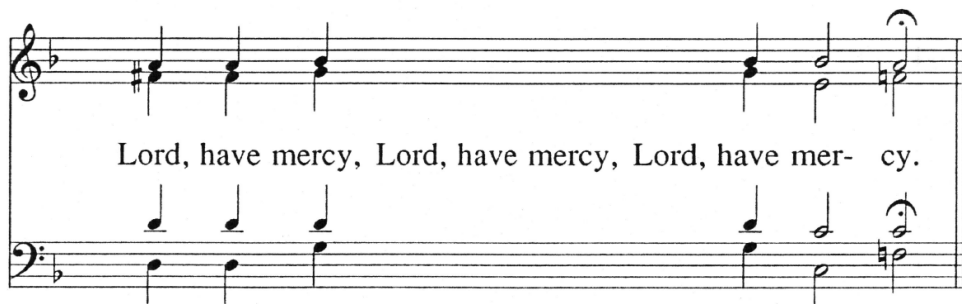


Sessional Hymn, Tone VIII

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

Fourth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

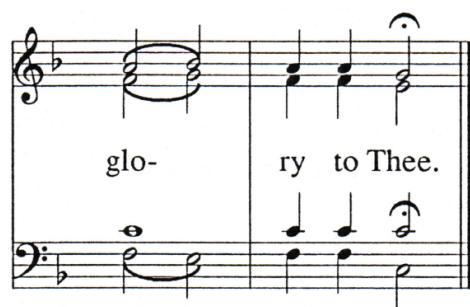
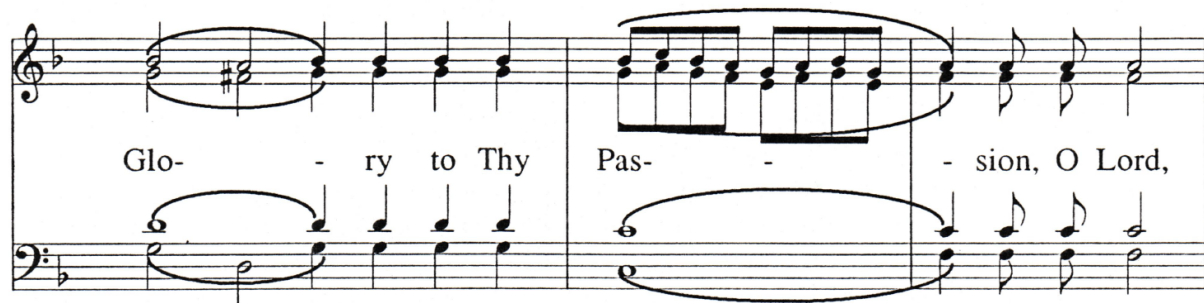


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to John.

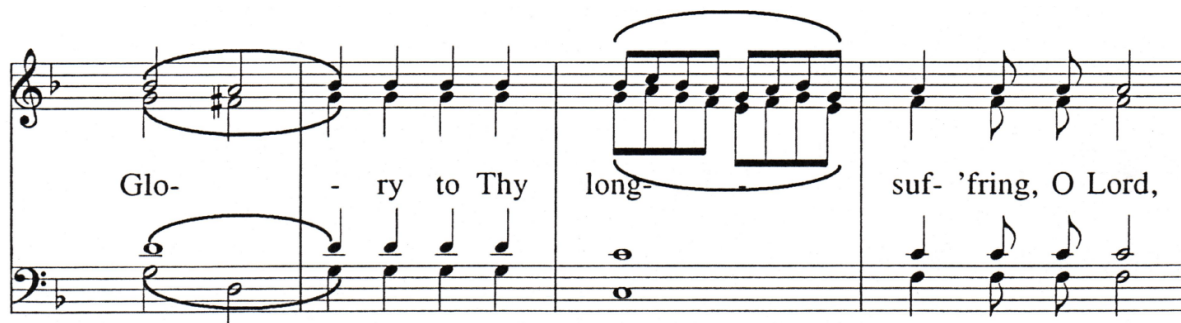


Deacon: Let us attend!

John §59 (18:28–19:16A)

Priest: At that time, 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. 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

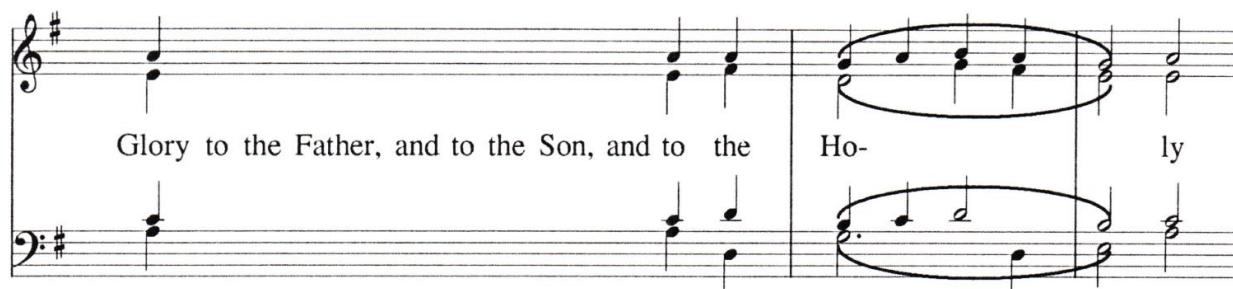
ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and 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.



Antiphon Ten, Tone VI

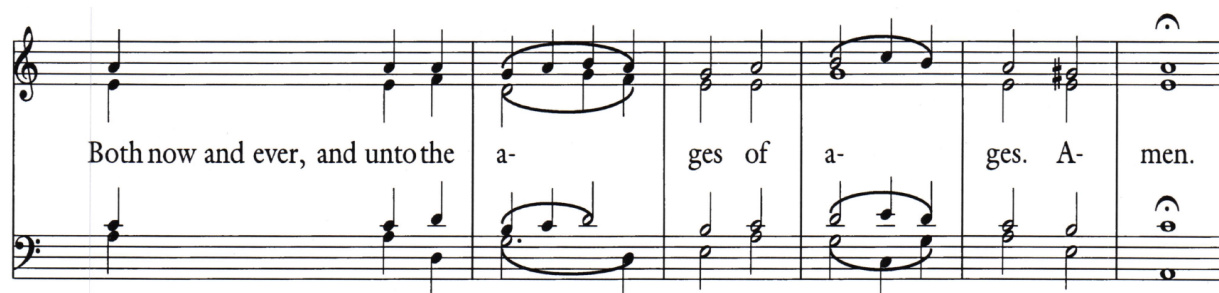
He who clothes Himself in light as in a garment,/ stood naked at the judgement;/ on His cheek He received blows from the hands which He had formed./ The lawless people nailed to the Cross the Lord of Glory./ Then the veil of the temple was rent in twain/ and the sun was darkened,/ for it could not bear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

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



Theotokion

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



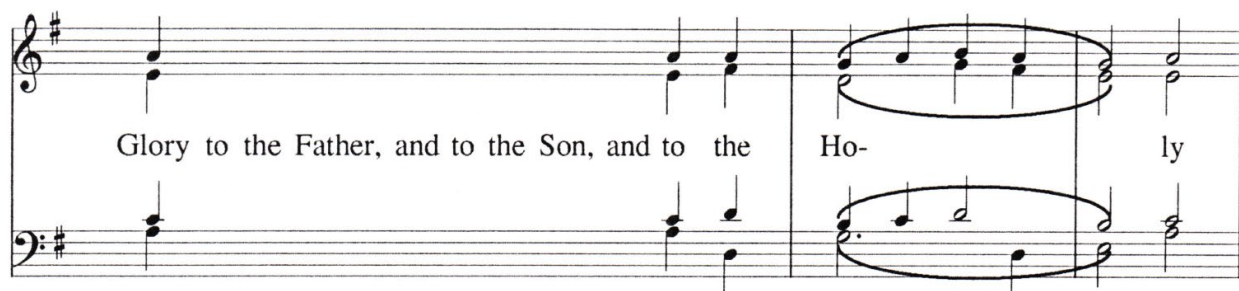
Repeat.

Antiphon Eleven, Tone VI

In return for the blessings which Thou hast granted, O Christ,/ to the people of the Hebrews,/ they condemned Thee to be crucified,/ giving Thee vinegar and gall to drink./ But render unto them, O Lord, according to their works,// for they have not understood Thy loving self-abasement.

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

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



Theotokion

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



Repeat.

Antiphon Twelve, Tone VIII

Thus says the Lord to the Jews:/ 'O My people, what have I done unto thee?/ Or wherein have I wearied thee?/ I gave light to thy blind and cleansed thy lepers,/ I raised up the man who lay upon his bed./ O My people, what have I done-unto thee, and how hast thou repaid Me?/ Instead of manna thou hast given Me gall,/ instead of water vinegar;/ instead of loving Me, thou hast nailed Me to the Cross./ I can endure no more./ I shall call My Gentiles and they shall glorify Me with the Father and the Spirit;// and I shall bestow on them eternal life.

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

O lawgivers of Israel,/ ye Jews and Pharisees,/ the company of the apostles cries aloud to you:/ Behold the Temple that ye have destroyed;/ behold the Lamb that ye have crucified./ Ye gave Him over to the tomb, but by His own power He has risen again./ Be not deceived, ye Jews:/ for this is He who saved you in the sea/ and fed you in the wilderness.// He is the Life and Light and Peace of the world.



Theotokion

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



Repeat.

Small Litany

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



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: Blessed and glorified is the power of Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.

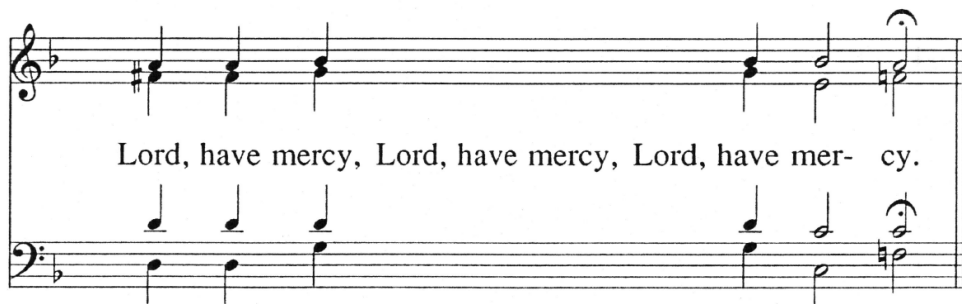


Sessional Hymn, Tone VIII

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

Fifth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

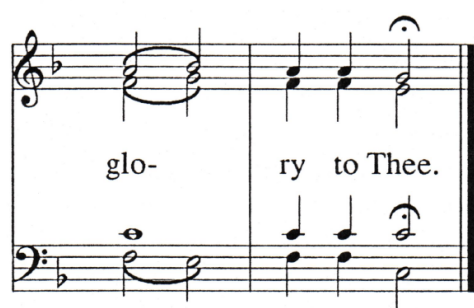
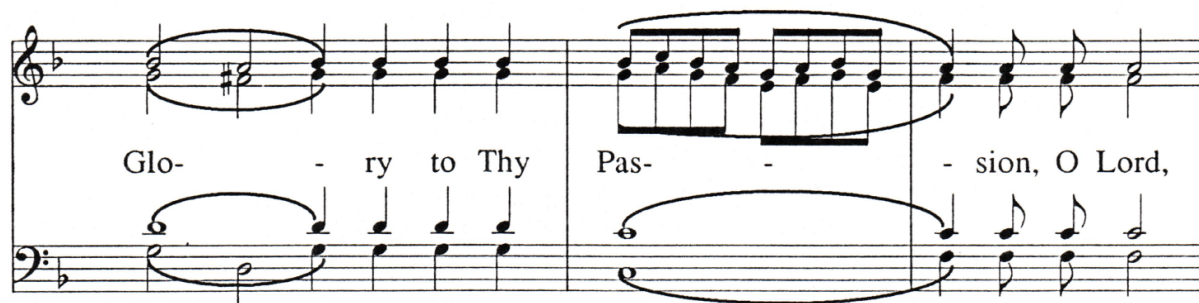


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to Matthew.



Deacon: Let us attend!

Matthew §111 (27:3–32)

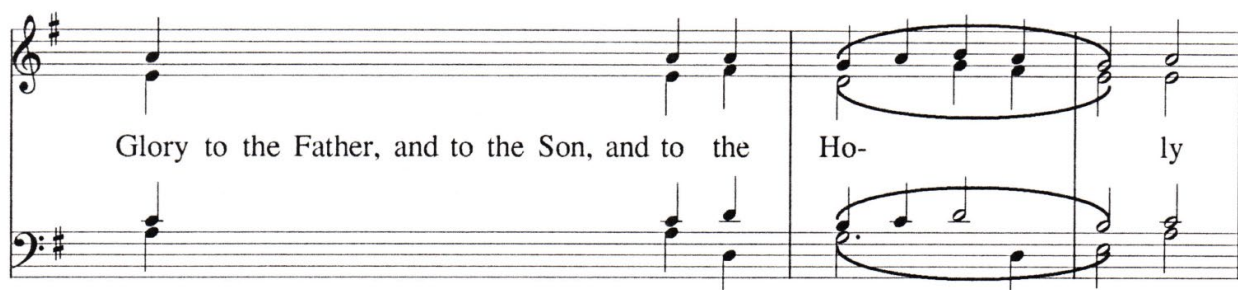
Priest: At that time, Judas, which had betrayed Jesus, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 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

Musical score for the hymn "Gloria to Thy long-suffering, O Lord," in G major and 4/4 time. The score is written for a soprano voice and a piano accompaniment. The piano part consists of a right hand and a left hand. The right hand plays a melody of eighth and quarter notes, while the left hand provides a harmonic accompaniment with chords and single notes. The lyrics are: "Glo- ry to Thy long-suf- 'fring, O Lord,". The score is divided into three measures. The first measure contains the lyrics "Glo-" and "ry". The second measure contains the lyrics "to Thy" and "long-". The third measure contains the lyrics "suf- 'fring, O Lord,". The piano part features a variety of musical notations, including chords, eighth notes, and quarter notes. The right hand of the piano part has a melodic line with eighth and quarter notes, while the left hand provides a harmonic accompaniment with chords and single notes. The score is written in G major, indicated by two sharps (F# and C#) in the key signature. The time signature is 4/4.



Antiphon Thirteen, Tone VI

He before whom all things quake and tremble,/ to whom every tongue gives praise,/ Christ the Power of God and the Wisdom of God,/ is struck on the face by the priests,/ and they give Him gall to drink./ Yet He was pleased to suffer all things,/ wishing to save us from our sins by His own blood,// in His love for mankind.



Theotokion

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

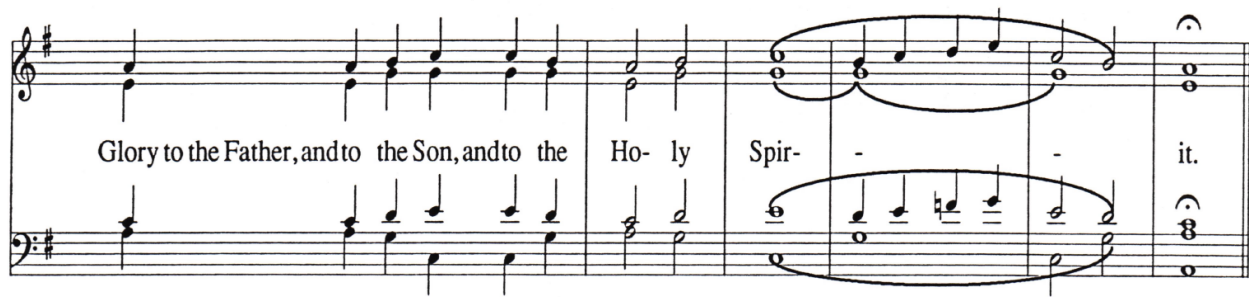


Repeat.

Antiphon Fourteen, Tone VIII

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

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



Theotokion

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



Repeat.

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

Antiphon Fifteen

Soloviev

To- day He Who hung the earth upon the waters is hung up- on the Cross;

The first line of musical notation for the antiphon. It consists of a treble and a bass staff, both in G major (one sharp). The melody is written in a simple, homophonic style with block chords. The lyrics are: "To- day He Who hung the earth upon the waters is hung up- on the Cross;"

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

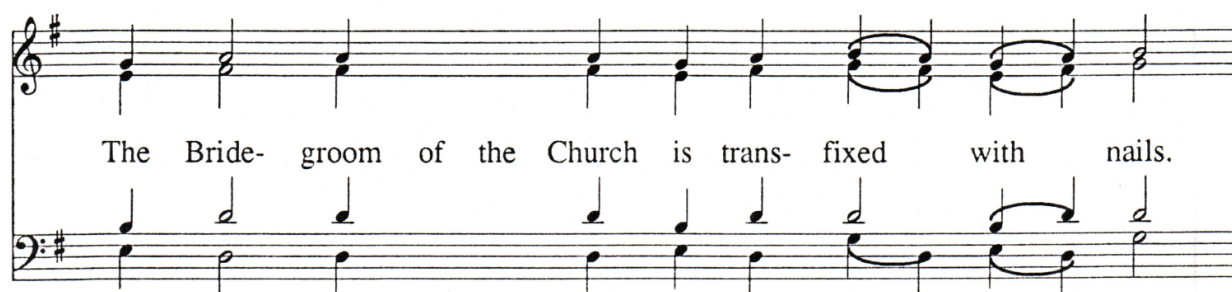
The second line of musical notation. The melody continues with block chords. The lyrics are: "He Who is King of the angels is arrayed in a crown of thorns."

He Who wraps the heaven in clouds is wrapped in the purple of mock- er- y.

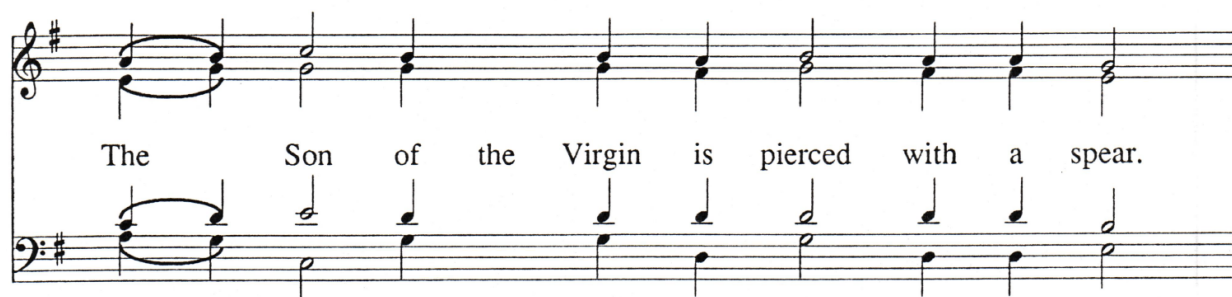
The third line of musical notation. The melody continues with block chords. The lyrics are: "He Who wraps the heaven in clouds is wrapped in the purple of mock- er- y."

He Who in Jor- dan set Adam free receives blows up- on His face.

The fourth line of musical notation. The melody continues with block chords. The lyrics are: "He Who in Jor- dan set Adam free receives blows up- on His face."



The Bride-groom of the Church is trans-fixed with nails.



The Son of the Virgin is pierced with a spear.



We ven-er-ate Thy Pas-sion, O Christ. We ven-er-ate Thy Pas-sion, O Christ.



We ven-er-ate Thy Pas-sion, O Christ.

Show us also Thy glorious Resurrection.

This musical system features a treble and bass staff in G major (one sharp). The melody is composed of half notes and whole notes, with a final whole note chord marked with a fermata. The lyrics are aligned under the notes: 'Show' (treble), 'us' (bass), 'also' (treble), 'Thy' (bass), 'glor-' (treble), 'i-' (bass), 'ous' (treble), 'Re-' (bass), 'sur-' (treble), 'rec-' (bass), and 'tion.' (treble).

Let us not keep festival as the Jews:

This musical system continues the melody with half and whole notes. The lyrics are: 'Let' (treble), 'us' (bass), 'not' (treble), 'keep' (bass), 'fes-' (treble), 'ti-' (bass), 'val' (treble), 'as' (bass), 'the' (treble), and 'Jews:' (bass).

for Christ our God and Passover is sacrificed for us.

This musical system continues the melody, including a whole note chord with a fermata. The lyrics are: 'for' (treble), 'Christ' (bass), 'our' (treble), 'God' (bass), 'and' (treble), 'Passover' (bass), 'is' (treble), 'sac-' (bass), 'ri-' (treble), 'ficed' (bass), 'for' (treble), and 'us.' (bass).

But let us cleanse ourselves from all defilement,

This musical system continues the melody with half and whole notes. The lyrics are: 'But' (treble), 'let' (bass), 'us' (treble), 'cleanse' (bass), 'our-' (treble), 'selves' (bass), 'from' (treble), 'all' (bass), 'de-' (treble), 'file-' (bass), and 'ment,' (treble).

and with sin- cer- i- ty en- treat Him:

A- rise, O Lord, and save us in Thy love for man- kind.

Thy Cross, O Lord, is life and resurrection to Thy peo- - - ple;

and put- ting all our trust in it,

We sing to Thee, our cru- ci- fied God: Have mer- cy up- on us.

Glory to the Father, and to the Son, and to the Ho- ly Spir- it.

Be- hold- ing Thee hanging on the Cross, O Christ,

Thy Moth- er cried a- loud:

'O my Son, what is this strange mys- ter- y that I be- hold?

Nailed in the flesh, O Giv- er of Life, how dost Thou die up- on the Tree?

Both now and ever, and unto the ages of a- ges. A- men.

Be- hold- ing Thee hanging on the Cross, O Christ,

Thy Mother cried a-loud:

'O my Son, what is this strange mys- ter- y that I be- hold?

Nailed in the flesh, O Giv- er of Life, how dost Thou die up- on the Tree?'

Repeat.

Small Litany

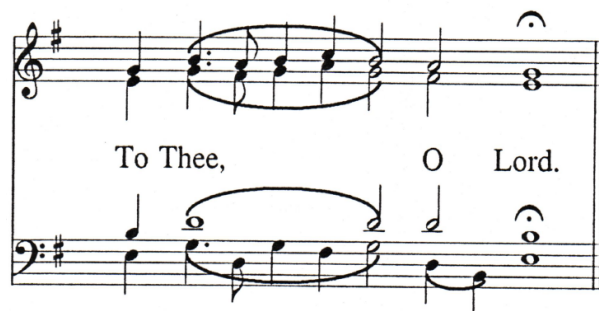
Deacon: Again and again, in peace let us pray to the Lord.

Lord, have mer- cy.

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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: For blessed is Thy Name and glorified is Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.

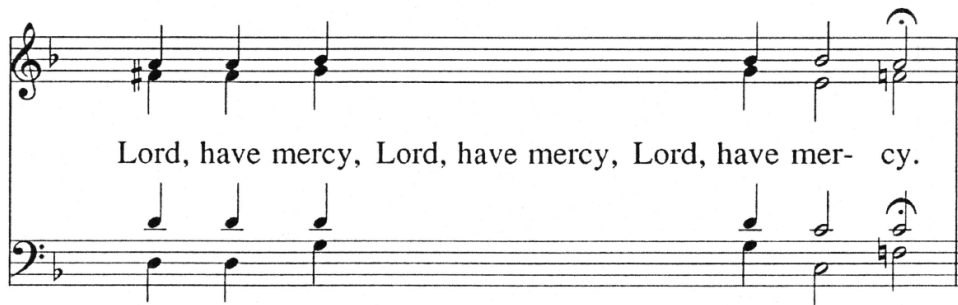


Sessional Hymn, Tone IV

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

Sixth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

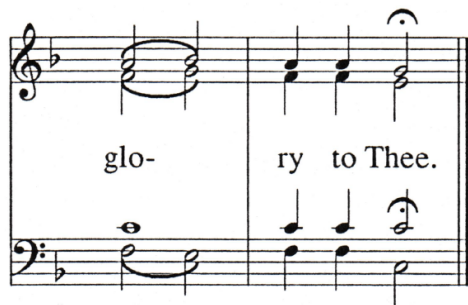
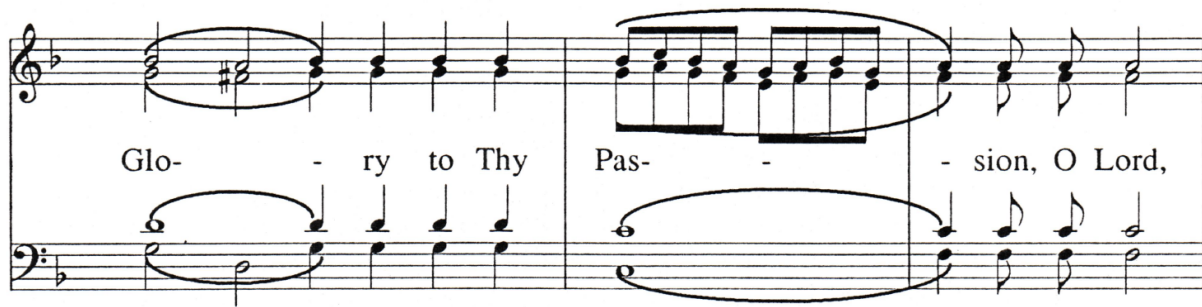


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to Mark.



Deacon: Let us attend!

Mark §67 (15:16–32A)

Priest: 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.

Glo- - ry to Thy long- suf- 'fring, O Lord,

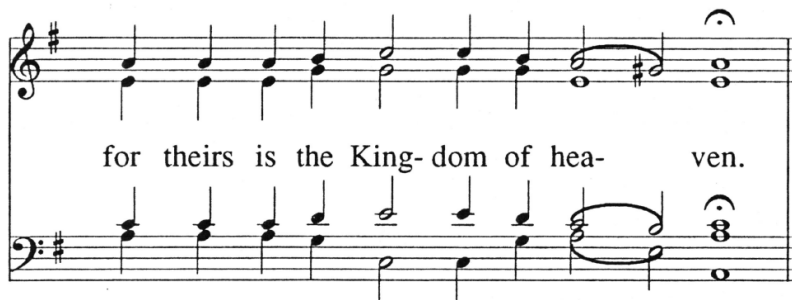
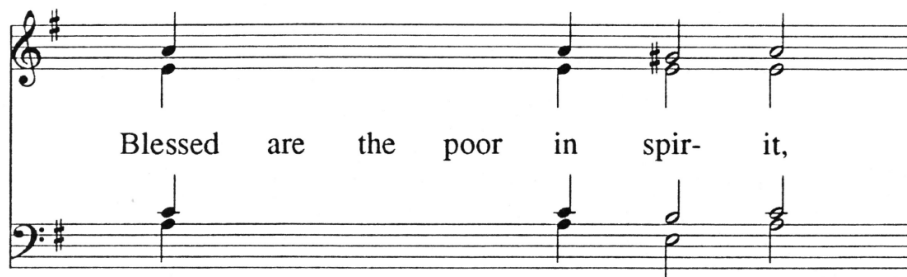
glo- ry to Thee.

The Beatitudes, Tone IV

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

In Thy King- dom, re- mem- ber us, O Lord,

when Thou com- est in Thy King- dom.



Blessed are they that mourn:/ for they shall be comforted.

Blessed are the meek:/ for they shall inherit the earth.

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

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

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

Blessed are the merciful:/ for they shall obtain mercy.

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

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

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

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

For my sake wast crucified, to become for me a fountain of forgiveness. Thy side was pierced, that Thou mightest pour upon me streams of life. Thou wast transfixed with nails, that through the depth of Thy sufferings I might know with certainty the height of Thy power, and cry to Thee, O Christ the Giver of Life: O Saviour, the glory to Thy Cross and Passion.

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

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

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

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

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

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

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

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

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

Theotokion

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

Small Litany

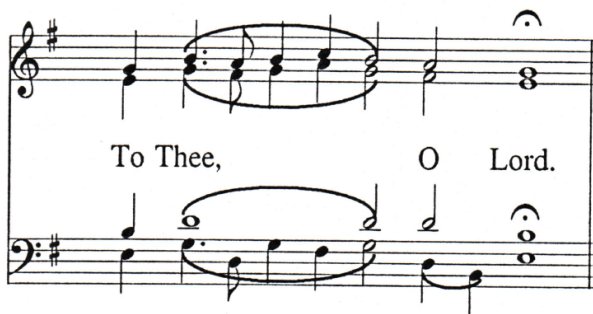
Deacon: Again and again, in peace let us pray to the Lord.



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



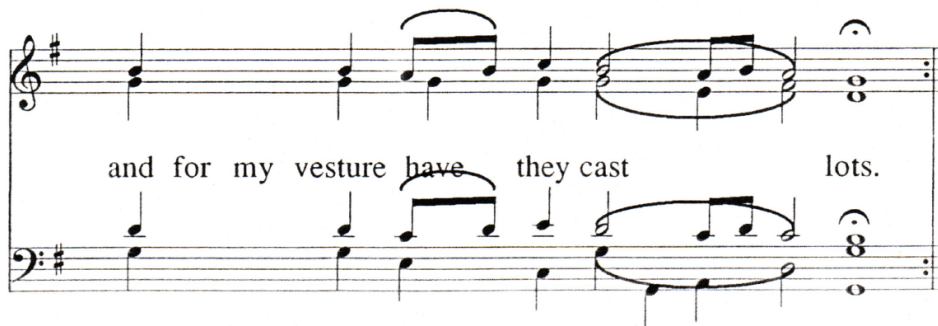
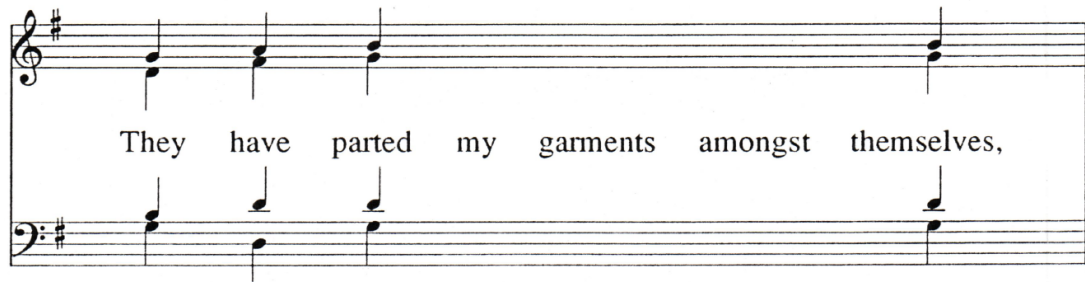
Priest: For all the powers of heaven praise Thee, and to Thee they ascribe glory, to the Father, Son and Holy Spirit, now and ever, and to the ages of ages.



Prokimenon, Tone IV

Psalm 21

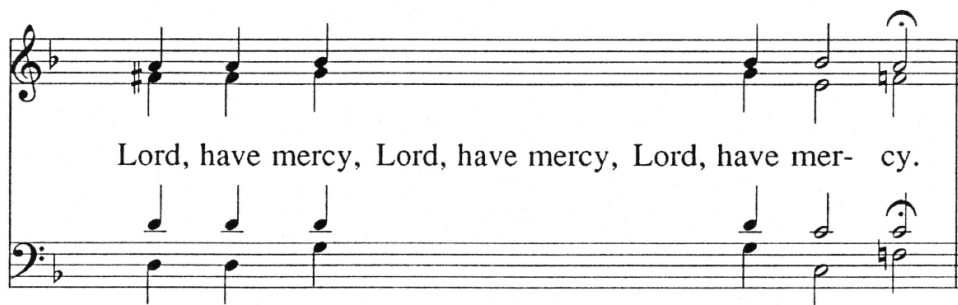
They have parted My garments amongst themselves, and for My vesture have they cast lots.



Stichos: God, My God, look upon Me: why hast Thou forsaken Me?

Seventh Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.



Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



Priest: The Reading is from the Holy Gospel according to Matthew.



Deacon: Let us attend!

Matthew §113 (27:33–54)

Priest: At that time, when the soldiers were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will

have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.



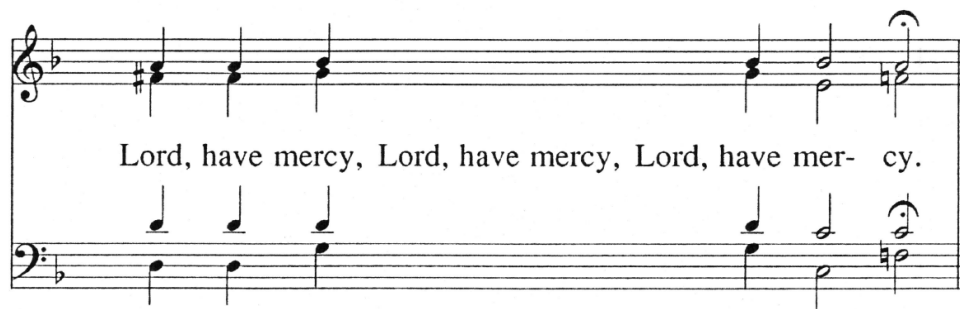
Psalm 50

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 mightiest 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 Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Eighth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

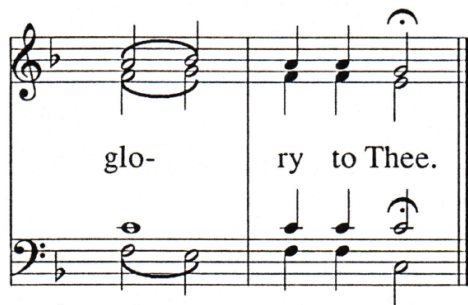
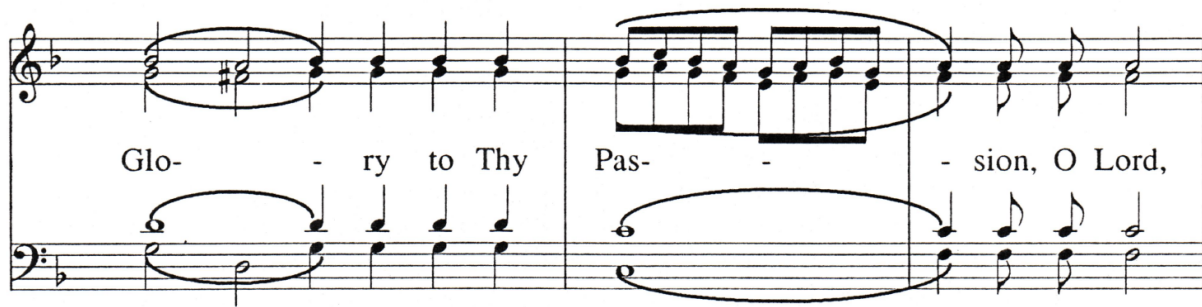


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



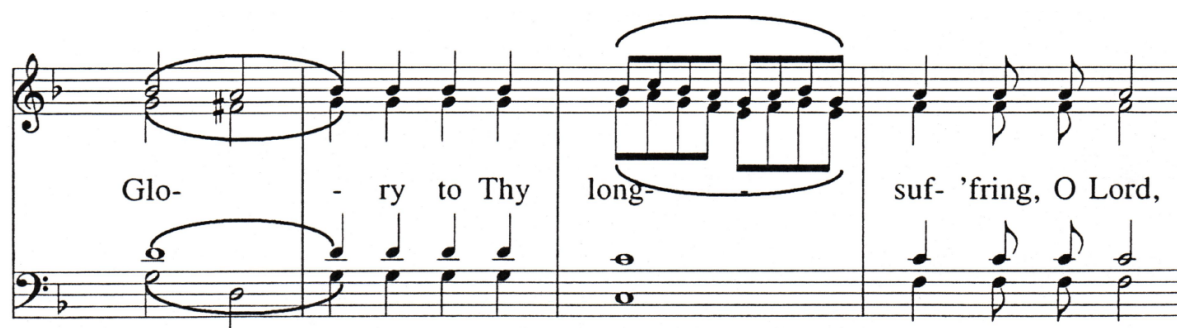
Priest: The Reading is from the Holy Gospel according to Luke.



Deacon: Let us attend!

Luke §111 (23:32–49)

Priest: At that time, there were also two other, malefactors, led with Jesus to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day 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.



Then we sing the three-canticle Canon by St. Kosmas. In each ode, the irmos is sung twice, and then the troparia are repeated three or six times so as to make up the number twelve. The irmos is sung at the end of each ode as katavasia. Before the troparia we say: Glory to Thee, our God, glory to Thee.

The Canon

Tone VI
Ode V

I seek Thee early in the mor- ning, Word of God;

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes. The bass staff provides a harmonic accompaniment with half notes and quarter notes. The lyrics are written below the notes.

and in Thy tender mercy towards fal- len man, with- out chang-

This musical system continues the melody and accompaniment. It includes a treble and bass staff. The lyrics are written below the notes. There are some ties and rests in the melody.

ing Thou hast emp- tied Thy self, and im-

This musical system continues the melody and accompaniment. It includes a treble and bass staff. The lyrics are written below the notes. There are some ties and rests in the melody.

pas- sive- ly Thou hast submitted to Thy Pas- sion.

This musical system concludes the fourth line of the canon. It includes a treble and bass staff. The lyrics are written below the notes. There are some ties and rests in the melody.



Refrain: Glory to Thee, our God, glory to Thee.

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

'See that ye be not troubled, O My friends', Thou hast said. 'For now the hour is come when I shall be taken and slain by the hands of wicked men; and ye shall all be scattered and forsake Me. But I shall gather you together to proclaim Me, in My love for mankind.

Small Litany

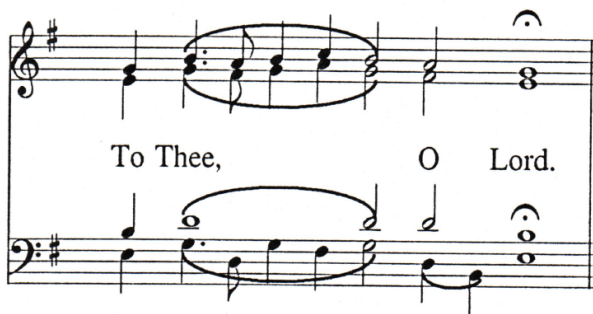
Deacon: Again and again, in peace let us pray to the Lord.



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



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



Kontakion, Tone VIII

Come, and let us all sing the praises of Him who was crucified for us./ For Mary said, when she beheld Him on the Tree:// 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Ikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved me in virginity, and Thou art my Son and God.'

Ode VIII

The Ho- ly Chil- dren brought mockery upon the idol of un- god- ly

This system of musical notation consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody is composed of quarter and eighth notes. The bass staff begins with a bass clef and a key signature of one sharp (F#). The accompaniment consists of chords and single notes. The lyrics are written below the staves, with hyphens indicating syllables that span across bar lines.

wick- ed- ness; and the law- less Sanhedrin raged and took vain counsel a-

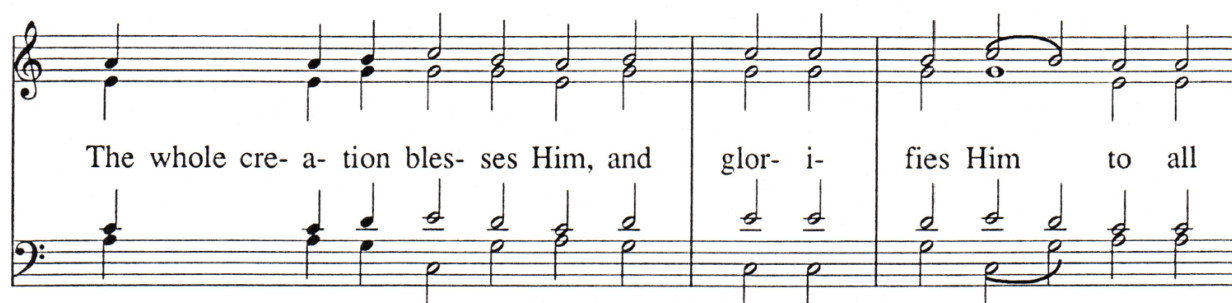
This system of musical notation continues the melody and accompaniment from the first system. The treble staff features a melodic line with some rests. The bass staff provides harmonic support with chords and single notes. The lyrics continue across the bar lines.

gainst Christ, pur- po- sing to

This system of musical notation continues the melody and accompaniment. The treble staff has a melodic line with a sharp sign indicating a key change or a specific note. The bass staff continues with harmonic support. The lyrics continue across the bar lines.

kill Him Who holds life in the hol- low of His hand.

This system of musical notation concludes the piece. The treble staff has a melodic line that ends with a whole note. The bass staff continues with harmonic support. The lyrics conclude with a period. The system ends with a double bar line.



Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

'Thou dost protest, O Simon Peter, against the very thing that thou shalt shortly do, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear', said the Lord. 'Yet, weeping bitterly, thou shalt find Me merciful; for the whole creation blesses Me and glorifies Me to all ages.'

We Praise, We Bless

First system of musical notation for 'We Praise, We Bless'. It consists of a treble and bass staff. The lyrics 'We praise, we bless,' are written under the first four measures, and 'we wor-ship the Lord,' under the next four measures. The melody is simple, using whole and half notes with some rests.

We praise, we bless, we wor-ship the Lord,

Second system of musical notation. The lyrics 'prai-sing and supremely ex-al-ting Him' are written under the notes. The melody continues with a half note and a whole note, ending with a double bar line.

prai-sing and supremely ex-al-ting Him

Third system of musical notation. The lyrics 'un-to all a- ges.' are written under the notes. The melody concludes with a half note and a whole note, ending with a double bar line.

un-to all a- ges.

We do not sing the Magnificat.

Ode IX

More honorable than the Cher- u- bim,

and beyond compare more glorious than the Ser- a- phim,

who without corruption gavest birth to God the Word, the very The- o-

tok- os, thee do we mag- - ni- fy.

Refrain: Glory to Thee, our God, glory to Thee.

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

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

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

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

Small Litany

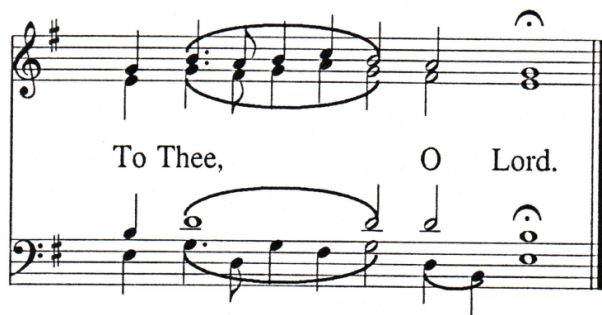
Deacon: Again and again, in peace let us pray to the Lord.



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



Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.



Priest: For all the hosts of Heaven praise Thee, and unto Thee do we send up glory, to the Father, Son and Holy Spirit, now and ever, and to the ages of ages.



Exapostilarion

Trio, Lirina

The first system of the musical score for 'Exapostilarion' features a vocal melody in the treble clef and a bass line in the bass clef, both in 4/4 time. The key signature has two flats. The lyrics are: 'The Good Thief the Good Thief'. The melody includes a trill on the final 'Thief' and a fermata over the final measure.

The Good Thief the Good Thief

The second system continues the vocal melody and bass line. The lyrics are: 'This ve- ry day hast Thou vouch- safed the Good Thief Par-'. The melody features a trill on 'hast' and a fermata over 'Par-'. A piano (*p*) dynamic marking is present above the fourth measure.

This ve- ry day hast Thou vouch- safed the Good Thief Par-

The third system continues the vocal melody and bass line. The lyrics are: '- a- dise vouch- safed Par- a- dise, O Lord,'. The melody includes a trill on 'dise' and a fermata over 'Lord,'.

- a- dise vouch- safed Par- a- dise, O Lord,

The fourth system continues the vocal melody and bass line. The lyrics are: 'O Lord, By the Wood of the Cross by the'. The melody includes a trill on 'O Lord,' and a fermata over 'Cross by the'. Dynamic markings include piano (*p*) above the second measure and mezzo-forte (*mf*) above the fourth measure.

O Lord, By the Wood of the Cross by the

Wood, of the Cross, do Thou en- light- ten me, and save

This system contains the first four measures of the piece. The vocal line begins with a half note G4, followed by a quarter note A4, and then a half note B4. The piano accompaniment consists of a steady eighth-note pattern in the right hand and a half-note pattern in the left hand.

me, En- light- en me, and save me.

This system contains measures 5 through 9. It includes dynamic markings: *pp* (pianissimo) at the start, *p* (piano) at measure 7, and *ppp* (pianississimo) at measure 8. The vocal line features a half note G4, followed by a quarter note A4, and then a half note B4. The piano accompaniment continues with the same eighth-note pattern.

Glory to the Father, and to the Son, and to the Ho- ly Spir- it.

This system contains measures 10 through 12. The vocal line begins with a half note G4, followed by a quarter note A4, and then a half note B4. The piano accompaniment continues with the same eighth-note pattern.

The Good Thief...

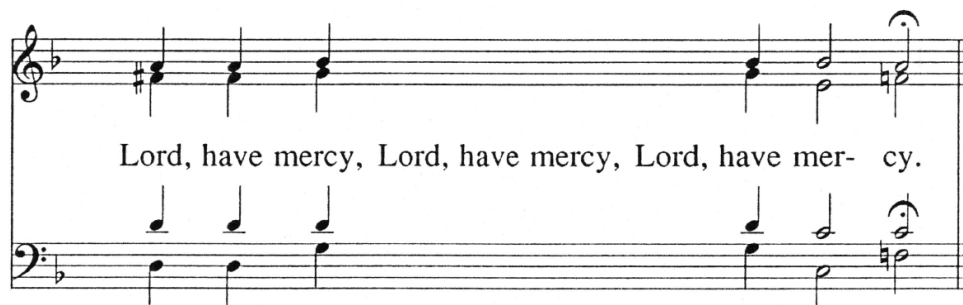
Both now and ever, and unto the ages of a- ges. A- men.

This system contains measures 13 through 15. The vocal line begins with a half note G4, followed by a quarter note A4, and then a half note B4. The piano accompaniment continues with the same eighth-note pattern.

The Good Thief...

Ninth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

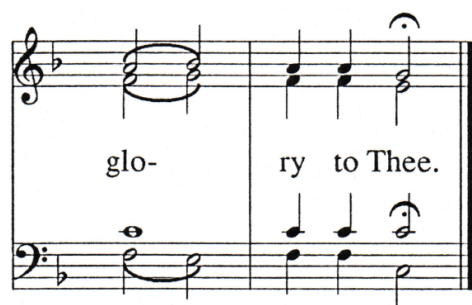
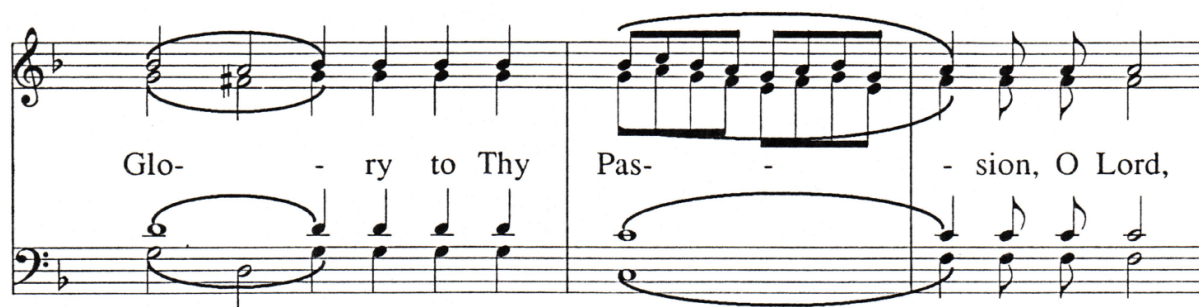


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



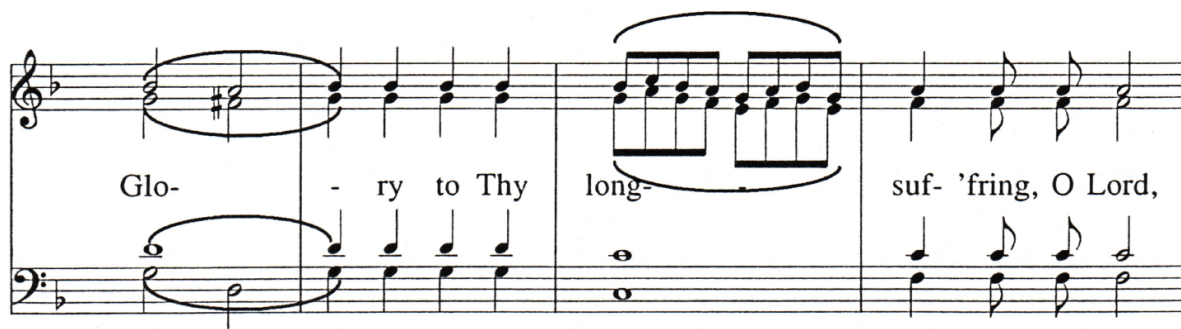
Priest: The Reading is from the Holy Gospel according to John.



Deacon: Let us attend!

John §61 (19:25–37)

Priest: 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.



Psalms of Praise

Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.
 Praise Him, all ye His angels; praise Him, all ye His hosts; to Thee is due praise, O God.
 Praise Him, O sun and moon; praise Him, all ye stars and light.
 Praise Him, ye heavens of heavens, and thou water that art above the heavens.
 Let them praise the name of the Lord; for He spake, and they came to be; He commanded,
 and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall
 not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,
 Fire, hail, snow, ice, blast of tempest, which perform His word,
 The mountains and all the hills, fruitful trees, and all cedars,
 The beasts and all the cattle, creeping things and winged birds,
 Kings of the earth, and all peoples, princes and all the judges of the earth,
 Young men and virgins, elders with the younger; let them praise the name of the Lord,
 for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh
 unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant
 unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.
The saints shall boast in glory, and they shall rejoice upon their beds.
The high praise of God shall be in their throat, and two-edged swords shall be in their hands,
To do vengeance among the heathen, punishments among the peoples,
To bind their kings with fetters, and their nobles with manacles of iron.
To do among them the judgment that is written, this glory shall be to all His saints.
Praise ye God in His saints, praise Him in the firmament of His power.

Stichera at the Psalms of Praise

Four stichera are sung:

Tone III

Stichos: Praise Him for His mighty acts:

Praise Him according to the mul- ti- tude of His great- - ness.

The musical notation is for a Stichos in Tone III. It consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are: "Praise Him according to the mul- ti- tude of His great- - ness." The notation includes various musical symbols such as notes, rests, and a final cadence symbol (a cross with a semi-circle) at the end of the phrase.

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

Stichos: Praise Him with the sound of trumpet:

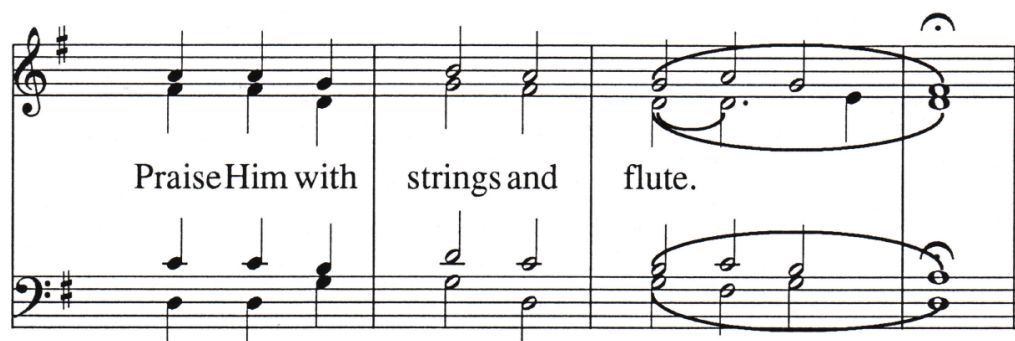
Praise Him with psal- ter- y and harp.

The musical notation is for a Stichos in Tone III. It consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are: "Praise Him with psal- ter- y and harp." The notation includes various musical symbols such as notes, rests, and a final cadence symbol (a cross with a semi-circle) at the end of the phrase.

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

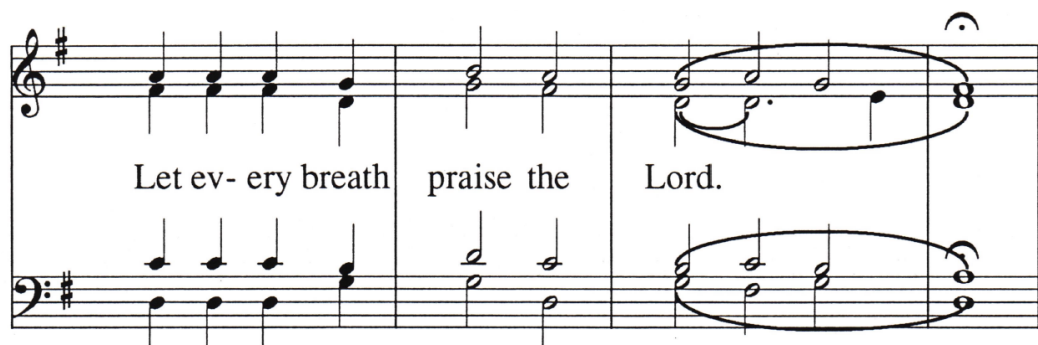
Tone II

Stichos: Praise Him with timbrel and dance:



Every member of Thy holy body endured dishonour for our sakes:/ Thy head, the thorns: Thy face, the spitting;/ Thy cheeks, the buffeting;/ Thy mouth, the taste of gall mingled with vinegar;/ Thine ears, the impious blasphemies;/ Thy back, the scourging and Thy hand, the reed;/ Thy whole body, the stretching on the Cross;/ Thy limbs, the nails; and Thy side, the spear./ Thou hast suffered for us and by Thy Passion set us free from passions;/ in loving self-abasement/ Thou hast stooped down to us and raised us up:// O Saviour almighty, have mercy on us.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



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

Glory, Tone VI

Glory to the Father, and to the Son, and to the Ho- ly

Spir- it.

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

Both Now, Tone VI

Both now and ever, and unto the a- ges of a- ges. A- men.

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

Tenth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

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

This musical score is for a two-part setting of 'Lord, have mercy'. It features a treble and bass staff in G major (one sharp). The melody is simple, using half and quarter notes. The lyrics are split across the two parts: 'Lord, have mercy, Lord, have mercy, Lord, have mer-' on the treble staff and 'cy.' on the bass staff.

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.
Priest: Peace be unto all.

And to thy spir- - it.

This musical score continues the previous piece with the lyrics 'And to thy spir- - it.' It maintains the same key and simple melodic style, with the treble staff ending on a whole note chord and the bass staff on a whole note.

Priest: The Reading is from the Holy Gospel according to Mark.

Glo- - ry to Thy Pas- - sion, O Lord,

This musical score is for a two-part setting of 'Glo-ry to Thy Pas-sion, O Lord,'. It features a treble and bass staff in G major. The melody is more complex, using eighth and sixteenth notes. The lyrics are split across the two parts: 'Glo- - ry to Thy' on the treble staff and 'Pas- - sion, O Lord,' on the bass staff.

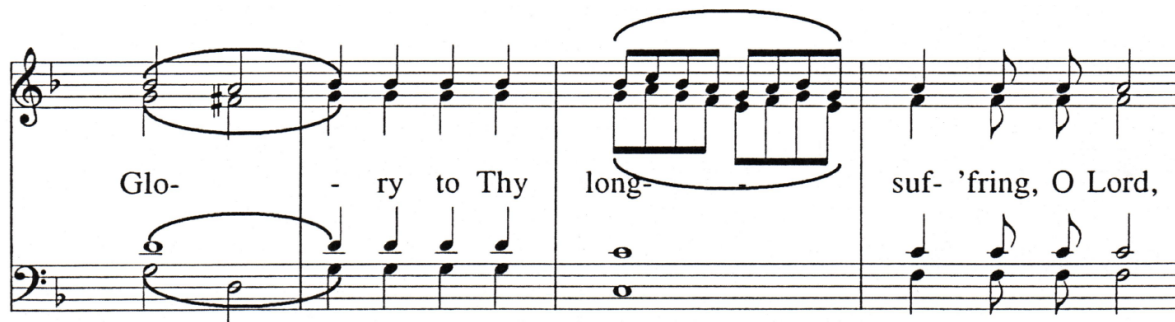
glo- ry to Thee.

This musical score continues the previous piece with the lyrics 'glo- ry to Thee.' It maintains the same key and melodic style, with the treble staff ending on a whole note chord and the bass staff on a whole note.

Deacon: Let us attend!

Mark §69 (15:43–47)

Priest: 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 Josès beheld where he was laid.



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

Small Doxology

Reader: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the 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 in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O 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, give 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 work of Thy hands. To Thee is due praise, to Thee is due a song, to 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.

Litany of Fervent Intercession

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, 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.

Choir: Amen.

Eleventh Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

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

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

And to thy spir- - it.

Priest: The Reading is from the Holy Gospel according to John.

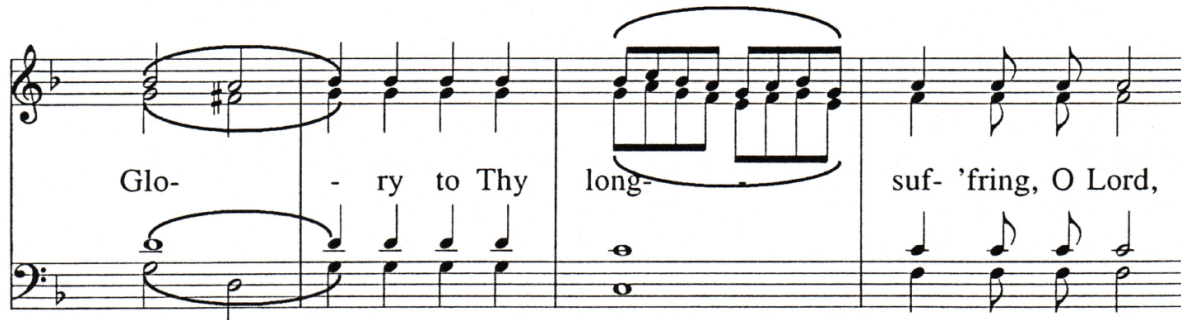
Glo- - ry to Thy Pas- - sion, O Lord,

glo- ry to Thee.

Deacon: Let us attend!

John §62 (19:38–42)

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



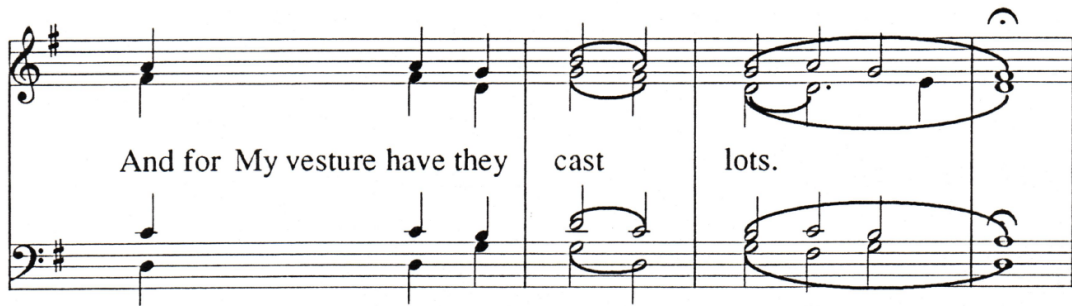
Aposticha

Tone I

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

Tone II

Stichos: They have parted My garments amongst themselves:



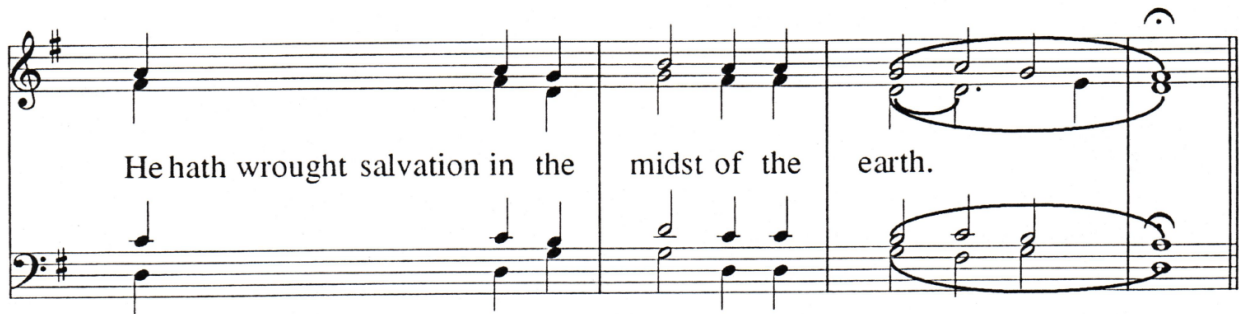
Why does the impious and transgressing people imagine vain things?/ Why have they condemned to death the Life of all?/ O mighty wonder! The Creator of the world is delivered into the hands of lawless men,/ and He who loves mankind is raised upon the Cross,/ that He may free the prisoners in hell, who cry:// O long-suffering Lord, glory to Thee.

Stichos: They gave Me gall for My food:



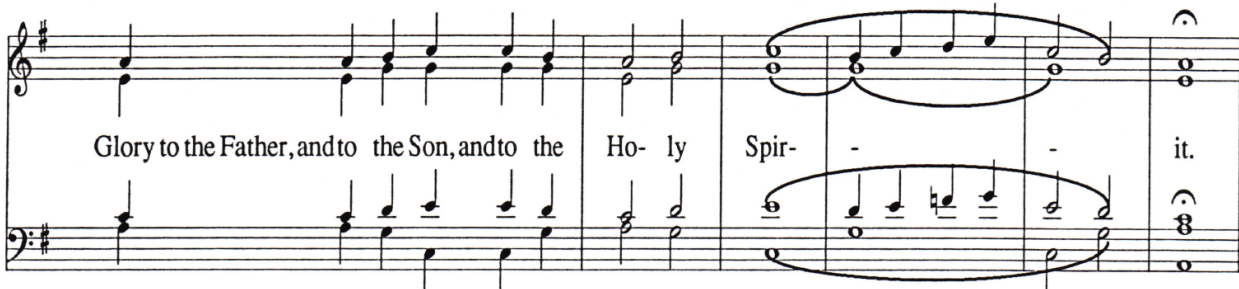
Today the most pure Virgin saw Thee hanging on the Cross, O Word;/ and with a mother's love she wept and bitterly her heart was wounded./ She groaned in anguish from the depth of her soul,/ and in her grief she struck her face and tore her hair./ And, beating her breast, she cried lamenting:/ 'Woe is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

Stichos: God is our King before the ages:



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

Glory, in Tone VIII



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

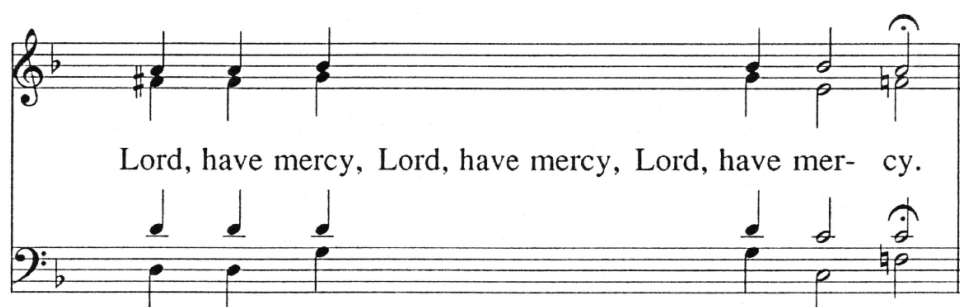
Both Now, in Tone VI



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

Twelfth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

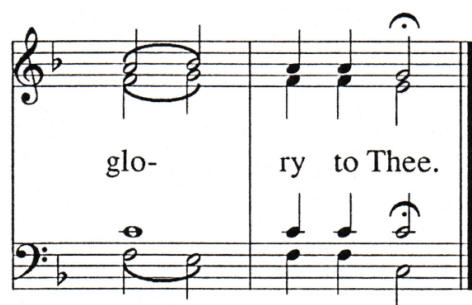
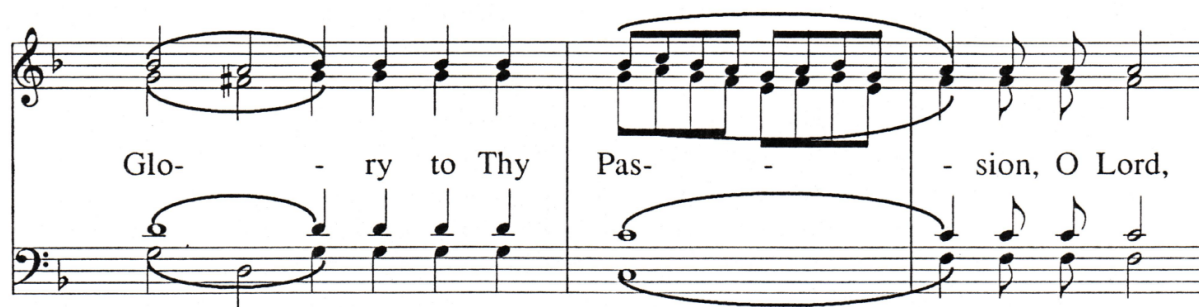


Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.



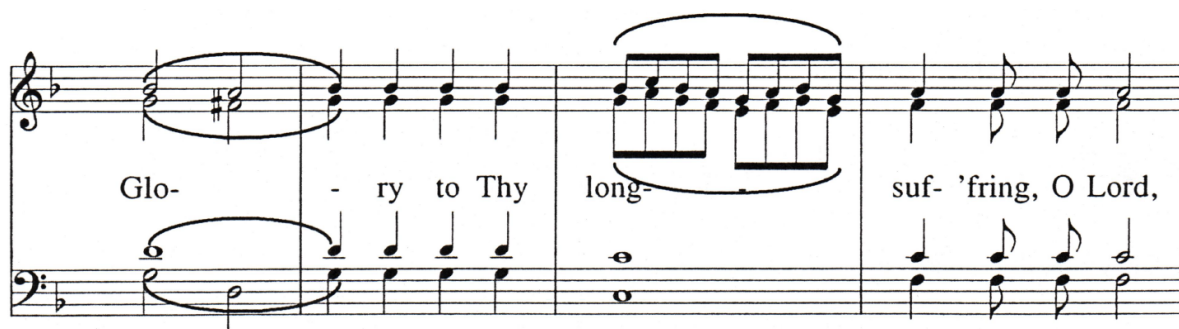
Priest: The Reading is from the Holy Gospel according to Matthew.



Deacon: Let us attend!

Matthew §114 (27:62-66)

Priest: 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.



Reader: 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.

Trisagion

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 the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*

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

Our Father, Who art in the heavens, 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

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

Reader: Amen.

Troparion, Tone IV

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

Then the remaining part of the Litany of Fervent Supplication, Have mercy upon us, O God..., and the conclusion of Matins, as on days outside Lent.

At the Dismissal the priest says:

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

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

Appendix I

The Good Thief

Four Voices

Andante

O Lord this ve - - ry day O Lord this ve - - ry

This system of the musical score is for the first system of 'The Good Thief'. It is written for four voices in G major (one sharp) and 3/4 time. The tempo is marked 'Andante'. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are 'O Lord this ve - - ry day O Lord this ve - - ry'.

v

day hast Thou vouch - - safed the Good Thief Par - a - dise vouch -

This system of the musical score is for the second system of 'The Good Thief'. It continues the melody and bass line from the first system. The lyrics are 'day hast Thou vouch - - safed the Good Thief Par - a - dise vouch -'. A 'v' (voce) marking is present above the first measure.

pp

-safed the Good Thief Par - a - dise By the Wood By the Wood

This system of the musical score is for the third system of 'The Good Thief'. It continues the melody and bass line. The lyrics are '-safed the Good Thief Par - a - dise By the Wood By the Wood'. A 'pp' (pianissimo) marking is present above the first measure of this system.

p

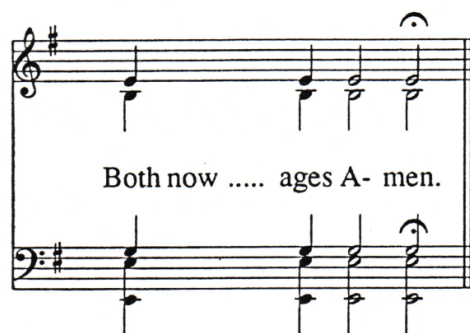
of the Cross do Thou en - ligh - ten me al - so and save and

This system of the musical score is for the fourth system of 'The Good Thief'. It continues the melody and bass line. The lyrics are 'of the Cross do Thou en - ligh - ten me al - so and save and'. A 'p' (piano) marking is present above the first measure of this system.



save and save me. Glory Ho- ly Spir- it..

This musical system consists of two staves, treble and bass, in the key of D major. The treble staff begins with a half note D4, followed by a quarter note E4, a quarter note F#4, and a half note G4. The bass staff begins with a half note D3, followed by a quarter note E3, a quarter note F#3, and a half note G3. The lyrics 'save and save me.' are written below the first four measures. The fifth measure is a repeat sign, and the sixth measure is a repeat sign. The seventh measure is a repeat sign, and the eighth measure is a repeat sign. The lyrics 'Glory Ho- ly Spir- it..' are written below the eighth measure.



Both now ages A- men.

This musical system consists of two staves, treble and bass, in the key of D major. The treble staff begins with a half note D4, followed by a quarter note E4, a quarter note F#4, and a half note G4. The bass staff begins with a half note D3, followed by a quarter note E3, a quarter note F#3, and a half note G3. The lyrics 'Both now ages A- men.' are written below the first four measures.

The Good Thief

Borotnikova

System 1 of the musical score. It consists of a treble and bass staff in G major (one sharp). The treble staff has a common time signature. The lyrics are: "The Good Thief This ve- - ry day hast". There are musical markings above the first three measures, including a fermata and a repeat sign. A dynamic marking of $>$ is placed below the bass staff at the end of the system.

The Good Thief This ve- - ry day hast

System 2 of the musical score. It consists of a treble and bass staff. The treble staff has a common time signature. The lyrics are: "Thou vouch- safed Par- a- dise, this". There are musical markings above the first three measures, including a fermata and a repeat sign. The word "hast" is written below the first measure of the bass staff.

Thou vouch- safed Par- a- dise, this

hast Thou

System 3 of the musical score. It consists of a treble and bass staff. The lyrics are: "ve- ry day hast Thou vouch- safed Par- a-". There are musical markings above the first three measures, including a fermata and a repeat sign.

ve- ry day hast Thou vouch- safed Par- a-

System 4 of the musical score. It consists of a treble and bass staff. The lyrics are: "dise, O Lord. by the Wood of the". There are musical markings above the first three measures, including a fermata and a repeat sign. The word "by" is written below the first measure of the bass staff.

dise, O Lord. by the Wood of the

of the Cross

do Thou en- lighten me and

Cross do Thou en- light- - ten me and

save

me.

The Good Thief

No. 111

The Good Thief This ve- ry day hast

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff in common time (C). The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are: 'The Good Thief This ve- ry day hast'.

Thou vouch- safed the Good Thief Par- a- dise;

This system of musical notation is for the second line of the hymn. It continues the melody and accompaniment from the first system. The lyrics are: 'Thou vouch- safed the Good Thief Par- a- dise;'.

Thou hast vouch- safed Par- a- dise, O Lord. By the

This system of musical notation is for the third line of the hymn. It continues the melody and accompaniment. The lyrics are: 'Thou hast vouch- safed Par- a- dise, O Lord. By the'.

Wood of the Cross of the Cross do Thou en- light- en

This system of musical notation is for the fourth line of the hymn. It continues the melody and accompaniment. The lyrics are: 'Wood of the Cross of the Cross do Thou en- light- en'.

me and save me, and save me.

me and save me.

The image shows a musical score for two voices, likely a soprano and a bass, with lyrics. The score is written on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The music is in 4/4 time. The lyrics are: "me and save me, and save me." for the top voice and "me and save me." for the bottom voice. The music consists of a series of chords and single notes, with some notes beamed together. The lyrics are placed below the corresponding notes. The score ends with a double bar line.

The Good Thief

Smirnova

The first system of musical notation for 'The Good Thief' is in 3/4 time. The treble staff begins with a piano (*p*) dynamic. The melody features a series of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The lyrics 'The Good Thief The Good Thief This' are written below the staff. The bass staff provides a simple harmonic accompaniment with whole and half notes.

p
The Good Thief The Good Thief This

The second system continues the melody. The treble staff has a piano (*p*) dynamic. The lyrics 've- ry day hast Thou vouch- safed him Par- a-' are written below the staff. The bass staff continues with a simple harmonic accompaniment.

ve- ry day hast Thou vouch- safed him Par- a-

The third system continues the melody. The treble staff has a piano (*p*) dynamic. The lyrics 'dise, vouch- safed him Par- a- dise, Par- a- dise, O' are written below the staff. The bass staff continues with a simple harmonic accompaniment.

dise, vouch- safed him Par- a- dise, Par- a- dise, O

The fourth system continues the melody. The treble staff has a piano (*p*) dynamic. The lyrics 'Lord. By the Wood of the Cross do Thou en- ligh- ten me and' are written below the staff. The bass staff continues with a simple harmonic accompaniment.

Lord. By the Wood of the Cross do Thou en- ligh- ten me and

save me, and save me, and save

This musical score consists of two staves. The upper staff is in treble clef and contains five measures of music. The first measure has a half note G4 with a sharp sign, followed by a quarter note A4, and a half note B4. The second measure has a half note G4, a quarter note A4, and a half note B4. The third measure has a half note G4, a quarter note A4, and a half note B4. The fourth measure has a half note G4, a quarter note A4, and a half note B4. The fifth measure has a half note G4 with a sharp sign, followed by a quarter note A4, and a half note B4. The lower staff is in bass clef and contains five measures of music. The first measure has a half note G2, followed by a quarter note A2, and a half note B2. The second measure has a half note G2, a quarter note A2, and a half note B2. The third measure has a half note G2, a quarter note A2, and a half note B2. The fourth measure has a half note G2, a quarter note A2, and a half note B2. The fifth measure has a half note G2, a quarter note A2, and a half note B2.

me.

This musical score consists of two staves. The upper staff is in treble clef and contains one measure of music. The first measure has a half note G4 with a sharp sign, followed by a quarter note A4, and a half note B4. The lower staff is in bass clef and contains one measure of music. The first measure has a half note G2, followed by a quarter note A2, and a half note B2.

The Good Thief

Kiev Caves Chant

The Good Thief this ve- ry day hast Thou vouch- safed

This system of musical notation is for the first line of the chant. It consists of a treble and a bass staff, both in G minor (three flats). The treble staff features a melody with eighth and sixteenth notes, often beamed in pairs. The bass staff provides a simple harmonic accompaniment with quarter and eighth notes. The lyrics are written below the treble staff.

hast Thou vouch- safed him Par- a- dise

This system continues the melody from the first system. The treble staff shows a continuation of the melodic line with some rests. The bass staff continues with a steady accompaniment. The lyrics 'hast Thou vouch- safed him Par- a- dise' are aligned with the notes.

hast Thou vouch- safed Par- a- dise, O Lord. By the Wood

This system contains a measure rest in the treble staff for the first part of the line, followed by the continuation of the melody. The bass staff continues its accompaniment. The lyrics 'hast Thou vouch- safed Par- a- dise, O Lord. By the Wood' are written below.

of the Cross do Thou en- ligh- ten me and save me.

This system concludes the chant. The treble staff ends with a final cadence, including a double bar line and a repeat sign. The bass staff also concludes with a final note. The lyrics 'of the Cross do Thou en- ligh- ten me and save me.' are written below the staff.

Appendix II

Antiphon Fifteen

Tone VI, Sticheron Melody

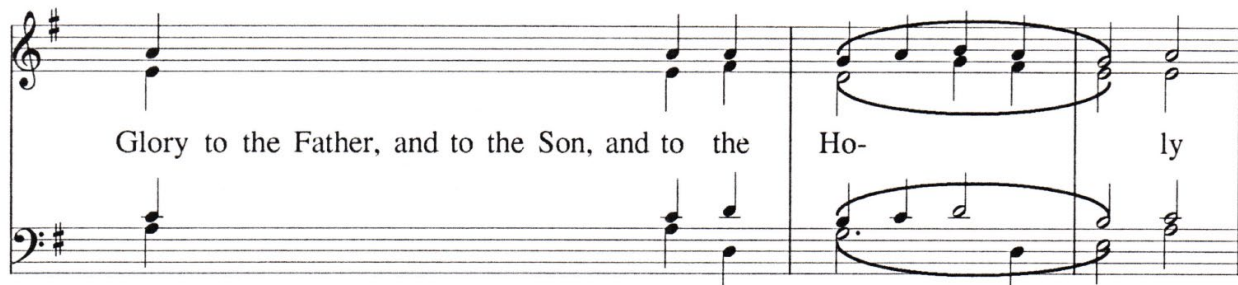
Today He who hung the earth upon the waters is hung upon the Cross./ He who is King of the angels is arrayed in a crown of thorns./ He who wraps the heaven in clouds is wrapped in the purple of mockery./ He who in Jordan set Adam free receives blows upon His face./ The Bridegroom of the Church is transfixed with nails./ The Son of the Virgin is pierced with a spear.

We venerate Thy Passion, O Christ. *Thrice*
Show us also Thy glorious Resurrection.

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

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

Glory, Tone VI



Beholding Thee hanging on the Cross, O Christ,/ Thy Mother cried aloud:/ 'O my Son,
what is this strange mystery that I behold?/ Nailed in the flesh, O Giver of Life,// how dost
Thou die upon the Tree?

Both Now, Tone VI

Both now and ever, and unto the a- ges of a- ges. A- men.

The musical score is written for two staves, Treble and Bass. The Treble staff begins with a treble clef and a key signature of one sharp (F#). The Bass staff begins with a bass clef and a key signature of one sharp (F#). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are written below the staves. The score consists of six measures. The first measure contains the lyrics 'Both now and ever, and unto the'. The second measure contains 'a-' and features a long note in the Treble staff. The third measure contains 'ges of'. The fourth measure contains 'a-' and features a long note in the Treble staff. The fifth measure contains 'ges. A-'. The sixth measure contains 'men.' and features a long note in the Treble staff. The score ends with a double bar line.

Repeat.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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✠ΒΚΔ.
MMXXIV