

**(No Qurbana is offered on this day)**

**PASSION FRIDAY  
EVE OF THE GREAT SABBATH**

**Anthem of the Chancel**

(None Appointed)

**The Lections**

Isaiah 52:13-53:all

Behold, my servant shall prosper,  
    he shall be exalted and lifted up,  
    and shall be very high.  
As many were astonished at him—  
    his appearance was so marred, beyond human semblance,  
    and his form beyond that of the sons of men—  
so shall he startle many nations;  
    kings shall shut their mouths because of him;  
for that which has not been told them they shall see,  
    and that which they have not heard they shall understand.

Who has believed what we have heard?  
    And to whom has the arm of the LORD been revealed?  
For he grew up before him like a young plant,  
    and like a root out of dry ground;  
he had no form or comeliness that we should look at him,  
    and no beauty that we should desire him.  
He was despised and rejected by men;  
    a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
    he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows;  
    yet we esteemed him stricken, smitten by God, and afflicted.  
But he was wounded for our transgressions,

he was bruised for our iniquities;  
upon him was the chastisement that made us whole,  
and with his stripes we are healed.  
All we like sheep have gone astray;  
we have turned every one to his own way;  
and the LORD has laid on him  
the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he opened not his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is dumb,  
so he opened not his mouth.  
By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,  
stricken for the transgression of my people?  
And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the LORD to bruise him;  
he has put him to grief;  
when he makes himself an offering for sin,  
he shall see his offspring, he shall prolong his days;  
the will of the LORD shall prosper in his hand;  
he shall see the fruit of the travail of his soul and be satisfied;  
by his knowledge shall the righteous one, my servant,  
make many to be accounted righteous;  
and he shall bear their iniquities.  
Therefore I will divide him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out his soul to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

## Daniel 9:21-end

. . . . . while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He came and he said to me, "O Daniel, I have now come out to give you wisdom and understanding. At the beginning of your supplications a word went forth, and I have come to tell it to you, for you are greatly beloved; therefore consider the word and understand the vision.

"Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed. And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

## The Shuraya

Depart from evil, and do good;  
Seek peace, and pursue it.  
The eyes of the LORD are toward the righteous,  
And his ears to hear them.  
The face of the LORD is against the wicked,  
To blot out the remembrance of them from the earth.

## The Apostle

Galatians 2:17-3:14

But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose.

O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Did you experience so many things in vain?—if it really is in vain. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

Thus Abraham "believed God, and it was reckoned to him as righteousness." So you see that it is men of faith who are the sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are men of faith are blessed with Abraham who had faith.

For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." Now it is evident that no man is justified before God by the law; for "He who through faith is righteous shall live"; but the law does not rest on faith, for "He who does them shall live by them." Christ redeemed us from the curse of the law, having become a curse for us—for it is written, "Cursed be every one who hangs on a tree"—that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

### **The Zumara**

They pierced my hands and feet—all my bones cried out— (2)

They looked and stared at me; they divided my garments among them. (2)

### **The Gospel**

Luke:22:63-23:12; Matthew 27:3-10, 19; Luke 23:13-23; Matthew 27:24-25; Luke 23:24-45 ("and the sun grew dark"); Matthew 27:51-54; John 19:23-end; Matthew 27:60 until "they rolled the stone . . . and went away"; Luke 23:54-end

Now the men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him, "Prophecy! Who is it that struck you?" And they spoke many other words against him, reviling him.

When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said, "If you are the Christ, tell us." But he said to them, "If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God." And they all said, "Are you the Son of God, then?" And he said to them, "You

say that I am." And they said, "What further testimony do we need? We have heard it ourselves from his own lips."

Then the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." And Pilate said to the chief priests and the multitudes, "I find no crime in this man." But they were urgent, saying, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other. . . . .

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

. . . . . while [Pilate] was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." . . . . Pilate then called together the chief priests and the rulers and the people, and said to them, "You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him."

But they all cried out together, "Away with this man, and release to us Barabbas"—a man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him." But they were

urgent, demanding with loud cries that he should be crucified. And their voices prevailed. . . .

So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!". . . .So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them; for they know not what they do." And they cast lots to divide his garments. And the people stood by, watching; but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!" The soldiers also mocked him, coming up and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come into your kingdom." And he said to him, "Truly, I say to you, today you will be with me in Paradise."

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

When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so

they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfil the scripture,

"They parted my garments among them,  
and for my clothing they cast lots."

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

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

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

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

The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

**When the Gospel has ended they take down the Cross to the bishop, and he strips its covering from it and wraps it with a clean linen cloth. He hands it to an elder, who takes it, with the Gospel, to the Chancel, placing it upon the Altar. However, they take the Staff and the [previous] covering into the Sacristy.**

**Anthem of the Mysteries**

(None Appointed)

**Anthem of the Bema**

(None Appointed)