

great joy. May the Lord's Holy Resurrection live in our lives and may we live always in His Resurrection.

Questions

1. "Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him." MARK 16:1
TRUE OR FALSE
2. "Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen." MARK 16:2
TRUE OR FALSE
3. But when they looked up, they saw that the stone had not been rolled away- for it was very large. MARK 16:4
TRUE OR FALSE
4. "And entering the (TEMPLE, TOMB), they saw a young man clothed in a long white robe sitting on the right side." MARK 16:5
5. "Go, tell His disciples-and Peter - that He is going before you into (EGYPT, GALILEE); there you will see Him, as He said to you." MARK 16:7
6. "And they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were (AFRAID, EXCITED)." MARK 16:8
7. "Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons." MARK 16:9
TRUE OR FALSE
8. "She went and told those who had been with Him, as they wept and mourned. And when they heard that He was alive and had been seen by her." MARK 16:10-11
 - a. they believed
 - b. they did not believe

Introduction	2
Holy Week has the following days.....	3
The Hours and Gospel Readings.....	4
Songs.....	6
O Beloved.....	6
Thine is the Power.....	6
Day 0 - Saturday - Lazarus.....	7
Questions	7
Day 1 - Sunday - Palm Sunday	9
General Funeral Service.....	10
Questions	11
Day 2 - Monday - The Fig Tree	12
Summary of the Morning Hours.....	13
Summary of the Evening Hours	13
Questions	13
Day 3 - Tuesday—The Day of Parables (and Prophecies)	15
Summary of the Morning Hours.....	16
Summary of the Evening Hours	16
Questions	16
Day 4 - Wednesday – Day of Love and Betrayal	18
Summary of the Morning Hours.....	20
Summary of the Evening Hours	20
Questions	21
Day 5 - Thursday - Holy Thursday	22
1st Hour: The betrayal of Judas.....	23
Liturgy of the blessing of the water of Great Thursday.....	24
Liturgy of the Eucharist (Communion)	24
11th Hour: The Beginning of Suffering.....	25
Summary of the Evening Hours	26
Questions	26
Day 6 - Friday - Good Friday	27
1st Hour.....	27
3rd Hour: Via Dolorosa	27
6th Hour: The Crucifixion	28
9th Hour: Death.....	29
11th Hour: Taking down from the Cross	30
12th Hour: Burial.....	31
Day 7 - Saturday - Bright Saturday	32
Questions	33
Day 8 - Sunday – Resurrection	34
Questions	36

Introduction

Let's take a journey through the Holy Week (the Pascha Week or the Passion Week) of our Lord Jesus Christ. In order to understand our journey better we need to keep in mind the following points:

- 1) A day is calculated from sunset to sunset. For example, the Pascha day for Monday would begin Sunday evening and end Monday at sunset. Tuesday would begin Monday evening and end Tuesday, and so on.
- 2) We do not pray over the dead from Sunday evening until Resurrection Sunday because the Church focuses only on the Lord Jesus Christ and His sufferings for us. In other words if a person dies during the holy Pascha week, we do not pray over him. Instead there is a 'General Funeral' prayed after Palm Sunday for everyone, in case any of us should pass away during that week.
- 3) We pray the Eucharist Liturgy only once during this week, on Covenant Thursday, because it was on that day that our Lord Jesus Christ instituted this great Mystery. The Liturgy for this day is very different than all other days and it is the shortest Liturgy of the year. The Church takes into account that on that day our Lord Jesus Christ had not yet died on the Cross nor given us redemption so we don't say a lot of the Liturgy prayers we normally say.
- 4) For the morning Pascha prayers, we fast by not eating or drinking anything. When the priest prays the morning litanies we are to worship with our heads touching the ground and say "Lord have mercy" after each litany. Worshiping to the ground is called a 'matania' or kneeling in front of God. During the nighttime litanies we do not do a 'matania' when we say "Lord have mercy" because we have already eaten for the day.
- 5) All the prayers starting on Palm Sunday after the Divine Liturgy are prayed outside of the altar, in the second section of the church. This represents the passions of our Lord Jesus Christ, which took place "outside of the camp" (Heb 13:13). The only exceptions are:
 - a. The First Hour of Covenant Thursday
 - b. The Liturgy of the Blessing of the Water & the Divine Liturgy of The Eucharist on Covenant Thursday
 - c. The Twelfth Hour of Good Friday.
- 6) Each day in the Pascha week, starting on Tuesday, we read one of the four Gospels and two other books. They are as follows:
 - Tuesday we read: The Holy Gospel according to St. Matthew
 - Wednesday we read: The Holy Gospel according to St. Mark

from the tomb and sat on it. His appearance was like lightening and his clothes were white as snow. The guards were so scared of him that they trembled and ran away.

The Angel told the women, "*Do not be afraid for I know that you are looking for Jesus, who was crucified. He is not here; He has risen, just as He said.*" (Matthew 17:5) But Mary Magdalene was still not sure what happened. She ran to St Peter and St John and said, "*They have taken the Lord out of the tomb, and we don't know where they have put Him.*" (John 20:2) So St Peter and St John ran to the tomb and found it empty. The linen that the Lord Jesus Christ was wrapped in was lying there but the cloth that had been around His head was folded up by itself away from the rest of the linen. Mary went back to the tomb and stood outside weeping. She saw a man she thought was the gardener but it was the Lord Jesus. He was alive. He told her He was going to return to the Father. Then He said to her to go to His disciples and tell them to wait for Him in Galilee. Mary was so happy to see the Lord Jesus Christ. He was not dead anymore. He had risen from the dead, just as He said He would. She went to tell the disciples but they did not believe her. (Mark 16:11)

Whenever we do bad things, like hurting other's feelings or not saying the truth or disobeying our parents that is a sin. Because of this bad behavior the Lord Jesus Christ died a very painful death. He had to carry all the sins of the world, including yours and mine, and take them up on the Holy Cross and die in our place. But history continues because the Lord Jesus Christ did not just die, but He rose from the dead on the third day. When we read the story of the Holy Resurrection we are filled with great joy because we know that our Lord Jesus Christ has paid our debt in full. This is called grace. Grace is getting a great gift without being worthy to get it. God loves us so much that He gave His only Son to die on the Holy Cross for our sake so that we may be able to live with Him in Heaven. We don't deserve the Lord Jesus Christ dying for us. We don't deserve that God should love us so much. Yet God did love us unworthy people and because of His grace we have hope that we will one day be with Him in His Kingdom. Because of this hope and our knowledge that the Lord Jesus Christ is alive today and forever we have

Day 8 - Sunday – Resurrection

There was a man, a good man, named Joseph, from a town called Arimathea. Joseph courageously went to the governor and asked **He Is Not Here - He Has Risen** to take our Lord's body down from the Holy Cross. Pilate gave his permission after he was sure that the Lord Jesus Christ was dead. With Joseph was another man named Nicodemus. Both men were followers of the Lord Jesus Christ.



Nicodemus, who had previously met with the Lord Jesus, brought special spices and with Joseph's help, wrapped the Lord Jesus' body with the spices and white linen cloths. Then they took Him to a garden where a brand new tomb had been made in the side of a rock. They placed the Lord Jesus Christ in this tomb and laid a large, heavy stone in front of it. There were women with them who saw where the Lord Jesus Christ was laid. But because it was almost the Sabbath day (the day of rest) they left the tomb and went home.

The next day the priests went to Pilate and asked that they place a guard in front of the tomb. They said, "Sir, we remember that while He was still alive that deceiver said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, His disciples may come and steal the body and tell the people that He has been raised from the dead." (Matthew 28:2) So Pilate gave the order and they secured the tomb by stringing a cord across the stone that was rolled over the entrance. The cord was sealed at each end by clay. Then the priests placed a guard there to make sure no one came near the tomb. Then very early Sunday morning, while it was still dark out, Mary Magdalene and the other women who followed the Lord Jesus Christ went to the tomb and saw the stone had been removed from the entrance. There had been a violent earthquake for an Angel of the Lord came down from Heaven and rolled back the stone

- Thursday we read: The Holy Gospel according to St. Luke
 - Friday we read: The Holy Book of Psalms
 - Saturday we read: Revelation (during Bright Saturday)
 - Eve of Resurrection Sunday: The Holy Gospel according to St. John
- The reader must be fasting when reading the Holy Bible.*
- 7) From the Eve of Wednesday (Tuesday evening) until the feast of the Resurrection Liturgy the clergy and the congregation do not greet one another with a holy kiss, or kiss the Holy Gospel or the icons as a reminder of Judas' betrayal of our Lord Jesus Christ with a kiss.

Holy Week has the following days

- Day 0: Saturday – Lazarus
- Day 1: Sunday – Palm Sunday
- Day 2: Monday – The Fig Tree
- Day 3: Tuesday – Jesus reveals the day of his crucifixion
- Day 4: Wednesday – Anointing Jesus head and Judas betrayal
- Day 5: Thursday – Covenant Thursday
- Day 6: Friday – Great Friday
- Day 7: Saturday – Bright Saturday
- Day 8: Sunday – Resurrection

Important Notes



NO Liturgies
On Monday,
Tuesday,
Wednesday
and Friday



NO Agpeya
(Special
prayer
every hour
instead)



Prayers
Outside
the Alter
(Black
Curtains)

"Let us go forth therefore unto Him outside the camp bearing His reproach." (Hebrews 13:13)

ΘΩΚ ΤΕ †ΧΟΥ ΝΕΥ ΠΙΩΟΥ ΝΕΥ ΠΙCΜΟΥ
ΝΕΥ ΠΙΔΑΔΙ ΥΔ ΕΝΕC ΔΩΗΝ.

The Hours and Gospel Readings

This is the only time during the year that we do not read from the Agpeya. This is because its prayers are around the entire life of Christ (prophecies, nativity, crucifixion, resurrection, ascension, etc.); but during Holy Week, we simply focus on the Passion of our Lord. So, there are separate prayers for each hour.

Each day during Pascha has a morning and evening service. The Morning and Evening service contain five separate hours:

	<i>Service Morning Service</i>	<i>Evening Service</i>
1st hour	6 am	6 pm
3rd hour	9 am	9 pm
6th hour	12 (noon)	12 (midnight)
9th hour	3 pm	3 am
11th hour	5 pm	5 am

Each of the above hours are divided into six separate sections:

1) **Prophecies and Poetry**

- Number of readings vary from 2-5 (except on Good Friday 18 are read)
- Most of the readings are from the book of Isaiah. By Easter, the Church would have finished the entire book. Isaiah contains the most prophecies.
- Each hour generally has one prophecy explaining how Jerusalem would treat the Messiah, and one chapter (usually Proverbs or Sirach) discussing the importance of wisdom, fear of God, righteousness, etc.
- As in the great Lent, the first prophecy is the same theme as the Pauline (during Lent), the Gospel, and the sermon. The other prophecies fulfill the first prophecy. They are arranged to fit the life of Christ during His days on earth.

2) **Homilies: are sermons of the church fathers** (only are read in the first, ninth and eleventh hours of Monday-Thursday)

3) **Doxology of the Pascha** (Thine is the power, the glory...)

- The community joins together in singing, "Thine is the Power..." twelve times (six towards the North and six towards the South), followed by the Lord's Prayer. This beautiful praise is repeated continuously.
- Humans did not create this praise, as many may believe. Rather, the praise is of divine inspiration, as the psalms. It is taken from the Book of Revelation. Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever (Revelation 4:9), they say with

- The three young men who were thrown in the fire crossed from death to life, because Christ was there with them.
- Susanna, the chaste woman was condemned to death, but God saved her.

As we see, all the prayers and rites are praises for the passage from death to life. The Church introduces us to life in Heaven. A number of processions are alternated between the praises. The priests and the deacons turn around the altar, holding crosses and icons with lit candles. The atmosphere is one of joy and delight that can be experienced only by those who have attended the rites. The feeling is that of crossing from the world's life of misery to the heavenly life.

The Church is leading us to the joy of the Resurrection and its aftermath. At dawn the readings are from the Book of Revelation. The priests, deacons and the community surround seven oil lamps, representing the seven spirits that are before the Throne (Rev. 1:4), the seven lit fires (Rev. 5:4) that are the seven Angels standing before God.

There is no end to what can be said about this night. It is indeed a personal experience that cannot be described. No one can express the meaning of this night unless he shares in the readings and praises. "To him that comes victorious, I'll have him seated with Me on My throne as I have been victorious Myself and am seated with My Father on His throne. Let him who has ears listen to what the Spirit says to the churches" (Rev. 3:21,22).

Questions

1. Why is this day called "Bright Saturday"?

2. What did the Israelites do after they crossed the red sea?

3. List the Deuterocanonical books?

4. Are the Deuterocanonical books part of the bible?

Day 7 - Saturday - Bright Saturday

Passover is a joyful celebration, from which we pass over from death to life, from sin to holiness, from Hades to Paradise. The glorious Church provides us with the same path from Good Friday to Easter through Apocalypse Saturday. This is also called "Bright Saturday" where the church is dressed in white, and filled with joyful hymns. We can hardly imagine what Eternity and the eternal life can be like. The answer is given to us this night when the Church takes us to heaven! Only those of us who have experienced this night in the church and attended the prayers can tell about their indescribable happy experience. This is the night of the passage from death to life. Joyful tunes replace the sad ones. Each tune starts sadly, then in the middle of it, becomes joyful, as we pass from death to life.

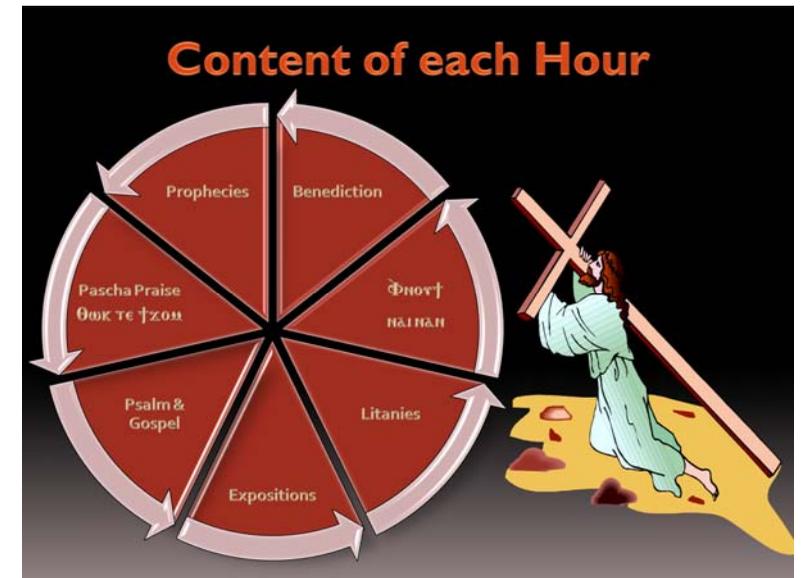


Thus far, the church has read through the entire book of Isaiah, the Psalms, and most of the other prophecies and gospels. During this festival of joy, the church continues in its prayerful meditations by reading the praises from the Old Testament—spanning the entire breadth of the Bible, from the Historical Books (Exodus), the Prophetic Books (Isaiah, Samuel, Daniel, Habakkuk, Baruch) the poetical books (Lamentations, Job) and the Deuterocanonical books .

- The first praise is from the first part of Moses, the crossing of the Red Sea from death to life. (Exodus 15).
- The prayer of Anna, mother of Samuel, is also read (I Sam. 2:1-11). "By God alone, one is made dead or alive...fallen in an abyss or lifted above."
- Habakkuk 3:2-19 expresses his exuberance in God his Savior, "He raises me up above... that my victory is in His praise."
- Jonah's prayer, Jonah 2:2-10, is also read. "In my tribulations, I cried to the Lord my God. He heard my voice from the abyss of hell" (Jonah 2:2). Jonah came out alive from the whale.
- We also read from Isaiah 28:10-20. Ezekiel, the Prophet and King of Judah, prayed to God and "God heard him and gave him fifteen years to live after the presumed date of his death."

loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" (Revelation 5:12). The Church joins the angels who are before the throne of God praising the Living One forever.

- Beginning at the Eleventh Hour of Tuesday, we add "my Good Savior" to the praise, confessing that Christ's sufferings for our salvation began when the high priests and the elders were consulting the arrest of Jesus and plotting His death.
 - Beginning at the vigil of Friday, and continuing throughout the day, we add "my salvation" to the praise, emphasizing that the Church recognizes that salvation is fulfilled on the Cross.
- 4) **Psalm and Gospel.**
 - The Church selects verses and Psalms that relate to the sufferings of Christ to be read in a sad tune.
 - Following the Psalm, the introduction of the Gospel is either read or chanted. "We beseech our Lord and God that we may be made worthy to hear to the Holy Gospel. In wisdom, let us attend to the Holy Gospel".
 - The psalms contain many prophecies on the life of Jesus from His birth to His ascension. Considering that at this time we are commemorating the agony of Christ, the Church chooses texts that are connected with the events.
 - 5) **Expositions (el Tarh)**
 - 6) **Litanies** for the church (clergy, servants, catechumens), the sick, the poor, the leaders and rulers, the whole world... (Prostrations during the daytime litanies except Sunday)
 - 7) **12 Lord Have Mercy's**
 - 8) **Final Hymn** (O King of Peace)
 - 9) **Benediction or the End of Prayer**



Songs

O Beloved

R: O Beloved, O Beloved, Nailed unto the Cross for me.

Oh, what sin hast Thou committed? Thou Who calleth all to be.

O Beloved, wish that I could, Spend the rest of life with Thee—

Worshipping Thine holy Passion; Crucifying the flesh for Thee.

1. "Daughter of Zion, behold Me, Stricken and smitten for thee.
Friend and kin Me have forsaken: There is none to comfort Me.
All alone I'll tread the winepress; All alone I'll drink the cup—
Shedding My Blood for thee to ransom, And My Flesh for thee to sup.
2. "I was bound, and I was smitten, And they did spit in My face.
I was stripped, and I was scourged— I was condemned in your place.
Your sins became My crown of thorns—Oh that you would understand:
Everytime you sin anew, It's one more nail in My hand."
3. Like a lamb brought to the slaughter, Like a dumb sheep to be sheered—
King, Creator, Lord and Master, By His creatures mocked and jeered.
Despised, rejected, with grief acquainted, And of men was not esteemed;
Bruised and wounded, sore afflicted— Yet, with His stripes we were healed.
4. Lord, create in us a fountain, That with tears will ever flow;
And a heart contrite and broken— And the Spirit within renew.
Oh that we could shed the tears, Over Thy feet, pierced and bruised.
Oh that we'd always remember: For our sins Thou wert abused.

Thine is the Power

Thine is the Power, the Glory, the Blessing, the Majesty, Forever. Amen.

Emmanuel, our God and King.

Thine is the Power, the Glory, the Blessing, the

Majesty, Forever. Amen.

My Lord Jesus Christ.*

Thine is the Power, the Glory, the Blessing, the

Majesty, Forever. Amen.

- From the 11th hour of Tuesday, we add:

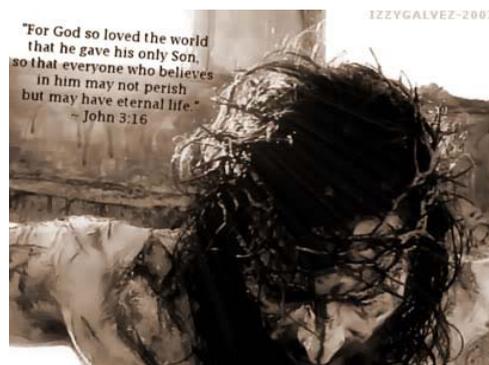
My Lord Jesus Christ, my Good Savior.

- From the 1st hour of eve of Friday, we add:

My Lord Jesus Christ, my Good Savior. The Lord

is my strength and my praise and has become

my salvation.



12TH Hour: Burial

Although the Lord Christ was taken off of the Cross during the Eleventh Hour and although the rest of the Pascha days all include an eleventh hour, Good Friday ends with the Twelfth Hour. We again remember the events of this hour each day throughout the year during the Agpeya prayers of the twelfth hour.

The Romans' conduct was to leave the crucified bodies on the crosses for the birds to prey. The Jewish people used to throw the bodies in a pit where garbage and sewerage were to be burnt. Joseph of Arimathea requested Pilate to let him take Jesus' holy body. Nicodemus, who disagreed with the Assembly on their condemnation of Jesus (John 7: 50-52), helped Joseph for the inhumation with perfumes and pure linen, as predicted by Isaiah.

The Prophecy for the twelfth hour comes from the Lamentations of Jeremiah on the sufferings of the Cross and of the grave are depicted. The Gospels show us the similarity between Jesus and Jonah. Like the prophet Jonah remained inside the whale three days and three nights, "the Son of Man shall be inside the earth for three days and three nights" (Matthew 12:40). A psalm of praise follows the Gospel. "Your throne O God is for ever and ever".

The priest covers the icon with a white linen cloth and places the cross over it. He then covers them with rose petals and spices, and places two candles on each side of it—representing the two angels at the tomb of Christ. The priests, according to their ranks, start reading the Psalms 1, 2, and 3 until they reach "***I lay down and slept***" (Psalm 3:5). Then the curtain of the altar is closed and the 150 psalms are read in their entirety.

The sufferings of our Lord are the price of our salvation for which we are rejoicing. No words can be spoken! We contemplate Your sufferings and Your pierced side while we stand at the Cross, the source of our rejoicing.

the moment the thief entered Paradise, opening the door to the humankind. Once our Savior had gone through the terror of death, this terror vanished. No longer would those who die in Christ, be enslaved by death.

The first prophesy is from Jeremiah 11:18. "Like a perfect lamb taken to be slaughtered...they conspired against me saying: 'let us eradicate him from the living beings' ". How could they think, O our Lord and God, of suppressing from life the Origin and Giver of life! From now on, death has acquired a new meaning: death in Jesus Christ, being Life and eternal life.

The next prophesy is from Zechariah 14: "On that day, living waters will flow Jerusalem...and God shall be King over the whole world." Even, though His death on the Cross was real, He remains alive as we chant with the Angels: "Holy God, Holy Mighty, Holy Immortal". The Spirit that inspired this prophesy reveals how far the outreach of His Kingdom, like the overflowing waters from Jerusalem for all who come to drink, be it the Jews or the nations. God shall be King over the whole world.

The spear has supposedly entered from the right side, diagonally, ending in the heart. This was a prophesy mentioned in the Psalms: "My heart is wounded" (literally, pierced) (Psalm 109:21, 22). The soldier who thrust this spear was named Longinus. After witnessing this majestic event, he confessed Christianity and became himself a martyr.

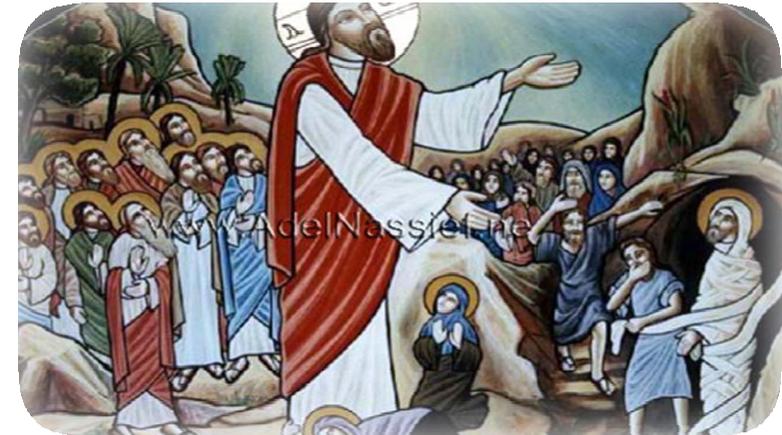
During the 9th hour, candles are lit before the Icon of the Crucifixion. The presbyters, with their heads uncovered and wearing their liturgical robes, cense the icon. In the presence of the bishop, they cense and bow before him without kissing his hand nor the cross.

11th Hour: Taking down from the Cross

At this hour, the Scriptures have been fulfilled as our Savior had said (John 19:30). Moses struck the rock in the desert, and water poured out that saved the life of the people of Israel. When the soldier pierced the side of our Savior on the Cross, blood and water came out. It is now up to us to satisfy our thirst from the waters of life.

The prophesy from Exodus 12:1-14 gives the details of God's order to the sons of Israel. They were to immolate the lamb and put marks of his blood on their threshold and doors... no bones were to be broken. The blood was a sign to be recognized by the angel of death to spare them from death. We find the same words in John, when the soldiers came to Him "they did not break His legs" (John 19:23) as was their habit. From His pierced side, came out "blood and water" (John 19: 33, 34). The water is the symbol of humility, peace and love, the fruits of the Holy Spirit through the waters of the baptism. The blood of Jesus will dye our hearts as a recognizable sign of our salvation when we share the Cross with Him.

Day 0 - Saturday - Lazarus



On this day, Christ went to Bethany, where He resurrected Lazarus, the brother of Mary and Martha (John 11). Six days before the Passover, Jesus came to Bethany where Lazarus was, whom Christ had raised from the dead. There they made a supper for Him. Martha served, Lazarus attended near Christ at the table, and Mary sat at His feet.

Questions

TRUE OR FALSE

1. "When Jesus heard that, He said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.'" JOHN 11:4

TRUE OR FALSE

2. But Jesus did not like Martha or her sister or Lazarus. JOHN 11:5

TRUE OR FALSE

FILL IN THE BLANKS:

3. "So, when He heard that he was sick, He stayed two more _____ in the place where He was." JOHN 11:6

4. "...He said to them, 'Our friend Lazarus _____, but I go that I may wake him up.'" JOHN 11:11

5. "Then His disciples said, 'Lord, if he sleeps he will get well.' However, Jesus spoke of his _____, but they thought He was speaking about taking rest in sleep." JOHN 11:12-13

TRUE OR FALSE:

6. "So when Jesus came, He found that he had already been in the tomb four days." JOHN 11:17

TRUE OR FALSE

7. "Then Martha said to Jesus, 'Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You.'" JOHN 11:21-22

TRUE OR FALSE

8. "Jesus said to her, 'Your brother will rise again.'" JOHN 11:23

TRUE OR FALSE

9. "Then when _____ came where Jesus was, and saw Him, she fell down at His feet, saying to Him, 'Lord, if You had been here, my brother would not have died.'" JOHN 11:32

10. "Jesus _____." JOHN 11:35

priest, along with responses from the congregation. These prayers are patterned after those that follow the gospel readings in the Agpeya prayers.

Following this, the hymn of Omonogenis (O Only Begotten) is chanted. The initial part of the hymn discuss the incarnation and crucifixion, and is accompanied by a somber paschal tune. Yet, near the end, there is a glimpse of hope when discussing the promise of the resurrection. Once the congregation chants "tramped down death..." (Thanato Thanaton...), the hymn regains life in a lively tempo and lighter beat. The Trisagion (Agios) is then chanted twice, in two separate tunes.

When Christ breathed His last, darkness came over all the land from the sixth to the ninth hour. The church recreates this eclipse by turning off all of the lights in the church after this one verse is read.

After the reading of the exposition, which sufficiently memorializes the events of this distressing hour, the church chants the hymn Ari pa mevi (Remember Me). This hymn is based on the words spoken by Didymus, the Thief on the Right. This hymn has 11 verses said by the reader, followed by repetitions of the thief's petition.

This Hour is one of rejoicing for all the humankind, from the Prophets of the Old Testament to the believers who recognized the Cross of our Lord in the New testament. St. Paul says " I pride myself only in the Cross of our Lord Jesus Christ" (Galatians 6:14). The Cross is a crown of victory. It has brought light tot hose blinded by ignorance. It has released those enslaved by sin. Indeed, it has redeemed the whole of mankind. Do not, then be ashamed of the Cross of Christ; rather, glory in it. Although it is a stumbling block to the Jews and folly to the Gentiles, the message of the Cross is our salvation. Of course, it is folly to those who are perishing, but to us who are being saved, it is the power of God. For it was not a mere man who died for us, but the Son of God, God made man. (St. Cyril of Jerusalem)

9th Hour: Death

"O Thou Who surrendered Your soul into the hands of the Father when Thou were crucified on the Cross on the Ninth hour and lead the thief into Paradise, do not forsake me." After He tasted the vinegar, Jesus said, "All is accomplished", then He inclined His head and commended His soul to the Father (John 19:30). Then Jesus cried out loudly "O Father, in Thine hands I surrender my soul" (Luke 23:46) and (Matt. 27:46).

At the Cross, the Church contemplates the great love manifest on the Cross while our Savior went through the unknown, the terror of humankind -- death. How blessed is this unique moment of death! It is the moment the devil was terrified and tied, the moment those who had slept in hope rejoiced. The dead were considered dead in their bodies, but their souls considered alive in God. (II Peter 4:6). This is also

“He was wounded for our transgressions., He was bruised for our iniquities; the chastisement of our peace was upon Him 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” (Isaiah 5:6).

This is the day of pain, the day of sorrows. It is the commandment for us, ***“not only to believe in Him, but also to suffer for His sake”*** (Philippians 1:29). By actively participating in the Holy Passion Week, through fasting, prayer and repentance we suffer for His sake. Suffering is a gift from God, so that we can experience His satisfaction and capture the quiet endurance of the saints. Through meditation of the Cross, we witness His Divine Love for us. ***“Greater love has no man than this, that a man lay down his life for his friends.”***

This day of sufferings for God is at the same time a day of rejoicing for all humankind, who obtained Salvation through the Cross, achieving what was unthinkable -- Salvation and eternal life at the price of Jesus’ blood. “For whom He foreknew, He also predestined [to be] conformed to the image of His Son, that He might be the firstborn among many brethren.” (Rom. 8:29).

All the prophecies that are read during the Third Hour describe Jesus’ sufferings in words similar to the words used in the Gospels.

The Prophecy	The New Testament
I did not defend myself, but offered my back to be lashed	Jesus was delivered to be lashed (Mark 15:15)
and my cheeks to be slapped	and they slapped Him (John 19:3)
and I did not turn my face away from the shame of the spitting (Is. 50:4-9).	and they were spitting at His face (Mark 15:9).
They conspired between them_selves saying: let us tie the innocent (Is. 3:9-15)	They tied Him and took Him (Matt. 27:2).

6th Hour: The Crucifixion

There is only one theme for this entire hour: the Cross. The first prophecy introduces the Moses’ the brazen serpent—a symbol of the powerful cross crushing Satan and all death. We remember the events of this hour each day throughout the year during the Agpeya prayers of the sixth hour.

The second prophecy is a powerful sign of Christ as the Lamb, brought to the slaughter. Isaiah 53 is one of the most powerful selections read in the entire week. It tells of the crucifixion, the burial, and the inheritance of salvation in a deeply prophetic manner.

Following these great prophecies, the Epistle of St. Paul to the Galatians is read. Its simple and essential theme: *Glory in the Cross*. Afterwards, six litanies are said by the

Day 1 - Sunday - Palm Sunday



During the matins prayer of Palm Sunday, the church makes a procession of twelve stations around the Church, similar to the one made during the Feast of the Cross. At each station, a gospel reading is read in front of the icon commemorating a saint, group of saints, or an event. After the gospel is read, a special response is said for that saint or event with the Palm Sunday Tune (Hosanna tune).

St. John’s gospel tells us that Jesus headed for Jerusalem the day after the supper, where He made a public entry (John 12:13). Thus, the following day was a Sunday.

Jesus left His native land of Galilee to minister in Judea and Berea on the way to Jerusalem. The Lord Jesus Christ was received in

Jerusalem with a parade of onlookers, men women and children cheering joyfully with palms in hand, spreading their garments under His feet. Jesus entered Jerusalem with a modest procession, riding upon a colt/donkey. Although Jesus entered unknown and unlike a worldly king, He inspired awe and fear (spiritual kingdom) and “... all the city was moved, saying: ‘Who is this?’” (Matt 21:10), thus declaring their acceptance of His kingdom. Children welcomed Him with joy, proclaiming His kingdom as they cried “Hosanna to the son of David (Mat. 21:15).” Concurrently, those whose hearts were hardened said unto Him, “Hearest thou what they say?” Jesus responded by saying to them, and also to us, “out of the mouth of babes and sucklings He had perfected praise” (Matthew 21:16).

With the entrance of the King into our hearts and our lives, we are welcoming a new life in Christ. The Church commemorates the entrance of our Lord into our inward Jerusalem to establish His Kingdom in us and gather all to Himself. During the Matins prayer, there is a procession inside the sanctuary, indicating that the procession of the redeemed believers starts by God's plan of Christ's self-oblation. The procession then proceeds through the nave, before the icons of all the apostles, martyrs and saints.

During the Liturgy, each of the four gospels are read, each one facing a different direction as the fulfillment of the prophecy that the gospel will be preached throughout the world (N, S, E, W). The four gospels clearly announce the beginning of Christ's Kingdom and delineate the conditions to accept His Kingdom. (Matt 21:1-17); (Mark 11:1-11); (Luke 9:29-48) and (John 12:12-19).

This is the day of extreme happiness and the beginning of the week of sorrows. We enter the church with palm leaves and hymns of joy; we leave draped in sorrow and mourning. As St. Andrew, bishop of Crete said, *"Let us run to accompany Him as He hastens toward His passion, and imitate those who met Him then, not by covering His path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before Him by being humble and trying to live as He would wish."*

General Funeral Service

As discussed earlier, a general funeral service is held on Palm Sunday following the Liturgy. This general service is conducted at the end of the Liturgy of the Eucharist. Because no incense is raised for the departed during Holy Week and none of the departed is prayed upon in the church, the Church provides for this general funeral service for the souls that depart during these holy days. This service is held by saying special prayers on water before the altar in the choir of deacons. Following the funeral prayers, the priest blesses the people with water for this purpose.

The Church warns us to start Holy Week with no evil in our hearts, so that we may benefit from these holy days. Brothers, this is the way towards the Cross: "Do not despise the riches of His goodness and forbearance..." (Rom. 2:4). "For the wrath of God is revealed from heaven against all unrighteousness of men" (Rom. 1:18).

Day 6 - Friday - Good Friday

By far, the one day of the entire church year in which the church prays together is Good Friday. More prayers are prayed, more readings read, more hymns chanted than any other time. All because of the perfect sacrifice; all focused on God and on the Cross.

1st Hour

On Friday, Jesus began to be judged in front of a series of councils. The chief priests convened together and condemned the Savior so that they might deliver Him to Pilate to kill him. (Exposition) False witnesses came forth to falsely accuse Him. The "fierce witnesses" mentioned in Psalm 35:11 specifically refers to these false witnesses at the trial of Christ.

The prophecies mostly condemn the priests for this atrocity. Jeremiah says, ***"Woe to the shepherds that destroy and scatter the sheep of their pasture!"*** The Wisdom of Solomon shows how the Jews will spitefully examine and torture Him. Because of their wickedness, they are blind and will not receive the reward of forgiveness as the rest of the world.

Then, they had bound Jesus and delivered Him to Pontius Pilate, the governor. A set of charges is presented to Pilate. When Pilate discovers that our Lord was from Galilee, he sent Him to Herod, who questioned and mocked Him. Then the Accused is then returned back to Pilate to without being found guilty. When Christ is returned to Pilate, he tries twice to release Him, even offering a lesser penalty of whipping. Finally, Pilate gives in to the "will" of the Jews. It was a custom to release one of the prisoners at the time of the feast, but the people chose to release Barabbas instead of Jesus. Then Pilate washed his hands in front of them, denying any responsibility for the Innocent One.

At the end of this hour, the Icon of the crucifixion is placed on an icon holder in the chorus of deacons. Candles, lamps, crosses, gospels, and censor(s) and rose petals are placed before the icon of Crucifixion.

3rd Hour: Via Dolorosa

The third hour begins the painful torment of Lamb. After Pilate washes his hands, the soldiers took Him into the common hall, paraded around Him, stripped Him and divided his garments. All of this was prophesied about in Psalm 22:17, ***"They look and stare at Me. They divide My garments among them, and for My clothing they cast lots."*** They dressed Him in a scarlet robe, platted a crown of thorns, and placed a reed in His hand.

Summary of the Evening Hours

As we approach the crucifixion, the number and intensity of the events steadily increase. This evening's events include the Last Supper, the Eucharist, the Final Message to the Apostles, prayer at Gethsemane, Judas' Betrayal, and the round of trials. In the first hour, we read three gospels from the same evangelist. For the remainder of the Evening of Friday and Great Friday, every hour contains four gospel readings, one from each evangelist.

Questions

FILL IN THE BLANKS:

1. "And He sent Peter and John saying, 'Go and prepare the _____ for us, that we may eat.' " LUKE 22:8

2. "And He said to them, 'Behold, when you have entered the city, a man will meet you carrying a _____ of water; follow him into the house which he enters.' LUKE 22:10

TRUE OR FALSE:

3. "Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?" " LUKE 22:11
TRUE OR FALSE

4. "Then he will show you a large, furnished _____; there make ready." LUKE 22:12

5. "And when the hour had come, He sat down, and the twelve _____ with Him." LUKE 22:14

6. "He took the cup and gave thanks, and said, 'Take this and divide it among yourselves.' " LUKE 22:17
TRUE OR FALSE

7. "And He took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body which is given for you; do this in remembrance of Me.' " LUKE 22:19
TRUE OR FALSE

8. "Likewise He took the cup after supper, saying, 'This cup is the _____ in My blood, which is shed for you.' " LUKE 22:20

Questions

CIRCLE THE CORRECT WORD:

1. "Now when they drew near to Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find a (ROPE, DONKEY) tied, and a colt with her. Loose them and bring them to Me.' " MATTHEW 21:1-2

TRUE OR FALSE:

2. "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." MATTHEW 21:3 TRUE OR FALSE

3. "All this was done that it might be fulfilled which was spoken by the prophet, saying: 'Tell the daughter of Zion, "Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey." ' " MATTHEW 21:4-5
TRUE OR FALSE

CIRCLE THE CORRECT WORDS:

4. "They brought the donkey and the colt, laid their (SADDLES, CLOTHES) on them, and set Him on them." MATTHEW 21:7

5. "And a very great multitude spread their garments on the road; others cut down (BRANCHES, FRUIT) from the trees and spread them on the road." MATTHEW 21:8

TRUE OR FALSE:

6. "Then the multitudes who went before and those who followed cried out, saying: 'Hosanna to the Son of David! "Blessed is He who comes in the name of the LORD!" Hosanna in the highest!' " MATTHEW 21:9 TRUE OR FALSE

7. "So the multitudes said, 'This is Jesus, the prophet from Nazareth of Galilee.' " MATTHEW 21:11 TRUE OR FALSE

Day 2 - Monday - The Fig Tree

Monday we focus first on the story of Adam and Eve: their creation (1st hour prophecy), their sin, and their removal from the Garden of Eden (9th hour prophecy). We see once they sinned they could not remain any longer in Eden because good and evil cannot coexist. (11th hour Homily).



On the evening of Palm Sunday our Lord went with his disciples outside the city.

Along the way to Bethany, Christ was hungry; and He cursed a fig tree with many leaves but no fruit (1st & 3rd hour). This was a symbol of the Jewish nation, which had the outward appearance of fruits, because they had followed the letter of the law. But they lacked fruit in that they did not abide by the Spirit of the law and “neglected the weightier things of the law.” They continued to question His authority even to the last moment (9th hour gospel). Christ had rejected the Jews, as they were plotting to slaughter Him. The church is reminding us that we should not think of this week as simply an outer appearance of worship without sowing the fruits of repentance, love, and meekness.

As Adam and Eve covered their sin with the fig tree, Christ rebukes the fig tree to tell us that we can no longer cover our sins with a cloak of hypocrisy. As St. John Chrysostom said, “*The fig tree with its broad leaves represents the wide road. Also it reminds us of the sin which Adam tried to cover with its leaves.*” Adorn yourselves with virtue so we will not experience the wrath of God, but His mercy. We cannot be hypocritical (11th hour prophesy of Sirach). Even our churches cannot have good and bad fruits (11th hour Homily).

Communion: Psalm 150 is not chanted. Instead the 11th hour prophecies are read. On Thursday evening, near sunset (near the eleventh hour), Christ ate the Passover meal with the disciples. Afterwards, He instituted the Eucharist. *Communion should be either before or after sunset, in order for us not to participate at the time that the Jews celebrate Passover at sunset.*

“With fervent desire I have desired to eat this Passover with you before I suffer.” (Luke 22:15) To which Passover does He refer? The last one which Jesus will celebrate before His death. The one in which He will reveal to His disciples the mystery of the true paschal Lamb. The Paschal meals which He longs to eat with me will enable me to discover the Lamb.

Intense preparation is required for us to partake of this blessed Sacrament. As St. John Chrysostom remarked, “Look, how the people of the Old Testament used to purify themselves to be able to eat the Passover. Moses told them, ‘Anyone who is not pure, who proceeds to eat the Passover, is perished.’ How about the one who proceeds to eat the hidden mystery without preparing himself? If you cannot touch the clothes of an earthly king with impure hands, how dare you proceed to that holy sacrament with a sinful heart and impure conscience?”

11th Hour: The Beginning of Suffering

The reading from Isaiah (52:13-53:12) is the fourth and final servant song mentioned in the second part of Isaiah that tells a personal message from the prophet. It is a remarkable passage that explains the suffering he endured, which suggests more clearly than anything in the Old Testament that God accepts one individual’s suffering to atone for the sins of others. This reading becomes an introduction to Christ’s suffering that He would endure for us. It prophesies about the Messiah as the Paschal lamb.

These powerful verses are also used during the Divine Liturgy According to Saint Gregory to explain the great ordeal suffered by our Lord. It begins to predict that the disciples would betray Him, how we leave Him in the midst of our sin. ***All we like sheep have gone astray; We have turned, very one to his own way*** (53:6).

It prophesies of His silent sorrow amidst the painful beatings. It explains in vivid detail His stripes and bruises. But why such suffering? Why such brutal torment? The Holy Spirit has explained to us hundreds of years before the Crucifixion why.

God had prepared the Israelites with Five different offerings: the burnt offering, the Grain Offering, the Peace Offering, and the Trespass Offering (Leviticus 1-5). This passage of Isaiah connects this Old Testament Law to explain how Christ became the final Offering to represent each of these offerings. On Holy Thursday, we taste each of these offerings.

Liturgy of the blessing of the water of Great Thursday

This is the Paschal Day, the day of 'passage' from slavery under the power of sin, to that of belonging to God under His sovereignty. It is the exodus of the people of Israel from Egypt, the land of captivity and the crossing of the Red Sea. This is also the Paschal Day of the Sacred Body and Blood of the New Covenant. The passage is no longer a symbol, as it was when the Hebrews marked their doors with blood to spare themselves from death.

The prayers of the Liturgy of the Blessing of the Water is very similar to the funeral service that is prayed after the Liturgy on Palm Sunday. However, the meaning and purpose of this liturgy differs. On Palm Sunday, the main purpose of the water is a precautionary measure of the church just in case one member of the church departs during Holy Week. It is a preparation of Holy Week instituted by the church. However, the Laka'an service on Holy Thursday is a specific tradition that follows the example of Christ, who washed the feet of His disciples before Passover. These prayers and readings of this liturgy are also very similar to those of Baptism.

When Jesus washed the feet of His disciples, He was purifying their hearts from vanity, teaching them that the greatest should be the least. "Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, 'The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so [among] you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.'" (Luke 22:24-26). Jesus insisted that Peter let Him wash his feet, lest he should have no share with Jesus (John 13:8). One thing only was now required, that is the washing of the feet, because they were already clean " But the chief priests plotted to put Lazarus to death also." (John 12:10).

Liturgy of the Eucharist (Communion)

At this point, the disciples have completed all the preparations needed. The Church has completed the washing of the feet, a symbol of the purification of the people and their readiness to partake in the rich gifts of the Holy Spirit for expiation of sins. It is time now to go to the altar to offer the sacrifice of the New Testament and become part of the true vine in which is the true life.

Following the Liturgy of the Water, we celebrate the Divine Liturgy of the Eucharist. Again, this is the first and only sacrament (outside of Confession) that is celebrated during the Holy Passion Week. The reason we celebrate the liturgy on Thursday is because in the evening, our Lord established the Sacrament of the Holy Eucharist after the Last Supper, when He gave His pure Body and precious Blood to His disciples in the form of bread and wine.

Summary of the Morning Hours

- 1st: Adam and Eve (Genesis); the parable of the vineyard (Isaiah); the importance of wisdom and the fear of the Lord (Sirach); guardian angels (St. Shenouda's homily); the fig tree (gospel).
- 3rd: God will send forth His wrath with the approaching armies (Isaiah). Thus, the Lord will scatter His people b/c of their lust and the people will mourn (Jeremiah). But the house of the Lord will be their only salvation (Psalm) just as Christ had entered into the Temple (Mark).
- 6th: The sacrifices God initially gave Moses, as a means forgiveness of sin (Exodus), was no longer acceptable. Instead of discipline and wisdom, they brought about punishment and vengeance (Solomon). So Christ had made a whip of cords and drove out all of the sheep and doves in the temple (John).
- 9th: When Adam and Eve sinned, God cast them out of Eden (Genesis). But God has promised to forgive His people; so we should be prepared for His forgiveness (Isaiah), fear God and be wise (Proverbs). *Special exposition!*
- 11th: We were sold into slavery because of our sins (Isaiah), another warning of hypocrisy (Sirach). St. Shenouda's homily especially connects Adam and eve's sin w/ hypocrisy.

Summary of the Evening Hours

- 1st: God asks us to repent (Zechariah) or we shall not enter the narrow gate (Luke);
- 3rd: People try to warn Christ that Herod is trying to kill Him (Luke)
- 6th: Moses gets angry with the people for worshipping idols (Exodus). Christ tells us that eating excessively weighs down the body; instead keep watch and stay alert (Luke, Exposition).
- 9th: Woe to you Pharisees! (Luke)
- 11th: Keep watch and pray (Mark)

Questions

1. What did the Lord Jesus Christ say to the fig tree when He saw it had no fruits?

2. What lesson do we learn from the withered fig tree?

3. Where are the 2 places where we can find the story of The Fig tree?



meal, with a new covenant. "...after supper, He took bread ... and the cup...and gave it to them saying 'take, this is my body... this is my blood which is the new covenant... do this in memory of me.'" (John 20).

1st Hour: The betrayal of Judas

The prayers of the first hour are celebrated in the first section of the church, in the Chorus of Deacons. There, the altar curtain is opened as the church prepares for the Liturgy. After the prophecy from Exodus is read, the readings and prayers follow the basic structure of the Divine Liturgy, with some exceptions.

The first prophecy demonstrates the great symbol of the Holy Cross when Moses had lifted up his arms against the Amelkites (Exodus). This is the power and glory of God we proclaim during the Paschal Doxology. Through this prophecy of the Cross, we begin the entry into the Liturgy.

Special Hymn: ***He who offered Himself***

Acts: Unlike normal liturgy, there are no readings from the Pauline or Catholic Epistles. The first reading is from Acts 1:15-20, regarding the explanation of David's prophecy concerning Judas. St. Peter explains how the land that Judas bought with the money he denied His Lord was cursed, and how Judas had died on this land, "the field of blood."

Chanting of Judas: Then, the deacons chant the famous hymn of Judas, while circling the church in the opposite direction. This is to remember that Judas, had broken the law, and acted contrary to the proper Christian way.

Trisagion sung in Paschal tone

Psalm. The prophecy of the Psalm stresses the subtlety of the sin, as well as the extreme moral pain caused to the Lord "...had it been the enemy, I could have endured..." (Ps. 54:10). We are assured that man's denial does not prevent our salvation. God's infinite love has overcome all Man's corruption. The tune of the Psalm is the 'maluki', adopted by the church on Tuesday of the holy week for the Psalm when we sing "Your Throne O God". The same tune will be used again on the Holy Friday at the time of internment. "If You are sold today as a slave O my Lord God... if You entered the grave to untie the bonds of my sin... Your Church and bride You redeemed with Your blood knows Who You are ... You are the King seated on the throne of His glory, holding His reign in His hands".

Gospel. The gospel explains the preparations of the Passover Meal that Christ tells the disciples. As Christ is preparing for the feast, the Devil is preparing for His death. As the First Passover draws nearer, the Christ, the Lamb is about to be offered and slain.

Day 5 - Thursday - Holy Thursday

Pascha is the word for "Passover" in all languages. But its meaning lies much deeper than this direct translation. St. Paul describes the life of Christianity as one that passes "*from glory to glory.*" In a similar way, the story of the Passover increases in intensity, meaning, and holiness throughout the ages. There are essentially three Passovers: each the fulfillment of God's promise to save His people, allowing them to pass over from death to life.

The First Passover: Overcoming Temptation and Sin

The Passover first began with the commandment of the Lord given to Moses, that the blood of the lamb be placed on the door poses of the houses of the Israelites in Egypt. That night, they were to eat bitter herbs, have their loins girded, their sandals on their feet, their staff in their hand (Exodus 12). It continued that through the shedding of blood of the lamb, there came forgiveness. "***And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.***" (Hebrews 9:22).

Christ, Himself became the true and ultimate Passover Lamb, the fulfillment of this prophesy. "***For indeed, Christ our Passover is sacrificed for us***" (1 Corinthians 5:7). After the disciples had eaten the Passover Meal, the Old Testament had been fulfilled.

The Second Passover: Faith and Baptism

The Second Passover was the crossing of the Red Sea by Moses and the Israelites. Just as Moses had parted its waters and crushed Pharaoh's soldiers, Christ had destroyed the soldiers of Satan at the bottom of the sea. Moses used his staff; Christ used the cross.

In our lives, this Passover is the grave importance of baptism. Just as the waters of the Jordan saved the Israelites from the evil army of Pharaoh, so does the baptismal waters save us from Satan's forces. Once the Jews had crossed the river, they began a new life and were in search of a new home. So too do we begin this Christian Journey through baptism, seeking for eternal rest in Heavenly Jerusalem.

The Third Passover: The Institution of the Eucharist

Jesus instituted the Godly Supper, giving us the bread that comes from heaven, the giver of life -- His Holy Body and His Precious Blood. He fulfilled the prophecy, showing them its content. Jesus replaced the first covenant, eating the paschal

Day 3 - Tuesday—The Day of Parables (and Prophecies)

After Christ comments on the fig tree that has died, Christ began to teach in many parables such as the Parable of the Talents (11th hour gospel). Christ also prophesied about the destruction of the Temple, the signs of Jerusalem's desolation and of His Second Coming (9th hour gospel). In the evening the Jews plotted with Judas to betray our Lord.

Summary of Events

Throughout this day, the Lord explains ideas and secrets that the disciples had wondered about. According to the events narrated in the four gospels, the Lord starts the day by passing the fig tree that had been cursed the previous day. The tree was now dry to the roots. Peter says, "O Master, the fig tree You cursed has dried". Jesus immediately answers "Have faith in God" (Mark 11:21).

Jesus spends the remainder of the day answering questions from His disciples, as well as from the Pharisees and Sadducees, who had come to trap Him through malicious questions. They ask if it is lawful to pay tribute to Caesar (Matt. 22:15-22). The Sadducees, who deny the resurrection, ask about the resurrection (Matt. 22:34-40). The Lord speaks about His Second Coming and Doomsday, warning us to keep watch and be ready, throughout the majority of the day. He tells the parable of the wicked vineyard keepers (Matt. 21:33-46), of the marriage of the king's son (Matt. 22:1-14), of the temple falling into ruins (Matt. 24:1-14), and of the ten virgins (Matt. 25:1-13). After the day's teaching, Jesus goes to Bethany to rest. Meanwhile, the high priests and the elders of the people plan His death (Matt. 26:1-16).

On Tuesday, the Church stresses the Second Coming, the end of the world and the urge to get ready. This is the day our Savior lovingly invites us to keep watching with our lamps lit.



Summary of the Morning Hours

- 1st: We must understand the special calling that we have as Christians. Just as God emphasized to Moses that the people of Israel were chosen (Exodus), so to God has called us for a special calling. Christ emphasized this when telling His disciples, "I am not of this world" (John).
- 3rd: As Jerusalem will kill the King of Peace and stone the prophets (Psalm), so too Christ promises that Jerusalem will be completely ruined and no stone shall be left in tact (John).
- 6th: The Lord shall draw His sword and destroy the sinner (Ezekiel). This sword of fire is held by Christ, the True Light of the world (John).
- 9th: After the Flood, Noah Built an altar (Exodus); wisdom has built a house with 7 pillars, or Sacraments (Proverbs). The Lord is coming (Isaiah) but when He comes, do not be deceived by false prophets, and look to the heavens for which He will return. (Matthew)
- 11th: Parable of the Talents

Summary of the Evening Hours

- 1st: We are like metals that must be purified by the coppersmith (Ezekiel); we must be pure enough to wear the wedding garment or we will be cast out of heaven (Matthew)
Exposition: explains how Judas was the man without the heavenly garment that was denied salvation b/c he denied Christ's blessings and betrayed Him.
- 3rd: I hate your feasts! (Amos) Christ explains how such feasts ended when God sent the flood; instead be a watchful servant and not a hypocrite (Matthew).
- 6th: Parable of the Ten Virgins
- 9th: Israel was chosen to be a vine yielding abundant fruit (Hosea), but was also condemned for killing the prophets of God and for this God rejects them from His house (Matthew).
- 11th: According to their tradition, the Jews went up to the mountain to purge and purify themselves (John, Exposition). When they did not see Christ, they wondered among themselves if He would come (John).

Questions

1. What happened to the seed that fell on the good ground?
 a. The birds ate it.

Questions

FILL IN THE BLANK:

1. "And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to _____ Him." LUKE 22:47

TRUE OR FALSE:

2. When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the hand?" LUKE 22:49

TRUE OR FALSE

FILL IN THE BLANK:

3. "And one of them struck the servant of the high priest and cut off his right _____." LUKE 22:50

TRUE OR FALSE:

4. "But Jesus answered and said, 'Permit even this.' And He touched his ear and healed him." LUKE 22:51

TRUE OR FALSE

FILL IN THE BLANK:

5. "Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, 'Have you come out, as against a _____, with swords and clubs?' " LUKE 22:52

TRUE OR FALSE:

6. "When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness." LUKE 22:53

TRUE OR FALSE

priests on the price he would get, is narrated in the four gospels, (Matt. 16:14), (Mark 14:10,11), (Luke 12:3-6) and (John 13:1-3).

Summary of the Morning Hours

- 1st: After the people complained to Moses for water, God gave Moses the rod to strike the rock (Exodus); trust God and honor him do not despise His correction (Proverbs); Christ walks openly among the Jews as they plot amongst themselves to kill Him. (John).
- 3rd: The Jews escape Pharaoh (Exodus); descriptions of a fool (Sirach); Satan entering into Judas during the Feast of Unleavened Bread (Luke)
- 6th: Moses escaping from Pharaoh crossing the Red Sea (Exodus); discipline of the mouth (Sirach); fragrant oil
- 9th: Abraham blesses Isaac (Genesis), people continue to complain.
- 11th: The prophecy in Isaiah speaks of the Lord’s promise that His people shall “pass over” the storm (of sin and death). *Homily of St. Severus* emphasizes the Divine Judgment of God that no one can question or avoid. The gospel discusses the distress of the Lord, the burden He begins to endure. He is aware of the death He *must* die for us.

Summary of the Evening Hours

- 1st: Prophecy of Ezekiel in the inner court (prophecy). Christ explains how He willingly has laid down His life for all, as the commandment He has received from the Father (John). The Crucifixion is not by force, but out of love—that is why the hypocrites could not understand this (exposition).
- 3rd: God tells Amos that even when He has blessed His people, they had ignored Him (Amos). **Mary anoints Christ at Bethany** (Mark).
- 6th: The Lord declares vengeance upon them after instructing His servants and warning His prophets (Amos). People are unable to fully accept Christ and hardened their hearts because they loved the praise of men more than God and feared exclusion from the synagogue (John).
- 9th: These readings again present the amazing contrast between the unbelieving, stubborn, proud Pharisees that attempt to stone Christ; and the patient, wise Savior.
- 11th: Finally, Christ explains that He is the Divine Light that separates light from darkness, truth from trickery, wisdom from confusion. But they were still stubborn and did not understand the way of the Lord, as the people explained in the prophecy of Jeremiah.

- b. It dried up.
 - c. It grew into healthy plants
2. What did Jesus say the good soil was like?
- a. It was like people who are always looking for pleasure.
 - b. It was like people who are happy to hear at first, but they have no roots when trouble comes.
 - c. It was like people who are honest and hear God's word and remember it.

inn	heart	love	back	God
soul	neighbor	mind	strength	country
donkey	pigs	hugged	ring	feast

3. In this parable, what did the younger son do after he got his part of the money?

4. He ended up feeding a man's _____.
5. What did the father do when he came home? _____

6. The father in this story shows how _____ treats us.
- The Good Samaritan
7. You must _____ the Lord your _____ with all your _____, and with all your _____, and with all your _____ and with all your _____; and you must love your _____ as _____.
8. In this parable, what did the priest and the Levite do when they saw the hurt man?

9. The Samaritan put the man on his own _____ and took him to the _____.

Day 4 - Wednesday – Day of Love and Betrayal

This is another day of extremes. In this one day, we read of the extreme love of Mary of Bethany—how much she sacrificed her livelihood to anoint Him for His burial. At the same time, we witness the betrayal of one of Christ's disciples that He chose, raised and taught for over three years.



Bethany was just over the hill from Jerusalem. A few weeks earlier, Christ had come at Martha and Mary's request to raise their brother Lazarus from the dead. After this great event, He had avoided Jerusalem because the Jewish authorities became determined to arrest Him.

Christ spent the entire day alone in Bethany before the great day of redemption. Perhaps the family had tried to hide Christ secretly, for they realized that there was danger in around Him. As the Jews separated the Passover lamb until its slaughter day, Jesus rested in Bethany during that day before offering Himself to be slaughtered.

Martha had expressed her gratitude to Christ for resurrecting her brother from the dead by preparing a meal for Him. But Mary, the less conventional sister, now takes it upon herself to perform an unthinkable act of love. She first takes a very expensive flask of perfume. This alabaster flask, alone, was precious. So much so that once used, it could never be used again because the neck of the flask had to be broken to release the perfume. Even more precious was the perfume, harboring a special aroma worth fortunes that came from the Himalayas. It was worth 300 dinari—a family could have lived for a year on the price of this perfume. Mary goes even further. She does not even allow a servant to wash His feet, but personally anoints Him out of her love and humility—exactly what Christ would teach His disciples within 24 hours!

To continue along the Paschal theme, there is joy within sadness and sadness in the midst of joy in these very two stories. The anointing of Christ's feet was a joyous act of thanksgiving for bringing the dead alive, while at the same time a foreshadowing of Christ's death and burial. As they celebrate the welcoming of their brother, they were saying goodbye to their Savior.

Judas had criticized her for wasting the cost of this perfume on Christ by saying it could have been used for the poor. But Christ encourages her work and service for Him, for she had done this for His burial. Mary gave out of her heart; Judas had criticized her out of his selfishness. Mary sacrificed her life and all her money for Christ; Judas stole from the moneybox and betrayed Him for 30 silver coins. Mary acted out of loyalty, Judas out of betrayal. He thought of money, while forgetting about the Lord. Mary is serving the poor through the Lord; Judas is preventing and discouraging service to both.

Judas also sought opportunity to betray Jesus. According to church tradition, kisses and greetings are forbidden from the First Hour of the Eve of Thursday (Wednesday night) until the end of the Divine Liturgy on Bright Saturday. This is to remember the betrayal of Christ by Judas with a kiss.

The prophecies continue along the story of Moses and the Israelites in the wilderness. In the first hour prophesy, the people are complaining that there is no water to drink. After we see their lack of faith, the remaining prophecies remind us of how faithful God was to them in their escape from Egypt. In the third hour, we read of the first instance where God the Israelites a guides His people with a cloud of smoke by day and a pillar of fire by night. In the Sixth Hour, we are reminded of how the children of Israel miraculously escaped from the hands of Pharaoh and his army when crossing the Red Sea. Despite all of these blessings and rescues, the people continue to complain that they don't have figs, vines, fruit or water in the prophesy of the ninth hour.

Summary of Events

The Lord spends the day in Bethany. He left the temple on Tuesday evening with no intent of coming back. On Tuesday, Jesus said to the Jews "your house is left unto you desolate. For I say unto you ye shall not see me henceforth, till ye shall say 'Blessed is he that cometh in the name of the Lord'" (Matt. 23:38,39). Both Matthew 26:6-13 and Mark 14:3-9 tell us about the jar of spikenard that was spread on Jesus head. The betrayal of Judas the Iscariot, including his agreement with the chief