YOUTH IN CHRIST PASSION WEEK JOURNAL



Passion Week Journal

Holy Week is one of the highlights of the liturgical year in the Coptic Orthodox Church. It is a week full of deeply moving hymnology, immersion in scripture, the gospels, and asceticism.

Throughout this week we spend many hours in church following the footsteps of our Saviour, hour by hour, event by event. It gives us great joy to present you with this journal, which we pray will help you spend some time in reflection and contemplation on the events of each hour during Holy Week.

In each hour you will notice that we have highlighted a reading from the Holy Week lectionary, along with a patristic quote to help set a focus for contemplation for each hour.

We pray that this journal helps you live the events of this blessed week more deeply and that it may be a time of spiritual growth.



Collated and produced by Youth in Christ. Run by youth, for youth.

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How to Spiritually benefit from Passion Week

His Holiness Pope Shenouda III of Blessed Memory

Behaviour inside/outside of church

Let us concentrate our thoughts, conversations, and meditations around the events of this holy week and the Passion of our Saviour.

Retreat

This week should be characterized by solitude and retreat with God, by staying away from idle discussions and various means of entertainment of pleasure.

The Fellowship of His Sufferings

Can we give ourselves an exercise this week to share in the fellowship of His suffering and be conformed to His death? Can we follow Him in His suffering and ascend with Him to the Cross? Can we say with St. Paul, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Gal. 2: 20)?

Spiritual Readings

Spiritual readings are also food for the soul. The Church has organized for us a treasure of appropriate readings for every day of the Holy Week, comprised of Gospel readings, Old Testament prophesies that correspond to the events of each day, spiritual explanations and sermons of the Church Fathers.

Hymns

Hymns, like reading, preserve the thought from wandering and guide it in spiritual direction. We should continue to recite the hymns while walking, meditating, and resting.

Prayer

Since the prayers of the Agpeya are not used during Holy Week, we are to substitute personal prayers in their place, in addition to the intensive prayers of the Church, asking the Lord who bore the sins of the world and died for us, to forgive and have mercy upon us according to His great mercy.

Confession and Communion

Look carefully at your sins and know that they are the cause of His crucifixion. Many people cry out of their sorrow for Christ's suffering while they crucify Him every day with their sins. We should not feel sorry for Christ during this week, but should be sorry for our sins that caused Him these pains. As Jesus told the women that were crying over Him, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children" (Lk. 23: 28).

Spiritual Storage

Pascha Week is not an opportunity to benefit for one week only, but a time to store up enough spiritual nourishment to last the whole year; particularly needed during the 50 days after the Resurrection when there is no fasting.





First Hour of Monday Eve

John 12:20-36 (Gospel)

The height of His glorification had to be preceded by the depth of His passion... He spoke of Himself. He Himself was the grain that had to die, and be multiplied; to suffer death through the unbelief of the Jews, and to be multiplied in the faith of many nations.

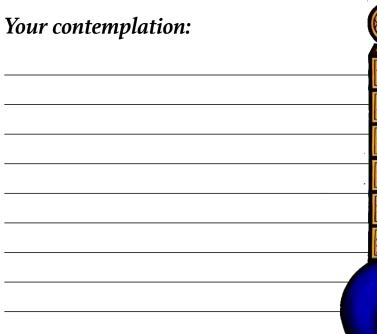
St. Augustine, Tractates on John, Tractate 51 (NPNF 1: 7)

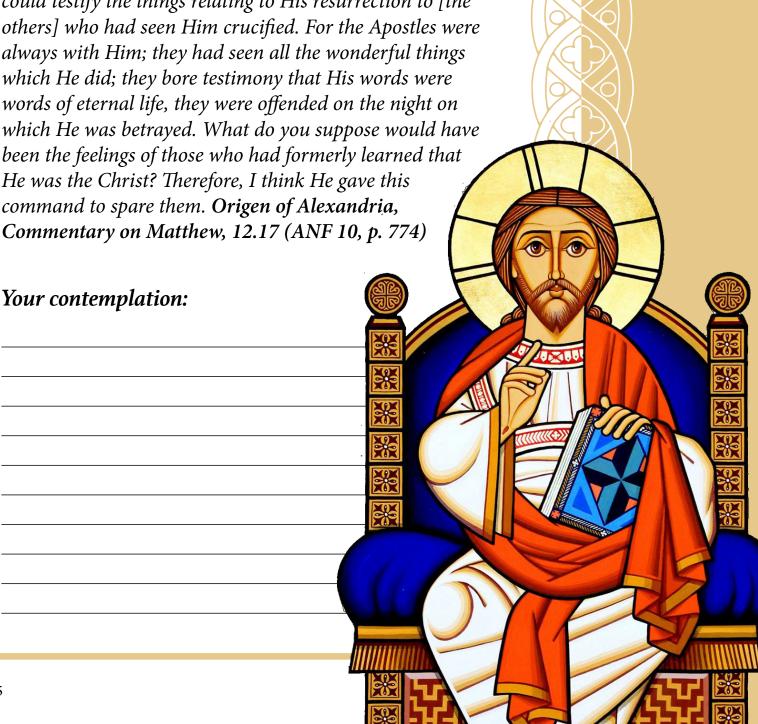
Your contempla	tion:		

Third Hour of Monday Eve

Luke 9:19-22 (Gospel)

For when our Savior commanded the disciples to tell no man that He was the Christ, He wished to reserve the more perfect teaching about Him to a more fitting time. When the disciples who had seen Him crucified and risen could testify the things relating to His resurrection to [the others] who had seen Him crucified. For the Apostles were always with Him; they had seen all the wonderful things which He did; they bore testimony that His words were words of eternal life, they were offended on the night on which He was betrayed. What do you suppose would have been the feelings of those who had formerly learned that He was the Christ? Therefore, I think He gave this command to spare them. Origen of Alexandria,







Sixth Hour of Monday Eve

Joel 1:5-15 (Prophecy)

Joel again summons us waling and will have the ministers of the altar lament under the conditions of famine. He does not allow us to revel in the misfortunes of others. After sanctifying a fast, calling a solemn assembly and gathering the old men, the children, and those of tender age, we ourselves must further haunt the temple in sackcloth and ashes (Isa. 58: 5) prostrated humbly on the ground because the field is wasted while the meat and the drink offerings are cut off from the house of the Lord, till we draw down mercy by our humiliation.

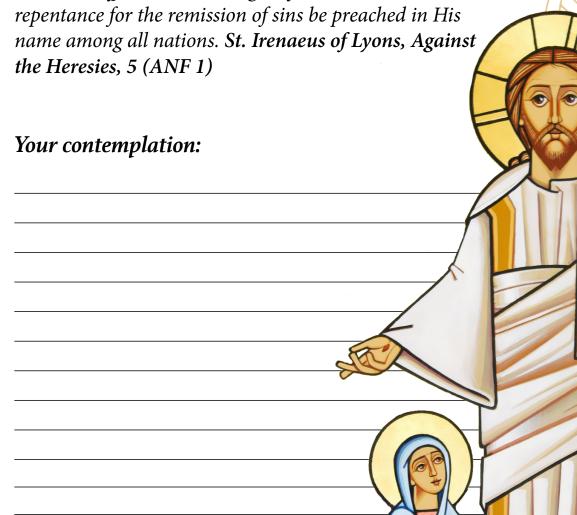
St. Gregory Nazianzen, Oration 2: In Defense of His Flight to Pontus, 59 (NPNF 2: 7, p. 217)

Your conte	emplation	•		

Ninth Hour of Monday Eve

Mark 8:27-33 (Gospel)

"These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they should understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, and that repentance for the remission of sins be preached in His name among all nations. St. Irenaeus of Lyons, Against the Heresies, 5 (ANF 1)





Eleventh Hour of Monday Eve

Matthew 17:19-23 (Gospel)

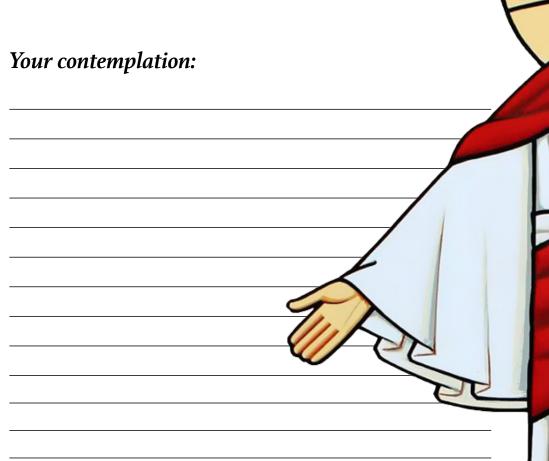
Whenever the Lord speaks of future disaster, He always teaches its close relation with the joy of redemption, so that when disasters suddenly come they do not terrify the apostles, but may be borne by hearts that have meditated on them beforehand. If it saddens them because He is going to be killed, it should make them rejoice that it says, "On the third day He shall rise again." For their distress—in fact their great distress—does not come from lack of faith. St. Jerome, Commentary on Matthew, 3.17.23 (AACS 1b, p. 62)

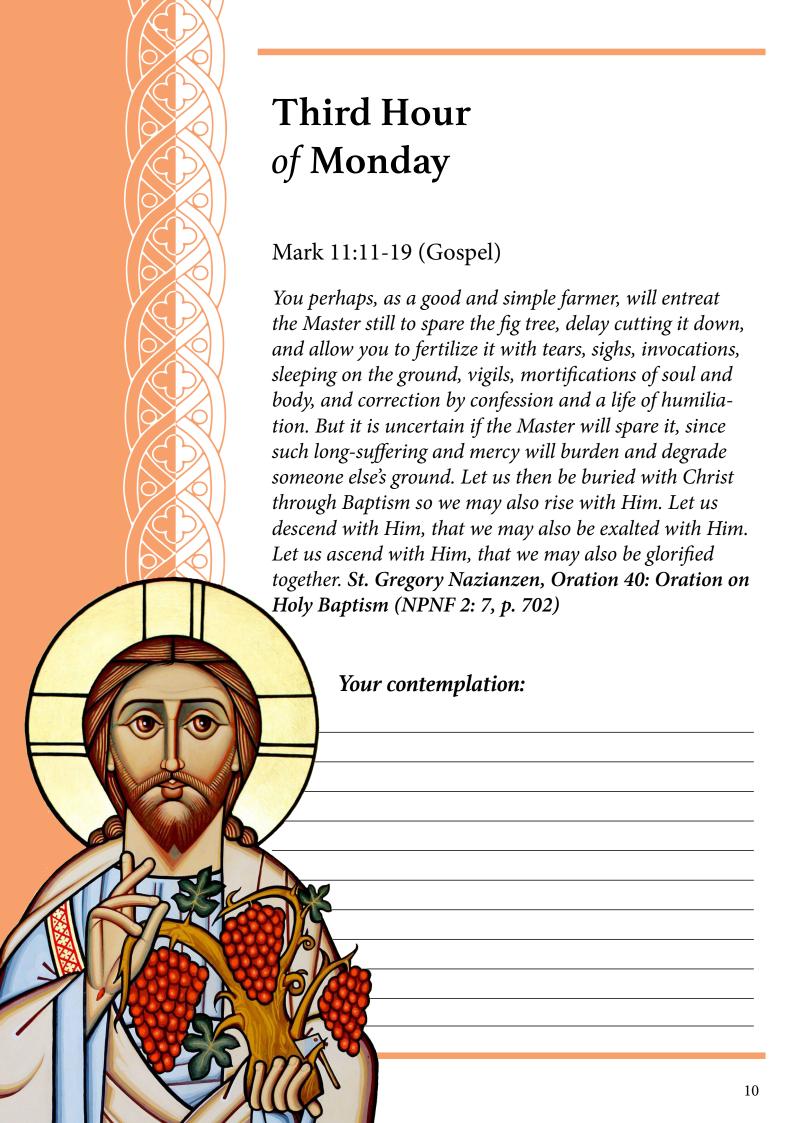
Your conte	nplatio	n:		

First Hour of Monday

Sirach 1:1-24 (Prophecy)

The fear of God is man's first step towards wisdom (v.12). In this chapter's second part, Sirach speaks of the advantages of wisdom. We especially note the attention given to "the fear of the Lord," which Sirach describes as wisdom's beginning, root, crown, and fullness. The fear of the Lord is a deep religious reverence. A wise man, therefore, is a devout man, keeping his spirit humble in the sight of God. He spends his life, which itself is God's gift in the service of God. Patrick Henry Reardon, Wise Lives, Orthodox Christian Reflections on The Wisdom of Sirach, 18



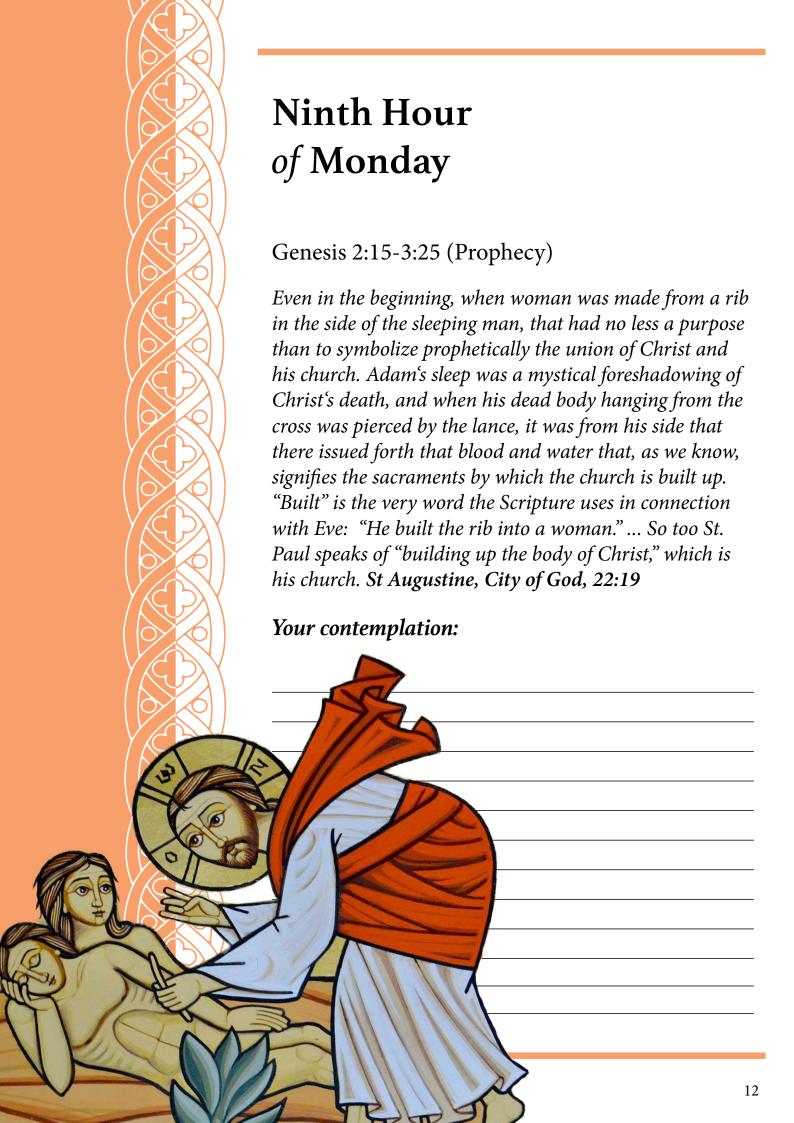


Sixth Hour of Monday

John 2:13-17 (Gospel)

Now Christ is especially jealous for the house of God in each of us, not wishing it to be a house of merchandise or that the house of prayer become a den of thieves, since he is the son of a jealous God.... These words set forth the fact that God wishes nothing alien to his will to be mingled with the soul of anyone, but especially with the soul of those who wish to receive the teachings of the most divine faith. Origen the Scholar, Commentary on the Gospel of John.

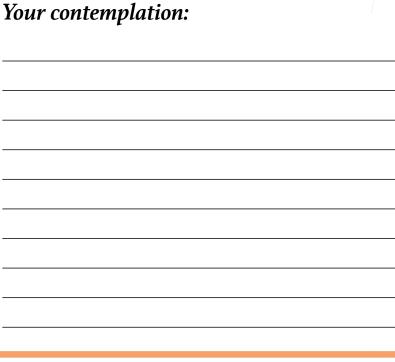
Your contemplation:		

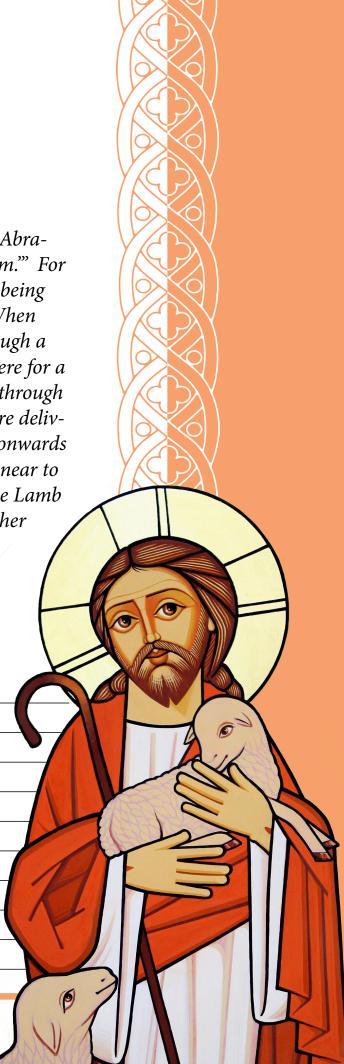


Eleventh Hour of Monday

John 8:51-59 (Gospel)

'You are not yet fifty years old, and you have seen Abraham?' He said to them, 'Before Abraham was, I am." For he existed, but in hidden fashion, when Isaac was being redeemed and revealed his sign through a lamb. When the descendants of [Isaac], who was delivered through a lamb, went down to Egypt and remained down there for a long time, which event was prefigured in advance through Isaac, it was likewise through a lamb that they were delivered. They used to sacrifice a lamb from that time onwards until the coming of the true Lamb. When he drew near to John, [the latter] proclaimed and said, "Behold, the Lamb of God."Because the true Lamb had come, these other images [of lambs] ceased. Ephrem the Syrian, Commentary on Tatian's Diatessaron 16.27, taken from ACCS, NT IVa 376-77







First Hour of Tuesday Eve

Luke 13:23-30 (Gospel)

Those who which to live in a holy manner cannot do so without labour. For constantly, so to speak, the pathway that leads to virtue is rugged and steep, and is difficult for most men to walk on. For labours spring before us and we need strength, patience and good conduct...[The broad path]means an unrestrained tendency to carnal lust; a base and pleasure loving life; luxurious feasts, parties and banquets; and unrestrained inclinations to everything which is condemned by the law and displeasing to God... Those who enter by the narrow gate must withdraw from all these things in order to be with Christ and feast with Him. St. Cyril of Alexandria, Commentary on Luke, Homily 99 (CLC, p. 397)

Your conten	nplation:		

Third Hour of Tuesday Eve

Psalms 12:4,6 (Psalm)

"In God is my salvation and my glory" (v. 7). I shall be saved in God; I shall be glorious in God. Not only saved, but also glorious, because I have been made a just man out of an ungodly man, justified by him. but glorious, because not only justified, but also honored.... "For God is my salvation and my glory." "My salvation," so that I am saved: "my glory," so that I am honored. So what comes next? "God of my help, and my hope is in God;" until I attain unto perfect justification and salvation. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). St. Augustine, Commentary on the Psalms (62), 8 (NPNF 1: 8, pp. 561-562)

Your contemplation:		
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Sixth Hour of Tuesday Eve

Luke 21:34-38 (Gospel)

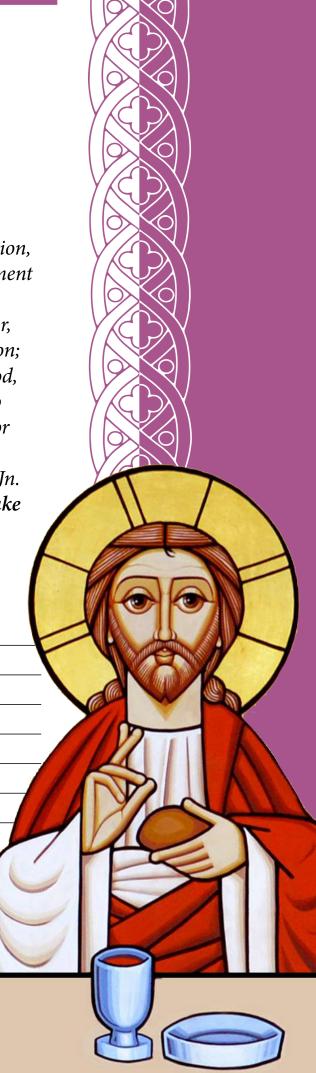
He stayed during the nights on the Mount of Olives avoiding uproars that were in the city, that in this He might also be an example to us. It is the duty of those who lead a life quiet and calm, full of rest, to avoid as far as possible the crowd and noise. St. Cyril of Alexandria, Commentary on Luke, Homily 140 (CLC, pp. 561-562)

Ninth Hour of Tuesday Eve

Luke 11:37-52 (Gospel)

He made the matter an opportunity of giving instruction, not consuming the time of their meeting in the enjoyment of food and delicacies, but in the task of making those more virtuous who were assembled there... The Savior, therefore acted in accordance with the plan of salvation; and being invited to a banquet, bestowed spiritual food, not only upon His entertainer, but upon all those who were feasting with Him. And let us too pray to Him for this spiritual food; for He is that "living Bread which came down from heaven... for the life of the world" (Jn. 6: 51)... St. Cyril of Alexandria, Commentary on Luke (CLC, pp. 337-339)

Your contemplation:





Eleventh Hour of Tuesday Eve

Amos 5:6-14 (Prophecy)

See how highly God has honored us, in committing to us so excellent a frame. "I made heaven and earth," He says, "and to you I give the power of creation. Make your earth heaven. For it is in your power. 'I am He that makes and transforms all things' (Amos 5: 8)," says God about Himself. And He has given to men a similar power; as a painter, being an affectionate father, teaches His own are to his son. "I formed your body beautiful," He says, "but I give you the power of forming something better. Make your soul beautiful. For I said, 'Let the earth bring forth the herb of grass, bearing seed according to its kind and likeness" (Gen. 1: 11). St. John Chrysostom, Commentary on First Timothy, Homily 11, (NPNF 1: 13, p. 957)

Your contemplation:		

First Hour of Tuesday

Job 23:2-24:25 (Prophecy)

He has kept God's ways who does not so turn aside as to forsake them, but makes progress by running his course therein. Although he is weak and sometimes stumbles or falls, however he still goes, sinning less and less until he reaches the perfect state in which he will sin no more. For in no other way could he make progress, except by keeping His ways. Truly, a man who declines from these and finally becomes lost is certainly different than one who, although he has sin, never ceases to persevere in fighting against it until he arrives at the home where there shall remain no more conflict with death. St. Augustine, Concerning Man's Perfection in Righteousness, 26-27 (NPNF 1: 5)

our contem	iplation:	•		



Third Hour of Tuesday

Sirach 2:1-9 (Prophecy)

Yet if Christ holds the place of foundation in the heart—that is, if nothing is preferred to Him and if the man, though burning with grief, is more willing to lose the things he loves so much than to lose Christ—he is saved by fire. If in time of temptation he prefers to hold to temporal and earthly things rather than to Christ, he does not have Christ as his foundation because He puts earthly things first. But in a building nothing comes before the foundation. St. Augustine, The Enchiridion, 86 (NPNF, 1: 3)

Your contemplation:

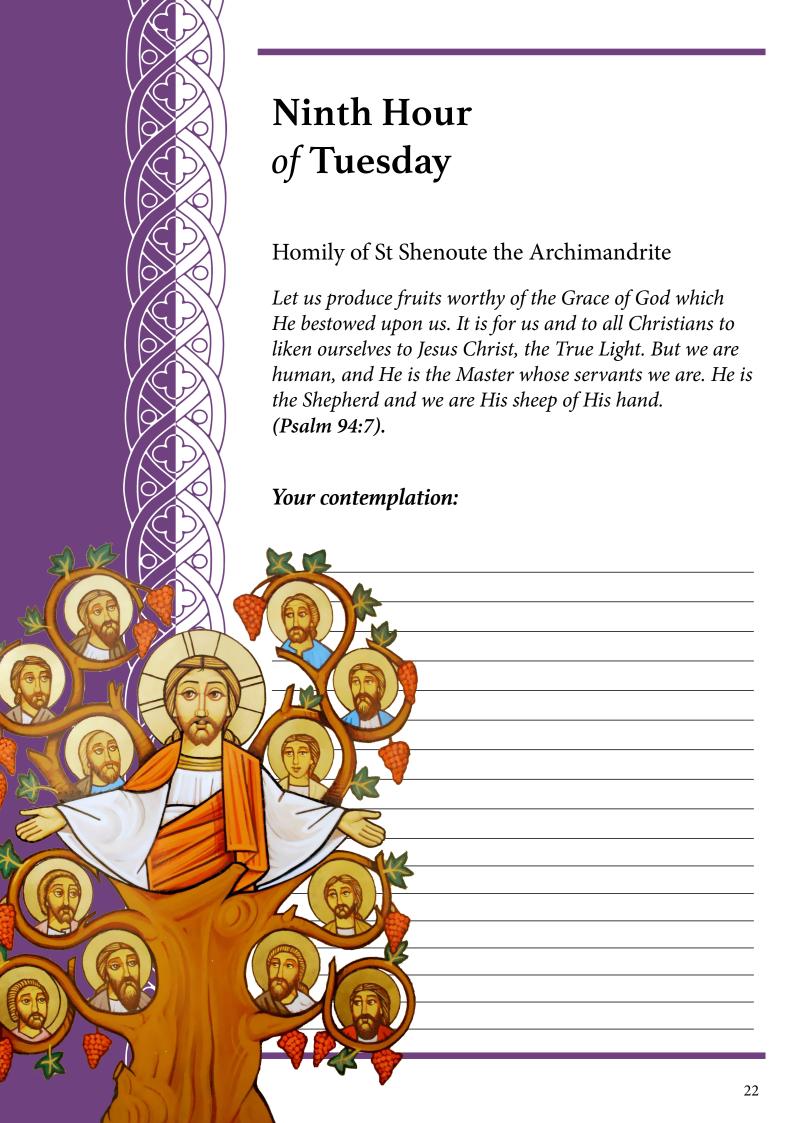
Sixth Hour of Tuesday

John 8:12-20 (Gospel)

Therefore approach Him and be enlightened. Do not let your faces be ashamed being signed with the true Light. It is a season of new birth, let us be born again. It is a time of reform, let us receive again the first Adam. Let us not remain what we are, but let us become what we once were...in order that we, putting away the darkness, may draw near to the Light, and may then become perfect Light, the children of perfect Light. See the grace of this Day; see the power of this mystery. St. Gregory Nazianzen, Oration 39 (NPNF 2: 7, p. 685)

Your contemplation:		





Eleventh Hour of Tuesday

Psalms 44:9, 40:1 (Psalm)

"The scepter of direction" is that which directs mankind: they were before crooked, distorted; they sought to reign for themselves...Do you know what you are doing? He knows what He is doing. You are the one that is crooked! His ways are right... Would you abide in Him? "Correct yourself;" so will the scepter of Him who rules you, be unto you "a rule of direction." Thence is He also called Kings from "ruling." For that is no "ruler" that does not correct. Hereunto is our King a King of "right ones." Just as He is a Priest by sanctifying us, so is He our King, our Ruler, by "ruling" us... St. Augustine, Commentary on the Psalms, 45.15 (NPNF 1: 8, pp. 340-341)

Your contemplation:		





First Hour of Wednesday Eve

Matthew 22:1-14 (Gospel)

And wherefore is it called a marriage? one may say. That you might learn God's tender care, His yearning towards us, the cheerfulness of the state of things, that there is nothing sorrowful there, nor sad, but all things are full of spiritual joy: Therefore also John calls Him a bridegroom, therefore Paul again says, "For I have betrothed you to one husband;" (2 Cor. 11: 2) and, "This is a great mystery, but I speak concerning Christ and the Church" (Eph. 5: 32)... By this, He also proclaimed the Resurrection. For since in what went before He had spoken of the death, He shows that even after the death, then is the marriage, then the bridegroom. St. John Chrysostom, Commentary on Matthew (NPNF 1: 10, pp. 889-890)

Your conten	iplation:		

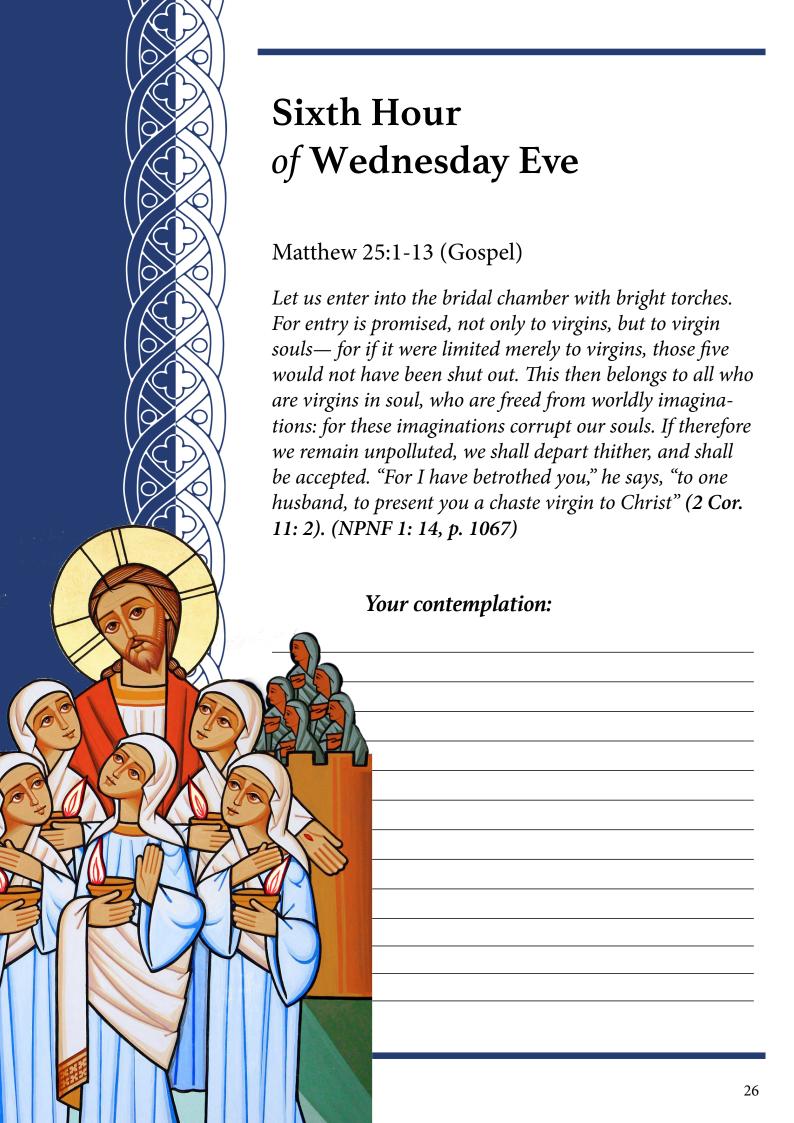
Third Hour of Wednesday Eve

Psalm 64:4,5 (Psalm)

Long for the House of God and for the good things of that House but do not long for such things in your house, in your neighbors' or your friends'... "Your holy Temple is marvelous in righteousness" (v. 5). These are the good things of that House. He did not say Your holy Temple is marvelous in pillars, marvelous in marbles, marvelous in glided ceilings; but is "marvelous in righteousness." ... There is a kind of beauty in righteousness, which we see with the eye of the heart, and we love, and we kindle with affection... These are the good things of the House of God. St. Augustine, Commentary on Psalms (NPNF 1: 8, pp. 596-597)

Your contemplation:		





Ninth Hour of Wednesday Eve

Matthew 23:29-36 (Gospel)

For God was extremely patient in the preceding times until He deemed it necessary to set a boundary to His long-suffering. For it was also necessary that the divine anger fall upon these. On the one hand, they continued to sin against people and their fellow servants. On the other hand, they killed the Lord of all. This is not the reason that He harshly punished the last ones, but it is astonishing that He has borne patiently with them to the present time. St. Cyril of Alexandria, Fragment 261 (ACCS NT 1b, p. 181)

Your contemplation:		





Eleventh Hour of Wednesday Eve

Psalms 56:1 (Psalm)

But who shall persevere even unto the end, even until iniquity pass over? He that shall have been in the Body of Christ, he that shall have been in the members of Christ, and from the Head shall have learned the patience of persevering. You pass away, and behold passed are your temptations; and you go into another life whither have gone holy men, if holy you have been. St. Augustine, Commentary on Psalms (NPNF 1: 8, pp. 500)

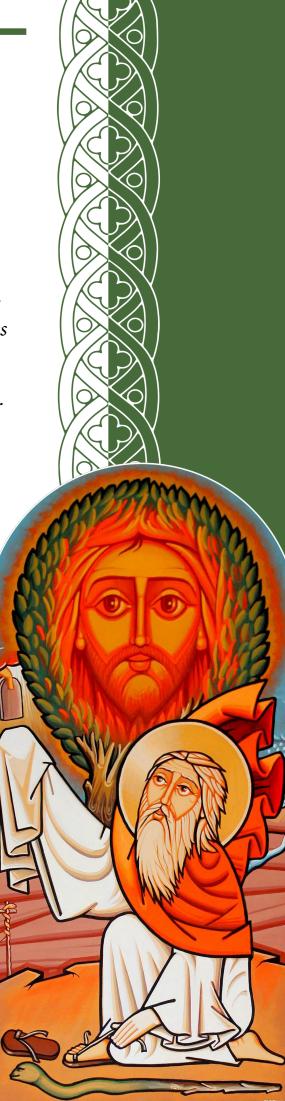
Your contemplati	ion:		

First Hour of Wednesday

Proverbs 3:5-14 (Prophecy)

By these remarks [Solomon] wants to show us that our deeds should conform to reason and that we should select and possess what is useful out of all culture. Now the ways of wisdom are various that lead right to the way of truth. Faith is the way... When Moses, convinced that God is not to be known by human wisdom, said, "Show me Your glory" and into the thick darkness where God's voice was, pressed to enter—that is, into the inaccessible and invisible ideas respecting Existence. For God is not in darkness or in place, but above both space and time, and qualities of objects. St. Clement of Alexandria, Stromata, 2.2 (ANF 2)

Your contemplation:





Third Hour of Wednesday

Luke 22:1-6 (Gospel)

[Judas] chosen among the Twelve Apostles, and had charge of the money bag, to lay it out upon the poor, that it might not seem as though he had betrayed the Lord because he was not honored or in need. Therefore the Lord granted him this office, that He might also be justified in him; he would be guilty of a greater fault, not as one driven to it by wrong done to him, but as one misusing grace. St. Ambrose, On the Duties of Clergy, 1.16 (NPNF 2: 10)

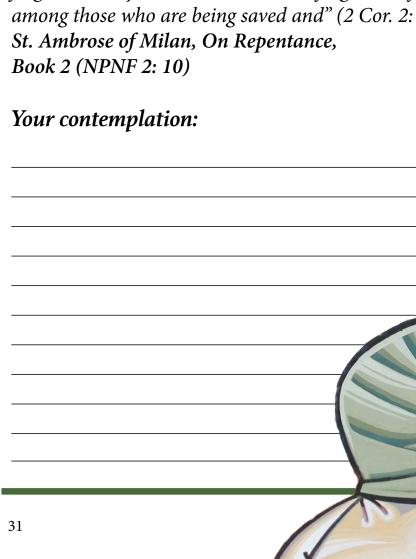
Your contemplation	1:		



John 12:1-8 (Gospel)

The sweet odor symbolizes the good report which is earned by a life of good works; and the man who wins this, while following in the footsteps of Christ, anoints His feet (so to speak) with the most precious ointment. St. Augustine, On Christian Doctrine, 2.12 (NPNF 1: 2)

And so, the sinner being set free, there was great joy in that place, and the whole house was filled with the odor of the sweetness of grace. Wherefore the Apostle, knowing well that he had shed upon all the ointment of apostolic forgiveness, says: "We are to God the fragrance of Christ among those who are being saved and" (2 Cor. 2: 15).







Ninth Hour of Wednesday

Matthew 26:3-16 (Gospel)

But why didn't He expose the disciple in the case of the woman... in His abundant longsuffering He wished to bring [Judas] to a better mind. He showed them that He knew him to be a traitor, yet He did not openly rebuke him, but bore with him, desiring to recall him... But none of these things turned back that savage madman; yet in truth Jesus said and did far more than this, He washed his feet that night, made him a sharer in the table and the salt, a thing which is wont to restrain even the souls of robbers, and spoke other words, enough to melt a stone, and this, not long before, but on the very day, in order that not even time might cause it to be forgotten. But he stood out against all. St. John Chrysostom, Commentary on John, Homily 65 (NPNF 1: 14)

tour contemplat	lion:		

Eleventh Hour of Wednesday

John 12:27-36 (Gospel)

Only the death of the Savior could bring an end to death, and it is the same for each of the other sufferings of the flesh too. Unless he had felt dread, human nature could not have become free from dread. Unless he had experienced grief, there could have never been any deliverance from grief. Unless he had been troubled and alarmed, there would have been no escape from these feelings. Every one of the emotions to which human nature is liable can be found in Christ. The emotions of his flesh were aroused, not that they might gain the upper hand, as indeed they do in us, but in order that when aroused they might be thoroughly subdued by the power of the Word dwelling in the flesh, human nature as a whole thus undergoing a change for the better. St Cyril of Alexandria, Commentary on the Gospel of John, (lf 48:154) Commentary on the Gospel of John 8

Your contemplation:		





First Hour of Thursday Eve

John 10:17-21 (Gospel)

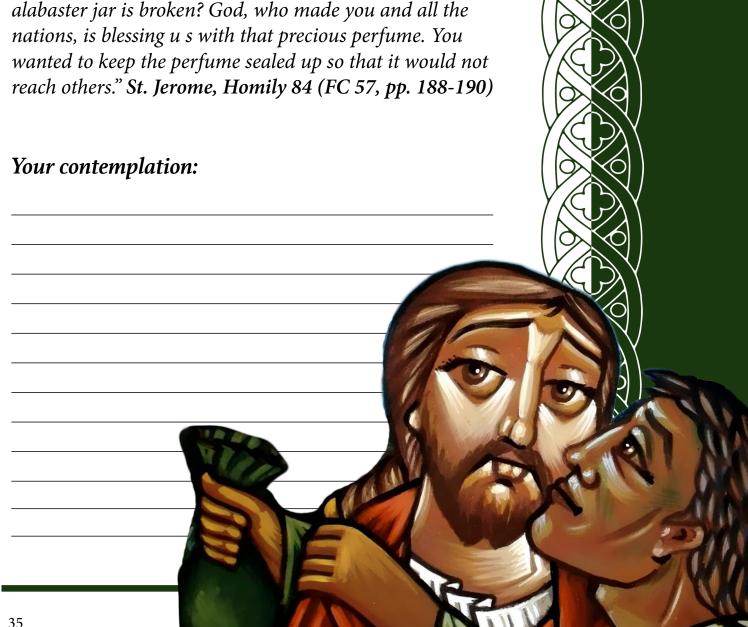
Which death, though not due, the Lord therefore rendered for us, that the death which was due might work us no hurt. For He was not stripped of the flesh by obligation of any authority, but He stripped Himself.... And so the Son of God deigned to become our friend in the fellowship of death, to which because he came not, the enemy thought himself to be better and greater than ourselves. For our Redeemer says, "Greater love has no man than this, that a man lay down his life for his friends." St. Augustine, On the Holy Trinity, 4.13 (NPNF 1: 3)

Your contemplation	on:		

Third Hour of Thursday Eve

Mark 14:3-11 (Gospel)

Just as the grain of wheat, unless it falls into the ground and dies, does not bring forth any fruit (Jn. 12: 24) so, also unless the alabaster jar be broken, we cannot spread its fragrance (Mk. 14: 3)... To him [Judas], it seemed to be wasting the ointment because the jar is broken, but, for us, it was a great good because the perfume spread throughout the world. Why are you indignant, Judas, because the alabaster jar is broken? God, who made you and all the nations, is blessing u s with that precious perfume. You wanted to keep the perfume sealed up so that it would not reach others." St. Jerome, Homily 84 (FC 57, pp. 188-190)





Sixth Hour of Thursday Eve

John 12:36-43 (Gospel)

They become blinded because of their disbelief in God. They look at Him, yet do not see Him; as to them, He is, as though, not there; as the case is with the sun - His creation - which blinds those with weak vision; to be unable to see its light. As to those who believe in Him and follow Him, He grants greater enlightenment to their minds. St. Irenaeus, Against the Heresies, 3.19.1 (ANF 1)

Your contemplation:

Ninth Hour of Thursday Eve

John 10: 29-38 (Gospel)

See how He proves that He is in not inferior to the Father, but in every way equal to Him? It was impossible to see His Essence, from the equality and sameness of the works He proves His unchangeable Power... "I am in the Father, and the Father in Me." "For I am nothing other than what the Father is, yet still Son; He nothing other than what I am, yet still Father. And if any man knows Me, he knows the Father, and if he knows the Father, he has learned of the Son also." Now if His was power inferior, then His knowledge would also be inferior, for it is not possible to become acquainted with one substance or power by means of another. St. John Chrysostom, Commentary on John, Homily 41 (NPNF 1: 14)

Your contemplation:					





Eleventh Hour of Thursday Eve

Jeremiah 8:4-9 (Prophecy)

So our advice is not to avoid falling, as much as it is, to try to rise after falling. Let us rise again, even if it seems too late. How long shall we stay down? How long shall we stay drunken by the increasing desire in temporal interests? It is now the right time to say, "Until when shall I speak and testify?" All the people have become deaf, even concerning the teachings of virtues; they became filled with wickedness...Let us rise again, brethren, however late we seem to be. Let us stand again. Stand with prestige! To fall is not that serious. What is more serious is to stay down after without rising gain— to be coward and slothful, and to remain helpless with despair... St. John Chrysostom, Letter to the Fallen "Theodore" (NPNF 1: 9)

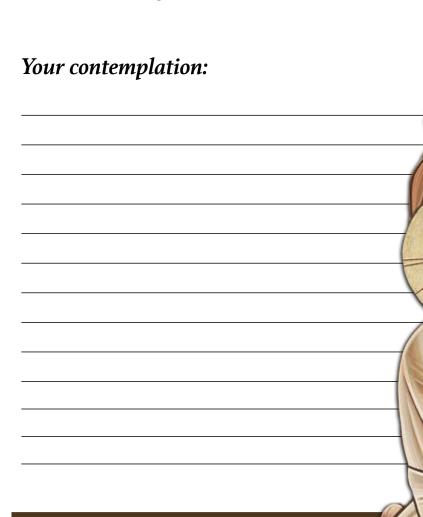
Your contemplation:						

First Hour of Thursday

Exodus 17:8-16 (Prophecy)

When Christ stretched His hands on the cross, He embraced the whole world... When Moses held up his hands, Israel prevailed; and when he let down his hands, to give them some rest, Amalek prevailed. Therefore, let us hold up our hands with the strength of the Cross of Christ; and let us, everywhere raise pure hands in prayers, "without wrath or a doubting", in order to be worthy of God's help. That is what the apostle James persuades us to do, when he says: "Resist the devil and he will flee from you" (Jam. 4: 7).

The Scholar Origen







Third Hour of Thursday

Matthew 26:17-19 (Gospel)

Why did He keep the Passover? To indicate in every way and until the last day that He was not opposed to the law. And for what possible reason does He send them to an unknown person? To also show by this that He might have avoided suffering. For He had the power to change the minds of those who crucified Him. so it is once again clear: He is willing to suffer. St. John Chrysostom, Homilies on Matthew, Homily 81 (PG 58: 773, ACCS 1b, p. 245)

Your contemplation:					
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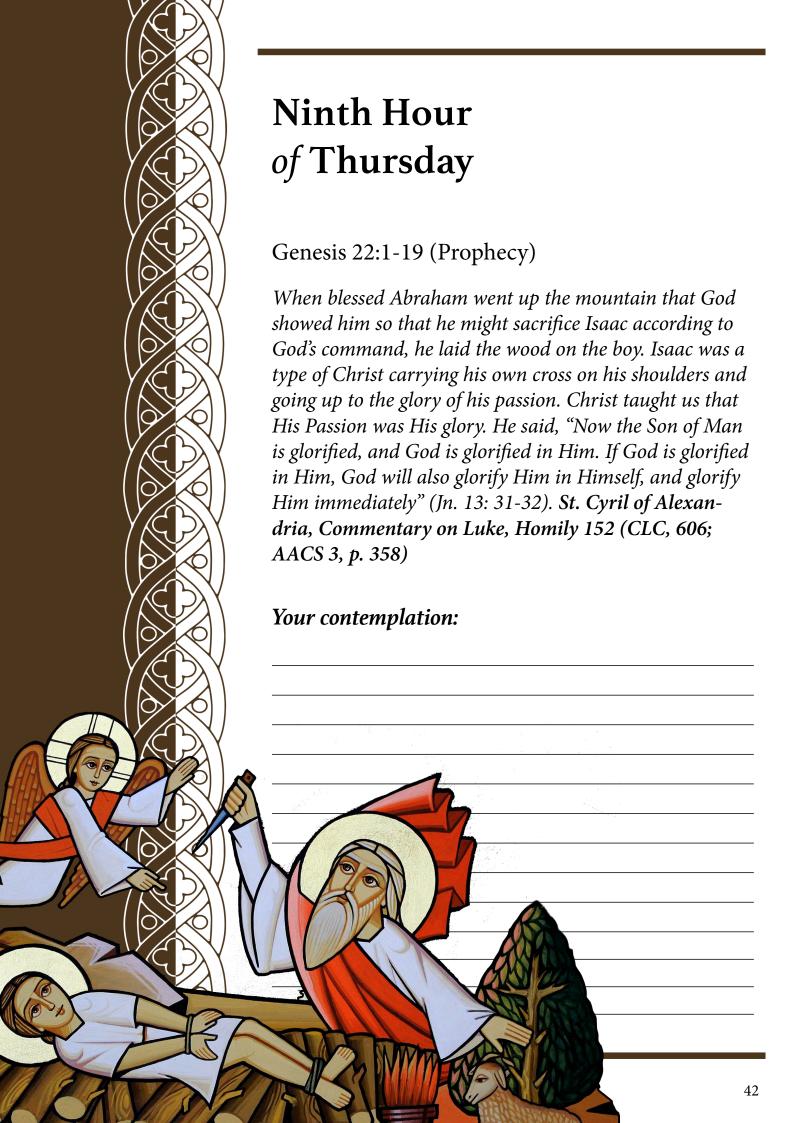
Sixth Hour of Thursday

Sirach 12:13-15 (Prophecy)

How many every day come to you, saying, "Have mercy on me," and you do not turn towards them; how many naked, how many maimed, and we do not bend toward them, but dismiss their supplications. How then do you claim to obtain mercy, when you yourself do nothing worthy of mercy? Let us become compassionate, let us become merciful, that so we may be well-pleasing to God, and obtain the good things promised to those that love Him, by the grace and loving-kindness of our Lord Jesus Christ... St. John Chrysostom, Commentary on First Thessalonians (5: 10-11), Homily 9 (NPNF 1: 8, p. 756)

Your contemplation:		

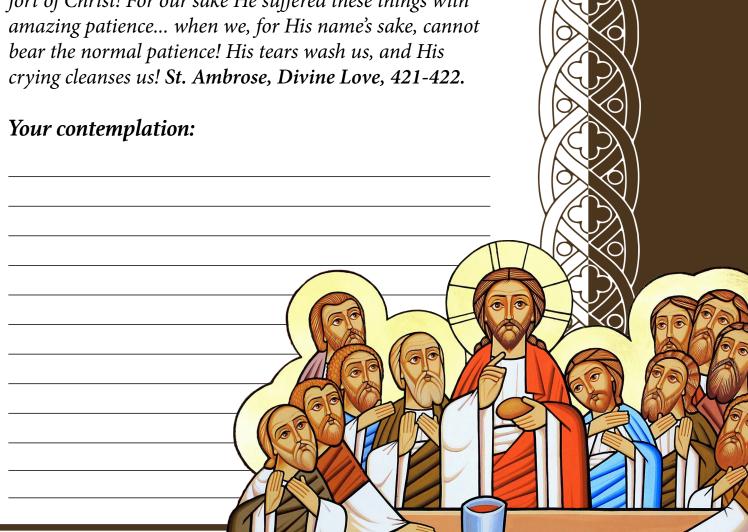




Eleventh Hour of Thursday

Isaiah 52:13-53:12 (Prophecy)

Christ has taken up my infirmities for my sake, submitted to the pains of my body; For my sake - namely for the sake of everyone - "He became a curse for us" (Gal. 3: 13). For my sake He submitted and was humiliated! He became a curse - not by His divinity but by His manhood - as it is written: "Cursed is everyone who hangs on a tree" (Gal. 3: 13). He was hanged by His body; becoming a curse, He who took up our curse! He cried, so as to spare you much crying! What a glorious cure! For us to have the comfort of Christ! For our sake He suffered these things with amazing patience... when we, for His name's sake, cannot bear the normal patience! His tears wash us, and His crying cleanses us! St. Ambrose, Divine Love, 421-422.





First Hour of Friday Eve

Psalm 101:1,8 (Psalm)

With their mouth they praised, in their heart they were laying snares for me. Hear their praise: "Master, we know that You are true, and teach the way of God in truth, neither do You care for any man. Is it lawful to give tribute unto Caesar or not?" And from where this evil repute, except because I came to make sinners my members, that by repentance they may be in my body? From there is all the abuse, from there the persecution. "Why does your Master eat with publicans and sinners? They who are whole do not need a physician, but they who are sick." Would that you were aware of your sickness, that you might seek a physician; you would not slay Him, and through your infatuated pride perish in a false health. St. Augustine, Commentary on Psalm 102 (NPNF 1: 8)

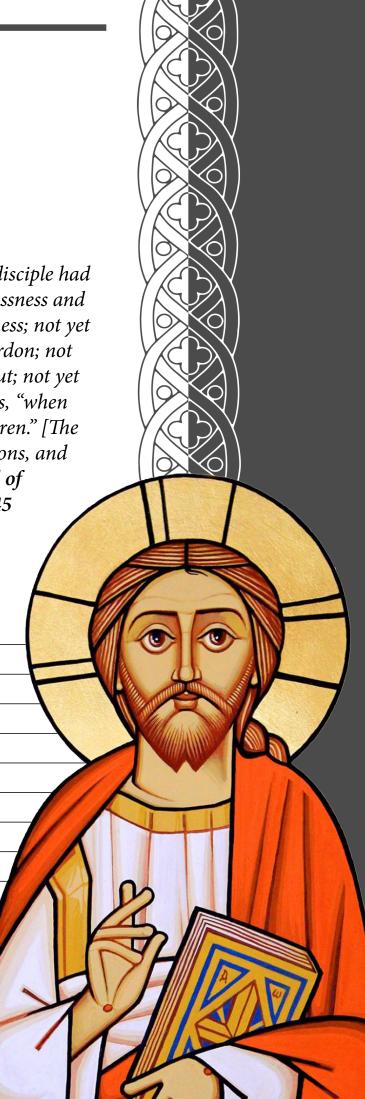
Your contemplation:						

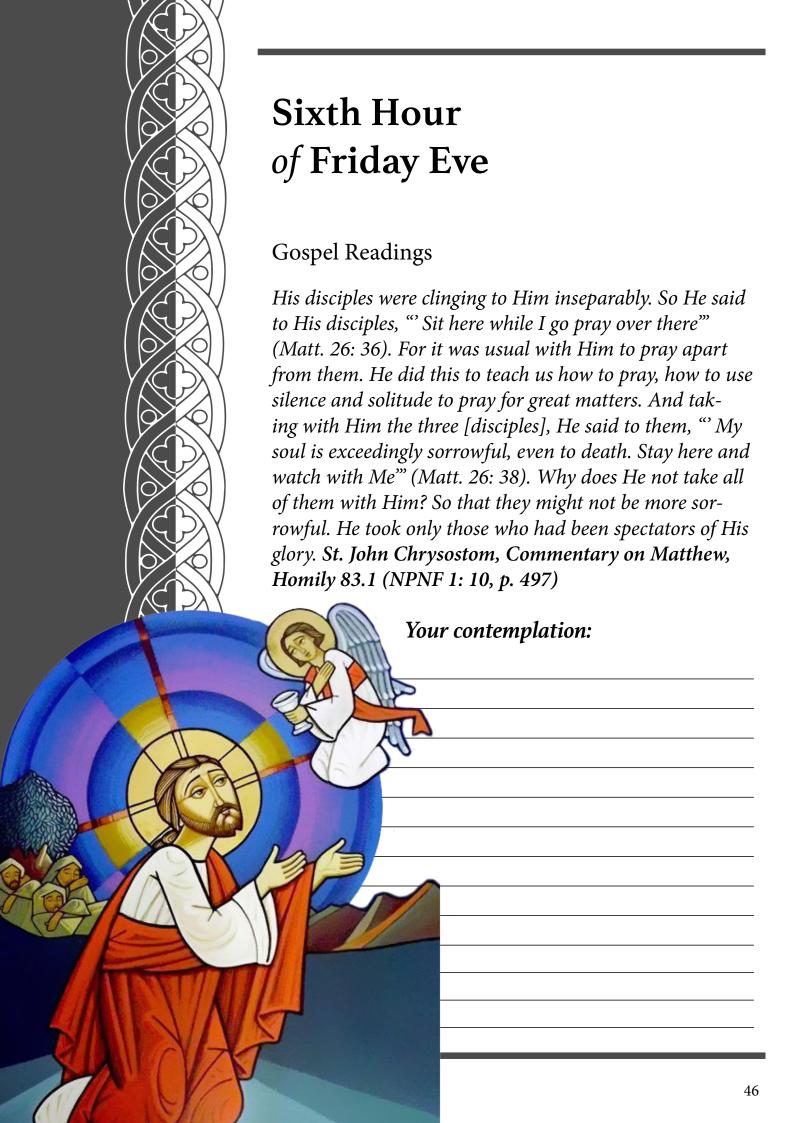
Third Hour of Friday Eve

Gospel Readings

O what great and incomparable kindness! The disciple had not yet been sickened with the malady of faithlessness and already he has received the medicine of forgiveness; not yet had the sin been committed, and he receives pardon; not yet had he fallen, and the saving hand is held out; not yet had he faltered, and he is confirmed; for He says, "when you have returned to Me, strengthen your brethren." [The authority to say this] belongs to One Who pardons, and restores him again to apostolic powers. St. Cyril of Alexandria, Commentary on Luke, Homily 145 (CS, pp. 575-577)



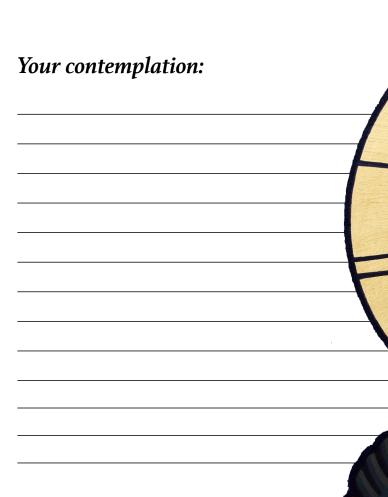




Ninth Hour of Friday Eve

Gospel Readings

How magnificent is the endurance of evil by the Lord who was even kissed His own traitor, and then spoke words even softer than a kiss! For He did not say, "O you abominable one, or traitor, is this what you do in return for great kindness?" He simply says, "Judas" using his first name (Lk. 22: 48). This is in the voice of One commiserating with another or who wished another to come back to Him, not the voice of anger. (Pseudo-) Dionysius of Alexandria, Exegetical Fragments (ANF 6, p. 116)







Eleventh Hour of Friday Eve

Gospel Readings

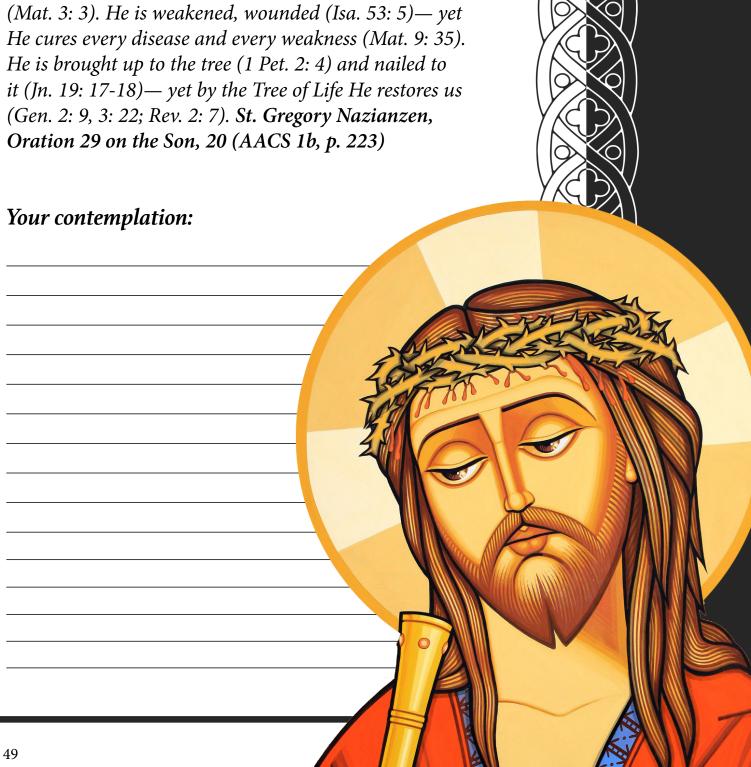
It was fitting for Him to be silent during His passion; but He would not be so in His judgment, when He who, in great humility, was sentenced, comes to judge all... The Lord Christ kept silent during the ordeal of His trial, in order to conceal His Deity, to let them consummate what they intended to do. But at His ultimate coming, He "Shall not keep silent" (Psa. 50: 3), as He will be proclaiming His Deity. St. Augustine, Commentary on Psalm 38 (NPNF 1: 8)

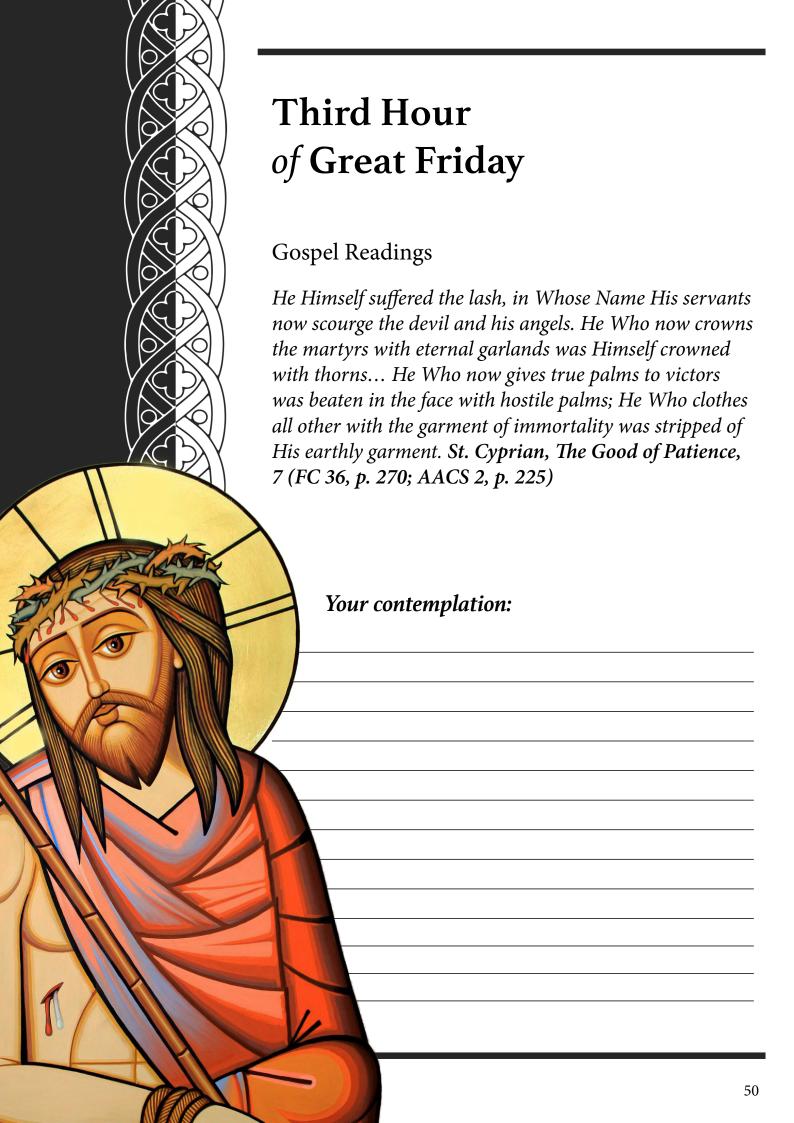
Your contemplation:					

First Hour of Great Friday

Gospel Readings

As Lamb, He is silent (Isa. 53: 7)— yet He is the "Word" proclaimed by the "voice of one crying in the wilderness"





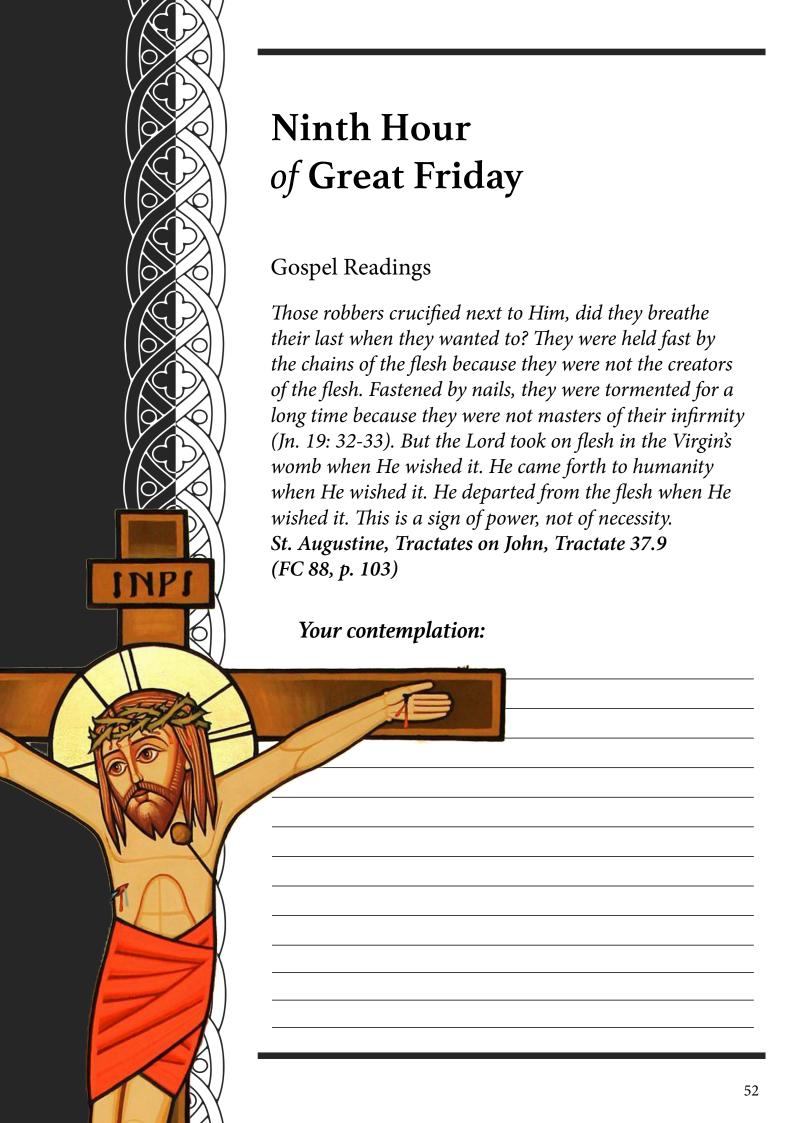
Sixth Hour of Great Friday

Gospel Readings

If it was for the sake of you and your sins that He was numbered with transgressors so that you should keep the law for His sake. Worship Him, who was nailed on the Cross for your sake, even though you are yourself nailed... Purchase your salvation by your death, and enter together with Jesus into paradise, to remember "from where you have fallen" (Rev. 2: 5). St. Gregory Nazianzen, Oration on Easter, 34 (NPNF 2: 12)

Your contemplation:





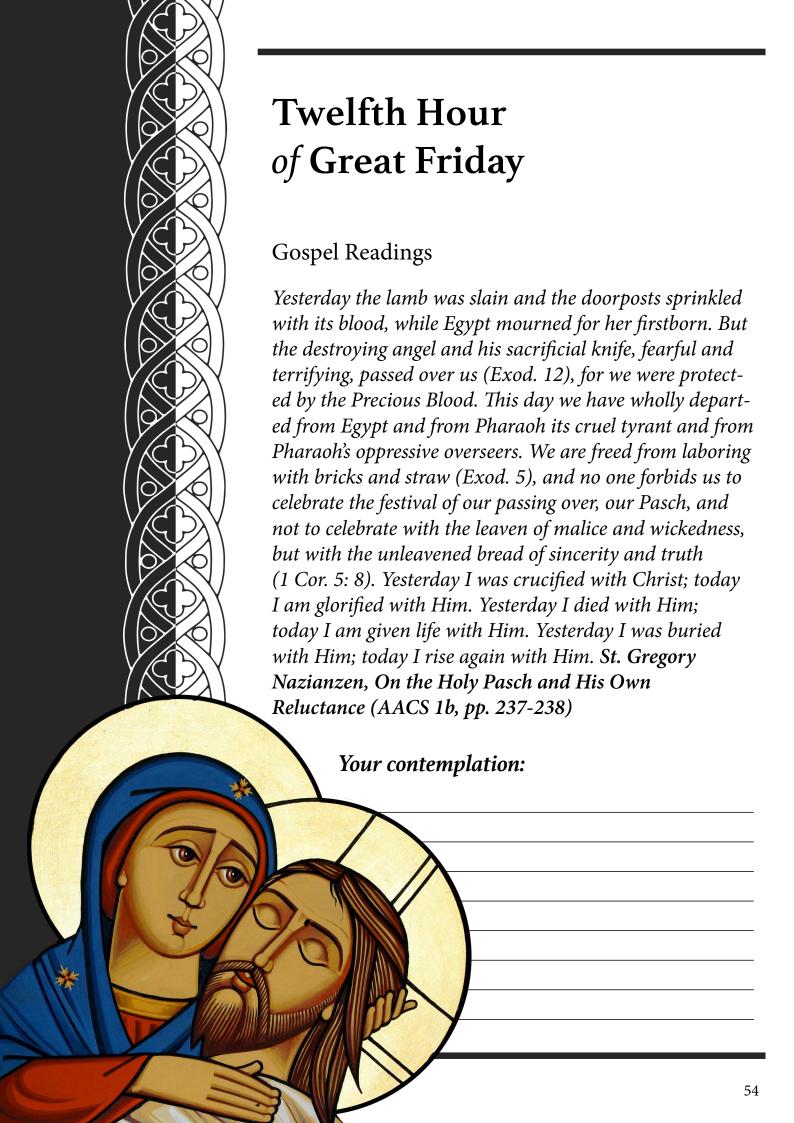
Eleventh Hour of Great Friday

Gospel Readings

"Blood and water came out" –not simply without a purpose, or by chance, did those fonts come forth, but because by means of these two together the Church consists. And the indicated in the Mysteries know it, being by water indeed regenerated [in Baptism], and nourished by the blood and the flesh [in the Eucharist]. Hence the Mysteries take their beginning; that when you approach to that fearful Cup, you may approach as drinking from His very side. St. John Chrysostom, Homily 85 (PG 59: 507; ONT, p. 547)

Your contemplation:		







John 12:20-36 (Gospel)

We were created that we might rejoice. We rejoiced when we were created. We were entrusted with Paradise that we might enjoy life. We received a Commandment that we might obtain a good repute by keeping it; not that God did not know what would take place, but because He had laid down the law of Free Will. We were deceived because we were the objects of envy. We were cast out because we transgressed. We fasted because we refused to fast, being overpowered by the Tree of Knowledge... We needed an Incarnate God, a God put to death, that we might live. We were put to death together with Him, that we might be cleansed; we rose again with Him because we were put to death with Him; we were glorified with Him, because we rose again with Him. St. Gregory Nazianzen, On the Holy Pascha, Oration 45.1 (NPNF 2: 80)

Your contemplation:

YOUTH IN CHRIST

PASSION WEEK JOURNAL

Collated and produced by Youth in Christ - YIC, this journal aims to help you contemplate on the events of Holy Week - hour by hour - providing you with a hourly patristic quote and space to reflect.

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