

*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.*



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*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**

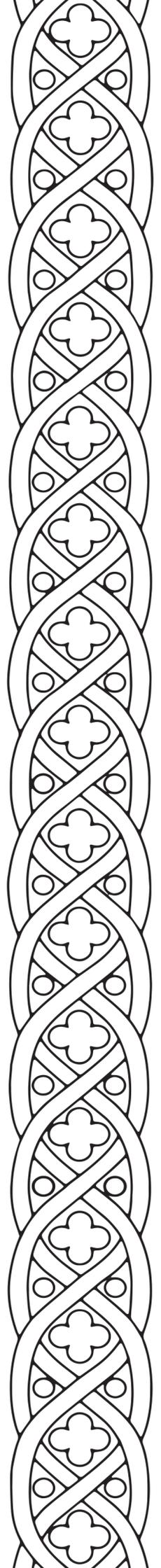
*Since the prayers of the Agpeya are not used during Holy Week, we are to substitute personal prayers in their place, in addition to the intensive prayers of the Church, asking the Lord who bore the sins of the world and died for us, to forgive and have mercy upon us according to His great mercy.*

## **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.*









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# 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)*

**Your contemplation:**











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# Ninth Hour of Monday

Genesis 2:15-3:25 (Prophecy)

*Even in the beginning, when woman was made from a rib in the side of the sleeping man, that had no less a purpose than to symbolize prophetically the union of Christ and his church. Adam's sleep was a mystical foreshadowing of Christ's death, and when his dead body hanging from the cross was pierced by the lance, it was from his side that there issued forth that blood and water that, as we know, signifies the sacraments by which the church is built up. "Built" is the very word the Scripture uses in connection with Eve: "He built the rib into a woman." ... So too St. Paul speaks of "building up the body of Christ," which is his church. St Augustine, City of God, 22:19*

**Your contemplation:**



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# 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*

**Your contemplation:**

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# Ninth Hour of Tuesday

Homily of St Shenoute the Archimandrite

*Let us produce fruits worthy of the Grace of God which He bestowed upon us. It is for us and to all Christians to liken ourselves to Jesus Christ, the True Light. But we are human, and He is the Master whose servants we are. He is the Shepherd and we are His sheep of His hand. (Psalm 94:7).*

**Your contemplation:**









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# Sixth Hour of Wednesday Eve

Matthew 25:1-13 (Gospel)

*Let us enter into the bridal chamber with bright torches. For entry is promised, not only to virgins, but to virgin souls— for if it were limited merely to virgins, those five would not have been shut out. This then belongs to all who are virgins in soul, who are freed from worldly imaginations: for these imaginations corrupt our souls. If therefore we remain unpolluted, we shall depart thither, and shall be accepted. “For I have betrothed you,” he says, “to one husband, to present you a chaste virgin to Christ” (2 Cor. 11: 2). (NPNF 1: 14, p. 1067)*

***Your contemplation:***















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# 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:**

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# Sixth Hour of Friday Eve

## Gospel Readings

*His disciples were clinging to Him inseparably. So He said to His disciples, “ Sit here while I go pray over there” (Matt. 26: 36). For it was usual with Him to pray apart from them. He did this to teach us how to pray, how to use silence and solitude to pray for great matters. And taking with Him the three [disciples], He said to them, “ My soul is exceedingly sorrowful, even to death. Stay here and watch with Me” (Matt. 26: 38). Why does He not take all of them with Him? So that they might not be more sorrowful. He took only those who had been spectators of His glory. St. John Chrysostom, Commentary on Matthew, Homily 83.1 (NPNF 1: 10, p. 497)*

**Your contemplation:**



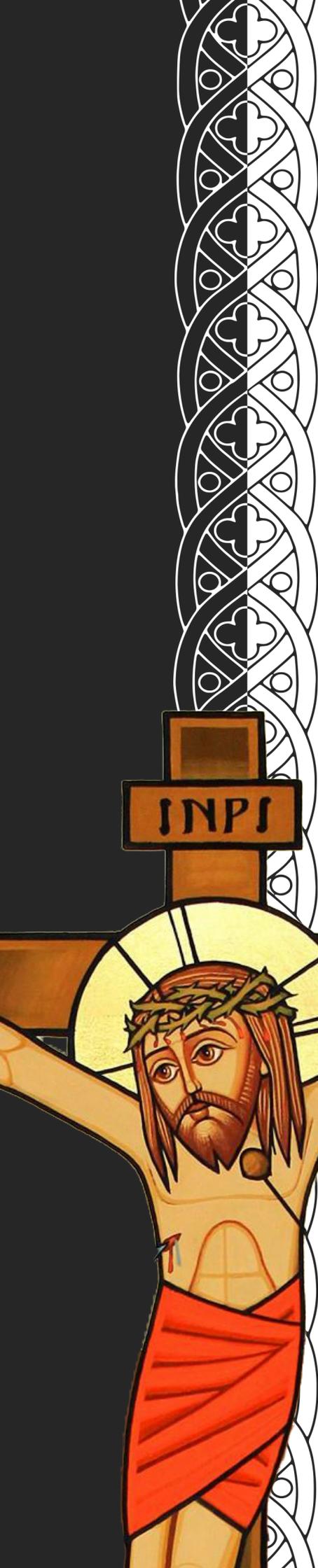












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# Ninth Hour of Great Friday

## Gospel Readings

*Those robbers crucified next to Him, did they breathe their last when they wanted to? They were held fast by the chains of the flesh because they were not the creators of the flesh. Fastened by nails, they were tormented for a long time because they were not masters of their infirmity (Jn. 19: 32-33). But the Lord took on flesh in the Virgin's womb when He wished it. He came forth to humanity when He wished it. He departed from the flesh when He wished it. This is a sign of power, not of necessity.*

*St. Augustine, Tractates on John, Tractate 37.9  
(FC 88, p. 103)*

*Your contemplation:*

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# Twelfth Hour of Great Friday

## Gospel Readings

*Yesterday the lamb was slain and the doorposts sprinkled with its blood, while Egypt mourned for her firstborn. But the destroying angel and his sacrificial knife, fearful and terrifying, passed over us (Exod. 12), for we were protected by the Precious Blood. This day we have wholly departed from Egypt and from Pharaoh its cruel tyrant and from Pharaoh's oppressive overseers. We are freed from laboring with bricks and straw (Exod. 5), and no one forbids us to celebrate the festival of our passing over, our Pasch, and not to celebrate with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor. 5: 8). Yesterday I was crucified with Christ; today I am glorified with Him. Yesterday I died with Him; today I am given life with Him. Yesterday I was buried with Him; today I rise again with Him. St. Gregory Nazianzen, On the Holy Pasch and His Own Reluctance (AACCS 1b, pp. 237-238)*

**Your contemplation:**



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# Liturgy of Bright Saturday

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:**

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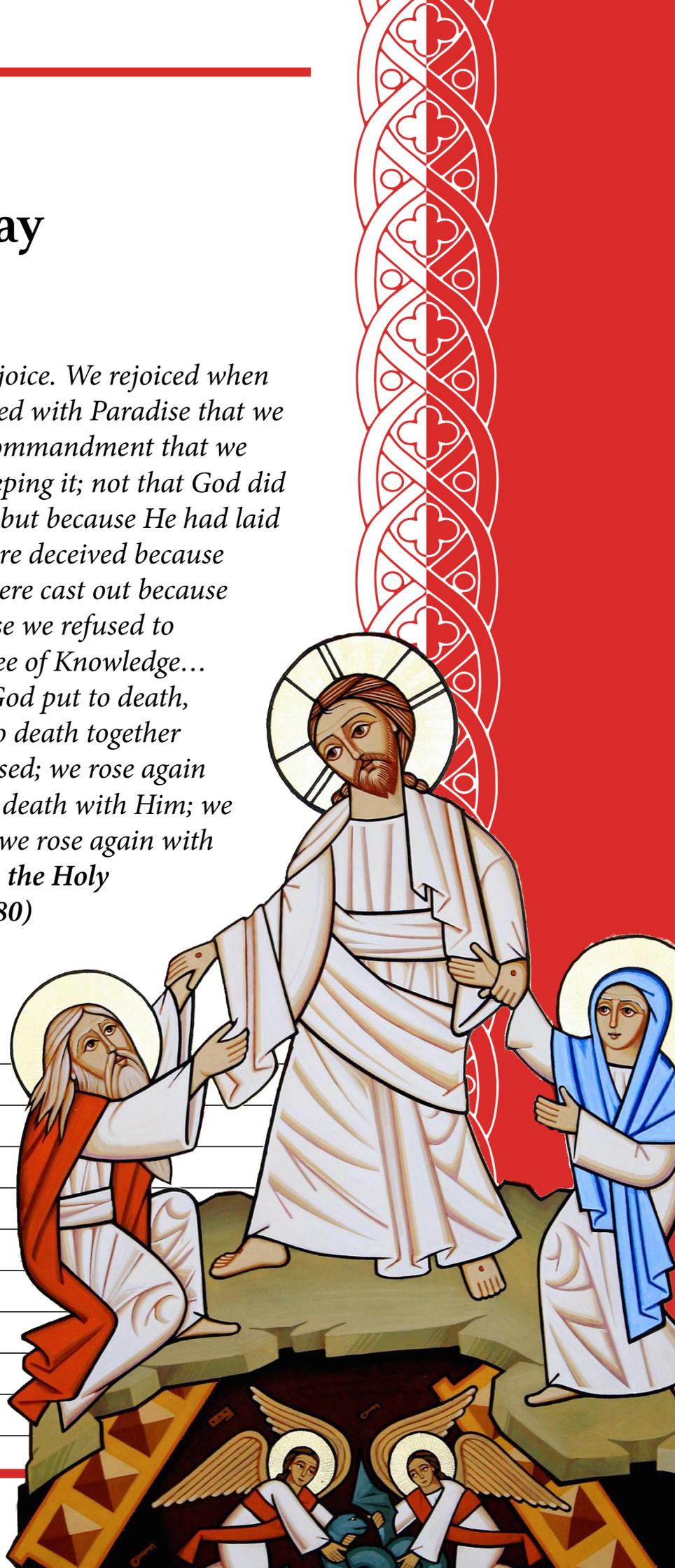
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**PASSION WEEK JOURNAL**

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.

Youth in Christ - YIC is a youth ministry from  
the Coptic Orthodox Diocese of Melbourne,  
*run by youth, for youth.*

*Cover Icon:*  
Christ the Good Shepherd  
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