

HOLY AND GREAT FRIDAY
THE ROYAL HOURS

COMPOSED BY ST. CYRIL, ARCHBISHOP OF ALEXANDRIA.

FIRST HOUR

About the second hour of the day (eight o'clock on Friday morning) the priest gives the opening blessing, and we say: **O** heavenly King ..., **H**oly God ..., etc., and the Lord's Prayer. Then: **L**ord have mercy (12 times), **G**lory ..., **N**ow & ever ..., **O** come, let us worship ..., and then:

PSALM 5:

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord. In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that willest iniquity art Thou. He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes. Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of Thy mercy shall I go into Thy house, I shall worship toward Thy holy temple in fear of Thee. O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee, For in their mouth there is no truth; their heart is vain. Their throat is an open sepulcher, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord. And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

PSALM 2:

Why have the heathen raged, and the peoples meditated empty things? The kings of the earth were aroused, and the rulers were assembled together, against the Lord, and against His Christ. Let us break their bonds asunder, and let us cast away their yoke from us. He that dwelleth in the heavens shall laugh them to scorn, and the Lord shall deride them. Then shall He speak unto them in His wrath, and in His anger shall He trouble them. But as for Me, I was established as king by Him, upon Sion His holy mountain, proclaiming the commandment of the Lord. The Lord said unto Me: Thou art My Son, this day have I begotten

Thee. Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt herd them with a rod of iron; Thou shalt shatter them like a potter's vessels. And now, O ye kings, understand; be instructed, all ye that judge the earth. Serve ye the Lord with fear, and rejoice in Him with trembling. Lay hold of instruction, lest at any time the Lord be angry, and ye perish from the righteous way.

PSALM 21:

○ God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions. My God, I will cry by day, and wilt Thou not hearken? and by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. In Thee have our fathers hoped; they hoped, and Thou didst deliver them. Unto Thee they cried, and were saved, in Thee they hoped, and were not brought to shame. But as for me, I am a worm, and not a man, a reproach of men, and the outcast of the people. All that look upon me have laughed me to scorn; they have spoken with their lips and have wagged their heads: He hoped in the Lord; let Him deliver him, let Him save him, for He desireth him. For Thou art He that drewest me forth from the womb; my hope from the breasts of my mother. On Thee was I cast from the womb; from my mother's womb, Thou art my God. Depart not from me, for tribulation is nigh, for there is none to help me. Many bullocks have encircled me, fat bulls have surrounded me. They have opened their mouth against me, as might a lion ravenous and roaring. I have been poured out like water, and scattered are all my bones; my heart is become like wax melting in the midst of my bowels. My strength is dried up like a potsherd, and my tongue hath cleaved to my throat, and into the dust of death hast Thou brought me down. For many dogs have encircled me, the congregation of evil doers hath surrounded me; they have pierced my hands and my feet. They have numbered all my bones, and they themselves have looked and stared upon me. They have parted my garments amongst themselves, and for my vesture have they cast lots. But Thou, O Lord, remove not Thy help far from me; attend unto mine aid. Rescue my soul from the sword, even this only-begotten one of mine from the hand of the dog. Save me from the mouth of the lion, and my lowliness from the horns of the unicorns. I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee. Ye that fear the Lord, praise Him; all ye that are of the seed of Jacob, glorify Him; let all fear Him that are of the seed of Israel. For He hath not set at naught nor abhorred the supplications of the pauper, nor hath He turned His face from me; and when I

cried unto Him, He hearkened unto me. From Thee is my praise, in the great church will I confess Thee; my vows will I pay before them that fear Thee. The poor shall eat and be filled, and they that seek the Lord shall praise Him; their hearts shall live for ever and ever. All the ends of the earth shall remember and shall turn unto the Lord, and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord's and He Himself is sovereign of the nations. All they that be fat upon the earth have eaten and worshipped; all they that go down into the earth shall fall down before Him. Yea, my soul liveth for Him, and my seed shall serve Him. The generation that cometh shall be told of the Lord, and they shall proclaim His righteousness to a people that shall be born, which the Lord hath made.

Then: Glory ... , Now & ever ... , Alleluia, alleluia, alleluia, glory to Thee, O God (Thrice). Lord have mercy (Thrice).

Glory ... , Troparion in Tone I:

O Christ, when Thou wast crucified, * the tyranny of the enemy perished, * his might trampled underfoot. * For not an angel nor a man hath saved us, * but Thou Thyself, O Lord: ** glory be to Thee.

Now & ever ... , Theotokion:

What shall we call thee, O thou who art full of grace? Heaven, for from thee hast dawned forth the Sun of Righteousness. Paradise, for from thee hath blossomed forth the flower of immortality. Virgin, for thou hast remained incorrupt. Pure Mother, for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

Then we chant the following Stichera, in Tone VIII:

Today the veil of the temple is rent in twain, * reproving the transgressors; * and the sun hideth its rays, ** seeing the Master crucified (**Twice**).

Why did the heathen rage, ** and the people imagine vain things?

In Tone VIII:

Thou wast led as a sheep to the slaughter, * O Christ our King, * and as an innocent Lamb Thou wast nailed to the Cross * by wicked men for our sins, ** O Lover of mankind.

Verse: The kings of the earth were aroused, and the rulers were assembled together against the Lord, * and against His Christ.

Repeat: Thou wast led as a sheep ... ,

Glory ... , Now & ever ... , in Tone VIII:

Suffering the transgressors to take hold of Thee, * Thou didst cry aloud O Lord: * “Even though ye smite the Shepherd and scatter the twelve sheep, * My disciples, * I could summon more than twelve legions of angels. * But in My patience I forbear, * that the hidden secrets I made known to you through My prophets * may be fulfilled.” ** O Lord, glory be to Thee.

Prokeimenon, in Tone IV:

Prokeimenon: His heart spake vanity, * he gathered iniquity unto himself.

Verse: Blessed is the man that hath understanding for the poor and the pauper.

THE READING IS FROM THE PROPHECY OF ZECHARIAH (11:10 -13)

I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

EPISTLE TO THE GALATIANS (6: 14-18)

Brethren: God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

GOSPEL ACCORDING TO ST. MATTHEW (27: 1-56).

At that time: When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because

it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marveled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then, a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Rejoice, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by

name: him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Then immediately the reader sayeth: My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Then **H**oly God ..., through **O**ur Father ..., followed by:

Kontakion, in Tone VIII:

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

Lord have mercy (40 times), and the Prayer of the Hours:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all mankind to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and ill. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. (Thrice). Glory ..., Now & ever ..., Amen.

More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: In the name of the Lord Father Bless.

Priest: God be merciful unto us ...,

And the prayer:

Reader: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

Note: At the first Hour the Deacon, or the Priest if there be no Deacon, censeth the Gospels, Iconostasis, the Church, and the people.

Immediately there follows the third hour:

THIRD HOUR

O come, let us worship ..., (Thrice)

PSALM 34

Judge them, O Lord, that do me injustice; war against them that war against me. Take hold of weapon and shield, and arise unto my help. Draw out a sword, and shut the way against them that persecute me; say to my soul, I am thy salvation. Let them that seek my soul be shamed and confounded. Let them be turned back, and be utterly put to shame, they that devise evils against me. Let them become as dust before the face of the wind, an angel of the Lord also afflicting them. Let their way become darkness and a sliding, an angel of the Lord also pursuing them. For without cause have they secretly prepared for me destruction in their snare, without reason have they cast reproach on my soul. Let a snare come upon him, which he knoweth not; and let the trap, which he hath hidden, catch him, and into that same snare let him fall. But my soul shall rejoice in the Lord, it shall delight in His salvation. All my bones shall say: Lord, O Lord, who is like unto Thee? Delivering the beggar from the hand of them that are stronger than he, yea, poor man and pauper from them that despoil him. Unjust witnesses rose up against me; things I knew not they asked me. They repaid me with evil things for good, and barrenness for my soul. But as for me, when they troubled me, I put on sackcloth. And I humbled my soul with fasting, and my prayer shall return to my bosom. As though it had been a neighbor, as though it had been our brother, so sought I to please; as one mourning and sad of countenance, so humbled I myself. Yet against me they rejoiced and gathered together; scourges were gathered together upon me, and I knew it not. They were rent asunder, yet not pricked at heart; they tempted me, they mocked me with mockery, they gnashed upon me with their teeth. O Lord, when wilt Thou look upon me? Deliver my soul from their evil doing, even this only-begotten one of mine from the lions. I will confess Thee in the great congregation; among a mighty people will I praise Thee. Let not them rejoice against me that unjustly are mine enemies, they that hate me without a cause, and wink with their eyes. For peaceably indeed they spake unto me, but in their wrath were they devising deceits. And they opened wide their mouth against me; they said: Well done, well done, our eyes have seen it. Thou hast seen it, O Lord; keep not silence. O Lord, depart not from me. Arise, O Lord, and be attentive unto my judgment, my God, and my Lord, unto my cause. Judge me, O Lord, according to Thy righteousness; O Lord my God, let them not rejoice against me. Let them not say in their hearts: Well done, Well done, our soul. Let

them not say: We have swallowed him up. Let them be shamed and confounded together who rejoice at my woes. Let them be clothed with shame and confusion who speak boastful words against me. Let them rejoice and be glad who desire the righteousness of my cause, and let them that desire the peace of Thy servant say continually: The Lord be magnified. And my tongue shall treat of Thy righteousness, and of Thy praise all the day long.

PSALM 108

God, my praise do not pass over in silence; for the mouth of the sinner and the mouth of the deceitful man are opened against me. They have spoken against me with a deceitful tongue, and with words of hatred have they encompassed me, and they have warred against me without a cause. In return for my love, they have falsely accused me; but as for me, I gave myself to prayer. And they repaid me evil for good, and hatred for my love. Set Thou a sinner over him, and let the devil stand at his right hand. When he is judged, let him go forth condemned, and let his prayer become sin. Let his days be few, and his bishopric let another take. Let his children be fatherless, and his wife a widow. Let his children be vagabonds without a dwelling-place, and let them beg; let them be cast out from their ruined dwellings. Let his creditor search out all his substance, and let strangers plunder all his labors. Let there be for him no helper, nor anyone to pity his fatherless children. Let his children be given over to utter destruction, in a single generation let his name be blotted out. Let the iniquity of his fathers be remembered before the Lord, and let not the sin of his mother be blotted out. Let them be before the Lord continually, and let the memory of them perish from off the earth, Because he remembered not to show mercy; and persecuted a man that was poor and a beggar, and one broken in heart, that he might slay him. And he loved cursing, and it shall come upon him; and he delighted not in blessing, and it shall be far from him. And he put on cursing like a garment, and it went in like water into his bowels, and like oil into his bones Let it be for him like a garment wherewith he is clothed, and like a girdle wherewith continually he is girded. This is the dealing of the Lord with them that slander me, and with them that speak evil things against my soul. But Thou, O Lord, O Lord, deal Thou with me for Thy name's sake; for Thy mercy is good. Deliver me, for a poor man am I and a pauper, and my heart is troubled within me. Like a shadow when it declineth am I taken away, I am shaken oil as the locusts. My knees are grown weak through fasting, and my flesh is changed for want of oil. And I am become a reproach unto them; they saw me and wagged their heads. Help me, O Lord my God, and save me

according to Thy mercy. And let them know that this is Thy hand and that Thou, O Lord, hast wrought it. They will curse, and Thou wilt bless; let them that rise up against me be put to shame, but Thy servant shall be glad. Let them that slander me be clothed with confusion, and let them be covered with shame as with a mantle. I will greatly praise the Lord with my mouth, and in the midst of many will I praise Him. For He hath stood at the right hand of the poor, to save my soul from them that persecute me.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Then: Glory ... , Now & ever ... , Alleluia, alleluia, alleluia, glory to Thee, O God (Thrice). Lord have mercy (Thrice).

Glory ..., Troparion, in Tone VI:

O Lord, the Jews condemned to death, * Thou who art the Life of all; * with the rod of Moses, Thou didst lead them through the Red Sea on dry ground, * yet they nailed Thee upon the Cross; * Thou didst suckle them with honey from the rock, * yet they gave Thee gall to drink. * But Thou hast willingly endured all these things, * to free us from the bondage of the enemy. ** O Christ God, glory be to Thee.

Now & ever ..., the Theotokion:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, * with the holy apostles, ** that He have mercy upon our souls.

Then we chant the following Stichera, in Tone VIII:

For fear of the Jews, Thy friend and companion Peter * denied Thee, O Lord, * and weeping bitterly he cried aloud: * “Ignore not my tears in silence, O compassionate One; * for I said I would keep the faith, * but did not keep it.” ** Accept also our repentance and have mercy on us.

Verse: Unto my words give ear, O Lord; * hear my cry.

In Tone VIII:

Before Thy precious Cross, O Lord, * the soldiers mocked Thee, * and the noetic hosts were struck with wonder. * For Thou who hast adorned the earth with flowers * wast arrayed in a crown of shame; * and Thou who hast arrayed the firmament with clouds * wast adorned in a robe of mockery. * Thus in Thy loving providence, O Christ, * Thou hast made known Thy compassionate goodness and great mercy: ** glory be to Thee.

Verse: Attend unto the voice of my supplication, * O my King and my God

Repeat: Before Thy precious Cross, O Lord ...,

Glory ..., Now & ever ..., in Tone V:

When Thou wast led to the Cross, O Lord, * Thou didst cry aloud: * “For what deed do ye seek to crucify Me, O ye Jews? * Is it because I made your paralyzed to walk, * because I raised the dead as though from sleep? * I healed her that had an issue of blood, * and I took pity on the Canaanite woman: * for what deed do ye seek to kill Me, O ye Jews? ** But, O ye transgressors, ye shall look on Christ Whom now ye pierce.”

Prokeimenon, in Tone IV:

Prokeimenon: For I am ready for scourges: * and my sorrow is continually before me.

Verse: O Lord, rebuke me not in Thine anger: nor chasten me in Thy wrath.

THE READING IS FROM THE PROPHECY OF ISAIAH (50:4 - 11)

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

EPISTLE TO THE ROMANS (5:6-10)

Brethren: when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

GOSPEL ACCORDING TO ST. MARK (15:16-41).

At that time: they called together the whole band of soldiers. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when

they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Then immediately the reader sayeth: Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way; our God is the God of salvation.

Then Holy God ..., through Our Father ..., followed by:

Kontakion, in Tone VIII:

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

Lord have mercy (40 times), and the Prayer of the Hours:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in

mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all mankind to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and ill. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. (Thrice).

Glory ..., Now & ever ..., Amen.

More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: In the name of the Lord Father Bless.

Priest: By the prayers of our Holy Fathers ...,

And the prayer of the third hour:

O Master God, the Father Almighty, O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spirit, one Godhead, one Power: Have mercy on me a sinner, and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

Note: At the third and sixth hours the Deacon, or the Priest, censeth the Gospels, and Iconostasis.

Immediately there follows the sixth hour:

SIXTH HOUR

O come, let us worship ..., (Thrice)

PSALM 53

O God, in Thy name save me, and in Thy strength do Thou judge me. O God, hearken unto my prayer, give ear unto the words of my mouth. For strangers are risen up against me, and mighty men have sought after my soul and have not set God before themselves. For behold, God helpeth me, and the Lord is the protector of my soul. He will bring evils upon mine enemies. Utterly to destroy them by Thy truth. Willingly shall I sacrifice unto Thee, I will confess Thy name, O Lord, for it is good. For out of every affliction hast Thou delivered me, and mine eye hath looked down upon mine enemies.

PSALM 139

Rescue me, O Lord, from the evil man; from the unjust man deliver me. who have devised injustice in their heart; all the day long have they arrayed themselves for wars. They have whetted their tongue like that of a serpent; the venom of asps is under their lips. Keep me, O Lord, from the hand of the sinner; rescue me from unjust men who have devised to undermine my steps. The proud have hid a snare for me, and with cords have they spread a snare for my feet; stumbling-blocks near the paths have they set for me. I said unto the Lord: Thou art my God; give ear, O Lord, unto the voice of my supplication. Lord, O Lord, Thou strength of my salvation, Thou hast overshadowed my head in the day of battle. Because of my desire, O Lord, give me not up unto the sinner. They have taken counsel against me; forsake me not, lest they should be exalted. As for the head of those that encircle me, the mischief of their lips shall cover them. Coals shall fall upon them, in fire shalt Thou cast them down, and they shall not stand in afflictions. A babbling man shall not prosper on the earth; evils shall hunt an unjust man to his destruction. I know that the Lord will maintain the cause of the poor and the justice of the paupers. Surely the righteous shall confess Thy name, and the upright shall dwell in Thy presence.

PSALM 90.

He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. For He shall deliver thee from the snare of the hunters and from every troubling word. With His shoulders shall He overshadow thee, and under His wings shalt thou have hope. With a shield will His truth encompass thee; thou shalt not be afraid for the terror by

night, nor for the arrow that flieth by day. Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday. A thousand shall fall at thy side, and ten thousands at thy right hand, but unto thee shall it not come nigh. Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners. For Thou, O Lord, art my hope. Thou madest the Most High thy refuge; No evils shall come nigh unto thee, and no scourge shall draw nigh unto thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon. For he hath set his hope on Me, and I will deliver him, I will shelter him because he hath known my name. He shall cry unto me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Then: Glory ... , Now & ever ... , Alleluia, alleluia, alleluia, glory to Thee, O God (Thrice). Lord have mercy (Thrice).

Glory ... , Troparion, in Tone II:

Thou hast wrought salvation in the midst of the earth * O Christ God; * upon the Cross didst Thou stretch out Thy most pure hands, * gathering together all the nations, who cry aloud: ** O Lord, glory be to Thee.

Now & ever ... , the Theotokion:

Seeing that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos for the supplication of a mother availeth much to win the Master's favor. Disdain not the prayers of sinners, O most pure one, for merciful and mighty to save is He Who deigned also to suffer for our sake.

Then we chant the following Stichera, in Tone VIII:

Thus sayeth the Lord unto the Jews: * "O My people, what have I done unto you? * Or wherein have I wearied you? * I gave light to your blind and cleansed your lepers, * I raised up the man who lay upon his bed. * O My people, what is it that have I done unto you, * and how have you repaid Me? * Instead of manna you give Me gall, * instead of water vinegar; * instead of loving Me, you nail Me to the Cross. * I can endure no more. * I shall call My Gentiles * and they shall glorify Me with the Father and the Spirit; ** and I shall bestow upon them life eternal."

Verse: They gave Me gall for my food: * and for my thirst they gave me vinegar to drink.

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

Verse: Save me, O God: * for the waters are come in unto my soul.

Repeat: **O** lawgivers of Israel ...,

Glory ..., Now & ever ..., in Tone V:

Come, O ye Christ-bearing people, * let us see what Judas the traitor hath plotted * with the lawless priests against our Savior. * Today they judge the immortal Word guilty of death: * they deliver Him to Pilate and crucify Him on Golgotha. * And our Savior suffering these things, crieth aloud, saying: * “Father, Forgive them this sin, ** that the Gentiles may know My Resurrection from the dead.”

Prokeimenon, in Tone IV:

Prokeimenon: O Lord our Lord, how wonderful is Thy Name * in all the earth!

Verse: For Thy magnificence is lifted high above the heavens.

THE READING IS FROM THE PROPHECY OF ISAIAH (52:13 - 54:1)

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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 hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

THE EPISTLE TO THE HEBREWS (2: 11-18)

Brethren: both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

THE GOSPEL ACCORDING TO ST. LUKE (23: 32-49)

At that time: they led Jesus with two others to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Then the reader immediately sayeth: Let Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Savior, for the sake of the glory of Thy name. O Lord, deliver us and be gracious unto our sins for Thy name's sake.

Then Holy God ..., through Our Father ..., followed by:

Kontakion, in Tone VIII:

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

Lord have mercy (40 times), and the Prayer of the Hours:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all mankind to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and ill. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. (**Thrice**).

Glory ..., **N**ow & ever ..., **A**men.

More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: In the name of the Lord Father Bless.

Priest: By the prayers of our Holy Fathers ...,

And the prayer of the sixth hour:

O God and Lord of Hosts, and Maker of all Creation, Who by the tender compassion of Thy mercy which transcendeth comprehension, didst send down Thine only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross didst tear asunder the handwriting of our sins, and thereby didst triumph over the principalities and powers of darkness: Do Thou Thyself, O Master, Lover of mankind, accept also from us sinners these prayers of thanksgiving and entreaty, and deliver us from every destructive and dark transgression, and from all enemies, both visible and invisible, that seek to do us evil. Nail down our flesh with the fear of Thee, and incline not our hearts unto words or thoughts of evil, but pierce our souls with longing for Thee, so that ever looking to Thee, and being guided by Thy Light as we behold Thee, the unapproachable and everlasting Light, we may send up unceasing praise and thanksgiving unto Thee, the Beginningless Father, with Thine Only-begotten Son, and Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Immediately there follows the ninth hour:

NINTH HOUR

O come, let us worship ..., (Thrice)

PSALM 68

Save me, O God, for the waters are come in unto my soul. I am stuck fast in the mire of the deep, and there is no sure standing. I am come into the deeps of the sea, and a tempest hath overwhelmed me. I am grown weary with crying, my throat is become hoarse; from my hoping in my God, mine eyes have failed me. They that hate me without a cause are multiplied more than the hairs of my head. Mine enemies are grown strong, they that persecute me unjustly; then did I restore that which I took not away. O God, Thou knowest my foolishness, and my transgressions are not hid from Thee. Let not them that wait on Thee be ashamed for my sake, O Lord, Thou Lord of hosts. Nor let them that seek after Thee be confounded for my sake, O God of Israel. Because for Thy sake I have borne reproach, shame hath covered my face. I am become a stranger unto my brethren, and an alien unto the sons of my mother. For the zeal of Thy house hath eaten me up, and the reproaches of them that reproach Thee are fallen on me. Yea, with fasting I covered my soul, and it was turned into a reproach for me. And I made sackcloth my clothing, and I became a proverb to them. And they prated against me, they that sit in the gates; and they made a song about me, they that drink wine. But as for me, with my prayer I cry unto Thee, O Lord, it is time for Thy good pleasure. O God, in the multitude of Thy mercy hearken unto me, in the truth of Thy salvation. Save me from the mire, that I be not stuck therein; let me be delivered from them that hate me and from the deeps of the waters. Let not the tempest of water overwhelm me, nor let the deep swallow me up, nor let the pit shut its mouth upon me. Hearken unto me, O Lord, for Thy mercy is good; according to the multitude of Thy compassions, look upon me. Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. Attend unto my soul and deliver it; because of mine enemies, rescue me. For Thou knowest my reproach, my shame and my humiliation. Before Thee are all that afflict me; my soul hath awaited reproach and misery. And I waited for one that would grieve with me, but there was no one; and for them that would comfort me, but I found none. And they gave me gall for my food, and for my thirst they gave me vinegar to drink. Let their table before them be for a snare, for a recompense and for a stumbling-block. Let their eyes be darkened that they may not see, and their back do Thou continually bow down. Pour out upon them Thy wrath, and let the fury of Thy wrath take hold upon them. Let their habitation be made desolate, and in their tents let there be none to dwell. For they persecuted him

whom Thou hast smitten, and to the pain of my wounds have they added. Add iniquity to their iniquity, and let them not enter into Thy righteousness. Let them be blotted out of the book of the living, and with the righteous let them not be written. Poor and in sorrow am I, may Thy salvation, O God, be quick to help me. I will praise the name of my God with an ode, I will magnify Him with praise. And this shall please God more than a young calf that hath horns and hooves. Let beggars behold it and be glad; seek after God, and your soul shall live. For the Lord hath hearkened unto the poor and hath not despised them that are fettered for His sake. Let the heavens and the earth praise Him, the sea and all the creeping things therein. For God will save Sion, and the cities of Judea shall be builded; and they shall dwell therein and inherit it. And the seed of Thy servants shall possess it, and they that love Thy name shall dwell therein.

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 85.

Bow down Thine ear, O Lord, and hearken unto me, for poor and needy am I. Preserve my soul, for I am holy; save Thy servant, O my God, that hopeth in Thee. Have mercy on me, O Lord, for unto Thee will I cry all the day long; make glad the soul of Thy servant, for unto Thee have I lifted up my soul. For Thou, O Lord, art good and gentle, and plenteous in mercy unto all them that call upon Thee. Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication. In the day of mine affliction have I cried unto Thee, for Thou hast heard me. There is none like unto Thee among the gods, O Lord, nor are there any works like unto Thy works. All the nations whom Thou hast made shall worship before Thee, O Lord, and shall glorify Thy name. For Thou art great and workest wonders; Thou alone art God. Guide me, O Lord, in Thy way, and I will walk in Thy truth; let my heart rejoice that I may fear Thy name. I will confess Thee, O Lord my God, with all my heart, and I will glorify Thy name forever. For great is Thy mercy upon me, and Thou hast delivered my soul from the nethermost Hades. O God, transgressors have risen up against

me, and the assembly of the mighty hath sought after my soul, and they have not set Thee before them. But Thou, O Lord my God, art compassionate and merciful, long-suffering and plenteous in mercy, and true. Look upon me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thy handmaiden. Work in me a sign unto good, and let them that hate me behold and be put to shame; for Thou, O Lord, hast helped me and comforted me.

Then: Glory ... , Now & ever ... , Alleluia, alleluia, alleluia, glory to Thee, O God (Thrice). Lord have mercy (Thrice).

Glory ... , Troparion, in Tone VIII:

Upon seeing the Author of life hanging upon the Cross, * the thief said: “If it were not God incarnate * who is crucified with us, the sun would not have hid its rays * nor would the earth have quaked and trembled. ** But, do Thou O all-forbearing One, remember me in Thy Kingdom.”

Now & ever ... , the Theotokion:

O Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and, as God, didst reveal the resurrection: Disdain not them which Thou hast fashioned with Thine hand; show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth, who intercedeth for us; and do Thou, our Savior, save a despairing people.

Then we chant the following Stichera in Tone VII:

Strange was the wonder, to see the Creator of heaven and earth * hanging upon the Cross. * The sun darkened and the day changed again into night, * and the earth gave up the bodies of the dead from within their tombs. ** Save us who with them worship Thee.

Verse: They have parted my garments amongst themselves, * and for my vesture have they cast lots.

In Tone II: When the transgressors nailed Thee, O Lord of glory, * onto the Cross, * Thou didst cry out to them: * “How have I grieved you? Or angered you? * Before Me, who hath delivered you from tribulations? * And how do ye now repay Me? * Ye have given Me evil for good: * in return for the pillar of fire, * ye have nailed Me onto the Cross; * in return for the cloud in the wilderness, * ye have dug a grave for Me. * Instead of manna, ye have given Me gall; * instead of water, ye have given Me vinegar to drink. * Henceforth I shall call the Gentiles, * and they shall glorify Me ** together with the Father and the Holy Spirit.

Verse: They gave Me gall for my food: * and for my thirst they gave me vinegar to drink.

Repeat: **W**hen the transgressors ...,

Glory ..., Now & ever ..., in Tone VI:

Today He who hath suspended the earth upon the waters * is hung upon the Cross * He who is the King of the heavenly hosts * hath been arrayed in a crown of thorns. * He who wrapeth the heaven in clouds * hath now been wrapped in the purple of mockery. * He who in the river Jordan set Adam free * receiveth blows upon His face. * The Bridegroom of the Church is transfixed with nails. * The Son of the Virgin is pierced with a spear. * We venerate Thy Passion, O Christ * we venerate Thy Passion, O Christ * we venerate Thy Passion, O Christ ** Show us also Thy glorious Resurrection.

Prokeimenon, in Tone VI:

Prokeimenon: The fool hath said in his heart, * There is no God.

Verse: There is none that doeth good, no not one.

THE READING IS FROM THE PROPHECY OF JEREMIAH

(11: 18-23; 12: 1-5, 9-11, 14-15)

The LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation. Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How

long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. Thus saith the LORD against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

EPISTLE TO THE HEBREWS (10: 19-31)

Brethren: having therefore, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again,

The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

GOSPEL ACCORDING TO ST. JOHN (18: 28 - 19: 37)

At that time: they led Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, what accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, what is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more

afraid; And went again into the judgment hall, and saith unto Jesus, whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, we have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, what I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon

hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Then the reader immediately sayeth: Deliver us not up utterly, for Thy holy name's sake, and neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved; and for Isaac's sake, Thy servant; and for Israel's, Thy holy one.

Then Holy God ..., through Our Father ..., followed by:

Kontakion in Tone VIII:

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

Lord have mercy (40 times), and the Prayer of the Hours:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all mankind to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and ill. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. (Thrice).

Glory ..., Now & ever ..., Amen.

More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: **I**n the name of the Lord Father Bless.

Priest: **G**od be merciful unto us ...,

And the prayer of the ninth hour:

O Master, Lord Jesus Christ our God, Who art long-suffering in the face of our transgressions, and Who hast brought us even unto this present hour, wherein Thou didst hang upon the life-giving tree, and didst make a way into paradise for the wise thief, and by death didst destroy death: Be gracious unto us sinners and Thine unworthy servants; for we have sinned and committed iniquity, and are not worthy to lift up our eyes and behold the height of heaven, for we have abandoned the way of Thy righteousness, and have walked in the desires of our hearts. But we beseech Thy boundless goodness: Spare us, O Lord, according to the multitude of Thy mercy and save us for Thy holy name's sake; for our days were consumed in vanity. Rescue us from the hand of the adversary, and forgive us our sins, and mortify our carnal mind; that, putting aside the old man, we may be clad with the new, and live for Thee, our Master and Benefactor; and that thus by following in Thy commandments, we may attain to rest everlasting, wherein is the dwelling-place of all them that rejoice. For Thou art indeed the true joy and gladness of them that love Thee, O Christ our God, and unto Thee we send up glory, with Thy beginningless Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Immediately there follows the abbreviated Typica (read not chanted)

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

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

Blessed are the merciful, for they shall obtain mercy.

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

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

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

Rejoice, and be exceeding glad, for great is your reward in the heavens.

Glory ..., Now & ever ...,

Remember us, O Lord, when Thou comest in Thy kingdom!

Remember us, O Master, when Thou comest in Thy kingdom!

Remember us, O Holy One, when Thou comest in Thy kingdom!

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Verse: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The choir of angels hymneth Thee, and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Glory ...,

The choir of the holy angels and archangels, with all the heavenly hosts, hymneth Thee and saith: Holy, Holy, Holy Lord of Sabaoth! Heaven and earth are full of Thy glory!

Now & ever ...,

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Then, the prayer:

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Then, Our Father ...,

Our Father, Who art in the Heavens, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from the evil-one.

Priest: For Thine is the Kingdom ...,

The Kontakion:

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

Lord, have mercy! (40 times)

And this prayer:

O Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord from henceforth and for evermore.

(Thrice)

Glory ..., Now & ever ...

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not

be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Priest: Wisdom!

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: Most Holy Theotokos save us.

Choir 2: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim, * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God our hope, glory be to Thee.

Choir 1 & 2: Glory ... , Now & ever ... , Amen. Lord have mercy (Thrice), Father (Master), Bless.

At the Dismissal the priest saith:

Priest: May Christ our true God, Who for the salvation of the world endured spitting, scourging, buffeting, the Cross, and death ... ,

Note: On Great Friday there is no celebration of the Liturgy neither the complete Liturgy nor that of the Presanctified. No meal is served in the refectory, and on this day of the Crucifixion we eat nothing, according to the words which the Lord spoke to the Pharisees: “The days will come, when the Bridegroom shall be taken from them, and then shall they fast (Matthew 9: 15). But as frequently happens, and one is weak and/or old, and cannot keep the fast, let him be given bread and water after sunset.