

HOLY AND GREAT FRIDAY
AT MATINS
THE OFFICE OF THE HOLY AND REDEEMING
PASSION OF OUR LORD JESUS CHRIST

About the second hour of the night (eight o'clock on Thursday evening - as called "by anticipation" by the Holy Fathers), we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing Alleluia in Tone VIII:

Deacon (Priest): **Alleluia**, in the eighth Tone:

Verse: **O**ut of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth.

Choir: **Alleluia**, alleluia, alleluia.

Verse: **L**earn righteousness, ye that dwell upon the earth.

Choir: **Alleluia**, alleluia, alleluia.

Verse: **Z**eal shall lay hold upon an uninstructed people.

Choir: **Alleluia**, alleluia, alleluia.

Verse: **A**dd more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: **Alleluia**, alleluia, alleluia.

Then the Choir sings the Troparion in Tone VIII:

When The glorious disciples * were illumined at the Supper by the washing of their feet, * then the impious Judas * became darkened by the disease of avarice, * and he delivered Thee, the just judge, to lawless judges. * See, O lover of money, * how for money's sake he hanged himself. * Flee from the insatiable greed which made him dare to do such things against his Master. * O Lord, who art good towards all mankind, glory be to Thee (**Twice**).

Glory ..., Now & ever ..., Repeat: **W**hen The glorious disciples ...,

While this is being sung, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel. After the chanting of the Troparion, the Small Litany is said, with the exclamation:

Priest: **F**or Thine is the dominion, and Thine is the Kingdom, and the power and the glory; of the Father, and of the Son and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then the Priest/Deacon says: **A**nd that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: **L**ord have mercy (**Thrice**).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

And the priest reads the First Gospel:

THE FIRST GOSPEL (John 13:31 - 18:1)

The Lord said to His disciples: Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while am with you. Ye shall seek Me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another. Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shalt not crow, till thou hast denied Me thrice. I Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the Truth and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet thou hast not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He

that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, He it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence. I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a

man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in' My name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you, if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He, that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the

time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father.

Then said some of His disciples among themselves, what is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, what is this that He saith, A little while? We cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you.

Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in My name: and I say not

unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone : and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them, I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world,

but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one, I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

Choir: **Glory to Thy longsuffering O Lord.**

Then we sing the following antiphons, repeating each of the Troparia:

Antiphon One in Tone VIII:

The rulers of the people took counsel together ** against the Lord and against His Christ?

They laid a lawless accusation against Me. ** O Lord, O Lord, forsake Me not.

Let us bring to Christ pure senses and affections, * and as His friends let us sacrifice our lives for His sake. * Let us not, choke upon the cares of this life, * as did Judas, * but from within let us cry: * Our Father who art in the heavens, ** deliver us from the evil one.

Glory ..., Now & ever ..., Theotokion: O Virgin who without defilement hath given birth to a child, * and remained a virgin, * O Mother who knew not wedlock, * Theotokos Mary; ** Pray to Christ our God that we be saved.

Antiphon Two in Tone VI:

Judas ran to the lawless scribes saying: * ‘What will ye give me, and I will deliver Him over to you?’ * And while they conspired together against Thee, * Thou wast invisibly standing in their midst. * O Thou who knowest the hearts of men, ** spare our souls.

With compassionate mercy let us minister to God, * as did Mary at the supper; * and let us not acquire the love of money as did Judas, ** that we may ever abide with Christ our God.

Glory ..., Now & ever ..., Theotokion: Cease not O Virgin, to pray unto Him * to Whom thou hast inexpressibly given birth, * for He is the Lover of mankind: ** that He save from dangers those who flee to thee for refuge.

Antiphon Three in Tone II:

O Lord, by reason of the raising of Lazarus, * the children of the Hebrews cried Hosanna unto Thee, * O Lover of mankind: ** but Judas the transgressor had no desire to comprehend this.

At Thy supper, O Christ God, * Thou didst prophesize before Thy disciples saying: * ‘One of you shall betray Me.’ ** But Judas the transgressor had no desire to comprehend this.

John had asked Thee, O Lord: * ‘Who is it that shall betray Thee?’ * Whereupon Thou didst show him whom * through the giving of the bread. ** But Judas the transgressor had no desire to comprehend this.

With thirty pieces of silver, O Lord, * and with a deceitful kiss, * the Jews sought to murder Thee. ** But Judas the transgressor had no desire to comprehend this.

At the washing of Thy feet, O Christ God, * Thou didst command Thy disciples, * ‘Do as ye have seen Me do.’ ** But Judas the transgressor had no desire to comprehend this.

Watch and pray, * that ye enter not into temptation’, * thus didst Thou say unto Thy disciples O our God. ** But Judas the transgressor had no desire to comprehend this.

Glory ..., Now & ever ..., Theotokion: Deliver from dangers thy servants, O Theotokos, * for after God we all flee to thee for refuge, ** as an unassailable rampart and protection.

Small Litany with the exclamation:

Priest: For unto Thee is due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn in Tone VII:

During this and all the following Sessional hymns, we do not sit or kneel as is customary, but remain standing.

While giving food to the disciples at the Supper, * Thou didst foreknow the plot of the betrayal, * revealing Judas as the instigator, * foreknowing that he would not repent, * Thou didst desire to reveal that Thy betrayal * was in accordance with Thy will, * to save the world from the enemy. ** O longsuffering Lord, glory be to Thee.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE SECOND GOSPEL (John 15:1 - 28)

At that time Jesus went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oft times resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He, if therefore ye seek Me, let these go their way: That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he,

which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew. Then led they 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.

Choir: **G**lory to Thy longsuffering O Lord.

Antiphon Four in Tone V:

Today Judas Forsaketh the Master * and accepteth the devil: * for blinded and darkened by the passion of avarice, * he hath fallen from the Light. * How could he who sold the Light for thirty pieces of silver, ever see? * But He Who suffered for the world hath now dawned upon us. * To Him let us cry aloud: ** O Thou who dost suffer with, and on behalf of, mankind, ** glory be to Thee.

Today Judas doth make a pretence of piety * but hath become a stranger to the gift of God; * though a disciple, he hath become a traitor, * with the customary kiss he hath concealed deceit. * In his foolishness he hath preferred the thirty pieces of silver * to the Master's love, * and hath become a guide to the lawless Sanhedrin. * But we have Christ as our salvation: ** let us glorify Him.

Tone I: Let us as Brethren acquire brotherly love in Christ, * and let us not be lacking in mercy for our neighbor, * lest for money's sake we be condemned like the unmerciful servant, ** and feel remorse as did Judas to no avail.

Glory ..., Now & ever ..., Theotokion: Glorious things are spoken of thee * throughout all the world, * for thou didst give birth in the flesh to the Creator of all, ** O all-praised and unwedded Theotokos Mary.

Antiphon Five in Tone VI:

The disciple agreed upon a price, * and for thirty pieces of silver sold the Lord; * with a deceitful kiss he betrayed Him ** to the transgressors to be put to death.

Today the Creator of heaven and earth hath said to His disciples: * 'The hour approacheth, * and Judas who hath betrayed Me doth draw near. * Let none of you deny Me * when ye see Me on the Cross between two thieves. * For as man I suffer, * but as the Lover of mankind I save those who believe in Me.'

Glory ..., Now & ever ..., Theotokion: Having conceived ineffably in these latter days * thou hast given birth to thine own Creator, ** entreat Him that our souls be saved.

Antiphon Six in Tone VII:

Today Judas awaiteth to deliver up the Lord, * the pre-eternal Savior of the world, * who with five loaves didst satisfy a host of people. * Today the transgressor doth reject his Teacher, * though a disciple he hath betrayed the Master. * For money, he hath sold Him ** Who with manna fed the people in the wilderness.

Today the Jews nailed to the Cross, * the Lord who with a rod divided the sea * and led them through the wilderness. * Today they have pierced with a lance the side of Him * who for their sake smote the Egyptians with plagues. * They gave Him gall to drink, ** who rained down upon them the divine manna.

Coming to Thy voluntary Passion O Lord, * Thou didst cry unto Thy disciples: * 'If ye could not watch with Me but for one hour, * why then did ye promise to die for My sake? * See how Judas sleepeth not, * but hath made haste to deliver Me to the transgressors? * Arise and pray, that none of you deny Me * beholding me upon the Cross.' O longsuffering Lord, glory be to Thee.

Glory ..., Now & ever ..., Theotokion: Rejoice, O Theotokos, * for He whom the heavens cannot contain * hath dwelt within thy womb. * Rejoice, Virgin, of whom the prophets preached: * for through thee Emmanuel hath dawned upon us. ** Rejoice, Mother of Christ our God.

Small Litany with the exclamation:

Priest: For blessed and glorified is Thy most honored and majestic Name; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn in Tone VII:

For what reason Judas, dost thou make thyself * a traitor to the Savior? * Did He expel thee from the company of the apostles? * Did He deprive thee of the gift of healing? * When thou didst sup with the others, * did He drive thee from the table? * When He washed the others' feet, * did He turn from thee? * How many are the blessings forgotten by thee! * For thine ingratitude thou hast condemned thyself, ** but His measureless longsuffering and great mercy are proclaimed unto all.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE THIRD GOSPEL (Matthew 26:57 - 75)

At that time, the soldiers that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his

clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote Thee? Now Peter sat without in the palace: and a damsel came unto him saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly.

Choir: **Glory to Thy longsuffering O Lord.**

Antiphon Seven 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 restrain myself, * that the hidden secrets I made known to you through My prophets * may be fulfilled.' ** O Lord, glory be to Thee.

Thrice Peter denied Thee, * and straightway he understood Thy words; * but he offered Thee tears of repentance. * O God, forgive me and save me.

Glory ..., Now & ever ..., Theotokion: **T**he holy Virgin is like a gateway leading to salvation, * a fair Paradise, and a cloud of never-waning light: ** let us all sing in praise of her and exclaim to her, 'Rejoice!'

Antiphon Eight in Tone II:

Tell us O ye transgressors * what is it that ye heard from our Savior? * Did He not expound the Law and the teaching of the prophets? * Why then have ye taken counsel to deliver up to Pilate, * Him Who hath issued forth from God, God the Word, ** and the Redeemer of our souls?

Let Him be crucified!' cried the murderers of the righteous One, * they who had always taken pleasure in Thy gifts; * asking for the release of an evildoer in place of their Benefactor. * But Thou, O Christ, didst remain silent, enduring their wicked insolence, * wishing to suffer and thereby save us * in that Thou art the Lover of mankind.

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

Antiphon Nine in Tone III:

Rebelliously they took thirty pieces of silver, * as the price of Him who was treasured by the sons of Israel. * Watch and pray, that ye enter not into temptation: * the spirit indeed is willing, but the flesh is weak. ** For this reason be ever vigilant.

They gave Me gall to sip, * and in My thirst they gave Me vinegar to drink. * But do Thou raise Me up, O Lord, ** and I shall grant them their reward.

Glory ..., Now & ever ..., Theotokion: We the Gentiles sing in praise of thee, * O pure Theotokos, * for thou hast given birth to Christ our God, ** who through thee hath redeemed mankind from the curse.

Small Litany with the exclamation:

Priest: For Thou art our God and unto Thee we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn in Tone VIII:

How could Judas, who was once Thy disciple, * scheme to betray Thee * Deceitfully supping as an unrighteous deceiver, * and then hastening to the priests saying: * 'What will ye give me, and I will deliver to you, * Him Who hath broken the Law and defiled the Sabbath?' ** O longsuffering Lord, glory be to Thee.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE FOURTH GOSPEL (John 18: 28-19: 16)

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, Rejoice, 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 hath 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.

Choir: **G**lory to Thy longsuffering **O** Lord.

Antiphon Ten in Tone VI:

He who clotheth Himself in light as with a garment, * stood naked at the judgment; * upon His cheeks He received blows * from the very hands fashioned by Him. * The lawless people then nailed to the Cross the Lord of Glory. * The veil of the temple was rent in twain * and the sun became darkened, * for it could not endure to behold such an indignity toward God, * before whom all creation doth tremble. ** Let us worship Him.

The disciple denied Thee * and the thief cried aloud: ** Remember me, O Lord, in Thy Kingdom.

Glory ..., **N**ow & ever ..., **Theotokion:** **O** Lord, grant peace to the world, * for Thou wast pleased to assume flesh from the Virgin * for the sake of Thy servants: ** that with one accord we may glorify Thee, the Lover of mankind.

Antiphon Eleven in Tone VI:

In return for the blessings * which Thou hast wrought upon the Hebrew people, O Christ, * they condemn Thee to be crucified, * giving Thee vinegar and gall to drink. * But do Thou render unto them, O Lord, * according to their works, ** for they comprehend not Thine extreme humility.

Not satisfied with Thy betrayal, O Christ, * the people of the Hebrews wagged their heads, * and reviled and mocked Thee. * But render unto them, O Lord, * according to their works, ** for they comprehend not Thine extreme humility.

Neither the quaking of the earth, * nor the splitting of rocks, * nor the rending of the veil of the temple, * nor the resurrection of the dead * persuaded the Hebrew people. * But render unto them, O Lord, * according to their works, ** for they have devised vain things against Thee.

Glory ..., Now & ever ..., Theotokion: Through thee O Virgin Theotokos, * who alone art pure and blessed, * we have come to know God, * Who became incarnate from thee. * Wherefore we ceaselessly hymn and magnify thee.

Antiphon Twelve in Tone VIII:

Thus sayeth the Lord unto the Jews: * 'O My people, what have I done unto you? Or in what way 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 eternal life.'

Today the veil of the temple is rent in twain, * as a reproof against the lawless ones; * and the sun hideth its own rays, ** upon seeing the Master crucified.

O ye lawgivers of Israel, Jews and Pharisees, * the company of the apostles crieth 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'.

Glory ..., Now & ever ..., Theotokion: Rejoice! Gate of the King of Glory, * through which the Most High alone hath passed; * leaving thee sealed again, ** for the salvation of our souls.

Small Litany with the exclamation:

Priest: Blessed and most glorified be the dominion of Thy Kingdom; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn in Tone VIII:

When Thou O God, wast standing before Caiaphas * and given over to Pilate for judgment, * the powers of heaven quaked with fear. * When Thou wast raised upon the Cross between two thieves, * and though sinless wast numbered with the transgressors, * Thou didst save mankind, ** O longsuffering Lord, glory be to Thee.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE FIFTH GOSPEL (Matthew 27: 3-32)

At that time 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.

Choir: **Glory to Thy longsuffering O Lord.**

Antiphon Thirteen in Tone VI:

The assembly of the Jews besought Pilate to crucify Thee, O Lord. * For though they found no guilt in Thee, * they released Barabbas the malefactor * and condemned Thee the Righteous One; * incurring the guilt of murder. * But grant them, O Lord, their due reward, ** for they have devised vain things against Thee.

He before whom all things tremble in fear, * and to whom every tongue rendereth praise, * Christ the Power of God and the Wisdom of God, * is struck on the face by the priests, * and they give Him gall to drink. * Yet He was well-pleased to suffer all these things, * wishing to save us from our sins ** by His own blood, ** as the Lover of mankind.

Glory ..., Now & ever ..., Theotokion: O Theotokos, * who by a word in ways transcending speech * hath given birth to thine own Creator, ** entreat Him to save our souls.

Antiphon Fourteen in Tone VIII:

O Lord, Thou hast taken with Thee as Thy companion * the thief who had defiled his hands with blood: * number us also with him, * since Thou art good and the Lover of mankind,

Few were the words of thief upon the Cross, * yet great was the faith he showed. * In a moment he was saved, * and Opening the gates of Paradise he was the first to enter therein. * O Lord, who didst accept his repentance, ** glory be to Thee.

Glory ..., Now & ever ..., Theotokion: **R**ejoice, for through the angel thou hast received the Joy of the world! * Rejoice, for thou hast borne thy Maker and thy Lord! ** Rejoice, for thou wast deemed worthy to become the Mother of God.

Antiphon Fifteen in Tone VI:

Today He who suspended the earth upon the waters is hung upon the Cross. * He who is the King of the angels is arrayed in a crown of thorns. * He who wrapeth the heaven in clouds is wrapped in the purple of mockery. * He who in 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.

Let us not keep festival as did the Jews: * for Christ our God and Pascha hath been sacrificed for us. * But let us cleanse ourselves from every defilement, * and with sincerity let us entreat Him: * Arise, O Lord, ** and save us O Lover of mankind.

Thy Cross, O Lord, is the life and resurrection of Thy people; * and placing all our trust in it, * we hymn Thee, our crucified God: ** Have mercy on us.

Glory ..., Now & ever ..., Theotokion: **B**eholding Thee hanging upon the Cross, O Christ, * Thy Mother lamented: * ‘O my Son, what is this strange mystery that I behold? * Nailed in the flesh, O Giver of Life, ** how dost Thou die upon the Tree?’

Small Litany with the exclamation:

Priest: **F**or blessed is Thy Name and glorified is Thy Kingdom; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Sessional Hymn in Tone IV:

Thou hast redeemed us from the curse of the Law * by Thy precious Blood: * Nailed to the Cross and pierced by the spear, * Thou hast poured forth immortality * upon mankind. ** O our Savior, glory be to Thee.

Then the Priest/Deacon says: **A**nd that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: **L**ord have mercy (Thrice).

Deacon: **W**isdom, upright. Let us hear the Holy Gospel.

Priest: **P**eace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mark.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE SIXTH GOSPEL (Mark 15: 16-32)

At that time, the soldiers led Jesus away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Rejoice, 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 about 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.

Choir: Glory to Thy longsuffering O Lord.

The Sixth Gospel is followed by the Beatitudes, with eight Stichera:

In Tone IV:

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.

Through a tree Adam became homeless in Paradise, * but through the Tree of the Cross the thief settled in Paradise. * For the one, by eating, transgressed the commandment of his Maker; * but the other, crucified with Thee, * confessed Thee to be the hidden God. ** Remember us also in Thy Kingdom.

Blessed are the merciful: for they shall obtain mercy.

The lawless ones purchased the Maker of the Law * from His disciple, * and they led Him as a transgressor * before the judgment-seat of Pilate, * crying ‘Crucify Him’, * He who gave them manna in the wilderness. * But, we emulating the righteous thief, * cry with faith: ** Remember us also, O Savior, in Thy Kingdom.

Blessed are the Pure in heart: for they shall see God.

The murderers of God, * the lawless nation of the Hebrews, * cried to Pilate in their madness, saying, * ‘Crucify the innocent Christ’; * asking for Barabbas in His stead. * But with the words of the good thief we cry to Him: ** Remember us also, O Savior, in Thy Kingdom.

Blessed are the peacemakers: for they shall be called the children of God.

Thy life-giving side, O Christ, * doth flow like a fountain from Eden, * watering Thy Church, the noetical Paradise. * From whence it divideth into the four streams of the Gospels, * refreshing the world, and making glad creation ** teaching the nations to faithfully venerate Thy Kingdom.

Blessed, are they that are persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven.

For my sake Thou wast crucified, * to become for me a fount of forgiveness. * Thy side was pierced, * that drips of life might trickle upon me. * Thou wast transfixed with nails, * that I might be assured of the loftiness of Thy Sovereignty, * and the depth of Thy Passion, * and cry to Thee, O Christ the Giver of Life: ** Glory to Thy Cross O Savior, and Thy Passion.

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

Upon seeing Thee crucified O Christ * all creation trembled in fear. * The foundations of the earth quaked in dread of Thy power. * The celestial lights hid themselves * and the veil of the temple was rent in twain, * the mountains trembled and the rocks were split asunder, * and we the faithful * with the thief cry to Thee O Savior: ** Remember us in Thy kingdom.

Rejoice and be exceeding glad : for great is your reward in heaven.

On the Cross didst Thou tear up the record of our sins, * and numbered among the reposed, O Lord, * Thou didst bind the tyrant of Hades, * delivering all mankind from the chains of death * by Thy Resurrection. * Through this Thy Resurrection, O Lord * O Lover of mankind, * we have been granted light, and cry to Thee: ** Remember us also, O Savior, in Thy Kingdom.

Glory ..., Let us the faithful pray with one accord * that we may glorify the Father, Son and Holy Spirit, * in true devotion, * one Godhead in three Hypostases, * remaining uncommingled, simple, and undivided; * whom no man can approach, ** and by whom we have been delivered from the flames of torment.

Now & ever ..., **Theotokion:** Thy Mother, O Christ, * who seedlessly gave birth to Thee in the flesh, * and remained an undefiled virgin even after giving birth, * do we offer as an intercessor. O Master, * Who art abundant in mercy, * grant remission of sins * unto those who cry: ** Remember us also, O Savior, in Thy Kingdom.

Small Litany with the exclamation:

Priest: For all the hosts of heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Prokeimenon in Tone IV:

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

Verse: O God, My God, attend to Me: why hast Thou forsaken Me?

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE SEVENTH GOSPEL (Matthew 27: 33-54)

At that time, the soldiers came 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 (lod; 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 aloud 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.

Choir: **Glory to Thy longsuffering O Lord.**

Then Psalm 50, and immediately afterwards:

Then the Priest/Deacon says: **And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.**

Choir: **Lord have mercy (Thrice).**

Deacon: **Wisdom, upright. Let us hear the Holy Gospel.**

Priest: **Peace be with you all.**

Choir: **And with thy spirit.**

Priest: **The reading is from the Holy Gospel according to St. Luke.**

Choir: **Glory to Thy Passion O Lord.**

Deacon: **Let us attend!**

THE EIGHTH GOSPEL (Luke 23: 32-49)

At that time there were also two other, malefactors, led with Jesus 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, today 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.

Choir: Glory to Thy longsuffering O Lord.

THE CANON:

We then sing the three-canticle Canon by St. Kosmas. In each canticle, the Irmos is sung twice, and then the Troparia are repeated three or six times so as to make up the number twelve. The Irmos is sung at the end of each canticle as Katavasia. Before the Troparia: Glory to Thee, our God, glory to Thee.

ODE V, in Tone VI:

Irmos: I seek Thee early in the morning, * Who for our sake didst mercifully empty Thyself without undergoing change, * and without passion didst submit to Thy Passion. * O Word of God, grant unto me the fallen one, Thy peace, * O Lover of mankind.

Refrain: Glory to Thee, our God, glory to Thee.

Their feet were washed, and they were cleansed by partaking of the divine Mysteries; and now, O Christ, Thy servants went with Thee from Zion to the great Mount of Olives, singing Thy praises, O Lover of mankind.

Glory ..., Now & ever ..., 'See' Thou didst say to Thy friends; 'that ye be not troubled, For now the hour is come when I shall be taken and slain by the hands of wicked men; and ye shall all be scattered and forsake Me. But I shall gather you together to preach of Me, the Lover of mankind.'

Katavasia, I seek Thee early in the morning ...,

Small Litany with the exclamation:

Priest: For Thou art the King of peace, and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

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.'

Ikos: Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women, and in her grief cried aloud: 'Where dost Thou go, O my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, to which Thou dost hasten to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak Thou a word to me, O Word; do not pass me by in silence, O Thou Who hast preserved me in virginity, for Thou art my Son and God.'

SYNAXARION

Verses for the Crucifixion: Thou art a living God, even though Thou wast lifeless on the wood. O naked corpse, Thou art the Word of the living God

Verses for the repentant Thief: The thief opened the locked gates of Eden with the words 'Remember me'.

On this day, Holy and Great Friday, we celebrate the awesome, holy, and saving Passion of our Lord and God and Savior Jesus Christ—the spitting, the blows with the palm of the hand, the buffeting, the mockery, the reviling, the wearing of the purple robe, the reed, the sponge, the vinegar, the nailing, the lance, and above all, the Crucifixion and Death which He condescended to endure willingly for our sakes and also the saving confession of the grateful

thief upon the cross. After our Lord Jesus Christ was sold for thirty pieces of silver and was betrayed by a friend and disciple, He was led to Annas the High Priest. Annas again sent the Lord to Caiaphas, where He was spat upon and at the same time mocked and laughed at. He heard them saying to Him, "Prophecy to us, Christ! Who is the one that struck you?" (Matt. 26:68). Then many false witnesses and accusers arrived, perhaps because He said, "Destroy this temple, and in three days I will raise it up" (John 2:19) and because He said about Himself, "I am the Son of God" (Matt. 27:43), or because He said, "Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven" (Matt. 26:64). At that point, the High Priest tore his own garment, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!" (Matt. 26:65). And when morning came, Jesus was led into the Praetorium to Pilate, and "they did not enter," as they said, "lest they should be defiled, but that they might eat the Passover" (John 18:28). Then when Pilate came, he asked them about Jesus, saying, "What accusation do you bring against this Man?" (John 18:29). Since he did not find any reasonable cause for the accusation, he sent Him to Caiaphas, since he was the one who was seeking His execution, and Caiaphas sent Him back again to Pilate. Then Pilate said to them, "You take Him and judge Him according your Law." Therefore the Jewish leaders said to him, "It is not lawful for us to put anyone to death" (John 18:31). They said this so Pilate would pronounce the judgment of death on the cross. Pilate asked Jesus whether He was the King of the Jews, and Jesus acknowledged this and said that His Kingdom is eternal and not of this world (John 18:36). Pilate wished to release Jesus and first told the crowd that he did not find any serious accusation against Him. Then he reminded the Jews of their custom of releasing a prisoner of their choice on the feast of Passover. The crowd named Barabbas the robber as acceptable choice but not Christ. Pilate then sought to placate the crowd, but with no success. Leading Him out through the soldiers, he first had Jesus scourged. Then clothing Him with a purple cloak, the soldiers forced a crown of thorns upon His most pure head and placed a reed in His right hand as though it were a royal scepter. All this time, the soldiers were mockingly sneering and shouting a parody of their salute to Caesar, "Hail, King of the Jews" (Matt. 27:29; Mark 15:18; John 19:3). Clearly, this public humiliation and torment was for the gratification of the mob, for Pilate showed that he was acting against his conscience by saying again, "I find no fault in this Man" (John 18:38; John 19:6; Luke 23:4). The Jewish leaders answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God" (John 19:7). While

these things were being said, Jesus was silent. But the crowd cried out to Pilate, "Crucify Him, crucify Him" (John 19:6). Thus they wished to destroy Him through an inglorious and shameful death, so that they might destroy the noble fame that Jesus possessed. Pilate incited their ethnic pride and said, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" (John 19:15). Since they could not get their way by any other means, they uttered this blasphemy because Jesus clearly called Himself the Son of God, and they wanted Caesar to stand in His place so that their madness would be satisfied. Therefore they said, "Whoever makes himself a king speaks against Caesar" (John 19:12). While these events were taking place, Pilate's wife - Procula Claudia (comm. Oct. 27), sent a message to him that she was troubled by a fearful dream, and she said, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him" (Matt. 27:19). Then Pilate washed his hands and clearly rejected the responsibility for the blood of the Righteous One. But the people cried out, "His blood be upon us and upon our children" (Matt. 27:25). If you let this Man go, you are not Caesar's friend" (John 19:12). Even though Pilate surely knew that Jesus was not guilty, he feared Caesar and thus confirmed the Lord's condemnation to death on the Cross, and he released Barabbas. When Judas beheld this, he threw away the silver coins and went out and hanged himself from a tree. The soldiers mocked Jesus, hitting His head with a reed, and they placed the Cross on Him to bear. Then they coerced Simon of Cyrene, obliging him to carry the Cross. About the third hour, they reached the Place of the Skull, and they crucified Him there. On the right and on the left they suspended two thieves so that Jesus would appear to be an evildoer. In a spirit of greed, the soldiers divided His garments, but they cast lots for His seamless tunic. They performed each deed with excessive animosity, as if they were drunk. They not only did these things, but they also feigned ignorance, saying ironically to Jesus on the Cross, "Aha! You who destroy the temple and build it in three days, save Yourself, and come down from the Cross!" (Mark 15:29-30). And they continued, "Let the Christ, the King of Israel, descend now from the Cross, that we may see and believe" (Mark 15:32). However, if they had reflected and understood correctly, they would have wished to have recourse to Him without hesitation, because He proved Himself to be not only King of Israel, but even of all the world. For what other meaning was there when the sun was darkened during the Crucifixion of Christ at the third hour, in the middle of the day, but that the Lord's Passion would be revealed to all men? Likewise, when the earth shook and the rocks were rent asunder, did this not reprove the stony-heartedness of the chief priests? And when many bodies arose for the acknowledgment of the common

resurrection, did it not provide the evidence that the power of the Suffering One might appear? Moreover, when the curtain of the temple was split in twain, did it not mean that the temple was certainly angered, because the One who was glorified in it was suffering, thereby revealing these things which were not apparent to the multitudes? Therefore, at the third hour, Christ was crucified, as says the divine Mark; from the sixth hour until the ninth there was darkness over the whole land (Mark 15:33). The Centurion Longinus (comm. Oct. 16), seeing these marvelous events and especially the darkening of the sun, cried out with a mighty voice, "Truly this Man was the Son of God" (Matt. 27:54; Mark 15:39). Of the two thieves, one reviled Jesus, but the other reproached him, most profoundly reproving him, and confessed Christ to be the Son of God. Because of his confession, the Savior rewarded his faith and promised that he would be with Him in Paradise that very day. The "good thief" is commemorated on October 12. When every sort of abuse had been hurled at the Lord Jesus, Pilate wrote out His title, which read, "JESUS OF NAZARETH, THE KING OF THE JEWS", and placed it on the Cross. (See John 19:19.) Therefore, the chief priests said to Pilate, "Do not write, The King of the Jews, but He said, 'I am the King of the Jews'." Pilate answered, "What I have written, I have written" (John 19:21-22). And when the Savior said, "I thirst" (John 19:28), they put vinegar on hyssop and brought it to Him. After saying, "It is finished" (John 19:30), He inclined His head and gave up the spirit. He was crucified on the day when the moon was full and at the hour when, according to the old Law, the Passover lamb was to be slain (See Exod. 12). When all had fled away, His Mother alone kept vigil at the Holy Cross with her sister Mary, the wife of Cleopas (the one, some say, Joachim begot in accordance with the Mosaic Law since his brother Cleopas died childless, but this assertion is false), Mary Magdalene, and John, the Disciple beloved by Him. (See John 19:25.) Then the ungrateful people, not being able to tolerate seeing the bodies on the crosses, since it was the great day of the Passover, asked Pilate that the legs of the condemned might be broken so that death might come more quickly. They broke the legs of the thieves, since they were still alive and, coming upon Jesus, as soon as they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, doing a favor for the ungrateful ones, took his spear and pierced the right side of Christ, and immediately there flowed forth blood and water. On the one hand, the outpouring was as from a man, and on the other hand on behalf of mankind; that is, the blood, for the sake of the Holy Communion of the divine sanctified elements, and the water, for the sake of Holy Baptism. In fact, this two-fold fountain constitutes the foundation of the Holy Mysteries for us. Also, St. John

the Theologian saw and bore witness to these events, and his witness is true, because he was present at all these happenings, and after he saw them he recorded them. For if they were false, clearly he would not have written them, for such things would have appeared as a dishonor to the Teacher. It is said that when he was present at that time, he collected in some kind of vessel the Divine and Most holy Blood from the Life-giving side. Moreover, while these extraordinary events were being accomplished, when night approached, Joseph of Arimathea arrived (he was a disciple from the beginning, as the others, but secretly). He then went to Pilate with boldness since he was clearly known by him, asked for the Body of Jesus, and was given permission to take It. Then he immediately took the divine Body down from the Holy Cross with all reverence. And when night came, Nicodemus arrived, bearing a certain mixture of myrrh and aloes, which had been prepared for the special purpose of anointing, and he wrapped the Holy Body in a winding cloth, as was the regular custom of the Jews. They then entombed the Body of the Lord nearby in the garden tomb of Joseph of Arimathea, which had been cut into a rock, rolling a great stone over the entrance. In this tomb, no one had been buried before, so that when Christ arose the chief priests might not attribute the Resurrection to another person. The mixture of aloes and myrrh strongly cemented the winding cloth to the Body of Christ, so that when the winding cloth and the face cloth would be seen folded up in the Tomb, no one would suppose that His Body had been stolen away. How would it have been possible that anyone could have detached the linen so firmly glued to the flesh? However, those foolish men who shaped this falsehood did not know that in accordance with the economy of God, all these proofs remained inside the Tomb for the censuring of their slander. All these events marvelously happened on Friday. Accordingly, the God-bearing Fathers decreed that we should commemorate all these events with a compunctious and contrite heart. Furthermore, the Church, as received from the time of the Holy Apostles, has given the commandment that every Friday is to be observed as a fast day in remembrance of Christ's Holy Passion and Life-giving Death. It is fitting to understand that on the sixth day of the week, Friday, the Lord was crucified because on the sixth day of the week during Creation, Adam, the first man, was formed. Furthermore, at the sixth hour of the day, He was suspended on the Holy Cross because at the sixth hour, tradition tells us, Adam stretched out his hands toward the forbidden tree to eat the fruit and inherited death. Therefore it was fitting that at the same shattering hour the Old Adam would be created anew. The Lord's Crucifixion was in a garden because Adam was deceived in a garden in Paradise. The bitter drink which the Lord tasted on the Cross healed the tasting of Adam. The Holy Cross

replaced the tree in Paradise. The slap on the Face signified our awakening from the stupor of sin. The spitting and the dishonorable behavior toward the Lord makes manifest the value He places on us. The crown of thorns relieved us from the curse surrounding the head of Adam and Eve. The purple cloak replaced the garment of skin and symbolized the royal garment with which He covers us. The nails indicated our total immobility in our sins. The pierced Side of the Lord, from which our salvation came forth, represented the side of Adam, from which Eve came forth and out of whom the transgression occurred. The spear removed the fiery sword which guarded Paradise after the disobedience. The water from the Side was an image of Holy Baptism. The blood and the reed were the means through which the Savior, as though writing in imperial red ink, decreed, as a King from on high, the restoration of the ancient homeland. It is said that the skull of Adam lay where Christ, as the Head of all, was Crucified, and Adam was "baptized" through the Blood of Christ, which flowed from Him and down onto Adam's skull. It is called the Place of the Skull because during the Flood the earth expelled the skull of Adam, which rolled around by itself in a circle, and this was viewed as a fearsome sign. The Holy Prophet and King Solomon, out of respect toward the Forefather, covered it up with many stones. Moreover, the eminent saints say, as is the tradition, that Adam was buried there by an angel. Therefore, where Adam's corpse lay, there Christ stood as the everlasting King, the New Adam, healing by the wood of the Holy Cross the Old Adam who had fallen by the wood of the tree.

Wherefore, O Christ our God, through Thy boundless compassion for our sakes, have mercy on us and save us.

Amen.

ODE VIII

Irmos: The divine Children rebuked the wicked god-hating idol; * and the lawless Sanhedrin raged against Christ, * vainly taking council to kill Him, * who doth hold life in the hollow of His hand, * wherefore the whole of creation doth bless and glorify Him throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

‘Shake now the sleep from your eyelids’, didst Thou say to the disciples, O Christ. ‘Watch in prayer, that ye fall not into temptation. And most of all thee, Simon: for the trial is greatest for the strongest. Understand Me, O Peter, Whom the whole of creation doth bless and glorify throughout all ages’

Refrain: Glory to Thee, our God, glory to Thee.

No profane word shall ever pass my lips, O Master, Gladly will I die with Thee, though all men shall deny Thee' said Peter; 'Neither flesh, nor blood, but Thy Father Himself hath revealed Thee to me: whom the whole of creation doth bless and glorify throughout all ages.'

Refrain: **Glory to Thee, our God, glory to Thee.**

'Thou hast not fathomed the full depth of divine wisdom and knowledge, nor hast thou understood the abyss of My judgments'. said the Lord. 'Therefore boast not, for being flesh, thou shalt deny Me thrice, though the whole of creation doth bless and glorify Me throughout all ages.'

We bless the Father, Son & Holy Spirit, the Lord ..., Now & ever ..., 'Thou dost protest, O Simon Peter, concerning the very action that shall shortly come to pass, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear', said the Lord. 'Yet, weeping bitterly, thou shalt find Me merciful; for the whole creation doth bless and glorify Me throughout all ages.'

Verse: **We praise, bless and worship the Lord ...,**

Katavasia: **The divine Children rebuked ...,**

We do not sing the Magnificat.

ODE IX

Irmos: **More honorable than the cherubim, * and beyond compare more glorious than the seraphim, * who without corruption hast given birth to God the Word: * the very Theotokos, thee do we magnify.**

Refrain: **Glory to Thee, our God, glory to Thee.**

The destructive band of god-haters, the synagogue of the murderers of God, drew near to Thee, O Christ, and led away as a malefactor, Thee, the Creator of all, Whom we magnify.

Refrain: **Glory to Thee, our God, glory to Thee.**

Ignorant of the Law in their impiety, in vain studying the words of the prophets, they unjustly led as a lamb to the slaughter, Thee, the Master of all, Whom we magnify.

Refrain: **Glory to Thee, our God, glory to Thee.**

Consumed by jealous wickedness, the priests and scribes took Him who is by nature Life and Life-giving, and delivered over to the Gentiles to be put to death, Him, Whom we magnify.

Glory ..., Now & ever ..., Like rabid dogs didst they encompass Thee, O King, and striking Thee on the face; they questioned Thee, bearing false witness against Thee, all these things didst Thou endure to save all mankind.

Katavasia: **More honorable than the cherubim ...,**

Small Litany with the exclamation:

Priest: For all the hosts of heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Exapostilarion in Tone III:

The Good Thief O Lord, * on this very day * wast deemed worthy of Paradise. * By the Wood of the Cross * do Thou also enlighten me and save me (Thrice).

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE NINTH GOSPEL (John 19: 25-37)

At that time 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.

Choir: Glory to Thy longsuffering O Lord.

And then immediately Lauds, four Stichera are sung:

In Tone III:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Israel, My first-born Son, hath committed two evils: * he hath forsaken Me, the fount of the water of life, * and dug for himself a broken cistern, * and Upon the Cross he hath crucified Me, * asking for Barabbas to be released instead. * Heaven was amazed by this, and the sun hid its rays; * but thou, O Israel, wast not ashamed, * but hast delivered Me up to death. * Forgive them, O Holy Father, ** for they know not what they have done.

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Repeat: Israel, My first-born Son ...,

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

Every member of Thy holy body * endured dishonor for our sakes: * Thy head, the thorns: Thy face, the spitting; * Thy cheeks, the buffeting; Thy mouth, the taste of gall mingled with vinegar; * Thine ears, the wicked blasphemies; * Thy back, the scourging and Thy hand, the reed; * Thy whole body, the stretching out upon the Cross; * Thy limbs, the nails; and Thy side, the spear. * Thou didst suffer for us and by Thy Passion set us free from passions; * Thou didst come down unto us O Lover of mankind, * and didst raise us up: ** O Savior almighty, have mercy on us.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Upon seeing Thee crucified, O Christ, * the whole of creation trembled. * The foundations of the earth were shaken with the fear of Thy power. * For when Thou wast raised upon the Tree today, * the race of the Hebrew people perished, * the veil of the temple was rent in twain, * the graves were opened, and the dead arose from the tombs. * Upon seeing the wonder. the centurion stood amazed, * and Thy Mother, standing by Thee, cried out, sorrowing with a mother's grief: * 'How shall I not lament and strike upon my breast, * upon beholding Thee stripped naked and hung upon the Wood as one condemned?' * O Thou Who wast crucified and buried, and arisen from the dead: ** O Lord, glory be to Thee.

Glory ..., in Tone VI:

They stripped Me of My garments * and clothed Me in a scarlet robe; * they set upon My head a crown of thorns, * and placed a reed in My right hand, * that I may break them in pieces ** like a potter's vessel.

Now & ever ..., in Tone VI:

My back didst I gave over to scourging; * I turned not My face away from the spitting; * I stood before the judgment-seat of Pilate, ** and endured the Cross for the salvation of the world.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mark.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE TENTH GOSPEL (Mark 15:43 - 7)

At that time, Joseph of Arimathaea, an honorable counselor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus. And Pilate marveled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew from the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Choir: Glory to Thy longsuffering O Lord.

Reader: To Thee is due glory ...,

Priest: Glory to Thee who hast shown us the Light.

Small Doxology (said). Then the Litany of Fervent Intercession:

Litany: Let us complete our morning prayer ...,

Then immediately there follows:

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. John.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE ELEVENTH GOSPEL (John 19:38 - 42)

At that time Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand.

Choir: Glory to Thy longsuffering O Lord.

At the Aposticha in Tone I:

The whole of creation was transformed by fear, * when it saw Thee, O Christ, hanging upon the Cross. * The sun was darkened and the foundations of the earth were shaken; * all things suffered with the Creator of all. * Willingly hast Thou endured this for our sakes: ** O Lord, glory be to Thee.

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

In Tone II: Why doth the wicked and transgressing people * imagine vain things? * Why have they condemned the Life of all to death? * O great wonder! * The Creator of the world hath been delivered into the hands of lawless men, * and He who is the Lover of mankind is raised upon the Cross, * that He may free the prisoners in Hades, who cry aloud: ** O long-suffering Lord, glory be to Thee.

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

In Tone II: Today, O Word, the most pure Virgin * beheld Thee hanging upon the Cross; * and with a mother's love she lamented, * her heart was wounded bitterly. * She groaned in anguish from the depth of her soul, * and in her grief struck at her face and tore at her hair. * And, beating her breast, she cried with pity: * 'Woe is me, O my divine Child! * Woe is me, Thou Light of the world! * Why dost Thou vanish from my sight, O Lamb of God?' * Upon which the hosts of bodiless powers seized with trembling, said: ** 'O Lord beyond all understanding, glory be to Thee.'

Verse: God is our King before the ages: * He has wrought salvation in the midst of the earth.

In Tone II: Seeing Thee hanging on the Cross, * O Christ the Creator and God of all, * Thy Virgin Mother cried out bitterly: * 'O my Son, where is the comeliness of Thy form to be found? I cannot bear to look upon Thee as one unjustly crucified. * Make haste, then, to arise, ** that I also may see Thy third day Resurrection from the dead.'

Glory ..., in Tone VIII:

O Lord, when Thou didst ascend the Cross, * fear and trembling seized all of creation. * For Thou didst not suffer the earth to swallow up those * who crucified Thee; * but commanded Hades to give up its prisoners, * for the renewal of mankind. * O Judge of the living and the dead, * Thou hast come to bring life, and not death. ** O Lover of mankind glory be to Thee.

Now & ever ..., in Tone VI:

Already the unjust judges having dipped their pens in ink, * sentenced and condemned Jesus to the Cross; * and creation suffereth, beholding its Lord crucified. * But Thou didst suffer in the flesh for my sake O Good One, ** O Lord glory be to Thee.

Then the Priest/Deacon says: And that He will vouchsafe us to hear the Holy Gospel, let us pray to the Lord God.

Choir: Lord have mercy (Thrice).

Deacon: Wisdom, upright. Let us hear the Holy Gospel.

Priest: Peace be with you all. .

Choir: And with thy spirit.

Priest: The reading is from the Holy Gospel according to St. Mathew.

Choir: Glory to Thy Passion O Lord.

Deacon: Let us attend!

THE TWELFTH GOSPEL (Matthew 27: 62 - 6)

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate saith unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

Choir: Glory to Thy longsuffering O Lord.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Holy God, Holy Mighty, ..., Our Father ...,

Priest: For Thine is the Kingdom, ..., Then the Troparion: (May be sung)

Troparion in Tone IV:

Thou hast redeemed us from the curse of the Law by Thy precious Blood: * having been nailed to the Cross and pierced with a spear, * Thou hast gushed forth immortality upon mankind. ** O our Savior, glory be to Thee.

Litany: Have mercy on us ...,

Priest: Wisdom.

Choir: (Master) Bless

Priest: He that is blessed, Christ our God, always, Now & ever ..., and unto the ages of ages.

Choir: Amen. O Establish O God, the Holy Orthodox faith and Orthodox Christians, unto the ages of ages.

At the Dismissal the priest says:

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

The First Hour is not said at the end of Matins, but it is read later on Friday morning as part of the Office of the Royal Hours.

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 in Tone I: (may be read)

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 bath 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 sing 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 says: 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/Priest censeth the Gospels, Iconostasis, and the Church and people.

Immediately there follows the third hour:

THIRD HOUR

O come, let us worship ..., and

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 is read

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 sing 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: **U**nto 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: **A**ttend unto the voice of my supplication, * O my King and my God

Repeat: **B**efore 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: **F**or 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 says: 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/Priest censes the Gospels, and Iconostasis.

Immediately there follows the sixth hour:

SIXTH HOUR

O come, let us worship ..., and

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 is read

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 sing 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 says: 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 ..., and

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 is read:

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 sing 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: When 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 says: 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 sung)

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.

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.

Then the Megalynarion:

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

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both Now & ever ..., and unto the ages of ages. Amen.

Choir: Lord, have mercy. (Thrice)

Choir: Father (M**A**ster), Bless.

At the Dismissal the priest says:

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.

HOLY AND GREAT FRIDAY

AT VESPERS

The service begins about the ninth hour of the day (three o'clock in the afternoon). Before Vespers starts, the Plashanitsa (Epitaphion) is placed on the altar, and on top of it the Book of the Gospels, the Antimins is moved to the back of the Altar. After the Psalm of Introduction (Psalm 103) and the Great Litany, there is no Kathisma.

On "**L**ord, I have cried ...", 6 Stichera, in Tone I:

Verse, if Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

The whole of creation was transformed by fear, * when it saw Thee, O Christ, hanging upon the Cross. * The sun was darkened and the foundations of the earth were shaken; * all things suffered with the Creator of all. * Thou didst willingly endure this for our sakes: ** O Lord, glory be to Thee.

Verse: **F**or Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Repeat: **T**he whole of creation ...,

Verse: **F**rom the morning watch until night, from the morning watch * let Israel hope in the Lord.

Tone II: **W**hy doth the wicked and transgressing people * imagine vain things? * Why have they condemned the Life of all to death? * O great wonder! * The Creator of the world hath been delivered into the hands of lawless men, * and He who is the Lover of mankind hath been raised up upon the Cross, * that He may free the prisoners in Hades, who cry aloud: ** O long-suffering Lord, glory be to Thee.

Verse: **F**or with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Tone II: **T**oday, O Word, the immaculate Virgin * beheld Thee hanging upon the Cross; * and with a mother's love she lamented, * her heart bitterly wounded. * She groaned in anguish from the depth of her soul, * and in her grief she struck at her face and tore at her hair. * And, beating her breast, she cried aloud: * 'Woe is me, O my divine Child! * Woe is me, Thou Light of the world! * Why dost Thou vanish from my sight, O Lamb of God?' * Upon which the hosts of bodiless powers seized with trembling, said: ** 'O Lord transcending all understanding, glory be to Thee.'

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Tone VI: Seeing Thee hanging upon the Cross, * O Christ the Creator and God of all, * Thy Virgin Mother bitterly cried aloud: * ‘O my Son, where is the comeliness of Thy form to be found? I cannot bear to look upon Thee as one unjustly crucified. * Make haste, then, to arise, ** that I also may see Thy third day Resurrection from the dead.’

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Tone VI: Today the Master of Creation standeth before Pilate; * today the Maker of all things hath been given up to the Cross, * and of His own will He hath been led as a lamb to the slaughter. * He who bedewed the wilderness with manna * hath been transfixed with nails; * His side hath been pierced, and a sponge with vinegar put to His lips. * The Redeemer of the world hath been struck upon the face, * and the Creator of all hath been mocked by His own servants. * How great is the Master’s love for mankind! * For those who crucified Him, * He prayed to His Father, saying: ** ‘Forgive them this sin, for they know not what they do.’

Glory ..., in Tone VI:

How hath the lawless synagogue condemned to death * the King of Creation! * Showing no shame as He recalled His blessings, saying: * ‘O My people, what is it have I done unto you? * Have I not filled Judaea with a multitude of miracles? * Have I not raised the dead by My word alone? * Have I not healed every manner of sickness and disease? * How then have ye repaid Me? * Why have ye forgotten Me? * In return for healing, ye have given Me blows; * in return for life, ye put Me to death. * Ye hang upon the Cross your Benefactor as an evildoer, * your Lawgiver as a transgressor of the Law, * the King of all as one condemned.’ ** O longsuffering Lord, glory be to Thee.

Now & ever ..., in Tone VI:

A strange and marvelous mystery * do we see come to pass this day. * He whom none may touch is seized; * He who hath unloosed Adam from the curse is bound. * He who trieth the hearts and inner thoughts of man * is unjustly brought to trial. * He who hath closed the abyss is shut in prison. * He before whom the heavenly powers stand with trembling, * standeth before Pilate; * the Creator is struck by the hand of His creature. * He Who cometh to judge the living and the dead * is condemned to the Cross; * the Destroyer of Hades hath been placed in a tomb. * O Thou who dost endure all these things in Thy tender mercy, * who hast saved all mankind from the curse, ** O longsuffering Lord, glory be to Thee.

Entrance with the Gospel: **O** joyous Light ...,

Prokeimenon, in Tone IV:

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

Verse: **O** God, My God, attend unto Me: why hast Thou Forsaken Me?

THE READING IS FROM THE BOOK OF EXODUS (33:11 - 23)

The LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Prokeimenon in Tone IV:

Prokeimenon: Judge them, O Lord, that do Me injustice: * war against them that war against Me.

Verse: They repaid me with evil things for good.

THE READING IS FROM THE BOOK OF JOB (42:12-17)

The LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

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

Thus saith the Lord: 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.

Prokeimenon before the Epistle, in Tone VI:

Prokeimenon: They laid Me in the lowest pit: * in darkness and in the shadow of death

Verse: O Lord God of My salvation, by day I have cried, and by night before Thee.

THE 1st EPISTLE TO THE CORINTHIANS: (1:18 - 2:2)

Brethren: the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Alleluia in Tone V:

Verse: Save Me, O God: for the waters are come in unto My soul

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

Verse: Let their eyes be darkened, that they may not see.

THE GOSPEL ACCORDING TO ST MATHEW (27: 1-38 et. al.)

At the 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. Then Judas, which had betrayed him, when he saw that he 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. Wherefore 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, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.

31 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 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 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. 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. 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. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Then the Litany of Fervent Intercession,

Litany: Let us all say ...,

Vouchsafe, O Lord ...,

Litany: Let us complete our evening prayer to the Lord ...,

**At the Aposticha; in Tone II:
Spec. Mel.: "When from the Tree ...":**

When the Arimathæan took Thy dead body down from the Tree, * O Thou who art the Life of all, * he wrapped Thee, in a fine linen cloth with spices, O Christ, * Moved by love, he kissed Thy most pure body * with his lips and with his heart; * yet, drawing back in fear, * he cried to Thee rejoicing: * 'Glory be to Thy condescension, ** O Thou Lover of mankind.

Verse: The Lord is King, * He is clothed in majesty.

When Thou, the Redeemer of all, wast laid in a new tomb * for the sake of all mankind, * Hades was brought to scorn, * and seeing Thee, was filled with fear. * The bars were broken and the gates shattered, * the tombs were opened and the dead arose. * Then Adam in thanksgiving rejoiced crying to Thee: * 'Glory be to Thy condescension, ** O Lover of mankind.'

Verse: For he established the universe, * which shall not be shaken.

When Thou wast bodily enclosed within a tomb * of Thine own free will, * Thou didst remain uncircumscribed and unbounded * in Thy divine nature. * Thou didst lock up the treasury of Hades, O Christ, * having emptied all its kingdom. * Wherefore on this honored Sabbath * with Thy divine blessing, ** it hath been deemed worthy of Thy glory and Thy radiance.

Verse: Holiness becometh Thy house, O Lord, * unto length of days.

When the noetic powers beheld Thee, O Christ, * falsely accused by lawless men as a deceiver, * they were filled with fear * at Thine ineffable longsuffering. * And seeing the stone before Thy tomb * sealed by the hands which had pierced Thy most pure side, * they rejoiced at our salvation, crying aloud to Thee: * 'Glory be to Thy condescension, ** O Lover of mankind.'

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

(Sung slowly - the rector begins censing the Plashanitsa thrice.)

Thou who arrayest Thyself with light as with a garment; * was taken down from the Tree by Joseph with Nicodemus, * and looking upon Thee dead, stripped naked, and without burial, * in his grief and tender compassion he lamented, saying: * 'Woe is me, my sweetest Jesus, * when but a short while ago the sun saw Thee hanging on the Cross, * it clothed itself in darkness: * the earth quaked with fear and the veil of the temple was rent in twain. * And now I see Thee Who for my sake hath willingly submitted to death. * How shall I bury Thee, O my God? * How shall I wrap Thee in a winding sheet? * How shall I touch Thy most pure body with my hands? * What funeral lament shall I sing to Thee, O compassionate One? * I magnify Thy sufferings; * I sing the praises of Thy burial and Thy Resurrection, ** crying: O Lord, glory be to Thee.'

Reader: Now lettest Thou Thy servant depart in peace O Master according to Thy word, for mine eyes have seen the Salvation which Thou hast prepared before the face of all peoples, and the Glory of Thy people Israel.

Holy God ... through Our Father ...

After it the following Troparions are sung slowly and with sweet melody:

Troparion in Tone II:

Noble Joseph, * taking down Thy most pure body from the Tree, * wrapped it in clean linen with sweet spices, ** and he laid it in a new tomb.

Glory ..., Now & ever ..., in the same Tone and melody:

The Angel stood by the tomb, * and to the women bearing spices he cried aloud: * ‘Myrrh is fitting for the dead, * but Christ hath shown Himself * a stranger to corruption.’

Note: During the Aposticha the senior priest puts on all his vestments, while the other priests put on the Epitrachelion and Phelonion. When the choir begins to sing: **Thou** who arrayest Thyself with light ..., the senior priest goes thrice round the Holy Table, censuring the Plashanitsa from the four sides. After the Lord’s Prayer, when the choir begins: **Noble Joseph ...**, the senior priest takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his head. (If there is only one priest, the Plashanitsa may be held by members of the laity.) They go round the Holy Table on the south side and out of the sanctuary through the north door. The Plashanitsa is preceded by processional candles, and by the deacon with the censor and a candle. The procession proceeds to the centre of the church where there stands a table decorated with flowers and often provided with a canopy. Here the Plashanitsa is placed, and on top of it the Gospel Book. The senior priest with the deacon goes round the Plashanitsa thrice, censuring it from the four sides.

When the choir has finished the Troparion: **The Angel** stood by the tomb ..., thereupon follows the conclusion of Vespers.

Priest/Deacon: Wisdom.

Choir: Bless (Master).

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Establish O Lord, the Orthodox faith and Orthodox Christians * unto the ages of ages

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim, and beyond 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 God, glory be to Thee

Choir: Glory ..., Now & ever ..., Bless (master)

At the Dismissal

Priest: May Christ our true God, Who for us men and for our salvation did deign to suffer the dread Passion and the life-creating Cross, and voluntary burial in the flesh ...,

The Plashanitsa is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, before kissing it one after another. The priest blesses each of the faithful after they venerate it. During the veneration of the Plashanitsa if there is a great multitude in attendance, Small Compline (below) may be chanted.

AT SMALL COMPLINE

HOLY AND GREAT FRIDAY EVENING

Priest: **B**lessed is our God, ...

Reader: **A**men. **G**lory to Thee our God ..., **H**eavenly King ..., **H**oly God ..., **O**ur Father.

Priest: **F**or thine is the kingdom

Reader: **L**ord Have Mercy (12 times)... **G**lory ..., **N**ow & ever ..., **O** come let us worship ..., and straightway the 50th psalm, (or the entire service may be chanted if the Rector so desires) and then the following Canon by St. Symeon the Logothete. The Irmoi are sung once. Before each of the Troparia we say: **G**lory to Thee, our God, glory to Thee.

ODE I, in Tone VI:

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: **G**lory to Thee, our God, glory to Thee.

When she beheld her Son and Lord hanging upon the Cross, the pure Virgin was torn by grief and lamented bitterly with the other women .

Refrain: **G**lory to Thee, our God, glory to Thee.

I see Thee, my dearest and beloved Child, hanging upon the Cross and my heart is wounded bitterly', said the pure Virgin. 'But O good one, speak Thou a word to Thy handmaiden.'

Glory ..., 'By Thine own will, my Son and Creator, Thou didst endure a fearful death upon the Tree', said the Virgin, standing by the Cross with the Beloved Disciple.

Both. now..., **I** am now deprived of Him who is my hope, my joy, and my gladness, my Son and God. Woe is me! My heart hath been filled with anguish', said the Most pure one weeping.

ODE III

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Refrain: **G**lory to Thee, our God, glory to Thee.

‘For fear of the Jews, Peter hid himself and all the Faithful fled, forsaking Christ’, said the Virgin lamenting.

Refrain: **Glory to Thee, our God, glory to Thee.**

‘Strange and Fearful is Thy birth, O my Son, and I have been magnified above all mothers; but woe is me!, Inwardly I burn seeing Thee now upon the Cross.’

Glory ..., **I** wish to take my Son down from the Tree and ‘hold Him in my arms, as once I held Him when He was a child’, said the Most pure one. ‘But alas! there is no-one to give Him to me.’

Both. now..., **B**ehold! my sweet Light, my Hope and Life, my Son and God, hath been quenched upon the Cross, and within me I burn’, said the Virgin shedding tears.

ODE IV

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

Refrain: **Glory to Thee, our God, glory to Thee.**

‘O never-setting Sun, pre-eternal God and Fashioner of all creation, how dost Thou endure suffering upon the Cross?’ said the Most pure one weeping.

Refrain: **Glory to Thee, our God, glory to Thee.**

Lamenting, the Unwedded one said to Joseph: ‘O Joseph, hasten Thou to Pilate, and ask that the Master be taken down from the Tree.’

Glory ..., **S**eeing the Most Pure one shedding bitter tears, Joseph was troubled and came weeping to Pilate, saying with tears: ‘Give me the body of my Lord.’

Both. now..., **I** see Thee bruised and wounded, without glory, and naked upon the Cross, O my Child, and my heart burneth within me’, said the Virgin sorrowing with a mother’s grief.

ODE V

Irmos: **Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.**

Refrain: **Glory to Thee, our God, glory to Thee.**

Broken, distraught, and lamenting, Joseph and Nicodemus took down the most pure body of the Master from the Cross, and kissing it, they lamented and sang His praises as their God.

Refrain: **G**lory to Thee, our God, glory to Thee.

The Unwedded Mother wept as she took Him on her knees; praying to Him with tears, and kissing Him lamenting and crying out bitterly.

Glory ..., **T**hou wast the only hope of Thine handmaiden, O My Son, my Lord and God, my life and the light of mine eyes; and now, alas, I have lost Thee, my sweet and most beloved Child.'

Both. now..., **I** am in anguish and affliction, and sighing hath taken hold of me', cried the pure Virgin, bitterly lamenting, 'Woe is me! for I see Thee, my beloved Child, stripped, broken, and anointed for burial, a corpse.'

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

Refrain: **G**lory to Thee, our God, glory to Thee.

I behold Thee as one dead, O Lover of mankind, Thou who hast brought the dead to life; grievously is my heart wounded and I long to die with Thee', said the Most pure one, 'for I cannot bear to look upon Thee lifeless and without breath.'

Refrain: **G**lory to Thee, our God, glory to Thee.

I am filled with horror as I see Thee, O supremely Good One, Lord all-merciful, bereft of glory, without breath, bereft of comeliness, and I weep as I hold Thee. Woe is me! I never thought to look upon Thee thus, my Son.'

Glory ..., **O** Word of God, hast Thou not a word for Thy handmaiden? Hast Thou no pity, O Master, for her who bore Thee?' said the Most pure one, lamenting and weeping and kissing the body of her Lord.

Both. now..., **I** dwell upon the thought, O Master, that I shall never again hear Thy voice; never again shall Thy handmaiden see the comeliness of Thy face as in the past; for Thou, my Son, hath set before mine eyes.'

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.'

Ikos: Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women, and in her grief she cried: 'Where hast Thou gone, O my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, to which Thou dost hasten to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak Thou a word to me, O Word; do not pass me by in silence, Thou Who hast preserved me in virginity, for Thou art my Son and God.'

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, Blessed art Thou.

Refrain: Glory to Thee, our God, glory to Thee.

'Where, O my Son and God, are the good tidings of the Annunciation that Gabriel brought me? He called Thee King and God and the Son of the Most High; and now, O my sweet Light, I behold Thee naked, a wounded corpse.'

Refrain: Glory to Thee, our God, glory to Thee.

'Release me from my agony and take me with Thee, O my Son and God. Let me also descend with Thee, O Master, into Hades. Leave me not to live alone, for I cannot bear to look upon Thee, my sweetest Light.'

Glory ... With the other women, the undefiled one lamented bitterly as she saw Christ carried to the sepulcher. 'Woe is me!' she cried. 'What do I see? Where art Thou going, O my Son? Hast Thou left me here alone?'

Both. now... In her despair and grief, the undefiled Virgin said to the myrrh-bearing woman: 'Join with me to weep and bitterly lament: for see, my sweet Light and your Teacher hath been given over to a tomb.'

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

Seeing the lamentation of the Virgin, Joseph was in distress and bitterly cried aloud: 'How shall I Thy servant, O my God, prepare Thy body now for burial? How shall I wrap it in a winding-sheet?'

Refrain: Glory to Thee, our God, glory to Thee.

Transcending understanding is this strange sight: the Lord who upholdeth all creation hath been held as a corpse in the arms of Joseph and Nicodemus, carried to its burial.

Glory ..., 'A strange and most glorious mystery do I behold', the Virgin cried out. 'My Son, how canst Thou be laid in a narrow tomb, when by Thy command Thou dost raise all the dead from those very tombs?'

Both. now..., 'I shall not leave Thy tomb, my Child, nor shall I Thy handmaiden cease to shed tears, until I too descend into Hades. For I cannot bear to be deprived of Thee, O my Son.'

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Refrain: Glory to Thee, our God, glory to Thee.

'Never again shall joy be mine', cried the undefiled one lamenting. 'My Light and my Joy hath gone down into the grave. But I shall not leave Him alone: here shall I also die and be buried with Him.'

Refrain: Glory to Thee, our God, glory to Thee.

'Heal now the wounds of my soul, O my Child', cried the most-pure one weeping. 'Rise and still my pain and bitter anguish. For Thou hast the power, O Master, to perform whatsoever Thou dost will, for even Thy burial is voluntary.'

Glory ..., 'How hast thou not seen the depth of My compassion?' said the Lord secretly to His Mother. 'Because I wish to save My creature, I have accepted death. But I shall rise again and as God shall magnify thee in heaven and on earth.'

Both. now..., 'I sing in praise of Thy compassion, O Lover of mankind, and I worship the wealth of Thy mercy O Lord. For as God Thou hast willingly accepted to save that which Thou didst fashion', said the most pure one. 'But, O Savior, by Thy Resurrection do Thou have mercy on us all.'

Then, instead of, 'It is truly meet to call thee blessed ...,'

Katavasia: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

We make a full prostration before the Plashanitsa, and Continue with the Trisagion ..., through ..., Our Father ..., Then the Kontakion of the day:

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.’

Reader: Lord, have mercy. (40 times)

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 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 pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and 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.

In the name of the Lord, Father bless.

Priest: May Christ our true God, Who for us men and for our salvation did deign to suffer the dread Passion and the life-creating Cross, and voluntary burial in the flesh ...,