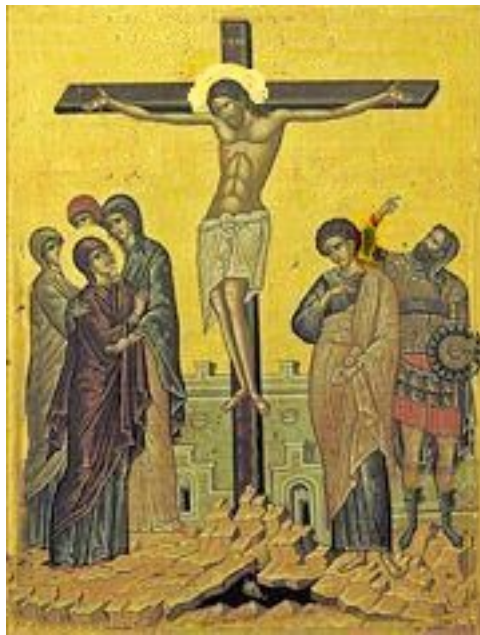


Great Friday
Royal Hours

composed by St. Cyril, Archbishop of Alexandria



Draft: 2007



The First Hour

At the 2nd hour of the day (that is, 8 AM) we chant the Royal Hours. Prior to ringing the 'blahovist' the wooden simandron is struck. For the Royal Hours, the usual 'blahovist' is rung on a smaller bell. A bell is also rung before each Hour: three times before the Third Hour, before the Sixth Hour – six times, before the Ninth – nine times, before the Typica – 12 times.

Vigil lamps are lit only before the main icons of the iconostasis. The sacristan places a covered analogion in the centre of the church (facing the Altar), between the choirs, and places a candle stand with a candle behind it.

Upon entering the church, the priest vests in epitrachelion, epimanikia and phelonion of a dark colour (having first blessed and kissed them). The deacon, having received a blessing from the priest, vests in sticharion, orarion and epimanikia. The curtain of the Altar is drawn back and the Holy Doors are opened. The priest, accompanied by the deacon with the thurible, takes up the Holy Gospels and, having processed around the Holy Table, leaves the altar via the Holy Doors. From here, they are lead by the paraecclesiarch baring a lighted candle. They continue to the empty analogion, upon which the priest places the Holy Gospels. The paraecclesiarch lights the candle behind it. The priest and deacon, standing before the Holy Gospels, bow thrice. (In a monastery, they also turn and bow once to the superior). Then the deacon, having removed his skufia, stands to the right of the priest and sings:

Deacon: Master, give the blessing!

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.





Priest: For 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.

Reader: Amen. Lord, have mercy. (12)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

During the chanting of the Psalms there is a great censuring, beginning with the analogion beginning with the Holy Gospel (that is, the Gospels from four sides, the Holy Table and sanctuary, the iconostasis, the entire temple, the rector/superior, the choir(s) and the faithful). The deacon, having received the appropriate blessing, censes. The sacristan bearing a lit candle precedes him. In collegiate churches the rector censes, and the deacon bearing a lit candle then precedes him.

PSALM 5

“Morning supplication of the Church.”

For the end. On the one who receives the heritage. Psalm of David.

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 Thou shalt 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 sepulchre, 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 ever 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

“The coming of Christ; opposition of the leaders of the peoples, and calling of the pagans.”

Psalm of David.

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. When quickly His wrath be kindled, blessed are all that have put their trust in Him.

PSALM 21

“Supplication of Christ in His passion.”

For the end. On the intervention of the Lord in the morning. Psalm of David.

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 forever 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.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia, glory be to Thee, O God. (3)

Kyrie eleison. (3)





Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion, tone 1: When Thou wast crucified, O Christ, the tyranny of the enemy was destroyed, and his power was trampled underfoot. For it was not an angel nor a man that saved us, but Thou Thyself, O Lord: glory to Thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O full of grace? Heaven? For thou hast made the Sun of Righteousness shine forth. Paradise? For thou hast put forth the flower of immortality. Virgin? For thou hast remained without corruption. Pure Mother? For thou hast held in thy holy embrace a Son who is God of all. Pray unto Him to save our souls.

Then we sing the following stichera twice:

Idiomela Tone 8: Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified. (*twice*)

Verse: Why did the heathen rage, and the people imagine vain things? (*Ps. 2:1*)
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, in Thy love for mankind.¹

Verse: The kings of the earth stood up, and the rulers took counsel together against the Lord, and against His Anointed. (*Ps. 2:2*)

Repeat the previous sticheron.

Glory to the Father, and to the Son, and to the Holy Spirit.

Tone 8: Suffering the transgressors to lay hold on Thee, O Lord, Thou hast cried aloud: 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples, yet could I call to Mine aid 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 to Thee.²

Both now and ever, and unto the ages of ages. Amen.

Repeat the previous sticheron.

Dcn.: Let us attend.

Facing the faithful, the priest blesses:

Priest: Peace be unto all.

¹ Isaiah 53:7.

² Zechariah 13:7; Matthew 26:31, 53-4.



People: And to thy spirit.

Dcn.: Wisdom!

Prokeimenon of the Prophecy, tone 4: His heart gathered iniquity to itself: he went out and spoke of it. (*Ps. 40:7*)

Verse: Blessed is he who considers the poor and needy. (*Ps. 40:1-2*)

Dcn.: Wisdom!

The Reader, in the middle of the temple, announces the reading.

Reader: A reading from the prophet Zechariah.

Dcn.: Let us attend.

The Reader, from the same place, chants the reading.

And I took my staff Grace, and I broke it, annulling the covenant which I had made with all the peoples. So it was annulled on that day, and the traffickers in the sheep, who were watching me, knew that it was the word of the Lord. Then I said to them, "If it seems right to you, give me my wages; but if not, keep them." And they weighed out as my wages thirty shekels of silver. Then the Lord said to me, "Cast it into the treasury" – the lordly price at which I was paid off by them. So I took the thirty shekels of silver and cast them into the treasury in the house of the Lord. Then I broke my second staff Union, annulling the brotherhood between Judah and Israel.

And if one asks him, 'What are these wounds on your back?' he will say, 'The wounds I received in the house of my friends.'" "Awake, O sword, against my shepherd, against the man who stands next to me," says the Lord of hosts. "Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones.

On that day there shall be neither cold nor frost. And there shall be continuous day (it is known to the Lord), not day and not night, for at evening time there shall be light. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter. And the Lord will become king over all the earth; on that day the Lord will be one and his name one. (*11:10-14; 13:6-7; 14:6-9*)

Dcn.: Wisdom!

Reader: A reading from the epistle of St. Paul to the Galatians.

Dcn.: Let us attend.





Brethren, far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

(6:14-18, pericope 215 from the midpoint)

Priest: Peace be with you.

Reader: And to thy spirit.

Dcn.: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

People: Lord, Have mercy. *(3)*

Dcn.: Wisdom! Upright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Matthew.

People: Glory to Thy Passion, O Lord, glory to Thee. [*prostration*]³

Priest: Let us attend.

When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor.

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me." Now Jesus stood before the gov-

³ According to tradition, we all make a prostration, touching the ground with our forehead, after we have made a sign of the cross, in token of sorrow and repentance before the Humble One who willed to suffer for us.



error; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they testify against you?" But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgement seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much over him today in a dream." Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified." And he said, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified." So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Then the soldiers of the governor took Jesus into the prætorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, "Hail, King of the Jews!" And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross.

And when they came to a place called Golgotha (which means the place of a skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his gar-





ments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus the King of the Jews." Then two robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the Son of God!" There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. (27:1-56, pericope 110)

People: Glory to Thy longsuffering, O Lord, glory to Thee. [*prostration*]

Reader: Order my steps in Thy word: and let not any iniquity have dominion over me. Deliver me from the false accusation of men: so will I keep Thy precepts. Make Thy face to shine upon Thy servant; and teach me Thy statutes. (Ps. 118:133-135)



Let my mouth be filled with Thy praise, O Lord: that I may sing of Thy glory and majesty all the day long. *(Ps. 70:8)*

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(3)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *(3)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

Reader: Amen.

Kontakion, tone 8: Come, and let us all sing praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison. *(40)*

Then the Reader reads this prayer of Saint Basil the Great:

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. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.


More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, give the blessing, Father (Master⁴).

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

People: Amen.

Then the rector/superior reads the Prayer of Saint Basil the Great at the First Hour before the Holy Doors:

 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.

According to the Typicon of the Holy Mountain here we read the Catechesis (68) "On the Saving Passion of our Lord and Master Jesus Christ"⁵ of our venerable Father among the Saints, Theodore the Studite, and his Troparion:

Troparion, tone 8: O champion of Orthodoxy, teacher of purity and of true worship, the enlightener of the universe and the adornment of the monastics: O all-wise Father Theodore, thy teachings have gleamed with light upon all things. Intercede before Christ our God to save our souls!⁶

⁴ We sing 'Master' in the presence of a bishop, as well as in a cathedral, even if the bishop is absent. Should the bishop be absent the priest blesses in his stead.

⁵ Appendix, pg. 49.

⁶ Or, according to Greek custom: **Troparion, tone 3:** As partaker of incorruptible gifts thou wast thyself the Church's gift. O Theodore: for in following sacred doctrines thou wast a light of true profession. Pray to Christ our God to grant us His great mercy.



Also, according to the custom of the Holy Dormition Caves Lavra of Kyiv, we sing:

Kontakion of the Akathist, (automelon) tone 8: To thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride Unwedded!

Ἦχος πλ. δ', Αὐτόμελον: Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, ἀναγράφω σοι ἡ πόλις σου, Θεοτόκε. Ἄλλ' ὡς ἔχουσα τό κράτος ἀπροσμάχητον, ἐκ παντοίων με κινδύνων ἐλευθέρωσον, ἵνα κράζω σοι· Χαῖρε, Νύμφη ἀνύμφευτε.





The Third Hour

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

During the Psalms the following are censed: the Holy Gospel from four sides, the chief icons, the rector/superior, the choir(s) and the faithful.

PSALM 40

“Prayer of Christ, charged with the sins of the world, handed over, and abandoned.”

For the end. Psalm of David.

Blessed is the man that hath understanding for the poor man and the pauper; in an evil day the Lord will deliver him. May the Lord keep him, and make him to live, and make him blessed upon the earth, and never surrender him into the hands of his enemies. May the Lord help him on his bed of pain, the whole of his confinement in his sickness hast Thou turned to the better. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. Mine enemies have spoken evil things against me: When shall he die, and when shall his name perish? And though he came in to see me, his heart spake vanity; he gathered iniquity unto himself; he went forth, and spake in a like manner. All mine enemies whispered against me, against me they devised evils for me. An unjust word they set against me: Can it be that he that sleepeth shall rise up again? Yea, even the man of my peace in whom I hoped, who ate of my bread, hath magnified the lifting of heels against me. But Thou, O Lord, be merciful unto me, and raise me up, and I will requite them. By this I know that Thou hast delighted in me, because mine enemy shall not rejoice over me. And because of mine innocence Thou hast helped me, and hast established me before Thee for ever. Blessed is the Lord God of Israel, from everlasting to everlasting. So be it. So be it.

PSALM 68

“Supplication of Christ in His passion.”

For the end. For those who must be changed. Of David.

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 50

“Supplication of the repentant sinner.”

For the end. Psalm of David, when he had gone in to Bersabee, when Nathan the Prophet came to him.

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 Sion, 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.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia, glory be to Thee, O God. (3)

Kyrie eleison. (3)

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion, tone 6: O Lord, the Jews condemned Thee to death, who art the Life of all; with Moses' rod Thou hast led them on dry ground through the Red Sea, yet they nailed Thee to the Cross; Thou hast suckled them with honey from the rock, yet they gave Thee gall. But Thou hast willingly endured these things, to free us from the bondage of the enemy. O Christ our God, glory to Thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Theotokos, thou art the true vine, that hast put forth the fruit of life. We pray thee, O Lady, intercede together with the apostles and all the saints, that mercy may be granted to our souls.⁷

Then we sing the following stichera twice:

Idiomela tone 8: Through fear of the Jews, Thy friend and companion Peter denied Thee, O Lord, and in bitter grief he cried aloud: 'Pass not by my tears in silence, O compassionate Master; for I said I would keep faith, and I have not kept it.' Accept also our repentance and have mercy upon us. (*twice*)

Verse: Give ear to my words, O Lord; attend to my cry. (*Ps. 5:2*)

When the soldiers mocked Thee, O Lord, before Thy death upon the precious Cross, the heavenly 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 wrapped the firmament in clouds wast clothed in a robe of mockery. Thus in Thy providence, O Christ, Thou hast made known Thy compassion and great mercy: glory be to Thee.

Verse: Harken unto the voice of my prayer, my King and my God. (*Ps. 5:3*)

Repeat the previous sticheron.

⁷ Exodus 14:16; Deuteronomy 32:13.



Glory to the Father, and to the Son, and to the Holy Spirit.

Tone 5: When Thou wast led to Crucifixion, Thou hast cried, O Lord: 'For what deed do ye seek to crucify Me, O ye Jews? Is it because I made your paralysed 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 woman of Canaan: for what deed do ye seek to kill Me, O ye Jews? But, O transgressors, ye shall look on Christ whom now ye pierce.⁸

Both now and ever, and unto the ages of ages. Amen.

Repeat the previous sticheron.

Dcn.: Let us attend.

Priest: Peace be unto all.

People: And to thy spirit.

Dcn.: Wisdom!

Prokeimenon of the Prophecy, tone 4: I am ready for scourging: and my pain is ever with me. (*Ps. 37:18*)

Verse: O Lord, rebuke me not in Thine anger: neither chasten me in Thy displeasure. (*Ps. 37:1*)

Dcn.: Wisdom!

Reader: A reading from the prophet Isaiah.

Dcn.: Let us attend.

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up. Who among you fears

⁸ Matthew 9:6; Mark 5:22-42; Matthew 15:22-8; Zechariah 12:10; John 19:37.



the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God? Behold, all you who kindle a fire, who set brands alight! Walk by the light of your fire, and by the brands which you have kindled! This shall you have from my hand: you shall lie down in torment. (50:4-11)

Dcn.: Wisdom!

Reader: A reading from the epistle of St. Paul to the Romans.

Dcn.: Let us attend.

Brethren, while we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man – though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation. (5:6-11, *pericope 88*)

Priest: Peace be with you.

Reader: And to thy spirit.

Dcn.: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

People: Lord, Have mercy. (3)

Dcn.: Wisdom! Upright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Mark.

People: Glory to Thy Passion, O Lord, glory to Thee. [*prostration*]

Priest: Let us attend.

And the soldiers led him away inside the palace (that is, the prætorium); and they called together the whole battalion. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. And they began to salute him, "Hail, King of the Jews!" And they struck his head with a reed, and





spat upon him, and they knelt down in homage to him. And when they had mocked him, they stripped him of the purple cloak, and put his own clothes on him. And they led him out to crucify him. And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

And they brought him to the place called Golgotha (which means the place of a skull). And they offered him wine mingled with myrrh; but he did not take it. And they crucified him, and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour, when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left.

And those who passed by derided him, wagging their heads, and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" So also the chief priests mocked him to one another with the scribes, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also reviled him. And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "*Eloi, Eloi, lama sabachthani?*" which means, "My God, my God, why hast thou forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Elijah." And one ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." And Jesus uttered a loud cry, and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that he thus breathed his last, he said, "Truly this man was the Son of God!" There were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who, when he was in Galilee, followed him, and ministered to him; and also many other women who came up with him to Jerusalem. *(15:16-41, pericopes 66, 67 & 68)*

People: Glory to Thy longsuffering, O Lord, glory to Thee. [*prostration*]





Reader: Blessed be the Lord God: blessed be the Lord from day to day, and may the God of our salvation prosper us, for He is our God, the God of salvation. (*Ps. 67: 20-21*)

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

Reader: Amen.

Kontakion, tone 8: Come, and let us all sing praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison. (40)

Then the Reader intones this prayer of Saint Basil the Great:

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. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.


More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, give the blessing, Father (Master⁹).

Priest: Through the prayers of the holy fathers, Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Then the rector/superior reads the Prayer of St. Mardarios at the Third Hour before the Holy Doors:

 God the Master, Father Almighty, O Lord Jesus Christ, the Only-begotten Son, and Thou, O Holy Spirit, one Godhead, one Power, have mercy upon me a sinner, and according to Thy divine judgement save me, Thine unworthy servant: for blessed art Thou unto the ages of ages. Amen.



⁹ See footnote 4.



The Sixth Hour

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

During the Psalms, the following are censed: the Gospel from four sides, the chief icons, the rector/superior, the choir(s) and the faithful.

PSALM 51

"The victory of Christ over the wicked."

For the end. Psalm of understanding, of David. When Doëg the Idumæan came to tell Saul: "David has gone to the house of Abimelech."

Why dost thou boast in evil, O mighty man, and in iniquity all the day long? Thy tongue hath devised unrighteousness, like a sharpened razor hast thou wrought deceit. Thou hast loved evil more than goodness, unrighteousness more than to speak righteousness. Thou hast loved all the words of engulfing ruin, and a deceitful tongue. Wherefore, God will destroy thee at the end, He will pluck thee out and remove thee from thy dwelling place, and thy root out of the land of the living. The righteous shall see and fear, and shall laugh at him, and say: Lo, this is the man that made not God his helper, but trusted in the abundance of his riches, and strengthened himself in his vanity. But as for me, I am like a fruitful olive tree in the house of the Lord; I have hoped in the mercy of God for ever, and unto the ages of ages. I will give praise unto Thee for ever, for what Thou hast done, and I will wait on Thy name, for it is good before Thy saints.

PSALM 108

"Supplication of the innocent and malediction of the reprovèd."

For the end. Psalm of David.

W 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 labours. 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 off 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 90

“The temptation of Christ in the desert.”

Canticle of praise. Of David. (without title in Hebrew)

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 will 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 thousand 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 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.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia, glory be to Thee, O God. (3)

Kyrie eleison. (3)

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion, tone 2: O Christ our God, Thou hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, and gathered together all the nations, as they cry: O Lord, glory to Thee.¹⁰

Both now and ever, and unto the ages of ages. Amen.

Theotokion: As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou hast borne,

¹⁰ Psalm 73:12.



for the entreaty of a mother has great power to win the favour of the Master. Despise not, O all-venerable Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save.

Then we sing the following stichera, twice:

Idiomela tone 8: Thus says the Lord to the Jews: ‘O My people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done unto thee, and how hast thou repaid Me? Instead of manna thou hast given Me gall, instead of water vinegar; instead of loving Me, thou hast nailed 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 on them eternal life.’¹¹ (*twice*)

Verse: They gave Me gall to eat: and in My thirst they gave Me vinegar to drink. (*Ps. 68:22*)

O lawgivers of Israel, ye Jews and Pharisees, the company of the apostles cries aloud 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 has risen again. Be not deceived, 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.¹²

Verse: Save me, O God: for the waters are come in, even unto my soul. (*Ps. 68:2*)
Repeat the previous sticheron.

Glory to the Father, and to the Son, and to the Holy Spirit.

Tone 5: Come, Christ-bearing people, let us see what Judas the traitor has plotted with the lawless priests against our Saviour. Today they judged the immortal Word guilty of death: they delivered Him to Pilate and crucified Him on Golgotha. And as our Saviour suffered these things, He cried aloud, saying: ‘Father, forgive them this sin, that the Gentiles may know My Resurrection from the dead.’¹³

Both now and ever, and unto the ages of ages. Amen.

Repeat the previous sticheron.

¹¹ Micah 6:3; Matthew 9:2.

¹² John 2:19-22; 1:29.

¹³ Matthew 26:66; 27:33; Luke 23:34.



Dcn.: Let us attend.

Priest: Peace be unto all.

People: And to thy spirit.

Dcn.: Wisdom!

Prokeimenon of the Prophecy, tone 4: O Lord our Lord, how wonderful is Thy Name in all the earth! (*Ps. 8:1*)

Verse: For Thy majesty is lifted high above the heavens. (*Ps. 8:2*)

Dcn.: Wisdom!

Reader: A reading from the prophet Isaiah.

Dcn.: Let us attend.

Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgement, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken. And they made His grave with the wicked – but with the rich at His death, because He had done no violence,





nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You 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 the labour of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities. Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

“Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not laboured with child! For more are the children of the desolate than the children of the married woman,” says the Lord. (52:13-15; 53:1-12; 54:1)

Dcn.: Wisdom!

Reader: A reading from the epistle of St. Paul to the Hebrews.

Dcn.: Let us attend.

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: “I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You.” And again: “I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.” Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. (2:11-18, pericope 306)

Priest: Peace be with you.

Reader: And to thy spirit.





Dcn.: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

People: Lord, Have mercy. (3)

Dcn.: Wisdom! Upright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to Luke.

People: Glory to Thy Passion, O Lord, glory to Thee. [*prostration*]

Priest: Let us attend.

There were also two others, criminals, led with Him to be put to death. And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God." The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself." And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS. Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise." Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last. So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous Man!" And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned. But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. (23:32-49, *pericope 111*)





People: Glory to Thy longsuffering, O Lord, glory to Thee. [*prostration*]

Reader: Let Thy tender mercies, O Lord, speedily go before us, for we are becoming exceedingly poor. Help us, O God of our salvation, for the glory of Thy Name: O Lord, deliver us and purge away our sins, for Thy Name's sake.
(*Ps. 78:8-9*)

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

Reader: Amen.

Kontakion, tone 8: Come, and let us all sing praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison. (40)

Then the Reader intones this prayer of Saint Basil the Great:

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. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.


More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, give the blessing, Father (Master¹⁴).

Priest: Through the prayers of the holy fathers, Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Then the rector/superior reads the Prayer of St. Basil at the Sixth Hour before the Holy Doors:

 God, the Lord of hosts, and Author of all creation, who in Thine ineffable tender mercy hast sent down Thine Only-begotten Son, Our Lord Jesus Christ, for the salvation of our kind, and through His Holy Cross hast torn up the handwriting of our sins and thereby triumphed over the princes and dominions of darkness: do Thou, O Master, who lovest mankind, accept these prayers of thanksgiving and supplication even from us sinners, and deliver us from every deadly and dark transgression and from all the visible and invisible enemies that seek to do us harm. Nail our flesh with the fear of Thee, and let not our hearts incline to evil words or thoughts, but wound our souls with Thy love, that ever gazing upon Thee, guided by Thy light and beholding Thee, the eternal Light that no man can approach, we may send up unceasing praises and thanks unto Thee, the Father without beginning, together with Thine Only-begotten Son and Thy most holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages. Amen.

¹⁴ See footnote 4.



According to the Typicon of the Holy Mountain we add:

It is truly meet to bless thee, O Theotokos, the ever-blessed and most immaculate, and the Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον, καὶ παναμώμητον, καὶ Μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιωτέραν τῶν Χερουβείμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφεείμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.





The Ninth Hour

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

During the chanting of the Psalms there is a great censuring, beginning with the analogion bearing the Holy Gospel (that is, the Gospel from four sides, the Holy Table and sanctuary, the iconostasis, the entire temple, the rector/superior, the choir(s) and the faithful).

PSALM 58

“Prayer for the deliverance of the Church, and the final salvation of the Jews.”

For the end. Do not destroy Of David. For inscription on a stele.

When Saul sent men to watch his house and kill him.

Rescue me from mine enemies, O God, and from them that rise up against me redeem me. Deliver me from them that work iniquity, and from men of blood do Thou save me. For lo, they have hunted after my soul, the mighty have set upon me. Neither is it mine iniquity, O Lord, nor my sin; without iniquity I ran, and directed my steps; arise to meet me, and behold. And Thou, O Lord God of hosts, the God of Israel, be attentive to visit all the heathen; be not merciful to any that work iniquity. They shall return at evening, and shall hunger like dogs, and shall go round about the city. Behold, they shall utter sounds with their mouth, and a sword is in their lips: For who, say they, hath heard? And Thou, O Lord, shalt laugh them to scorn; Thou shalt bring to nought all the heathen. O my Strength, I will keep watch for Thee, for Thou, O God, art my helper. As for my God, His mercy shall go before me; my God shall make it manifest unto me among mine enemies. Slay them not, lest at any time they forget Thy law; scatter them by Thy power, and bring them down, O Lord my defender. The sin of their mouth is the speech of their lips; yea, let them be taken captive in their pride. And from their curse and falsehood shall their final destruction be made known in the wrath of their utter destruction, and they shall be no more. And they shall know that God is sovereign of Jacob and of the ends of the earth. They shall return at evening, and shall hunger like dogs, and shall go round about the city. They shall be scattered abroad that they may eat; if they be not satisfied, they shall murmur. But as for me, I will sing of Thy power; and in the morning I will rejoice in Thy mercy. For Thou art become my





helper and my refuge in the day of my tribulation. Thou art my helper, unto Thee will I chant; for Thou, O God, art my helper; O my God, Thou art my mercy.

PSALM 139

"Supplication in persecution."

For the end. Psalm of David

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 85

"Supplication of the Church in the test."

Prayer of David.

How 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 come and 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 for ever. 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 holpen me and comforted me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia, glory be to Thee, O God. (3)

Kyrie eleison. (3)

Glory to the Father, and to the Son, and to the Holy Spirit.

Troparion, tone 8: When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God incarnate that is crucified with us, the sun would not have hid its rays nor would the earth have quaked and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.'

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O good Lord, for our sakes Thou wast born of a Virgin and hast endured Crucifixion, despoiling death by death, and as God Thou hast shown forth the Resurrection. Despise not Thy handiwork: show Thy love for man, O merciful Lord. Accept the intercessions made on our behalf by the Theotokos who bore Thee; and save, O our Saviour, Thy people from despair.

Then we sing the following stichera, twice:

Idiomela, tone 7: A strange wonder it was to behold the Creator of heaven and earth hanging upon the Cross. The sun was darkened and the day was





changed again to night, and the earth gave up the bodies of the dead from their tombs. With them we worship Thee: O save us. (*twice*)

Verse: They parted My garments among them, and cast lots upon My vesture. (Ps. 21:19)

Tone 2: When the transgressors nailed Thee, O Lord of glory, to the Cross, Thou hast cried aloud to them: 'How have I grieved you? Or wherein have I angered you? Before Me, who delivered you from tribulation? 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 to the Cross; in return for the cloud, 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 with the Father and the Holy Spirit.'¹⁵

Verse: They gave Me gall to eat; and in My thirst they gave Me vinegar to drink. (Ps. 68:22)

Repeat the previous sticheron.

The Reader (or Canonarch), standing in the centre of the church, reads the final sticheron in a loud voice:

Tone 6: Today He who hung the earth upon the waters is hung upon the Cross.¹⁶ He who is King of the angels is arrayed in a crown of thorns. He who wraps the heaven in clouds is wrapped in the purple of mockery. He who in Jordan set Adam free receives 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. [*prostration*] We venerate Thy Passion, O Christ. [*prostration*] We venerate Thy Passion, O Christ. [*prostration*] Show us also Thy glorious Resurrection.

Then we sing:

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Tone 6: Today He who hung the earth upon the waters is hung upon the Cross.¹⁷ He who is King of the angels is arrayed in a crown of thorns. He who wraps the heaven in clouds is wrapped in the purple of mockery. He who in Jordan set Adam free receives blows upon His face. The Bridegroom of the Church is transfixed with nails. The Son of the Virgin is pierced with a spear.

¹⁵ 1 Corinthians 2:8; Micah 6:3; Exodus 13:21; 15:25; 16:15; Matthew 27:34.

¹⁶ In the Greek tradition this is taken thrice.

¹⁷ See footnote 16.



We venerate Thy Passion, O Christ. [*prostration*] We venerate Thy Passion, O Christ. [*prostration*] We venerate Thy Passion, O Christ. [*prostration*] Show us also Thy glorious Resurrection.

Dcn.: Let us attend.

Priest: Peace be unto all.

People: And to thy spirit.

Dcn.: Wisdom!

Prokeimenon of the Prophecy, tone 6: The fool has said in his heart, 'There is no God.' (*Ps. 13:1*)

Verse: There is none that does good, no, not one. (*Ps. 13:3*)

Dcn.: Wisdom!

Reader: A reading from the prophet Jeremiah.

Dcn.: Let us attend.

Now the Lord gave me knowledge of it, and I know it; for You showed me their doings. But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more." But, O Lord of hosts, You who judge righteously, testing the mind and the heart, let me see Your vengeance on them, for to You I have revealed my cause. "Therefore thus says the Lord concerning the men of Anathoth who seek your life, saying, 'Do not prophesy in the name of the Lord, lest you die by our hand' – therefore thus says 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 catastrophe on the men of Anathoth, even the year of their punishment.'"

Righteous are You, O Lord, when I plead with You; yet let me talk with You about Your judgements. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? You have planted them, yes, they have taken root; they grow, yes, they bear fruit. You are near in their mouth but far from their mind. But You, O Lord, know me; You have seen me, and You have tested my heart toward You. Pull them out like sheep for the slaughter, and pre-





pare them for the day of slaughter. How long will the land mourn, and the herbs of every field wither? The beasts and birds are consumed, for the wickedness of those who dwell there, because they said, "He will not see our final end." "If you have run with the footmen, and they have wearied you, then how can you contend with horses? And if in the land of peace, In which you trusted, they wearied you, then how will you do in the floodplain of the Jordan? My heritage is to Me like a speckled vulture; the vultures all around are against her. Come, assemble all the beasts of the field, bring them to devour! "Many rulers have destroyed My vineyard, they have trodden My portion underfoot; they have made My pleasant portion a desolate wilderness. They have made it desolate; desolate, it mourns to Me; the whole land is made desolate, because no one takes it to heart. Thus says the Lord: "Against all My evil neighbours who 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. Then it shall be, after I have plucked them out, that I will return and have compassion on them and bring them back, everyone to his heritage and everyone to his land. *(11:18-12:5, 9-11, 14-15)*

Dcn.: Wisdom!

Reader: A reading from the epistle of St. Paul to the Hebrews.

Dcn.: Let us attend.

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a 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 confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgement, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses' law dies without mercy on the testimony of





two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people." It is a fearful thing to fall into the hands of the living God. *(10:19-31, pericope 324)*

Priest: Peace be with you.

Reader: And to thy spirit.

Dcn.: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

People: Lord, Have mercy. *(3)*

Dcn.: Wisdom! Upright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

People: And to thy spirit.

Priest: A reading from the Holy Gospel according to John.

People: Glory to Thy Passion, O Lord, glory to Thee. *[prostration]*

Priest: Let us attend.

Then they led Jesus from Caiaphas to the Prætorium, and it was early morning. But they themselves did not go into the Prætorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you." Then Pilate said to them, "You take Him and judge Him according to your law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death," that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die. Then Pilate entered the Prætorium again, called Jesus, and said to Him, "Are You the King of the Jews?" Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here." Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born,





and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all. "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?" Then they all cried again, saying, "Not this Man, but Barabbas!" Now Barabbas was a robber. So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no fault in Him." Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!"

Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Prætorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Cæsar's friend. Whoever makes himself a king speaks against Cæsar." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgement seat in a place that is called the Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar!" Then he delivered Him to them to be crucified. Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the centre. Now Pilate wrote a





title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Therefore the chief priests of the Jews 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." Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My garments among them, and for My clothing they cast lots." Therefore the soldiers did these things.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced." (18:28 – 19:37, *pericope 59*)

People: Glory to Thy longsuffering, O Lord, glory to Thee. [*prostration*]





The Holy Gospel is returned to the Altar after the reading, the Holy Doors are closed and the priest removes his phelonion. The deacon may now receive a blessing from the priest to unvest. If he does so he may now join the choir. The priest stands before the Holy Doors for the conclusion of the Ninth Hour.

Reader: Deliver us not up unto the end, for Thy Holy Name's sake, neither disannul Thou Thy covenant; and cause not Thy mercy to depart from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one. (*Song of the Three Children, 11-12: Dan. 3:34-35*)

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For 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.

Reader: Amen.

Kontakion, tone 8: Come, and let us all sing praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison. (40)

Then the Reader reads this prayer of Saint Basil the Great:

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 sin-





ners, 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. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.


More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, give the blessing, Father (Master¹⁸).

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

People: Amen.

Then the rector/superior reads the Prayer of St. Basil the Great at the Ninth Hour before the Holy Doors:

 Master and Lord, Jesus Christ our God, who art longsuffering towards our faults and hast brought us even unto this present hour, in which, hanging upon the life-giving Cross, Thou hast opened unto the good thief the way into Paradise, and destroyed death by death: be merciful to us, Thy humble and sinful and unworthy servants. For we have sinned and transgressed, and we are not worthy to lift up our eyes and look at the height of heaven, since we have forsaken the path of Thy righteousness and have walked according to the desires of our own hearts. But we pray Thee of Thy boundless goodness, spare us, O Lord, according to the abundance of Thy mercy, and save us for Thy Holy Name's sake, for our days have been consumed in vanity. Pluck us from the hand of the adversary, forgive us our sins, and kill our fleshly lusts, that putting off the old man, we may put on the new, and may live for Thee our Master and Protector; and that so, following Thine ordinances, we

¹⁸ See footnote 4.



may attain to eternal rest, in the place where all the joyful dwell. For Thou, O Christ our God, art indeed the true joy and gladness of those that love Thee, and unto Thee we ascribe glory, together with Thy Father who is without beginning, and Thy most holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages. Amen.

After this, we immediately begin the Typica.





The Typica

We chant swiftly:

THE BEATITUDES (*Mt. 5:3-12*)

In Thy kingdom remember us, O Lord, when Thou comest into 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 sons of God.

Blessed are they that 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 to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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 Heavenly choir praiseth 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. (*Ps. 33:6*)

The Heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.





The choir of holy Angels and Archangels, with all the Heavenly Hosts, praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

Confession of the Orthodox Faith

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 on 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.

Remit, pardon, forgive, O God, our offences, 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.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.





Priest: For 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.

Reader: Amen.

Kontakion, tone 8: Come, and let us all sing praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison. (40)

O All-Holy Trinity, the Consubstantial Dominion, the Indivisible Kingdom, and Cause of every good: Show Thy good will even unto me, the 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. (3, with bows)
Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

PSALM 33

"Kindness of god for the poor, and chastisement of the impious."

*Of David, when he disguised his character before Abimelech,
who let him go, and he went away.*

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.

People: Amen.

Dismissal

People: It is truly meet to bless thee, O Theotokos, the ever-blessed and most immaculate, and the Mother of our God.

Priest: Wisdom! Most Holy Theotokos, save us.

People: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. (*bow*)

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

People: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. (3) Father (Master¹⁹), bless.

Priest: May He who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God, through the intercessions of His most pure Mother; of the holy, glorious, and all-praised apostles; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers; of [the saint(s) of the temple], of the holy and Righteous Ancestors of God Joachim and Anna, and of all the saints; have mercy on us and save us, for He is good and the Lover of mankind.

People: Amen.

The curtain of the Altar is drawn closed. Having made a small bow before the Holy Table, the priest proceeds to unvest.

¹⁹ See footnote 4.



The End of the Royal Hours

Note that 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 if, as frequently happens, anyone is weak and very old, and cannot keep the fast, let him be given bread and water after sunset.

When the Feast of the Annunciation falls on Great Friday an exception is made, in which case we celebrate the Liturgy of St. John Chrysostom at the end of Vespers.





CATECHESIS 68

of our venerable Father Theodore the Studite

On the Saving Passion of our Lord and Master Jesus Christ

IBrethren and Fathers, while the sufferings of our Lord Jesus Christ when they are recalled are always able to pierce the soul, they do so especially in these present days, on which each of them reached its end. What then are they? The murderous council against him, the Jewish arrest, his being led away to death, his arraignment before Pilate's tribunal, the interrogation, the scourging, the blows, the spittings, the insults, the mockeries, the ascent of the Cross, the nailing of his hands and feet, the tasting of gall, the piercing of his side and all the other things which blazed forth with them, which the world cannot contain, nor can anyone worthily proclaim, not human tongue, nor even all the tongues of angels together.

For let us consider, brethren, this great and ineffable mystery. The Lord *who reveals the counsels of hearts* and knows every human desire is the one who is taken before a council of death; the Lord *who bears all things by the word of his power* is the one who is handed over to sinners; the Lord *who binds the water in the clouds* and sows in the earth in due season and uniformly is the one who is led away prisoner; the Lord *who measures the heavens with the span of his hand and the earth in a handful and weighed all the mountains in the balance* (*Isaiah 40:12*) is the one who is struck by the hand of a servant; the Lord who adorned the boundaries of the earth with flowers is the one who is dishonourably crowned with thorns; the Lord who planted the tree of life in Paradise is the one who is hanged upon an accursed tree. O great and more than natural sights! The sun saw them and faded, the moon saw them and was darkened, the earth perceived them was shaken, the rocks perceived them and were rent, all creation was turned back at the outrages done to the Master.

The lifeless elements which have no senses, as if endowed with life and sensation from fear of the Lord and from the spectacle of what is seen, were amazed and altered; and do we, who have been honoured with reason, for whose sake Christ died, remain untouched and unweeping in these days? How could we be less rational than things which have no reason, more unfeeling than the stones? In no way, my brothers, in no way. Let us rather be amazed in a manner worthy of God, by being changed with a fair change; let us draw down tears, sacrifice the passions, changing insults for insults and exchanging





wounds for wounds, the one through obedience, the other through unflinching confession. Do we not see the burning incitements of divine love? Who ever dwelt in prison for a friend? Who accepted slaughter for their beloved? But our good God not only did the one and both of them, but accepted ten thousand sufferings for the sake of us, the condemned. Fittingly then the blessed Apostle, when he thought on these things and became powerfully aware of the love of God, said *For I am persuaded that neither death nor life, neither angels nor rules nor powers, neither present nor future, neither height nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38-39)* For such was the love God had for us *that he gave his only Son, that all who believe in him might not perish, as it is written, but have eternal life. (John 3:16)* As an exchange for this love, the saints, when they had nothing to offer, offered their own bodies and blood by asceticism and struggle, singing with blessed David the song: *What return may we make to the Lord for all that he has given to us? (Ps. 116:12)* Let us also, brethren, cry out these words each day, as we serve him with an unceasing attitude of love, striving again and again for what is better, so that we may become heirs with the saints of the eternal blessings in Christ Jesus our Lord, to whom be glory and might with the Father and the Holy Spirit, now and for ever, and to the ages of ages.

