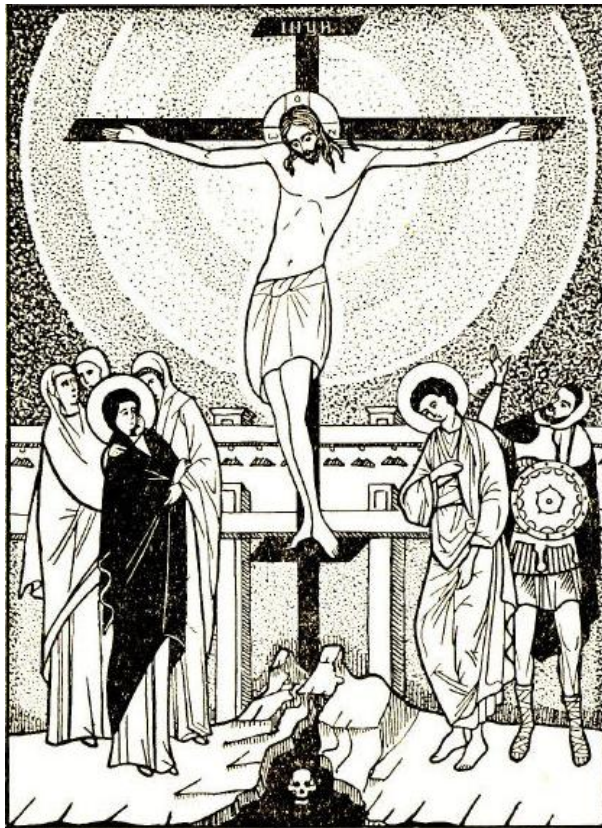


VESPERS FOR GREAT AND HOLY FRIDAY
The Office of the Burial of
Our Lord, God, and Savior Jesus Christ



Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
March 2020

Like the other publications of the Metropolitan Cantor Institute, this setting of the service of Vespers for Great and Holy Friday is UNOFFICIAL and subject to change or revision by the Cantor Institute, the Inter-Eparchial Music Commission, or the Council of Hierarchs of the Byzantine Catholic Metropolitan Church *sui juris* of Pittsburgh. We hope that it provides spiritual benefit to all who use it.

The image on the cover is from the Ruthenian *Časoslov* (Rome, 1950).

The Office of Vespers for Great and Holy Friday

Before the service, the burial shroud (plaščanitza) is placed on the holy table, underneath the Gospel book. The celebrant and deacon, in dark vestments, stand before the closed holy doors. The faithful STAND.

Deacon: Reverend Father, give the blessing!

Celebrant: Blessed is our God, always, now and ever and forever.

Response:



A - - - men.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter). The notes are connected by a slur from the first A4 to the final A2.

Call to Worship



The musical notation is on a single staff with a treble clef and a key signature of one flat. The melody is: A4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter). The notes are connected by a slur from the first A4 to the final A2.

Come, let us worship our King and God.

Come, let us worship Christ, our King and God.

Come let us worship and bow before the only Lord Jesus Christ,
the King and *our* God.

Psalm 103

Bless the Lord, O my soul!

Lord my God, how great *you* are.

clothed in majesty and glory,
wrapped in light as in *a* robe

You stretch out the heavens like a tent.
Above the rains you build *your* dwelling.

You make the clouds your chariot,
you walk on the wings of *the* wind;

you make your angels spirits
and your ministers a flaming fire.

You founded the earth on its base,
to stand firm from age *to* age.

You wrapped it with the ocean like a cloak:
the waters stood higher than *the* mountains.

At your threat they took to flight;
at the voice of your thunder *they* fled.

They rose over the mountains and flowed down
to the place which you had *appointed*.

You set limits they might not pass
lest they return to cover *the* earth.

You make springs gush forth in the valleys;
they flow in between *the* hills.

They give drink to all the beasts of the field;
the wild asses quench *their* thirst.

On their banks dwell the birds of heaven;
from the branches they sing *their* song.

From your dwelling you water the hills;
earth drinks its fill of *your* gift.

You make the grass grow for the cattle
and the plants to serve *man's* needs,

that he may bring forth bread from the earth
and wine to cheer *man's* heart;

oil, to make his face shine
and bread to strengthen *man's* heart.

The trees of the Lord drink their fill,
the cedars he planted *on* Lebanon;

there the birds build their nests;
on the treetop the stork has *her* home.

The goats find a home on the mountains
and rabbits hide in *the* rocks.

You made the moon to mark the months;
the sun knows the time for *its* setting.

When you spread the darkness it is night
and all the beasts of the forest *creep* forth.

The young lions roar for their prey
and ask their food *from* God.

At the rising of the sun they steal away
and go to rest in *their* dens.

Man goes out to his work,
to labor till *evening* falls.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of *your* riches.

There is the sea, vast and wide,
with its moving swarms past counting,
living things great *and* small.

The ships are moving there,
and the monsters you made *to* play with.

All of these look to you
to give them their food in *due* season.

You give it, they gather it up;
you open your hand, they have *their* fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which *they* came.

You send forth your spirit, they are created;
and you renew the face of *the* earth.

May the glory of the Lord last forever!
May the Lord rejoice in *his* works!

He looks on the earth and it trembles;
the mountains send forth smoke at *his* touch.

I will sing to the Lord all my life,
make music to my God while *I* live.

May my thoughts be pleasing to him.
I find my joy in *the* Lord.

Let sinners vanish from the earth and the wicked exist no more.
Bless the Lord, O *my* soul.

And again:

You made the moon to mark the months;
the sun knows the time for *its* setting.

How many are your works, O Lord!
In wisdom you have made *them* all.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Alleluia! Alleluia! Alleluia!
Glory to you, O God! (*twice*)

And the third time, with melody:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God!

Litany of Peace

The faithful may SIT as the Litany of Peace begins:

Deacon: In peace, let us pray to the Lord.

Response:



Lord, have mer - cy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response:



Lord, have mer - cy.

Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father, (*Name*), pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan, (*Name*), for our God-loving bishop, (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, [*or*: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Special petitions may be inserted here.

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response:
To you, O Lord.

Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

Response:
A - - - men.

The Lamp-lighting Psalms

The faithful STAND for the great incensation of the church. They may SIT when the great incensation is complete.

Psalm 140 - Tone 1 samohlasen

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I have cried to you, hear me; re - ceive the voice of my pray'r when I call up - on you. Hear me, O Lord! Let my pray'r

as-cend to you like in - cense and the lift - ing up of my hands like an
eve - ning sac - ri - fice. Hear me, O Lord!

O Lord, set a guard before my mouth
and set a seal on the door of *my* lips.

Let not my heart be inclined to evil,
nor make excuse for the sins I *commit*.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it *is* kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against *their* malice.

The princes were thrown down by the side of the rock;
then they understood that my words *were* kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of *the* grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare *my* soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who *do* evil.

Let the wicked fall into the traps they have set
while I pursue my way *unharm*ed.

Psalm 141

With all my voice I cry to the Lord,
with all my voice I entreat *the* Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints *within* me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *entrap* me.

Look on my right and see:
there is no one who takes *my* part.

I have no means of escape,
not one who cares for *my* soul.

I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of *the* living."

Listen, then, to my cry
for I am in the depths of *distress*.

Rescue me from those who pursue me
for they are stronger *than* I.

Bring my soul out of this prison
and then I shall praise *your* name.

Around me the just will assemble
because of your goodness *to* me.

Psalm 129 Out of the depths I cry to you, O Lord;
Lord, hear *my* voice!

Let your ears be attentive
to the voice of *my* pleading.

Then the hymns (stichera) of Great and Holy Friday are sung.

Cantor: *(on 6)*

If you, O Lord, should mark our guilt, Lord, who would sur-vive?

But with you is found for - give - ness: for this we re - vere you.

Stichera of Great and Holy Friday - Tone 1 samohlasen

⑥ ⑤

The whole cre - a - tion was trans-formed with fear, when it saw you hang-ing

on the Cross, O Christ. The sun grew dark and the earth's founda-tions

were shak - en. All things suf - fered along with you, who made all things.

O Lord, who will - ing - ly en - dured this for us, glo - ry to you!

Cantor: *(on 5)*

My soul is wait-ing for the Lord. I count on his word. My soul is longing

for the Lord more than watch-man for day - break.

The faithful repeat, "The whole creation was transformed with fear..."

Cantor: *(on 4)*

Let the watch-man count on daybreak and Is - ra - el on the

Lord.

All: *(4)*

O im - pious and outlaw people, why do you plot vain things? Why did you

con-demn to death the Life of all? What a great won-der! The Cre - a - tor

of the world is be - trayed in - to law - less hands and the Lov - er of us all is

lift - ed up on the wood, so that he might save Hades' cap-tives, who cry out:

O long - suf - fer - ing Lord, glo - ry to you.

Cantor: *(on 3)*

Be-cause with the Lord there is mercy and fullness of redemp-tion, Is - ra - el

in - deed he will re - deem from all its in - i - qui - ty.

③

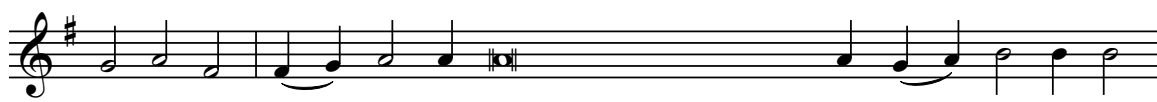
See-ing you on the Cross to-day, O Sin-less Word, the spot-less Vir-gin wept
 with ma-ter-nal ten-der-ness and her heart was sore-ly grieved. Groan-ing in pain
 from the depths of her soul, she spent her-self tear-ing at her cheeks
 and her hair and beat-ing her breast she cried out pit-i-fully:
 A-las, O divine Child! Alas, O Light of the world! Why are you fad-ing
 from my eyes, O Lamb of God? Then the ranks of angels were seized with trem-bling
 and said, O In-com-pre-hen-si-ble Lord, glo-ry to you.

Cantor: (on 2)

Praise the Lord, all you na-tions; ac-claim him all you peo-ples!

②

See-ing you, O Christ, hang-ing on the wood, you, the Cre-a-tor and



God of all, the moth - er who bore you without seed cried out bit - ter - ly:



My Son, how have your form and beau - ty van - ished? I can - not bear



to see you un - just - ly cru - ci - fied. There - fore has - ten and a - rise



that I may see your resurrec - tion from the dead on the third day.

Tone 6 samohlasen



Cantor:

Strong is the love of the Lord for us; he is faith - ful for - ev - er.



To - day the mas - ter of creation stands be - fore Pi - late, and the judge of all is handed



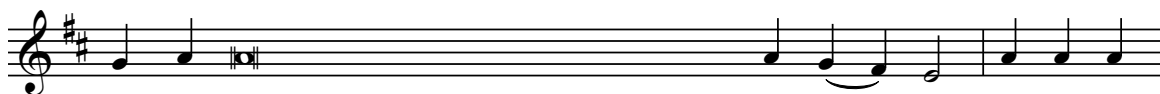
over to be cru - ci - fied. Led like a lamb, by his own will, he is fas - tened



with nails and his side is pierced. The one who rained down manna is giv - en



drink from a sponge. The re - deem - er of the world is slapped in the face.



The One who fashioned everything is mocked by his own serv - ants. Oh, how the



Mas - ter loves man - kind! He be - seech - es the Father on behalf of those who



cru - ci - fy him, say - ing: Re - mit this sin from them, for the lawless do not recognize



what an un - just thing they are do - ing.

The faithful STAND when the holy doors are opened and the cantor sings:



Cantor:

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

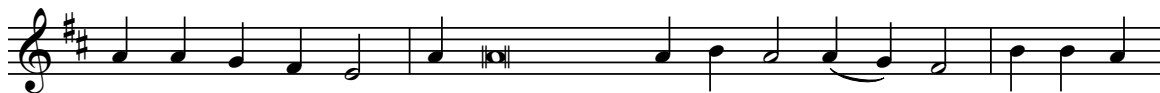
Doxastikon of Great and Holy Friday - Tone 6 samohlasen



How can the out - law as - sem - bly con - demn the King of cre - a - tion to death?



They felt no shame when he re - called his good deeds which he had foreshadowed



when he said to them: My people, what have I done to you? Did I not



fill Ju - de - a with mir - a - cles? Did I not raise the dead with just a word?



Did I not heal every dis-ease and ill - ness? How then do you re - pay me?



Why have you for-got-ten me? In place of healings you have giv-en me beat - ings.



In ex-change for life, you give me death, hang - ing your ben - efactor on the wood



like a crim-i - nal; the giver of the law like an out - law; the king of all



like one con-demned. O long - suff-'ring Lord, glo - ry to you.



Cantor: Now and ev - er and for - ev - er. A - - - men.

All:



We see a fear - some and perplexing mystery act-ed out to - day. The invisible



one is cap - tured. The one who ab - solved Ad - am's curse is chained.



The search - er of hearts and minds is un - just - ly tried. Locked in prison is the one

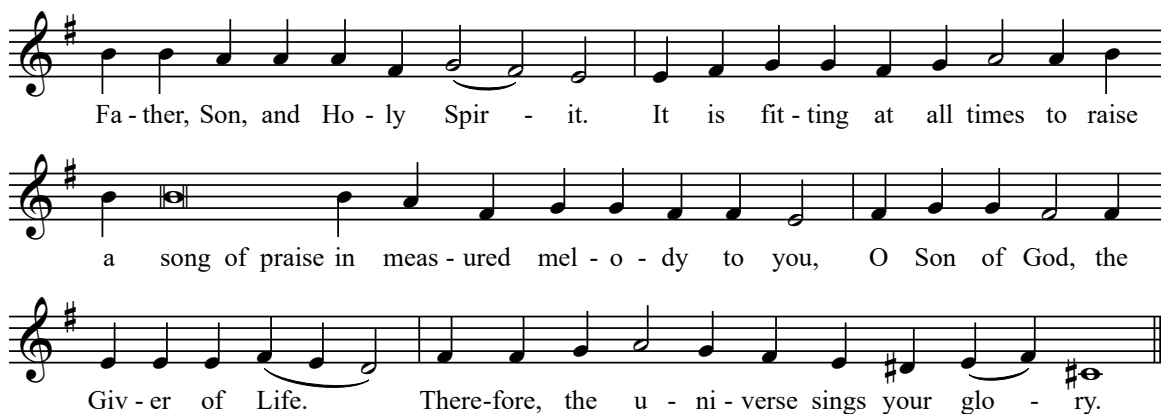
who locks up the a-byss. The one before whom heavenly powers stand trembling
stands be - fore Pi - late. The Cre - a - tor is slapped by a crea - ture's hand.
Con - demned to the Cross is the Judge of the liv - ing and the dead. En - closed
in a tomb is he who o - ver - throws Ha - des. You bear all out of sympathy,
to save all from the curse, O for - bear - ing Lord, glo - ry to you.

The Hymn of the Evening

Deacon: Wisdom! Be attentive!

*The clergy and servers enter the sanctuary as "O Joyful Light" is sung.
The sanctuary and the faithful are incensed.*

O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,
the hea - ven - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have
reached the set - ting of the sun, and see the eve - ning light, we sing to God,



Fa-ther, Son, and Ho-ly Spir-it. It is fit-ting at all times to raise
a song of praise in meas-ured mel-o-dy to you, O Son of God, the
Giv-er of Life. There-fore, the u-ni-verse sings your glo-ry.

Old Testament Readings

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The deacon chants the verse.

Prokeimenon - Tone 4 (Psalm 21:19,2)



They di-vide my clo-thing a-mong them; they cast lots for my robe.

Deacon: My God, my God, hear me; why have you forsaken me?

The first two Old Testament readings may be omitted.

Deacon: Wisdom!

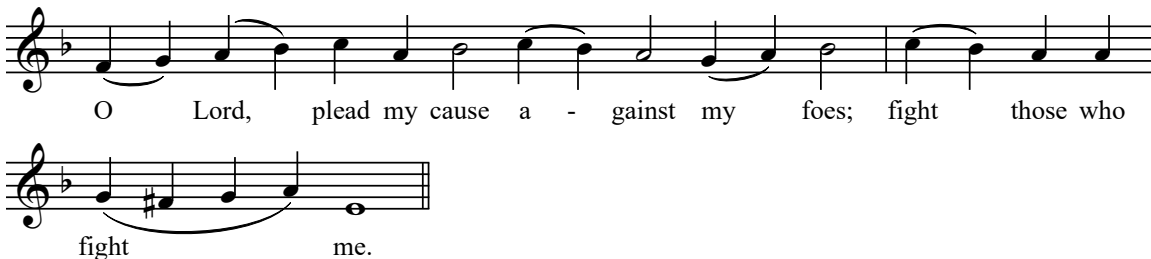
Lector: A reading from Exodus.

Deacon: Let us be attentive!

Reader: [Exodus 33: 11-23]

Deacon: Wisdom! Be attentive!

Prokeimenon - Tone 4 (Psalm 34: 1, 12)



O Lord, plead my cause a - gainst my foes; fight those who
fight me.

Deacon: Take up your buckler and shield; arise to help me.

Deacon: Wisdom!

Lector: A reading from the Book of Job.

Deacon: Let us be attentive!

Lector: [Job 42: 12-17]

Deacon: Wisdom!

Lector: A reading from the Prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: [Isaiah 52:13 – 54:1] (EOT 292)

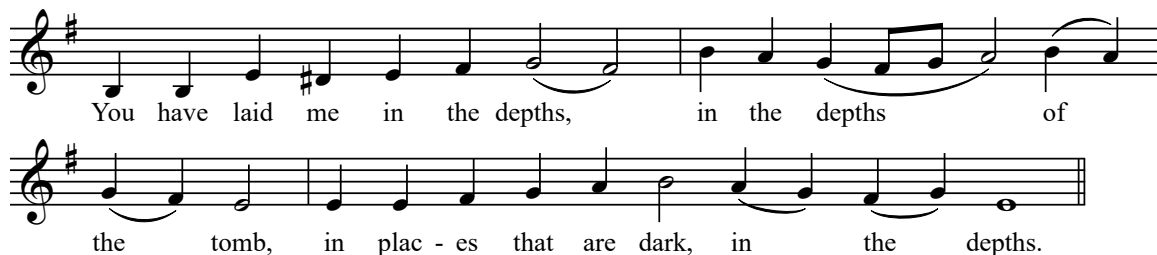
New Testament Readings

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon - Tone 6 (Psalm 87: 7, 2)



Two staves of musical notation in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are: "You have laid me in the depths, in the depths of the tomb, in places that are dark, in the depths."

Verse: Lord God of my salvation, I call for help day by day, I cry at night before you.

Deacon: Wisdom!

Lector: A reading from the First Letter of Saint Paul the Apostle to the Corinthians.

Deacon: Let us be attentive.

The faithful may SIT for the reading.

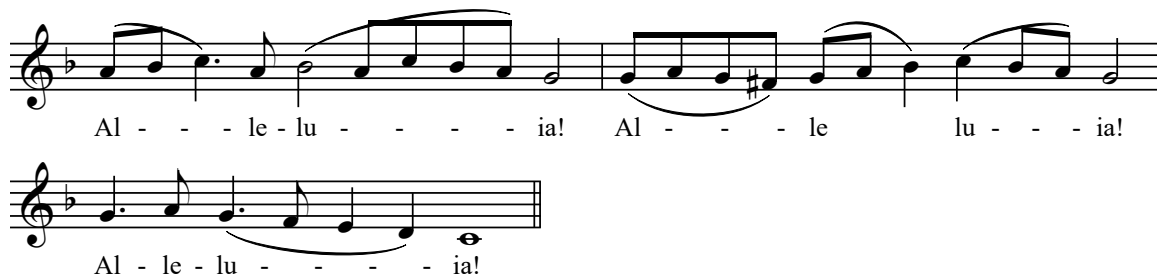
Lector: [1 Corinthians 1:18 – 2:2] (EOT 201)

Celebrant: Peace be to you, reader(s).

Deacon: Wisdom! Be attentive!

The faithful STAND.

Alleluia - Tone 1 (Psalm 68: 2, 22, 24)



Two staves of musical notation in D minor. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The lyrics are: "Al - - - le - lu - - - - ia! Al - - - - le lu - - - ia! Al - le - lu - - - - ia!"

Verse: Save me, O God, for the waters have risen to my neck.

Verse: Taunts have broken my heart; I have reached the end of my strength.

Verse: Let their eyes grow dim and blind.

Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

Celebrant: Peace be to all!

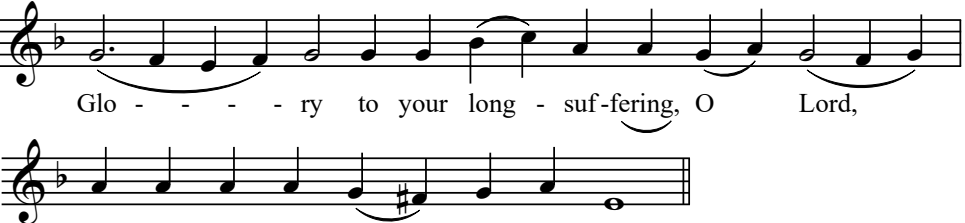
Response: 
And to your spir - it, to your spir - - - it.

Celebrant: A reading of the holy Gospel according to Saint Matthew.

Response: 
Glo - - - - ry to your pas - sion, O Lord,
glo - ry to your pas - - - - sion.

Deacon: [Matthew 27:1-38; Luke 23:39-44; Matthew 27:39-54; John 19: 31-37;
Matthew 27:55-61]

When the Gospel reading is concluded, the faithful sing:

Response: 
Glo - - - - ry to your long - suf-fering, O Lord,
glo - ry to your long - suf - fer - ing.

*The faithful **SIT** during the homily
and may also sit during the Litany of Fervent Supplication which follows.*

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

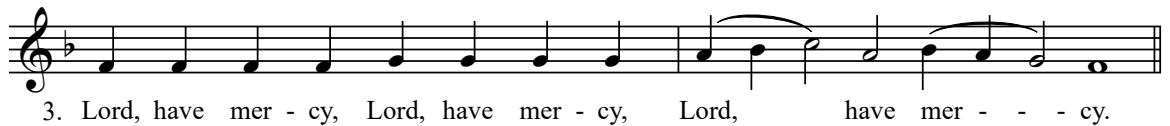
Response: 

Deacon: O Lord Almighty, God of our Fathers, we pray you, hear and have mercy.

Response: 

Deacon: Have mercy on us, O God, according to your great mercy,
we pray you, hear and have mercy.

Response:



Deacon: Again we pray for our holy father, (*Name*), pope of Rome, and for our most reverend metropolitan, (*Name*), for our God-loving bishop, (*Name*), for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



Deacon: Again we pray for our government and for all in the service of our country.

Response: Lord, have mercy. (*three times, using response 4.*)

Deacon: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response: Lord, have mercy. (*three times, using response 3.*)

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - - - men.

The faithful STAND following the Litany of Fervent Supplication.

Hymn of Glorification

All: Make us worthy, O Lord,
to be kept sinless *this* evening.

Blessed are you, O Lord, the God of our fathers,
and praiseworthy and glorious is your name for ever. **Amen.**

May your mercy, O Lord, be upon us
who have placed our hope *in* you.

Blessed are you O Lord;
teach me your *commandments*. *(bow)*

Blessed are you, O Master;
make me understand your *commandments*. *(bow)*

Blessed are you, O Holy One;
enlighten me with your *commandments*. *(bow)*

O Lord, your mercy is forever;
despise not the work of *your* hands.

To you is due praise;
to you is due *a* hymn;

to you is glory due, Father, Son, and Holy Spirit,
now and ever and forever. **Amen.**

Litany of Supplication

The deacon says the following litany at the ambon. If there is no deacon, the celebrant intones this litany at the holy doors. The faithful may SIT for the litany.

Deacon: Let us complete our evening prayer to the Lord.

Response: 
1. Lord, have mer-cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
2. Lord, have mer-cy.

Deacon: That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: 
3. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord.

Response: 
4. Grant this, O Lord.

Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

Response: Grant this, O Lord (4)

Deacon: That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment-seat of Christ, let us beseech the Lord.

Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response:
To you, O Lord.


The faithful STAND.

Celebrant: Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O Lord, Lover of us all, make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light; deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of All, Giver of good things, let us feel contrition as we lie on our beds remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering prayers and supplications to your compassion for our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos.

For you, O God, are good and love us all, and we glorify you, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - - - men.

Celebrant: Peace be to all!

Response: 
And to your spir - it.

Deacon: Bow your heads to the Lord!

Response: 
To you, O Lord.

Celebrant: Lord our God, you bowed the heavens and came down for the salvation of the human race. Look upon your servants and upon your inheritance, for they have bowed their heads and bent their necks to you, the awesome Judge who love mankind. They do not expect human help, but await your mercy and long for your salvation. Protect them at all times, this evening and tonight, from every enemy, from all the devil's assaults, from vain thoughts and evil imaginings. May the might of your kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - - - men.

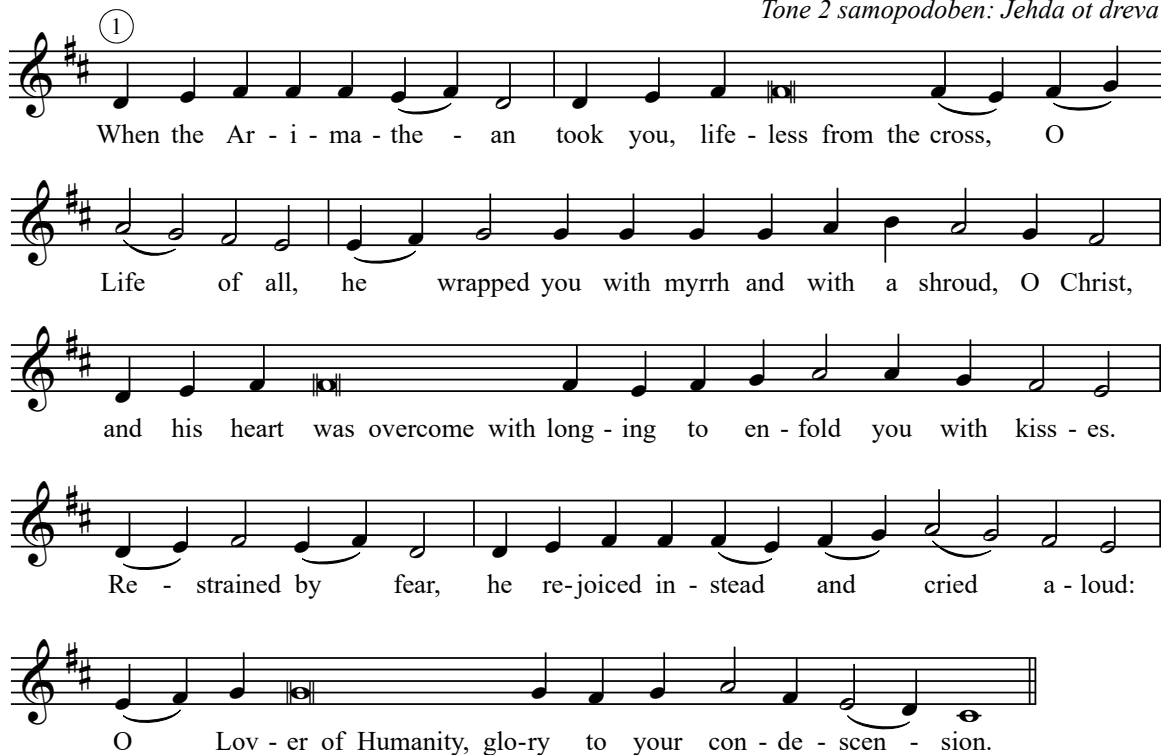
While the faithful sing the aposticha, the clergy enter the sanctuary, where they vest for the procession. The celebrant vests fully; concelebrants vest in epitrachilion and phelonion.

The faithful may SIT for the singing of the aposticha.

Aposticha

Tone 2 samopodoben: Jehda ot dreva

①



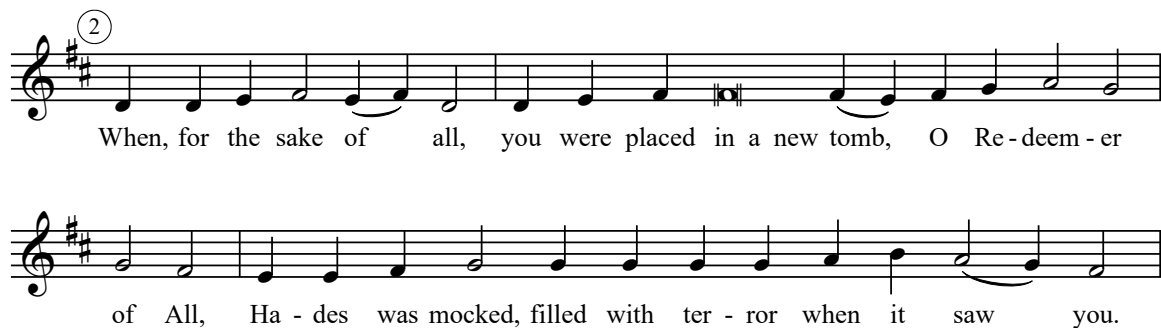
When the Ar - i - ma - the - an took you, life - less from the cross, O
Life of all, he wrapped you with myrrh and with a shroud, O Christ,
and his heart was overcome with long - ing to en - fold you with kiss - es.
Re - strained by fear, he re-joyced in - stead and cried a - loud:
O Lov - er of Humanity, glo-ry to your con - de - scen - sion.

Cantor:



The Lord reigns, he is clothed in ma - jes - ty.

②



When, for the sake of all, you were placed in a new tomb, O Re-deem-er
of All, Ha - des was mocked, filled with ter - ror when it saw you.



Its bars were tram - - - pled and its gates were smashed.



The tombs were o-pened and the dead a-rose. Then Ad-am rejoiced and




cried out to you with grat-i-tude: O Lov-er of Humanity, glo-ry to your

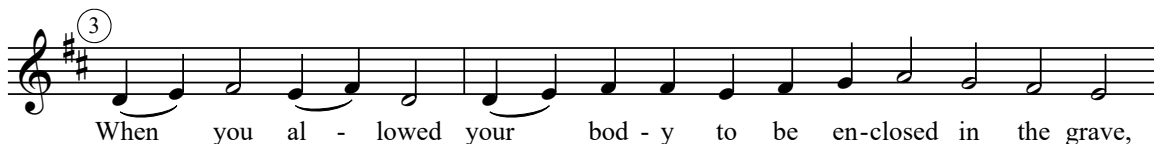


con-de-scen-sion.

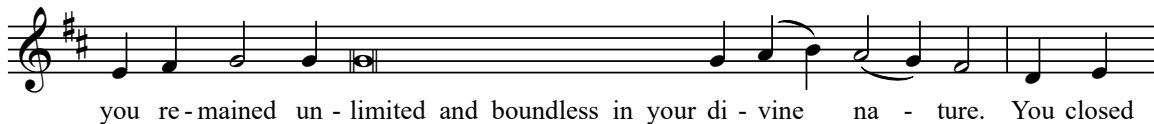
Cantor:



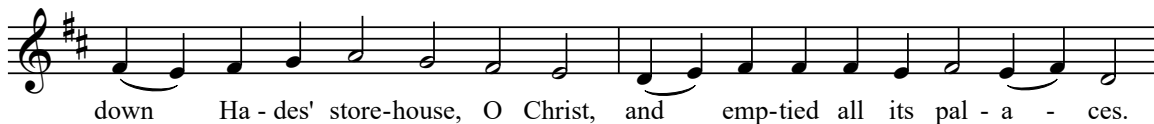
The world he made firm, not to be moved.



When you al-lowed your bod-y to be en-closed in the grave,



you re-mained un-limited and boundless in your di-vine na-ture. You closed



down Ha-des' store-house, O Christ, and emp-tied all its pal-a-ces.



Then you hon-ored this Sab-bath Day with di-vine bles-sing, glory,

and your own ra - di - ance.

Cantor:
Ho - li - ness is fitting to your house, O Lord, un - til the end of time.

^④

When the heav - en - ly hosts saw you slan - dered as a de - ceiv - er

by law - less peo - ple, O Christ, they trem - bled at your in - de -

-scrib - a - ble pa - tience, and see - ing the stone sealed to your

tomb by the hands which had pierced your im - mac - u - late side, they re - joiced

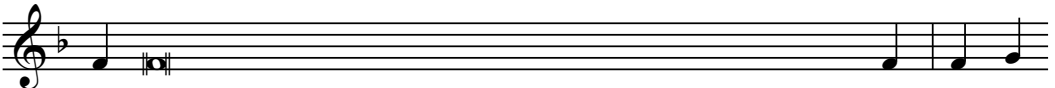

none - the - less for our sal - va - tion and cried out to you:

O Lov - er of Humanity, glo - ry to your con - de - scen - sion.

The faithful STAND.

When the “**Glory... now and ever...**” is sung, the celebrant incenses the shroud three times from the four sides of the holy table. The deacon also goes around the altar, standing opposite the celebrant and holding a large candle.

Tone 5 samohlasen

Cantor: 
Glo - ry to the Father, and to the Son, and to the Holy Spir-it, now and

ev - er and for - ev - er. A - - - - men.

All:



To - geth - er with Ni - co - de - mus, Jo - seph took you down from the wood,

you who are wrapped in light as with a robe, and be - hold - ing you dead, naked

and un - bur - ied, he be - gan to mourn you with deep sym - path - y, say - ing:

Woe is me, sweet - est Je - sus! Just a lit - tle while ago, the sun saw you

hang - ing on the cross and veiled it - self in som - ber hues. The earth

rocked with fear and the cur - tain of the Temple was torn in two. Now that I see

how you willingly un - der - went death for me, How can I bur - y you, my God?

How will I wrap you in a shroud? How will I touch your spot - less bod - y

with my hands? What dirg - es shall I sing at your departure, O Com - pas - sion - ate

One? I ex - tol your pas - sion and I praise your burial together with your

re - sur - rec - tion, cry - ing out: O Lord, glo - ry to you.

The Prayer of the Holy Simeon the God-Bearer

Now you may dismiss your servant, O Lord,
in peace according to *your* word;
for my eyes have seen your salvation
which you have prepared before the face of *all* people,
a light for revelation to the Gentiles,
and the glory of your *people* Israel.

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

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. *Amen.*

Most Holy Trinity, have mercy on us;
Lord, cleanse us of our sins;
Master, forgive our transgressions,
Holy One, come to us and heal our infirmities for **your** name's sake.

Lord, have mercy. Lord, have mercy.
Lord, **have** mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

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

Celebrant: For thine is the kingdom and the power and glory,
Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - - - men.

In preparation for the procession, the clergy and servers prostrate before the shroud three times. The celebrant takes the shroud on his shoulders, so that the head of Christ in the image is at the top. If there are concelebrants, all the priests hold an edge of the shroud.

The shroud-bearers are preceded by the deacon who incenses while walking backwards. The clergy are preceded by the candle-bearers and other servers. The cross-bearer leads the procession which passes to the right and back of the holy table, and leaves the sanctuary through the northern door.

During the procession, the Troparion of Holy and Great Friday in Tone 2 is sung repeatedly by the faithful:

The no-ble Jo-seph took down your most pure bod - y from the cross. He wrapped
it in a clean shroud and with fra - grant spi - ces laid it in
bu - ri - al in a new tomb.

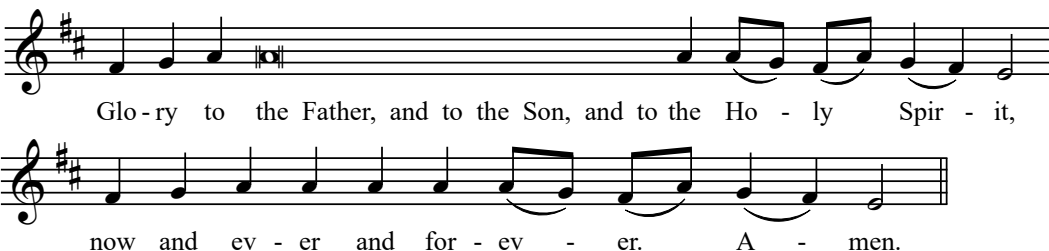
The same troparion, in Church Slavonic:

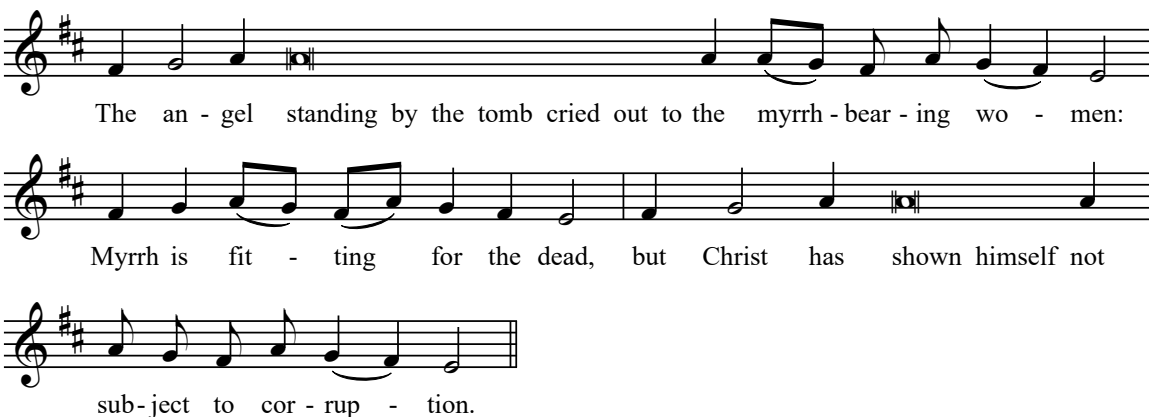
Bla - ho - o - braz - nyj I - o - sif, so dré - va snem pre - čí - sto - je
T'i - lo Tvo - je, pla - šča - ni - ce - ju či - sto - ju ob - viv,
i vo - n'a - mi vo hro - bi no - vi po - kryv, po - lo - ži.

Outside the sanctuary, the procession moves down the northern side of the church to the doors of the nave. The faithful may join in the procession by following the clergy and the shroud.

From the doors of the nave, the procession continues to the tomb. It may go outside and circle the church once or three times in a counter-clockwise direction.

At the end of the procession, the shroud is placed in the tomb as the following troparion is sung in Tone 2:

Cantor:  *Glo-ry to the Father, and to the Son, and to the Ho - ly Spir - it, now and ev - er and for - ev - er. A - men.*

All:  *The an - gel standing by the tomb cried out to the myrrh - bear - ing wo - men: Myrrh is fit - ting for the dead, but Christ has shown himself not sub-ject to cor - rup - tion.*

The celebrant again, with the deacon standing opposite the tomb holding a large candle, incenses the shroud three times from the four sides of the tomb. The concelebrants stand in two files to the right and left of the tomb, facing one another. They stand far enough away from the tomb to allow the circumambulation by the celebrant and the deacon.

Deacon: Let us pray to the Lord.

Response:  *Lord, have mer - cy.*

The celebrant or a concelebrant intones the Ambon Prayer of Great and Holy Friday:

Celebrant: Lord Jesus Christ our God, Savior of the world, you have made us worthy to reach this hour when, as God, you surrendered your divine soul as a ransom for the life of the world, and we will be saved from the tyranny of death and sin, as we serve you in newness of life. You cleansed us from sin by your own blood when you cried out in a loud voice, “Father, into your hands I commend my spirit.” Deliver us from every snare of the devil, grant compunction to our souls, and careful insight to our thoughts concerning your fearful and righteous judgment. Nail our bodies to fear of you, and put to death our earthly cares, that, rejecting all ungodliness and worldly desires, we may live in moderation, righteousness, and reverence. Do not turn your face away from us, but stretch out your hand in help, and raise us from our fall into sins. For you are our God, a God of mercy, salvation, and freedom from sins and we give glory to you, together with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

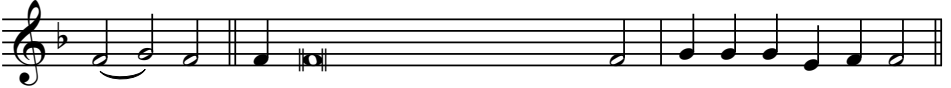
Response:  A - - - - men.

Dismissal

Deacon: Wisdom!

Response:  Give the bles-sing.

Celebrant: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response:  A - men. O God, strengthen the true faith, for-ev - er and ev - er.

Celebrant: O most holy Theotokos, save us!

Response: More honorable than the cherubim,
and beyond compare more glorious than the seraphim,
who, a virgin, gave birth to God the Word,
you, truly the Theotokos, we *magnify*.

Celebrant: Glory to you, O Christ God, our hope, glory to you!

Response: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. *Amen*.

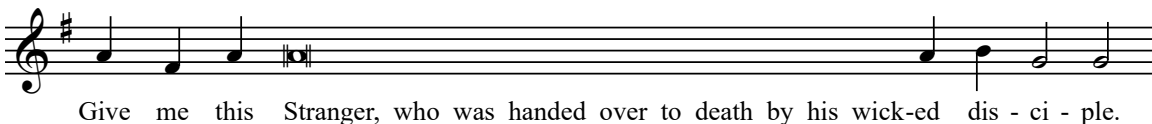
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give *the* blessing.

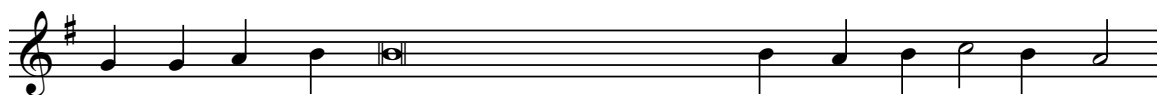
Celebrant: May Christ our true God, who endured dreadful sufferings, the life-giving cross, and voluntary burial for our salvation, have mercy on us and save us through the prayers of his most pure Mother, and through the prayers of all the saints; for Christ is good and loves us all.

Response:



The faithful approach to venerate the burial shroud while the following is sung in Tone 5 samohlasen:

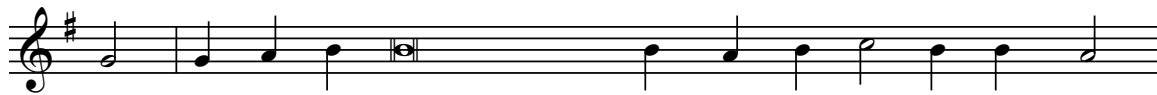




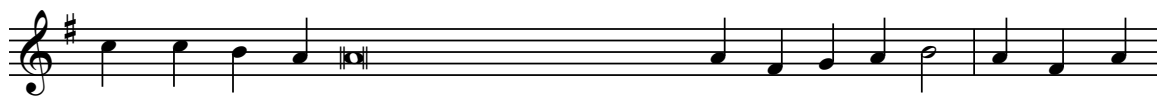
Give me this Strang - er, whose Mother wept, seeing him hang - ing on the cross,



mourn - ing and cry - ing out in a moth - er - ly la - ment. Woe is me, my



child! Woe is me, my Light, my Belov-ed whom I bore in my womb.



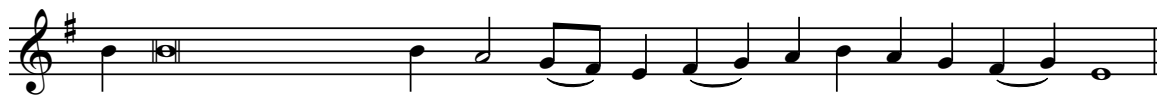
What was fore - told by Simeon in the temple has come to pass to - day: A sword has



pierced my heart, but change my tears into the joy of your re - sur - rec - tion.



We bow to your pas - sion, O Christ! We bow to your pas - sion, O Christ!



We bow to your Passion, O Christ, and to your ho - ly Re - sur - rec - tion.

Prayers of Light

To be said quietly by the celebrant during the chanting of Psalm 103.

1. Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to my prayer and attend to the sound of my plea. Show us a sign of your favor; guide us in your way so that we may walk in your truth. Gladden our hearts that we may fear your holy name, for you are great and do marvelous deeds. You alone are God, and among the gods there is none like you, O Lord. Powerful in mercy and gracious in strength, you help, comfort, and save all those who hope in your holy name. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.

2. Lord, do not rebuke us in your anger, nor punish us in your wrath. Deal with us according to your kindness, O Physician and Healer of our souls. Guide us to the harbor of your will; enlighten the eyes of our minds that we may know your truth. Grant that we may spend what remains of this day and the rest of our life peacefully and sinlessly through the intercession of the holy Theotokos and of all the saints. For yours is the might; and yours are the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.

3. Lord our God, remember us your sinful and useless servants as we call upon your holy and sublime name, and do not put us to shame for hoping in your mercy. Grant us instead, O Lord, all our petitions which lead to salvation, and make us worthy to love and to fear you with all our hearts and to do your will in everything. For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

4. You are praised by the holy powers with hymns that are never silent and in doxologies that never cease. Fill our mouth with your praise that we may ascribe majesty to your holy name. Through the intercession of the holy Theotokos and of all the saints, give us a share and an inheritance with those who fear you in truth and who keep your commandments. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.

5. Blessed are you, Lord God almighty. You know the human mind, you know our needs long before we ask or recognize them. Therefore, O loving King, good in every way, allow us in your great mercy to call upon your holy name with a clear conscience,

and lead us not into temptation but deliver us from the evil one, and in your providence, arrange everything for our good. For to you, Father, Son, and Holy Spirit, is due all glory, honor and worship, now and ever and forever. Amen.

6. Lord, O Lord, you hold all things in your spotless hand; you are long-suffering toward all of us, and you repent over our evil deeds. Remember your mercy and your compassion. Visit us in your goodness and for the rest of this day enable us to flee from the many wiles of the evil one, and keep our life secure by the grace of your all-holy Spirit. Through the mercy and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever. Amen.

7. Great and wonderful God, you govern all things with indescribable goodness and rich providence. You have granted us the good things of this earth, and through the good things already bestowed on us, have given us a pledge of the promised kingdom. You have kept us away from every evil during the part of this day which has passed, even until the present moment; now allow us to complete the rest of the day without blame in the presence of your holy glory singing hymns to you, O God, who alone are good and love us all. For you are our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

8. *(This prayer is prayed aloud at the conclusion of the Litany of Supplication.)*

Prayer of the Entrance

The following dialog is recited quietly before the Small Entrance:

Priest: Good King, you love us all and bless all things, we fervently implore you with contrite heart and humble spirit to bless our comings and goings. For your coming and going, and your dwelling among us are blessed, O Christ our true God, now and ever and forever. Amen.

Deacon: Father, bless the holy entrance!

Priest: Blessed is the entrance of your saints, always, now and ever and forever.

Deacon: Amen.