Guide to Vespers on Holy Friday

Priest: Blessed is our God, always now and ever, and unto 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. ***(Thrice)***

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. ***(Thrice)***

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...

Reader: Amen. Lord have mercy. ***Twelve Times***

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.

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever.  The abyss like a garment is His mantle; upon the mountains shall the waters stand.  At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.  The mountains rise up and the plains sink down, unto the place where Thou hast established them.  Thou appointedst a bound that they shall not pass, neither return to cover the earth.  He sendeth forth springs in the valleys; between the mountains will the waters run.  They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst.  Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.  He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works.  He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man.  To make his face cheerful with oil; and bread strengtheneth man's heart.  The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted.  There will the sparrows make their nests; the house of the heron is chief among them.  The high mountains are a refuge for the harts, and so is the rock for the hares.  He hath made the moon for seasons; the sun knoweth his going down.  Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad.  Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled.  Thou wilt take their spirit, and they shall cease; and unto their dust shall they return.  Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.  Let the glory of the Lord be unto the ages; the Lord will rejoice in His works.  Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.  May my words be sweet unto Him, and I will rejoice in the Lord.  O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night.  How magnified are Thy works, O Lord!  In wisdom hast Thou made them all.

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 to Thee, O God. ***Thrice****.*

**The Great Litany**

In the 1st Tone: Lord, I have cried unto Thee, hearken unto me.

Lord, I have cried unto Thee, hearken unto me. \* Hearken unto me, O Lord. \* Lord, I have cried unto Thee, hearken unto me; \* attend to the voice of my supplication, \* when I cry unto Thee. \* Hearken unto me, O Lord.

Let my prayer be set forth \* as incense before Thee, \* the lifting up of my hands \* as an evening sacrifice. \* Hearken unto me, O Lord.

For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, my soul hath hoped in the Lord.

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

In the 2nd Tone: From the morning watch until night, from the morning watch let Israel hope in the Lord.

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

For with the Lord there is mercy, and with Him is plenteous redemption; \* and He shall redeem Israel out of all his iniquities.

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

In the 6th Tone: O praise the Lord, all ye nations; praise Him, all ye peoples.

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

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

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

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

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

Now and ever, and unto ages of ages. Amen.

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

O Gladsome Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: Having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God.  Meet it is for Thee at all times to be praised with reverent voices, O Son of God, Giver of life.  Wherefore, the world doth glorify Thee.

Prokeimenon, in Tone IV:

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

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

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

Prokeimenon in Tone IV:

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

Verse: They repaid me with evil things for good.

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

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

Prokeimenon before the Epistle, in Tone VI:

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

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

Priest: Wisdom!

Reader: The reading from the Epistle of the Holy Apostle Paul to the Corinthians.

Priest: Let us attend!

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

Priest: Peace be to you, Reader.

Reader: And to thy spirit.

Priest: Wisdom

Reader: In the 5th Tone, Alleluia: Save Me, O God: for the waters are come in unto My soul Verse: They gave Me gall for my food: \* and for My thirst they gave Me vinegar to drink.

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

*(Choir sings Alleluia three times after each verse)*

Priest: Wisdom! Let us attend! Let us hear the Gospel. Peace be unto all!

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to Matthew

Choir: Glory to Thy passion O Lord!

Priest: Let us attend!At that time: when the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marveled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

Choir: Glory to Thy longsuffering, O Lord!

**Litany of Fervent Supplication**

Vouchsafe, O Lord, to keep us this evening without sin.  Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.  Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.  Blessed art Thou, O Lord, teach me Thy statutes.  Blessed art Thou, O Master, give me understanding of Thy statutes.  Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands.  To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.  Amen.

**Evening Litany**

At the Aposticha; in Tone II:

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

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

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

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

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

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

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

Glory ..., Now & ever ..., in Tone V: (Sung slowly - the rector begins censing the Plashanitsa thrice.)

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

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

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

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. ***(Thrice)***

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….

Choir: Amen.

Tone2:

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

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

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

Priest: Wisdom.

Choir: Fathers Bless.

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

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

Priest: Most Holy Theotokos save us.

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

Priest: Glory to Thee O God, glory be to Thee

Choir: Glory ..., Now & ever ..., Father, Bless.

Priest: May He who For us men and For our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God ...,

Choir: Amen. *(And they sing the Polychronion)*.