

BURIAL VESPERS AND LAMENTATIONS

Matins of Holy Saturday



Click [HERE](#) to learn more!

Deacon: Arise, Master bless!

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

Reader: Amen. Glory to Thee, O God, glory to Thee! O Heavenly King! The Comforter, the Spirit of Truth Who art everywhere present, and fillest all things. Treasury of blessings and Giver of life: Come and abide in us! Cleanse us from every 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, now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. 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, now and ever, and unto the ages of ages. Amen.



ur 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 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, now and ever and unto ages of ages. Amen.

Come, let us worship God our King! (*metania*)

Come, let us worship and fall down before Christ, our King and our God! (*metania*)

Come, let us worship and fall down before Christ Himself our King and our God! (*metania*)

Psalm 104

Bless the Lord, O my soul! O Lord my God, Thou art very great! Thou art clothed with honor and majesty, Who coverest Thyself with light as with a garment, Who hast stretched out the heavens like a tent, Who hast laid the beams of Thy chambers on the waters. Who makest the clouds Thy chariot, Who ridest on the wings of the wind, Who makest the winds Thy messengers; fire and flame Thy ministers. Thou didst set the earth on its foundations, so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains. At Thy rebuke they fled; at the sound of Thy thunder they took to flight. The mountains rose, the valleys sank down to the place which Thou didst appoint for them. Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou makest springs gush forth in the valleys; they flow between the hills, they give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the air have their habitation; they sing among the branches. From Thy lofty abode Thou waterest the mountains; the earth is satisfied with the fruit of Thy work. Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart. The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the badgers. Thou hast made the moon to mark the seasons; the sun knows its time for setting. Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God. When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labor until the evening. O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy creatures. Yonder is the sea, great and wide, which teems with things innumerable, living things both small and great. There go the ships, and Leviathan which Thou didst form to sport in it. These all look to Thee, to give them their food in due season. When Thou givest to them, they gather it up; when Thou openest Thy hand, they are filled with good things. When Thou hidest Thy face, they are dismayed; when Thou takest away their breath, they die and return to their dust. When Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the ground. May the glory of the Lord endure for ever, may the Lord rejoice in His works, Who looks on the earth and it trembles, Who touches the mountains and they smoke! I will sing to the Lord as long as I live; I will sing praise to my God while I have being. May my meditation be pleasing to Him, for I rejoice in the Lord. Let sinners be consumed from the earth, and let the wicked be no more! Bless the Lord, O my soul! Praise the Lord!

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God! (3)

Great Litany

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

Choir: Lord, have mercy. *Repeated after each petition*

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For our Metropolitan ____, and for our Bishop (*Archbishop*) ____, the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For this country, its President, and for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and suffering; for captives and for their salvation, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy upon us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To Thee, O Lord.

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

Choir: Amen.

Lord I Call

(Tone 1)

Lord I call upon Thee, hear me! Hear me, O Lord! Lord, I call upon Thee, hear me! Receive the voice of my prayer, when I call upon Thee, hear me O Lord! Let my prayer arise, in Thy sight as incense, and let the lifting up of my hands, be an evening sacrifice, hear me O Lord!

6. If Thou, O Lord, shouldst mark iniquities, Lord, who shall stand?; But there is forgiveness with Thee!

(Tone 1) **All creation was changed by fear when it saw Thee hanging upon the Cross, O Christ. The sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. O Lord, Who willingly endured this for us, glory to Thee!**

5. For Thy namesake I have waited for Thee, O Lord; my soul hath waited upon Thy word; my soul hath hoped in the Lord!

Repeat All creation was changed...

4. In the Second Tone: From the morning watch until night; from the morning watch let Israel hope in the Lord.

(Tone 2) **An impious and transgressing people – why do they imagine vain things? Why do they condemn to death the Life of all? O great wonder! The Creator of the world is betrayed into the hands of lawless men. He Who loves mankind, is lifted up upon the Wood, that He might free those bound in Hell, who cry: “O long-suffering Lord, glory to Thee!”**

3. For with the Lord there is mercy and with Him is plenteous redemption; and He will deliver Israel from all His iniquities.

Today the blameless Virgin saw Thee suspended upon the Cross, O Word. She mourned within herself and was sorely pierced in her heart. She groaned in agony from the depth of her soul. Exhausted from tearing her hair and cheeks and beating her breast, She

cried out, lamenting: “Woe is me, O my divine Child! Woe is me, O Light of the world! Why hast Thou departed from my eyes, O Lamb of God?” Then the bodiless hosts were seized with trembling and cried: “O incomprehensible Lord, glory to Thee!”

2. Praise the Lord, all nations; praise Him all people!

When she who bore Thee without seed saw Thee suspended upon the Tree, O Christ, the Creator and God of all, she cried bitterly: “Where is the beauty of Thy form, O my Son? I cannot bear to see Thee unjustly crucified! Hasten and arise, that I too may see Thy Resurrection from the dead on the third day!”

1. In the Sixth Tone: For His mercy is confirmed on us; and the truth of the Lord endures forever!

(Tone 6) Today the Master of creation stands before Pilate. Today the Creator of all is condemned to die on the Cross. Of His own will, He is led as a Lamb to the slaughter. He Who fed His people with manna in the desert is transfixed with nails. His side is pierced, and a sponge of vinegar touches His lips. The Redeemer of the world is slapped on the face. The Maker of all is mocked by His own servants. How great is the Master’s love for mankind! For those who crucified Him, He prayed to His Father, saying: “Forgive them this sin, for they know not what they do!”

Glory in the Sixth Tone: Glory to the Father, and to the Son, and to the Holy Spirit.

See how the lawless assembly condemns the King of creation to death! They are not ashamed, even when He reminds them of His mighty works: “My people, what have I done to you? Have I not filled Judea with miracles? Have I not raised the dead by My Word alone? Have I not healed every sickness and disease? How have you repaid Me? Why have you abandoned Me? In return for healing, you give Me blows; In return for life, you put Me to death. You hang your Benefactor on the Cross as an evildoer; Your Lawgiver, as a transgressor; the King of all, as one condemned.” O long-suffering Lord, glory to Thee!

Now and ever in the same tone: Now and ever, and unto ages of ages. Amen.

We see a strange and fearful mystery accomplished today: He Whom none may touch is seized. He Who looses Adam from the curse is bound. He Who tries the hearts of men is unjustly brought to trial. He Who closed the abyss is shut in prison. He before Whom the Hosts of Heaven stand with trembling stands before Pilate. The Creator is struck by the hand of His creature. He Who comes to judge the living and the dead is condemned to the Cross. The Conqueror of Hell is enclosed in a tomb. O Thou, Who hast endured all these things in Thy tender love, Thou hast saved all mankind from the curse. O long-suffering Lord, glory to Thee!

Entrance

With the Gospel

Priest: *In the evening, and in the morning, and at noonday, we praise Thee, we bless Thee, we give thanks to Thee, and we pray unto Thee, O Master of all, Lord who loves mankind. Direct Thou our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all who seek after our souls. For unto Thee, Lord, O Lord, lift we up our eyes, in Thee have we hoped. Put us not to shame, O our God. For unto Thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.*

Deacon: Wisdom! Let us attend!

Gladsome Light



Gladsome Light of the holy glory of the immortal heavenly, holy, blessed Father: O Jesus Christ. Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is at all times to worship Thee with voices of praise, O Son of God and Giver of life; therefore all the world doth glorify Thee!

Prokeimenon

Deacon: Wisdom, let us attend!

Priest: Peace be unto all!

Deacon: Wisdom!

Reader: *The Prokeimenon in the 4th tone: They parted my garments among them, and for my vesture did they cast lots. (Psalm 22)*

Choir: **They parted my garments among them, and for my vesture did they cast lots.**

Reader: "My God, my God, look upon me! Why hast Thou forsaken me?"

Choir: **They parted my garments among them, and for my vesture did they cast lots.**

Reader: They divided my garments among them...

Choir: **...and for my vesture did they cast lots.**

Deacon: Wisdom!

Reader: The reading is from Exodus (33:11-23)

Deacon: Let us attend!

Reader: The Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. Then Moses said to the Lord, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' "Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people." And He said, "My Presence will go with you, and I will give you rest." Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. "For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth." So the Lord said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." And he said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." But He said, "You cannot see My face; for no man shall see Me, and live." And the Lord said, "Here is a place by Me, and you shall stand on the rock. "So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. "Then I will take away My hand, and you shall see My back; but My face shall not be seen."

Deacon: Wisdom!

Reader: *The Prokeimenon in the 4th tone:* Judge, O Lord, those who wrong me, fight against those who fight against me. (*Psalm 35*)

Choir: Judge, O Lord, those who wrong me, fight against those who fight against me.

Reader: Take hold of shield and buckler, and arise for my help.

Choir: Judge, O Lord, those who wrong me, fight against those who fight against me.

Reader: Judge, O Lord, those who wrong me ...

Choir: ...fight against those who fight against me.

Deacon: Wisdom!

Reader: The reading is from Job (42:12-17)

Deacon: Let us attend!

Reader: Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. He also had seven sons and three daughters. And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch. In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers. After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. So Job died, old and full of days. The same dwelt in Harran, on the borders of Edom and Arabia. And he was called Yobab, and he took unto himself a wife, an Arabian woman, and she bore him a son called Hannoun. And Job's father was Zerah, the son of Esau, making him the fifth in descent from Abraham. And it was also written that he will rise with those whom our Lord shall raise.

Deacon: Wisdom!

Reader: The reading is from Isaiah (52:13-54:1)

Deacon: Let us attend!

Reader: *Thus says the Lord*, 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 judgment, 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 labor 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 labored with child! For more are the children of the desolate than the children of the married woman,” says the Lord.

Epistle

Deacon: Wisdom!

Reader: *The Prokeimenon in the 6th tone:* They have laid me in the depths of the pit, in the regions dark and deep. (*Psalm 88*)

Choir: **They have laid me in the depths of the pit, in the regions dark and deep.**

Reader: O Lord God of my salvation, I call for help by day; I cry out in the night before Thee

Choir: **They have laid me in the depths of the pit, in the regions dark and deep.**

Reader: They have laid me in the depths of the pit...

Choir: **...in the regions dark and deep.**

Deacon: Wisdom!

Reader: The reading is from the first Epistle of the holy apostle Paul to the Corinthians (*1:18-2:2*)

Deacon: Let us attend!

Reader: *Brethren*, for the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who 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 you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption – that, as it is written, “He who glories, let him glory in the LORD.” And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified.

Priest: Peace be unto *(you/thee)* reader!

Reader: And to *(your/thy)* spirit! Alleluia, Alleluia, Alleluia!

Choir: Alleluia, Alleluia, Alleluia!

Reader: Save me, O God, for the waters have come up to my neck. *(Psalm 68:1)*

Choir: Alleluia, Alleluia, Alleluia!

Reader: They gave me gall for food, and in my thirst they gave me vinegar to drink. *(Psalm 68:21)*

Choir: Alleluia, Alleluia, Alleluia!

Reader: Let their eyes be darkened, so that they cannot see! *(Psalm 68:23)*

Choir: Alleluia, Alleluia, Alleluia!

Gospel

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel!

Priest: Peace be unto all!

Choir: And to *(your/thy)* spirit!

Priest: The reading from the Holy Gospel according to St. Matthew *(Composite of Matthew, Luke and John)*

Choir: Glory to Thy Passion, O Lord!

Deacon: Let us attend!

Priest:

When morning came, all the chief priests and elders of the people plotted 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, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." And they said, "What is that to us? You see to it!" Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together 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 was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me. Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "It is as you say." And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, "Do You not hear how many things they testify against You?" But He answered him not one word, so that the governor marveled greatly. Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. And at that time they had a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over because of envy. While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him." But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. The governor answered and said to them, "Which of the two do you want me to release

to you?" They said, "Barabbas!" Pilate said to them, "What then shall I do with Jesus who is called Christ?" They all said to him, "Let Him be crucified!" Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!" When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." And all the people answered and said, "His blood be on us and on our children." Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on 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!" Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross. And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink. Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots." Sitting down, they kept watch over Him there. And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS. Then two robbers were crucified with Him, one on the right and another on the left. 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." And those who passed by blasphemed Him, wagging their heads and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." Likewise the chief priests also, mocking with the scribes and elders, said, He saved others; Himself He cannot save. If He is 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.' Even the robbers who were crucified with Him reviled Him with the same thing. Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah

will come to save Him.” And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many. So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”

Deacons take their place by the Cross

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.” And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar, among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons. Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus.

Deacons take the Body of our Lord off the Cross.

Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Choir: Glory to Thy Longsuffering, O Lord!

Augmented Litany

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

Choir: Lord, have mercy.

Deacon: O Lord Almighty, God of our Fathers, we pray to Thee, hearken and have mercy!

Choir: Lord, have mercy.

Deacon: Have mercy upon us, O God, according to Thy great goodness, we pray, Thee, hear us, and have mercy.

Choir: Lord, have mercy. *(3) repeated after each petition*

Again we pray our Metropolitan __, and for our Bishop (*Archbishop*) __, and for all of our brethren in Christ.

Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for mercy, life, peace, health, salvation, visitation and pardon and remission of sins of the servants of God the faithful of this holy temple and all Orthodox Christians of True Worship, who live and sojourn in this community.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor, and those who sing; and for all the people here present, who await Thy great and rich mercy.

Priest: For Thou art a merciful God and lovest mankind, and to Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Choir: Amen.

Vouchsafe, O Lord

Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy Name forever. Amen. Let Thy mercy be upon us, O Lord, even as we have set our hope on Thee. Blessed art Thou, O Lord, teach me Thy statutes! Blessed art Thou, O Master, make me to understand Thy statutes! Blessed art Thou, O Holy One, enlighten me with Thy statutes! Thy mercy, O Lord, endureth forever. O despise not the works of Thy hands. To Thee belongeth worship, to Thee belongeth praise, to Thee belongeth glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Evening Litany

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

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant (it/this), O Lord. *repeated after each petition*

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may spend the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life, painless, blameless and peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Priest: For Thou art a merciful God, who loves mankind and unto Thee do we (*ascribe/send up*) glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Prayer at the Bowing of our Heads

Priest: Peace be unto all.

Choir: And to (*your/thy*) spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest:



Lord our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and Thine inheritance; for unto Thee, the fearful Judge who yet lovest mankind, have Thy servants bowed their heads, and submissively inclined their necks, awaiting not help from men but entreating Thy mercy and looking confidently for Thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the devil and from vain thoughts and from evil imaginations. For blessed and glorified be the might of Thy Kingdom: of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Aposticha

Joseph of Arimathea took Thee down from the tree, the Life of all, cold in death. Bathing Thee with sweet and costly myrrh, he gently covered Thee with finest linen, and, with sorrow and tender love in his heart, he embraced Thy most pure body. Trembling at this awesome sight, he cried out to Thee, O Christ: “Glory to Thy condescension, O Lover of man!”

The Lord is King, He is robed in majesty!

When Thou, the Redeemer of all, wast placed in a tomb, all Hell’s powers quaked in fear. Its bars were broken, its gates were smashed. Its mighty reign was brought to an end, for the dead came forth alive from their tombs, casting off the bonds of their captivity. Adam was filled with joy! He gratefully cried out to Thee, O Christ: “Glory to Thy condescension, O Lover of man!”

For He has established the world so that it shall never be moved!

In the flesh Thou wast willingly enclosed in the tomb, Who art boundless and infinite in Thy divinity. Thou didst close the chambers of death, O Christ. Thou hast emptied all the palaces of Hell. Thou hast honored this Sabbath with Thy blessing, glory, and splendor.

Holiness befits Thy house, O Lord, forevermore!

The Powers of Heaven shook with fear, when they saw Thine ineffable forbearance. They beheld Thee slandered by lawless men, mocked as a deceiver by transgressors. They beheld the stone that closed Thy tomb, sealed by the same hands that pierced Thy side, but they knew that Thy death would be our life, and joyfully they cried out to Thee, O Christ: “Glory to Thy condescension, O Lover of man!”

The Priest, now fully vested, opens the Royal Doors, as the following verse is sung he goes around the Altar table three times, censing the Shroud, which lies on the Altar Table. If a Deacon is present, he carries a candle opposite the Priest

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

(Tone 5) **Joseph, together with Nicodemus, took Thee down from the Tree, Who clothe Thyself with light as with a garment. He gazed on Thy body – dead, naked, and unburied, and, in grief and tender compassion, he lamented: “Woe is me, my sweetest Jesus! A short while ago, the sun beheld Thee hanging on the Cross, and it hid itself in darkness.**

The earth quaked in fear at the sight. The veil of the Temple was torn in two. Lo, now I see Thee willingly submit to death for our sake. How shall I bury Thee, O my God? How can I wrap Thee in a shroud? How can I touch Thy most pure body with my hands? What songs can I sing for Thy Exodus, O compassionate One? I magnify Thy Passion. I glorify Thy burial, and Thy holy Resurrection, crying, ‘O Lord, glory to Thee!’”

St. Symeon’s Prayer

Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles and the glory of Thy people, Israel.

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

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

O Most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. 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, now and ever, and unto the ages of ages. 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 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.

Choir: Amen.

As the choir begins to sing the Troparion, the Priest takes the Book of the Gospels, after entrusting the Shroud bearers with the Shroud. They go around the right and behind the Altar, and out the Sanctuary through the north door. The Shroud is preceded with the processional candles and the deacon who is carrying the censor. The procession goes to the center of the church, where stand the tomb, decorated with flowers. Here the Shroud is placed, and on top of it, the Gospel book. The Priest censens around it three times, the Deacon carrying the candle opposite.

Troparion

The noble Joseph when he had taken down Thy most pure Body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

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

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead, and when from the depths Thou didst raise the dead, all the powers of heaven cried out, O Giver of Life, Christ our God, glory to Thee!

Now and ever and unto ages of ages. Amen.

The angel came to the myrrh-bearing women at the tomb and said: myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.

Praises/Lamentations

*Note: each of the 176 verses of Psalm 118 are prescribed to be sung with hymns (lamentations). We have abbreviated the first two Stasis to 15 verses, and the final to 20 verses to allow us, the faithful to hear an **abbreviated (50)** representation of the beautiful and meaningful hymnography commemorating the Death of our Lord, the Life of all!*

First Stasis

Tone 5

Priest: *Blessed art Thou, O Lord teach my Thy statutes. Blessed are the blameless in the way, who walk in the law of the Lord.*

In a grave they laid Thee,/O my Life and my Christ;/ and the armies of the angels were sore amazed,/ as they sang the praise of Thy submissive love.

How, O Life, canst Thou die?/ Or abide in a grave?/ For Thou dost destroy the kingdom of death, O Lord/ and Thou raisest up the dead of Hadēs realm.

Now we magnify Thee,/ O Lord Jesus, our King;/ and we venerate Thy Passion and Burial/ whereby from corruption's bowels are we redeemed.

Thou Who didst establish/ the earth's bounds dost now dwell / in a small grave, O my Jesus, Thou King of all, / Who dost call the dead to leave their graves and rise.

O my dear Christ Jesus, / King and Ruler of all, / why to them that dwelt in Hadēs didst Thou descend? / Was it not to set the race of mortals free?

**Lo, the Sov'reign Ruler / of creations is dead / and is buried in a tomb never used before,
/ He that emptied all the graves of all their dead.**

**In a grave they laid Thee, O my Life and my Christ./ Yet, behold, now by Thy death,
death is stricken down,/ and Thou pourest forth life's streams for all the world.**

**Thou, O Christ, was numbered / with men of evil deeds / as one evil, and didst also
deliver us / from the ancient schemer's evil works and deeds.**

**Lo, how fair His beauty! / Never man was so fair! / Yet how doth He seem a dead man
bereft of form, / though all nature's beauty had Him as its source.**

**How could Hades, O Saviour, / bear Thy Presence divine, / and not rather be demolished
in utter gloom, / blinded by the splendour of Thy dazzling light?**

**O my sweet Lord Jesus, / my Salvation, my Light: / How art Thou now hid within a dark
sepulcher? / Lo, Thy burial surpasseth human speech.**

**Angel-kind, O Master / and the bodiless hosts / cannot understand the mystery, O my
Christ, / of Thy burial ineffable and strange.**

**Lo, how strange these wonders, / deeds amazing and new; / for the Giver of my life is
born lifeless forth / by the hands of weeping Joseph to His rest.**

**O Christ Jesus, Saviour, / in the grave Thou wast laid; / yet Thou didst not leave the
bosom of Thy Father, Lord. / Lo, what strange and awesome wonders we behold!**

**Unto all creation / was Thou made known, O Christ / as the true King of the firmament
and the earth, / even though Thou wast enclosed in a small grave.**

**Word of God, we hymn Thee. / God of all things art Thou, / with Thy Father and Thy
Spirit Most Holy praised; / and we glorify Thy burial divine.**

**All we call thee blessed, / Theotokos most pure, / and with faithful hearts we honour
the burial / suffered three days by thy Son Who is our God.**

(And again...)

In a grave they laid Thee,/O my Life and my Christ;/ and the armies of the angels
were sore amazed,/ as they sang the praise of Thy submissive love.

Reader: Lord, have mercy! (12)

Second Stasis

Tone 5

Priest: *Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments.*

Right is it indeed, / Life-bestowing Lord, to magnify Thee; / for upon the Cross were Thy most pure hands outspread, / and the strength of our dread foe hast Thou destroyed.

Right it is indeed, / Maker of all things, to magnify Thee; / for by Thy dear Passion have we all now attained / unto blest dispassion and deliverance.

Earth with trembling shook, / and the sun concealed his face with darkness; / for the light unwaning that hath shown forth from Thee, / with Thy Body sank to darkness and the grave.

Thou hast slept, O Christ, / in the grave the sleep that is life-giving, / and hast raised up with Thyself the whole race of man / from the grievous and most heavy sleep of sin.

Of all womankind, / I alone gave birth to Thee without pain, / said the most pure Virgin; Lo, now I must endure / pain unbearable at Thy great suffering.

All the seraphim / shuddered when they saw Thee, O my Saviour, / Who above art with the Father inseparable, / Though Thou liest dead within the earth below.

Lo, the temple's veil / was once rent at Thy dread crucifixion / and the stars above the heaven did hide their light, / seeing Thee, the Sun, now hidden in the earth.

By a word alone, / Thou didst form the earth in the beginning; / yet now as a dead man, Thou art hid in the earth. / O ye heavens, shake with fear at this dread sight.

Thou, Who with Thy hand / didst create man, hast sunk in earth's bosom, / that by Thine almighty power and strength, O Sun, / Thou might'st raise the multitude of fallen man.

Come, let us now sing / sacred dirges to our Christ Who dieth, / as once the myrrh-bearing women did sing to Him, / that with them we all might hear the word: Rejoice!

Truly, Thou, O Word, / art as myrrh most precious which is poured forth. / Wherefore, unto Thee, Who art the true Living God, / the myrrh-bearing women brought most precious myrrh.

**At Thy burial, / Thou, O Christ, didst shatter Hadēs, kingdom. / Wherefore, by Thy death,
hast Thou thus put death to death, / to redeem out of corruption those of the earth.**

**God's Wisdom, Who poured / streams of life upon all mortal nature, / pierceth to the
very vitals of Hadēs, realms / thereby quickening all those held in the grave.**

**That I may renew / man's corrupted and subverted nature, / gladly in my flesh do I now
take death on Me. / Wherefore, Mother, be not stricken with lament.**

**Setting 'neath the earth, / O Thou Sun of Righteousness, my Jesus, / Thou didst raise up
all the dead as it were from sleep, / and didst drive away the gloomy dark of Hades.**

**The life-giving Seed / of two natures on this day is planted / in the furrows of the earth
watered by our tears; / but tomorrow It shall blossom forth with life.**

**O Eternal God, / Word co-unoriginate, and Spirit: / Stablish Thou the faith and strength
of the Orthodox / against heresy and error, O Good One.**

**Birthgiver of Life, / O most blameless and most holy Virgin: / Quell every offense within
our Most Holy Church, / blessing us with peace forever, O Good Maid.**

(And again...)

Right is it indeed, / Life-bestowing Lord, to magnify Thee; / for upon the Cross
were Thy most pure hands outspread, / and the strength of our dread foe hast
Thou destroyed.

Reader: Lord, have mercy! (12)

Third Stasis

Tone 5

Priest: *Look upon me and have mercy on me, according to the judgement of them that love Thy name.*

v'ry generation / chanteth hymns of praise at /
Thy burial, O Christ God.

The Arimathaeon, / took Thee from the Cross and / did lay Thee in a new grave.

Women, bringing spices, / came with loving forethought, / Thy due of myrrh to give
Thee.

Come, all things created, / let us sing a dirge-hymn / to honour our Creator.

With myrrh and true knowledge, / let us, like the women, / anoint as dead the Living.

O thrice-blessed Joseph, / bury now the Body / of Christ the Life-bestower.

Those He fed with manna / lifted heels of spurning / against their Benefactor.

Those He fed with manna / bring the Saviour gall and / vinegar intermingled.

O, the utter folly, / brimming with Christ's murder, / of them that slew the prophets.

Taught the inner myst'ries, / he, the mindless servant, / betrayed the Depth of Wisdom.

He that sold the Saviour / sold himself as captive, / that crafty traitor, Judas.

As Solomon spake saying: / The mouth of lawless Jews is / a yawning pit and chasm.

Rise, O Life-bestower, / cried out she that bare Thee, / even Thy weeping Mother.

Helped by Nicodemus, / Joseph doth entomb now / the Body of his Maker.

Life-bestowing Saviour, / to Thy might be glory; / for Thou hast vanquished Hadès.

When the most pure Virgin / saw Thee prone, O Logos, / a mother's dirge she sang Thee.

O my most sweet Springtime! / O, my Son beloved, / whither doth fade Thy beauty?

Song of lamentation / poured from Thy pure Mother, / when Thou, O Word, wast slaughtered.

Women to anoint Him / with their myrrh, are come now / to Christ, Who is Divine Myrrh.

By Thy death, O Lord God, / death itself hast Thou slain / by Thy divine dominion.

Myrrh the women sprinkled, / bearing stores of spices, / to grace Thy tomb ere dawning.

O Thou Triune Godhead, / Father, Son and Spirit, / upon Thy world have mercy.

Grant that we who serve thee / may see the Resurrection / of thy Son, O blest Virgin.

(And again...)

v'ry generation / chanteth hymns of praise at /
Thy burial, O Christ God.

Reader: Lord, have mercy! (12)

The Choir immediately begins to sing the following as the Priest and the Deacon cense the Plaschenitsa, and the church

Resurrectional Evlogitaria

Blessed art Thou, O Lord, teach me Thy statutes.

The assembly of angels was amazed, beholding Thee numbered among the dead; yet, O Savior, destroying the stronghold of death, and with Thyself raising up Adam, and freeing all from hades.

Blessed art Thou, O Lord, teach me Thy statutes.

Why mingle ye myrrh with tears of pity, O ye women disciples? Thus the radiant angel within the tomb addressed the myrrh-bearing women; behold the tomb and understand, for the Savior is risen from the tomb.

Blessed art Thou, O Lord, teach me Thy statutes.

Very early the myrrh-bearing women hastened unto Thy tomb, lamenting, but the angel stood before them and said: the time for lamentation is passed, weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, teach me Thy statutes.

The myrrh-bearing women, with myrrh came to Thy tomb, O Savior, bewailing, but the angel addressed them, saying: Why number ye the living among the dead, for as God He is risen from the tomb.

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

Let us worship the Father, and His Son, and the Holy Spirit, the Holy Trinity, one in essence, crying with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

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

In bringing forth the Giver of life, thou hast delivered Adam from sin, O Virgin, and hast brought joy to Eve instead of sorrow; and those fallen from life have thereunto been restored, by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Immediately a reader chants:

Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach

transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto 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.

Canon

Irmos 1



f old Thou didst bury the pursuing tyrant beneath the waves of sea. Now the children of those who were saved, bury Thee beneath the earth, but with the maidens let us sing to the Lord, for gloriously has He been glorified.

Glory to Thee, O Lord, glory to Thee!

Unto Thee I sing a hymn for the departed and a song of burial, O Lord my God, Who by Thy burial hast opened for me the entrance to life and by Thy death have put death and hell to death.

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

Thou didst descend to the depths of the earth to fill all with Thy glory; for my person that is in Adam was not hidden from Thee, and when Thou wast buried, Thou didst renew me who am corrupt, O Lover of mankind.

Irmos 3

Thou didst suspend the earth immovable upon the waters. Now creation beholds Thee suspended on Calvary. It quakes with great amazement and cries: "None is Holy but Thou, O Lord."

Glory to Thee, O Lord, glory to Thee!

By a multitude of visions Thou didst indicate the signs of Thy burial, O Master. But now, as dead and man, Thou didst make clear Thine hidden things even unto those in hell, who cry: None is holy but Thee, O Lord!

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

By Thy will a sealed tomb contained Thee, Who cannot be contained; for by Thy divine accomplishments Thou hast made known Thy power unto those who sing: None is holy but Thee, Lord the Lover of mankind.

Reader: Lord, have mercy! (12) The soldiers guarding Thy tomb, O Saviour became as dead men at the lightning flash of the angel who appeared announcing Thy Resurrection to the women. We glorify Thee, who cleanseest from corruption. We fall down before Thee, who didst rise from the Tomb, our only God!

Irmos 4

Foreseeing Thy Divine Humiliation on the Cross Habakkuk cried out trembling: “Thou didst shatter the dominion of the mighty by joining those in Hell as the Almighty Lord.”

Glory to Thee, O Lord, glory to Thee!

Thou hast sanctified this, the seventh day, which of old Thou didst bless by rest from work; for Thou didst bring all things into being and didst renew them, my Savior, while resting and reviving on the Sabbath.

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

When hell encountered Thee, O Word, it was embittered. Seeing Thee as a mortal man Deified, marked with wounds yet having almighty power, it cried out at Thine awesome appearance.

Irmos 5

Isaiah saw the never-setting light of Thy compassionate manifestation to us as God, O Christ. Rising early from the night He cried out: “The Dead shall arise. Those in the tombs shall awake. All those on earth shall greatly rejoice.”

Glory to Thee, O Lord, glory to Thee!

When Thou didst become earthly, O Creator, Thou didst renew those born on earth, and the winding sheet and the grave revealed the mystery concerning Thee, O Word; for Joseph, the noble counselor, fulfills the counsel of Him who begot Thee and who wondrously renews me in Thee.

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

Thou didst come forth from a painless birth, my Maker, and Thy side was pierced. By this hast Thou, the new Adam, accomplished the restoration of Eve. Thou didst fall into a sleep surpassing and renewing nature, and as the all-powerful One, Thou hast raised up life from sleep and corruption.

Irmos 6

Jonah was caught but not held fast in the belly of the whale. He was a sign of Thee who hast suffered and accepted burial. Coming forth from the beast as from a bridal chamber, He called out to the guard: “By observing vanities and lies you have forsaken your own mercy.”

Glory to Thee, O Lord, glory to Thee!

Thou wast killed, O Word, but not separated from the flesh which Thou didst share with us; for even though the temple of Thy body was destroyed at the time of the passion, the person of Thy divinity and of Thy flesh was one, for in both Thou didst remain one Son, Word of God, God and man.

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

Hell rules the race of mortal men, but not eternally; for when Thou wast placed in the grave, O powerful One, Thou didst tear asunder the bars of death by Thy life-creating hand and proclaimed true deliverance to those sleeping there from the ages, since Thou, O Savior, hast become the first-born of the dead.

Kontakion

He who shut in the depths is beheld dead, wrapped in fine linen and spices. The Immortal One is laid in a tomb as a mortal man. The women have come to anoint Him with myrrh, weeping bitterly and crying: “This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day.”

Ikos

He who holds all things together has been lifted up upon the Cross, and all of creation weeps at seeing Him hanging, naked, upon the wood. The sun hid its rays and the stars cast aside their splendor. The earth shook with great fear, the sea fled, and the rocks were split asunder. Many tombs were opened, and the bodies of holy men arose. Hell groaned below and the Jews considered how to slander the Resurrection of Christ, but the women cried: "This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day."

The choir repeats the final verse:

This is the most blessed Sabbath on which Christ has fallen asleep to rise on the third day.

Irmos 7

Inexpressible wonder! In the furnace Thou didst save the holy youths from the flame. Now Thou art placed in a grave as a life-less corpse, for the salvation of us who sing: "Blessed art Thou, O God, our Redeemer!"

Glory to Thee, O Lord, glory to Thee!

Hell was wounded in the heart when it received Him whose side was pierced by a spear, and it groans, consumed by divine fire, unto the salvation of us who sing: Blessed art Thou, O God, our Redeemer!

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

In hell, in the tomb; and in Eden, with the Father and the Spirit, the divinity of Christ was one and undivided for the salvation of us who sing: Blessed art Thou, O God, our Redeemer!

Irmos 8

Be amazed O Heavens! Be shaken, O foundation of the earth! Behold, He that dwells in the highest is numbered among the dead and sheltered in a lowly tomb! Bless him, O youths! Praise Him, O Priests! O people, exalt Him above all forever!

Glory to Thee, O Lord, glory to Thee!

The pure Temple has been destroyed, yet He raises with Himself the tabernacle that had fallen; for the second Adam, who dwells in the highest has descended to the first Adam, even into the lowest chambers of hell. Bless Him, youths! Praise Him, O Priests! People, exalt Him above all forever!

Let us bless the Father and the Son, and the Holy Spirit, the Lord, now and ever and unto ages of ages. Amen.

What new wonders! What great goodness! What ineffable forbearance! For He who dwells in the highest is willingly sealed beneath the earth, and God is slandered as a deceiver. Bless Him, youths, praise Him, O Priests! People, exalt Him above all forever!

We praise bless and worship the Lord, singing and exalting Him throughout all ages! *(Katavasia)* Be amazed O Heavens! Be shaken, O foundation of the earth! Behold, He that dwells in the highest is numbered among the dead and sheltered in a lowly tomb! Bless him, O youths! Praise Him, O Priests! O people, exalt Him above all forever!

Reader: Lord, have mercy! *(12)*

Irmos 9

Do not lament me, O mother, seeing me in the tomb, the Son conceived in the womb without seed. For I shall arise and be glorified with eternal glory as God. I shall exalt all who magnify Thee in faith in love.

Glory to Thee, O Lord, glory to Thee!

I escaped sufferings and was blessed beyond nature at Thy strange birth, Son without beginning. But now, beholding Thee, my God, dead and without breath, I am sorely pierced by the sword of sorrow. But arise, that I may be magnified.

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

Let creation rejoice! Let all born on earth be glad! For hateful hell has been despoiled. Let the women with myrrh come to meet me; for I am redeeming Adam and Eve and all their children, and on the third day shall I arise!

(Katavasia) **Do not lament me, O mother, seeing me in the tomb, the Son conceived in the womb without seed. For I shall arise and be glorified with eternal glory as God. I shall exalt all who magnify Thee in faith in love.**

Holy is the Lord

Deacon: Holy is the Lord our God

Choir: **Holy is the Lord our God.**

Deacon: For holy is the Lord our God.

Choir: **Holy is the Lord our God.**

Deacon: Above all peoples is our God.

Choir: **Holy is the Lord our God.**

Praises

Let every breath praise the Lord! Praise the Lord from heaven! Praise Him in the highest! To Thee, O God is due a song! Praise Him, all ye angels of His! Praise Him, all His hosts! To Thee, O God, is due a song!

Reader: *Praise Him according to His mighty deeds; praise Him according to His exceeding greatness. Praise Him with trumpet sound; praise Him with lute and harp.*

Today a tomb holds Him who holds creation in the hollow of His Hand. A stone covers Him who covered the heavens with glory. Life sleeps, and hell trembles. Adam is set free from his bonds. Glory to Thy plan of salvation! By it Thou hast fulfilled all things, Granting us eternal Sabbath rest: Thy most holy Resurrection from the dead!

Praise Him with timbrel and dance; praise Him with strings and pipe. Praise Him with sounding cymbals; praise Him with loud clashing cymbals. Let everything that breathes praise the Lord.

Come, let us see our Life lying in the tomb, to give life to those who lie dead in the tombs. Come, look today on the Son of Judah sleeping; with Jacob the patriarch let us cry to Him: "Thou hast stooped down; Thou hast couched as a lion; who dares rouse Thee up, O King? But arise in Thine own power, O Thou who didst willingly give Thyself for us. O Lord, glory to Thee!

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

The great Moses mystically foreshadowed this day, when he said: God blessed the seventh day. This is the Blessed Sabbath; this is the day of rest, on which the Only-Begotten Son of God rested from all His works. By suffering death to fulfill the plan of salvation, He kept the Sabbath in the flesh; by returning again to what He was, He has granted us eternal life through His resurrection, for He alone is good, and the Lover of man.

Choir: Now and ever and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him who took flesh of thee is hades led captive, Adam recalled from the dead, the curse made void, Eve set free, death slain, and we are given life, therefore we cry aloud in praise: Blessed art Thou, O Christ our God, whose good pleasure it was glory to Thee!

Great Doxology

Priest: Glory to Thee who has shown us the light!

During the singing of the Great Doxology the Priest and deacons cense around the Plaschenitsa three times.

Glory to God in the highest, and on earth, peace good will towards men. We praise Thee, we bless Thee, we worship Thee. We glorify Thee, we thank Thee for Thy great glory. O Lord heavenly King, God the Father Almighty. O Lord, the Only-begotten Son, Jesus Christ, and the Holy Spirit. O Lord God, Lamb of God, Son of the Father who takest away the sin of the world, have mercy on us. Thou who takest away the sins of the world accept our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy, Thou only art Lord, Jesus Christ in the glory of God the Father. Amen. Every day I will bless Thee and praise Thy Name forever unto ages of ages! Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, God of our Fathers, and praised and glorified is Thy Name forever. Amen. Let Thy mercy O Lord, be upon us as we have set our hope on Thee.

Blessed art Thou, O Lord, teach me Thy statutes. (3)

Lord, Thou has been our refuge from generation to generation. I said, Lord have mercy on me heal my soul for I have sinned against Thee. Lord, I have fled to Thee; Teach me to do Thy will for Thou art my God. For with Thee is the fountain of life; in Thy light we shall see light! Continue Thy mercy on those who know Thee!

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

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Holy Immortal, have mercy on us!

Holy God, Holy Mighty, Holy Immortal! Have mercy on us!

*The melody now changes to a **solemn processional chant** as the clergy process the Plaschenitsa around the Tomb 3 times*

(grave tone) **Holy God, Holy Mighty, Holy Immortal! Have mercy on us!**

At the conclusion:

Priest: Wisdom, let us attend!

The choir sings:

The noble Joseph when he had taken down Thy most pure Body from the Tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

The Priest and deacons return the Plaschenitsa to the tomb and he censes around it once.

Deacon: Wisdom!

Reader: *The troparion of the Prophecy in the 2nd Tone!* O Christ, who holdest fast the ends of the earth, Thou hast accepted to be held fast within the tomb, to deliver man from his fall into hades, and, as Immortal God Thou hast conferred upon us life and incorruption!

The choir repeats the final verse:

Thou hast conferred upon us life and incorruption!

Deacon: Wisdom!

Reader: *The Prokeimenon in the 4th Tone:* Arise, O Lord and help us! Deliver us for Thy Name's sake

Choir: Arise, O Lord and help us! Deliver us for Thy Name's sake!

Reader: We have heard with our ears, O God, our fathers have told us what deeds Thou didst perform in their days, in the days of old!

Choir: Arise, O Lord and help us! Deliver us for Thy Name's sake!

Reader: Arise, O Lord, and help us...

Choir: ... Deliver us for Thy Name's sake!

Deacon: Wisdom!

Reader: The reading is from the Prophecy of Ezekiel! *(37:1-14)*

Deacon: Let us attend!

Reader: The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me, "Son of Man, can these bones live?" So I answered, "O Lord God, You know." Again He said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Lord! Thus says the Lord God to these bones: "Surely I will cause breath to enter into you, and you shall live. I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the Lord.'"" So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them. Also He said to me, "Prophecy to the breath, prophecy, Son of Man, and say to the breath, 'Thus says the Lord God: "Come from the four winds, O breath, and breathe on these slain, that they may live.'"" So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army. Then He said to me, "Son of Man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!' Therefore prophecy and say to them, 'Thus says the Lord God: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. Then you shall know that I am the Lord, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken it and performed it," says the Lord.'"

Prokeimenon and Epistle

Deacon: Wisdom!

Reader: *The Prokeimenon in the 7th Tone:* Arise, O Lord, my God, lift up Thy hand! Forget not Thy poor forever!

Choir: Arise, O Lord, my God, lift up Thy hand! Forget not Thy poor forever!

Reader: I will praise Thee, O Lord my God, with all my heart; I will make all Thy wonders known!

Choir: Arise, O Lord, my God, lift up Thy hand! Forget not Thy poor forever!

Reader: Arise, O Lord my God, lift up Thy hand...

Choir: ... Forget not Thy poor forever!

Deacon: Wisdom!

Reader: The reading is from the Epistle of the Holy Apostle Paul to the Corinthians. (*1 Cor. 5:6-8; Gal 3:13-14*)

Deacon: Let us attend!

Reader: Brethren, do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Priest: Peace be unto (*you/thee*), reader!

Reader: And to (*your/thy*) spirit! Alleluia in the 1st Tone: Alleluia, Alleluia, Alleluia!

Choir: (*refrain*) Alleluia, Alleluia, Alleluia!

Reader: Let God arise! Let His enemies be scattered! Let those who hate Him flee from before His face! *(refrain)*

As smoke vanishes, so let them vanish, as wax melts before the fire! *(refrain)*

So the sinners will perish before the face of God, but let the righteous be glad! *(refrain)*

Gospel

Deacon: Wisdom, let us attend! Let us listen to the Holy Gospel!

Priest: Peace be unto all!

Choir: **And to *(your/thy)* spirit!**

Priest: The reading is from the Holy Gospel according to St. Matthew. *(27:62-66)*

Choir: **Glory to Thee, O Lord, glory to Thee!**

Priest:

 n the next day, which followed the Day of Preparation, the chief Priests and Pharisees gathered together to Pilate, saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’ Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first. Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” So they went and made the tomb secure, sealing the stone and setting the guard.

Choir: **Glory to Thee, O Lord, glory to Thee!**

Morning Litany

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

Choir: **Lord, have mercy.**

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant it, O Lord *(repeat after each petition)*

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

A Christian ending to our life: painless, blameless, and peaceful; and for a good defense before the dread judgment seat of Christ, let us ask.

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us command ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a good God and lovest mankind, and unto Thee we do we send up glory: to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages.

Choir: Amen

Priest: Peace be unto all.

Choir: And to *(your/thy)* **spirit.**

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest:



holy Lord, who dwellest on high and lookest upon the humble, and who with Thine all-seeing eye lookest down upon all creation: unto Thee we have bowed the neck of our soul and body, and we pray Thee, O Holy of Holies, stretch forth Thine invisible hand from Thy holy dwelling place and bless us all. And if in any way we have sinned, either willingly or unwillingly, pardon us, inasmuch as Thou art good and lovest mankind, granting us Thy good things in this world and beyond this world. For Thine it is to have mercy on us and to save us, O our God, and unto Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen

Great Dismissal

Deacon: Wisdom!

Choir: Father, bless!

Priest: Blessed be, He Who is, Christ our God, always now and ever, and unto ages of ages.

Choir: Amen. Preserve O God, the Holy Orthodox Faith of Orthodox Christians, unto ages of ages.

Priest: Most holy Theotokos, save us!

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim! Without defilement thou gavest birth to God the Word! True Theotokos we magnify thee!

Priest: Glory to Thee, O Christ, our God and our only sure Hope, glory to Thee!

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

May He who endured fearful suffering, the Life-creating Cross and voluntary burial in the flesh on behalf of us men and for our salvation, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-praised Apostles, of the holy and righteous ancestors of God, Joachim and Anna, and of all the Saints, have mercy on us and saves us, for He is good and loves mankind.

Choir: Amen.

Gome, let us bless Joseph of eternal memory, who came by night to Pilate and begged for the Life of all: "Give me this Stranger, who from His youth has been received as a stranger in this world. Give me this Stranger, who has no place to lay His head: Give me this Stranger, whom an evil disciple betrayed to death. Give me this Stranger, the refuge of the poor and weary.

Give me this Stranger, whom His Mother saw hanging upon the Cross, and with a mother's sorrow cried, weeping: 'Woe is me, O my Child, Light of my eyes and Beloved of my bosom, for what Simeon foretold in the temple now has come to pass: a sword has pierced my heart; but change my grief to gladness by Thy resurrection.'

We worship Thy Passion, O Christ! We worship Thy Passion, O Christ! We worship Thy Passion, O Christ! and Thy Holy Resurrection.