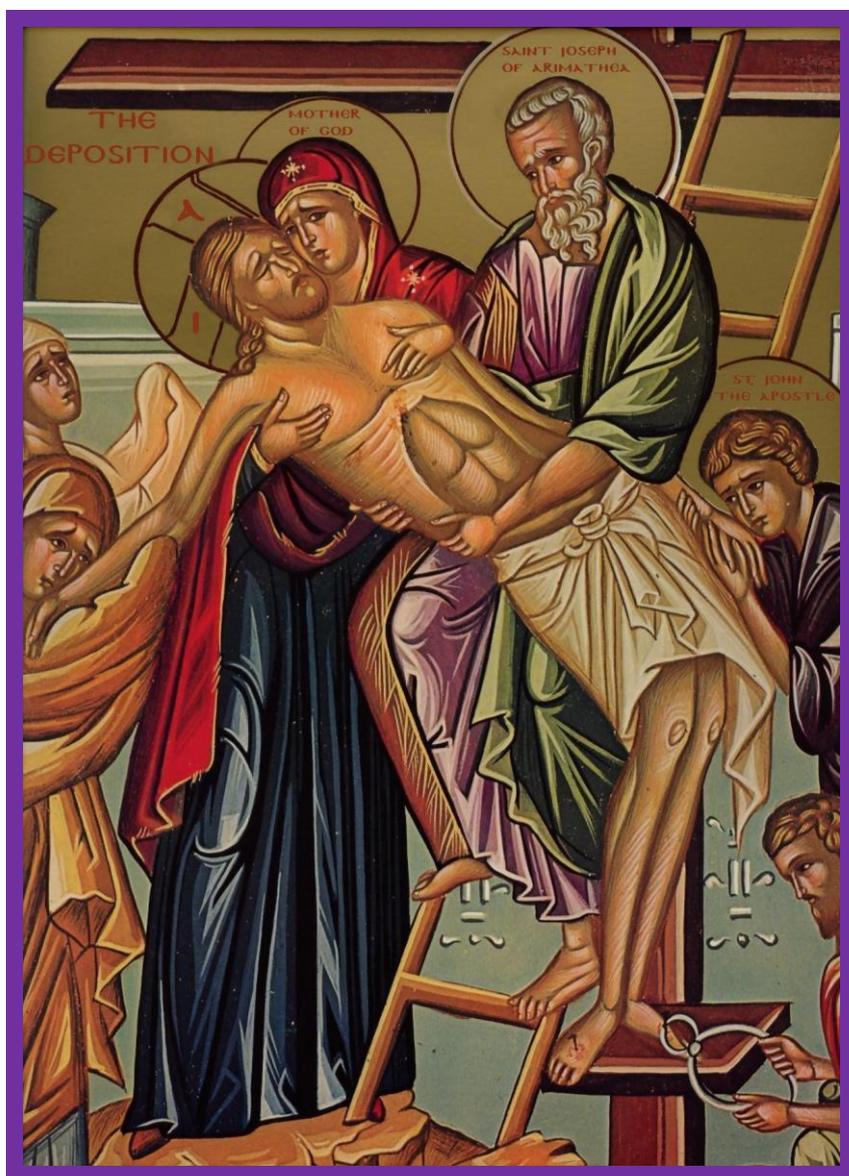


Vespers & Compline of Holy Saturday



The Deposition of Christ and Exposition of the Epitaphios

For Use at Holy Ascension Orthodox Mission in Melbourne, Victoria.
Please Return this Book after the Service

**HOLY ASCENSION
ORTHODOX CHRISTIAN MISSION**

www.ascensionorthodox.org

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This project is still in draft and continues as a work-in-progress.

Instructions for Clergy & Altar Servers in Blue.

Instructions for Choir & Faithful in Red.

Normal melodies for litanies. NOT Lenten.

Vespers of Holy Saturday

The Deposition of Christ

(Served on Holy Friday Afternoon in Anticipation)

Before the beginning, a table for the Epitaphios is placed in the center of the church (allowing space in front of the Crucifix). The Epitaphios is on the Holy Altar, and on top of it the Book of the Gospels.

The service begins as a Small Vespers. The priest wears a dark epitrachelion and stands in front of the closed Holy Doors (Curtain is open).

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

People: Amen.

Reader: Glory to You, our God, glory to You.

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

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

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

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

Lord, have mercy. (x 3)

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

Our Father in the Heavens, hallowed be Your Name. Your Kingdom come, Your 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 Yours 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 to the ages of ages.

Reader:

Amen.

Lord, have mercy. (*x 12*)

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

Psalm 103

Reader:

Bless the Lord, O my soul. O Lord my God, You are magnified exceedingly; You clothe Yourself with thanksgiving and majesty, who cover Yourself with light as

with a garment, who stretch out the heavens like a curtain; You are He who covers His upper chambers with waters, who makes the clouds His means of approach, who walks on the wings of the winds, who makes His angels spirits and His ministers a flame of fire. He established the earth on its stable foundation; it shall not be moved to the ages of ages. The deep like a garment is His covering; the waters shall stand upon the mountains; at Your rebuke they shall flee; at the sound of Your thunder, they shall be afraid. The mountains rise up, and the plains sink down to the place You founded for them. You set a boundary they shall not pass over; neither shall they return to cover the earth. You are He who sends springs into the valley; the waters shall pass between the mountains; they shall give drink to all the wild animals of the field; the wild asses shall quench their thirst; the birds of heaven shall dwell beside them; they shall sing from the midst of the rocks. You are He who waters the mountains from His higher places; the earth shall be satisfied with the fruit of Your works. You are He who causes grass to grow for the cattle, and the green plant for the service of man, to bring forth bread from the earth; and wine gladdens the heart of man, to brighten his face with oil; and bread strengthens man's heart. The trees of the plain shall be full of fruit, the cedars of Lebanon, which You planted; there the sparrows shall make their nests; the house of the heron takes the lead among them. The high mountains are for the deer; the cliff is a refuge for the rabbits. He made the moon for seasons; the sun knows its setting. You established darkness, and it was night, in which all the wild animals of the forest will prowl about; the young lions roar and snatch their prey, and seek their food from God. The sun arises, and they are gathered together; and they shall be put to bed in their dens. Man shall go out to his work and to his labor until evening. O Lord, Your works

shall be magnified greatly; You made all things in wisdom; the earth was filled with Your creation. There is this great and spacious sea: The creeping things are there without number; the living things are there, both small and great; there the ships pass through; there is this dragon You formed to play in it. All things wait upon You, that You may give them food in due season. When You give it to them, they shall gather it; when You open Your hand, all things shall be filled with Your goodness. But when You turn Your face away, they shall be troubled; when You take away their breath, they shall die and return again to their dust. You shall send forth Your Spirit, and they shall be created, and You shall renew the face of the earth. Let the glory of the Lord be forever; the Lord shall be glad in His works; He looks upon the earth and makes it tremble; He touches the mountains, and they smoke. I will sing to the Lord all my life; I will sing to my God as long as I exist; may my words be pleasing to Him, and I shall be glad in the Lord. May sinners cease from the earth, and the lawless, so as to be no more. Bless the Lord, O my soul.

The sun knows its setting. You established darkness, and it was night. O Lord, Your works shall be magnified greatly; You made all things in wisdom.

Reader:

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

Alleluia, alleluia, alleluia. Glory to You, O God. (x 3)

Prayers of Light

(Inaudible Priestly Prayers)

Priest:

1. Lord, compassionate and merciful, long-suffering and plenteous in mercy, listen to our prayer, and attend to the voice of our supplication. Work in us a sign for good. Guide us in Your way, that we may walk in Your truth. Gladden our hearts that we may fear Your holy name. For You are great and work miracles. You alone are God, and among the gods there is none like You, Lord, strong in mercy, and good in might, to help and comfort and to save all that hope in Your holy name.

For to You is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

2. Lord, do not rebuke us in Your anger, nor chasten us in Your wrath, but deal with us according to Your mercy, Physician and Healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth, and grant to us that the remainder of the present day and the whole time of our life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints.

For Yours is the dominion, and Yours 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 to the ages of ages. Amen.

3. Lord, our God, remember us, Your sinful and unprofitable servants, when we call upon Your holy, venerable name, and do not turn us away in shame from the expectation of Your mercy, but grant us, Lord, all our requests which are for our salvation, and make us worthy to love and fear You with our whole heart, and to do Your will in all things.

For You are a good God who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

4. You who are praised in song with the perpetual hymns and unceasing doxologies of the holy hosts, fill our mouth with Your praise, that we may magnify Your holy name. And grant to us a portion and an inheritance with all those that truly fear You and keep Your commandments, through the intercessions of the holy Theotokos and all Your saints.

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

5. Lord, Lord, Who holds all things in the most pure hollow of Your hand, Who are long-suffering toward us all, and You repent at our wickedness, remember Your compassions and Your mercy. Visit us with Your goodness, and grant to us during the remainder of the present day, by Your grace, to flee the various traps of the evil one, and keep our life unassailed, through the grace of Your All-Holy Spirit.

Through the mercy and love for mankind of Your only-begotten Son, with Whom You are blessed, together with Your All-Holy, and good, and life-creating Spirit, now and ever, and to the ages of ages. Amen.

6. God, great and wondrous, Who with unsearchable goodness and abundant providence orders all things; Who has given us a pledge of the promised kingdom through the good things already bestowed upon us, and has made us to shun all evil during that part of the day which is past, grant us also to fulfill the remainder of this day blamelessly before Your holy glory; to hymn You, our only good and man-loving God.

For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

7. Great and most high God, Who alone has immortality, and dwells in unapproachable light, Who has fashioned all creation in wisdom, Who has divided the light from the darkness, and has set the sun to rule the day and the moon and stars to rule the night, Who has also granted to us sinners at this present hour to come before Your presence with thanksgiving and to offer You our evening doxology: Lover of mankind, direct our prayer as incense before You and accept it for a sweet-smelling fragrance; grant to us that the present evening and the coming night be peaceful. Clothe us with the armor of light. Rescue us from the terror by night and from everything that walks in darkness. And grant that the sleep which You have given for the repose of our infirmity may be free from all fantasies of the devil. Yes, Master of all, Giver of good things, may we, being moved to compunction upon our beds, remember Your name in the night, and, enlightened by meditation on Your commandments, we may arise in joyfulness of soul to the glorification of Your goodness, offering prayers and supplications to Your loving-kindness for our own sins and for

those of all Your people, whom You visit in mercy, through the intercessions of the holy Theotokos.

For You are a good God who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

When the Introductory Psalm 103 is finished, the Priest remains at the Holy Doors for the Litany of Peace.

If there is a Deacon, he comes out through the North Door, makes 3 deep bows, then bows to the Priest and stands in the usual place on the Ambo to say the Litany of Peace. The Priest returns to the Sanctuary via the South Door.

The Great Litany

Deacon (1): In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, the stability of the holy churches of God, and for the unity of them all, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For our great lord and father, His Holiness, Patriarch **N.**; for our lord the Most Reverend Metropolitan **N.**, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop **or** Bishop **N.**); for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the God-protected Russian land and for this land, its authorities and armed forces, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful who live in them, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

People: Lord, have mercy.

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

People: To You O Lord.

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

People: Amen.

***The Lamp Lighting Psalms
Lord, I Have Cried
Tone 1***

We insert 6 Stichera in Tone1. We chant 5 stichera from the Triodion, repeating the first.
Psalm 140

People:
Lord, I have cried to You hear me;
hear me, O Lord.
Lord, I have cried to You; hear me.
receive the voice of my prayer
when I cry to You.
Hear me, O Lord.

Let my prayer arise
before You as incense,
and the lifting up of my hands
be an evening sacrifice.
Hear me, O Lord.

Reader:

Set a watch, O Lord, before my mouth, and
a door of enclosure about my lips.

Incline not my heart to evil words, to make
excuses in sins.

With men who work lawlessness; and I will
not join with their choice ones.

The righteous man shall correct me with
mercy, and he shall reprove me; but let not
the oil of the sinner anoint my head.

For my prayer shall be intense in the
presence of their pleasures. Their judges
are swallowed up by the rock.

They shall hear my words, for they are
pleasant. As a clod of ground is dashed to
pieces on the earth, so our bones were
scattered beside the grave.

For my eyes, O Lord, O Lord, are toward
You; in You I hope; take not my soul away.

Keep me from the snares they set for me,
and from the stumbling blocks of those who
work lawlessness.

Sinners shall fall into their own net; I am alone, until I escape.

Psalm 141

I cried to the Lord with my voice, with my voice I prayed to the Lord.

I shall pour out my supplication before Him; I shall declare my affliction in His presence.

When my spirit fainted within me, then You knew my paths.

For on the way I was going, they hid a trap for me.

I looked on my right, and saw there was no one who knew me.

Refuge failed me, and there was no one who cared for my soul.

I cried to You, O Lord; I said, "You are my hope, My portion in the land of the living."

Attend to my supplication, for I was humbled exceedingly.

Deliver me from my persecutors, for they are stronger than I.

Bring my soul out of prison, to give thanks to Your name, O Lord.

The righteous shall wait for me, until You reward me.

Psalm 129

Out of the depths I have cried to You, O Lord; O Lord, hear my voice.

Let Your ears be attentive, to the voice of my supplication.

Reader: If You, O Lord, should mark transgression, O Lord, who would stand?

People: For there is forgiveness with You.

Tone 1

People:

All creation was changed by fear /
when it saw You 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 You!

Reader: Because of Your law, O Lord, I waited for You; my soul waited for Your word. My soul hopes in the Lord. From the morning watch until night; from the morning watch until night.

Tone 2

People: Let Israel hope in the Lord.

Tone 2

By Theophanes the Protothronos

People:

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 You!

Reader:

For with the Lord there is mercy, and with
Him is abundant redemption.

People:

And He shall redeem Israel from all his
transgressions.

Tone 2

People:

Today the blameless Virgin, /
saw You 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 have You departed from my eyes, O Lamb of God?' /
Then the Bodiless Hosts were seized with trembling a
cried, //
'O incomprehensible Lord, glory to You!'

Reader: Praise the Lord, all you Gentiles.

People: Praise Him, all you peoples.

Tone 2

People:

When she who bore You without seed /
saw You suspended upon the Tree, /
O Christ, the Creator and God of all, /
She cried bitterly: 'Where is the beauty of Your form, O my
Son? /
I cannot bear to see You unjustly crucified. /
Hasten and arise //
that I too may see Your resurrection from the dead on the
third day.

Reader: For His mercy rules over us.

People: And the truth of the Lord endures forever.

Tone 2

People:

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 His Father,
saying, //
'Forgive them this sin, for they know not what they do.'

Tone 6

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

Tone 6

People:

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 I have 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 You!

Tone 6

People: Now and ever, and to the ages of ages.
Amen.

Tone 6

People:

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 Tree. /

The Conqueror of Hell is enclosed up in a tomb. /

O You who have endured all these things in Your tender love, /

You have saved all men from the curse. //

O long-suffering Lord, glory to You!

Deacon 1 carries the Gospel. The Deacon, bowing slightly and holding the Orarion with the first three fingers of his right hand, says to the Priest silently and the Priest answers silently:

Deacon (quietly): Let us pray to the Lord.

Priest (quietly): Evening, morning, and noonday we praise You, we bless You, we give thanks to You, and we entreat You, Master of all: Direct our prayer as incense before You, and do not incline our hearts to words or thoughts of evil, but rescue us from all that hunt after our souls; for to You, Lord, O Lord, are our eyes, and in You have we hoped, let us not be put to shame, O our God.
For to You is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Arriving before the Holy Doors, the Deacon holding the Orarion with three fingers of the right hand and pointing to the East (the Altar) says to the Priest in a low voice:

Deacon (quietly): Bless, master, the holy entrance.

The Priest, blessing, in a low voice says:

Priest (quietly): Blessed is the entry of Your holy ones always, now and ever and to the ages of ages.

Deacon (quietly): Amen.

When the people have finished chanting the Dogmaticon, the Deacon standing in the Holy Doors, tracing the Sign of the Cross with the Gospel, exclaims:

Deacon: Wisdom! Arise!

O Gladsome Light

People:

O Gladsome Light of the holy glory of the immortal
Father,/
heavenly, holy, blessed Jesus Christ! /
Having come to the setting of the sun /
and beheld the light of evening, /
we praise the Father, Son and Holy Spirit: God! /
At all times You are worthy, /
You are worthy, of praise in songs /
as Son of God, Giver of life. //
Therefore the world glorifies You.

Prokeimenon

Tone 4

Psalm 21: 19, 2

Deacon: Let us attend.

Priest: Peace be to all.

Deacon: Wisdom!

Reader: The prokeimenon in the 4th Tone: They
divide My garments among them, and for
My clothing they cast lots.

People: They divide My garments among them, and
for My clothing they cast lots.

Reader: O God, My God; why have You forsaken
Me?

People: They divide My garments among them, and
for My clothing they cast lots.

Reader: They divide My garments among them...

People: ... and for My clothing they cast lots.

Deacon: Wisdom!

Reader: The reading is from Exodus.

Deacon: Let us attend.

The Holy Doors are closed.

Exodus 33: 11 – 23

Reader: Thus the Lord spoke to Moses face to face, as a man speaks to his friend. Then 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, “Behold, 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 above all, and you have also found grace in My sight.’ Now therefore, I pray, if I have found grace in Your sight, reveal Yourself to me, that I may see You clearly and find grace in Your sight, and know this great nation is Your people.” So the Lord said, “I Myself will go before you and give you rest.” Then Moses said, “If You Yourself do not go up 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 both I and Your people shall be glorified beyond all the nations on the earth.” The Lord then said to Moses, “I will also do this thing you have spoken; for you have found grace in My sight, and I know you above all.” Moses replied, “Reveal Yourself to me.” Then God said, “I will pass before you in My glory, and I will proclaim My name, the Lord, before you. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” But the Lord said, “You cannot see My face; for no man can see My face and live.” Moreover, the Lord said, “Here is a

place by Me: 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.”

The Holy Doors are opened.

Deacon: Wisdom!

Prokeimenon

Tone 4

Psalm 34: 1, 12

Reader: The prokeimenon in the 4th Tone: O Lord, judge those who injure me; Make war on those who make war on me.

People: O Lord, judge those who injure me; Make war on those who make war on me.

Reader: They repaid me evil for good.

People: O Lord, judge those who injure me; Make war on those who make war on me.

Reader: O Lord, judge those who injure me...

People: ... Make war on those who make war on me.

Deacon: Wisdom!

Reader: The reading is from Job.

Deacon: Let us attend.

The Holy Doors are closed.

Job 42: 12 - 17

Reader: The Lord blessed the latter days of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand donkeys. He also had seven sons and three daughters. And he named the first, Day, the second, Cassia, and the third, Amalthia's Horn. In all the land, there were found no women so beautiful as the daughters of Job, and their father gave them an inheritance among their brothers. After this affliction, Job lived one hundred and seventy years, and all the years he lived were two hundred forty eight; and Job saw his children and grandchildren for four generations. So Job died, old and full of days.

Deacon: Wisdom!

Reader: The reading is from the prophecy of Isaiah.

Deacon: Let us attend.

Isaiah 52: 13 – 54: 1

Reader: Thus says the Lord: See, My servant shall have wisdom, and He shall be exalted and glorified exceedingly. Just as many shall be astonished at You, so Your form and glory shall be astonished at You, so Your form and glory shall be dishonored by men. Thus many nations shall marvel at Him, and kings shall shut their mouth, because they to whom no report was brought concerning Him shall see; and they who did not hear shall understand. O Lord, who has believed our report, and to whom was the arm of the Lord revealed? We proclaimed His presence as a Child, as a Root in a thirsty land. He had no form or glory, and we saw Him; and He had no form or beauty. But in comparison to all men, His form was

lacking in honor. He was a man in suffering and knew how to bear sickness. His face was turned away, and He was dishonored and not esteemed. He bears our sins and suffers for us, yet we considered Him to be in pain, suffering, and ill-treatment. But He was wounded because of our lawlessness, and became sick because of our sins. The chastisement of our peace was upon Him, and by His bruise we are healed. All we like sheep have gone astray. Man has gone astray in his way, and the Lord delivered Him over for our sins. Although He was ill-treated, He opened not His mouth. He was led as a sheep to the slaughter, and as a lamb is silent before his shearers, so He opens not His mouth. In his humiliation His judgment was taken away, and who will declare His generation? For His life is taken from the earth, and because of the lawlessness of My people He was led to death. I will appoint evil men for His burial and rich men for His death, because He committed no lawlessness, nor was deceit found in His mouth. The Lord wishes to cleanse Him of His wound, and if You give an offering for sin, Your soul shall see a long-lived seed. The Lord wishes to take away the pain of His soul, to show Him light, to form Him with understanding, and to pronounce righteous the Righteous One who serves many well; and He shall bear their sins. Therefore He shall inherit many, and will divide the spoil with the strong, because His soul was delivered over to death. He was considered among the lawless, and He bore the sins of many, and was delivered over because of their sins. Be glad, O barren woman who does not bear; break forth and cry out, you who are in travail, for more are the children of the desolate than the children of the married woman," says the Lord.

The Holy Doors are opened.

Deacon: Wisdom!

Prokeimenon

Tone 6

Psalm 87: 7, 12

Reader: The prokeimenon in the 6th Tone: They laid Me in the lowest pit, in dark places and in the shadow of death.

People: They laid Me in the lowest pit, in dark places and in the shadow of death.

Reader: O Lord God of my salvation, I cry day and night before You.

People: They laid Me in the lowest pit, in dark places and in the shadow of death.

Reader: They laid Me in the lowest pit...

People: ... in dark places and in the shadow of death.

Deacon: Wisdom!

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

Deacon: Let us attend.

1 Corinthians 1: 18 – 2: 2

Reader: Brethren, the word of the Cross is foolishness to those who are dying, but to us who are being saved it is the power of God. As it is written: I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing. Where is the wise? Where is the expert of the law? Where is the debater of this world? Has not God ridiculed the wisdom of this world? Since in God's wisdom, the world through its

'wisdom' did not know God, it was God's good pleasure (through the foolishness of this proclamation) to save those who believe. Jews ask for a sign and Greeks seek after wisdom, but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks. However, to those who are called, (both Jews and Greeks), Christ is the power of God and the wisdom of God, because God's 'foolishness' is wiser than human wisdom, and the weakness of God is stronger than human strength. Consider your calling, brethren, that not many among you were wise according to the flesh, not many powerful, and not many of noble birth. Nevertheless, God chose the foolish things of the world to put to shame those who are 'wise.' Yes, God chose the weak things of the world in order to put to shame the things that are strong. God also chose the lowly things of the world, the things that are despised and even the things that are 'nothing,' so that He might bring to nothing the things that are thought to be important, so that no flesh should boast before God. But by God's doing, you are in Christ Jesus, who was made to us wisdom from God, as well as righteousness, sanctification, and redemption; so that as it is written, "Whoever boasts should boast in the Lord." When I came to you, brethren, I did not come with excellence of speech or wisdom, proclaiming to you the testimony of God. Indeed, I resolved not to know anything among you, except Jesus Christ, and Him crucified.

Priest: Peace be to you the reader.

Reader: And to your spirit.

Deacon: Wisdom!

Alleluia
Tone 5

Psalm 68: 2, 22, 24

Reader: Alleluia in the 5th Tone. Save me, O God, for the waters flood my soul.

People: Alleluia, alleluia, alleluia.

Reader: They gave me gall for my food, and they gave me vinegar for my drink.

People: Alleluia, alleluia, alleluia.

Reader: Let their eyes be darkened so they may not see, and bend down their backs continually.

People: Alleluia, alleluia, alleluia.

Priest: Wisdom! Arise! Let us listen to the Holy Gospel. Peace be to all.

People: And to your spirit.

Deacon: The Reading is from the Holy Gospel according to Saint Matthew.

People: Glory to Your Passion, O Lord, glory to You.

Deacon: Let us attend.

**Matthew 27: 1 – 38; Luke 23: 39 – 43;
Matthew 27: 39 – 54; John 19: 31 – 37;
Matthew 27: 55 – 61**

Priest: At that time, all the chief priests and the presbyters of the people took counsel against Jesus to put Him to death; they bound Him, led Him away, and delivered Him up to Pontius Pilate, the governor. When Judas, who had betrayed Him, saw that Jesus was

condemned, he felt remorse and brought back the thirty pieces of silver to the chief priests and presbyters, saying, "I have sinned by betraying innocent blood." But they answered, "What is that to us? You see to it." He threw the pieces of silver in the sanctuary, and departed. He then went away and hanged himself. The chief priests took the pieces of silver and said, "It is not lawful to put them into the treasury, since it is the price of blood." They took counsel and bought the potter's field with the money, as a place to bury strangers. Therefore, that field was called "The Field of Blood" even to this day. Thus, what was spoken through Jeremiah the prophet was fulfilled: "They took the thirty pieces of silver, the price of Him upon whom a price had been set, whom some of the children of Israel priced, and they gave them for the potter's field, as the Lord commanded me." Now Jesus stood before the governor and the governor asked Him, "Are You the King of the Jews?" Jesus said to him, "So you say." But when He was accused by the chief priests and the presbyters, He answered nothing. Pilate then said to Him, "Do You not hear how many charges they present against You?" Jesus gave him no answer, not even one word, so that the governor was astonished. Now on the occasion of the feast, the governor had the custom to release one prisoner to the crowd, whoever they desired. At that time, they had a notable prisoner called Barabbas. When they were gathered, Pilate asked them, "Who do you want me to release to you? Barabbas, or Jesus, who is called Christ?" For he perceived that it was because of envy that they had arrested Him. While Pilate was sitting on the judgment seat, his wife sent a note to him that said, "Have nothing to

do with that righteous Man! Today, I have suffered many things in a dream because of Him.” Now the chief priests and the presbyters convinced the crowds to ask for Barabbas and to have Jesus done away with. But the governor asked them, “Which one of the two do you want me to release to you?” They said, “Barabbas!” Pilate said to them, “What then shall I do to Jesus, who is called Christ?” They all replied, “Let Him be crucified!” The governor asked, “Why? What evil has He done?” But they cried out loudly, saying, “Let Him be crucified!” And so, when Pilate saw that nothing was being gained, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of the blood of this righteous Man. You see to it.” All the people answered, “May His blood be on us, and on our children!” At this, Pilate released Barabbas to them, but had Jesus flogged and delivered to be crucified. Then the governor’s soldiers took Jesus into the praetorium and gathered the whole garrison against Him. They stripped Him and put a scarlet robe on Him. They made a crown of thorns and placed it on His head, and a reed in His right hand. They knelt down before Him and mocked Him, saying, “Hail, King of the Jews!” They also spat on Him, took the reed and struck Him on the head. When they had mocked Him, they removed the robe from Him, put His own clothes on Him and led Him away to crucify Him. As they were coming out, the soldiers found a man of Cyrene, Simon by name, and they compelled him to go with them and to carry the Cross. They arrived at a place called “Golgotha,” which means, “The place of a skull.” They gave Him sour wine mixed with gall to drink, but having

tasted it, He would not drink. After crucifying Him, they divided His clothing among them, casting lots.' Then the soldiers sat and watched Him. They placed above His head the accusation against Him in these words, "THIS IS JESUS, THE KING OF THE JEWS." Two rebels were also crucified with Him, one on His right hand and one on the left. One of the criminals who hanged there began to insult Jesus, saying, "If You are the Christ, save Yourself and us as well!" But the other spoke up and rebuked him, saying, "Do you not even fear God, since you are under the same condemnation? We indeed are punished justly, because we are receiving the due reward for our deeds, but this Man has done nothing wrong." He then said to Jesus, "Lord, remember me when You come in Your Kingdom." And Jesus said to him, "Truly, I tell you: today, you will be with Me in Paradise." Those who passed by blasphemed Him, shaking their heads and saying, "You who would destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the Cross!" Likewise the chief priests also mocked Him, with the scribes, the presbyters and the Pharisees, saying, "He saved others, but He cannot save Himself! If He is the King of Israel, let Him come down from the Cross now, and we will believe in Him! He trusts in God! Let God deliver Him now, if He wants Him; for He said, 'I am the Son of God.'" The rebels who were crucified with Him reviled Him as well and in the same way. From the sixth hour, there was darkness over all the land until the ninth hour. About the ninth hour, Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" That is, "My God, my God, why have You forsaken me?" Some of those who stood

there heard it and said, "This Man is calling Elijah!" Immediately, one of them ran to take a sponge; he filled it with vinegar, put it on a reed, and gave it to Him to drink. But the others said, "Let Him be. Let us see whether Elijah comes to save Him." Jesus cried again with a loud voice, and gave up His spirit. Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised and came out of the tombs after His resurrection. They entered into the holy city and appeared to many. Now when the centurion and those who were with him watching Jesus saw the earthquake and the things that were taking place, they became extremely fearful and said, "Truly, this was the Son of God!" Because it was the Day of Preparation, in order that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high feast), the Jews asked Pilate that the legs of those crucified might be broken, and that they might be removed. Therefore, the soldiers came and broke the legs of the first who had been crucified with Jesus, then the legs of the other. But when they came to Jesus and saw that He was already dead, they did not break His legs. However, one of the soldiers pierced His side with a spear, and immediately, blood and water came out. He who has seen this has borne witness, and his testimony is true. He knows that he tells the truth, so that you may believe. For these things happened so that the Scripture might be fulfilled, "Not one of His bones will be broken." Again, another Scripture says, "They will look on Him whom they pierced." Many women who had followed

Jesus from Galilee to serve Him were there, watching from afar. Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

*PAUSE HERE TO TAKE THE
CRUCIFIED CHRIST OFF THE CROSS*

When evening came, a rich man from Arimathaea named Joseph, who himself was also a disciple of Jesus, arrived. This man went to Pilate and asked for the body of Jesus, and Pilate ordered that the body be delivered to him. Joseph took the Body, wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had carved out in the rock. He then rolled a great stone to the door of the tomb and departed. Mary Magdalene was there, and also the other Mary, sitting opposite the tomb.

People: Glory to Your long-suffering O Lord, glory to You.

The Holy Doors are closed.

The Litany of Fervent Supplication

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

People: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray to You, hear us and have mercy.

People: Lord, have mercy.

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

People: Lord, have mercy. (x3)

Deacon: Again we pray for our great lord and father, His Holiness, Patriarch N.; for our lord the Most Reverend Metropolitan N., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or Bishop N., whose diocese it is) and all our brethren in Christ.

People: Lord, have mercy. (x3)

Deacon: Again we pray for the God-protected Russian land and for this land, its authorities and armed forces.

People: Lord, have mercy. (x3)

Deacon: Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy Church (or: this holy Monastery); and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

People: Lord, have mercy. (x3)

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God, the brethren of this holy house (or: this holy monastery).

People: Lord, have mercy. (x3)

Deacon: 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 Your great and rich mercy.

Deacon remains before the iconostasis.

People: Lord, have mercy. (x3)

Priest: For You are a merciful God and the Lover of mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

People: Amen.

O Lord, grant us... (Kataxioson)

Reader: O Lord, grant us to keep this evening without sin. Blessed are You, O Lord, the God of our Fathers, and praised and glorified is Your name to the ages. Amen.

O Lord, let Your mercy be upon us, as we have hoped in You.

Blessed are You, O Lord, teach me Your commandments.

Blessed are You, O Master, give me understanding of Your commandments.

Blessed are You, O Holy One, enlighten me by Your commandments.

O Lord, Your mercy endures forever; do not forsake the works of Your hands.

To You is due praise, to You is due a song, to You is due glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

The Litany of Supplication

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

People: Lord, have mercy.

Deacon: For a perfect, holy, peaceful and sinless evening, let us ask of the Lord.

People: Grant this, O Lord.

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

People: Grant this, O Lord.

Deacon: For pardon and remission of our sins and offences, let us ask of the Lord.

People: Grant this, O Lord.

Deacon: For all that is good and beneficial for our souls, and peace for the world, let us ask of the Lord.

People: Grant this, O Lord.

Deacon: For the completion of our lives in peace and repentance, let us ask of the Lord.

People: Grant this. O Lord.

Deacon: For a Christian end to our lives, painless, shameless, peaceful, and a good defense before the awesome judgment seat of Christ, let us ask.

People: Grant this, O Lord.

Deacon: Commemorating our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the saints, let us entrust ourselves and each other and our whole life to Christ our God.

People: To You, O Lord.

Priest: For You are a good God who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

People: Amen.

Priest: Peace be to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.
The Deacon(s) returns to the Sanctuary.

People: To You, O Lord. *(Very Slowly)*

Priest (quietly): *The Prayer at the Bowing of the Heads*
O Lord, our God, who bowed the heavens and came down for the salvation of the race of man, look upon Your servants and upon Your inheritance. For to You the awesome judge and Lover of mankind have Your servants bowed their heads, and bent their necks, not expecting help from man, but awaiting Your mercy and looking for Your salvation. Protect them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Priest: In front of closed Holy Doors

Priest: Blessed and most glorified is the dominion of Your kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to ages of ages.

The Priest returns to the Sanctuary.

The Senior Priest now begins put on all his vestments as at a liturgy.

People: Amen.

Aposticha
Tone 2 Special Melody

People:
Joseph of Arimathea took You down from the Tree, /
the life of all, cold in death. /
Bathing You with sweet and costly myrrh, /
he gently covered You with finest linen; /
and with sorrow and tender love in his heart /
he embraced Your most pure body. /
Trembling at this awesome sight /
he cried out to You, O Christ: //
'Glory to Your condescension, O Lover of man!'

Reader: The Lord reigns.

People: He clothed Himself with majesty. Psalm 92: 1

People:

When You, the Redeemer of all, were placed in a new tomb, /
all Hell's powers quaked in fear. /
Its bars were broken, its gates were shattered! /
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 You, O Christ: //
'Glory to Your condescension, O Lover of man!'

Reader: And He established the world.

People: Which shall not be moved. Psalm 92: 2

People:

In the flesh You were willingly enclosed in the tomb, /
who are boundless and infinite in Your divinity. /
You closed the chambers of death, O Christ. /
You have emptied all the palaces of Hell. //
You have honored this Sabbath with Your blessing, glory
and honor.

Reader: Holiness is proper to Your house, O Lord.

People: To length of days. Psalm 92: 5

People:

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

During the *Glory... Now and ever...* the Holy Doors are opened and the faithful light candles.

During the sticheron, *Joseph with Nicodemus...* the Senior Priest (in full vestments as at a liturgy) and the Deacon cense the Holy Table (other priests are vested in epitachelion and phelonion).

Tone 5

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

Tone 5**People:**

Joseph together with Nicodemus /
 took You down from the Tree, /
 who clothes Yourself with light as with a garment. /
 He gazed on Your 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 You 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 You willingly submit to death for our sake. /
 How shall I bury You, O my God? /
 How can I wrap You in a shroud? /
 How can I touch Your most pure body with my hands? /
 What songs can I sing for Your exodus, O compassionate
 One? /
 I magnify Your passion. /
 I glorify Your burial /
 and Your holy resurrection, //
 crying: O Lord, glory to You!'

Prayer of St Simeon the Righteous*(Luke 2:29-30)***Reader:**

Now let Your servant depart in peace,
 Master, according to Your word, for my eyes
 have seen Your salvation, which You have
 prepared before the face of all peoples; a
 light to enlighten the Gentiles, and the glory
 of Your people Israel.

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

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

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

Lord, have mercy. (x 3)

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

Our Father in the Heavens, hallowed be Your Name. Your Kingdom come, Your 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 Yours 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 to the ages of ages.

People: Amen.

During the chanting of Noble Joseph the Epitaphios is brought out through the North Door to the center of the church. The senior priest is under the Epitaphios and carries the Gospel Book. Circle the Kouvouklion (Sepulcher) 3 times and then place the Epitaphios on the Kouvouklion. The Epitaphios is placed on the Sepulcher, and on top of it the Gospel. The face of Christ is cover with an Aer. Flower petals and rosewater are sprinkled on the Epitaphios. Rosewater is then sprinkled on the faithful. The Epitaphios is then censed 3 times crosswise.

Apolytikia ***Tone 2***

The following hymns are sung slowly to allow for time for the Epitaphios Procession.

People:

Noble Joseph, /
when he had /
taken down Your /
most pure Body /
from /
the Tree, /
wrapped it in clean /
linen and /
anointed it with spices /
and placed it //
in a new tomb.

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

Tone 2

People:

The Angel standing by the tomb cried to the myrrh-bearing
women: /
Myrrh is fitting for the dead, /
but Christ has shown Himself a stranger to corruption.

The Priest then gives a sermon.

Deacon: Wisdom!

People: Father, bless.

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

People: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians, to the ages of ages.

Priest: All-Holy Theotokos save us!

People: More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gave birth to God the Word, the very Theotokos, we magnify you.

Priest: Glory to You, Christ God, our hope, glory to You.

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

Lord, have mercy. (x 3)

Father, bless.

Priest: May Christ our true God, who for our sake and for our salvation accepted the fearful sufferings and the life-giving Cross and the voluntary Burial in the flesh, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the intercessions of the holy, glorious and all-praised Apostles, [of Saint N. (to whom the Church is dedicated), of Saint N., whose memory we keep today,] and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

People: Amen.

The Epitaphios is then venerated by the clergy and faithful, each making three great prostrations to the ground, two before kissing the Epitaphios and one after. During the veneration the following Sticheron is sung.

Sticheron
Tone 5

People:

Come, 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 has no place to lay His head. /
Give me this stranger, /
whom an evil disciple betrayed to death. /
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 Your Resurrection." /
We venerate Your Passion, O Christ. /
We venerate Your Passion, O Christ. /
We venerate Your Passion, O Christ, //
and Your Holy Resurrection.

The Holy Doors and curtain are closed, and we immediately begin Small Compline.

Small Compline of Holy Saturday

The Exposition of the Epitaphios

(Served immediately after Vespers)

The Priest in Epitrachelion stands in front of the Epitaphios, but with enough room to allow the faithful to continue venerating the Epitaphios.

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

Reader: 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.

Psalm 50

Reader: Have mercy on me, O God, according to
Your great mercy; and according to the abundance of
Your compassion, blot out my transgression. Wash me
thoroughly from my lawlessness and cleanse me from my
sin. For I know my lawlessness, and my sin is always
before me. Against You only have I sinned and done evil
in Your sight; that You may be justified in Your words, and
overcome when You are judged. For behold, I was
conceived in transgressions, and in sins my mother bore
me. Behold, You love truth; You showed me the unknown
and secret things of Your wisdom. You shall sprinkle me
with hyssop, and I will be cleansed; You shall wash me,
and I will be made whiter than snow. You shall make me

hear joy and gladness; my bones that were humbled shall greatly rejoice. Turn Your face from my sins, and blot out all my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your guiding Spirit. I will teach transgressors Your ways, and the ungodly shall turn back to You. Deliver me from bloodguiltiness, O God, the God of my salvation, and my tongue shall greatly rejoice in Your righteousness. O Lord, You shall open my lips, and my mouth will declare Your praise. For if You desired sacrifice, I would give it; You will not be pleased with whole burnt offerings. A sacrifice to God is a broken spirit, a broken and humbled heart God will not despise. Do good, O Lord, in Your good pleasure to Zion, and let the walls of Jerusalem be built; then You will be pleased with a sacrifice of righteousness, with offerings and whole burnt offerings; then shall they offer young bulls on Your altar.

Psalm 69

Reader: O Lord be attentive to helping me. O God, make haste to help me. May those who seek my soul be dishonored and shamed; may those who plot evils against me be turned back and disgraced; may those be turned back immediately who shame me, saying, "Well done! Well done!" May all who seek You greatly rejoice and be glad in You, and let those who love Your salvation always say, "Let God be magnified." But I am poor and needy; O God, help me. You are my helper and deliverer, O Lord; do not delay.

Psalm 142

Reader: O Lord, hear my prayer, give ear to my supplication in Your truth, answer me in Your righteousness. Do not enter into judgment with Your servant, for no one living shall become righteous in Your sight. For the enemy persecuted my soul; he humbled my life to the ground, he caused me to dwell in dark places as one long dead, and my spirit was in anguish within me, my heart was troubled within me. I remembered the days of old, and I meditated on all Your works, I meditated on the works of Your hands. I spread out my hands to You; my soul thirsts for You like a waterless land. Hear me speedily, O Lord; my spirit faints within me. Turn not Your face from me, lest I become like those who go down into the pit. Cause me to hear Your mercy in the morning; for I put my hope in You; make me know, O Lord, the way wherein I should walk, for I lift up my soul to You. Deliver me from my enemies, O Lord, for to You I flee for refuge. Teach me to do Your will, for You are my God. Your good Spirit shall guide me in the land of uprightness. For Your name's sake, O Lord, give me life, in Your righteousness You shall bring my soul out of affliction. In Your mercy You shall destroy my enemies, You shall utterly destroy all who afflict my soul, for I am Your servant.

Small Doxology

Read not sung

Reader: Glory to God in the highest, and on earth peace, good will among men. We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory. Lord, heavenly King, God the Father Almighty; Lord, the only-begotten Son, Jesus Christ; and Holy Spirit. Lord God, Lamb of God, Son of the Father, who takes away the sin of the world; have mercy on us; You who takes away the sins of the world. Accept

our prayer; You who sits at the right hand of the Father and have mercy on us. For only You are holy; only You are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless You, and I will praise Your Name forever, and to the ages of ages.

O Lord, You have been our refuge from generation to generation. I said: Lord, have mercy on me, heal my soul, for I have sinned against You.

O Lord, to You have I fled for refuge, teach me to do Your will, for You are my God. For in You is the fount of life, in Your Light we shall see light. Extend Your mercy to those who know You.

O Lord, make us worthy to keep this day without sin.

Blessed are You, O Lord, the God of our Fathers, and praised and glorified is Your name to the ages. Amen.

O Lord, let Your mercy be upon us, as we have hoped in You.

Blessed are you, O Lord, teach me your commandments.

Blessed are You, O Master, give me understanding of Your commandments.

Blessed are You, O Holy One, enlighten me by Your commandments.

O Lord, Your mercy endures forever; do not forsake the works of Your hands.

To You is due praise, to You is due a song, to You is due glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

The Symbol of Faith

Read not sung

Reader: I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by whom all things were made;

Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, and suffered, and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the heavens, and sits at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of life; who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

In One, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

and the life of the age to come. Amen.

***Canon of the Crucifixion of Our Lord and the
Lamentation of the Most Holy Theotokos***

By Simeon the Logothete

The Canon is read by the Priest in front of the Epitaphios.

The Choir sing the Irmoi.

***Ode 1
Irmos Tone 6***

People:

Crossing the deep on foot as if it were dry land, /
the people of Israel saw Pharaoh their pursuer drowning in
the waves, /

and they cried aloud: //

Let us sing a song of victory to God.

Priest: Glory to You, our God, glory to You.

Priest: When she beheld her Son and Lord hanging
on the Cross, the pure Virgin was torn by
grief and, weeping bitterly with the other
women, she cried out: Woe is me!

Priest: Glory to You, our God, glory to You.

Priest: 'I see You, dearest and beloved Child, hanging on the Cross and my heart is wounded bitterly,' said the pure Virgin. 'But in Your love speak some word to Your handmaiden.'

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

Priest: 'By Your own will, my Son and Creator, You endure a fearful death upon the Tree,' said the Virgin, standing by the Cross with the Beloved Disciple.

Priest: Now and ever, and to the ages of ages. Amen.

Priest: 'How am I deprived of Him who is my hope, my joy, my gladness, of my Son and God. Woe is me! My heart is filled with anguish,' said the All-Pure Lady weeping.

Katavasia

People:

Crossing the deep on foot as if it were dry land, /
the people of Israel saw Pharaoh their pursuer drowning in
the waves, /
and they cried aloud: //
Let us sing a song of victory to God.

Ode 3 **Irmos**

People:

There is none as holy as You, O Lord my God, /
who has exalted the strength of Your faithful, O Good
One, //
and has established us upon the rock of Your confession.

Priest: Glory to You, our God, glory to You.

Priest: 'For fear of the Jews, Peter has hidden himself and all the faithful have fled, forsaking Christ,' said the Virgin lamenting.

Priest: Glory to You, our God, glory to You.

Priest: By Your strange and fearful birth, my Son, I have been magnified above all mothers; but woe is me! Inwardly I burn as I see You now upon the Cross.'

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

Priest: 'I wish to take my Son down from the wood and to hold Him in my arms, as once I held Him when He was a little child,' said the All-Pure Lady. 'But alas! There is none to give Him to me.'

Priest: Now and ever, and to the ages of ages.
Amen.

Priest: 'See, my sweet Light, my Hope and Life, my Son and God, has been quenched upon the Cross, and because of Him I burn,' said the Virgin shedding tears.

Katavasia

People:
There is none as holy as You, O Lord my God, /
who has exalted the strength of Your faithful, O Good
One, //
and has established us upon the rock of Your confession.

Ode 4 ***Irmos***

People:
'Christ is my strength, my God and Lord,' /
the Holy Church sings with reverence, /
raising her voice in purity //
and keeping festival in the Lord.

Priest: Glory to You, our God, glory to You.

Priest: 'Sun that never sets, O pre-eternal God and Creator of all things, how do You endure suffering upon the Cross?' said the All-Pure Lady weeping.

Priest: Glory to You, our God, glory to You.

Priest: Lamenting, the Virgin Mother said to Joseph of Arimathea: 'O Joseph, go quickly to Pilate, and ask to take down the Master from the Tree.'

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

Priest: Seeing the Most Pure Lady shedding bitter tears, Joseph was troubled and came in sorrow to Pilate, crying aloud: 'Give me the body of my Lord.'

Priest: Now and ever, and to the ages of ages. Amen.

Priest: 'I see You bruised and wounded, without glory, stripped upon the Cross, O my Child, and my heart burns,' said the Virgin sorrowing with a mother's grief.

Katavasia

People:

'Christ is my strength, my God and Lord,' /
the Holy Church sings with reverence, /
raising her voice in purity //
and keeping festival in the Lord.

Ode 5 ***Irmos***

People:

O gracious Lord, I entreat You, /
shine Your divine light upon the souls /
of those who seek You with love early in the morning: /
O Word of God, may they know You, /
to be the true God, //
who calls them out of the gloomy darkness of
transgression.

Priest: Glory to You, our God, glory to You.

Priest: Broken and distraught by grief, Joseph and Nicodemus took down the all-pure temple of the Master, His Body, from the Cross; and they made lamentation and sang His praises as their Lord.

Priest: Glory to You, our God, glory to You.

Priest: The pure Virgin Mother wept as she took Him on her knees; her tears flowed down upon Him, and with bitter cries of grief she kissed Him.

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

Priest: 'My Son, my Lord and God, You were the only hope of Your handmaiden, my life and the light of my eyes; and now, alas, I have lost You, my sweet and most beloved Child.'

Priest: Now and ever, and to the ages of ages. Amen.

Priest: 'Woe is me! Anguish and affliction and sighing have taken hold of me,' cried the pure Virgin, bitterly lamenting, 'for I see You, my beloved Child, stripped, broken, anointed for burial, a corpse.'

Katavasia***People:***

O gracious Lord, I entreat You, /
 shine Your divine light upon the souls /
 of those who seek You with love early in the morning: /
 O Word of God, may they know You, /
 to be the true God, //
 who calls them out of the gloomy darkness of
 transgression.

Ode 6***Irmos******People:***

Beholding the sea of life /
 surging with the storm of temptations, /
 I run to Your calm haven, and cry to You: //
 Raise up my life from corruption, O Greatly-merciful One.

Priest: Glory to You, our God, glory to You.

Priest: ‘In my arms I hold You as a corpse, O loving Lord, who has brought the dead to life; grievously is my heart wounded and I long to die with You,’ said the All-Pure Lady, ‘for I cannot bear to look upon You lifeless and without breath.’

Priest: Glory to You, our God, glory to You.

Priest: ‘O God supreme in love, O Lord all-merciful, I am filled with horror as I see You dishonored, lifeless, without beauty, stripped, and I weep as I hold You. Woe is me! I never thought to look upon You in this way, my Son.’

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

Priest: 'O Word of God, have You no word for Your handmaiden? Have You no pity, O Master, for Your Mother?' said the All-Pure Lady lamenting and weeping and kissing the sinless body of her Son.

Priest: Now and ever, and to the ages of ages. Amen.

Priest: 'I reflect, O Master, how never again shall I hear Your voice; never again shall Your handmaiden see the beauty of Your face as in the past; for You, my Son, have sunk down before my eyes.'

Katavasia

People:

Beholding the sea of life /
surging with the storm of temptations, /
I run to Your calm haven, and cry to You: //
Raise up my life from corruption, O Greatly-merciful One.

Kontakion ***Tone 8***

People:

Come let us all sing the praises of Him who was crucified for us. /
For Mary said when she beheld Him upon the Tree: //
'Though You endure the Cross, You are my Son and my God.'

Ikos**Reader:**

Seeing her own Lamb led to the slaughter,
 Mary His Mother followed Him with the other
 women and in her grief she cried: 'Where are
 You going, my Child? Why do You run so
 swiftly? Is there another wedding in Cana,
 and are You hurrying there, to turn the water
 into wine? Shall I go with You, my Child, or
 shall I wait for You? Speak some word to
 me, O Word; do not pass me by in silence.
 You have preserved my virginity...

People:

... You are my Son and my God.'

Ode 7
Irmos***People:***

An angel made the furnace moist with dew for the holy
 Children, /
 but the Chaldeans were consumed in flames by God's
 command, /
 so that the tyrant cried aloud: //
 'Blessed are You, O God of our fathers.'

Priest:

Glory to You, our God, glory to You.

Priest:

'O my Son and God, where is the good news
 of the Annunciation that Gabriel brought me?
 He called You King and God and Son of the
 Most High; and now, O my sweet Light, I see
 You naked, wounded, lifeless.'

Luke 1: 32, 35

Priest:

Glory to You, our God, glory to You.

Priest: 'Release me from my agony and take me with You, O my Son and God. Let me also descend with You, O Master, into Hades. Do not leave me to live alone, for I cannot bear to look upon You, my sweet Light.'

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

Priest: With the other women carrying spices, the holy Virgin lamented bitterly as she saw Christ carried to the sepulcher. 'Woe is me!' she cried. 'What do I see? Where are You going now, my Son? Have You left me here alone?'

Priest: Now and ever, and to the ages of ages. Amen.

Priest: In her despair and grief, the all-blameless Virgin said to the women carrying sweet spices: 'Join with me to weep and bitterly lament: for see, my sweet Light and your Teacher is placed in the tomb.'

Katavasia

People:

An angel made the furnace moist with dew for the holy Children, /
but the Chaldeans were consumed in flames by God's command, /
so that the tyrant cried aloud: //
'Blessed are You, O God of our fathers.'

Ode 8

Irmos

People:

From the flames, You have made dew drop for the holy Children, /
and You have burnt up the sacrifice and the water of Your righteous servant:¹ /
for You, O Christ, accomplish all things by Your will alone, //
and we exalt You above all for evermore.

Priest: Glory to You, our God, glory to You.

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

Priest: Glory to You, our God, glory to You.

Priest: This strange sight is beyond our understanding: the Lord who upholds all creation is held as a lifeless corpse in the arms of Joseph and Nicodemus, and they prepare His body for burial.

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

¹ Elijah. 1 Kings 18: 38

Priest: 'I behold an awesome and terrible mystery,'
the Virgin cried. 'My Son, how are You laid in
a narrow tomb, who by Your command raise
all the dead from the tomb?'

Priest: Now and ever, and to the ages of ages.
Amen.

Priest: 'I shall not leave Your tomb, my Child, nor
shall I Your handmaiden cease to shed
tears, until I too descend into Hades. For I
cannot bear to be deprived of You, my Light.'

Katavasia

People:

From the flames, You have made dew drop for the holy
Children, /
and You have burnt up the sacrifice and the water of Your
righteous servant:² /
for You, O Christ, accomplish all things by Your will
alone, //
and we exalt You above all for evermore.

Ode 9 ***Irmos***

People:

It is not possible for men to see God, /
upon whom the ranks of Angels dare not gaze. /
But through you, O all-pure one, the Word incarnate
revealed Himself to men; /
and together with the Heavenly Hosts, we magnify Him
and we call you blessed.

Priest: Glory to You, our God, glory to You.

² Elijah. 1 Kings 18: 38

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

Priest: Glory to You, our God, glory to You.

Priest: 'Now heal the wound of my soul, O my Child,' cried the Holy Virgin weeping. 'Rise and still my pain and bitter anguish. For You have power, O Master, and can perform what You will. Even Your burial is voluntary.'

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

Priest: 'How have you not seen the depth of My tender love?' said the Lord to the Pure Virgin. 'Because I wish to save My creation, I have accepted to die. But I shall rise again and as God I shall magnify you in Heaven and on Earth.'

Priest: Now and ever, and to the ages of ages. Amen.

Priest: 'I sing in praise of Your compassion, loving Lord, and I venerate the wealth of Your mercy. For as God You willingly accepted to save Your creation,' said the all-pure Virgin. 'But, O Savior, by Your Resurrection have mercy on us all.'

Katavasia

People:

It is not possible for men to see God, /
upon whom the ranks of Angels dare not gaze. /
But through you, O all-pure one, the Word incarnate
revealed Himself to men; /
and together with the Heavenly Hosts, we magnify Him
and we call you blessed.

Reader:

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

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

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

Lord, have mercy. (x 3)

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

Our Father in the Heavens, hallowed be
Your Name. Your Kingdom come, Your 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 Yours 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 to the ages of ages.

People: Amen.

***Kontakion
Tone 8***

People:

Come let us all sing the praises of Him who was crucified for us. /

For Mary said when she beheld Him upon the Tree: //
'Though You endure the Cross, You are my Son and my God.'

Reader: Lord, have mercy. (x 40)

The Prayer of the Hours

Reader: O Christ our God, long-suffering, plenteous in mercy and most compassionate, You are worshipped and glorified, at all times and at every hour, in Heaven and on Earth. You love the righteous and have mercy on sinners. You call everyone to salvation through the promise of good things to come: O Lord, receive our prayers at this hour, and guide our life toward Your commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and rescue us from every sorrow, evil, and pain. Surround us with Your holy angels, so that guarded and guided by their array, we may attain to the unity of the Faith and to the knowledge of Your unapproachable glory. For You are blessed to the ages of ages. Amen.

Reader: Lord, have mercy. (x3)

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

Reader: More honorable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gave birth to God the Word, the very Theotokos, we magnify you.

Reader: In the name of the Lord, Father bless.

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

Reader: Amen.

The Supplicatory Prayer to the All-Holy Theotokos

Reader: undefiled, untainted, uncorrupted, all pure, chaste Virgin, Bride of God and Sovereign Lady, who united the Word of God to mankind through your most glorious birth giving, and has linked the apostate nature of our race with the heavenly; the only hope of the hopeless, and the helper of the struggling, the ever-ready protection of those who hasten to you, and the refuge of all Christians: Do not shrink with loathing from me a defiled sinner, who with polluted thoughts, words, and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But as the Mother of God who loves mankind, show your love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication,

which is offered to you out of my defiled mouth; and making use of your motherly boldness, entreat your Son and our Master and Lord that He may be pleased to open for me the depths of His loving kindness and graciousness to mankind, and, disregarding my numberless offenses, will turn me back to repentance, and show me to be a tried worker of His precepts. And always be present to me as merciful, compassionate and well disposed; in the present life be a fervent intercessor and helper, repelling the assaults of enemies and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark faces of the evil demons; lastly, at the awesome day of judgment rescuing me from eternal torment and showing me to be an heir of the unspeakable glory of your Son and our God; my Sovereign Lady, All-holy Theotokos, may I attain all of this in virtue of your intercession and protection, through the grace and love to mankind of your only begotten Son, our Lord and God and Savior, Jesus Christ, to whom is due all glory, honor and worship, together with His Father who is without beginning, and His All-Holy and good and life creating Spirit, now and ever, and to ages of ages. Amen.

A Prayer to our Lord Jesus Christ

by Antiochus the monk

Reader: O Master, grant to us in the coming sleep, rest for body and soul, and preserve us from the gloomy slumber of sin, and from every dark and nocturnal sensuality. Subdue the impulses of passions, extinguish the fiery darts of the evil one that are cunningly hurled against us, calm the

rebellions of our flesh, and every earthly and fleshly detail of ours lull to sleep. O God, grant to us a watchful mind, chaste thought, a sober heart, a gentle sleep free from every satanic illusion. Raise us up at the time of prayer firmly grounded in Your judgments. All the night long grant that we may worship, praise, bless and glorify Your all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages. Amen.

Reader: O All-glorious, Ever-Virgin, Mother of Christ God, present our prayer to your Son and our God, that through you, He may save our souls.

Reader: My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to You.

Priest: Glory to You, Christ God, our hope, glory to You.

Priest faces congregation and motions to the faithful to kneel.

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

Lord, have mercy. (x3)

Father, bless.

Priest: May Christ our True God, through the intercessions of His most pure Mother, of

(the patron saint of the temple), and of all the saints, have mercy on us and save us, for He is good and loves mankind.

People: Amen.

Priest: Bless, holy fathers (mothers, brothers and sisters) and forgive me a sinner, in everything that I have sinned this day in deed, word, and thought, and by all my senses.

The congregation replies:

People: May God forgive and have mercy on you, holy father.

The congregation makes a prostration.

The congregation then asks this forgiveness:

People: Bless us, holy father, and forgive all our sins this day in deed, word, and thought, and by all our senses, and pray for us sinners.

Priest blessing people says:

Priest: Through His grace may God forgive and have mercy on us all.

Concluding Litany

Priest: Let us pray for our great lord and father, His Holiness, Patriarch N.; for our lord the Most Reverend Metropolitan N., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or

Bishop N.); and all our brethren in Christ.

People: Lord, have mercy. *(Repeat continuously)*

Priest: For the God-protected Russian land, and for this land, its authorities and armed forces, and for every Christian land.

People: Lord, have mercy.

Priest: For those who hate us and those who love us.

People: Lord, have mercy.

Priest: For those who are kind to us and those who serve us.

People: Lord, have mercy.

Priest: For those who have asked us unworthy ones to pray for them.

People: Lord, have mercy.

Priest: For the deliverance of the imprisoned.

People: Lord, have mercy.

Priest: For our fathers and brethren who have passed on before us.

People: Lord, have mercy.

Priest: For those sailing upon the sea.

People: Lord, have mercy.

Priest: For those bedridden with infirmities.

People: Lord, have mercy.

Priest: Let us pray for the abundance of the fruits of the earth.

People: Lord, have mercy.

Priest: And for every Orthodox Christian soul.

People: Lord, have mercy.

Priest: Let us bless pious kings, Orthodox hierarchs, and the founders of this holy house (or if it is a monastery: this holy monastery).

People: Lord, have mercy.

Priest: Our parents, and all who have passed on before us, our Orthodox fathers and brethren both here and everywhere laid to rest.

People: Lord, have mercy.

Priest: Let us say also for ourselves.

People: Lord, have mercy. (x3)

Priest: For the sake of the intercessions of Your All-pure Mother, of our holy and God-bearing fathers and of all the saints, Lord Jesus Christ our God, have mercy on us.

People: Amen.

We now have a break in the Divine Services of Holy Friday.

Those who wish to have confession make it known to the priest.

Individual confessions are now heard by the priest.

The next service is General Confession at 5pm, followed by the Matins of Holy Saturday (The Lamentations with the Epitaphios Procession) at 6pm.

Sources

Kallistos Ware Triodion.

Scripture – Old Testament

The Orthodox Study Bible (Old Testament). St Athanasius Academy of Orthodox Theology. 2008.

Psalms and Old Testament in general are according to the Septuagint usage and numbering as contained in The Orthodox Study Bible.

Scripture – New Testament

The Eastern Orthodox Bible.