

The Vespers of Great and Holy Friday

The service books indicate that Vespers should begin in late afternoon. Before the service begins, the Shroud is placed on the altar. Vested in epitrachelion, the priest begins:

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

Reader: Amen. Come, let us worship God our King.

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

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

As Psalm 104 is chanted, the priest stands in front of the holy doors, and quietly reads the Prayers of Light.

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 Thy angels spirits, and Thy ministers a fiery flame.

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, fodder for the animals that serve man.



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 the 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 it 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 earth! May the glory of the Lord endure forever! 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 praises 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!

The sun knows its time for setting. Thou makest darkness and it is night. O Lord, how manifold are Thy works. In wisdom hast Thou made them all.

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

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

Then the Great Litany.



The Great Litany

Znamenny Chant – A. Archangelsky

softly, prayerfully

Lord, have mer-cy. To Thee, O Lord. A-men.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

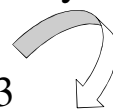
Priest: For His Beatitude, our Metropolitan _____, and for His (Eminence, Grace) our (Archbishop, Bishop) _____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

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



Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

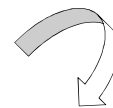
Priest: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

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.

Then immediately we sing “Lord, I Call” in Tone 1.



****Optional quartet parts for the psalm verses located in the Appendix, pp. 51-53.****

Lord, I Call Upon Thee

Obikhod Tone 1

****Optional quartet parts for the psalm verses located in the Appendix, pp. 51-53.****

Lord, I call up-on Thee, hear me! Hear me, O Lord. Lord, I call up-on

Thee, hear me! Re-ceive the voice of my prayer. When I call up-on

Thee,/// hear me, O Lord! Let my prayer a-rise in Thy sight as in-

- cense, and let the lift-ing up of my hands be an eve-ning sac-ri-fice.///





Set a guard over my mouth, O Lord, keep watch over the door of my lips!
Incline not my heart to any evil, to busy myself with wicked deed in company with
men who work iniquity, and let me not eat of their dainties!
Let a good man strike or rebuke me in kindness, but let the oil of the wicked never
anoint my head; for my prayer is continually against their wicked deeds.
When they are given over to those who shall condemn them, then they shall learn
that the Word of the Lord is true.
As a rock which one cleaves and shatters on the land, so shall their bones be strewn
at the mouth of Sheol,
But my eyes are toward Thee, O Lord God; in Thee I seek refuge; let me not be
defenseless! Keep me from the trap which they have laid for me, and from
the snares of evil doers!
Let the wicked together fall into their own nets, while I escape.

Psalm 141

I cry with my voice to the Lord, with my voice I make supplication to the Lord. I
pour out my complaint before Him, I tell my trouble before Him.
When my spirit is faint, Thou knowest my way! In the path where I walk they have
hidden a trap for me. I look to the right and watch, but there is none who
takes notice of me. No refuge remains to me, no man cares for me.
I cry to Thee, O Lord; I say, Thou art my refuge, my portion in the land of the
living. Give heed to my cry; for I am brought very low!
Deliver me from my persecutors; for they are too strong for me.
Bring my soul out of prison, that I may give thanks to Thy name.
The righteous await me, for Thou wilt deal bountifully with me.



Psalm 129

Out of the depths I cry to Thee, O Lord, Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplications.

If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? // *But there is forgiveness with Thee.* (*quartet sings this line, if applicable*)

All cre-a-tion was changed by fear when it saw Thee hanging upon the

cross, O Christ. The sun was dark-ened, and the foundations of the

earth were shak-en. All things suf-fered with the Cre-a-tor of all.///

O Lord, Who didst willingly endure this for us, glo-ry to Thee!

Reader:



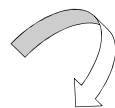
Reader: For Thy name's sake I wait for Thee, O Lord; my soul has waited for Thy word; my soul has hoped on the Lord.

Choir: Repeat "All creation was changed..."

Reader: (In the Second Tone) From the morning watch until night, from the morning watch, let Israel hope on the Lord.

Tone 2:

An impious and transgres-sing peo - ple— Why do they im-ag-ine vain
things? Why do they condemn to death the Life of all? O great won-der!
The Creator of the world is betrayed into the hands of law-less men.



He Who loves mankind is lifted up up-on the wood, that He might free

those bound in hell, who cry,/// "O long - suf - fer - ing

Lord, glo - ry to Thee!"

Reader: For with the Lord there is mercy and with Him is plenteous redemption and He will deliver Israel from all his iniquities.

To-day the blame-less Vir - gin saw Thee suspended upon the cross, O

“Word”

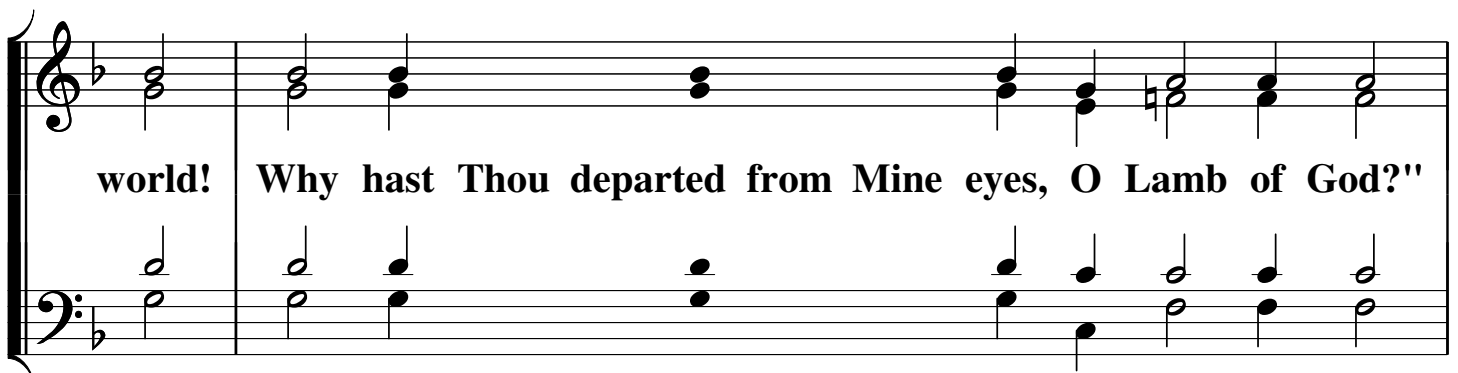
Word. She mourned with-in Herself and was sore-ly pierced in Her heart.

She groaned in agony from the depth of Her soul. Ex-haus-ted from

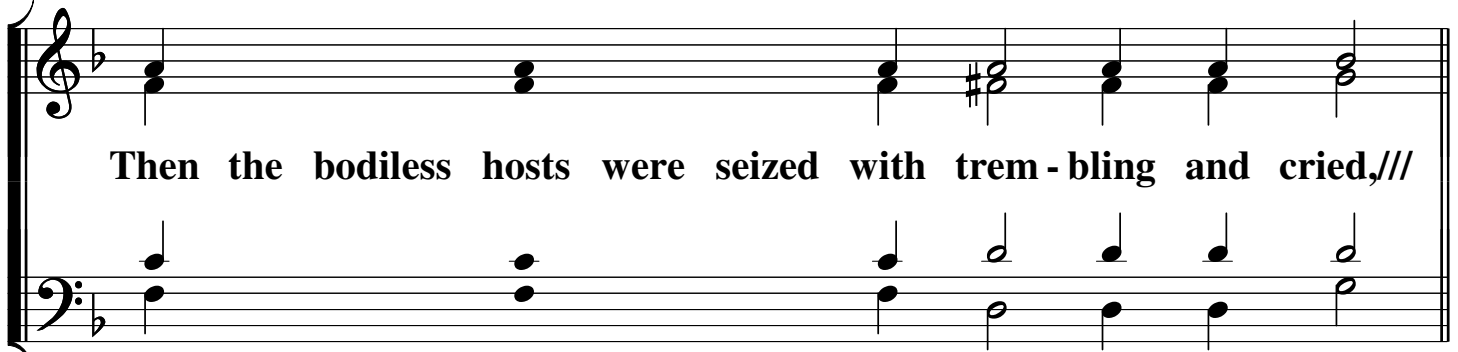
tear-ing Her hair and cheeks and beat-ing Her breast, She cried out la-

- ment-ing, "Woe is Me, O My di-vine Child! Woe is Me, O Light of the

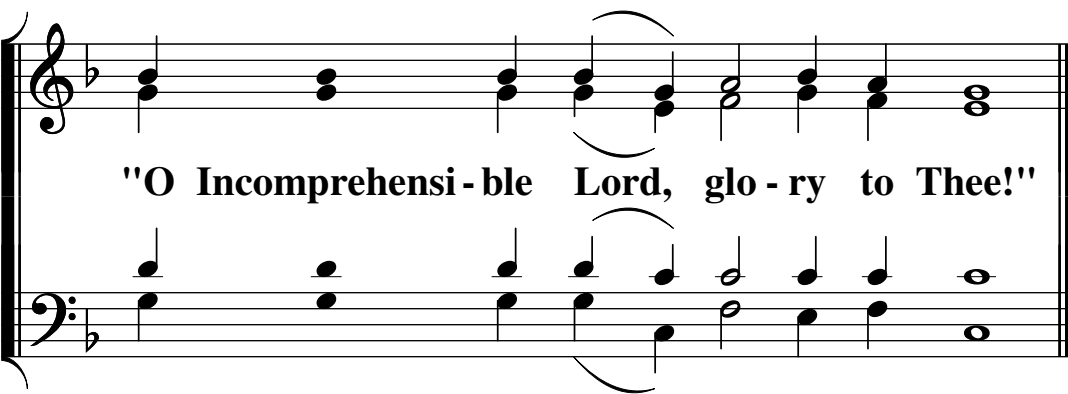
“world”



world! Why hast Thou departed from Mine eyes, O Lamb of God?"

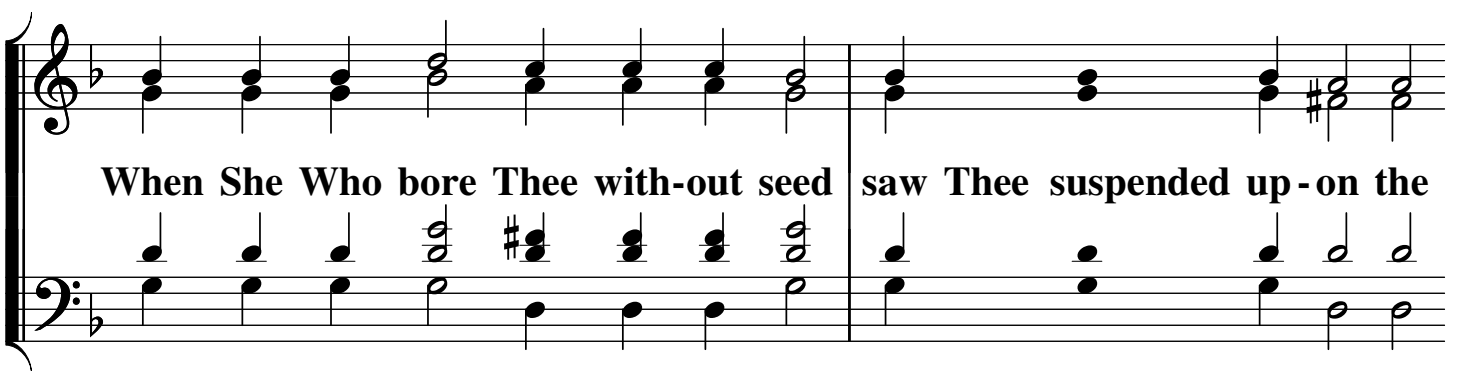


Then the bodiless hosts were seized with trem-bling and cried,///



"O Incomprehen-si-ble Lord, glo-ry to Thee!"

Reader: Praise the Lord, all nations! Praise Him all peoples!



When She Who bore Thee with-out seed saw Thee suspended up-on the

"Tree" 

Tree, O Christ, the Cre-a-tor and God of all, She cried bit-ter-ly,

"Where is the beauty of Thy form, O My Son? I cannot bear to see Thee

un - just - ly cru - ci - fied. Has - ten and a - rise/// that I too

may see Thy resurrection from the dead on the third day!"

Reader: (In the Sixth Tone) For His mercy is confirmed on us, and the truth of the Lord endures forever.

Choir:

Tone 6:

To-day the Master of creation stands be-fore Pi-late. To-day the Cre-a-

- tor of all is condemned to die on the cross. Of His own will, He is led

as a lamb to the slaugh-ter. He Who fed His people with manna in

the de-sert is trans-fixed with nails. His side is pierced, and a sponge of



vin-e-gar touch-es His lips. The Redeemer of the world is slapped

on the face. The Maker of all is mocked by His own ser-vants.

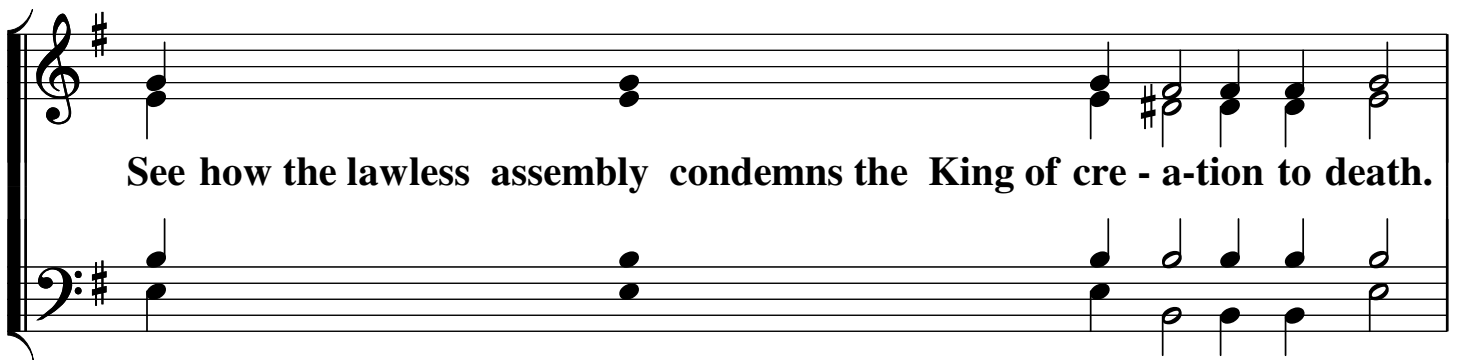
How great is the Mas-ter's love for man-kind! For those who cruci-fied

Him, He prayed to His Fa-ther say-ing,/// "For-give them this sin, for

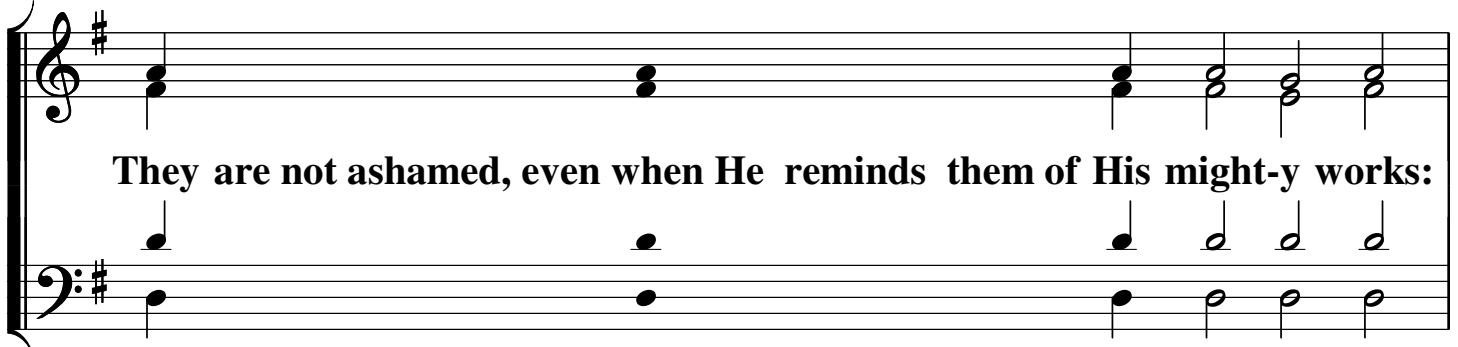
they know not what they do."

Reader: (Glory in the same Tone)
 Glory to the Father, and to the Son,
 and to the Holy Spirit.

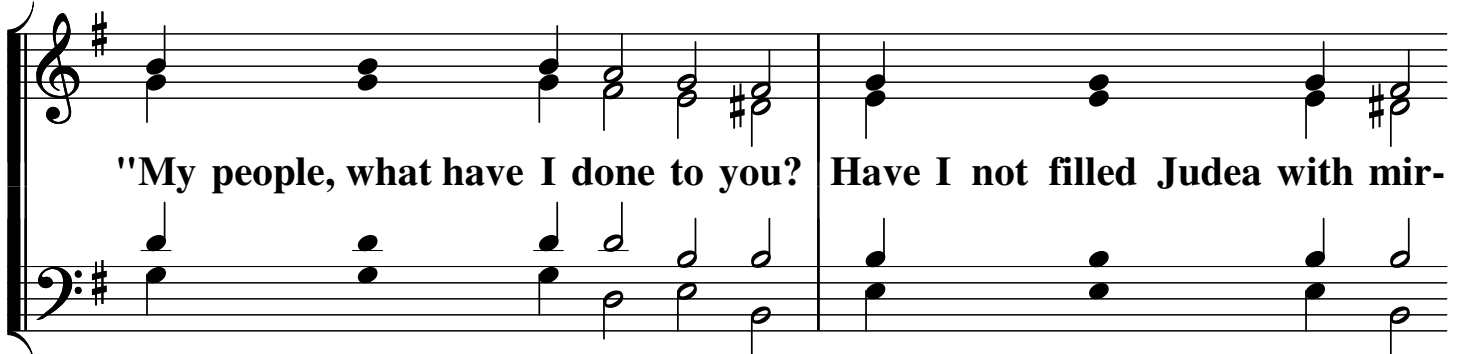
Choir:



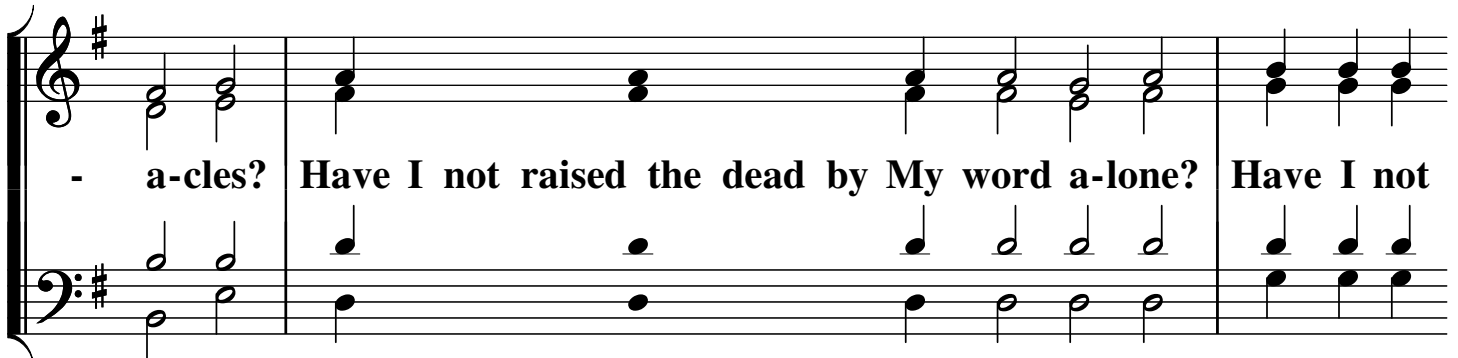
See how the lawless assembly condemns the King of cre - a-tion to death.



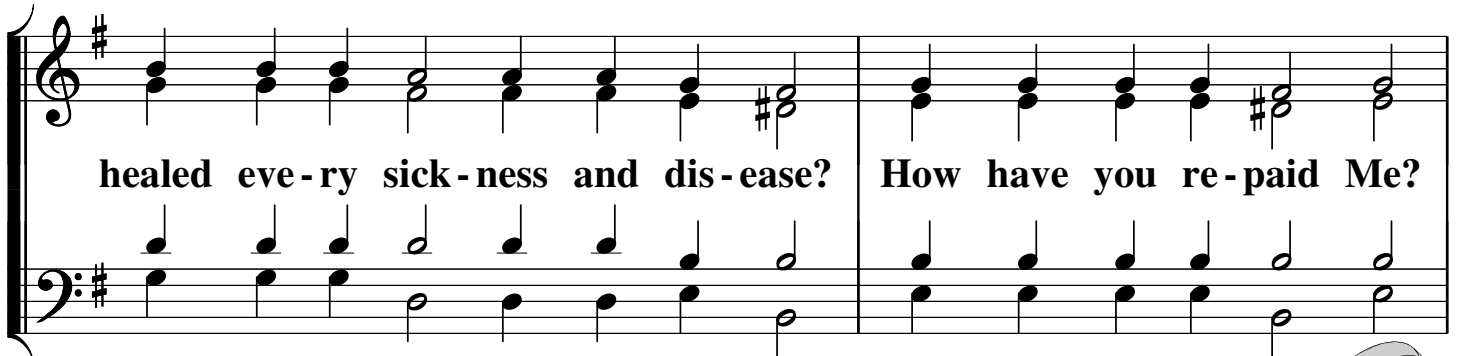
They are not ashamed, even when He reminds them of His might-y works:



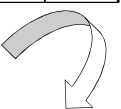
"My people, what have I done to you? Have I not filled Judea with mir-



- a-cles? Have I not raised the dead by My word a-lone? Have I not



healed eve-ry sick-ness and dis-ease? How have you re-paid Me?



Why have you a-ban-doned Me? In return for healing, you give Me

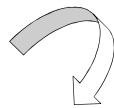
blows; in return for life, you put Me to death. You hang your Bene-fac-

- tor on the cross as an e-vil-do - er; your Lawgiver, as a trans-gres - sor;

the King of all, as one con-demned.'/// O long-suf-fer-ing Lord, glo - ry

to Thee!

Reader: (Now and ever in the same
Tone) Now and ever and unto ages of
ages. Amen.



We see a strange and fearful mystery ac-com-plished to-day. He

Whom none may touch is seized. He Who looses Adam from the curse is

bound. He Who tries the hearts of men is unjust-ly brought to trial.

He Who closed the abyss is shut in pris-on. He before Whom the hosts of

hea-ven stand with trembling stands be-fore Pi - late. The Cre-a-tor is



struck by the hand of His creature. He Who comes to judge the living and

the dead is con-demned to the cross. The Conqueror of hell is en-closed

in a tomb. O Thou, Who hast endured all these things in Thy ten-

- der love, Thou hast saved all men from the curse./// O long-suf-fer-ing

Lord, glo-ry to Thee!

Then the Entrance is made with the Book of the Gospels. After "Wisdom! Let us attend!" O Gladsome Light (#4) is sung.



O Gladsome Light #4 – Byzantine Chant

Melody

8

O Glad-some Light of the ho-ly Glo-ry of the im-mor-tal Fa - ther,

Ison

8

heav-en-ly, ho - ly, bles-sed— Je - sus Christ! Now that we have come to the

8

set-ting of the sun and be-hold the light of eve-ning, we praise

8

God: Fa-ther, Son, and Ho-ly Spi - rit— for meet it is at all times to

8

wor-ship Thee with voi-ces of praise, O Son of God and Giv-er

8

of Life. There-fore all the world doth glo-ri-fy Thee!



The priest goes to the high place and blesses the people:

Priest: Let us attend! Peace be unto all! Wisdom!

Reader: The Prokeimenon in the Fourth Tone: They divide My garments among them, / and for My raiment they cast lots. (*Psalm 22*)

They di - vide My gar - ments a - mong them,///

and for My rai - ment they cast lots.

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

Priest: Wisdom!

Reader: The reading from the book of Exodus (Exodus 33:11-23).

The readings are read from the Tomb.

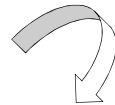
Priest: Let us attend.

Reader: And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. And Moses said unto the Lord, "See, Thou sayest unto me, 'Bring up this people:' and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, 'I know thee by name, and thou hast also found grace in My sight.' Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy



people.” And He said, “My presence shall go with thee, and I will give thee rest.” And he said unto Him, “If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth.” And the Lord said unto Moses, “I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name.” And he said, “I beseech Thee, show me Thy glory.” And He said, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” And He said, “Thou canst not see My face: for there shall no man see Me, and live.” /// And the Lord said, “Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.”

The next Prokeimenon and Reading begin on the following page.



Priest: Wisdom!

The holy doors are opened for the Prokeimenon.

*Reader: The Prokeimenon in the Fourth Tone: Judge, O Lord, those who wrong me;
/ fight against those who fight against me. (Psalm 35)*

Judge, O Lord, those who wrong me;///

fight a - gainst those who fight a - gainst me.

VERSE: They rewarded me evil for good; my soul is forlorn.

Priest: Wisdom!

Reader: The reading from the book of Job (Job 42:12-17).

Priest: Let us attend.

Reader: So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. /// So Job died, being old and full of days, and it is written that he will rise again with those whom the Lord will raise.

The third reading begins on the following page.

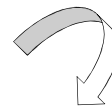


Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah (Isaiah 52:13 – 54:1).

Priest: Let us attend.

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



with the transgressors; and He bare the sin of many, and made intercession for the transgressors. /// Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

The holy doors are now opened for the Prokeimenon and Epistle Reading.

Priest: Wisdom!

Reader: The Prokeimenon in the Sixth Tone: They have laid me in the depths of the pit, / in the regions dark and deep. (Psalm 88)

They have laid me in the depths of the pit,/// in the re-gions dark and

deep.

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

Priest: Wisdom!

Reader: The reading from the first Epistle of the holy apostle Paul to the Corinthians (I Corinthians 1:18 – 2:2).

Priest: Let us attend.

Reader: Brethren: the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

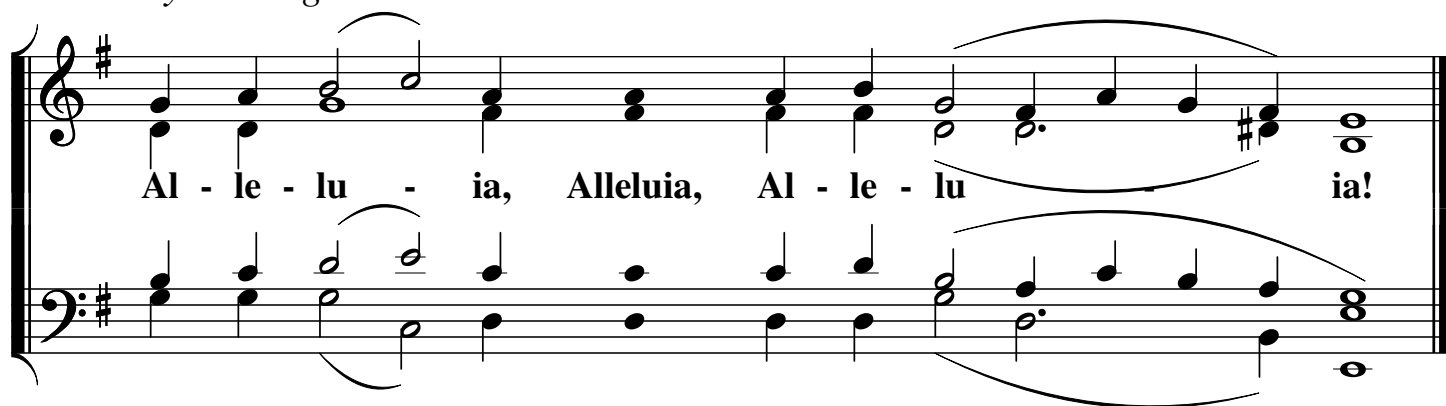


foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, "He that glorieth, let him glory in the Lord." And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God./// For I determined not to know anything among you, save Jesus Christ, and Him crucified.

Priest: Peace be to thee, reader!

Reader: And to thy spirit: Alleluia, Alleluia, Alleluia! Save me, O God, for the waters have come up to my neck.

During the singing of the Alleluia (Bridegroom Melody), the priest makes the customary censuring.

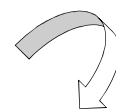


The image shows a musical score for the Alleluia melody. It consists of two staves: a treble staff on top and a bass staff on the bottom. The key signature is one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are: "Al - le - lu - ia, Alleluia, Al - le - lu ia!". The first staff has a treble clef and the second staff has a bass clef. The music is in a 4/4 time signature. The lyrics are placed below the notes. The first staff has a treble clef and the second staff has a bass clef. The music is in a 4/4 time signature. The lyrics are placed below the notes. The first staff has a treble clef and the second staff has a bass clef. The music is in a 4/4 time signature. The lyrics are placed below the notes.

VERSE: They gave me gall for food, and in my thirst they gave me vinegar to drink.

VERSE: Let their eyes be darkened, so that they cannot see.

The priest proclaims the Gospel from the Tomb, facing the people in the usual way.



Priest: That we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God!

Lord, have mer - cy! Lord, have mer - cy! Lord, have mer - cy!

A musical score for a vocal part in G major, 4/4 time. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The accompaniment consists of a bass line of quarter notes: G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, C3.

Priest: Wisdom! Let us attend! Let us listen to the Holy Gospel! Peace be unto all!

And to thy spi - rit.

A musical score for a vocal part in G major, 4/4 time. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The accompaniment consists of a bass line of quarter notes: G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, C3.

Priest: The reading from the Holy Gospel according to St. Matthew (Matthew 27:1-38, Luke 23:39-43, Matthew 27:39-54, John 19:31-37, Matthew 27:55-61).

Glo - ry to Thy pas - sion, O Lord, O Lord.

A musical score for a vocal part in G major, 4/4 time. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The accompaniment consists of a bass line of quarter notes: G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, C3.

After the Gospel:

Glo - ry to Thy long - suf - fer - ing, O Lord, O Lord.

A musical score for a vocal part in G major, 4/4 time. The melody consists of a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4. The accompaniment consists of a bass line of quarter notes: G3, A3, B3, C4, B3, A3, G3, F#3, E3, D3, C3.

Then the Augmented Litany.



Augmented Litany

Alexandrov

This litany is done SOFTER than at Liturgy.

The musical score is presented in three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor), and the time signature is 4/4. The first system is divided into two parts, A and B. Part A has the lyrics "Lord, have mer - cy." with a slur over "mer - cy." in the vocal line. Part B has the lyrics "Lord, have mer - cy." with a slur over "mer - cy." in the vocal line. The second system is marked "1." and has the lyrics "Lord, have mercy. Lord, have mercy. Lord have mer - cy." with a slur over "mer - cy." in the vocal line. The third system is marked "2." and has the lyrics "Lord, have mercy. Lord, have mercy. Lord have mer - cy. A-men." with a slur over "mer - cy." in the vocal line. The piano accompaniment consists of chords and single notes, providing a harmonic foundation for the vocal line.

After the Augmented Litany, "Vouchsave" (p. 30) is read.

Augmented Litany

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

Choir: Lord, have mercy.

Priest: O Lord Almighty, the God of our fathers, we pray Thee hearken and have mercy.

Choir: Lord, have mercy.

Priest: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (3)

Priest: Again we pray for His Beatitude, our Metropolitan _____, and His (Eminence, Grace) our (Archbishop, Bishop) _____, for priests, deacons, and all other clergy; and for all our brethren in Christ.

Choir: Lord, have mercy. (3)

Priest: Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Choir: Lord, have mercy. (3)

Priest: Again we pray for the blessed and ever-memorable holy Orthodox patriarchs; and for the blessed and ever-memorable founders of this holy house; 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.

Choir: Lord, have mercy. (3)

Priest: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God _____, and for the pardon and remission of their sins.

Choir: Lord, have mercy. (3)

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

Choir: Lord, have mercy. (3)

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

Choir: Amen.

Vouchsafe (next page):

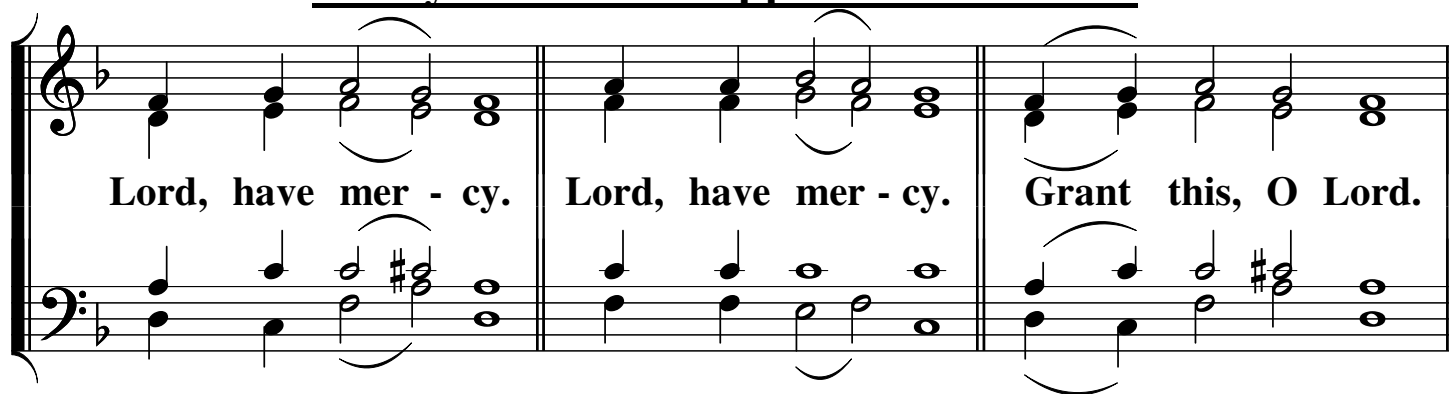


Reader: Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou, O Lord God of our fathers, and praised and glorified be Thy name forever. Amen. Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. Blessed art Thou, O Lord; teach me Thy statutes! Blessed art Thou, O Master; make me to understand Thy commandments! Blessed art Thou, O Holy One; enlighten me with Thy precepts!

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.

The priest, vested in epitrachilion, comes before the Holy Doors for the litany.

Litany of Fervent Supplication – Kievan



Lord, have mer - cy. Lord, have mer - cy. Grant this, O Lord.



Grant this, O Lord. To Thee, O Lord. A-men. And to thy spi-rit.



To Thee, O Lord. A-men.

As the Aposticha verses are sung (in Tone 2), the priest puts on all his vestments.

Litany of Fervent Supplication

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

***Choir:* Lord, have mercy.**

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

***Choir:* Lord, have mercy.**

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

***Choir:* Grant this, O Lord.**

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

***Choir:* Grant this, O Lord.**

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

***Choir:* Grant this, O Lord.**

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

***Choir:* Grant this, O Lord.**

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

***Choir:* Grant this, O Lord.**

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

***Choir:* Grant this, O Lord.**

Priest: 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.**

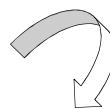
Priest: For Thou art a good God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

***Choir:* Amen.**

Priest: Peace be unto all.

***Choir:* And to thy spirit.**

Priest: Let us bow our heads to the Lord.



Choir: To Thee, O Lord.

Priest: O Lord our God, Who didst bow the heavens and come down for the salvation of the human race, look upon Thy servants and upon Thine inheritance, for to Thee, the awesome Judge Who lovest mankind, have Thy servants bowed their heads and bent their necks; not expecting help from men, but hoping in Thy mercy and looking for Thy salvation. Protect them at all times, especially in this present evening and in the coming night, from every enemy, from every adverse work of the devil, from vain thoughts, and from evil imaginations. Blessed and most glorified be the majesty 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.

As the Aposticha verses are sung (in Tone 2), the priest puts on all his vestments.



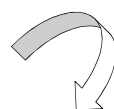
Tone 2:

Jos-eph of Arimathea took Thee down from the tree, the Life of all,

cold in death. Bath - ing Thee with sweet and cost - ly myrrh,

he gently covered Thee with fin-est lin-en and with sorrow and ten-der

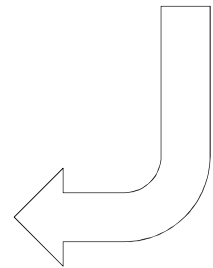
love in his heart, he em - braced Thy most pure bo - dy.



Trem-bling at this awe-some sight, he cried out to Thee, O Christ,///

"Glo-ry to Thy condescen-sion, O Lov-er of man!"

VERSE

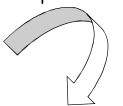


Reader: The Lord is King! He is robed in majesty!

When Thou, the Redeemer of all, wast placed in a tomb, all hell's pow-ers

quaked in fear. Its bars were bro-ken, its gates were smashed. Its might-

- y reign was brought to an end, for the dead came forth a-live from

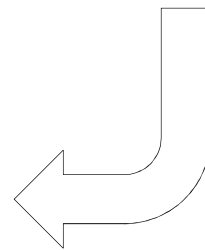


their tombs, cast-ing off the bonds of their cap-tiv-i-ty. Ad-am was filled

with joy! He gratefully cried out to Thee, O Christ,/// "Glo-ry to Thy

con-de-scen-sion, O Lov-er of man!"

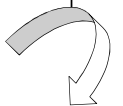
VERSE



Reader: For He has established the world, so that it shall never be moved.

In the flesh Thou wast willingly en-closed in the tomb, Who art bound-

- less and infinite in Thy di-vin-i-ty. Thou didst close the cham-bers of



death, O Christ. Thou hast emptied all the pal - a - ces of hell.///

Thou hast honored this sabbath with Thy blessing, glo-ry and hon - or.

Reader: Holiness befits Thy house, O Lord, forever.

The powers of heav-en shook with fear, when they saw Thine ineffa-ble

for - bear - ance. They be - held Thee slan - dered by law - less men,

mocked as a deceiver by trans-gres-sors. The 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,/// "Glo-ry to Thy condescen-sion, O Lov-er of

man!"

Reader: (Glory, Now and Ever in the Fifth Tone) Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

The priest, now fully vested, opens the holy doors. As the following verse is sung, he goes around the altar three times, censuring the Shroud, which lies on the Altar Table.



Tone 5:

Jos-eph together with Nic-o-de-mus took Thee down from the tree,

who cloth-est Thyself with light as with a gar-ment. He gazed on Thy bo-

- dy— dead, naked and un-bur-ied— and in grief and tender compas-sion

he la-men-ted, "Woe is me, my sweet-est Je - sus! A short while



a-go, the sun beheld Thee hang-ing on the cross and it hid itself in dark-

- ness. The earth quaked in fear at the sight. The veil of the tem-ple was

torn in two. Lo, now I see Thee willingly submit to death for our sake.

How shall I bu-ry Thee, O my God? How can I wrap Thee in a shroud?

How can I touch Thy most pure bo-dy with my hands? What songs



can I sing for Thy exodus, O com-pas-sion-ate One? I mag-ni-fy Thy

Pas-sion. I glo-ri-fy Thy bur-i-al and Thy ho-ly Re-sur-rec-tion,///

cry-ing, 'O Lord, glo-ry to Thee!''

Then immediately the Prayer of St. Simeon, "Lord, Now Lettest," in Tone 6. 

Lord, now lettest Thou Thy servant de-part in peace, ac-cord-ing to Thy

word, for mine eyes have seen Thy sal-va - tion, which Thou hast pre-

- pared before the face of all peo-ples: a light to lighten the Gen-tiles,///

and the glory of Thy peo-ple Is - ra-el.

Then the Trisagion Prayers. After the Trisagion Prayers, as the choir begins to sing the Troparion, the priest takes the Book of the Gospels while the other clergy, or members of the

laity, take the Shroud, which they hold above his head. They go around the right and behind the altar, and out of the sanctuary through the north door. The Shroud is preceded with processional candles and incense. The procession goes to the center of the church where there stands a table decorated with flowers. Here the Shroud is placed, and on top of it, the Gospel book. The priest censes around it three times.



Reader: 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.

O most-holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto 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 debts, as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Then immediately, the choir begins to sing the Troparion, "The Noble Joseph" (on the following page).



The Noble Joseph

Bulgarian Melody – Tone 2

The No - ble Jo-

This system contains the first two measures of the piece. The treble clef staff features a melody with a key signature of two sharps (F# and C#) and a 2/4 time signature. The bass clef staff provides a harmonic accompaniment. The lyrics 'The No - ble Jo-' are positioned below the treble staff, with a hyphen under 'No' and 'Jo-'.

seph, when he

This system contains the next two measures. The treble clef staff continues the melody. The lyrics 'seph, when he' are positioned below the treble staff, with a hyphen under 'seph'.

had ta - ken down Thy

This system contains the final two measures of the piece. The treble clef staff continues the melody. The lyrics 'had ta - ken down Thy' are positioned below the treble staff, with a hyphen under 'ta'.



most pure bo - dy from

the tree, wrapped it in

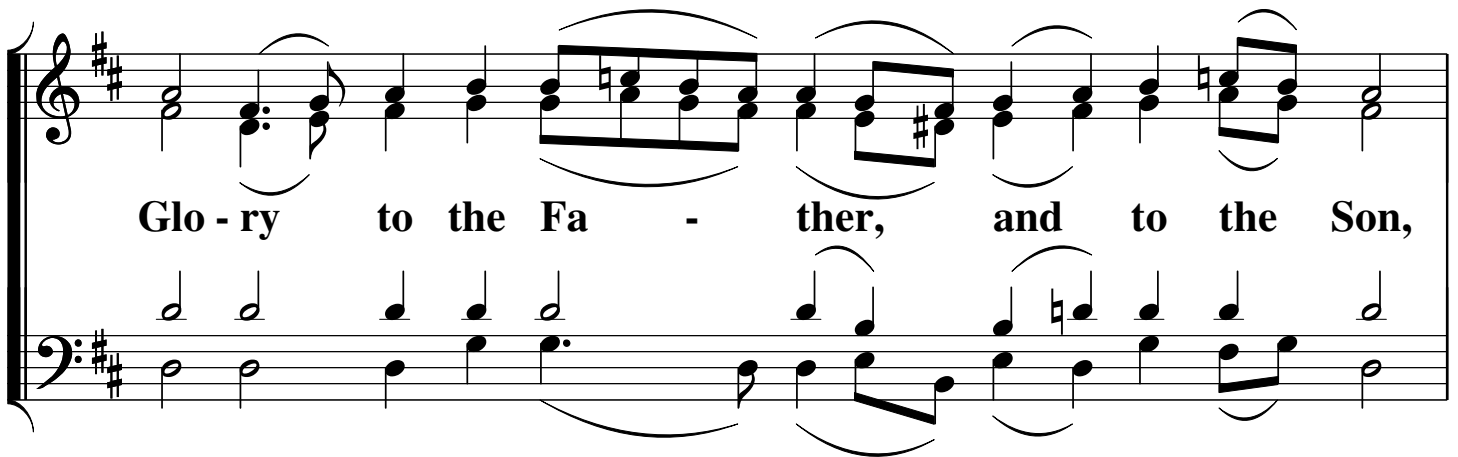
fine lin - en, and a - noint-

- ed it with spi - ces, and

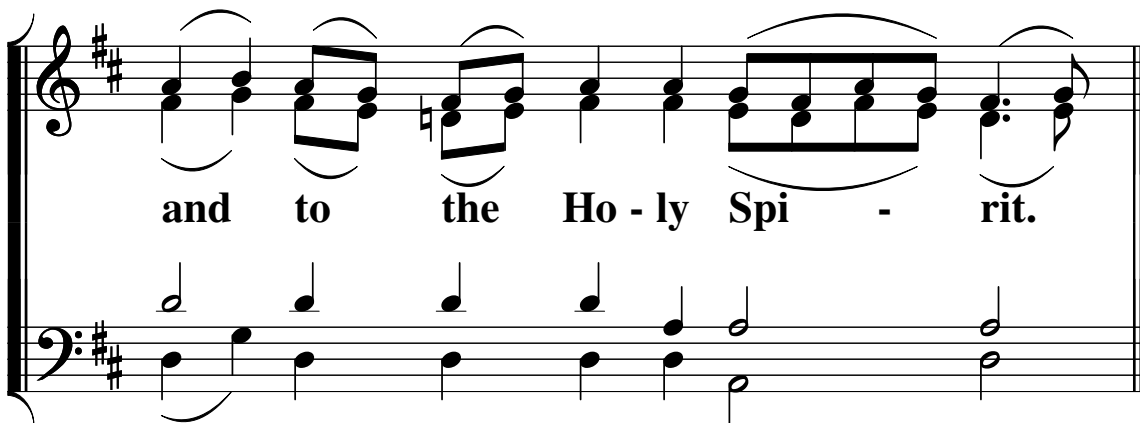




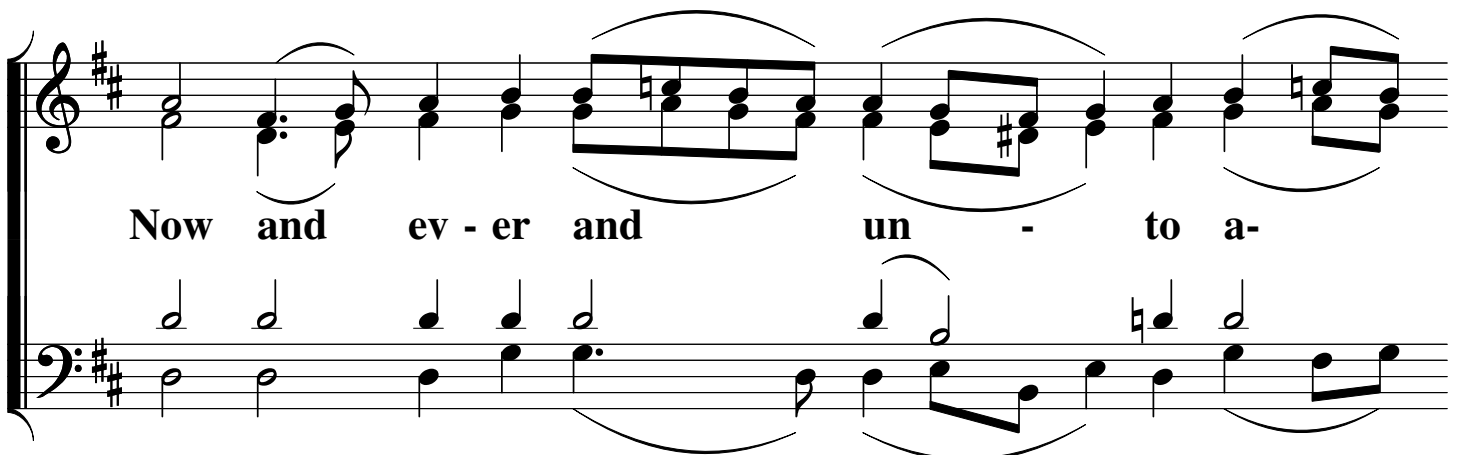
placed it in a new tomb.



Glo - ry to the Fa - ther, and to the Son,



and to the Ho - ly Spi - rit.



Now and ev - er and un - to a-



- ges of a - ges. A - men.

The an - gel came to the myrrh - bear - ing wo - men

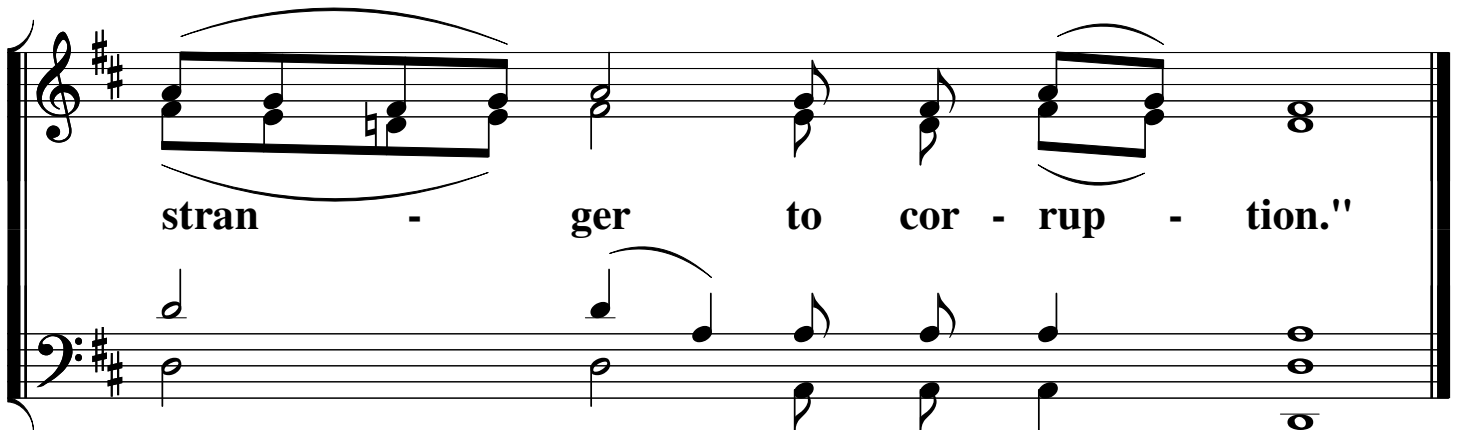
at the tomb and said, "Myrrh

is fit - ting




for the dead, but

Christ has shown Him - self a



stran - ger to cor - rup - tion."

Then the Dismissal. 

Dismissal – After Arkhangelsky

Con-firm, O God, the Holy Orthodox Faith and Ortho-dox Christ-ians,

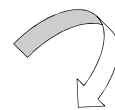
un - to a-ges of a-ges. More honorable than the cherubim and more

glo-rious beyond compare than the ser-a-phim, with-out cor-rup-tion

Thou gav-est birth to God the Word. True The - o - to - kos, we

mag - ni - fy Thee.

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



Glo-ry to the Father, and to the Son, and to the Ho-ly Spi-rit, now and ev-er

and unto a-ges of a-ges. A-men. Lord, have mercy, Lord, have mer-cy, Lord,

have mer-cy. Fa-ther, bless.

The people bow their heads as the priest pronounces the dismissal. After the dismissal, the Shroud is venerated by priest and people, each by making three prostrations: two before kissing the Shroud, and one after, as the choir sings the veneration hymn (on the following page).

Priest: May He Who endured fearful suffering, the life-creating Cross, and voluntary burial in the flesh for us men and for our salvation, Christ our true God, through the prayers of His most pure Mother, of the holy, glorious, and all-laudable Apostles, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

A - men. A- - - - - men.



Veneration of the Epitaphios – Stikhera Verses

Tone 5

O come, let us bless Joseph of eternal memory, /
who came by night to Pilate /
and begged the Life of all men: /
“Give me this Stranger, /
Who from His youth has wandered homeless. /
Give me this Stranger, /
rejected by His own people. /
Give me this Stranger, /
I marvel, seeing Him a guest of death. /
Give me this Stranger, /
the Refuge of the poor and weary. /
Give me this Stranger, /
Whom a crafty disciple betrayed to death. /
Give me this Stranger, /
that I may bury Him in my tomb, /
for He has no place to lay His head. /
Give me this Stranger, /
Whose Mother, when She beheld Him hanging on the cross, /
cried out in bitter grief, /
‘O Light of My eyes and beloved Fruit of My womb, /
that which Simeon foretold in the temple is coming to pass this day: /
a sword of sorrow has pierced My heart; /
yet trusting in Thy resurrection I glorify Thee!” /
We worship Thy Passion, O Christ! /
We worship Thy Passion, O Christ! /
We worship Thy Passion, O Christ! ///
Show us Thy Holy Resurrection!

Pages 50-57 comprise the Appendix, which includes the optional Quartet verses for “Lord, I Call” and #2 “Come, Let Us Bless Joseph.”

Quartet Verses for Lord, I Call

Tone 1

6. But there is for - give - ness with Thee.

The first system of music for 'Tone 1' consists of a treble and bass staff. The treble staff contains a series of chords, with some groups of three notes beamed together. The lyrics '6. But there is for - give - ness with Thee.' are written below the treble staff, with hyphens under 'for - give - ness'. The bass staff contains a series of single notes, mostly half notes, corresponding to the lyrics.

5. For Thy name's sake I wait for Thee, O Lord.

The second system of music for 'Tone 1' consists of a treble and bass staff. The treble staff contains a series of chords. The lyrics '5. For Thy name's sake I wait for Thee, O Lord.' are written below the treble staff. The bass staff contains a series of single notes, mostly half notes, corresponding to the lyrics.

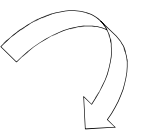
My soul has wait-ed for Thy word, my soul has hoped on the Lord.

The third system of music for 'Tone 1' consists of a treble and bass staff. The treble staff contains a series of chords, with some groups of three notes beamed together. The lyrics 'My soul has wait-ed for Thy word, my soul has hoped on the Lord.' are written below the treble staff. The bass staff contains a series of single notes, mostly half notes, corresponding to the lyrics.

Tone 2

4. From the morn - ing watch un - til night,

The first system of music for 'Tone 2' consists of a treble and bass staff. The treble staff contains a series of chords, with some groups of three notes beamed together. The lyrics '4. From the morn - ing watch un - til night,' are written below the treble staff, with hyphens under 'morn - ing' and 'un - til'. The bass staff contains a series of single notes, mostly half notes, corresponding to the lyrics.



from the morn - ing watch, let Is - ra - el hope on the Lord.

3. For with the Lord there is mercy and with Him is plenteous re-

- demp-tion, and He will deliver Israel from all his in - i - qui-ties.

2. Praise the Lord all na-tions! Praise Him all peop-les! 1. For His mer-

- cy is con-firmed on us, and the truth of the Lord en-dures for-ev-

Tone 6



- er. Glo-ry to the Father, and to the Son, and to the Ho- ly

Spir- - it! Now and ev-er and un-to a - ges of a-ges. A-men.

Veneration of the Epitaphios – Stikhera Verses

Pskov Chant – Tone 5

O come, let us bless Joseph of e-ter-nal me - mo-ry, who came by night

to Pi - late and begged the Life of all men: "Give me this Stran - ger,

Who from His youth has wan-dered home-less. Give me this Stran - ger,

re-jec-ted by His own peo - ple. Give me this Stran - ger,



I mar-vel, see-ing Him a guest of death. Give me this Stran - ger,

the refuge of the poor and wea - ry. Give me this Stran - ger, Whom a craf-

- ty dis-ci-ple be - trayed to death. Give me this Stran - ger, that I

may bu-ry Him in my tomb, for He has no place to lay His head.

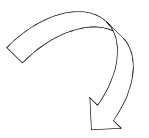


Give me this Stran-ger, Whose Mo-ther, when She beheld Him hang-ing

on the cross, cried out in bit - ter grief, 'O Light of My eyes

and be-lov-ed Fruit of My womb, that which Si-me-on foretold in the

tem - ple is com - ing to pass this day: a sword of sor - row



has pierced My heart, yet trust-ing in Thy resurrec-tion, I glo-ri-

- fy Thee!''' We wor-ship Thy Pas-sion, O Christ! We wor-ship Thy

Pas-sion, O Christ! We wor-ship Thy Pas-sion, O Christ!''' Show us Thy

Ho-ly Re-sur-rec-tion!