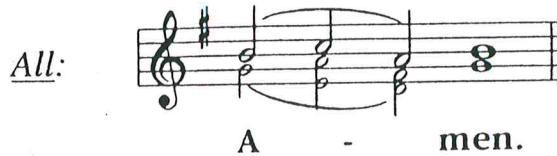


GOOD FRIDAY VESPERS

Priest: Blessed be our God, always, now and forever and ever.



Glory be to You, our God! Glo-ry be to You!

Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us, cleanse us of all that defiles us, and, O Good One, save our souls.

Holy God, Holy and Mighty, Holy and Immortal, have mé-ry on us.
(Thrice)

Glory be to the Father, and to the Son, and to the Holy Spir-it,
now and forever and év-er. A-mèn.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord. Pardon our transgressions, O Master. Look upon our weaknesses and heal them, O Holy One, for the sake of Your name.

Lord, have mercy. Lord, have mercy. Lord, have mé-ry.

Glory be to the Father, and to the Son, and to the Holy Spir-it,
now and forever and ev-ér. A-mèn.

All: Our Father, Who art in heaven, hallowed by Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from é-vil.

Priest: For the kingdom, the power, and the glory are Yours, Father, Son, and Holy Spirit, now and forever and ever.



Lord, have mercy. Lord, have mercy. Lord, have mercy. * Lord, have mercy. Lord, have mercy. Lord, have mé-ry.

Lord, have mercy. Lord, have mercy. Lord, have mercy. * Lord, have mercy. Lord, have mercy. Lord, have mé-ry.

Glory be to the Father, and to the Son, and to the Holy Spir-it,
now and forever and év-er. A-mén.

Come, let us bow in worship before the Kíng, our Gód.

Come, let us bow in worship before Christ, the Kíng, our Gód.

Come, let us bow in worship and fall down before the very Lord Jesus Christ, - our King and Gód.

Psalm 103 (104)

(Praise of God the Creator)

Bless the Lord, O my soul! * You are great O Lórd, my Gód,
clothed in pomp and brilliance, * arrayed with light as with a cloak.

Stretching out the sky as a tent-cloth, * covering Your lofty halls with wa-ter.

You make the clouds Your conveyance. * You surge on the wings of the wind.

You make spirits Your messengers, * and flaming fires Your at-ten-dants.

You settle the earth on its firm foundation; * it shall stand unmoved from age to age.

The abyss covers it like a garment; * waters stand over the moun-tains.

At Your rebuke, they will take to flight; * at the peal of Your thunder, they will fear.

They hurdle the hills and run down the dales, * to the place You have cho-sen for them.

You have set up a boundary not to be passed; * they shall never return to co-ver the earth.

Down in the gullies You make springs to rise; * water shall go down between the moun-tains.

They shall give drink to the beasts of the field; * wild asses will seek them to quench their thirst.

The birds of the sky will abide by them; * from among the rocks they will raise their song.

From Your lofty halls You refresh the mountains; * the earth shall be fed with the fruit of Your works.

You make green pastures for the cattle, * and food-plants for the ser-vice of all

so that bread may be brought forth from the earth, * and wine that gladdens the heart of man,

so that oil may put a gleam upon his face, * and that bread may strengthen the heart of all.

The trees of the plain will be satisfied, * the cedars of Lebanon that He plant-ed.

The sparrows will build their nest in them, * and the herons will call them their home.

To the deer belong high mountains; * to rodents, the shel-ter of the rocks.

You have made the moon to mark the seasons; * the sun knows the time of its set-ting.

You establish darkness, and it is night, * wherein the forest creatures prowl a-round.

Young lions roar for their prey * and call out to God for their meat.

As the sun rises, they will come together * and lay themselves down in their dens.

Man will go out to his labour * and work until e-ven-tide.

How great are Your works, O Lord; * in wisdom, You have wrought them all.

The earth is filled with Your creatures, even the wide and open sea itself; * within it there are countless creeping things, living beings small and large.

Upon it there are ships a-sailing * and that great beast You have made to have fun.

All of them look up to You * to give them their food in due time.

You provide and they gather up; * You open Your hand, and they are full.

You hide Your face, and they cringe; * You suspend their breath, and they die and re-tùrn to their dust.

You send forth Your breath, and they live; * You renew the face of the earth.

May the Lord's glory endure forever: * may the Lord re-joyce in His works.

He looks upon the earth and makes it quake; * He touches the mountains, and they smoke.

I will sing to the Lord as long as I live; * I will praise my God as long as I last.

Would that my thoughts be pleasing to Him, * and I will re-joyce in the Lord.

May sinners vanish from the earth, and may the wick-éd be no mòre. *

All: Bless the Lord, O my soul.

Glory be to the Father, and to the Son, and to the Ho-ly Spir-it,
now and for-e-ver and év-er. A-men.

Al-leluia, alleluia, alleluia, glo-ry be to You, O God.

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia. Glo-ry be to You, O God.

The Great Litany

(We Bring the World and Its Concerns before God)

Deacon: In peace let us pray to the Lord.

All: 
Lord, have mer - cy.

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

All: 
Lord, have mer - cy.

Deacon: For peace throughout the world, for the well-being of God's holy churches, and for the unity of all, let us pray to the Lord.

All: Lord, have mercy.

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

All: Lord, have mercy.

Deacon: For our most holy universal Pontiff [Name], Pope of Rome, for our most blessed Patriarch (Major Archbishop) [Name], our most reverend Metropolitan [Name], our God-loving Bishop [Name], the reverend priesthood, the diaconate in Christ, and all the clergy and the people, let us pray to the Lord.

All: Lord, have mercy.

Deacon: For our nation under God, for our government, and for all the military, let us pray to the Lord.

All: Lord, have mercy.

Deacon: For this city (or For this village, or For this holy monastery), for every city and country, and for the faithful who live in them, let us pray to the Lord.

All: Lord, have mercy.

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

All: Lord, have mercy.

Deacon: For the seafarers and travellers, for the sick and the suffering, for those held captive, and for their salvation, let us pray to the Lord.

All: Lord, have mercy.

Additional petitions may be added here.

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

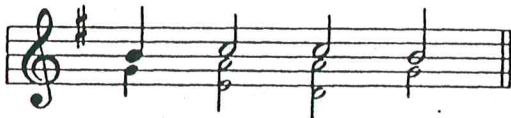
All: Lord, have mercy.

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

All: Lord, have mercy.

Deacon: Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

All:



To You, O Lord.

Priest: For all glory, honour, and worship befit You, Father, Son and Holy Spirit, now and for ever and ever.

All:



A - men.

The Evening Offering

Psalm 140 (141)

(Tone 1)

O Lord, I have cried to You, hear me. * Hear me, O Lord! * O Lord, I have cried to You, hear me. * Receive the voice of my prayer when I call u-pon You. * Hear me, O Lord!

Let my prayer rise like incense be-fore You, * and the lifting up of my hands as an eve-ning sa-cri-fice. * Hear me, O Lord!

Chanted verses

Set a guard, O Lord, before my mouth, * and a portal a-round my lips.

Incline my heart away from evil dealings, * from finding excuses for sin-ful deeds.

In company with those who work iniquity, * let me not partake of what they choose.

May the just chasten me with justice and reprove me; * may the oil of the wicked never touch my head.

Yet even then shall I pray for their welfare. * Their rulers were swal-lowed near the rock.

My words will be heard, for they were sweet. * As a lump of clay broken on the ground, so their bones were strewn near the grave.

To you, Lord, O Lord, my eyes are lifted up. * In You have I hoped; let not my soul be lost.

Keep me from the snare that was set for me * and from the stumbling-blocks of the wic-ked.

The wicked shall fall into their own nets, * while I remain alone until I can escape.

Psalm 141 (142)

With my voice I cried to the Lord; * with all my voice I im-plored the Lord.

Before Him I pour out my supplications; * before Him I de-clare my distress.

When my breath was escaping me, * then you knew my paths.

On the road upon which I was walking, * they set up snares for me.

I looked to my right and observed: * there was no one friend-ly to me.

Even flight was denied me; * there was no one to take care of my life.

I cried out to You, O Lord, and said, * You are my hope, my share in the land of the li-ving.

Listen to my supplications, * for I am laid very low.

Deliver me from my oppressors, * for they have o-ver-whelmed me.

Lead my soul forth from prison * that I may give thanks to Your name.

The just shall gather around me * when You have been good to me.

Psalm 129 (130)

Out of the depths I cry to You, O Lord; * O Lord, hear my voice!
Let Your ears be at-ten-tive * All: to the voice of my prayer.

Stichera

(Tone 1)

Verse: If You mark iniquities, Lord, who can stand? * But with You for-give-ness is that You may be re-ver-ed.

The whole creation was changed by fear, when it saw you, O Christ,
hanging on the cross. The sun was dark - ened, and the
foundations of the earth were sha - ken. All things suffered with the
Cre - a - tor of all. Of your own will You have endured this for our
sakes. O Lord, glo - ry to you!

Verse: I have waited for You as You have commanded; my soul patiently relies on Your pro-mise, * for it has trust-ed in the Lord.

Repeat the above stich

(Tone 2)

Verse: From the morning watch until night, * let Is-ra-el trust in the Lord.

Why does the impious and transgressing peo-ple * imagine vain things?
* Why have they condemned to death the Life of all? * O migh-ty won-der!
* The Creator of the world is delivered into the hands of law-less men,
* and He who loves mankind is raised u-pon the Cross, * that He may free the prisoners in hell, who cry, * "O Long-suffering Lord, glo-ry to You!"

Verse: For with the Lord there is mercy, and with Him there is plentiful re-demp-tion, * and He shall redeem Is-ra-el from all its i-ni-qui-ties.

To-day the most pure Vir - gin saw you hanging on the Cross, O Word,
and with a mother's love, she wept, and bitterly her heart was wounded,
She groaned in anguish from the depth of her soul. And in her grief
she struck her face and tore her hair, and beating her breast, she cried
la-ment-ing: "Woe is me, my di-vine Child! Woe is me, O Light
of the world! Why do you vanish from my sight, O Lamb of God?"
Then the hosts of angels were seized with tremb - ling, and they said:
"O Lord beyond our understanding, glo - ry to you!"

Verse: Praise the Lord, all the nations; * proclaim His glo-ry, all you peo-ple.

Seeing You hanging on the Cross, O Christ the Creator and God of all,
* bitterly Your Virgin Mother cried: * "O my Son, * where is the
beauty of Your form? * I cannot bear to look upon You crucified un-
just-ly. * Make haste, then, to a-rise, * that I too may see * Your
Resurrection on the third day from the dead!"

(Tone 6)

Verse: Strong is the love of the Lord for us; eternally will His truth en-dure.

To - day the Master stands before Pi-late, today the Maker of all things
 is given up to the Cross, and of His own will is led as a lamb to the
 slaugh - ter. He who sent manna in the wilderness is transfixed with
 nails. His side is pierced, and a sponge with vinegar touch - es
 His lips. The Deliverer of the world is struck on the face and the
 Creator of all is mocked by His own servants. How great is the Master's
 love for man - kind! For those who cru-ci-fied Him, He prayed
 to His Fa-ther, say-ing: "For - give them this sin, for in their
 wickedness, they know not what they do.

Verse: Glory be to the Father, and to the Son, * and to the Ho-ly Spir-it.

See how the lawless ones have condemned to death the King of the
 Cre-a-tion!* They were not ashamed when He recalled His bless-ings,
 say-ing,* "O my people, what have I done un-to you?*" Have I not filled
 Judea with mi-ra-cles?*" Have I not raised the dead by my word
 a-lone?*" Have I not healed eve-ry sick-ness and di-sease?*" How then
 have you re-paid me?*" Why have you for-got-ten me?*" In return for
 healing you have gi-ven me blows;*" In return for life, you are put-ting
 me to death.* You hang upon the Cross your Benefactor as an
 e-vil-doer,* Your Lawgiver as a trans-gres-sor of the Law,* the King of
 all as one con-demned.* O long-suf-fer-ing Lord, glo-ry to You!

(Tone 6 Kievan)

Verse: Now and for-é-ver * and è-ver. A-men.

If there is a Canonarch, repeat each line after it is chanted.

A dread and marvellous mystery we see come to pass this day: * Hé whom none may touch is seized; * Hé who looses Adam from the curse is bound; * Hé who tries the hearts and inner thoughts of man is unjustly brought to trial; * Hé who closes the abyss is shut in pri-son; * Hé before whom the powers of heaven stand with trembling stands before Pi-late; * The Creator is struck by the hand of His crea-ture; * Hé who comes to judge the living and the dead is con-demned to the Cross; * The Destroyer of hell is en-closed in a tomb. * Ó You who endure all these things in Your ten-der love, * who have saved all men from the curse, * Ó long-suf-fer-ing Lord, * glo-ry to You!

The Evening Hymn

Deacon: Wisdom! Stand aright!

Tranquil Light of the ho-ly glo-ry of the im-mor - tal
 heavenly, ho-ly, blessed Fa - ther, O Je - sus Christ! As we
 come upon the sun-set, as we see the evening light we sing to God:
 the Father, the Son and the Ho-ly Spi - rit. At all times You are
 worthy of being hymned by joyful voi - ces. O Son of God, You are
 the Gi-ver of life! For thus the whole world glo-ri-fies - You!

Readings

Prokeimenon from Psalm 21 (22) (tone 4)

They parted my gar-ments a-móng them * and cast lots up-on my ves-ture.

Verse: O God, my God, look upon Me: why have You forsaken me?

A reading from the book of Exodus (33:11-22)

Prokeimenon from Psalm 87 (88) (tone 4)

Judge them, Ó Lord, that wrong me: fight a-against them that fight a-against me.

Verse: They rewarded Me evil for good.

A reading from the prophecy of Isaiah (52:13-54:1)

Reader: Thus speaks the Lord: See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him - so marred was his look beyond that of man, and his appearance beyond that of mortals. So shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

Who would believe what we have heard? To whom has the arm of the Lord been revealed? He grew up like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to infirmity, one of those from whom men hide their faces, spurned, and we held him in no esteem.

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all.

Though he was harshly treated, he submitted and open-

did not open his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood.

But the Lord was pleased to crush him in infirmity. If he gives life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore, I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

Raise a glad cry, you barren one who did not bear, break forth in jubilant song, you who were not in labor, for more numerous are the children of the deserted wife than the children of her who has a husband.

STAND

Prokeimenon from Psalm 87 (88) (tone 6)



They laid me in the low - est pit, in dark pla - ces,



and in the sha - dow of death.

Verse: O Lord, God of my salvation, I have cried day and night before You.

**A reading from the First Epistle of the Holy Apostle Paul
to the Corinthians (1:18-2:2)**

Reader: Brothers! The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God. Scripture says, "I will destroy the wisdom of the wise, and thwart the cleverness of the clever." Where is the wise man to be found? Where the scribe? Where is the master of worldly argument? Has not God turned the wisdom of this world into folly? Since in God's wisdom the world did not come to know him through "wisdom," it pleased God to save those who believe through the absurdity of the preaching of the gospel.

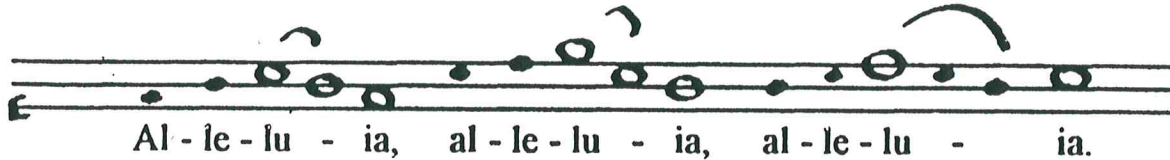
Yes, Jews demand "signs" and Greeks look for "wisdom," but we preach Christ crucified - a stumbling block to Jews, and an absurdity to Gentiles; but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For God's folly is wiser than men, and his weakness more powerful than man.

• Brothers, you are among those called. Consider your situation. Not many of you are wise, as men account wisdom; not many are influential; and surely, not many are well-born. God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God. God it is who has given you life in Christ Jesus. He has made him our wisdom and also our justice, our sanctification, and our redemption. This is just as you find it written, "Let him who would boast, boast in the Lord."

As for myself, brothers, when I came to you I did not come proclaiming God's testimony with any particular eloquence or "wisdom." No, I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified.

STAND

Alleluia from Psalm 68 (69)



Verses: Save Me, O God, for the waters are come in, even unto My soul.
They gave Me gall to eat, and in my thirst, they gave Me vinegar to drink.
Let their eyes be darkened that they see not.

Gospel (A compilation from Matthew, Luke, and John)

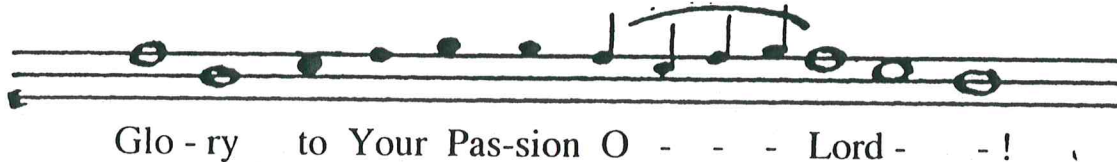
Deacon: Wisdom! Stand aright! Let us listen to the holy Gospel.

Priest: Peace be with all.



And with your spir - it.

Deacon: A reading from the holy Gospel according to Matthew.

**Prostration**

Deacon: Let us be attentive!

At that time, all the chief priests and the elders of the people consulted together against Jesus to put him to death. Then they bound him, led him away, and handed him over to Pilate the governor.

When Judas saw that Jesus was condemned, he repented, brought back the thirty silver pieces to the chief priests and the elders, and said: "I have sinned by betraying innocent blood." They answered: "What is that to us? That is your affair." Then he threw down the silver pieces, left the temple, went off, and hanged himself.

The chief priests took the silver pieces and said:

"It is not lawful to put them into the treasury, for they are blood money. So after consultation they bought with them the Potter's Field to bury strangers in. Therefore that field has been called the Field of Blood to this day. Thus the prophecy, made by the prophet Jeremiah, was fulfilled: "They took the thirty silver pieces, the price of the man on whom a price was set by the sons of Israel, and they gave them for the Potter's Field, as the Lord ordered them."

Now Jesus stood before the governor. He asked him: "Are you the king of the Jews?" Jesus answered him: "Yes, as you say yourself." But when he was accused by the chief priests and the elders, he made no answer. Then Pilate asked him: "Do you not hear how many accusations they made against you? But he gave him no answer to even a single accusation. The governor was greatly surprised.

Now during the festival the governor was accustomed to release for the people any prisoner whom they chose. At this time there was a notorious prisoner named Barabbas. So when the people were assembled for this purpose, Pilate asked them: "Whom do you want me to release for you, Barabbas or Jesus who is called Christ?" For he knew that they had delivered him up out of envy.

Besides, while he was sitting on the bench, his wife sent him the following message: "Do not meddle with that righteous man, for I have suffered much in a dream today on his account."

But the chief priests and the elders persuaded the people to demand the release of Barabbas and the execution of Jesus. The governor asked them again: "Which one of the two do you want me to release for you?" They answered: "Barabbas!" Pilate asked them again: "Then what shall I do with Jesus who is called Christ?" They all replied: "Let him be crucified!" Pilate asked them again: "What evil has he done?" But they shouted all the louder: "Let him be crucified!"

So when Pilate saw that he was gaining nothing, and the uproar only became worse, he took water, washed

his hands in the presence of the crowd, and said: "I am innocent of the blood of this righteous man. Look to it yourselves." The whole crowd replied: "Let his blood be on us and on our children." So Pilate released Barabbas for them. On the other hand, he gave orders to have Jesus flogged and crucified.

Then the soldiers took Jesus into the praetorium and gathered the whole detachment before him. They stripped him, put a scarlet robe on him, plaited a crown of thorns, placed it on his head, gave him a reed in his right hand, knelt before him, and mocked him, saying: "Hail, king of the Jews!" Then they spat on him, took the reed, and struck him on his head. After they had mocked him, they took off his scarlet robe, put his own clothes on him, and led him away to crucify him.

As they went out of the city, they came upon a Cyrenian called Simon. They compelled him to carry his cross. When they arrived at a place called Golgotha, which means the Place of the Skull, they offered him wine mixed with gall, but when he tasted it, he refused to drink it.

Then they crucified him, divided his garments among them by casting lots, and sat down to keep guard over him there. The accusation against him was placed over his head in writing: "This is Jesus the king of the Jews."

Then two criminals were crucified with him, one on his right and one on his left. One of the crucified criminals abused him and said: "If you are the Messiah, save yourself and us." But the other reproved him and said: "Have you no fear of God when you undergo the same penalty? We suffer justly indeed, for we are receiving the due reward of our misdeeds. But this man has done nothing wrong." Then he said to Jesus: "Remember me, O Lord, when you come into your kingdom." Jesus answered him: "I assure you: today you will be with me in Paradise."

The passers-by jeered at him, shaking their heads and saying: "You who can tear down the temple and re-

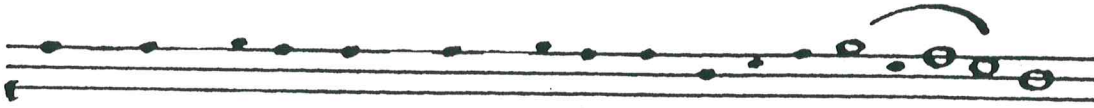
build it in three days, save yourself! If you are the Son of God, come down from the cross, and we will believe in you." Likewise, the chief priests, the scribes, and the Pharisees also mocked him and said: "He saved others, but he cannot save himself. If he is the king of Israel, let him come down from the cross, and we will believe in him. He trusted in God. Let God save him, if he loves him. For he said: 'I am the Son of God,'" Even the bandits who were crucified with him reviled him in the same way.

Now from the sixth hour darkness overspread all the country until the ninth hour. At about the ninth hour Jesus cried aloud: "Eli, Eli, lama sabachthani?" That is to say: "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said: "He is calling Elijah!" One of them at once ran, took a sponge, filled it with vinegar, put it on a reed, and gave it to him to drink. But the others said: "Let us see whether Elijah will come to save him."

Then Jesus cried aloud again and expired. And behold, the curtain of the temple was rent in two from top to bottom, the earth shook, the rocks were split, the tombs were opened, many bodies of the saints who had fallen asleep arose, came out of the tombs after his resurrection, went into the holy city, and appeared to many. When the centurion and the soldiers who kept guard over him saw the earthquake and the other events, they were filled with awe, and said: "Indeed this was the Son of God."

As it was the day of Preparation for the Passover, the Jews did not want the bodies to remain on the cross on the Sabbath, for that Sabbath was a solemn feast day. Therefore, they requested Pilate to have the mens' legs broken and their bodies removed. So the soldiers went and broke the legs of the first man and of the other who had been crucified with him. When they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear. Immediately blood and water flowed out. The man who saw it testifies to it. His testimony is true. He knows that he tells the truth to enable you also to believe. For these events

Deacon: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.



Lord, have mer-cy. Lord, have mer-cy. Lord - - have mer - - - cy.

Deacon: We also pray for our most holy universal Pontiff [Name], Pope of Rome, for our most blessed Patriarch (Major Archbishop) [Name], our most reverend Metropolitan [Name], our God-loving Bishop [Name], for those who serve and have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

All: Lord, have mercy. (*Thrice*)

Deacon: We also pray for our nation under God, for our government, and for all the military.

All: Lord, have mercy. (*Thrice*)

Special petitions may be added here.

Deacon: We also pray for the people here present who await Your great and bountiful mercies, for those who have been kind to us, and for all orthodox Christians.

All: Lord, have mercy. (*Thrice*)

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

All: Amen.

O Lord, Keep Us this Evening

(*Tone 6 Kievan*)

O Lord, keep us this evening with-òut sín.
 Blessed are You, O Lord God of our fa-thérs,
 and praised and glorified is Your name for-è-vèr. A-mèn.
 Let Your mercy, O Lord, be u-pòn ús
 be-cause we have set our hope in You.
 Blessed are You, Ò Lord:

teach me your com-mand-ments.

Blessed are You, O Ma-ster:

make me understand Your com-mand-ments.

Blessed are You, O Ho-ly One:

enlighten me with Your laws.

O Lord, Your mercy endures for-e-ver:

do not despise the work of Your hands.

It is proper to praise You,
and hymns be-long to You.

Glóry belongs to You, Father, Son, and Holy Spir-it,
now and for-e-ver and e-ver. A-men.

The Litany of Supplication

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

All: Lord, have mercy.

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

All: Lord, have mercy.

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

All: 

Grant this, O Lord.

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

All: 

Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

All: Grant this, O Lord.

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

All: Grant this, O Lord.

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

All: Grant this, O Lord.

Deacon: For a Christian end to our lives, one that is painless, unashamed, and peaceful, and for a good defense at the awesome tribunal of Christ, let us ask.

All: Grant this, O Lord.

Deacon: Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

All: To You, O Lord.

Priest: For You, O God, are gracious, and You love mankind, and we glorify You, Father, Son, and Holy Spirit, now and forever and ever.

All: Amen.

Priest: Peace be with all.

All: And with your spirit.

Deacon: Bow Your heads to the Lord.

All: To You, O Lord.

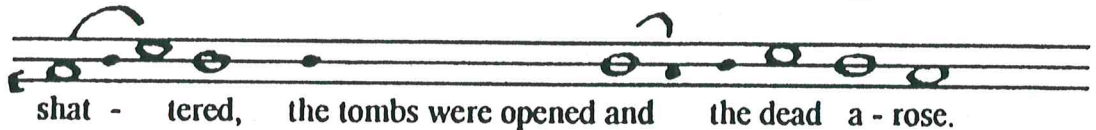
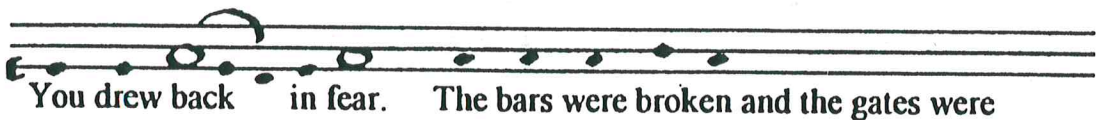
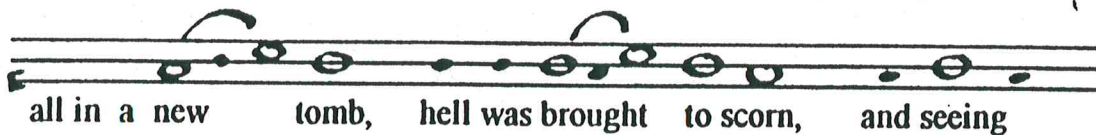
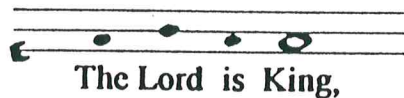
Priest: O Lord our God, You lowered the heavens when You came down for the salvation of the human race. Now look upon Your servants and upon Your inheritance, for they have bowed their heads to You, the Judge, both awesome and loving. They do not await human help, but look for Your mercy and are ready to receive Your salvation. Guard them at all times, this evening and tonight, against all enemies, against the devil's assaults, against vain thoughts and evil dreams. May the might of Your kingdom be blessed and exalted, Father, Son, and Holy Spirit, now and forever and ever.

All: Amen.

Aposticha*(Tone 2 Podoben)*

Down from the Tree, Jo-seph of A-ri-ma-thae-a,
 took You dead, who are the Life of all,
 and he wrapped You, O Christ,
 in a li-nen cloth with spi-ces.
 Moved in his heart by love,
 he kissed Your most pure bod-y with his lips,
 yet, drawing back in fear, he cried to You, re-joi-cing,
 "Glo-ry to Your self-a-base-ment,
 O Lover of man-kind!"

Verse:



Verse:

For He has established the universe
which shall not be moved.

In the flesh, You were of your own will
en-closed with-in the tomb,
yet in your di-vine na-ture
You remain un-cir-cum-scribed and li-mit-less.
You have shut up the treasury of hell, O Christ,
and emp-tied all his pa-lac-es.
You have ho-noured this Sabbath with your divine bless-ing,
with your glo-ry and your ra-di-ance

Verse:

Holiness befits your house, O Lord,
for length of days.

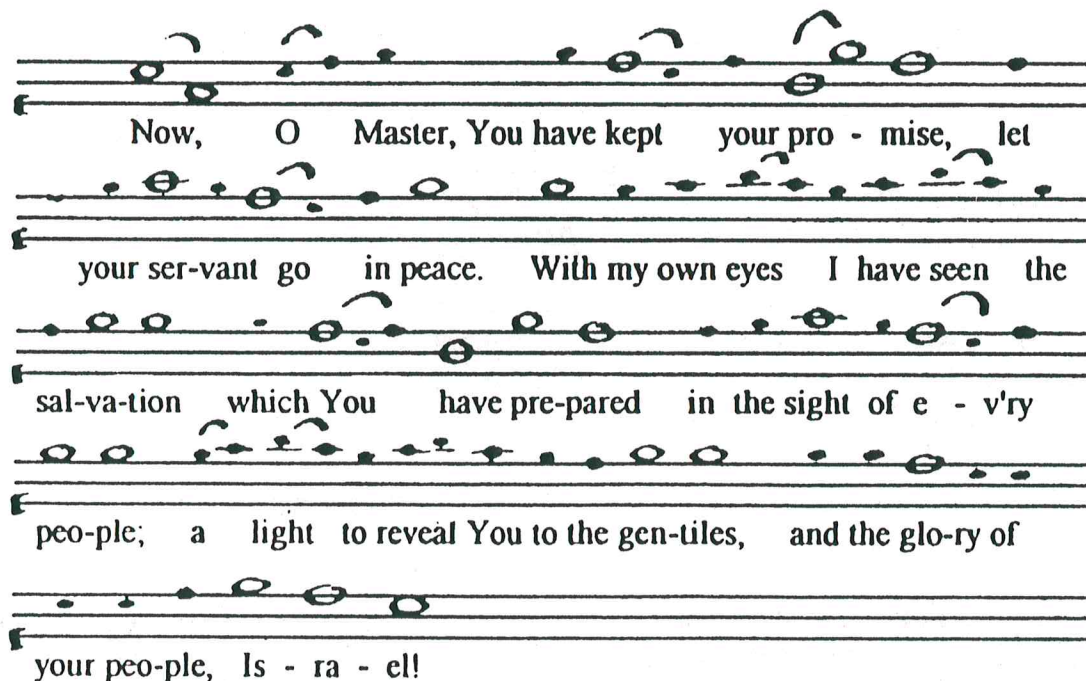
The powers of heaven beheld You, O Christ, falsely accused,
by lawless men as a decei - ver, and they saw the stone be-fore the
tomb sealed by the hands which had pierced Your most-pure side,
and they were filled with fear at Your ineffable forbear - ance. Yet,
rejoicing at our salva - tion, they cried a - loud to You:
"Glo-ry to Your self-abasement, O Lover of Man - kind!"

(Tone 5 or to a special melody)

Verse: Glo-ry be to the Father, and to the Son, and to the Holy Spir-it, *
now and for-e-ver and e-ver. Amen.

You were naked and cold in death,
O You who wear light as a robe,
and the no-ble Jo-seph and Nicodemus removed You from the Cross
with grief and tears so ten-der,
and Joseph mourned and prayed,
“O what has hap-pened, O gen-tle Je-sus?
The sun saw You suspended on the Cross and shrouded itself in
dark-ness.

The earth quaked with fear and the temple veil was rent a-sun-der!
For my sake, O Sa-viour, You willingly endured the Pas-sion.
How then shall I array Your Body, O my God?
How then shall I wrap You in this shroud?
How then shall I hymn Your bu-ri-al?

The Canticle of Simeon*(Luke 2:29-32)*


Now, O Master, You have kept your pro - mise, let
your ser-vant go in peace. With my own eyes I have seen the
sal-va-tion which You have pre-pared in the sight of e - v'ry
peo-ple; a light to reveal You to the gen-tiles, and the glo-ry of
your peo-ple, Is - ra - el!

Trisagion Prayers

Holy God, Holy and Mighty, Holy and Immortal, have mé-rcy on ús.
(Thrice)

Glory be to the Father, and to the Son, and to the Holy Spir-it,
now and forever and év-er. A-mèn.

Trinity most holy, have mercy on us. Cleanse us of our sins, O Lord.
Pardon our transgressions, O Master. Look upon our weaknesses and
heal them, O Holy One, for the sake of Your nàme.

Lord, have mercy. Lord, have mercy. Lord, have mé-rcy.

Glory be to the Father, and to the Son, and to the Holy Spir-it,
now and forever and év-er. A-mèn.

All: Our Father, Who art in heaven, hallowed by Thy name. Thy
kingdom come. Thy will be done on earth as it is in heaven. Give us
this day our daily bread, and forgive us our trespasses as we forgive
those who trespass against us. And lead us not into temptation, but
deliver us from é-vil.

Priest: For the kingdom, the power, and the glory are Yours, Father,
Son, and Holy Spirit, now and forever and ever.

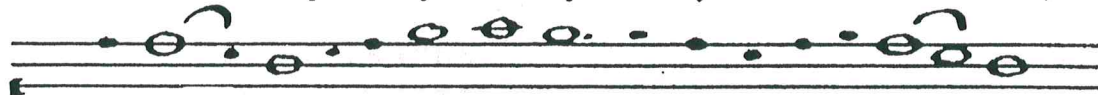
All: Amen.

The Noble Joseph

*(Sung first by the clergy, then the faithful, and then the clergy
sing the first line, with the faithful singing the concluding lines.)*



The no-ble Jo - seph took your most pure bo-dy down from the Cross,



He wrapped it in a clean lin - en with a - ro-ma-tic spi - ces



and sad - ly laid it in a new tomb.

Prostration each time

HomilyDismissal

Deacon: Wisdom!

All: Give the bless-ing!

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

All: A-men. O God, strengthen the Orthodox faith forever and é-ver.

Priest: O most holy Mother of God, save us!

All: More honorable than the cherubim* and by far more glorious than the seraphim,* ever a virgin, you gave birth to God the Word,* O true Mother of God, we mag-ni-fy you.

Priest: Glory be to You, O Christ our God, our hope, glory be to You!

All: Glory be to the Father, and to the Son, and to the Holy Spirit, * now and forever and ever. Amen. * Lord, have mercy. Lord, have mercy. Lord, have mercy. * Give the bless-ing!

Priest: May Christ our true God, who for us men and for our salvation willed to endure the terrible Passion, and the life-creating Cross, and the voluntary burial in the flesh, by the prayers of his most pure Mother, of the holy, glorious, and illustrious apostles, of our venerable and God-bearing fathers, and by the prayers of all the saints, have mercy on us and save us, for He is gracious and He loves mankind.

All: 
A - men.

After the dismissal, the priest followed by the altar boys, make a prostration, approach the Holy Shroud on their knees, and reverently kiss the sacred wounds of Our Lord and the Holy Gospel Book. Having made another prostration, they return to the sanctuary.