

# ON HOLY AND GREAT FRIDAY

## VESPERS OF THE ENTOMBMENT OF THE LORD

### with THE LAMENTATIONS

*The priest gives the blessing:*

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

*The appointed monk or the Superior reads the Opening Psalm as follows:*

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

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

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

### **Psalm 103**

Bless the Lord, my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with thanksgiving and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a curtain, roofing his upper chambers with waters, placing clouds as his mount, walking on the wings of the wind, making spirits his Angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains rise and the plains descend to the place which you established for them. You fixed a limit that they will not pass, nor will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling; and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl; young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour; and to his labouring until evening. How your works have been magnified, O Lord. With wisdom you have made them all, and the earth has been filled with your creation. Also this great, wide sea; there there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it. When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their

dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live; I will praise my God while I exist. May my words be pleasing to him. While as for me, I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no more. Bless the Lord, my soul! The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all!

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. (x3)

### **Litany of Peace**

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

**Reader:** Lord, have mercy. [**and so after each petition**]

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

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

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

For our archbishop and father \_\_\_\_, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.

For this city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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

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

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

**Reader:** To you, O Lord.

**Priest:** 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.

**People:** Amen.

### **Psalm 140 - Tone 1**

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,  
when I call upon You!//

Hear me, O Lord!

Let my prayer arise  
in Your sight as incense,  
and let the lifting up of my hands  
be an evening sacrifice!//  
Hear me, O Lord!

[A] Set a guard, O Lord, on my mouth: and a strong door about my lips.

[B] Do not incline my heart to evil words: to make excuses for my sins.

[A] With those who work iniquity: let me not unite with their elect.

[B] The just will chastise me with mercy and reprove me: but let not the oil of sinners anoint my head.

[A] For yet my prayer shall be in their pleasures: their judges have been swallowed up near the rock.

[B] They will hear my words for they are sweet: as a clod of earth is crushed upon the ground their bones have been scattered at the mouth of Hell.

[A] For my eyes look to you, O Lord, my Lord: I have hoped in you, do not take away my soul.

[B] Keep me from the snare that they have hidden for me: and from the traps of evil-doers.

[A] The sinners will fall into their own net: I am alone until I pass by.

## Psalm 141

[B] With my voice I cried to the Lord: with my voice I entreated the Lord.

[A] I will pour out my entreaty before him: and tell him all my trouble.

[B] When my spirit was faint: you knew my path.

[A] In the way where I walked: they had hidden a snare for me.

[B] I looked to my right hand and saw: but there was none who knew me.

[A] Escape is gone from me: and there is none who seeks for my soul.

[B] I cried to you, Lord, I said, 'You are my hope: my portion in the land of the living.'

[A] Give heed to my supplication: for I am brought very low.

[B] Deliver me from those who persecute me: for they are too strong for me.

[A] Bring my soul out of prison: that I may confess your name.

[B] The just will await me: until you reward me.

## Psalm 129

[A] Out of the depths I have cried to you, O Lord: Lord hear my voice.

[B] O let your ears be attentive: to the voice of my supplication.

*6. If you, Lord, should mark iniquities: Lord, who will stand? But there is forgiveness with you.*

### Tone 1

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 were suffering with you, the Creator of them all.  
You endured willingly for us. Lord, glory to you!

*5. For your name's sake I have waited for you, O Lord: my soul has waited on your word: my soul has hoped in the Lord.*

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 were suffering with you, the Creator of them all.  
You endured willingly for us. Lord, glory to you!

*4. From the morning watch until night, from the morning watch: let Israel hope in the Lord. By*

*Theophanes the Protothronos.*

**Tone 2** Impious and lawless people,  
why do you meditate vain things?  
Why have you condemned the life of all to death?  
O great marvel!

That the Creator of the world, who loves mankind, is betrayed into the hand of  
transgressors  
and lifted up on a tree,  
that he may free the prisoners in Hell.//  
Long-suffering Lord, glory to you!

*3. For with the Lord there is mercy, and with him plentiful redemption: and he will redeem Israel from all his iniquities.*

Today the blameless Virgin,  
when she saw you hanging on the Cross,  
with a mother's love she lamented, bitterly wounded in her heart,  
groaning in lamentation from the depth of her soul,  
she struck her cheeks and tore her hair; and so, beating her breast,  
she cried out with grief,  
'Woe is me, my divine child!  
Woe is me, light of the world!  
Why have you left my sight, Lamb of God?'  
Therefore the armies of the Bodiless Powers were seized with terror as they said,//  
'Lord, beyond understanding, glory to you!'

*2. Praise the Lord, all you nations: praise him all you peoples.*

When she saw you, O Christ, the Creator and God of all,  
hanging on the Cross, she who bore you without seed, cried bitterly:  
My Son, where has the beauty of your form departed?  
I cannot bear to see you unjustly crucified;  
hasten then, arise,//  
that I too may see your resurrection from the dead on the third day.

*1. For his mercy has been mighty towards us: and the truth of the Lord endures to the ages.*

Today the Master of creation stands before Pilate,  
and the Creator of all things is given up to a Cross,  
led like a lamb by his own will.  
He has been transfixed with the nails,  
and he has been pierced in the side,  
and the lips of the One who rained down the manna are touched with a sponge.  
The Redeemer of the world is struck on the cheeks,  
and the Fashioner of all things is mocked by his own servants.  
O the Master's love for mankind!  
For those who crucify him he implored his own Father, saying,//  
'Forgive them this sin, for they do not know, the lawless, how wrongfully they act'.

*Glory to the Father and to the Son and to the Holy Spirit. Tone 6*

Ah! how did the lawless assembly condemn the King of creation to death,

without shame as they recalled benefits with which he had protected them,  
as he reminded them, saying,  
'My people, what I have done to you?  
Have I not filled Judea with marvels?  
Have I not raised the dead with a word?  
Have I not healed every sickness and disease?  
How then have you repaid me?  
Why have you forgotten me,  
giving me blows for healings;  
putting me to death in return for life;  
hanging your benefactor on a Tree as a malefactor,  
the lawgiver as a lawbreaker,  
the King of all as one condemned.'//  
Long-suffering Lord, glory to you!

*Now and ever and to the ages of ages. Amen. Same Tone*

A fearful and marvellous mystery is seen to come to pass today.

The Invisible is grasped,  
the One who loosed Adam from the curse is bound,  
the One who tries hearts and reins is tried;  
the One who shut the abyss is shut up in prison.  
He, before whom the Powers of heaven stand in fear, stands before Pilate;  
the Fashioner is struck by hand of the thing he fashioned;  
he who judges the living and the dead, is condemned to a Tree;  
the destroyer of Hell is shut up in a tomb.  
You bear all things with compassion,  
and save all from the curse,//  
long-suffering Lord, glory to you!

### **The Entrance with the holy Gospel**

*And they go out at once through the northern door, the Deacon going first. And, standing directly in front of the holy doors, the Deacon says: Let us pray to the Lord.*

*The Priest, bowing his head, says quietly the prayer of the entrance:*

In the evening, in the morning, and at noon, we praise, bless, give thanks, and pray to you, Master of all, Lord who love mankind. Make our prayer arise straight like incense before you, and let not our hearts incline to words or thoughts of evil, but deliver us from all who seek after our souls, for toward you, Lord, Lord, are our eyes and in you we have hoped, our God, do not put us to shame, 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.

**Deacon:** Bless, Master, the holy entrance.

*The Priest blesses toward the east, saying:*

Blessed is the entrance of your holy place, always, now and ever and to the ages of ages. **Deacon:** Amen.

**Deacon:** Wisdom. Upright!

### **O GLADSOME LIGHT**

O Gladsome Light of the holy Glory of the immortal Father,

Heavenly, holy, blessed Jesus Christ,  
Now that we have come to the setting of the sun  
And behold the light of evening, we praise God, Father, Son, and Holy Spirit.  
For meet it is at all times to worship Thee  
With voices of praise, O Son of God  
And Giver of Life.  
Therefore all the world doth glorify Thee.

**Deacon:** Let us attend!

**Priest:** Peace to all!

**Reader:** And to your spirit!

**Deacon:** Wisdom! The prokeimenon in the fourth tone: They divide my garments among them, / and for my raiment they cast lots.

**Choir:** They divide my garments among them, / and for my raiment they cast lots.

**Deacon:** O God, my God, why have you forsaken me?

**Choir:** They divide my garments among them, / and for my raiment they cast lots.

**Deacon:** They divide my garments among them,

**Choir:** and for my raiment they cast lots.

**Deacon:** Wisdom!

**Reader:** The Reading is from Exodus. [33:11-23]

**Deacon:** Let us attend.

**Reader:** Thus the Lord used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his servant, Jesus son of Nun, would not leave the tent. Moses said to the Lord, 'See, you have said to me, 'Bring up this people'; but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favour in my sight.' Now if I have found favour in your sight, show me your ways, so that I may know you and find favour in your sight. Consider too that this nation is your people.' He said, 'My presence will go with you, and I will give you rest.' And he said to him, 'If your presence will not go, do not carry us up from here. For how shall it be known that I have found favour in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.' The Lord said to Moses, 'I will do the very thing that you have asked; for you have found favour in my sight, and I know you by name.' Moses said, 'Show me your glory, I pray.' And he said, 'I will make all my goodness pass before you, and will proclaim before you the name, 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But,' he said, 'you cannot see my face; for no one shall see me and live.' And the Lord continued, 'See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.'

**After the reading:**

**Deacon:** Wisdom!

**Reader:** The prokeimenon in the fourth tone: Judge, O Lord, those who wrong me; / fight against those who fight against me.

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

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

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

**Reader:** Judge, O Lord, those who wrong me;

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

**Deacon:** Wisdom!

**Reader:** The Reading is from Job. [42:12-17]

**Deacon:** Let us attend.

**Reader:** The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Day, the second Cassia, and the third Horn of Amaltheia. In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. After this Job lived one hundred and forty years, and saw his children, and his children's children, four generations. And Job died, old and full of days. It is written that he will rise again with those whom the Lord raises. He is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia. His name before was Jobab and he took an Arabian wife and begot a son named Enon. He himself was the son of his father Zare, one of the sons of Esau. His mother was Bosorra, so that was fifth in descent from Abraham.

**Deacon:** Wisdom!

**Reader:** The Reading is from the Prophecy of Isaias. [52:13-53:12]

**Deacon:** Let us attend.

**Reader:** Thus says the Lord: See, my servant will understand; he shall be exalted and glorified exceedingly. Just as there many will be astonished at you, so your appearance will be without glory from men, and your glory from the sons of men. So many nations will marvel at him; kings shall shut their mouths; for that which had not been told them about him they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? We brought a report as of a child before him, as a root out of dry ground; he had no form or glory, and we saw him, and he had neither form nor beauty. But his form was without honour and inferior to the children of men. He was a man in suffering and acquainted with bearing weakness, because his face has been away, he was dishonoured and not esteemed. He bears our sins and is in pain for us. We reckoned him to be in toil and in affliction and trouble. But he was wounded for our sins and crushed for our iniquities; upon him was the punishment of our peace, and by his bruises we are healed. All we like sheep have gone astray; every one has gone astray in their own way, and the Lord handed him over for our sins. And he, because of his affliction, does not open his mouth; like a

sheep he was led to the slaughter, and like a lamb before its shearer is silent, so he does not open his mouth. In his humiliation his judgement was taken away; who shall declare his generation? for his life is taken away from the earth; because of the iniquities of my people he was led to death. And I will give the evil for his burial and the rich for his death, because he practised no iniquity, nor was there guile in his mouth. And the Lord wishes to cleanse him of his blow. If you give an offering for sin, your soul will seed a long-lived descendance. And the Lord wishes to take away from the toil of his soul, to show him light and to fashion him with understanding, to justify the just one, who serves many well, and he will bear their sins. Therefore he will inherit many and divide the spoils of the strong. Because his soul was handed over to death, and was numbered with the transgressors; and he bore the sin of many, and was handed over because of their iniquities. Rejoice, barren one who do not give birth, break out and cry, you who are not in labour, for the children of the desolate are more than those of her that has a husband.

**Deacon:** Wisdom!

**Reader:** The prokeimenon in the sixth tone: They have laid me in the depths of the pit;  
/ the regions dark and deep.

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

**Reader:** Lord God of my salvation, I called for help by day; and by night also before you.

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

**Reader:** They have laid me in the depths of the pit;

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

**Deacon:** Wisdom!

**Reader:** The reading is from the first epistle of Paul to the Corinthians. [1:18-2:2]

**Deacon:** Let us attend.

**Reader:** Brethren, the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for

us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, 'Let the one who boasts, boast in the Lord.' When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified.

**Priest:** Peace to you who reads.

**Reader:** And to your spirit. Alleluia, Alleluia, Alleluia.

**Choir:** Alleluia, Alleluia, Alleluia. Tone 1. [Psalm 68]

**Reader:** Save me, O God, for the waters have come in even to my soul.

**Choir:** Alleluia, Alleluia, Alleluia.

**Reader:** And they gave me gall for my food; and for my thirst they gave me vinegar to drink.

**Reader:** Let their eyes be darkened, so that they see not; and bow down their back continually.

**Choir:** Alleluia, Alleluia, Alleluia.

**Deacon:** Wisdom. Upright. Let us listen to the holy Gospel.

**Priest:** Peace to all.

**Choir:** And to your spirit.

**Priest:** The Reading is from the holy Gospel according to Matthew.  
[27:1-38, Lk. 23:39-43, Matt. 27:39-54, Joh. 19:31-37, Matt. 27:55-61]

**Choir:** Glory to your passion, O Lord.

**Deacon:** Let us attend.

**Priest:** At that time all the chief priests and the elders of the people took counsel against Jesus, so as to put him to death. They bound him and led him away and handed him over to Pontius Pilate, the governor. Then Judas, seeing that Jesus had been condemned, repented and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' And flinging down the pieces of silver in the temple he went away and hanged himself. But the chief priests picked up the pieces of silver and said, 'It is not permitted to put them into the treasury, because they are the price of blood.' So they conferred together and bought with them the potter's field as a burial place for foreigners. And so that field has been called 'Field of Blood' until today. Then what had been said by the prophet Jeremy was fulfilled, when he said, 'And they took the thirty pieces of silver, the price of the one who was prized, whom they prized from the children of Israel, and gave them for the potter's field, as the Lord had commanded me'. But Jesus stood before the governor, and the governor questioned him saying, 'Are you the king of the Jews?' Jesus said to him, 'You say so.' And when he was accused by the chief priests and elders he made no answer. Then Pilate says to him, 'Do you not hear how many things they are testifying against you?' But he did not answer him with a single word, so that the governor was greatly amazed. Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. They had at the time a notorious prisoner called Barabbas. So when they had assembled Pilate said to them, 'Whom do you wish me to release to you? Barabbas or Jesus called Christ?' For he knew that

they had handed him over through envy. But while he was seated on the tribunal, his wife sent to him saying, 'Have nothing to do with that just man. For I have suffered many things today in a dream because of him.' But the chief priests and elders had persuaded the crowds that they should ask for Barabbas. Pilate says to them, 'So what shall I do with Jesus called Christ?' They say to him, 'Let him be crucified!' The governor said, 'Why, what evil has he done?' But they shouted even louder, saying, 'Let him be crucified!' So Pilate, seeing that he was getting nowhere, but that a riot was starting instead, took water and washed his hands in full view of the crowd, saying, 'I am innocent of the blood of this just man. You look to it.' And the whole people answered and said, 'His blood be on us and on our children.' Then he released Barabbas to them, but Jesus he had scourged and handed him over to be crucified. Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort round him. They stripped him and dressed him in a scarlet cloak, and having woven a crown of thorns, they placed it on his head and a reed in his right hand. Then they knelt in front of him and mocked him, saying, 'Hail, King of the Jews!' They spat on him and took the reed and struck it on his head. And when they had mocked him, they took off the cloak and dressed him in his own clothes and led him away to crucify him. As they went out they found a Cyrenian named Simon; they forced him to carry his cross. And they came to a place called Golgotha, which means 'place of a skull', and they gave him vinegar to drink mixed with gall. And when he had tasted it he would not drink. When they had crucified him they divided his garments, casting lots, that saying by the prophet might be fulfilled, 'They divided my garments among themselves, and cast lots for my raiment'. Then they sat down and watched him there. And over his head they placed his charge, which ran, 'This is Jesus, the king of the Jews.' Then they crucified with him two thieves, one on the right and one on the left. One of the criminals hanging there blasphemed him, saying, 'If you are the Christ, save yourself and us.' But the other answering, rebuked him and said, 'Do you have no fear of God, for you are subject to the same condemnation? And we indeed justly; but he has done amiss.' And he said to Jesus, 'Remember me, Lord, when you come in your kingdom.' And Jesus said to him, 'Amen I say to you, today you will be with me in Paradise.' The passers-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 and elders and Pharisees, saying, 'He saved others; he cannot save himself. If he is king of Israel, let him come down from the cross and we let us believe in him. He trusted in God, let him now deliver him, if he wants him. For he said, 'I am the son of God.'" The thieves too, who had been crucified with him, reviled him in the same way. From the sixth hour there was darkness over the whole land until the ninth hour. About the ninth hour Jesus cried out with a loud voice and said, 'Eli, Eli, lama savachthani?' That is, 'My God, my God, why have you abandoned me?' Some of those standing there when they heard said, 'This one is calling Elias.' And one of them ran quickly and taking a sponge filled it with vinegar, placed it on a reed and gave it him to drink. But the rest said, 'Wait, let us see if Elias is coming to save him.' But Jesus, having cried out again with a loud voice,

gave up the spirit. And behold, the veil of the temple was rent in two, from the top to the bottom, and the earth was shaken and the rocks rent, and the graves were opened and many bodies of the saints who slept were raised, and coming out of their graves, after his rising they entered the holy city and appeared to many. But the centurion and those with him watching Jesus, when they saw the earthquake and all that was happening, were greatly afraid and said, 'Truly, this was the son of God.' So the Jews, that the bodies might not remain on the cross on the Sabbath, since it was the preparation – for that day was a great Sabbath – , asked Pilate that their legs might be broken and that they might be removed. So the soldiers came and they broke the legs of the first and the other who was crucified with him; but when they came to Jesus, as they saw that he was already dead, they did not break his legs, but one of the soldiers with a lance pierced his side, and immediately there came out blood and water. And the one who saw it has borne witness, and his witness is true, and he knows that he speaks the truth, that you also may believe. For these things took place that the scripture might be fulfilled, 'Not a bone of him will be broken'. And again another scripture says, 'They will look on him whom they pierced'. And there were many women there also watching from a distance, who had followed Jesus from Galilee, serving him. Among whom were Mary Magdalen and Mary the mother of James and Joses and the mother of the sons of Zebedee. When it grew late there came a rich man from Arimathea named Joseph, who was himself also a disciple of Jesus. He approached Pilate and asked for the body of Jesus. Then Pilate ordered the body to be handed over. Joseph took the body, wrapped it in clean linen and placed it in his own new grave, which he had hewn from the rock. He rolled a great stone to the door of the grave and departed. But Mary Magdalen was there and the other Mary, seated in front of the tomb.

**Choir:** Glory to your long-suffering, O Lord.

### **The Augmented Litany**

**Deacon:** Let us all say from our whole soul and from our whole mind, let us say.

**Choir:** Lord, have mercy.

**Deacon:** Lord ruler-of-all, God of our fathers, we pray you, hear us and have mercy.

**Choir:** Lord, have mercy.

**Deacon:** Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

**Choir:** Lord, have mercy. (*thrice*) [**and after each petition**]

**Deacon:** Again we pray for our Archbishop and Father (name).

**Deacon:** Again we pray for our brethren, priests, hieromonks, deacons, hierodeacons, and monastics, and for all our brotherhood in Christ.

**Deacon:** Again we pray for mercy, life, peace, health, salvation, visitation, and the pardon and remission of the sins of the servants of God \_\_\_\_, and of all pious and right-believing Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy church.

**Deacon:** Again we pray for the blessed and ever-memorable founders of this holy house and for all our right-believing fathers and brethren who are in their rest before us especially remembering \_\_\_\_, who piously lie asleep here and everywhere.

**Deacon:** Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable house, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

**Deacon:** Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy house.

**Priest:** For you are a merciful God and love 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.

**Choir:** Amen.

*After the Litany say this prayer.*

Grant, Lord, to keep us this evening without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name to the ages. Amen.

Let your mercy, Lord be upon us, as we have hoped in you.

Blessed are you, Lord: teach me your statutes.

Blessed are you, Master: make me understand your statutes.

Blessed are you, Holy One: enlighten me with your statutes.

Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, 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 Vespers**

**Deacon:** Let us complete our evening supplication to the Lord.

**Choir:** Lord, have mercy.

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

**Choir:** Lord, have mercy.

**Deacon:** The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

**Choir:** Grant this, O Lord. **[and after each petition]**

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

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

**Deacon:** The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

**Deacon:** To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

**Deacon:** The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

**Deacon:** Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one other, and our whole life to Christ God.

**Choir:** To you, O Lord.

**Priest:** For you are a good God and love 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.

**Choir:** Amen.

**Priest:** Peace to all.

**Choir:** And to your spirit.

**Deacon:** Let us bow our heads unto the Lord.

**Choir:** To you, O Lord.

**Priest:** Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful judge who love mankind, have your servants bowed their heads and bent their necks, not awaiting help from men, but looking for your mercy and longing for your salvation; keep them at every moment, both during this present evening and the approaching night from every enemy, from every adverse work of the devil, and from vain thoughts and evil imaginations. Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

**Choir:** Amen.

*Then the **Aposticha.***

*During the Aposticha the takes place the solemn procession from the Sanctuary of the Winding Sheet [Epitaphion], which is placed on the bier in the middle of the Church.*

**Tone 2. Model Melody.**

When from the Tree the Arimathean

took you down as a dead body, O Christ,  
who are the life of all,  
he buried you, with myrrh and a shroud;  
and with love  
he embraced your immaculate body with heart and lips;  
yet, shrouded with fear, he cried out to you rejoicing, //  
'Glory to your condescension, Lover of mankind!'

**Verse 1:** *The Lord is King, he has robed himself with majesty. The Lord has robed, and girded himself with power.*

When in the new tomb  
you, the Redeemer of all,  
had been laid for the sake of all,  
Hell became a laughing-stock  
and, seeing you,  
quaked with fear;  
the bars were smashed, the gates were shattered,  
the graves were opened, the dead arose;  
then Adam  
with thanksgiving cried out to you rejoicing, //  
'Glory to your condescension, Lover of mankind!'

**Verse 2:** *He has made the world firm; it will not be shaken.*

When in the tomb  
in the flesh you were enclosed by your own will, O Christ,  
who by the nature of your godhead are uncircumscribed and unbounded,  
you unlocked the storehouses of Hell and emptied all his palaces;  
then too  
you granted this Sabbath //  
divine blessing and glory and your own splendour.

**Verse 3:** *Holiness becomes your house, O Lord, for ever.*

When the Powers  
saw you, O Christ,  
falsely accused by lawless men as a deceiver,  
they trembled at your ineffable long-suffering,  
and at the gravestone,  
sealed by the hands with which they had speared your immaculate side;  
yet rejoicing at our salvation, they cried to you, //  
'Glory to your condescension, Lover of mankind!'

*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*

When Joseph with Nikodemos  
took you, who are clothed with light as a garment, down from the Tree,  
and saw you a dead body, naked, unburied,  
he was filled with compassion,  
and raising a lament he grieved and said,  
'Alas, sweetest Jesus,  
when a little while ago the sun saw you hanging on the Cross,  
it wrapped itself in gloom,  
and the earth quaked with fear,  
and the veil of the temple was torn in two;  
but see, I now look on you,  
who for me have willingly undergone death;  
how shall I bury you, my God?  
Or how shall I wrap you in shrouds;  
with what hands shall I touch your immaculate body?  
Or what songs shall I sing at your departure?  
I magnify your sufferings and I hymn your burial, with your resurrection, as I cry:  
O Lord, glory to you!'

*On the completion of the Aposticha, we say the Song of Symeon who Received God (Luke 2,29)*  
Now set free your servant, Master, according to your word in peace, for my eyes have  
seen your salvation, Whom you have prepared before the face of all peoples - Light for  
revelation to the Gentiles, and the Glory of your people Israel.

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

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

All-holy Trinity, have mercy on us. Lord, cleanse our sins. Master, pardon our  
transgressions. Holy One, watch over and heal our infirmities, for your name's sake.

Lord, have mercy. (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, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

**Priest:** For 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.

**Choir:** Amen.

*Then the following Apolytikia* **Tone 2.**

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

**The same Tone.**

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

### **Lamentations - First Stasis**

1. In a grave they laid Thee, / O my Life and my Christ, / and the armies of the Angels were sore amazed, // as they sang the praise of Thy submissive love.
2. How, O Life, canst Thou die? / In a grave how canst Thou dwell? / For the proud domain of death Thou destroyest now, // and the dead of Hades makest Thou to rise.
3. Now we magnify Thee, / O Lord Jesus our King; / and we venerate Thy Passion and Burial, // for therewith hath Thou delivered us from Death.
4. Earth her bounds Thou gavest, / yet how small is the Tomb, / where, O Jesus, King of All, Thou dost dwell today, // that dost call the dead to leave their graves and rise.
5. O my dear Christ Jesus, / King and Ruler of All, / why to them that dwell in Hades didst Thou descend? // Was it not to set the race of mortals free?
6. Lo, the Sov'reign Ruler / of creation is dead, / and is buried in a Tomb never used before, // He that all the graves hath emptied of their dead.
7. In a grave they laid Thee, / O my Life and my Christ: / yet the Lord of Death hast Thou by Thy death destroyed, // and the world of Thee doth drink rich stream of life.
8. Lo, how fair His beauty! / Never man was so fair; / but how strangely now has death changed that Face we knew, // though all nature all her beauty to Him owes.
9. O my sweet Lord Jesus, / my salvation, my Light, / how art Thou now by a grave and its darkness hid? // How unspeakable the myst'ry of Thy Love.
10. Lo, how strange these wonders, / deeds amazing and new, / for the Giver of my life is borne lifeless forth, // by the hands of weeping Joseph to His rest.
11. When, O Christ our Maker, / Thou wast laid in Thy Tomb, / the foundation stones of Hades with ruin shook, // and the graves of mortal men were opened up.

12. I adore Thy Passion, / Thine entombing I praise, / and I magnify Thy might Thou dear Friend of man, // from destroying passions have they set me free.
13. When the Ewe that bare Him, / saw them slaying her Lamb, / tossed by swelling waves of pain she wailed forth her woe, // and moved all the Flock to join her bitter cries.
14. Gone the Light the world knew, / gone the Light that was mine, / O my Jesus, That art all of my heart's desire, // so the Virgin spake lamenting at Thy Cross.
15. O God and Word, / O the joy that was mine, / how can I bear Thy three-day burial, // being torn by motherly compassion.
16. Who will give me water / for tears I must weep? / So the Maiden wed to God cried with loud lament, // that for my sweet Jesus I may rightly mourn.
- Glory to the Father and to the Son and to the Holy Spirit.
17. Word of God, we hymn Thee, / God of all things art Thou, / with Thy Father and Thy Spirit Most Holy praised, // and we glorify Thy burial divine.
- Now and ever and unto ages of ages. Amen.
18. All we call thee blessed, / Theotokos Most Pure: / and with faithful hearts we honor the burial // suffered three days by Thy Son Who is our God.
1. In a grave they laid Thee, / O my Life and my Christ, / and the armies of the Angels were sore amazed, // as they sang the praise of Thy submissive love.

### **Lamentations-Second Stasis**

1. Right is it indeed / life-bestowing Lord to magnify Thee / for upon the Cross were Thy hands outspread // and the strength of our dread Foe hast Thou destroyed.
2. Right is it indeed / Maker of all things, to magnify Thee, / for by Thy dear Passion have we attained // victory o'er the flesh and rescue from decay.
3. Earth with trembling shook, / and the sun concealed His face with darkness; / for the Light unwaning that shines from Thee, // with Thy Body sank to darkness and the grave.
4. "That I may renew / man's lost nature now from beauty fallen, / gladly in My Flesh I take death on Me, // wherefore, Mother, slay Me not with bitter tears."
5. "I am rent with grief, / and my heart with woe is crushed and broken, / as I see them slay Thee with doom unjust." // So bewailing Him His grieving Mother cried.
6. "Ah, those eyes so sweet, / and Thy lips, O Word, how shall I close them? / How the dues of death shall I pay to Thee?" // So cried Joseph as he shook with holy fear.
7. Dirges at the Tomb / goodly Joseph sings with Nicodemus, / bringing praises to Christ Who by men was slain; // and in song with them are joined the Seraphim.
8. Stone that man has wrought / now conceals the Cornerstone of Promise; / mortal man his God in a grave would hide, // as if God were mortal; shake with fear, O Earth.
9. "O my Son, behold / Thy well-loved disciple and Thy Mother, / and Thy voice so sweet let us hear again," // so with plenteous tears His Maiden Mother cried.
10. Like a pelican / with Thy side, O Word, by wounding riven, / hast Thou made Thy children once dead to live. // By distilling on them Moisture rich with Life.

11. Trembling when he saw / Thee, my Christ, Thou Light That blindest seeing, / in a grave concealed and Thy breathing stilled, // with a veil of dark the sun concealed his face.
  12. Wailing bitter tears, / Word of God, Thy Spotless Mother mourned Thee. / When she saw that Thou in a grave wast laid, // O Ineffable and Everlasting God.
  13. Hades, that dread Foe, / shook with terror when he looked upon Thee, / O Thou Sun of Glory, That canst not die; // and his captives then he yielded up in haste.
  14. With our songs, O Christ, / now Thy Crucifixion and Entombing / we Thy faithful worship with one accord, // for Thy Burial has ransomed us from death.
- Glory to the Father and to the Son and to the Holy Spirit.
15. O Eternal God, / Word co-unoriginate, and Spirit, / magnify the might of America, // blessing us with peace and freedom evermore.
- Now and ever and unto ages of ages. Amen.
16. Life was born of thee, / O Most Blameless and Most Holy Virgin, / keep the Church from ev'ry dissension free, // blessing us with peace and freedom evermore.
1. Right is it indeed / life-bestowing Lord to magnify Thee / for upon the Cross were Thy hands outspread // and the strength of our dread Foe hast Thou destroyed.

### **Lamentations - Third Stasis**

1. Ev'ry generation / to Thy Grave comes bringing // dear Christ its dirge of praises.
2. From Thy Cross he brought Thee / that Arimathean, / and in Thy Grave he laid Thee.
3. Women bringing spices, / came with loving forethought, // Thy due of myrrh to give Thee.
4. Come, all things created, / let us sing a dirge hymn, // to honor our Creator.
5. Him as dead though living, / let us, like the women, // in love anoint with spices.
6. Joseph, greatly blessed, / bury now Thy Body, // of Christ the Lifebestower.
7. Those He fed with manna / lifted heels of spurning // against their Benefactor.
8. Ah, those minds so foolish, / hearts so Christ-destroying // of them that slew the prophets.
9. He that sold his Savior, / sold himself as captive, // that crafty traitor Judas.
10. Joseph is entombing, / helped by Nicodemus, // the Body of his Maker.
11. Life-bestowing Savior, / to Thy Might be glory, // for Thou hast vanquished Hades.
12. When our Most-Pure Lady / saw Thee prone, O Logos, // a mother's dirge she gave Thee.
13. "O, my precious Springtime! / O, my Son beloved, // O whither fades Thy beauty?"
14. Wailing song to mourn Thee, / poured from Thy pure Mother, / when Thou, O Word, wast slaughtered.
15. Women to anoint Him, / with their myrrh are coming // to Christ Who is Divine Myrrh.

16. Death himself by Thy death, / O my God, hast Thou slain, / by power of Thy Godhead.
17. Son of God, Almighty, / O my God and Maker, // whence came Thy will to suffer?
18. When she saw her Youngling, / on the Cross suspended, // the Heifer wailed with grieving.
19. Cries of woe the Maiden / wailed with fervent weeping, // for grief her heart was piercing.
20. "Light more dear than seeing, / O my Son most precious, // how in a grave dost hide Thee?"
21. "O my Son, I praise Thee, / for Thy great compassion // which moved Thee thus to suffer."
22. Bringing myrrh, the women, / to Thy Tomb, O Savior, // are come their myrrh to offer.
23. Rise, O Lord of Mercy, / raising us up also, // who languish deep in Hades.
24. Hasten, Word, Thy rising, / and release from sorrow, / Thy spotless Maid that bare Thee.
25. All the Hosts of Heaven, / were with fear confounded, // beholding Thy dead Body.
26. To those who in desire and fear, / honor Thy sublime passions, // O grant remission of our sins.
27. Once a Joseph bore Thee / into exile, Savior, // another now inters Thee.
28. With her wailing dirge song, / Thy most Holy Mother, // O Savior, mourns Thee slaughtered.
29. Minds must tremble seeing, / Lord that madest all things // Thy strange and dire Entombing.
30. Myrrh the Women sprinkled, / store of spices bringing, // to grace Thy Tomb e're dawning.
31. Peace Thy Church to prosper, / to Thy folk, Salvation, // be given through Thy Rising.
- Glory to the Father and to the Son and to the Holy Spirit.
32. O Thou Triune Godhead, / Father, Son, and Spirit, // upon Thy world have mercy. Now and ever and unto ages of ages. Amen.
33. On the Resurrection, / of Thy Son, O Virgin, / grant us to look who serve Thee.
1. Ev'ry generation / to Thy Grave comes bringing // dear Christ its dirge of praises.

**Deacon:** Wisdom!

**Reader:** The Troparion of the Prophecy in the Second Tone.

**Choir:** O Christ, Who holdest fast the ends of the earth, / Thou hast consented to be held fast in the tomb, / to deliver man from his fall into hell, / and, as Immortal God, // Thou hast given us life and immortality!

**Deacon:** Wisdom!

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

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

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

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

**Reader:** Arise, O Lord, and help us!

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

**Deacon:** Wisdom!

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

**Deacon:** Let us attend!

**Reader:** The hand of the Lord was upon me and the Lord brought me out in Spirit and set me in the middle of the plain, and it was full of human bones. And he led me round them in a circle and lo, there were very many bones on the surface of the plain, and lo, they were very dry. And he said to me: Son of man, will these bones live? And I said: Lord, Lord, you know this. And he said to me: Prophecy to these bones and you will say to them: Dry bones, hear the word of the Lord. Thus says the Lord to these bones: See, I am bringing a spirit of life upon you, and I will give you sinews and I will bring flesh upon you, and I will stretch skin on you and put my spirit into you, and you shall live; and you shall know that I am the Lord. And I prophesied as he had commanded me. And it came to pass as I prophesied there was a shaking, and the bones approached one another, each to its joint. And I saw, and lo, sinews and flesh were growing on them, and skin came up upon them, but there was no spirit in them. And he said to me: Prophecy to the spirit, son of man, prophesy and say to the spirit: Thus says the Lord: Come from the four winds and breathe on these dead bodies and make them live. And I prophesied as he had commanded me, and the spirit entered them, and they lived, and they stood upon their feet, a very great gathering. And the Lord spoke to me saying: Son of man, these bones are all the house of Israel, and they say: Our bones have become dry, our hope has perished, we are quite lost. And so prophesy and say to them: Thus says the Lord, the Lord: See, I am opening your graves, and I shall bring you out of your graves and shall bring you into the land of Israel, and you shall know that I am the Lord, when I open your tombs for me to bring my people out of the tombs; and I shall put my spirit into you, and you will live, and I shall set you on your land and you will know that I am the Lord; I have spoken and I shall do it, says the Lord.

**Deacon:** Wisdom!

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

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

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

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

**Reader:** Arise, O Lord my God, lift up Thine hand! /

**Choir:** Forget not Thy poor forever!

**Deacon:** Wisdom!

**Reader:** The reading from the First Epistle of Paul to the Corinthians. (5:6-8, Galatians 3:13-14)

**Deacon:** Let us attend!

**Reader:** Brethren, a little leaven leavens the whole batch. Clean out the old leaven, that you may be a new batch, as you are unleavened. For Christ our Passover has been sacrificed. Therefore let us keep the feast, not with the old leaven, not with the leaven of wickedness and evil, but with the unleavened bread of sincerity and truth. For Christ has redeemed us from the curse of the law, by becoming a curse for us. For it is written: Accursed is everyone who is hanged on a tree; that in Christ Jesus the blessing of Abraham might come to the nations, that we might receive the promise of the Spirit through the faith.

**Priest:** Peace be to you, reader(s).

**Reader:** And to your spirit. Alleluia in the Fifth Tone. Alleluia! Alleluia! Alleluia!

**Choir:** Alleluia! Alleluia! Alleluia!

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

**Choir:** Alleluia! Alleluia! Alleluia!

**Reader:** As smoke vanishes so let them vanish, as wax melts before the fire!

**Choir:** Alleluia! Alleluia! Alleluia!

**Reader:** So the sinners will perish before the face of God, but let the righteous be glad!

**Choir:** Alleluia! Alleluia! Alleluia!

**Deacon:** And that we may be deemed worthy to hear the Holy Gospel, let us pray to the Lord God.

**Choir:** Lord, have mercy! (thrice)

**Deacon:** Wisdom! Attend! Let us listen to the Holy Gospel!

**Priest:** Peace be unto all!

**Choir:** And with your spirit!

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

**Choir:** Glory to you, O Lord! Glory to you!

**Deacon:** Let us attend!

**Priest:** On the next day, which is after the Preparation, the chief priests and Pharisees came together to Pilate and said, 'Sir, we remember that that deceiver said while he was still alive, 'After three days I will arise.' Give orders then for the tomb to be made secure until the third day, otherwise his disciples may come at night and steal him and tell the people that he has been raised from the dead. And the last deception will be worse than the first.' Pilate said, 'You have a guard of soldiers. God, make it as secure as you can.' So they went with the soldiers and made the tomb secure by sealing the stone.

**Choir:** Glory to you, O Lord! Glory to you!

**Deacon:** Wisdom!

**Choir:** Father, bless!

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

**Choir:** Amen. Confirm, O God, the holy Orthodox faith and Orthodox Christians unto ages of ages!

**Priest:** All-holy Birthgiver of God save us!

**Choir:** More honorable than the Cherubim and beyond compare more glorious than the Seraphim, without defilement you gave birth to God the Word, true Birthgiver of God we magnify you.

**Priest:** Glory to you, Christ God, our Hope, glory to you!

**Choir:** 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. Lord have mercy. Lord have mercy. Father, bless!

**Priest:** He who for us men and for our salvation received in the flesh the fearful passions and the life-creating Cross and the voluntary burial in the flesh, Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; through the supplications of the holy, glorious and all-laudable Apostles, of our venerable and God-bearing Fathers, of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

**Choir:** Amen.

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

**Choir:** Amen.