

VESPERS ON HOLY FRIDAY

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

Reader: Amen. Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

Both now and for ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy (*twelve times*).

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

Both now and for ever, and to the ages of ages. Amen.

Come, let us worship 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, O my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with praise 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 will rise and the plains descend to the place which you have 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 was filled with your creation. See, this great, wide sea; in it 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 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.
Both now and for ever, and to the ages of ages. Amen.

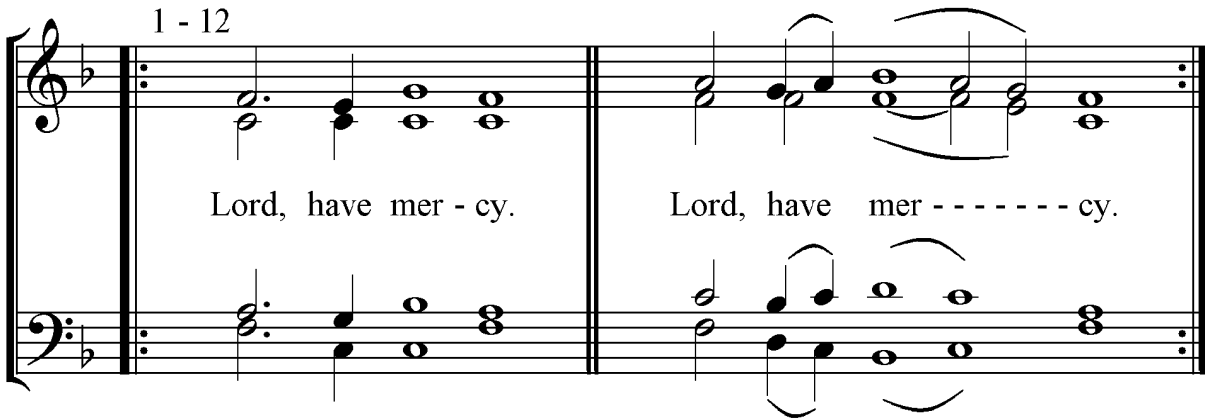
Alleluia, alleluia, alleluia. Glory to you, O God.

Alleluia, alleluia, alleluia. Glory to you, O God.

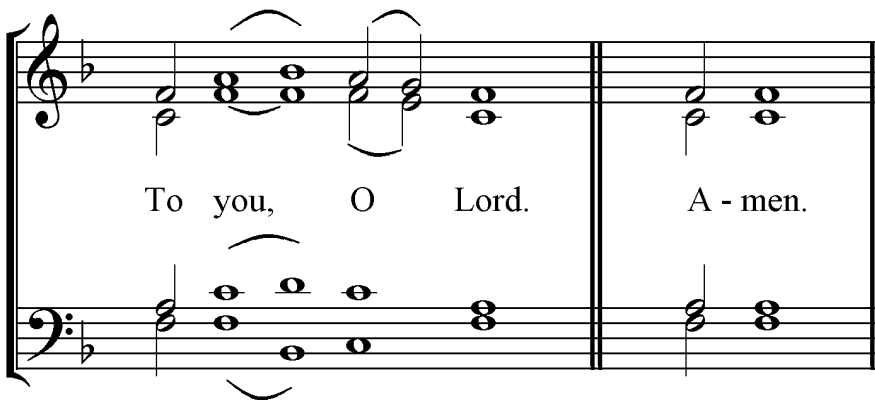
Alleluia, alleluia, alleluia. Glory to you, O God.

Great Litany

1 - 12



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



To you, O Lord. A - men.

Then "Lord, I have cried" in Tone 1, with 6 stichera:

Lord, I have cried - Tone 1

(I) Lord, I have cried to you, hear me: hear me, O Lord.

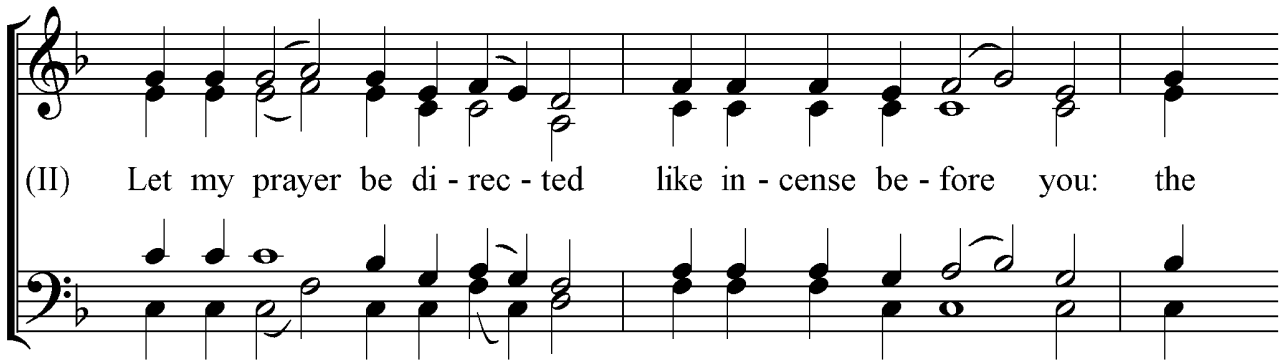
The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It features a series of chords and melodic lines. The lower staff is in bass clef with the same key signature, providing a harmonic accompaniment. The lyrics are written below the upper staff.

Lord, I have cried to you, hear me. Give heed to the voice of my

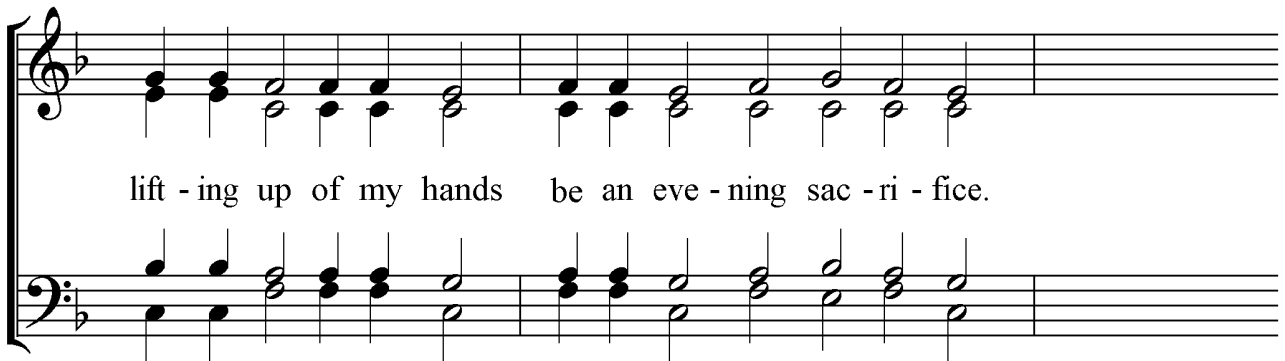
The second system of music continues the composition. It features two staves in the same key signature and clefs as the first system. The lyrics are written below the upper staff.

sup - pli - ca - - - tion, when I cry to you. Hear me, O Lord.

The third system of music concludes the piece. It features two staves in the same key signature and clefs. The lyrics are written below the upper staff, ending with a double bar line.



(II) Let my prayer be di - rec - ted like in - cense be - fore you: the



lift - ing up of my hands be an eve - ning sac - ri - fice.



Hear me, O Lord.

Reader:

Set a guard, O Lord, on my mouth; and a strong door about my lips.

Do not incline my heart to evil words to make excuses for my sins.

With those who work iniquity; let me not unite with their elect.

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

For yet my prayer shall be in their pleasures; their judges have been swallowed up near the rock.

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.

For my eyes look to you, O Lord, my Lord; I have hoped in you, do not take away my soul.

Keep me from the snare that they have hidden for me, and from the traps of evildoers.

The sinners will fall into their own net; I am alone until I pass by.

With my voice I cried to the Lord; with my voice I entreated the Lord.

I will pour out my entreaty before him, and tell him all my trouble.

When my spirit was faint you knew my path.

In the way where I walked they had hidden a snare for me.

I looked to my right hand and saw, but there was none who knew me.

Escape is gone from me, and there is none who seeks for my soul.

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

Give heed to my supplication for I am brought very low.

Deliver me from those who persecute me for they are too strong for me.

Bring my soul out of prison that I may confess your name.

The just will await me until you reward me.

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

O let your ears be attentive to the voice of my supplication.

Tone 1:

(I) If you, Lord, should mark in - i - qui - ties, O Lord, who will stand? But

there is for - give - ness with you.

All cre - a - - - tion was changed by fear when it saw you hang - ing on

the Cross, O Christ; the sun was dark - ened and the foun - da - tions

of the earth were shak - - en; all things were suf - fer - ing with you, the

Cre - a - tor of them all. You en - dured this of your own will for us.

O Lord, glo - ry to you.

(II) For your name's sake I have wait - ed for you, O Lord; my soul has

wait - ed on your word, my soul has hoped in the Lord.

All cre - a - - - tion was changed by fear when it saw you hang - ing on

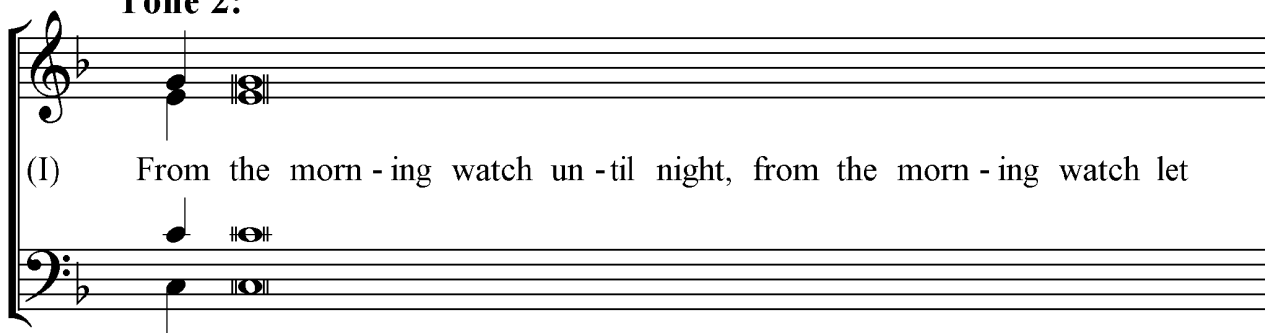
the Cross, O Christ; the sun was dark - ened and the foun - da - tions

of the earth were shak - - en; all things were suf - fer - ing with you, the

Cre - a - tor of them all. You en - dured of your own will for us.

O Lord, glo - ry to you.

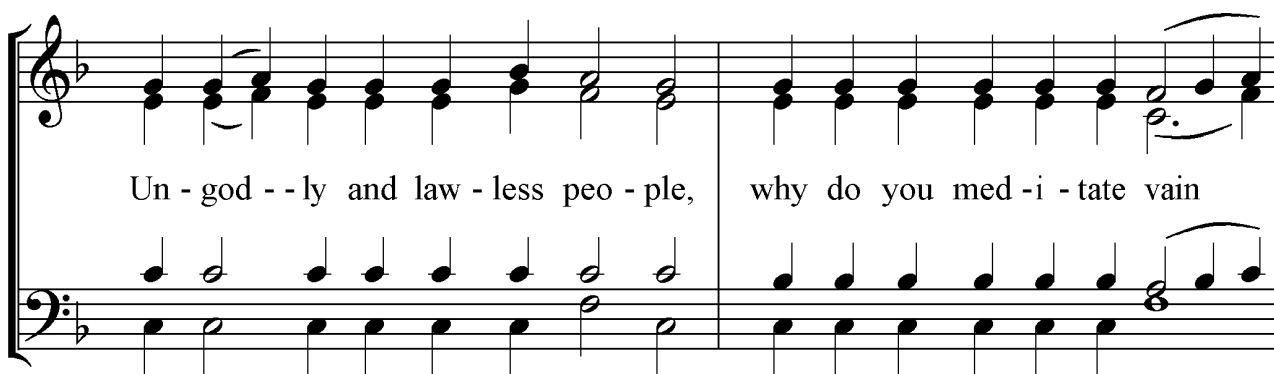
Tone 2:



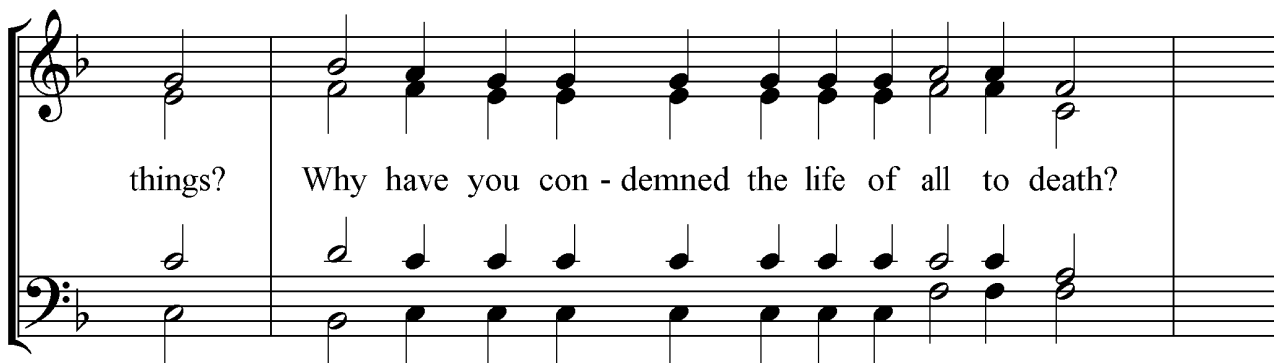
(I) From the morn - ing watch un - til night, from the morn - ing watch let



Is - ra - el hope in the Lord.



Un - god - - ly and law - less peo - ple, why do you med - i - tate vain



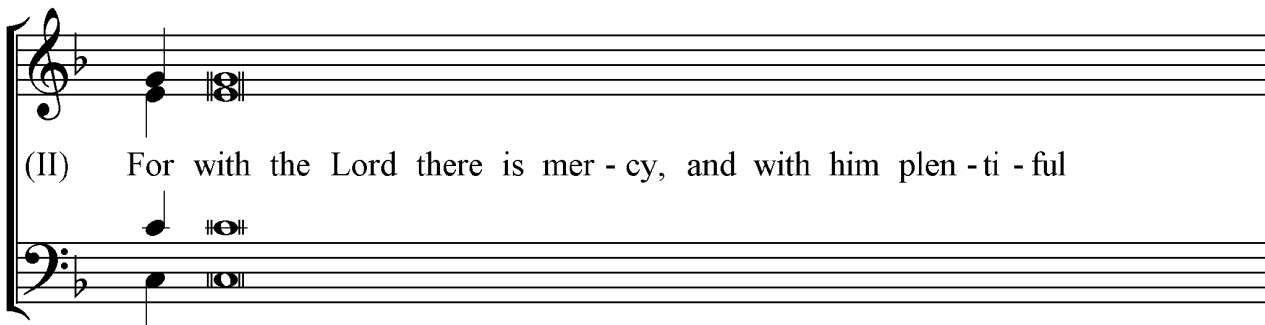
things? Why have you con - demned the life of all to death?

O great mar - vel, that the Cre - a - tor of the world, who loves man - kind,

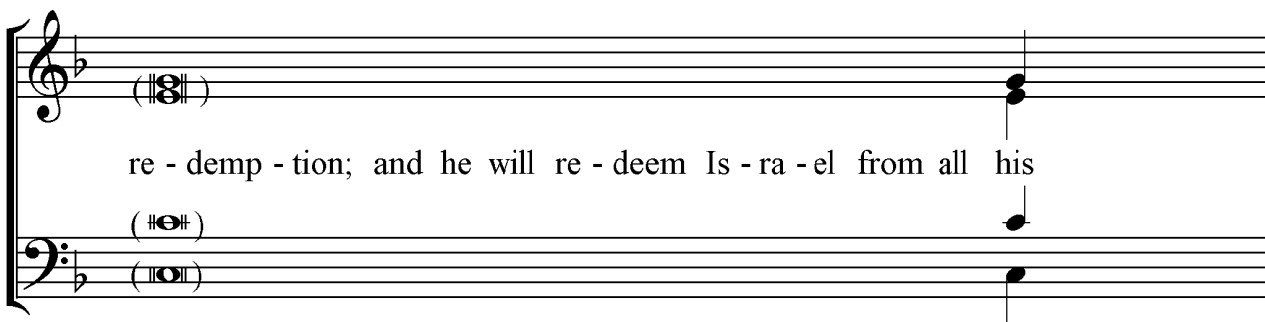
is be - trayed in - to the hands of trans - gres - sors and lift - ed up on a

tree, that he may free the pris - on - ers in hell. Long - suf - fer - ing

Lord, glo - ry to you.



(II) For with the Lord there is mer - cy, and with him plen - ti - ful

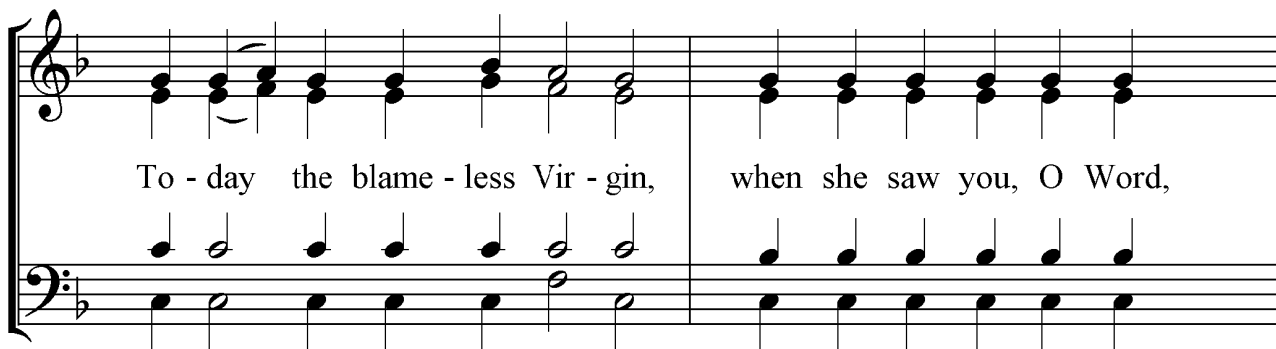


(||8||)
re - demp - tion; and he will re - deem Is - ra - el from all his

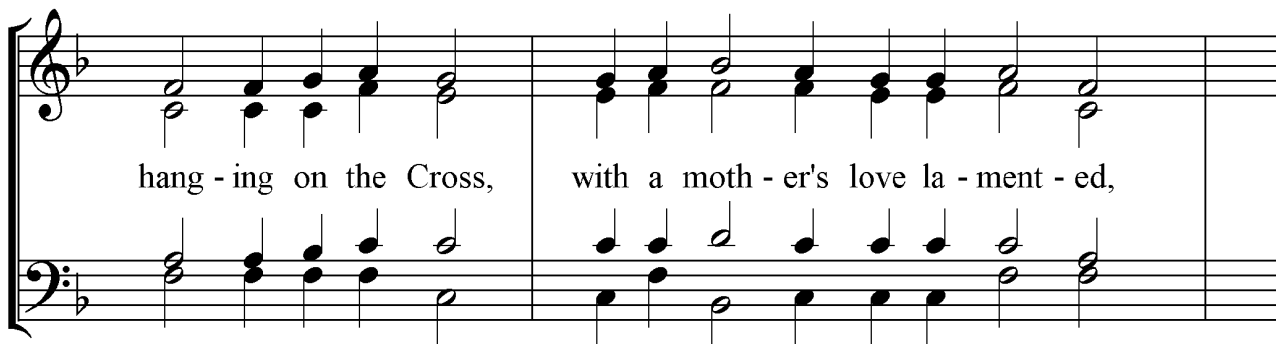
(||8||)
(||8||)



in - i - qui - ties.




To - day the blame - less Vir - gin, when she saw you, O Word,



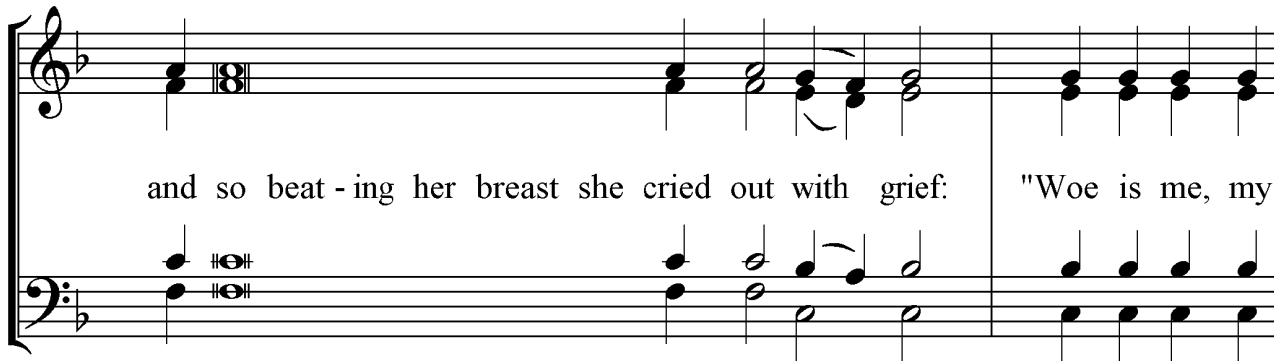
hang - ing on the Cross, with a moth - er's love la - ment - ed,



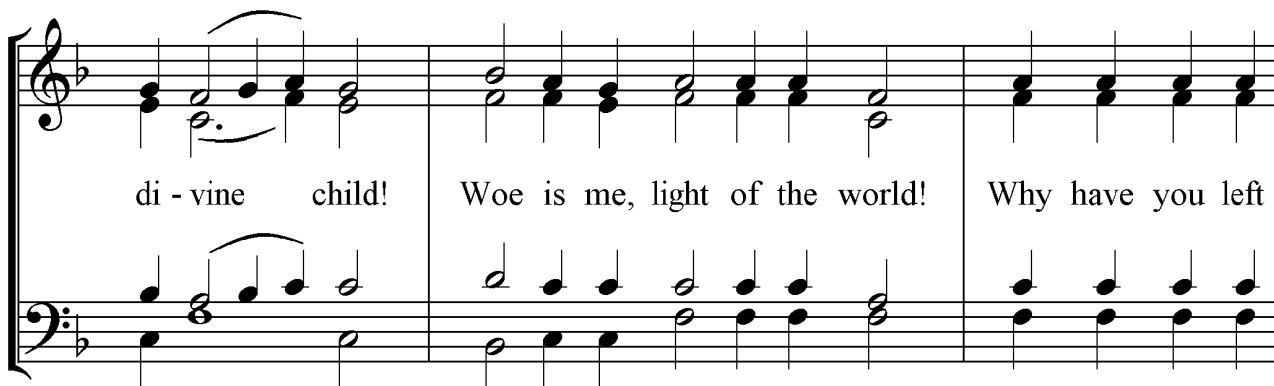
bit - ter - ly wound - ed in her heart, and groan - ing in la - men - ta - tion



from the depths of her soul, she struck her cheeks and tore her hair;



and so beat - ing her breast she cried out with grief: "Woe is me, my



di - vine child! Woe is me, light of the world! Why have you left

my sight, O Lamb of God?" There - fore the ar - mies of the

Bod - i - less Powers were seized with ter - ror as they said: "Lord,

be - yond un - der - stand - ing, glo - ry to you."

(I) Praise the Lord, all you na - tions; praise him, all you peo - - ples.

When she saw you, O Christ, the Cre - a - tor and God of all, hang - ing

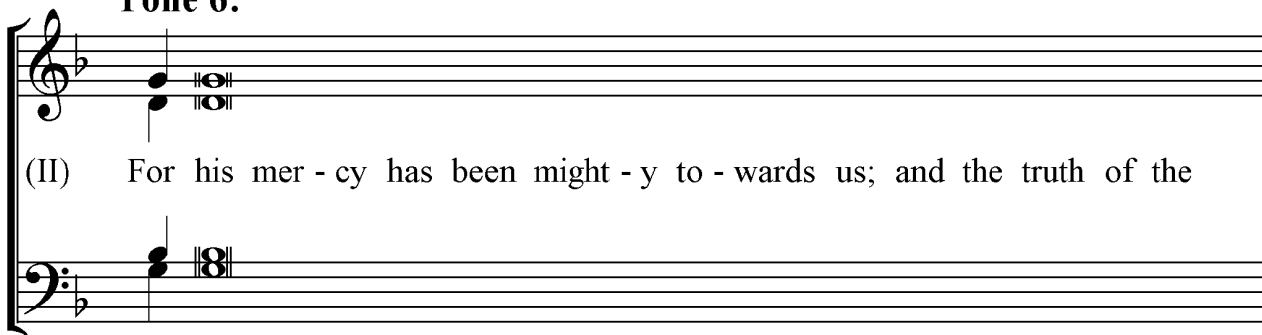
on the Cross, she who bore you with - out seed cried bit - ter - - ly: "My

Son, where has the beau - ty of your form de - part - ed? I can - not bear

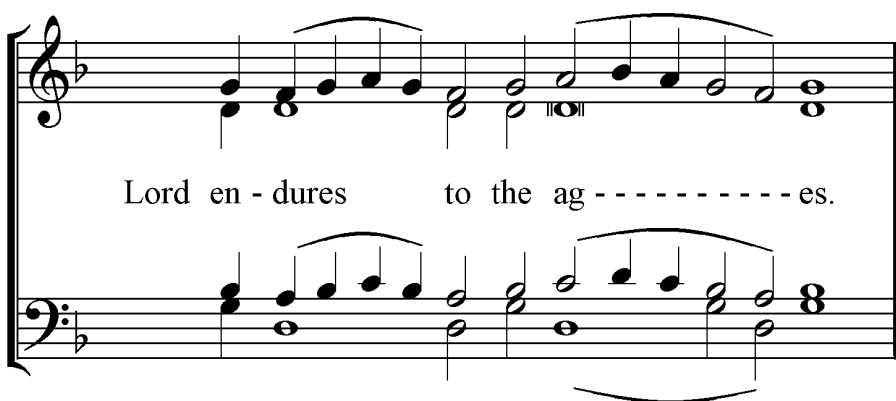
to see you un - just - ly cru - ci - - - fied; has - ten then to a - rise, that I too

may see your res - ur - rec - tion from the dead on the third day."

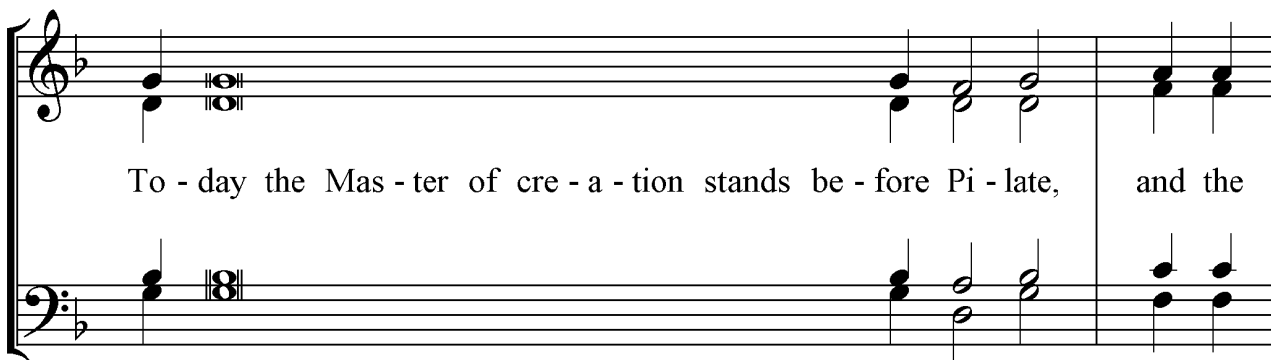
Tone 6:



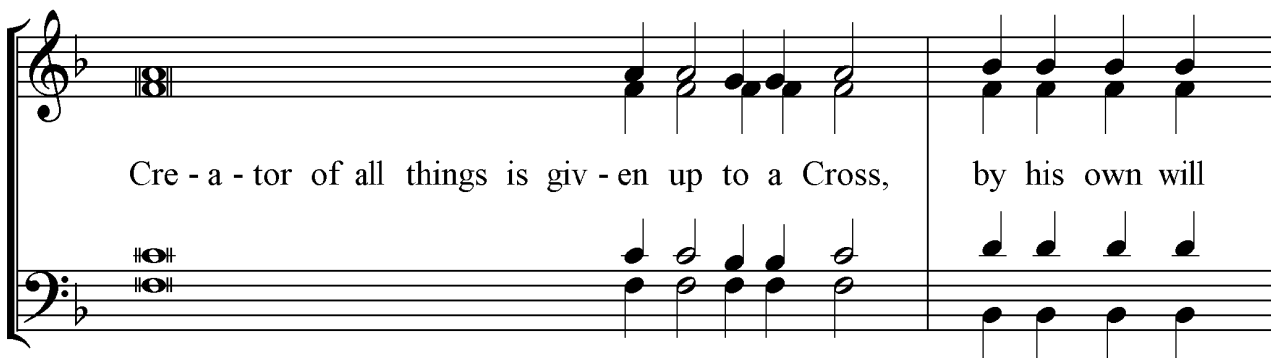
(II) For his mer - cy has been might - y to - wards us; and the truth of the



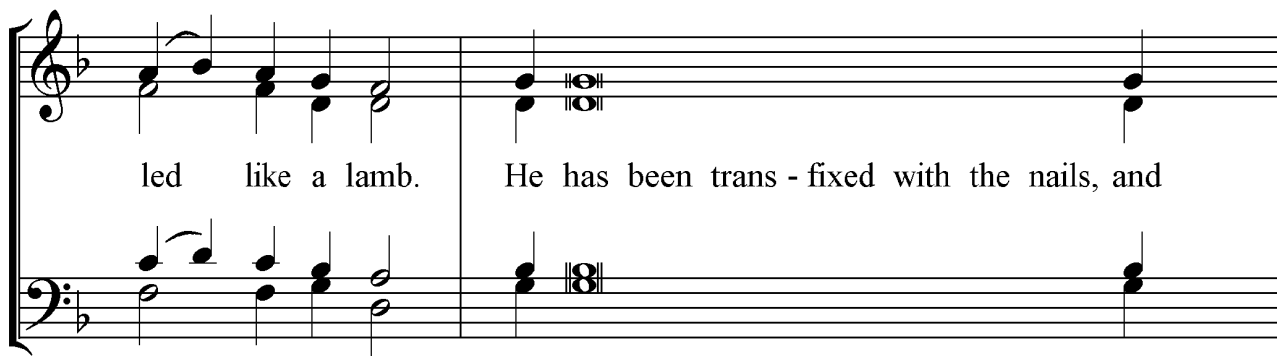
Lord en - dures to the ag - - - - - es.



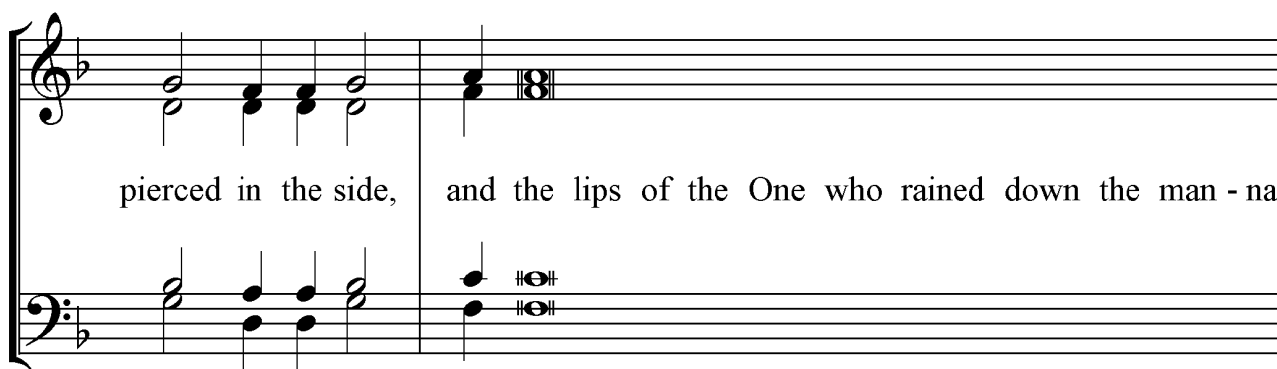
To - day the Mas - ter of cre - a - tion stands be - fore Pi - late, and the



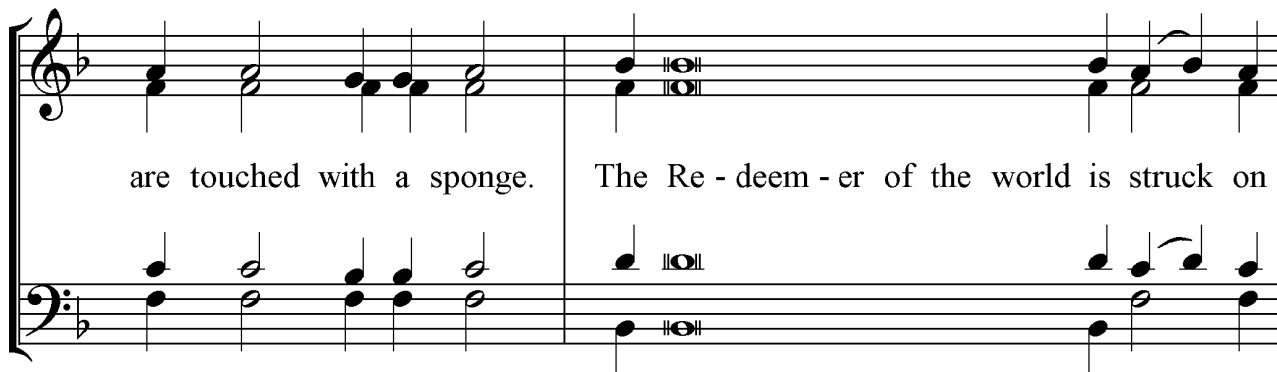
Cre - a - tor of all things is giv - en up to a Cross, by his own will



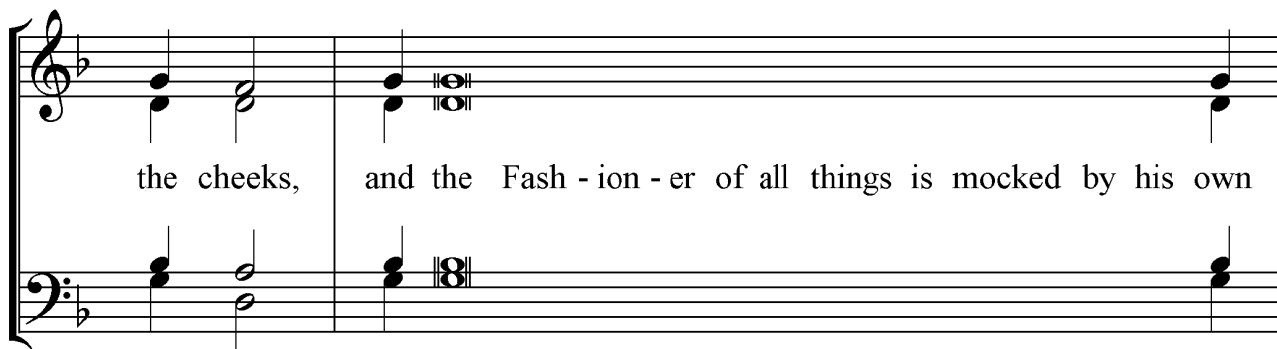
led like a lamb. He has been trans - fixed with the nails, and



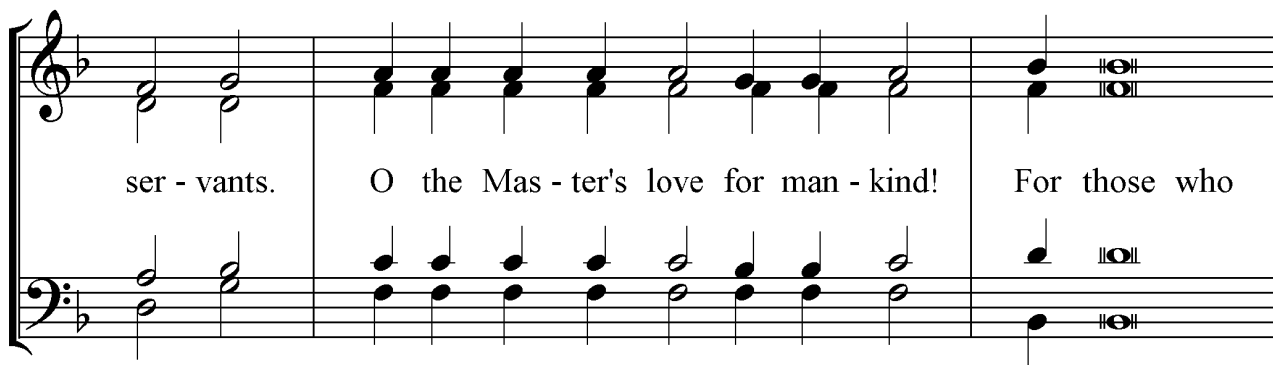
pierced in the side, and the lips of the One who rained down the man - na



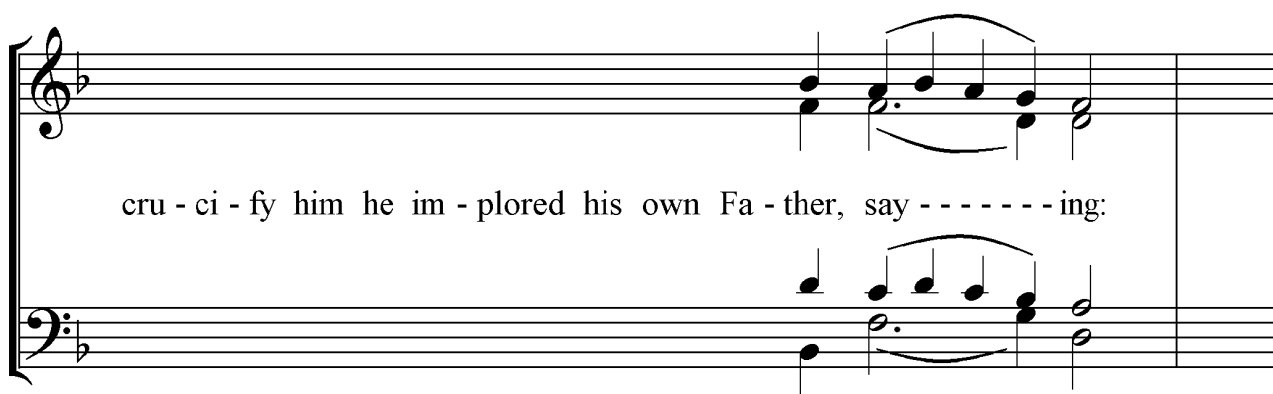
are touched with a sponge. The Re - deem - er of the world is struck on



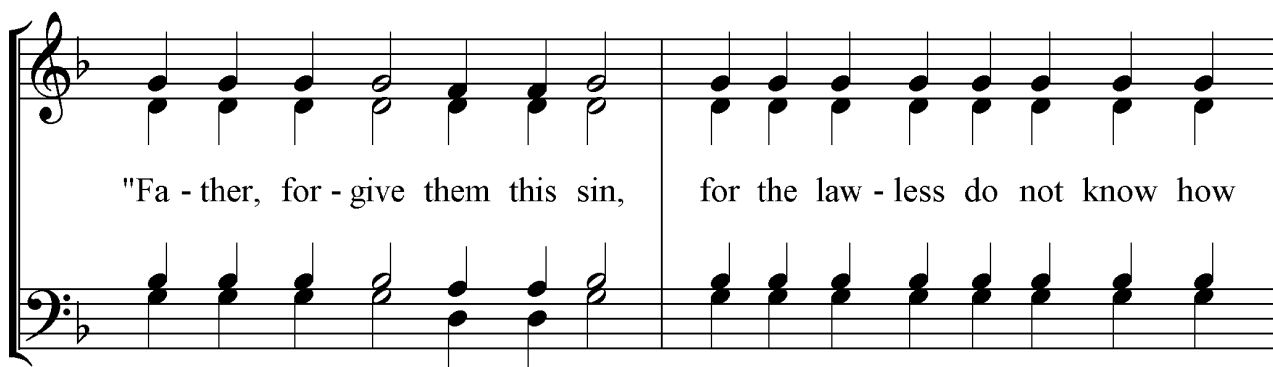
the cheeks, and the Fash - ion - er of all things is mocked by his own



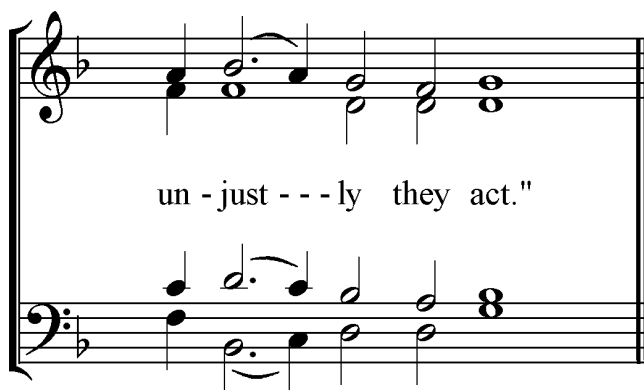
ser - vants. O the Mas - ter's love for man - kind! For those who



cru - ci - fy him he im - plored his own Fa - ther, say - - - - - ing:



"Fa - ther, for - give them this sin, for the law - less do not know how



un - just - - - ly they act."

(1) Glo - ry to the Father, and to the Son, and to the Ho - - - - ly Spir - - - - it.

Oh! How the law - less as - sem - bly con - demned the King of cre - a - tion

to death, with - out shame as they re - called ben - e - fits with which he

had pro - tect - - - - ed them, as he re - mind - ed them, say - ing to them:

"My peo - ple, what have I done to you? Have I not filled Ju - de - a with

mar - - - - - vels? Have I not raised the dead with a word? Have I not

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

me? Why have you for - got - ten me, giv - ing me blows for heal - ings;

put - ting me to death in re - turn for life; hang - ing your ben - e - fac - tor

on a Tree as a mal - e - fac - - - - tor, the law - giv - er as a law - break - er,

the King of all as one con - demned?" Long - suf - fer - ing Lord,

glo - ry to you.

(II) Both now and for ev - er, and to the ag - - - - es of ag - - - - es. A - men.

A dread and mar - vel - lous mys - ter - y is seen to come to pass to - day.

The One who can - not be touched is seized; the One who loosed

Ad - am from the curse is bound; the one who tries hearts and minds is

tried; the One who closed the a - byss is en - closed in pris - - on;

the One be - fore whom the Pow - ers of heav - en stand in fear stands

be - fore Pi - - - - - late; the Fash - ion - er is struck by the hand of

the thing he fash - ioned; he who judg - es the liv - ing and the dead is

con - demned to a Tree; the de - stroy - er of hell is en - closed in a

tomb. You bear all things with com - pas - sion, and save all from the

curse: Long - suf - fer - ing Lord, glo - ry to you.

The Little Entrance with the Gospel.

The Deacon or the Priest says: Wisdom, stand upright.

And we sing the Evening Hymn by Sophronios, Patriarch of Jerusalem:

O Joyful Light*(Kievan)*

O joy - ful light of the ho - ly glo - - - ry of the Im - mor - tal,

The first system of musical notation consists of a treble and bass staff. The treble staff contains a melodic line with a key signature of one flat and a common time signature. The bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics are placed between the two staves.

heav - en - ly, ho - ly bless - ed Fa - - - - - ther, O Je - sus Christ!

The second system continues the melody and accompaniment. The treble staff has a long note at the end of the phrase. The bass staff continues with a steady accompaniment. The lyrics are placed between the two staves.

Now that we have come to the set - ting of the sun and see the eve - ning

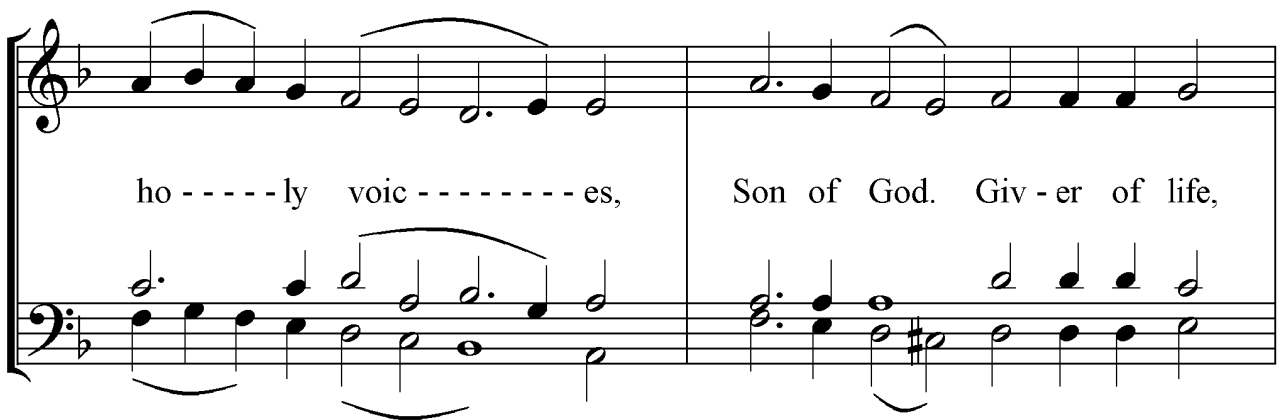
The third system continues the melody and accompaniment. The treble staff has a long note at the end of the phrase. The bass staff continues with a steady accompaniment. The lyrics are placed between the two staves.

light, we hymn as God, Fa - ther, Son, and Ho - - - - - ly

The fourth system concludes the piece. The treble staff has a long note at the end of the phrase. The bass staff continues with a steady accompaniment. The lyrics are placed between the two staves.



Spir - - - it. It is right at all times to hymn you with



ho - - - - ly voic - - - - - es, Son of God. Giv - er of life,



there - fore the world glo - ri - fies you.

Deacon (or Priest): Let us attend.

Priest: Peace to all.

People:

And to your spir - it.

The musical notation consists of two staves, treble and bass clef, in a key signature of one flat. The melody is a simple sequence of notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass line provides a harmonic accompaniment with chords: G4-Bb4, A4-Bb4, Bb4-C5, Bb4-A4, G4-Bb4.

Deacon: Wisdom. Let us attend.

Prokeimenon, Tone 4

They have part - ed my gar - ments a - mong them; and cast lots

The musical notation consists of two staves, treble and bass clef, in a key signature of one flat. The melody is a sequence of notes: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4, C4. The bass line provides a harmonic accompaniment with chords: G4-Bb4, A4-Bb4, Bb4-C5, Bb4-A4, G4-Bb4, F4-Bb4, E4-Bb4, D4-Bb4, C4-Bb4.

for my cloth - - - - - ing.

The musical notation consists of two staves, treble and bass clef, in a key signature of one flat. The melody is a sequence of notes: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4, C4. The bass line provides a harmonic accompaniment with chords: G4-Bb4, A4-Bb4, Bb4-C5, Bb4-A4, G4-Bb4, F4-Bb4, E4-Bb4, D4-Bb4, C4-Bb4.

Verse: O God, my God, attend to me; why have you abandoned me?

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.'

Deacon: Wisdom.

Prokeimenon, Tone 4

Judge, O Lord, those who wrong me, fight those who fight me.

Verse: They repaid me evil for good, and desolation to my soul.

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 he was fifth in descent from Abraham.

Deacon: Wisdom.

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

Deacon: Let us attend.

Reader: Thus says the Lord: See, my servant will understand; he will 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 will 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 will 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.

Prokeimenon, Tone 6

They placed me in the low - est pit, in dark - ness and in the
shad - - - - - ow of death.

Verse: Lord, God of my salvation, I have cried by day; and by night also before you.

Deacon: Wisdom.

Reader: The reading is from the Epistle of the Holy Apostle 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 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, brethren: 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, brethren, 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.

Reader: And to your spirit.

Deacon: Wisdom.

Alleluia, Tone 1:

Al - le - lu - ia, al - le - lu - ia, al - - - - - le - - - - - lu - - - - - ia.

Verse 1: Save me, O God, for the waters have entered even my soul.

Verse 2: My soul expected rebuke and suffering; and I looked for a condoler but there was none, and for a comforter but I found none.

Verse 3: Let their eyes be darkened, so they cannot see; and bend their backs continually.

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

Priest: Peace to all.

People:

And to your spir - - - it.

The musical notation consists of a treble and bass clef staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are placed below the treble staff.

Priest: The Reading is from the holy Gospel according to Matthew.

[27:1-38, Luke. 23:39-43, Matt. 27:39-54, John. 19:31-37, Matt. 27:55-61]

People:

Glo - ry to your pas - - - - - sion, O Lord, glo - ry to you.

The musical notation consists of a treble and bass clef staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are placed below the treble staff.

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 Jeremias 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 the 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 nothing 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 of 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 he 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

People:

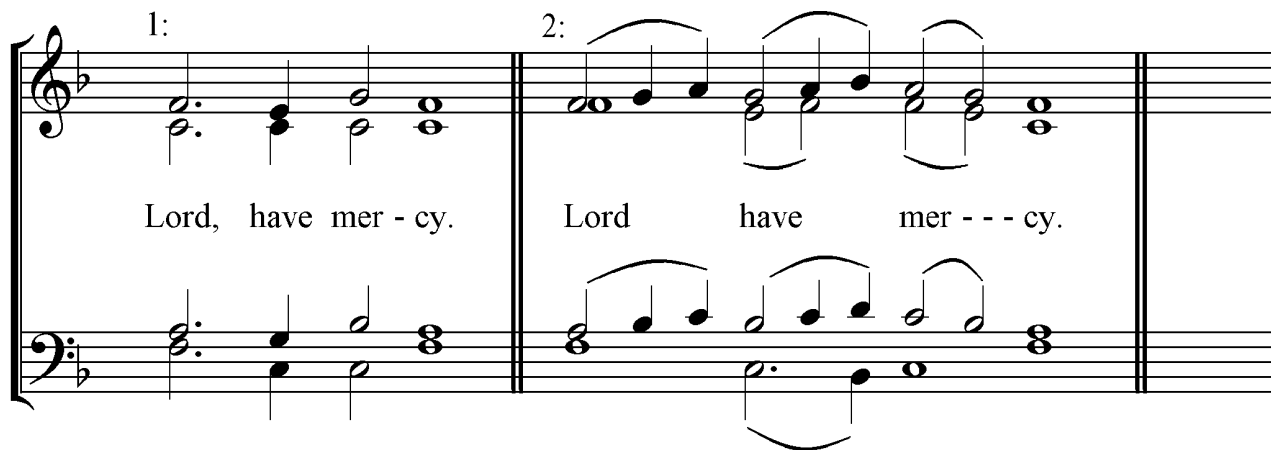
Glo - ry to your long - suf - - - - - fer - ing, O Lord, glo - ry to you.

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, starting on a G4 and ending on a G4. The accompaniment is written in the bass clef, starting on a G3 and ending on a G3. The lyrics are placed between the two staves, with a long dashed line under 'suf' to indicate a long note.

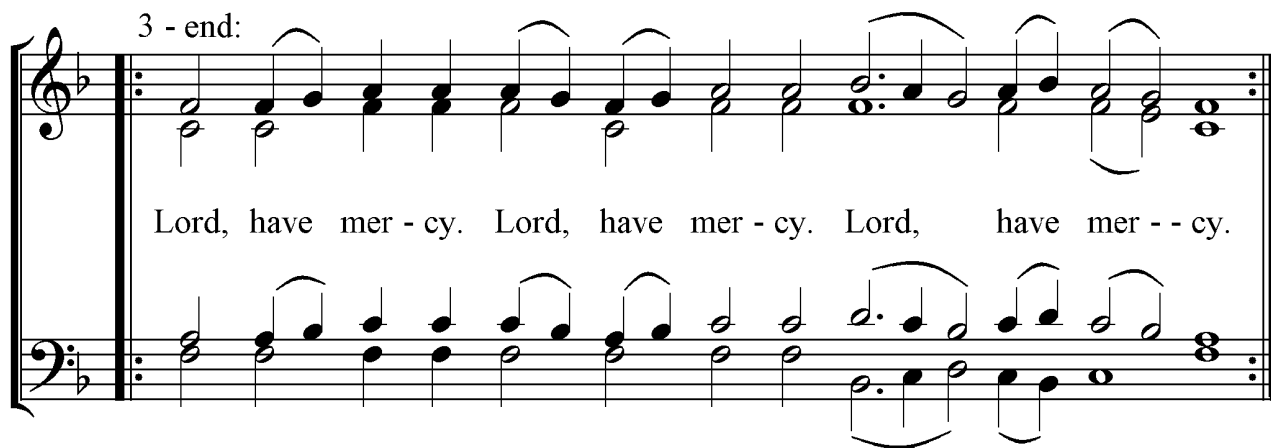
The Litany of Supplication.

1: Lord, have mer - cy.

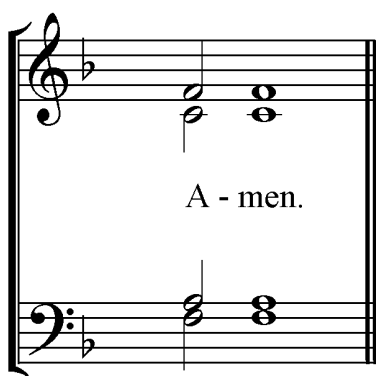
2: Lord have mer - - - cy.



3 - end: Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - - cy.



A - men.



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

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 for ever, and to the ages of ages. Amen.

Litany of Intercession

1: Lord, have mer - cy. 2: Lord, have mer - - - - - cy.

3, 5, 7 4, 6, 8

Grant this, O Lord. Grant this, O Lord.

To you, O Lord. A - men. And to your spir - it.

To you, O Lord. A - men.

Aposticha, Tone 2 (model melody)

When from the Tree the Ar-i - ma - the - - - - - an took you down

as a dead bod - - - y, O Christ, who are the life of all,

he bur - ied you with sweet oil and a shroud; and with love he

em - braced your most pure bod - - - - - y with heart and lips;

yet, draw - ing back with fear, he cried out to you,

The first system of music consists of two staves. The upper staff is a vocal line in treble clef, and the lower staff is a piano accompaniment line in bass clef. The key signature has one flat (B-flat). The vocal line begins with the lyrics "yet, draw - ing back with fear," and continues with "he cried out to you,". The piano accompaniment provides harmonic support with chords and moving lines.

re - joic - - - - ing: "Glo - ry to your con - de - scen - sion, O

The second system of music continues the vocal and piano parts. The vocal line starts with "re - joic - - - - ing:" followed by "Glo - ry to your con - de - scen - sion, O". The piano accompaniment continues with harmonic accompaniment.

Lov - er of man - - - - kind."

The third system of music concludes the vocal and piano parts. The vocal line ends with "Lov - er of man - - - - kind." The piano accompaniment provides a final harmonic setting for the phrase.

The Lord is King, he has robbed him - self with maj - es - ty; the Lord has

robbed and gird - ed him - self with pow - - - - er.

When in the new tomb you, the Re - deem - er of all, had been

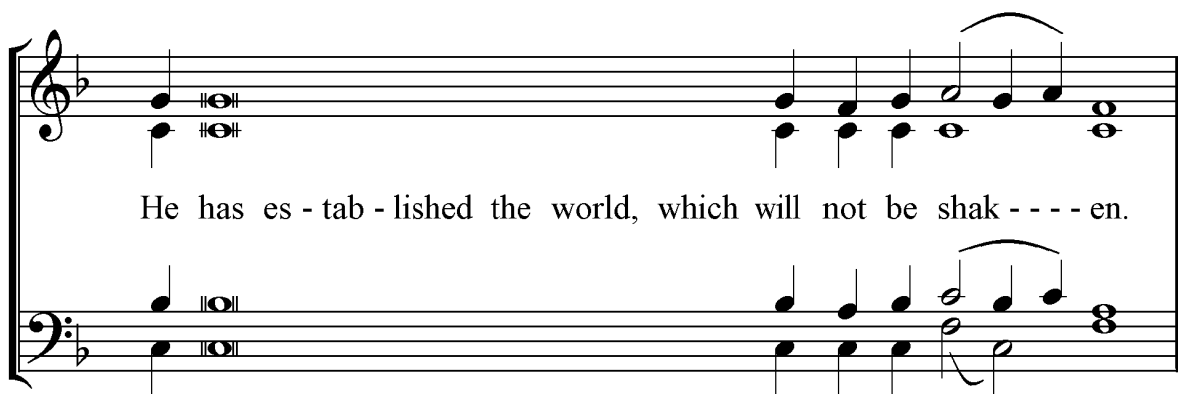
laid for the sake of all, Hell be - came a laugh - - - ing stock,

and, see - ing you, quaked with fear; the bars were shat - tered,

the gates were crushed, the graves were o - pened, the dead a - rose;

then Ad - am with thanks - giv - - ing cried out to you re - joic - - - - ing:

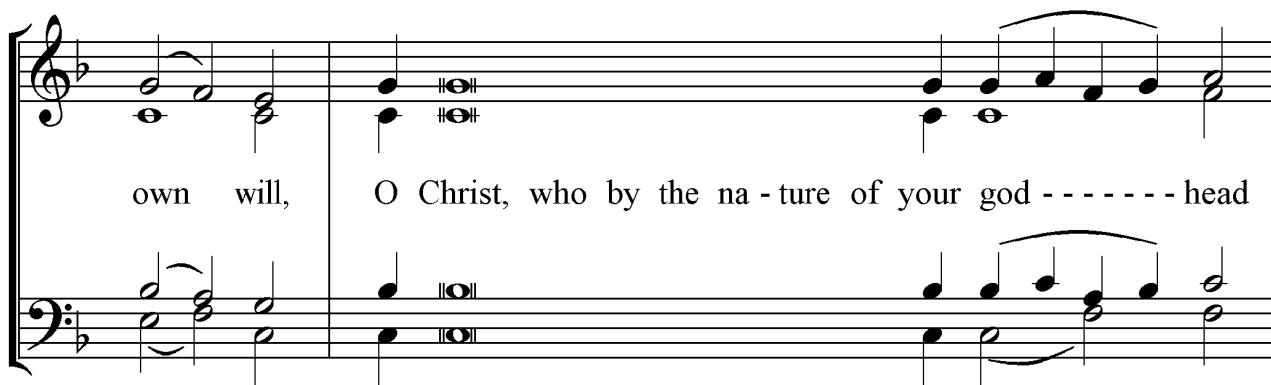
"Glo - ry to your con - de - scen - sion, O Lov - er of man - - - - kind."



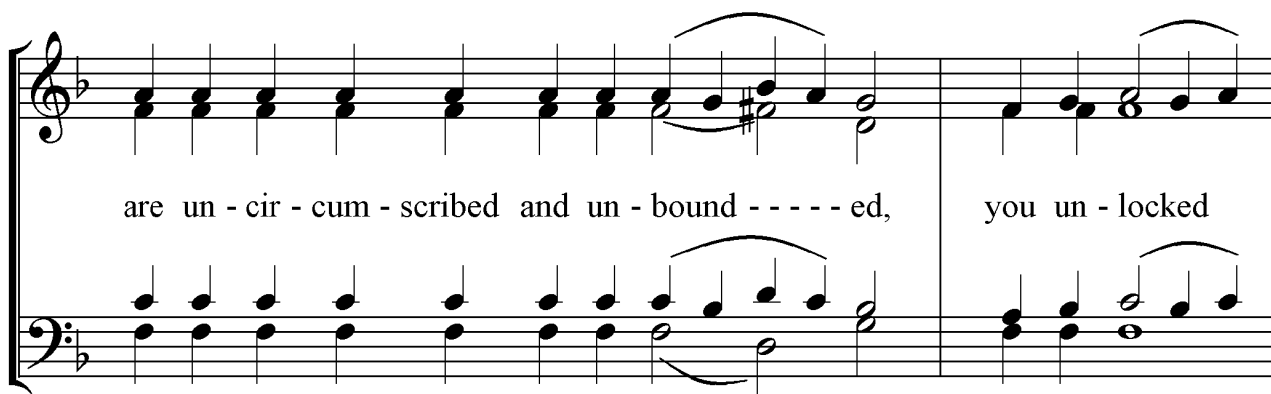
He has es - tab - lished the world, which will not be shak - - - - en.



When in the tomb in the flesh you were en - closed of your



own will, O Christ, who by the na - ture of your god - - - - - head



are un - cir - cum - scribed and un - bound - - - - - ed, you un - locked

the store - hous - es of Hell, and emp - tied all his

pal - ac - es; then too you grant - ed this Sab - bath di - vine

bless - ing and glo - ry and your own splen - dour.

Ho - li - ness be - fits your house, O Lord, to length of days.

When the Pow - ers saw you, O Christ, false - ly ac - cused by

law - less men as a de - ceiv - - - - er, they trem - bled at

your in - ef - fa - ble long - suf - - - - fer - ing, and at the stone of

the tomb, sealed by the hands that had pierced your most pure side

with a spear, yet, re-joic-ing at our sal-va-tion,

they cried out to you: "Glo-ry to your con-de-scen-sion,

O Lov-er of man-kind."

Tone 5 (*Pskov melody*)

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

Both now and for ev - er, and to the ag - es of ag - es. A - men.

When Jo - seph with Nic - o - de - - - - - mus took you, who are

clothed with light as a gar - - - ment, down from the Tree,

and saw you a dead bod - y, na - ked and un - bur - - - - - ied, he was

filled with com - pas - sion, and rais - ing a la - ment, he grieved and said:

"A - las, sweet - est Je - - - - - sus, when a lit - tle while a - go the

sun saw you hang - ing on the Cross, it wrapped it - self in dark - -

ness, and the earth quaked with fear, and the veil of the Tem - ple

was torn in two; but see, I now look on you who for me have

will - ing - ly un - der - - gone death; how shall I bur - y you, my

God? Or how shall I wrap you in lin - en cloths? With what hands

shall I touch your most pure bod - - y? Or what songs shall I sing at

your de - part - ure, O Com - pas - - - - sion - ate? I mag - ni - fy your

suf - - - - fer - ings and I sing in praise of your bur - - - - - i - al,

with your res - ur - rec - - - - - tion, as I cry: "O Lord, glo - ry to you."

After the Aposticha, the Song of Symeon who received God:

The Song of Symeon

Now you let your ser - vant de - part in peace, O Mas - ter, ac - cord - ing

to your word; for my eyes have seen your sal - va - - - - - tion,

which you have pre - pared be - fore the face of all peo - ples,

a light for re - ve - la - tion to the na - - - tions, and the glo - ry

of your peo - ple Is - ra - el.

Reader:

Holy God, Holy Strong, Holy Immortal, have mercy on us.
Holy God, Holy Strong, Holy Immortal, have mercy on us.
Holy God, Holy Strong, Holy Immortal, have mercy on us.

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

All-Holy Trinity, have mercy on us.

Lord, cleanse us from our sins.

Master, pardon our iniquities.

Holy One, visit and heal our infirmities, for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

Both now and for ever, and to the ages of ages. Amen

Our Father in heaven, may your name be hallowed. Your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power, and the glory, of the Father, the Son, and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Troparia, Tone 2

The no - - - - - ble Jo - - - - -

seph tak - - ing down your most pure Bod - - - - y

from the Tree, wrapped it in a

clean shroud with sweet spic - - - - - es

and laid it for bur - - - - i - - - - al

in a new tomb. Glo - - ry to the Fa - - ther,

and to the Son, and to the Ho - - ly Spir - - - - it.

Both now and for ev - - - - er, and to the

ag - - es of ag - es. A - - - - men. The An - - - - el

stand - - ing by the tomb cried to the wom - en

bear - - - ing myrrh: Myrrh is fit - - - - - ting

for the dead, but Christ has shown him - self

a stran - ger to cor - rup - - - - - tion.

Then the Dismissal:

Deacon: Wisdom.

People: Give the blessing.

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

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

Priest: Most holy Mother of God, save us.

People: Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God, we magnify you.

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

People:

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

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Holy Master, give the blessing.

Priest: May he who for us and for our salvation condescended to the dread Passion and the life-giving Cross and voluntary burial in the flesh, Christ our true God, through the prayers of his most pure Mother, of the holy, glorious and all-praised Apostles, of the holy and righteous forbears of God, Joachim and Anna, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

People: Amen.

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

The image shows a musical score for the phrase "Lord, have mercy" repeated three times. The score is written on two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is simple and consists of a series of quarter notes and half notes. The lyrics are placed between the two staves, with hyphens under "mer - cy" to indicate that the word spans across two notes. The music ends with a double bar line.