

MATTINS ON HOLY SATURDAY

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 19:

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Zion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of the Lord our God. May the Lord fulfil all your

petitions. Now I know that the Lord has saved His Anointed. He will hear him from his holy heaven, in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20:

The king will rejoice in your power, O Lord, he shall exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord; and through the mercy of the Most High he shall not be shaken. May your hand light upon all your enemies; and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth; and their seed from among the children of men. Because they intended evils against you, and devised plans, by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, O Lord, in your power; we will sing and praise your mighty acts.

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.

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, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and protecting your commonwealth by your Cross.

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

Lifted up on the Cross of your own will, to the new commonwealth called by your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle, a weapon of peace, an invincible trophy.

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

Dread Champion that cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God, establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

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

People:

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

Priest: Also we pray for our great lord and father, his all-holiness the Ecumenical Patriarch *N.*, for our most reverend Metropolitan (*or Archbishop or our Right Reverend Bishop*) *N.*, and for all our brethren in Christ.

People:

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

Priest: Also we pray for our Sovereign Lady Queen Elizabeth, the Royal Family, her Government and all in authority.

People:

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

This musical score is for a three-part setting of 'Lord, have mercy'. It features a treble clef on the top staff and a bass clef on the bottom staff. The melody is simple and repetitive, with the lyrics 'Lord, have mer - cy.' repeated three times. The accompaniment consists of chords in the bass line.

Priest: Also we pray for our brethren and for all Christians.

People:

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

This musical score is identical to the first one, providing a three-part setting of 'Lord, have mercy' for the people's response.

Exclamation: For you are a merciful God, and you love mankind, and to you we give glory, to the Father, the Son, and the Holy Spirit, now and for ever, and to the ages of ages.

People:

A - men. In the name of the Lord, give the bless - ing, Fa - ther.

This musical score is for a three-part setting of 'Amen' and 'In the name of the Lord, give the blessing, Father'. It features a treble clef on the top staff and a bass clef on the bottom staff. The melody is simple and repetitive, with the lyrics 'A - men. In the name of the Lord, give the bless - ing, Fa - ther.' repeated three times. The accompaniment consists of chords in the bass line.

Priest:

Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

People:

A - men.

This musical score is for a three-part setting of 'Amen'. It features a treble clef on the top staff and a bass clef on the bottom staff. The melody is simple and repetitive, with the lyrics 'A - men.' repeated three times. The accompaniment consists of chords in the bass line.

And we begin the Six Psalms, listening with complete silence and compunction.

The designated brother with devotion and fear of God says:

Glory to God in the highest, and peace on earth, goodwill among men. (*Three times*)

Lord, you will open my lips: and my mouth will proclaim your praise. (*Twice*)

Psalm 3:

Lord, why have those who afflict me been multiplied? Many rise up against me. Many say to my soul: "There is no salvation for him in his God." But you, Lord, are my helper, my glory, and the one who lifts up my head. I cried to the Lord with my voice, and he heard me from his holy mountain. I lay down and slept; I have been roused, because the Lord will protect me. I shall not be afraid of tens of thousands of people who attack me from every side. Arise, Lord; save me, my God: because you have struck all who are vainly my foes, you have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

I lay down and slept; I have been roused, because the Lord will protect me.

Psalm 37:

Lord, do not rebuke me in your anger, nor chasten me in your wrath. For your arrows have been stuck fast in me; and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath; nor peace in my bones on account of my sins. My iniquities have flooded over my head: like a heavy burden they have weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went mourning all the day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I roared out from the groaning of my heart. Lord, all my desire is before you, and my groaning is not hidden from you. My heart was in tumult, my strength failed me, and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life struck at me; and those who sought my hurt spoke vanities, and meditated trickeries all day long. But I, like a deaf man, heard nothing; like one that is dumb, who does not open his mouth. So I have become as one who cannot hear, in whose mouth there are no rebukes. For in you, Lord, I have hoped. You will answer me, O Lord my God. For I said: "Let my foes never exult over me." When my foot slipped they crowed over me. For I am ready for blows and my pain is with me continually. But I will declare my wickedness, and be filled with sorrow at my sin. But my enemies live and prevail over me; and those who hate me unjustly are multiplied. Those who repay evil for good have slandered me, since I pursue goodness. Forsake me not, O Lord my God, go not far from me. Hasten to help me, O Lord of my salvation.

Forsake me not, O Lord my God, go not far from me.

Hasten to help me, O Lord of my salvation.

Psalm 62:

O God, my God: early will I seek you; my soul has thirsted for you, my flesh how often in a desert and trackless and waterless land. So it was when I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips shall praise you. So I will bless you as long as I live; and in your name I will lift up my hands. Let my soul be filled with marrow and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, at dawn I meditated upon you, because you have become my helper, and I shall rejoice in the shelter of your wings. My soul has clung to you; and your right hand has upheld me. Those who vainly sought my life shall go to the deepest parts of the earth, they shall be delivered to the power of the sword, they shall be portions for foxes. But the king will rejoice in God; all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped.

At dawn I meditated upon you; because you have become my helper, and I shall rejoice in the shelter of your wings.

My soul has clung to you; and your right hand has upheld me.

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.

(Without bows:)

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

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

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

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.

Psalm 87:

Lord God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence; and turn your ear to my supplication. For my soul was filled with evils; and my life has drawn near to Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead, like the slain that sleep in the tomb, whom you remembered no more, and they were cut off from your power. They placed me in the lowest Pit, in darkness and in the shadow of death. Your wrath lay heavy upon me; and you brought all your waves against me. You put my friends far from me, and made me an abomination to them. I was handed over and did not escape. My eyes grew weak because of my misery. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will anyone declare your mercy in the tomb; or your truth in the place of destruction? Will your wonders be known in the dark; or your righteousness in the land that has been forgotten? But to you, Lord, I have cried; and in the morning my prayer shall come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to

despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me; and my companions because of my misery.

Lord God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence: and turn your ear to my supplication.

Psalm 102:

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget none of his benefits. Who forgives all your iniquities: who heals all your diseases; who redeems your life from corruption; who crowns you with mercy and compassion; who satisfies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy; and judgement for all who are oppressed. He made known his ways to Moses; his wishes to the children of Israel. The Lord is compassionate and merciful; slow to anger and full of mercy. He will not always be wrathful; nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children, the Lord has taken pity on those that fear him. For he knows of what we are made; he has remembered that we are but dust. As for man, his days are but as grass; he will flourish like a flower of the field. For when a wind has passed over it, it will be no more, and will know its place no longer. But the mercy of the Lord is for ever and ever upon those that fear him. And his justice is upon their children's children; upon those that keep his covenant, and remember his commandments to do them. The Lord has prepared his throne in heaven; and his kingdom rules over all. Bless the Lord, all you his angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his ministers who do His will. Bless the Lord, all you his works, in every place of His dominion: bless the Lord, O my soul!

In every place of his dominion: bless the Lord, O my soul!

Psalm 142:

Lord, hear my prayer; in your truth give ear to my supplication, and in your righteousness hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul, humbled my life to the ground. Made me dwell in darkness, like those for ever dead. My spirit grew despondent within me and my heart within me was troubled. I remembered days of old, I meditated on all your works: I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord, my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me, O Lord, the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord: I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O

Lord, you will give me life. In your righteousness, you will bring my soul out of trouble, in your mercy slay my enemies, and destroy all those that afflict my soul, for I am your servant.

In your righteousness hear me, O Lord, and do not enter into judgement with your servant.

In your righteousness hear me, O Lord, and do not enter into judgement with your servant.

Your good Spirit will guide me in an upright land.

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.

Then the Great Litany:

Great Litany

1 - 12

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

To you, O Lord. A - men.

And after it we sing in Tone 2:

(Melody in Alto)

The Lord is God, and has ap - peared to us, has
 ap - peared to us: bless - ed is
 he who comes in the name of the Lord.

Verse 1: Give thanks to the Lord, for he is good: his mercy endures for ever.

Verse 2: All the nations surrounded me, but in the name of the Lord I drove them back.

Verse 3: I shall not die, but live, and declare the works of the Lord.

Verse 4: The stone which the builders rejected has become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes.

Then the Troparia in 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.

When you went down to death, O

im - mor - - - - - tal life, then you slew

hell with the light - ning flash of your God - - - - - head,

but when from the depths be - - low the earth you

raised the dead, all the Pow - ers be - - - - -

yond the heav - - - ens cried out:

Giv - - er of life, Christ our God,

glo - - - - - ry to you.

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

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

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 Encomia (Psalm 118 with troparia):

First Stasis, Tone 5

Bless - ed are you, O Lord: teach me your

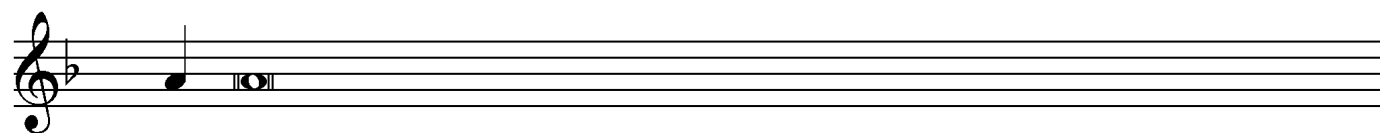
stat - - - - - utes.

1. Bless - ed are the blame - less in the way, who walk in the law of the Lord.

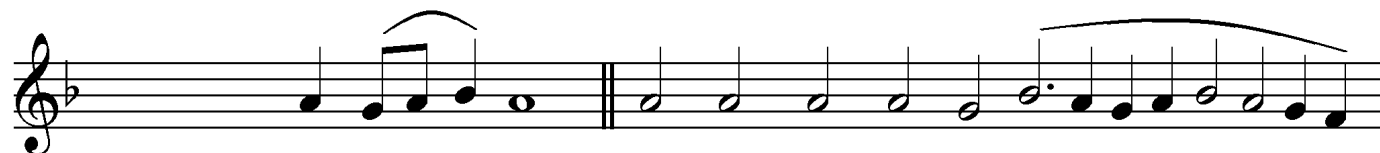
Christ, the Life, you were laid in the tomb;

and the hosts of An - gels were a - - - - - mazed and glo - ri - fied

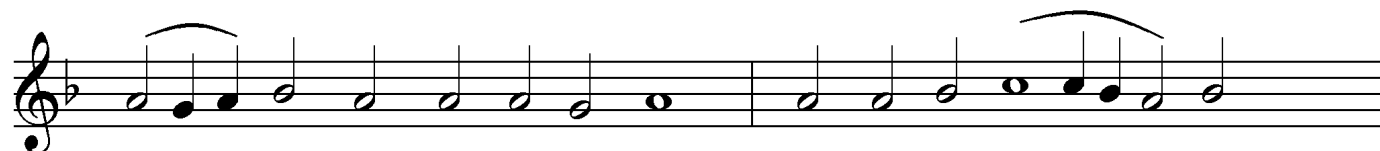
your self - a - base - ment.



2. Bless - ed are those who search out his test - i - mon - ies: they will seek for



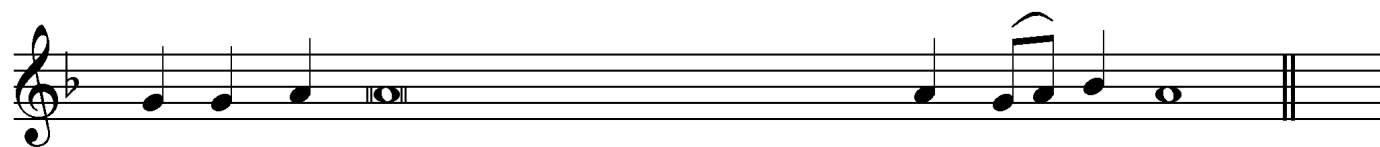
him with their whole heart. O Life, how can you die?



How can you dwell in a tomb? Yet you de - stroy the



king - dom of death, and raise the dead from hell.



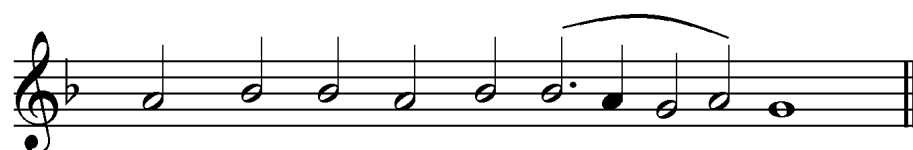
3. For the work - ers of in - i - qui - ty have not walked in his ways.



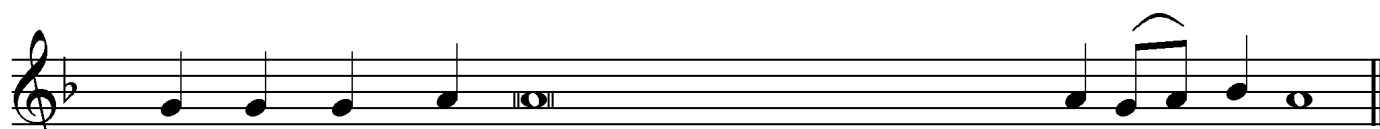
We mag - - - - ni - - - - fy you, O Je - - - - sus, our King:



we hon - our your bur - i - - - - al and your suf - fer - ings by which you



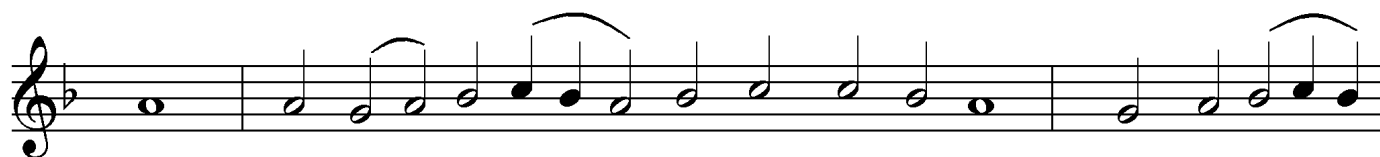
have saved us from cor - rup - - - - - - - - - - tion.



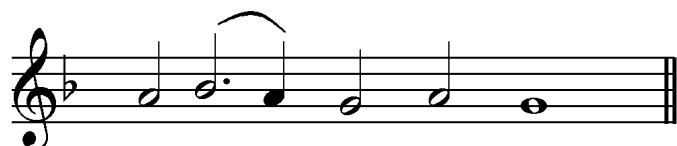
4. You have com - mand - ed that your com - mand - ments be strict - ly kept.



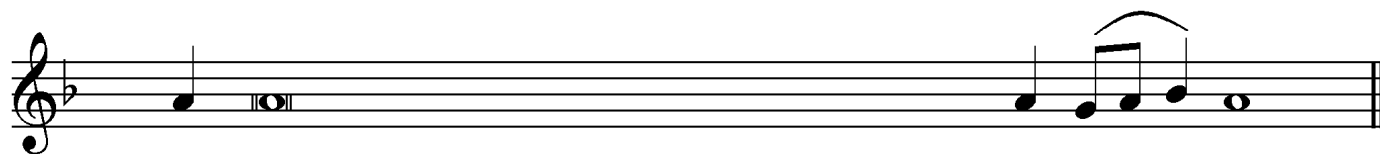
You that set meas - - - ures to the earth go to dwell in a nar - row



grave this day, O Je - - - - - sus, the King of all, rais - ing up



the dead from their tombs.



5. Would that my ways might be di - rect - ed to keep your stat - - - utes.



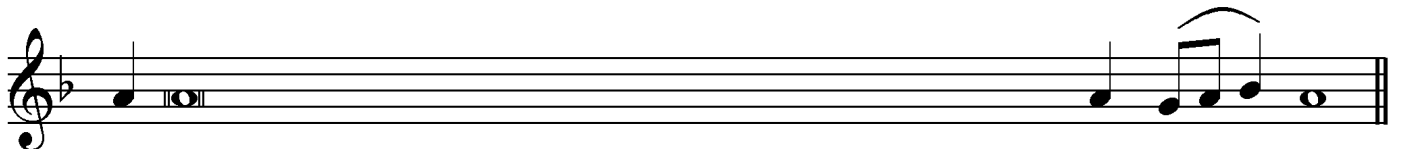
Je - sus my Christ, King of all, why have



you come to those in hell? Is it to set free the race of



mor - - - tal men?



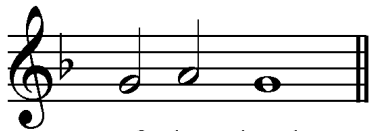
6. Then I should not be a - shamed when I look on all your com - mand - ments.



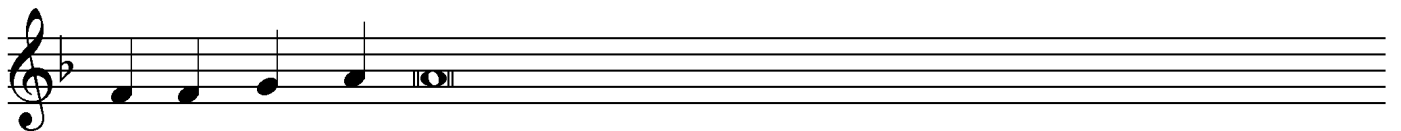
The Mas - - - - ter of all is seen ly - - - - - ing dead, and he



is laid in a new tomb, he who emp - - ties the tombs



of the dead.



7. I shall con - fess you in up - right - ness of heart, when I have learned the



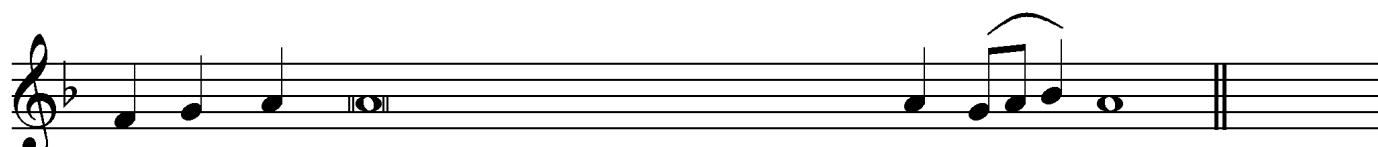
judge - ments of your jus - - - tice. O Christ, who are Life, you



were laid in a tomb; by your death you have de - stroyed death



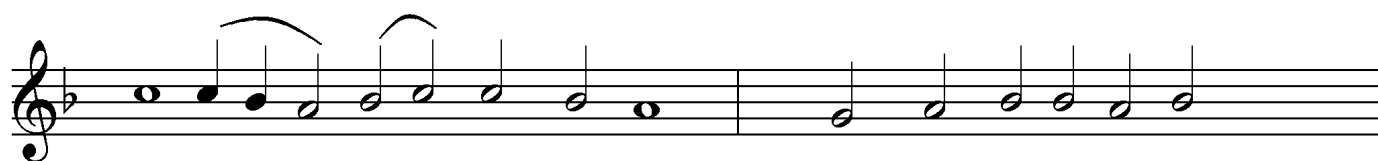
and be - come a foun - tain of life for the world.



8. I shall keep your stat - utes; do not ut - ter - ly for - sake me.



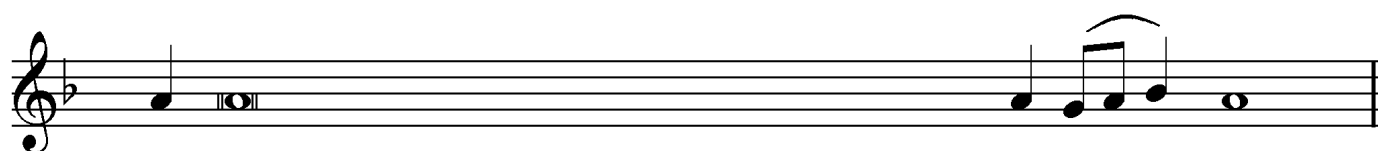
Num - - - - - bered with the trans - gres - sors, O Christ, you



free us all from the guilt brought up - on us by the



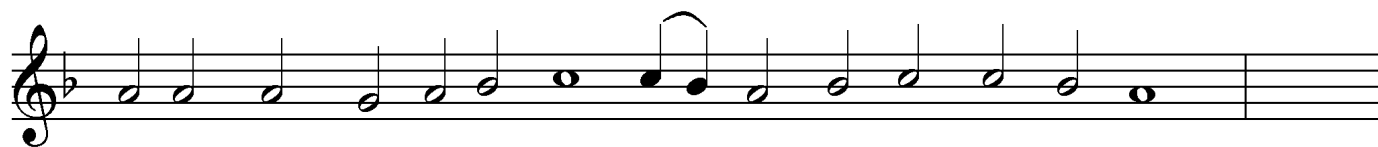
de - - - ceiv - - er.



9. How will a young man cor - rect his way? By keep - ing your words.



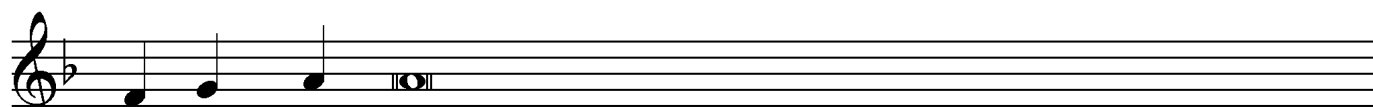
Fair - - - - - er in beau - ty than all mor - tal men,



he ap - pears now as a corpse with - out form or come - li - ness,



he who has made beau - ti - ful the na - - - - ture of all things.



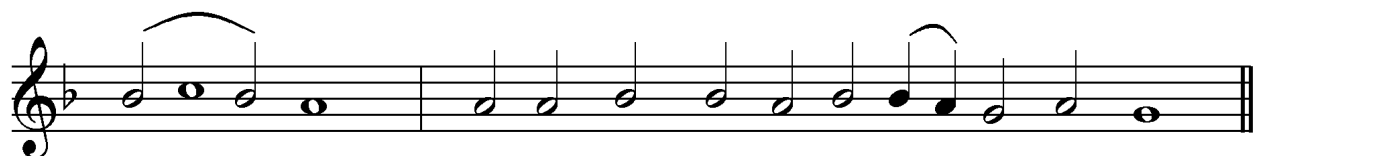
10. I have sought you with my whole heart; do not drive me from your



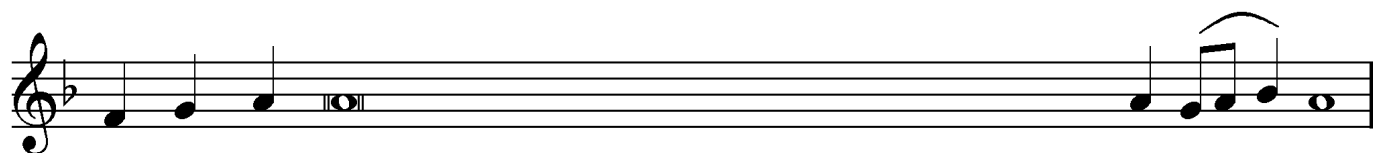
com - mand - ments. How could hell en - dure your



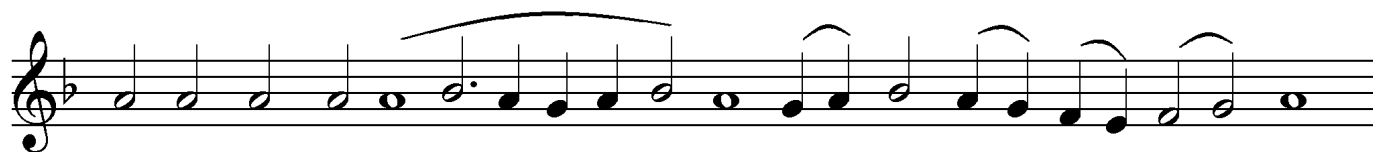
com - ing, O Sav - - iour? Was it not shat - tered and



struck blind by the dazz - ling ra - di - ance of your light?



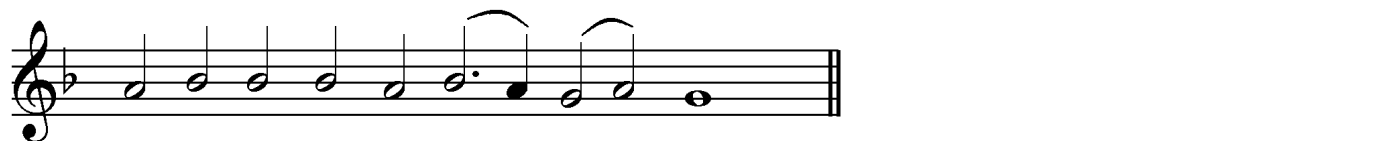
11. I have hid - den your words in my heart, that I may not sin a - gainst you.



O Je - sus, my sweet - - - - - ness and light of sal - - va - - - tion,



how are you hid - - den in a dark tomb? O for - bear - ance



in - ef - fa - ble, be - yond all words!



12. Bless - ed are you, Lord, teach me your stat - - - utes.



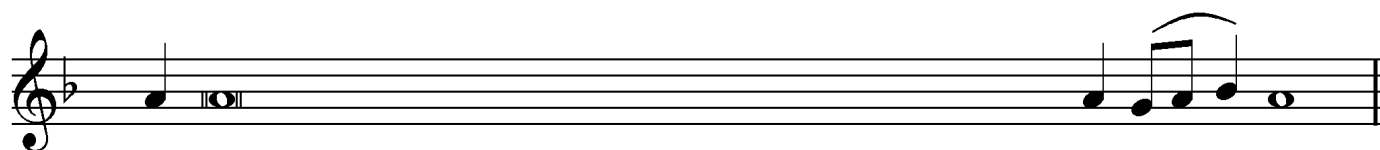
The spir - - - - - it - - - u - al pow - ers and the an - - gel - ic hosts



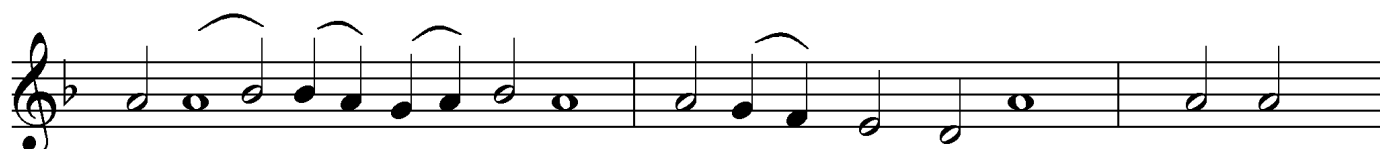
are a - mazed, O Christ, at the mys - ter - y of your



bur - i - al past ut - ter - ance and speech.



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



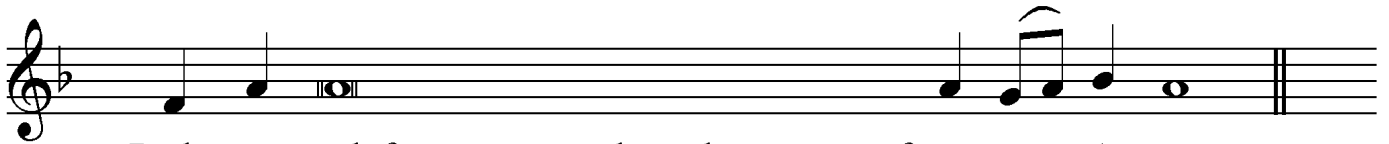
O Word and God of all, we sing praise to you with the



Fa - ther and your Ho - - - - - ly Spir - - it, and we glo - ri - fy your



di - vine bur - - - - - i - - al.



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



We bless you, O pure Moth - - er of God, and with faith we



hon - - - - our the three - day bur - i - al of your Son and



our God.



Christ, the Life, you were laid in the tomb;



and the hosts of An - gels were a - - - - - mazed and glo - ri - fied



your self - a - base - ment.

Little Litany

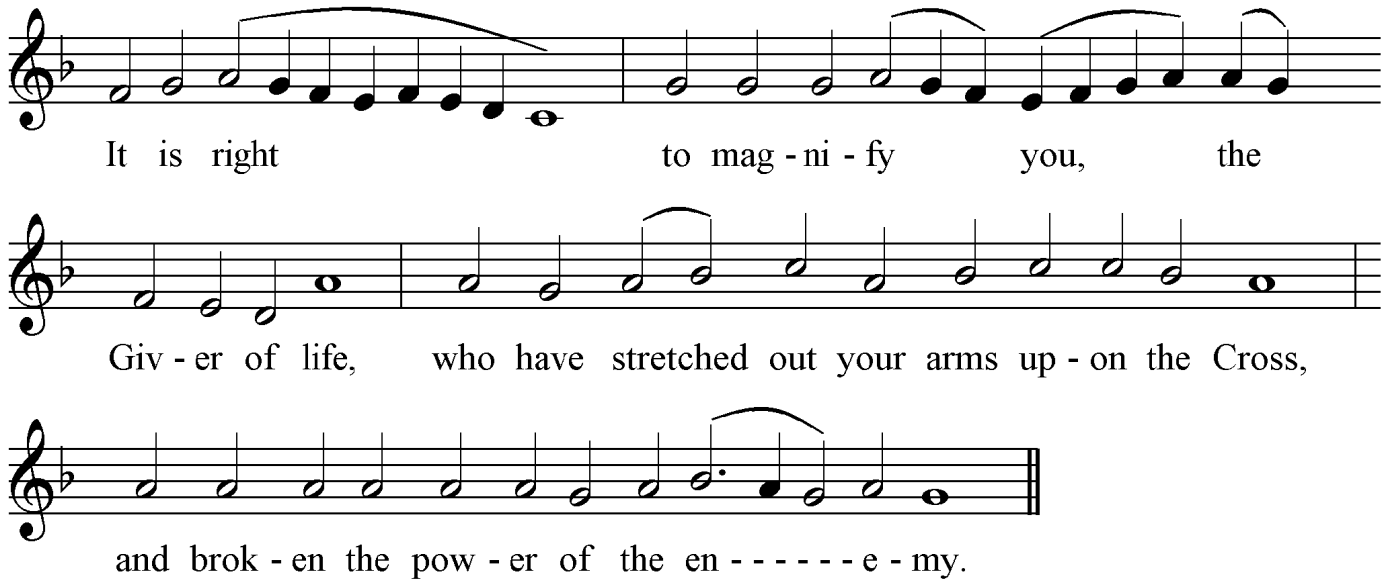
Lord, have mer - cy. Lord, have mer - - - - - cy.

The first system of music consists of two measures. The first measure contains the lyrics "Lord, have mer - cy." and the second measure contains "Lord, have mer - - - - - cy." The music is written in a two-staff system with a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is primarily composed of chords and simple intervals, with some eighth-note runs in the second measure.

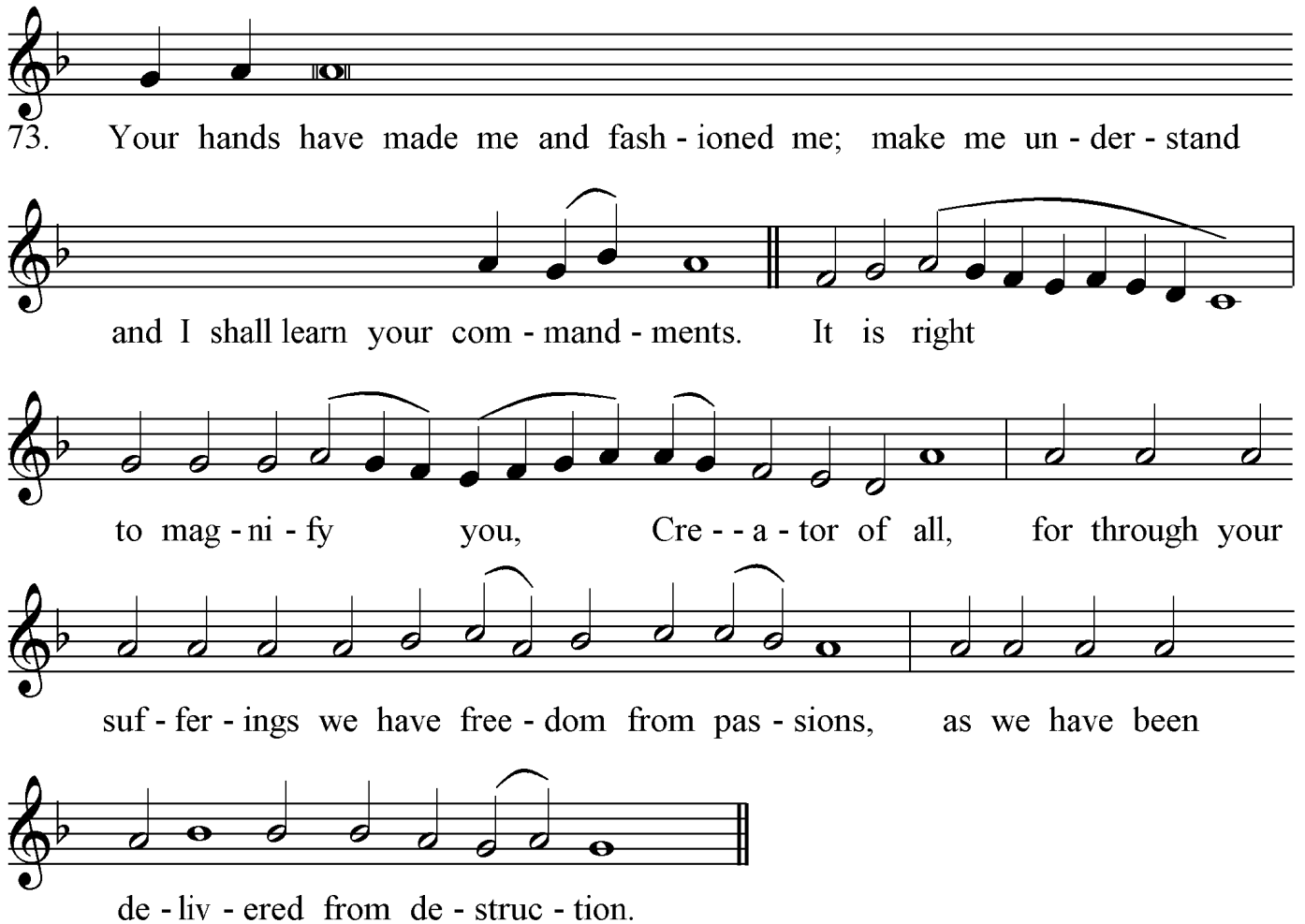
To you, O Lord. A - men.

The second system of music also consists of two measures. The first measure contains the lyrics "To you, O Lord." and the second measure contains "A - men." The musical notation continues in the same two-staff system with treble and bass clefs and a one-flat key signature. The melody is mostly chordal, with some eighth-note figures in the first measure.

Second Stasis, Tone 5



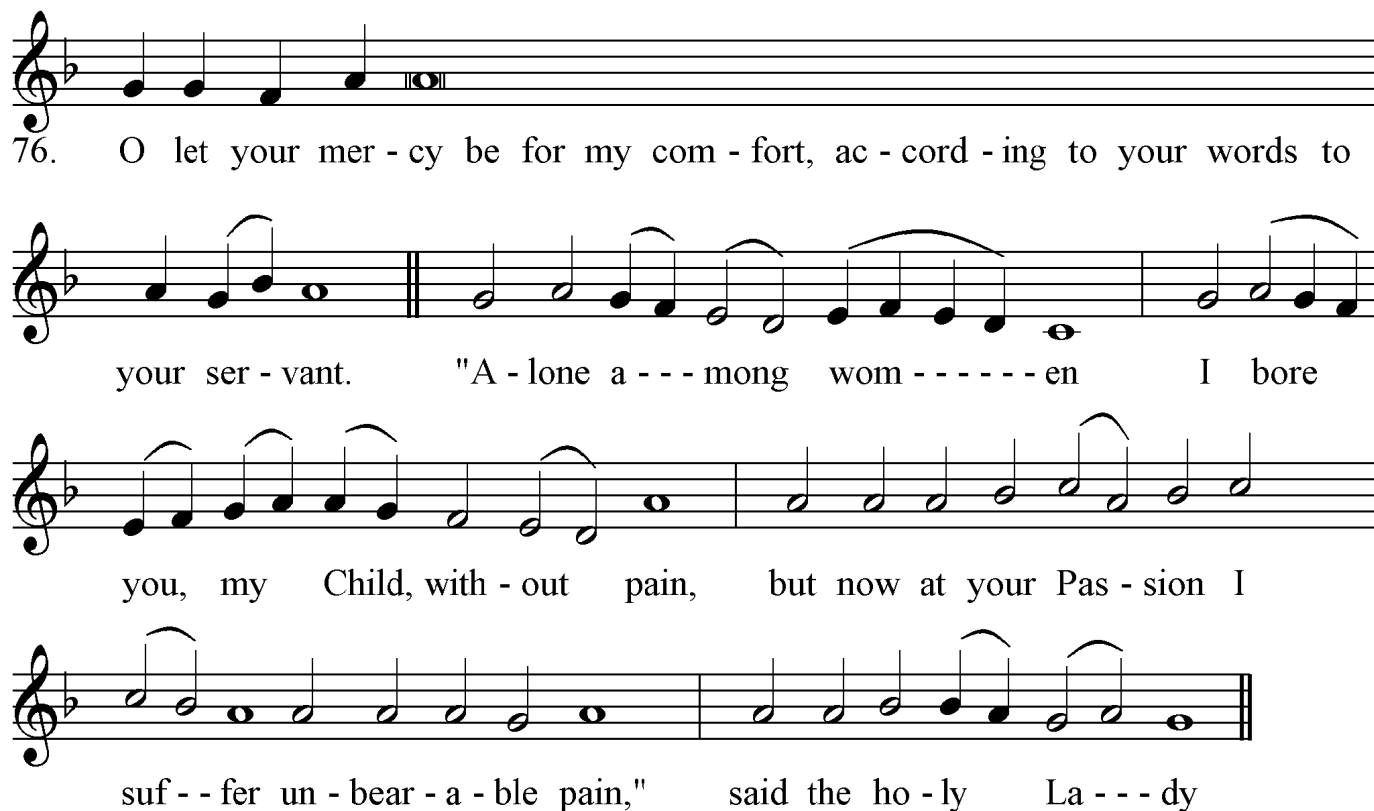
It is right to mag - ni - fy you, the
Giv - er of life, who have stretched out your arms up - on the Cross,
and brok - en the pow - er of the en - - - - - e - my.



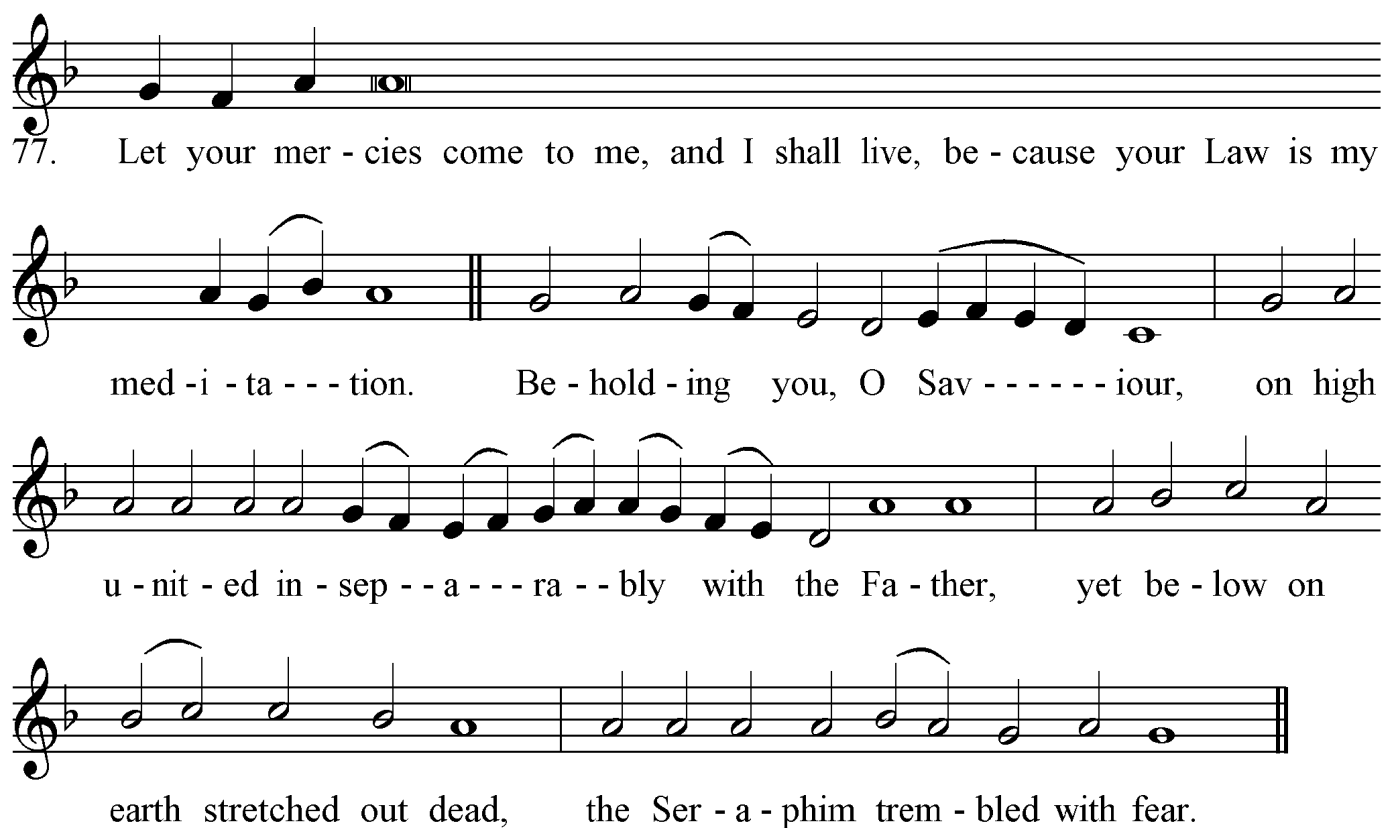
73. Your hands have made me and fash - ioned me; make me un - der - stand
and I shall learn your com - mand - ments. It is right
to mag - ni - fy you, Cre - - a - tor of all, for through your
suf - fer - ings we have free - dom from pas - sions, as we have been
de - liv - ered from de - struc - tion.

74. Those who fear you will see me and be glad, be - cause I have hoped in
 your words. The earth shud - - - - dered, and the sun, O
 Sav - iour, hid it - self, see - ing you, O Christ, the Light that knows no
 eve - - ning, sink - ing in your bod - y down in - to the tomb.

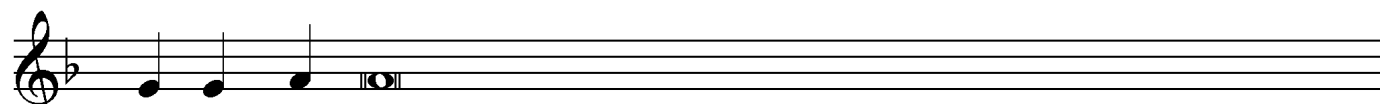
75. I know, Lord, that your judge - ments are just - ice, and that in truth you
 dis - ci - plined me. You have slept, O Christ,
 a life - - - - giv - - - - - ing sleep in the tomb, and a - roused the
 hu - - - man race from the heav - y slum - ber of sin.



76. O let your mer - cy be for my com - fort, ac - cord - ing to your words to
 your ser - vant. "A - lone a - - - mong wom - - - - - en I bore
 you, my Child, with - out pain, but now at your Pas - sion I
 suf - - fer un - bear - a - ble pain," said the ho - ly La - - - dy



77. Let your mer - cies come to me, and I shall live, be - cause your Law is my
 med - i - ta - - - tion. Be - hold - ing you, O Sav - - - - - iour, on high
 u - nit - ed in - sep - - a - - - ra - - bly with the Fa - ther, yet be - low on
 earth stretched out dead, the Ser - a - phim trem - bled with fear.



78. Let the proud be put to shame, for they have wronged me un - just - ly;



but I shall me - di - tate on your com - mand - ments. The veil of the



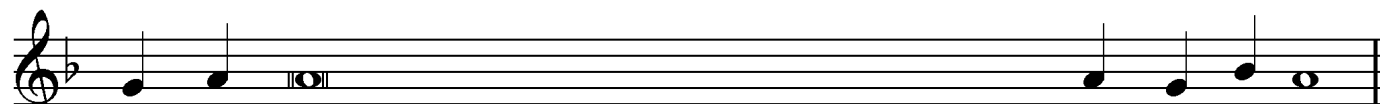
Tem - - - - - ple is torn in two at your Cru - ci - fix - - - - ion, and



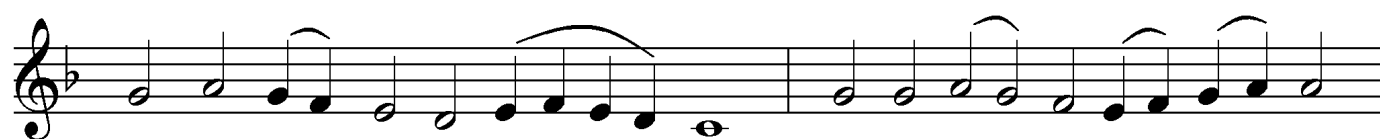
the lights of heav - en hide their rad - i - ance, O Word, when you, the



Sun, are hid - - - den be - neath the earth.



79. Let those who fear you and know your tes - ti - mo - nies turn back to me.



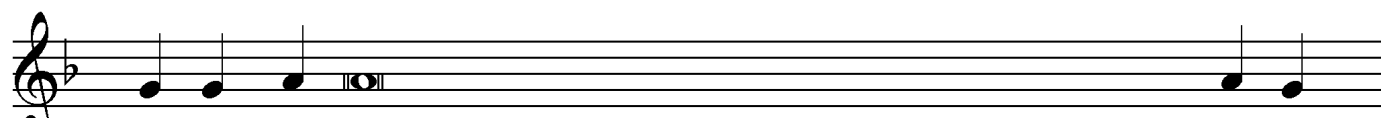
He who at the be - gin - - - - - ning by his will a - lone set the




earth up - on its course, now des - cends as a mor - tal with - out




breath be - neath the earth. Trem - ble, O heav - en, at this sight.




80. Let my heart be - come blame - less in your stat - utes, that I may not be



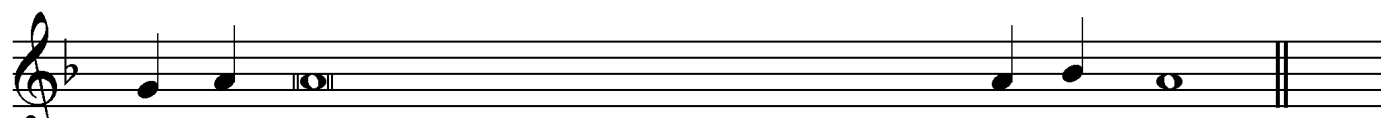
a - shamed. You went down be - - neath the earth, you



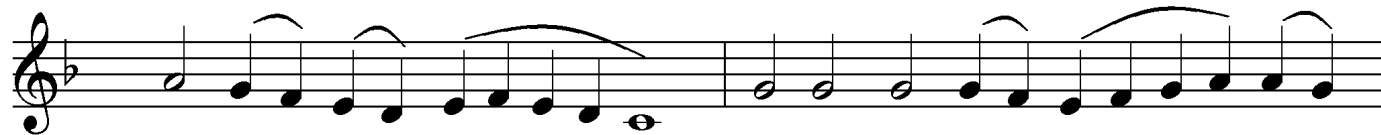
that fash - ioned man with your own hand, to raise the com - pa - nies




of mor - tals from the fall by your all - pow - - er - ful might.




81. My soul faints for your sal - va - tion, I have hoped in your words.



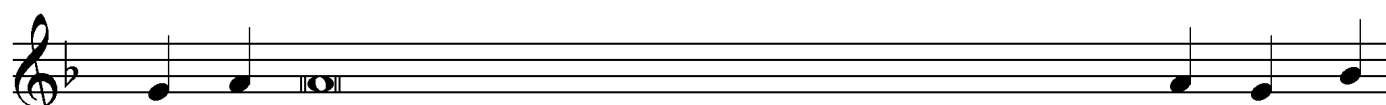
Come, let us sing a sa - cred la - - - ment to



the dead Christ, like the wom - en bear - ing sweet oil of old,



that with them we too may hear him say: "Re - joice".



82. My eyes have faint - ed for your words, say - ing: When will you com - fort



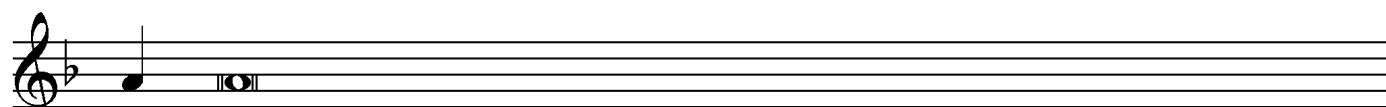
me? O Word, you are in truth the sweet oil that



nev - er fails; yet the wom - en bear - ing sweet oil brought



sweet oil to you, the liv - ing, as to one dead.



83. Be - cause I have be - come like a wine - skin in the frost, I have not



for - got - ten your stat - utes. Through your bur - i - - - al, O Christ,

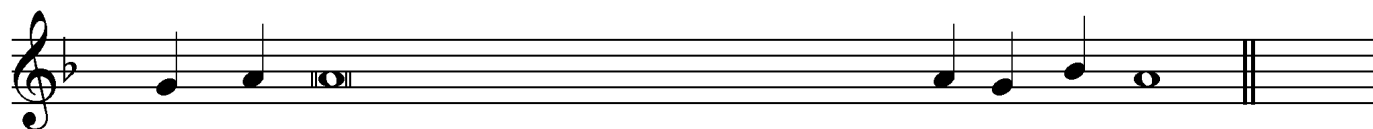


you des - troy the king - - dom of hell: by death you put



death to death, and de - liv - er from cor - rup - tion those born on earth.

84. How ma - ny are your ser - vant's days? When will you ex - e - cute
 judge - ment on my per - se - cu - - - tors? Gush - - ing forth
 riv - ers of life, the Wis - - - dom of God des - cends in - - - to the tomb
 and gives life to those in the hid - den in - ner - most parts of hell.
 Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - - it.
 O God with - out be - - gin - - - - - ning, Word co - e - ter - nal, and
 Ho - - - - - ly Spir - it, streng - then the pow - er of our rul - - ers
 a - gainst their en - e - - - mies, for you are good.



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



Pure and whol - ly un - de - - filed Vir - - - - - gin, who gave



birth to Life, bring to an end the scan - dals of the Church



and grant peace, for you are good.



It is right to mag - ni - fy you, the



Giv - er of life, who have stretched out your arms up - on the Cross,



and brok - en the pow - er of the en - - - - - e - my.

Little Litany

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

The first system of music consists of two measures. The first measure contains the lyrics "Lord, have mer - cy." and the second measure contains "Lord, have mer - - - - - cy." The music is written in a two-staff system with a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are centered under the notes.

To you, O Lord. A - men.

The second system of music consists of two measures. The first measure contains the lyrics "To you, O Lord." and the second measure contains "A - men." The music is written in a two-staff system with a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is primarily in the treble clef, with some notes in the bass clef. The lyrics are centered under the notes.

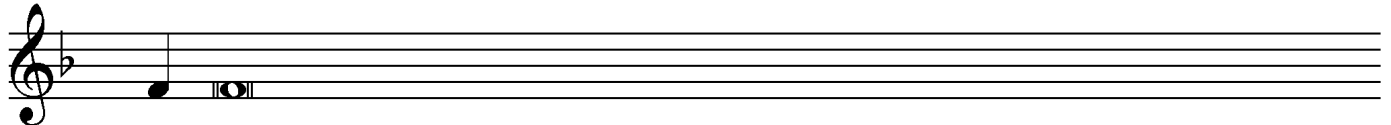
Third Stasis, Tone 3



Eve - ry gen - - - - er - a - - - - tion of - fers praise at your



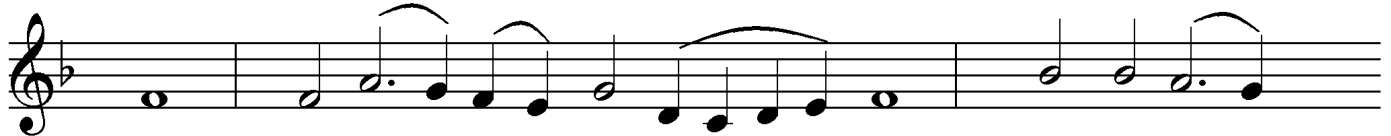
bur - - i - - - - al, O my Christ.



132. Look up - on me and have mer - cy on me ac - cord - ing to the judge - ment



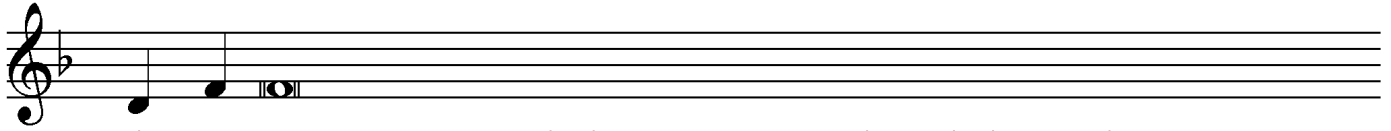
of those who love your name. Tak - ing you down from the



Tree, the Ar - - - i - - - - ma - the - - - - - an bur - ies you



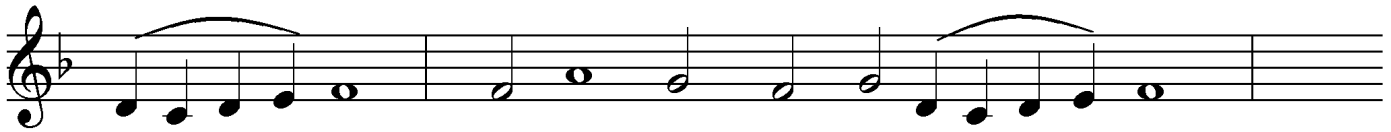
in a tomb.



133. Dir - ect my steps ac - cord - ing to your word, and do not let a - ny



in - i - qui - ty lord it ov - er me. The wom - en bear - ing sweet



oil came, with fore - sight bring - ing sweet oils



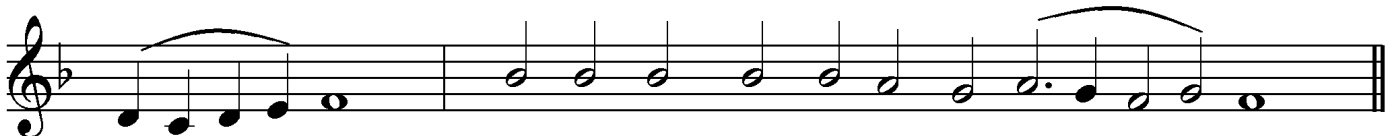
to you, my Christ.



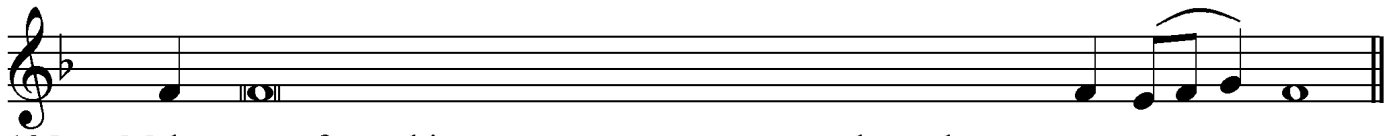
134. De - liv - er me from the slan - der of men, and I shall keep your



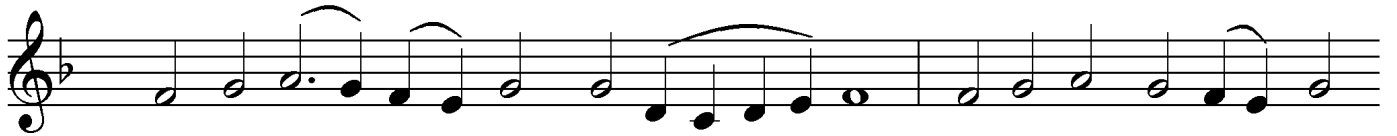
com - mand - ments. Come, all cre - a - - - - - tion, let us



of - - - - - fer fu - ner - al hymns to the Cre - a - - - - - tor.



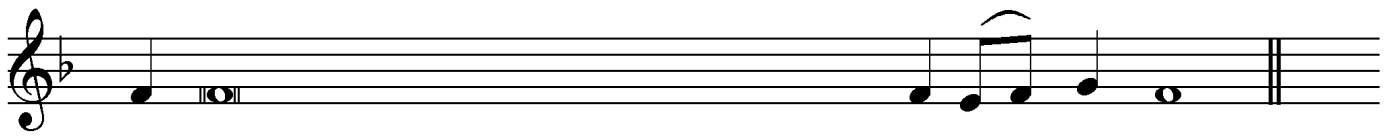
135. Make your face shine on your ser - vant, and teach me your stat - - - utes.



With the wom - en bear - ing sweet oil let us all with un - - der -



stand - - - - ing sprin - kle the Liv - - - ing One as a corpse.



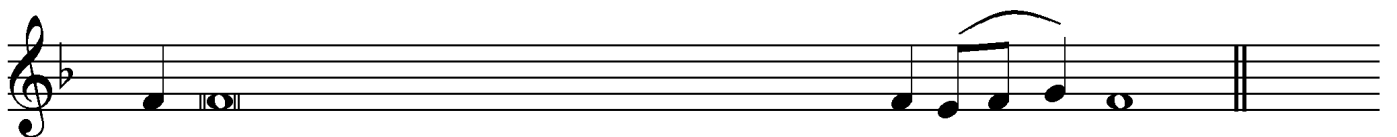
136. My eyes shed streams of wat - er, when I did not keep your law.



Thrice - bless - ed Jo - - - - - seph, bur - - - y the bod - - - - - y



of Christ, the Giv - - - er of Life.



137. You are just, O Lord, and your judge - ments are up - - - - right.



Those he fed with man - - - - - na have lift - - - - - ed up

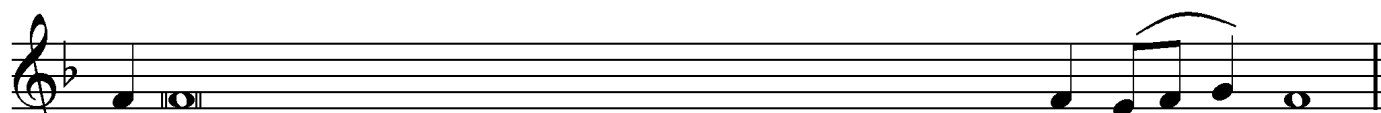


their heel a - gainst the Ben - - e - fac - - - - - tor.

138. You have com - mand - ed jus - tice, your tes - ti - mon - ies and ab - so - lute
 truth. Those he fed with man - - - - - na of - fer to
 the Sav - - - - - iour gall to - geth - er with vin - - - - - e - gar

139. Your zeal has burned me up, be - cause my en - e - mies have for - got - ten
 your words. O the mad - - - - - ness of those who
 killed the Proph - - - - - ets and al - so killed Christ.

140. Your word has been thor - ough - ly tried by fire, and your ser - vant has
 loved it. Like a fool - - - - - ish ser - - - - - vant the
 dis - ci - - - - - ple has be - - - - - trayed the A - byss of Wis - - - - - dom.



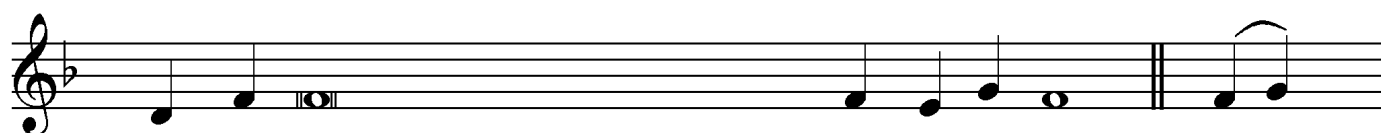
141. I am young and de - spised; I have not for - got - ten your stat - - - - utes.



He who sold the De - liv - - er - - - er be - - comes a



cap - - - - - tive: the trai - tor Ju - - - - - das.



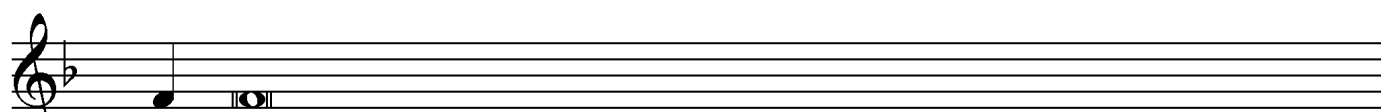
142. Your jus - tice is jus - tice for ev - er, and your law is truth. As



Sol - - - - - o - mon said, a deep pit is



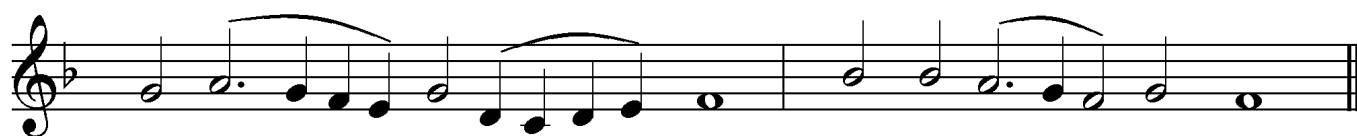
the mouth of the trans - gress - ing He - - brews.



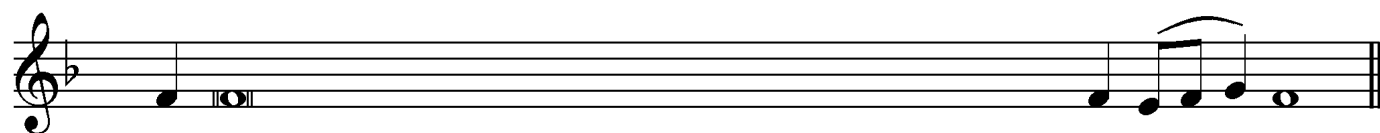
143. Trou - bles and con - straints have found me; your com - mand - ments are



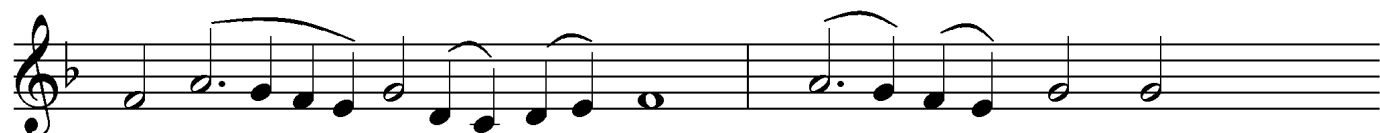
my med - i - ta - - - - tion. In the crook - - - - ed paths of the



trans - gress - - - - - ing He - - - - - brews there are thorns and snares



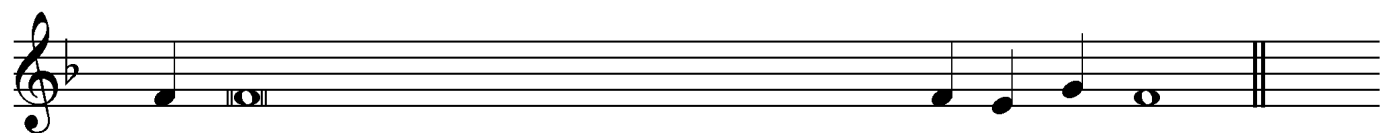
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - - - it.



O Trin - - - - - i - ty, my God, Fa - - ther, Son, and



Spir - - - - - it, have mer - - cy on the world.



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



Make your ser - - - - - vants worth - - - - y to be - hold the



Res - ur - rec - - - - - tion of your Son, O Vir - - - - gin.



Eve - ry gen - - - - - er - a - - - - - tion of - fers praise at your



bur - - i - - - - al, O my Christ.

And immediately the Evlogitaria of the Resurrection.

Evlogitaria of the Resurrection, Tone 5

(I) Bless - ed are you, O Lord: teach me your stat - utes.

The com - pa - ny of the An - gels was a - mazed, see - ing you

num - bered a - mong the dead, and yet de - stroy - ing the pow - er of

death, O Sav - iour, rais - ing Ad - am with your - self, and

free - ing all from Hell.

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The music is in a minor key and 4/4 time. The lyrics are in Latin and describe the Resurrection. The score includes various musical notations such as chords, single notes, and rests. There are repeat signs at the end of the first and third systems.

(II) Bless - ed are you, O Lord: teach me your stat - utes.

"Why do you min - gle sweet spic - es with your tears, O wom - en

dis - ci - ples?" the dazz - ling An - gel in the tomb said to the

wom - en bear - - - ing myrrh. "Be - hold the tomb, and un - der - stand:

for the Sav - iour has ris - en from the tomb."

(1) Bless - ed are you, O Lord: teach me your stat - utes.

Ear - ly in the morn - ing the wom - en bear - - - ing myrrh has - tened,

la - ment - ing, to your tomb; but the An - gel stood be - fore them

and said: "The time for la - men - ta - tion has passed, weep not,

but tell the A - pos - tles of the Res - ur - rec - - - - tion."

(II) Bless - ed are you, O Lord: teach me your stat - utes.

The wom - en bear - ing spic - - - - - es, com - ing to your tomb,

O Sav - iour, heard an An - gel say - ing to them: "Why do you

num - ber the liv - ing with the dead? For as God he has ris - en

from the tomb."

(I) Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

We wor - ship the Fa - ther, and his Son, and the Ho - ly Spir - - - - it,

the Ho - ly Trin - i - ty one in es - sence, as we cry with the

Ser - a - phim: Ho - ly, ho - ly, ho - ly are you, O Lord.

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

By giv - ing birth to the Giv - er of Life, O Vir - gin, you re - deemed

Ad - - am from sin, and you brought Eve joy in - stead of sor - row.

He has guid - ed back to life those who had fall - - en from life,

he who was in - car - nate of you, God and man.

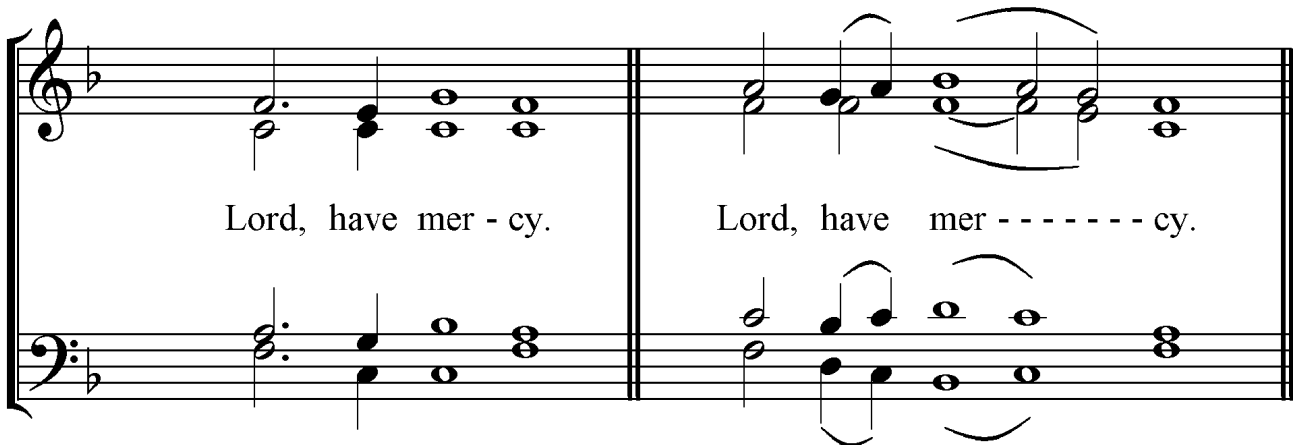


Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Glo - ry to you, O God.

This musical score is for a hymn. It consists of 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 primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are: "Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Glo - ry to you, O God." The piece ends with a double bar line and repeat dots.

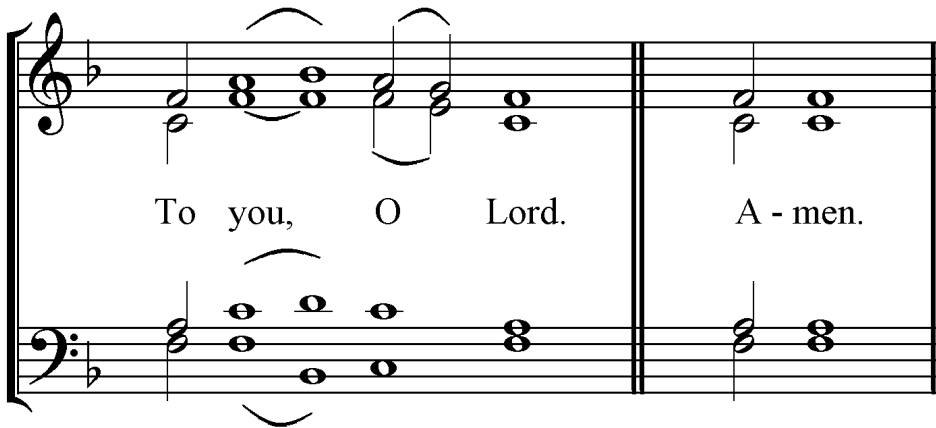
(Three times)

Little Litany



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

This section of the Little Litany consists of two measures. The first measure contains the lyrics "Lord, have mer - cy." and the second measure contains "Lord, have mer - - - - - cy." The music is written on two staves (treble and bass clef) in a B-flat key signature. The melody is in the treble clef, and the bass clef provides accompaniment. The second measure features a long horizontal line under the word "mer" to indicate a sustained note.



To you, O Lord. A - men.

This section of the Little Litany consists of two measures. The first measure contains the lyrics "To you, O Lord." and the second measure contains "A - men." The music is written on two staves (treble and bass clef) in a B-flat key signature. The melody is in the treble clef, and the bass clef provides accompaniment.

Then we sing the following Sessional Hymn, Tone 1.

Sessional Hymn, Tone 1

Jo - - - seph begged your re - vered bod - y from Pi - late, and

a - noint - ing it with sweet - smell - ing spic - es placed it in pure lin - en in

a new tomb. There - fore at dawn the myrrh - bear - ing wom - en cried

out: "O Christ, show us your Res - ur - rec - tion as you fore - told

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 choirs of An - gels were a - mazed as they saw how he, who is
seat - ed in the bos - om of the Fa - ther is placed in a tomb as one
dead, though he is im - mor - tal; whom the ranks of An - gels, with
the dead in hell, sur - round and glo - ri - fy as Cre - a - tor and Lord.

The Reader continues:

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.

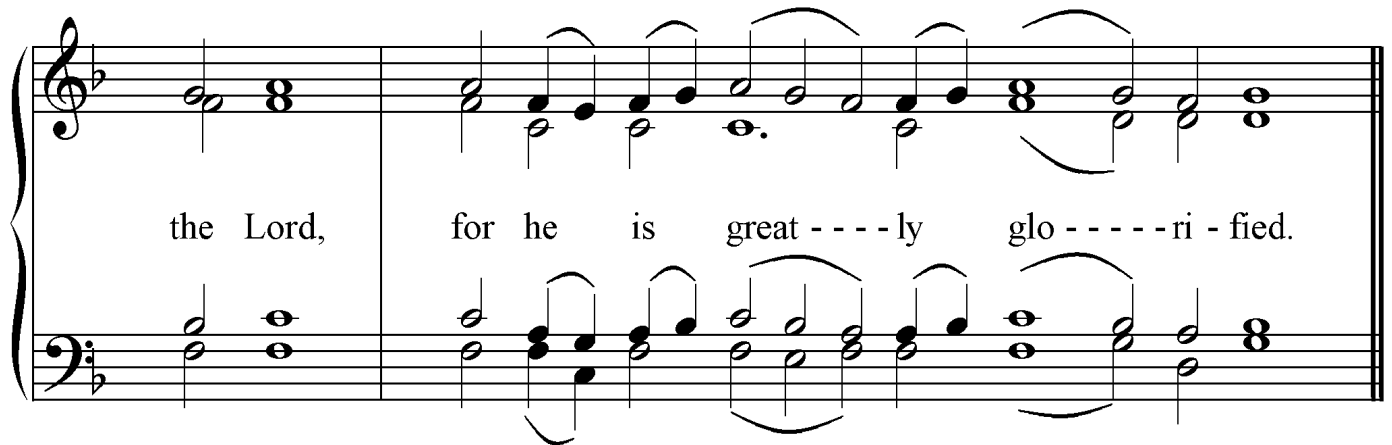
Psalm 50:

Have mercy on me, O God, according to your great mercy; according to the fullness of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight; that you may be justified in your words, and win when you are judged. For see, in wickedness I was conceived; and in sin my mother bore me. For see, you have loved truth, you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence; and do not take your Holy Spirit from me. Give me back the joy of your salvation; and establish me with your sovereign Spirit. I will teach transgressors your ways; and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed; and my tongue will rejoice at your righteousness. O Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted sacrifice, I would have given it; you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Zion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

Then the Canon, Tone 6

Ode 1. Hirmos:

The One, who of old hid the pur - su - ing ty - - - rant
in the waves of the sea, is hid - - - - den
be - neath the earth by the chil - dren of those he saved;
but let us, like the young maid - ens, sing to



the Lord, for he is great - - - ly glo - - - ri - fied.

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

O Lord, my God, I will sing a song for your departure, a funeral hymn for you who by your burial opened up for me the entrances of life, and by your death put Death and Hell to death.

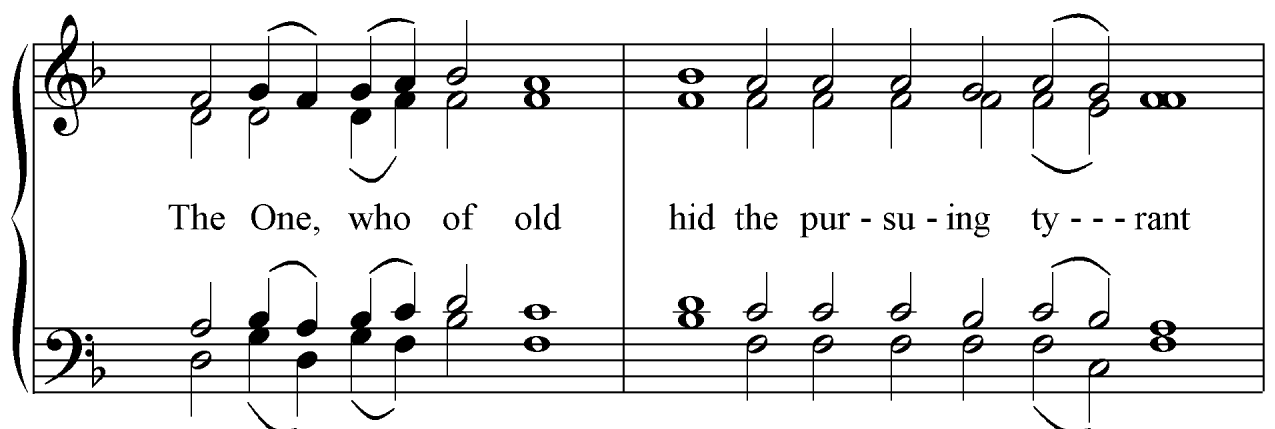
Glory to the Father, and to the Son, and to the Holy Spirit.

All things above the world and all below the earth quaked with fear at your death, as they saw you, my Saviour, on high on a throne and below in a tomb; for beyond understanding, you, the source of life, appeared as one dead.

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

So that you might fill all things with your glory, you went down into the lowest parts of the earth; for my substance which is in Adam was not hidden from you, and by being buried you renewed me, who had been corrupted, O Lover of mankind.

Katavasia:



The One, who of old hid the pur - su - ing ty - - - rant

in the waves of the sea, is hid - - - - den

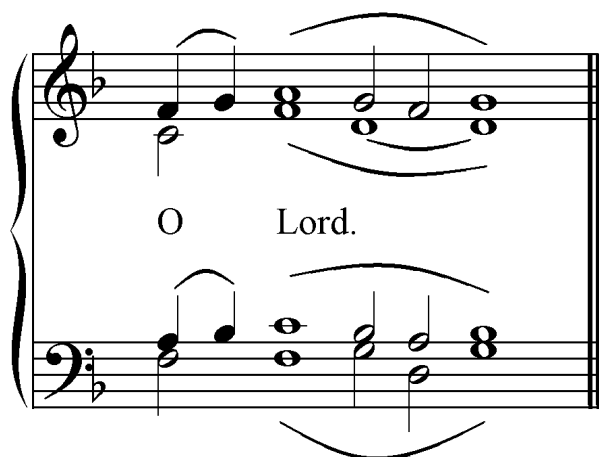
be - neath the earth by the chil - dren of those he saved;

but let us, like the young maid - ens, sing to

the Lord, for he is great - - - - ly glo - - - - ri - fied.

Ode 3. Hirmos:

When cre - - - a - - - - - tion saw you, who had hung the whole
 earth free - ly on the wa - - ters, hang - ing on Gol - - - go -
 tha, it was seized with great a - - - maze - - - ment,
 and it cried: "None is ho - - - - - ly save you,



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

Multiplying visions, you revealed symbols of your burial, while now, as God and man, you have also made clear your secrets, O Master, to those in Hell, who cry, 'None is holy save you, O Lord.'

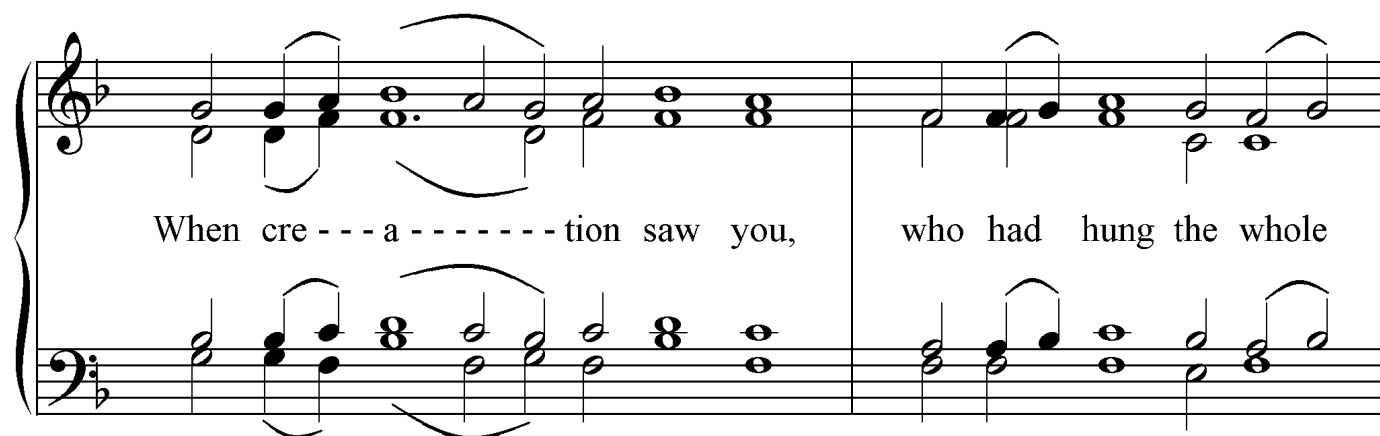
Glory to the Father, and to the Son, and to the Holy Spirit.

You stretch out your palms and unite things that before were separated, O Saviour, while by being closed in a shroud and in a grave, you loosed those who were fettered, and they cry: 'None is holy save you, O Lord.'

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

You, whom nothing can contain, were by your own will held fast by grave and seals; and by your energies you made known your power as God to those who sing, 'O Lover of mankind, none is holy save you, O Lord'.

Katavasia:



earth free - ly on the wa - - ters, hang - ing on Gol - - - go -

The first system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is in a 4/4 time signature. The lyrics are: "earth free - ly on the wa - - ters, hang - ing on Gol - - - go -". The melody is simple and hymn-like, with a steady rhythm.

tha, it was seized with great a - - - maze - - - ment,

The second system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is in a 4/4 time signature. The lyrics are: "tha, it was seized with great a - - - maze - - - ment,". The melody continues from the first system.

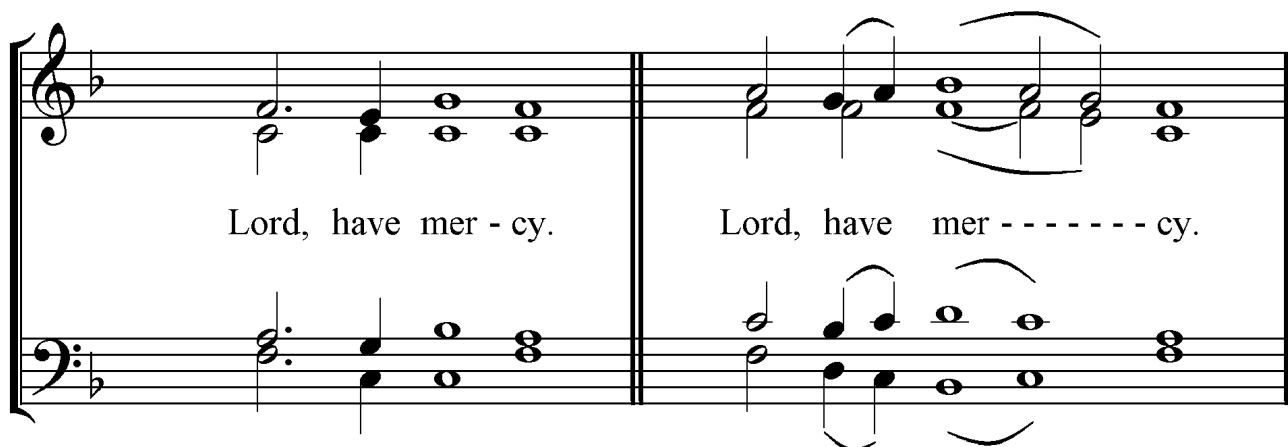
and it cried: "None is ho - - - - ly save you,

The third system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is in a 4/4 time signature. The lyrics are: "and it cried: "None is ho - - - - ly save you,". The melody continues from the second system.

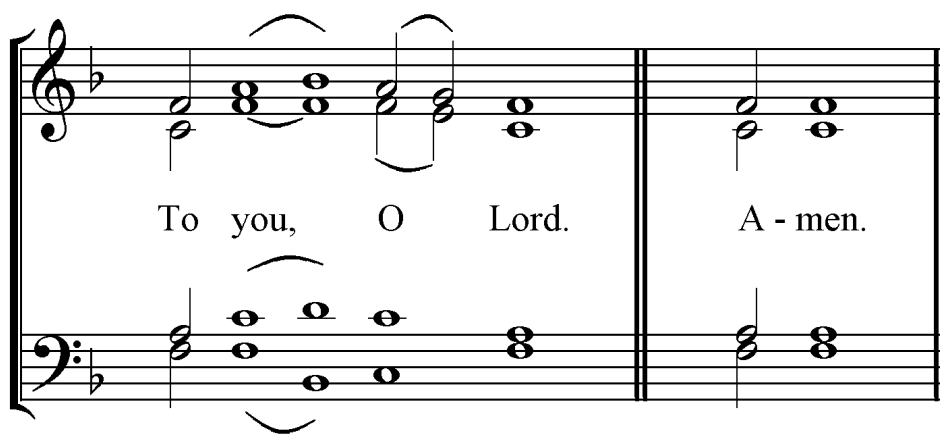
O Lord.

The fourth system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The music is in a 4/4 time signature. The lyrics are: "O Lord.". The melody concludes with a final chord.

Little Litany



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



To you, O Lord. A - men.

Sessional Hymn, Tone 1

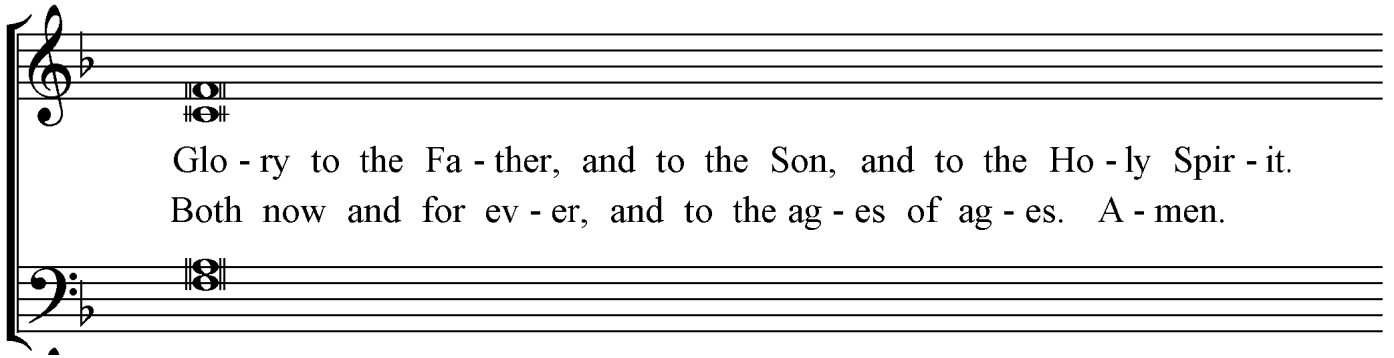
The sol - - diers watch - ing your tomb, O Sav - iour, be - came as

dead men at the light - ning flash of the An - gel, who ap - peared and

pro - claimed the Res - ur - rec - tion to the wom - en, We glo - ri - fy

you, who de - stroy cor - rup - tion; we fall down be - fore you, who

rose from the tomb and are our on - ly God.



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 image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by two sharps (F# and C#). The time signature is common time (C). The lyrics are written between the two staves. The text is: "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." There are double bar lines at the beginning and end of the musical lines on both staves.

Repeat the Sessional Hymn.

Ode 4. Hirmos:

Fore - see - ing your di - vine self - emp - ty - - ing on the

Cross, Av - va - - koum, a - mazed, cried out: "You cut

off the might of the pow - er - ful, O Good One, by speak - ing

with those in hell as All - - - - pow - er - - - - ful."

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

Today you sanctified the seventh day, which of old you blessed by resting from your works; for you bring all things into being and renew them, keeping the Sabbath rest, O Saviour, and restoring your strength.

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

By your greater strength you gained the victory; your soul was taken from your body, tearing asunder the bonds of both Death and Hell, O Word, by your might.

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

When it met you, O Word, hell was embittered, seeing a mortal made divine, marked by wounds and all powerful, and it shrank back in terror at the sight.

Katavasia:

Fore - see - ing your di - vine self - emp - ty - - ing on the

Cross, Av - va - - koun, a - mazed, cried out: "You cut

off the might of the pow - er - ful, O Good One, by speak - ing

with those in hell as All - - - - pow - er - - - - ful."

Ode 5. Hirmos:

As he watched by night, O Christ, E - sa - i - as saw the light

that knows no eve - - ning of your the - oph - - - - a - - - ny, which

in your com - pas - - - - sion came to pass for us, and he

cried out: "The dead will a - - - rise, and those in the

graves will be raised, and all those born on earth will re - - joice

great - - - - ly."

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

Becoming a creature formed of dust, O Fashioner, you make new those born of earth, and the shroud and the tomb point to the mystery within you, O Word; for the noble counsellor fulfils the counsel of your Father, who in you gloriously makes me new.

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

Through death you transform mortality, through burial corruption; for in a manner befitting God you make incorruptible the nature you took on and make it immortal. For your flesh did not know corruption, O Master, nor was your soul, like a stranger, abandoned in Hell.

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

Coming forth from a birth without travail and, pierced in your side with a spear, my Fashioner, you wrought the refashioning of Eve by becoming Adam, sleeping above nature a life-producing sleep and raising life from sleep and corruption, as all-powerful.

Katavasia:

As he watched by night, O Christ, E - sa - i - as saw the light

that knows no eve - - ning of your the - oph - - - - a - - - ny, which

in your com - pas - - - - sion came to pass for us, and he

cried out: "The dead will a - - - rise, and those in the

graves will be raised, and all those born on earth will re - - joice

great - - - - ly."

Ode 6. Hirmos

Jo - - - - - nas was held but not held fast in the bel - ly of

The first system of musical notation for 'Ode 6. Hirmos'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The music is in a 6/8 time signature. The lyrics are: 'Jo - - - - - nas was held but not held fast in the bel - ly of'.

the whale; for be - ing a type of you, the One who

The second system of musical notation. The lyrics are: 'the whale; for be - ing a type of you, the One who'.

suf - fered and was giv - en o - ver to bur - - i - al, as from a

The third system of musical notation. The lyrics are: 'suf - fered and was giv - en o - ver to bur - - i - al, as from a'.

bri - dal cham - ber he leapt forth from the beast, and

The fourth system of musical notation. The lyrics are: 'bri - dal cham - ber he leapt forth from the beast, and'.



said to the guard: "You who vain - ly and false - ly

keep guard, you have for - - sak - - en your own mer - - cy."

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

You were torn, but not torn away, O Word, from the flesh that you had taken. For though your temple was destroyed at the time of your Passion, you were still one person in your Godhead and your flesh; for in both you are one Son, Word of God, God and man.

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

The fall of Adam brought death to mortals but not to God, for though your earthly substance suffered, yet your Godhead remained impassible. What was corruptible in you, you have transformed to incorruption, and you have revealed a source of incorruptible life from your Resurrection.

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

Hell reigns over the human race, but not for ever; for when you, O Mighty One, were placed in a tomb, with your hand, the origin of life, you burst asunder the bars of death, and proclaimed a true redemption to those from every age who slept there, O Saviour, who have become the first-born of the dead.

Katavasia:

Jo - - - - - nas was held but not held fast in the bel - ly of

the whale; for be - ing a type of you, the One who

suf - fered and was giv - en o - ver to bur - - i - al, as from a

bri - dal cham - ber he leapt forth from the beast, and

The image shows a musical score for piano accompaniment, consisting of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is written in a simple, homophonic style with chords and moving lines. The lyrics are printed below the notes.

said to the guard: "You who vain - ly and false - ly

keep guard, you have for - - sak - - en your own mer - - cy."

After the Katavasia of the Sixth Ode:

Little Litany

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

The first system of music consists of two measures. The first measure contains the lyrics "Lord, have mer - cy." and the second measure contains "Lord, have mer - - - - - cy." The music is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). The melody is primarily composed of chords and simple intervals, with some eighth-note movement in the second measure.

To you, O Lord. A - men.

The second system of music also consists of two measures. The first measure contains the lyrics "To you, O Lord." and the second measure contains "A - men." The musical notation continues in the same two-staff system and key signature as the first system, featuring simple harmonic accompaniment and a clear melodic line.

Kontakion, Tone 6

He who closed the a - byss lies be - fore us dead; and wrapped in a

wind - ing - sheet with myrrh the Im - mor - tal is laid in a grave as a

mor - - - - - tal. And wo - men came to a - noint him, weep - ing

bit - ter - ly and cry - ing out: "This is the most bless - ed

Sab - - - - - bath, on which Christ sleeps, but he will rise a - gain

on the third day.

Ikos:

He who holds all things together was lifted up on the Cross, and all creation lamented seeing him hanging naked on the tree; the sun hid its rays, and the stars threw away their light; the earth quaked with great fear, the sea fled and the rocks were rent; many graves were opened, and bodies of holy men were raised. Hell below is groaning and the Jews are considering how to discredit Christ's resurrection; the women are crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

but he will rise a - gain on the third day.

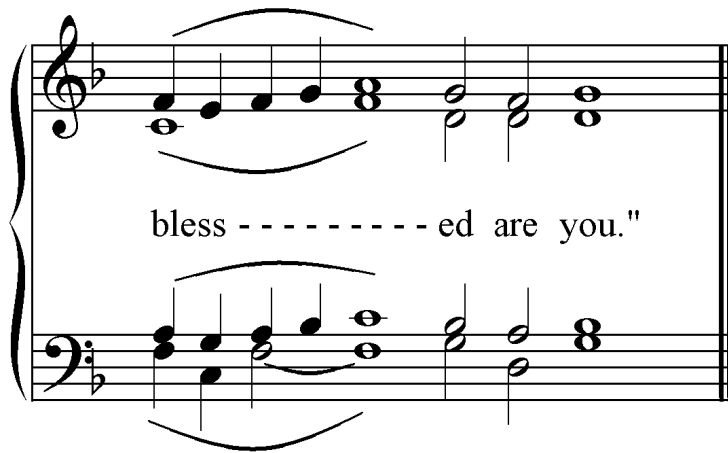
Synaxarion from the Menaion, then this from the Triodion:

On the holy and great Sabbath we celebrate the burial of our Lord and God and Saviour, Jesus Christ and the Descent into Hell, through which our race, called back from corruption, has passed over to eternal life.

Verses:

In vain, O guard, you keep watch on the tomb,
for no sepulchre can hold life in itself.

By your ineffable condescension, Christ, our God, have mercy on us. Amen.



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

Hell has been wounded, having received in its heart the One whose side was pierced by a lance, and consumed by divine fire, it groans aloud at the salvation of us who sing, 'God, our Redeemer, blessed are you!'

Glory to you, our God, glory to you.

O happy tomb! For having received within itself the Creator as one asleep, it has been proclaimed a divine treasury of life for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

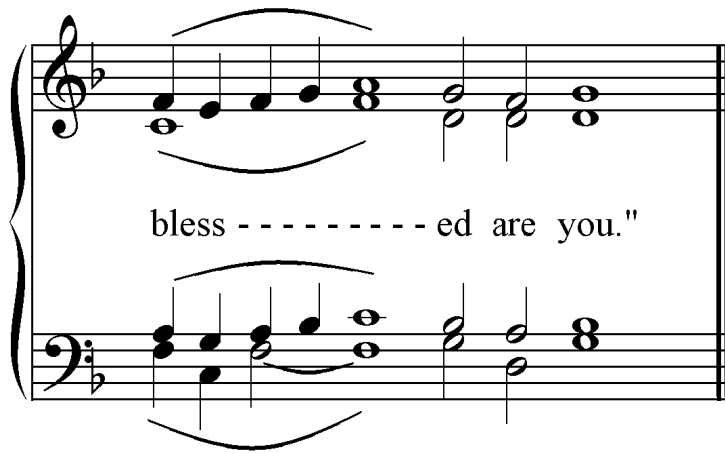
Glory to the Father, and to the Son, and to the Holy Spirit.

The life of all things submits to be laid in the tomb, according to the law of those who die, and he shows it to be a source of awakening, for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

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

In Hell and in the tomb and in Eden the godhead of Christ was inseparable and one with Father and Spirit for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

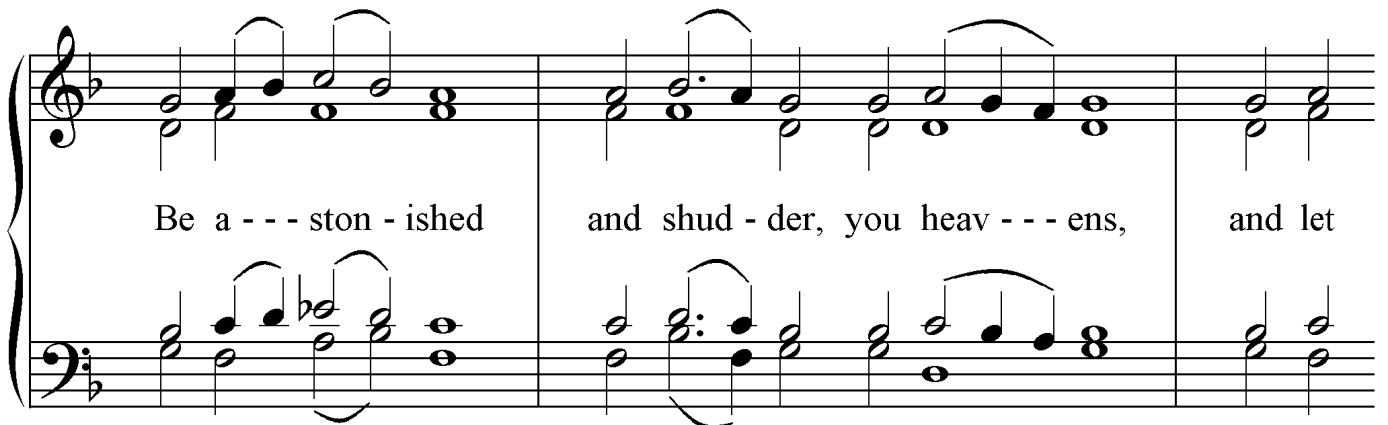
Katavasia:



bless - - - - - ed are you."

A musical score for a piano accompaniment. It consists of two staves, treble and bass clef, with a brace on the left. The music is in a minor key and 4/4 time. The melody is simple, with a long note on 'bless' followed by a dotted note on 'ed'. The accompaniment features chords and moving lines in both hands.

Ode 8. Hirmos



Be a - - - ston - ished and shud - der, you heav - - - ens, and let

A musical score for a piano accompaniment, continuing from the previous block. It consists of two staves, treble and bass clef, with a brace on the left. The music is in a minor key and 4/4 time. The melody is simple, with a long note on 'Be' followed by a dotted note on 'shed'. The accompaniment features chords and moving lines in both hands.



the foun - da - tions of the earth be shak - en. For, see,

A musical score for a piano accompaniment, continuing from the previous block. It consists of two staves, treble and bass clef, with a brace on the left. The music is in a minor key and 4/4 time. The melody is simple, with a long note on 'the' followed by a dotted note on 'en'. The accompaniment features chords and moving lines in both hands.

he who dwells in the high - - - - est is num - bered with the dead,

and be - - comes a guest in a lit - tle tomb. Youths,

bless him; priests, praise him, peo - ple,

high - ly ex - - - alt him to all the ag - - - - es.

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

The undefiled temple has been destroyed, but raises up the fallen tabernacle; for he who dwells in the highest, the second Adam, has come down to the first as far as the storehouses of Hell; Youths bless him, priests praise him, people highly exalt him to all the ages.

We bless Father, Son, and Holy Spirit, the Lord.

The courage of the disciples has failed, but Joseph of Arimathea was bolder; for seeing the God of all a corpse and naked he asked for him and buried him, crying, 'Youths bless him, priests praise him, people highly exalt him to all the ages'.

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

O new wonders! O the goodness! O ineffable forbearance! For he who dwells in the highest is sealed beneath the earth by his own will, and God is falsely accused as a deceiver. Youths bless him, priests praise him, people highly exalt him to all the ages.

We praise, bless and wor - ship the Lord, prais - ing and ex - alt - ing him

a - bove all for ev - - - - er.

Katavasia:

Be a --- ston - ished and shud - der, you heav --- ens, and let

the foun - da - tions of the earth be shak - en. For, see,

he who dwells in the high --- est is num - bered with the dead,

and be --- comes a guest in a lit - tle tomb. Youths,

bless him; priests, praise him, peo - ple,

The first system of the musical score consists of two staves. The upper staff is a vocal line in treble clef, and the lower staff is a piano accompaniment in bass clef. The music is in 4/4 time and features a key signature of one flat (B-flat). The lyrics are: "bless him; priests, praise him, peo - ple,". The vocal line begins with a dotted quarter note on G4, followed by a quarter note on A4, and then a half note on Bb4. The piano accompaniment provides harmonic support with chords and moving lines in both hands.

high - ly ex - - - alt him to all the ag - - - - es.

The second system of the musical score continues the vocal line and piano accompaniment. The lyrics are: "high - ly ex - - - alt him to all the ag - - - - es.". The vocal line features a dotted quarter note on G4, followed by a quarter note on A4, and then a half note on Bb4. The piano accompaniment continues with harmonic support, including a prominent bass line with eighth notes and chords. The system concludes with a double bar line.

Ode 9. Hirmos

Do not weep for me, O Moth - er, as you see in a

tomb the Son whom you con - - ceived

with - - out seed in your womb.

For I shall a - rise and be glo - - - ri - fied, and as God

The musical score is written for piano and voice. It consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The lyrics are written below the vocal line. The piano accompaniment features a steady, rhythmic pattern of chords and single notes, providing a harmonic foundation for the vocal melody. The lyrics are: "Do not weep for me, O Mother, as you see in a tomb the Son whom you conceived without seed in your womb. For I shall arise and be glorified, and as God".

I shall ex - - - alt in glo - - - - - ry with - out

The first system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are: "I shall ex - - - alt in glo - - - - - ry with - out". The word "exalt" is hyphenated with three dashes, and "glory" is hyphenated with four dashes. The melody is primarily in the upper staff, with the lower staff providing harmonic support.

ceas - - - - - ing those who with faith

The second system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are: "ceas - - - - - ing those who with faith". The word "ceasing" is hyphenated with four dashes. The melody continues in the upper staff, with the lower staff providing harmonic support.

and love mag - ni - fy you.

The third system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are: "and love mag - ni - fy you.". The words "magnify" and "you" are hyphenated with one dash each. The melody concludes in the upper staff, with the lower staff providing harmonic support. The system ends with a double bar line.

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

‘At your strange birth, O Son without beginning, beyond nature I escaped the labour pains and was blessed. But now, my God, as I see you a lifeless corpse, I am harshly pierced by the sword of sorrow. But arise, so that I may be magnified.’

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

‘By my own will the earth covers me, but the gatekeepers of Hell shudder, O Mother, as they see me clothed in the blood-stained robe of vengeance. For having struck down the enemies on the Cross as God, I shall rise again to magnify you.’

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

‘Let creation rejoice, let all born on earth be glad, for Hell, the enemy, has been despoiled; let women come to meet me with sweet spices; for I am delivering Adam, together with Eve and all their race, and on the third day I shall rise again.’

Katavasia:

Do not weep for me, O Mother, as you see in a

tomb the Son whom you con - - ceived

with - - out seed in your womb.

For I shall a - rise and be glo - - - ri - fied, and as God

I shall ex - - - alt in glo - - - - - ry with - out

The first system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in 4/4 time. The lyrics are: "I shall ex - - - alt in glo - - - - - ry with - out". The word "glory" is written with a long dashed line underneath it, indicating a long note. The melody is primarily in the upper staff, with the lower staff providing harmonic support.

ceas - - - - - ing those who with faith

The second system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in 4/4 time. The lyrics are: "ceas - - - - - ing those who with faith". The word "ceasing" is written with a long dashed line underneath it, indicating a long note. The melody continues in the upper staff, with the lower staff providing harmonic support.

and love mag - ni - fy you.

The third system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in 4/4 time. The lyrics are: "and love mag - ni - fy you.". The melody concludes in the upper staff, with the lower staff providing harmonic support. The system ends with a double bar line.

Little Litany

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

To you, O Lord. A - men.

Exaposteilarion:

Deacon: Holy is the Lord our God.

Holy is the Lord our God, Tone 2:

The musical score is written for two staves, Treble and Bass clef, in a key signature of one flat (B-flat). It consists of two systems. The first system has two measures. The lyrics are: "Ho - ly is the Lord our God. Ho - ly is the Lord our God." The melody is a simple, rhythmic line of eighth notes. The second system has two measures. The lyrics are: "Ho - - - - - ly is the Lord our God." The melody is more melismatic, with a long dotted note for the word "Ho" followed by a series of eighth notes. The bass line provides a steady accompaniment of eighth notes.

Deacon: For holy is the Lord our God.

Choir: Holy is the Lord our God.

Deacon: Over all peoples is our God.

Choir: Holy is the Lord our God.

Praises, with 4 stichera, Tone 2 :

(I) Let eve - - ry - thing that has breath praise the Lord.

Praise the Lord from the heav - - - ens: praise him in the high - est.

To you praise is due, O God.

(II) Praise him, all his an - gels; praise him, all his Pow - - - ers.

To you praise is due, O God.

Reader:

Praise him, sun and moon: praise him, all you stars and light.

Praise him, you highest heavens: and you waters that are above the heavens.

Let them praise the name of the Lord; for he spoke and they came into being; he commanded and they were created.

He established them for ever and ever: he made an ordinance, and it shall not pass away.

Praise the Lord from the earth: you sea-monsters and all deeps.

Fire and hail, snow and ice, and storm-wind, things that do his word.

Mountains and all hills: fruiting trees and all cedars.

Beasts of the wild, and all cattle: creeping things and winged birds.

Kings of the earth and all peoples: rulers and all judges of the earth.

Young men and maidens, old men and youths together, let them praise the name of the Lord: for his name alone has been exalted.

His praise is above earth and heaven: and he will exalt the horn of his people.

A hymn for all his holy ones, for the children of Israel, a people that draws near to him.

Psalm 149:

Sing to the Lord a new song: his praise in the congregation of the holy ones.

Let Israel rejoice in him that made him: and let the children of Zion be joyful in their king.

Let them praise his name in the dance: let them sing his praise with timbrel and with harp.

For the Lord is well-pleased with his people: he will exalt the meek with salvation.

His holy ones will exult in glory, and rejoice upon their beds.

The high praises of God will be in their throat: and two-edged swords in their hands,

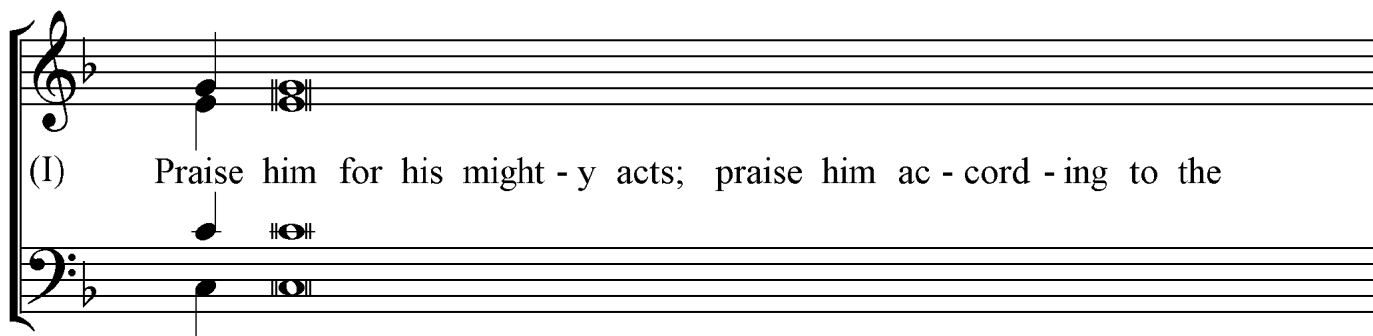
To exact vengeance among the nations, punishments among the peoples.

To bind their kings in fetters: and their nobles in shackles of iron.

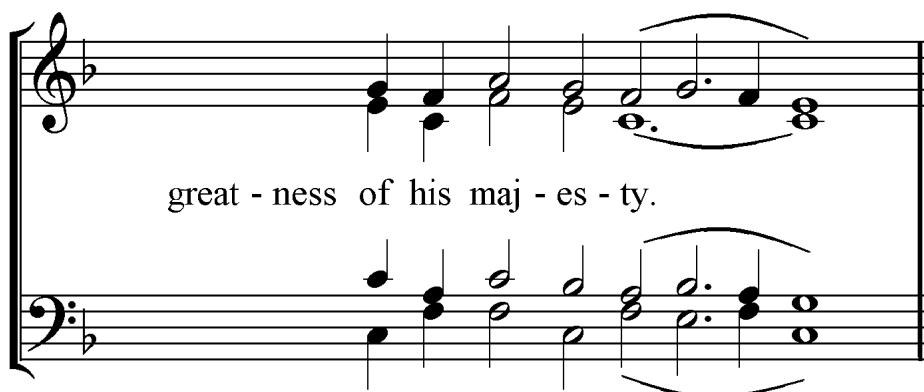
To execute upon them the judgement that is decreed: such glory will be for all his holy ones.

Psalm 150:

Praise God in his holy place: praise him in the firmament of his power.



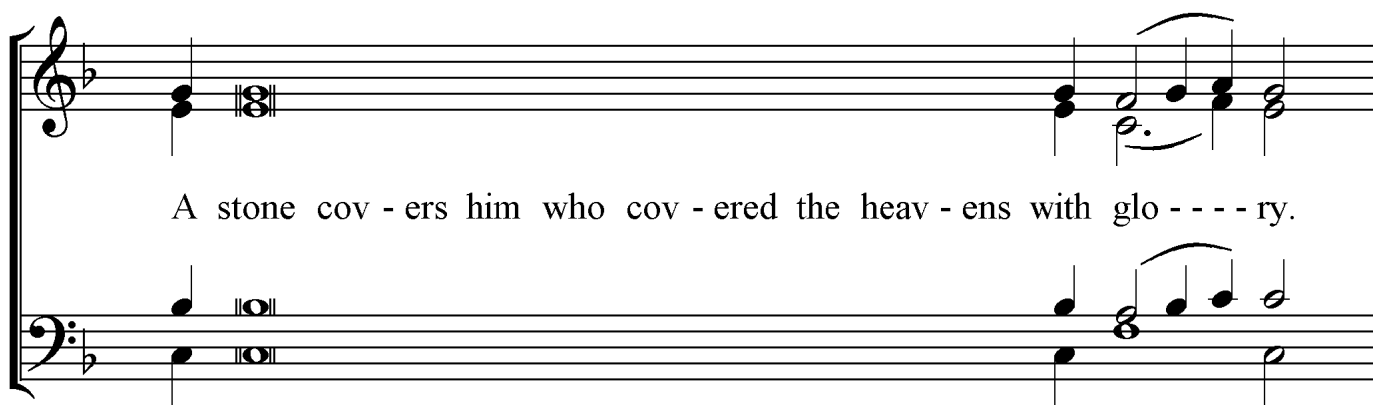
(1) Praise him for his might - y acts; praise him ac - cord - ing to the



great - ness of his maj - es - ty.



To - day a tomb holds him who holds the cre - a - tion in his hand.



A stone cov - ers him who cov - ered the heav - ens with glo - - - - ry.

The Life sleeps and hell trem - bles, and Ad - am is be - ing re - leased

from his bonds. Glo - ry to your dis - pen - sa - - - - tion, through

which you have ac - com - plished all things and grant - ed us an

e - ter - nal Sab - bath rest, O God, your all - ho - ly Res - ur - rec - tion

from the dead.

(II) Praise him with the sound of the trum - pet; praise him with lute and

harp.

What is this sight that is seen? What is this pres - ent rest?

The King of the ag - es has ac - com - plished his dis - pen - sa - tion

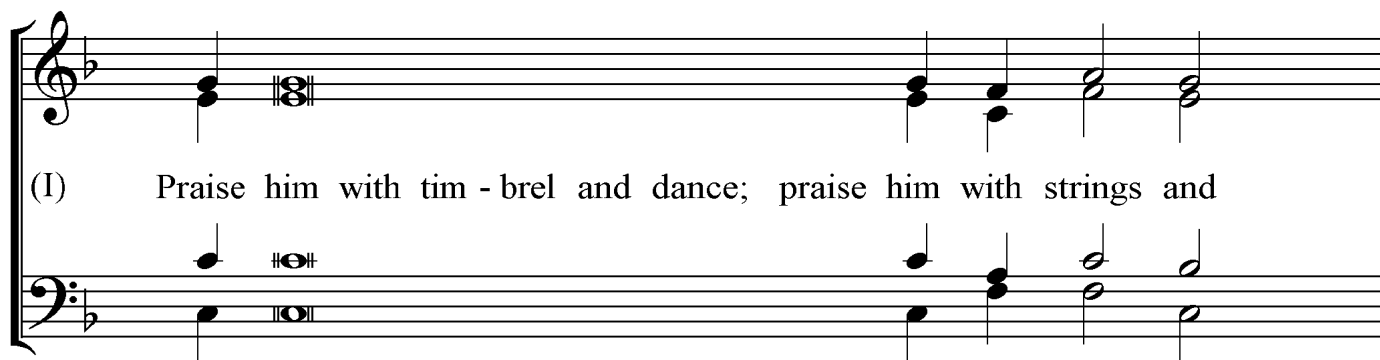
through suf - fer - ing, and takes his Sab - bath rest in a tomb,

grant - ing us a new Sab - bath rest. To him let us cry a - loud:

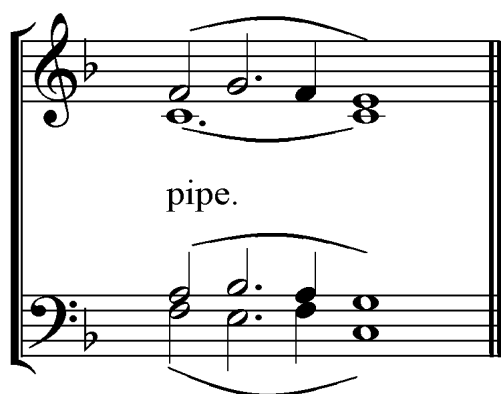
"A - rise, O God, and judge the earth, for you are king to the

ag - - - - es, and with - out meas - ure is your great

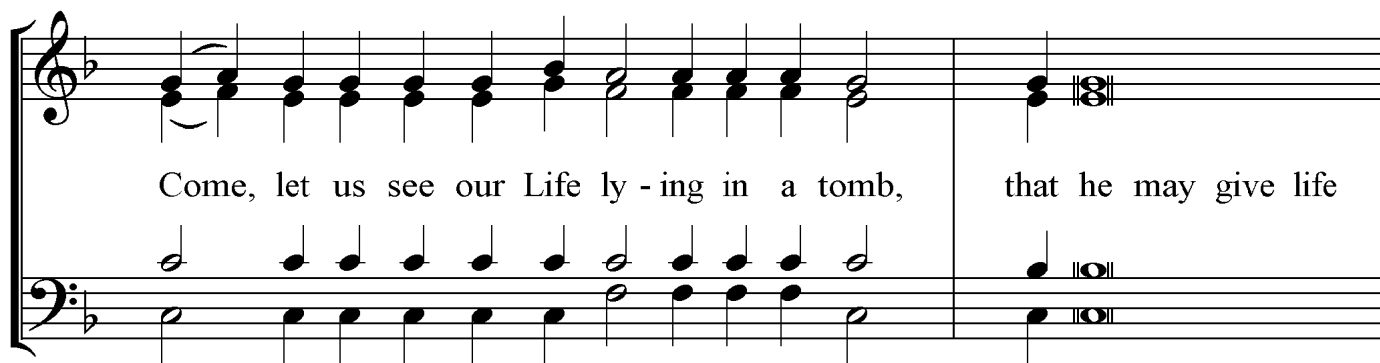
mer - - cy.



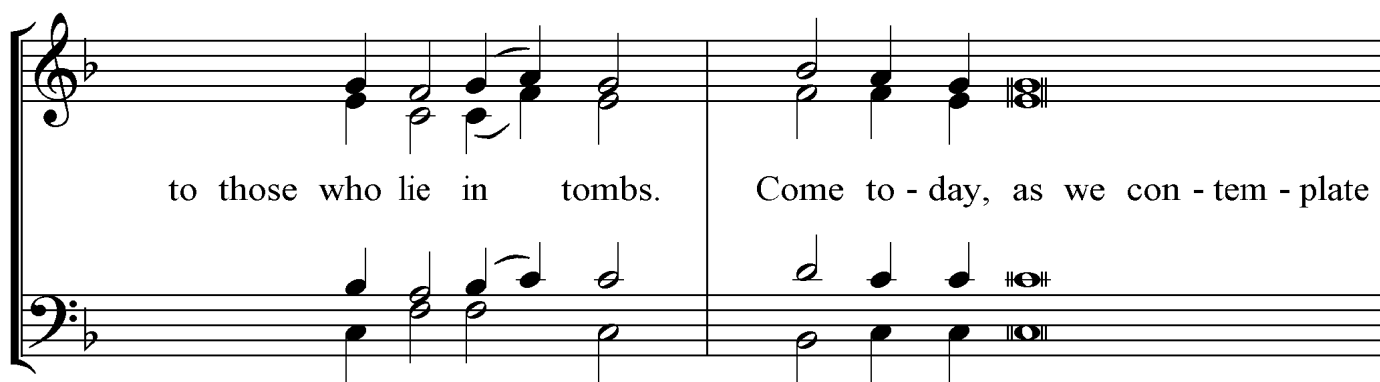
(I) Praise him with tim - brel and dance; praise him with strings and



pipe.



Come, let us see our Life ly - ing in a tomb, that he may give life



to those who lie in tombs. Come to - day, as we con - tem - plate

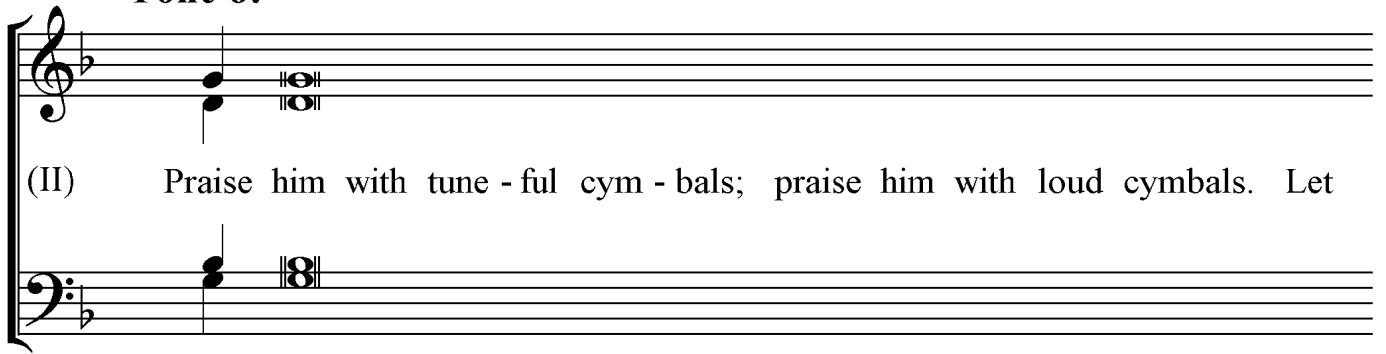
the sleep - ing one from Ju - dah, let us pro - phet - i - cal - ly cry out

to him: "Tak - ing your rest, you lay down like a li - on. Who

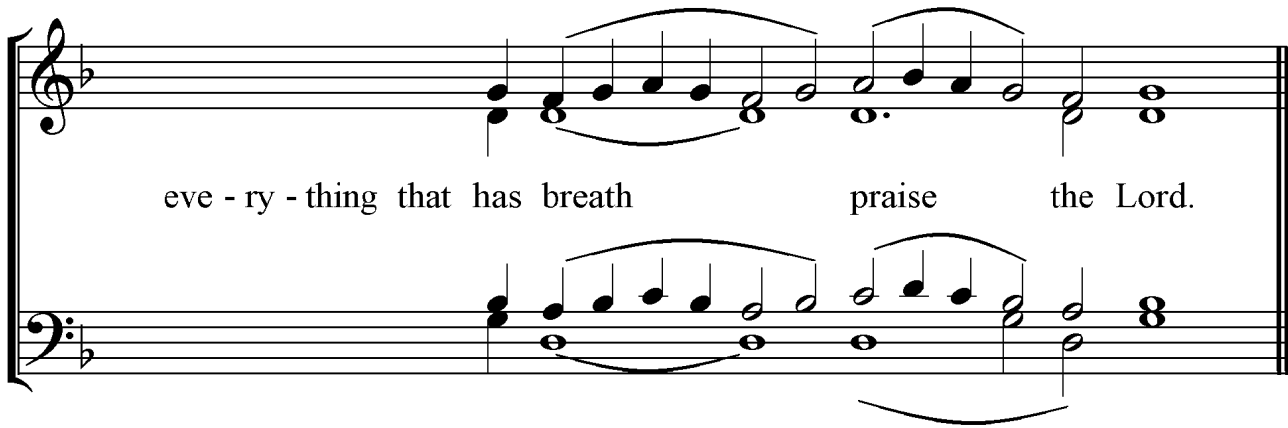
will rouse you, O King? But a - rise by your own will, you that gave

your - self will - ing - ly for us." O Lord, glo - ry to you.

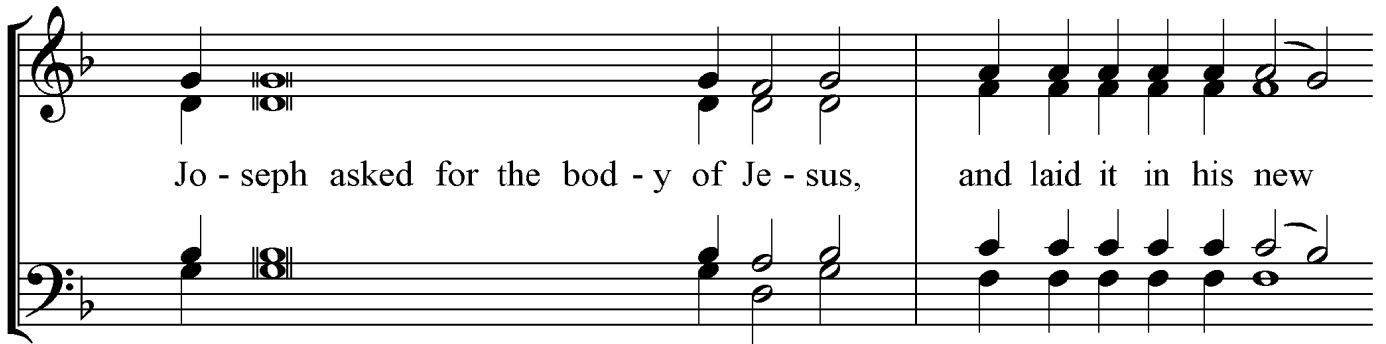
Tone 6:



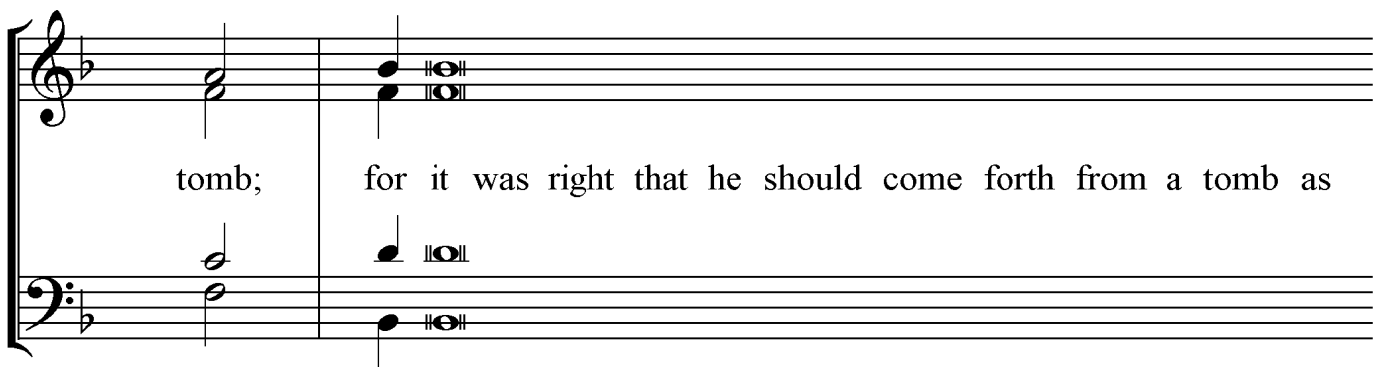
(II) Praise him with tune - ful cym - bals; praise him with loud cymbals. Let



eve - ry - thing that has breath praise the Lord.



Jo - seph asked for the bod - y of Je - sus, and laid it in his new



tomb; for it was right that he should come forth from a tomb as

from a brid - al cham - - - - ber. You crushed the might of death

and o - pened the gates of Par - a - dise for man - kind; O Lord,

glo - ry to you.

Glory. Tone 6:

(I) Glo - ry to the Fa - ther, and to the Son, and to the Ho - - - - - ly Spir - - - - - it.

Great Mo - ses mys - tic - al - ly pre - fig - ured this pres - ent day when

he said: "And God blessed the sev - - - - - enth day." For this

is the bless - ed Sab - bath, this is the day of rest on which the

on - ly - be - got - ten Son of God rest - ed from all his works.

Through the dis - pen - sa - tion in ac - cord - ance with death he kept the

Sab - bath in the flesh, and, re - turn - ing once a - gain to what he was,

through the Res - ur - rec - tion he has grant - ed us e - ter - - - - nal life,

for he a - lone is good and loves man - kind.

Both now. Theotokion, Tone 2:

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

You are most bless - ed, O Vir - gin Moth - er of God, for through

him who took flesh from you Hell has been tak - en cap - - - - tive,

Ad - am re - called, the curse slain, Eve set free, death put to death,

and we have been giv - en life. There - fore in praise we cry:

Bless - ed are you, Christ God, who have been thus well - pleased,

glo - ry to you.

Great Doxology

Priest: Glory to you who have shown us the light.

Psalm Chant

Glo - ry to God in the high - est, and on earth peace, good will

a - mong men. We praise you, we bless you, we wor - ship you,

we glo - ri - fy you, we give thanks to you for your great glo - ry.

Lord, King of heav - en, God the Fa - ther al - might - y: Lord, on - ly -

be - got - ten Son, and Ho - ly Spir - it. Lord God, Lamb of God,

Son of the Fa - ther, who take a - way the sin of the world, have

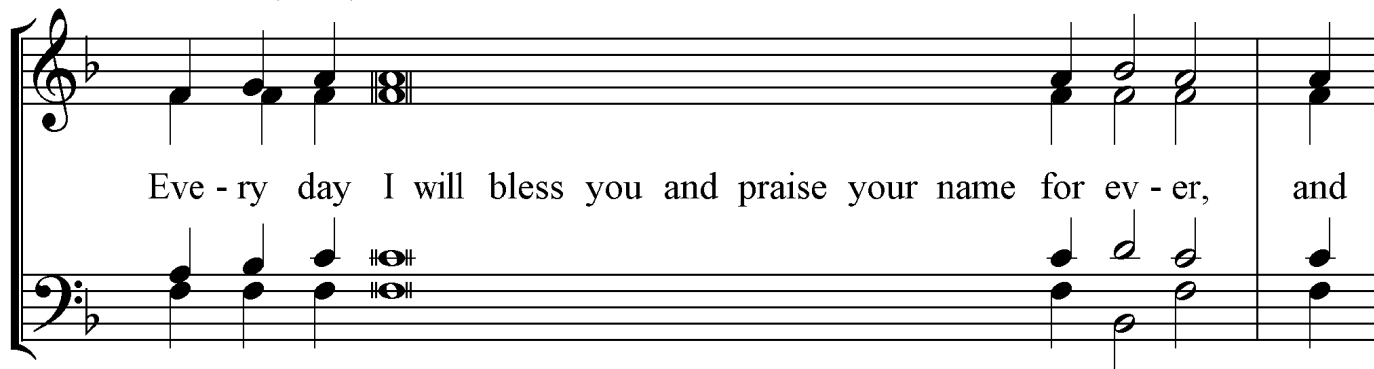
mer - cy on us. You that take a - way the sins of the world

re - ceive our prayer. You that sit at the right hand of the Fa - ther

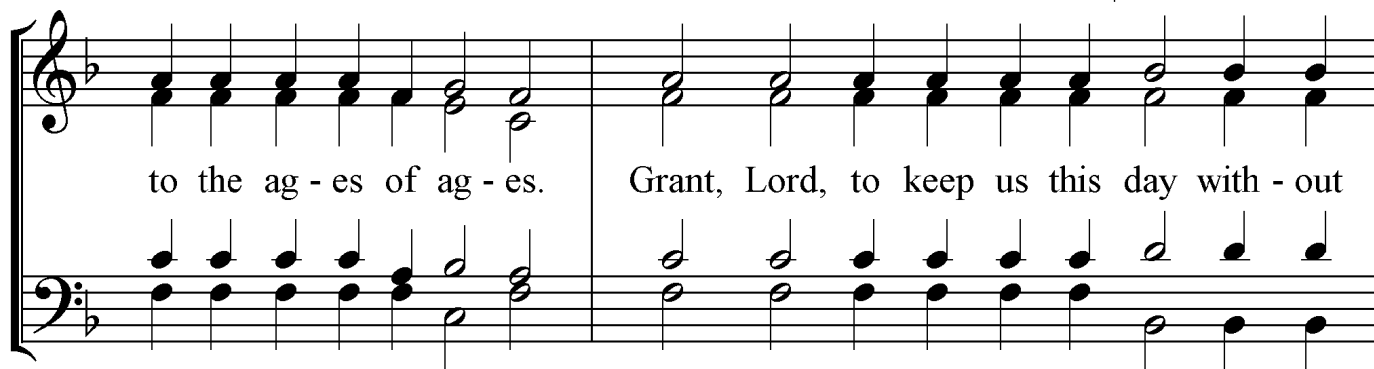
have mer - cy on us. For you a - lone are ho - ly, you a - lone are



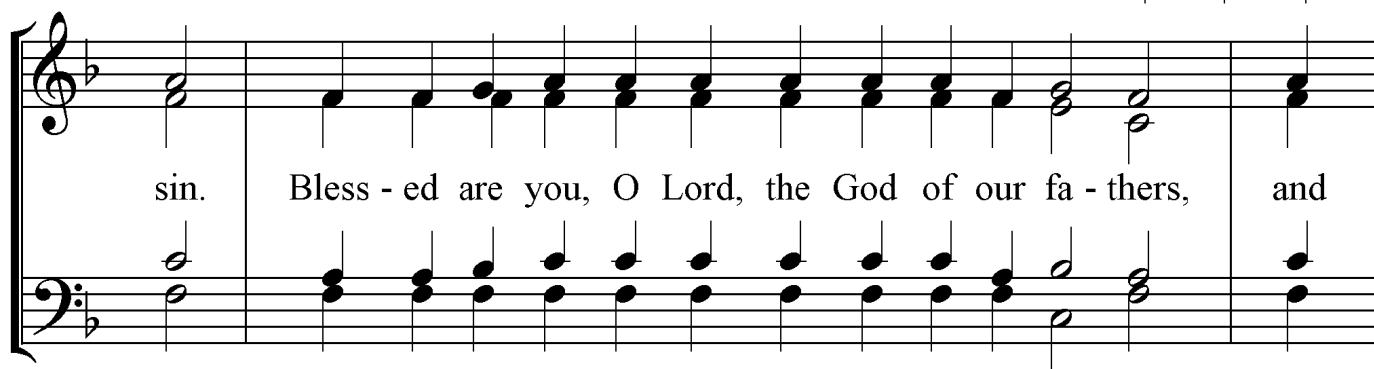
Lord, Je - sus Christ, to the glo - ry of God the Fa - ther. A - men.



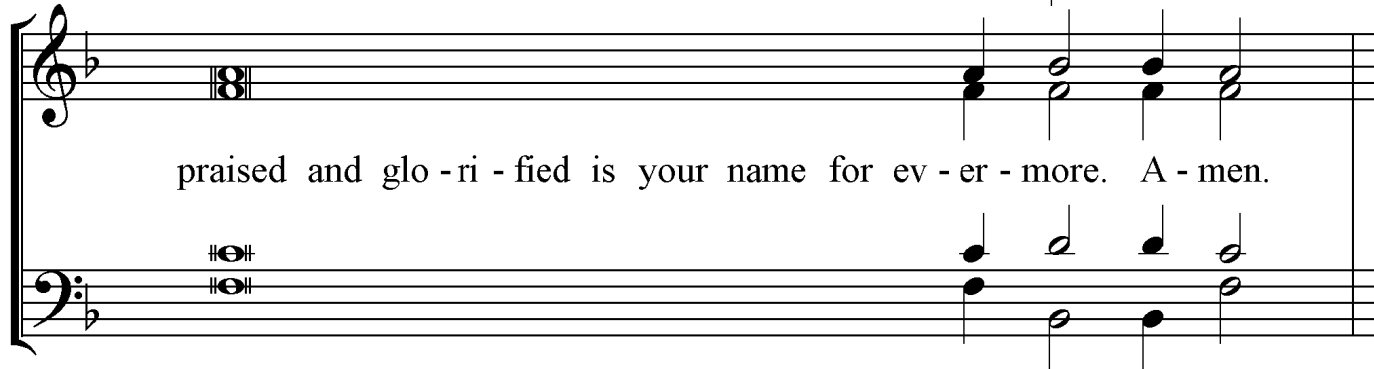
Eve - ry day I will bless you and praise your name for ev - er, and



to the ag - es of ag - es. Grant, Lord, to keep us this day with - out



sin. Bless - ed are you, O Lord, the God of our fa - thers, and



praised and glo - ri - fied is your name for ev - er - more. A - men.

May your mer - cy, Lord, be up - on us, as we have trust - ed in you.

Bless - ed are you, O Lord, teach me your stat - utes. Bless - ed are

you, O Lord, teach me your stat - utes. Bless - ed are you, O Lord,

teach me your stat - utes. Lord, you have been our ref - uge from

gen - er - a - tion to gen - er - a - tion. I said: Lord, have mer - cy on

me, heal my soul, for I have sinned a - gainst you. Lord, I have run

to you for ref - uge; teach me to do your will, for you are my God.

For with you is the source of life, and in your light we shall see light.

Con - tin - ue your mer - cy to - wards those who know you.

Ho - ly God, Ho - ly Strong, Ho - ly Im - mor - tal, have mer - cy on us.

Ho - ly God, Ho - ly Strong, Ho - ly Im - mor - tal, have mer - cy on us.

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.

Ho - ly Im - mor - tal, have mer - cy on us. Ho - ly God, Ho - ly

Strong, Ho - ly Im - mor - tal, have mer - cy on us.

And we repeat "Holy God" many times during the procession with the Winding Sheet.



Ho - - ly God, Ho - - ly Strong, Ho - - ly Im - mor - tal, have mer - cy on us.

After the procession:

Priest: Wisdom. Stand upright.

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.

Troparion of the Prophecy, Tone 2:

Christ, who hold fast the ends of the earth, you ac - cept - ed to be

The first system of music consists of two staves, treble and bass clef. The melody is written in the treble clef, and the accompaniment is in the bass clef. The key signature has one flat (B-flat). The text is split across two measures.

held fast in a tomb, so that you might ran - som hu - man - i - ty from

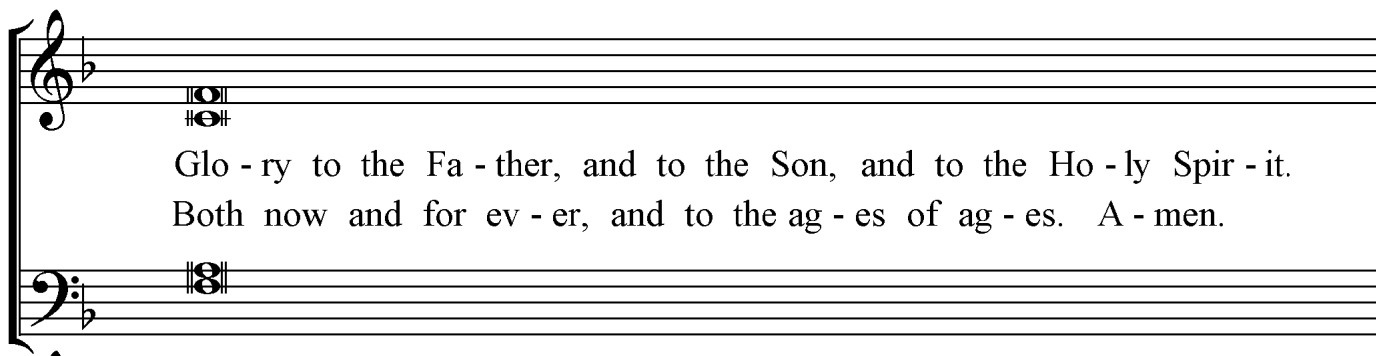
The second system of music continues the melody and accompaniment. The text is split across two measures.

the bel - ly of hell, and as im - mor - tal God you have giv - en

The third system of music continues the melody and accompaniment. The text is split across three measures.

us life and im - mor - tal - i - ty.

The fourth system of music concludes the troparion. The text is split across two measures. The system ends with a double bar line.



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.

Repeat Troparion of the Prophecy.

Priest: Let us attend. Peace to all.

People:

And to your spir - it.

Deacon: Wisdom

Prokeimenon, Tone 4

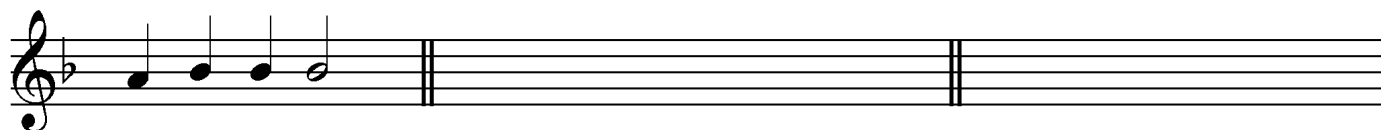
A - rise, O Lord, and help us, and de - liv - er us for your

name's sake.

Verse: We have heard with our ears, O God, and our fathers have told us.



Deacon: Wisdom. *Reader:* The read - ing is from the proph - e - cy of



E - ze - ki - el. *Deacon:* Let us attend.



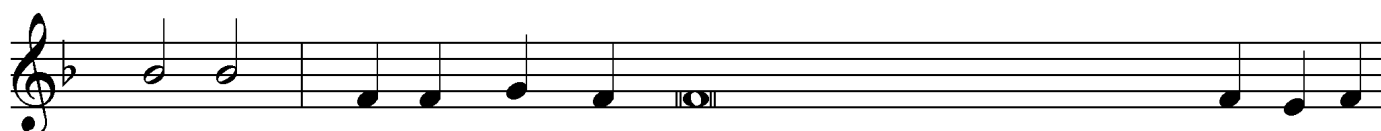
Reader: The hand of the Lord was up - on me, and the Lord brought me



out in the spir - it, and set me down in the mid - dle of the plain,



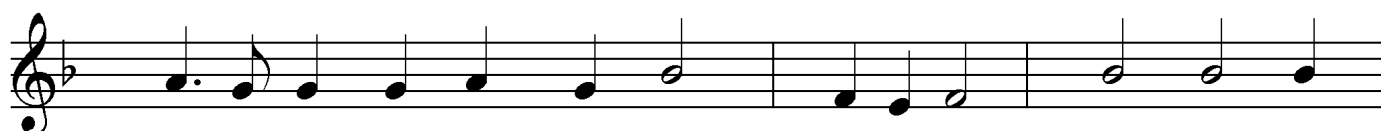
and it was full of hu - man bones. And he led me round them in a



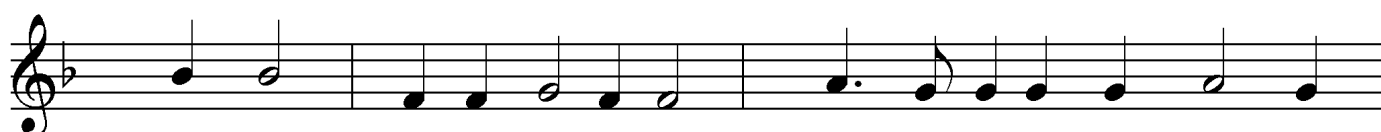
cir - cle, and be - hold there were man - y bones on the sur - face of the



plain, and be - hold, they were ver - y dry. And he said to me:



"Son of man, will these bones live?" And I said: "Lord God, you



know this." And he said to me: "Proph - e - sy to these bones and

say to them: "Dry bones, hear the word of the Lord: Thus says
the Lord A - do - nai to these bones: Be - hold, I am bring - ing a
spir - it of life up - on you, and I will give you sin - ews, and I will
bring flesh up - on you, and I will stretch skin on you, and put my
spir - it in - to you, and you shall live, and you shall know that I am
the Lord." And I proph - e - sied as the Lord had com - mand - ed me.
And when I proph - e - sied there was a voice, and be - hold,
a shak - ing, and the bones came to - geth - er, bone to bone, each
to its joint. And I saw, and be - hold, sin - ews and flesh were



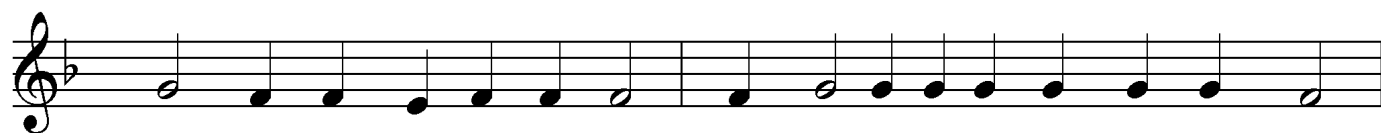
grow - ing on them, and skin came up - on them, but there was no
spir - it in them. And he said to me: "Proph - e - sy to the spir - it,
proph - e - sy, son of man, and say to the spir - it: Thus says the
Lord A - do - nai: Come from the four winds, O spir - it, and
breathe on these dead bod - ies and make them live." And I
proph - e - sied as he had com - mand - ed me, and the spir - it of life
en - tered them, and they lived, and they stood up - on their feet,
a ver - y great gath - er - ing. And the Lord spoke to me, say - ing:
"Son of man, these bones are all the house of Is - ra - el, and they



say: Our bones have be - come dry, our hope has per - ished,



we are quite lost. So proph - e - sy, son of man, and say to them:



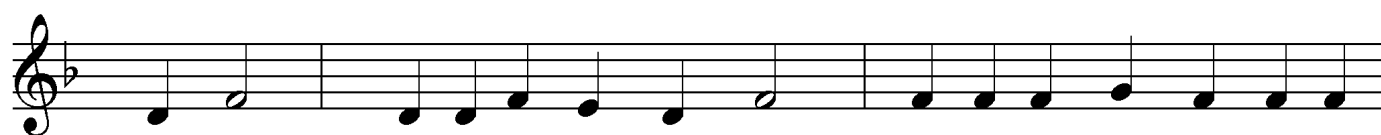
Thus says the Lord A - do - nai: Be - hold I am o - pen - ing your tombs,



and I shall bring you out of your tombs, my peo - ple; and I shall



bring you in - to the land of Is - ra - el, and you shall know that I am



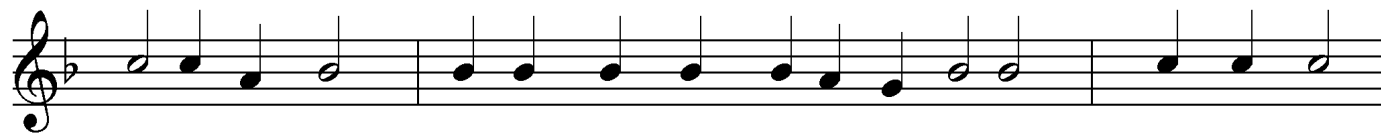
the Lord, when I o - pen your tombs for me to bring you out of



your tombs, my peo - ple; and I shall put my spir - it in - to you, and



you will live, and I shall set you on your land, and you will know that



I am the Lord; I have spo - ken, and I shall do it, says the Lord



A - do - nai.

Deacon: Wisdom.

Prokeimenon, Tone 7

A - rise, O Lord my God, lift up your hand; do not for - get your

poor for ev - - - - er.

Verse: I will praise you, O Lord, with my whole heart; I will speak of all your marvellous works.

Deacon: Wisdom

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Corinthians. [*I Cor. 5:6-8, Gal. 3:13-14*]

Deacon: Let us attend.

Reader: Brethren, a little leaven leavens the whole batch. Clean out the old leaven, so 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; so 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 to you.

Reader: And to your spirit.

Deacon: Wisdom.

Alleluia, Tone 5

Al - le - lu - ia.

Verse 1: Let God arise, and let his enemies be scattered.

Verse 2: As smoke vanishes, so let them vanish; as wax melts before the fire.

Verse 3: So shall sinners perish at the presence of God.

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

Priest: Peace to all.

People:

And to your spir - it.

Priest: The Reading is from the Holy Gospel according to Matthew. [27:62-66]

People:



Glo - ry to you, O Lord, glo - ry to you.

The musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). The lower staff is in bass clef with the same key signature. The music is written in a simple, homophonic style with chords and single notes. The lyrics are centered between the two staves.

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 watch. Go, make it as secure as you can.' So they went with the watch and made the tomb secure by sealing the stone.

People:



Glo - ry to you O Lord, glo - ry to you.

The musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). The lower staff is in bass clef with the same key signature. The music is written in a simple, homophonic style with chords and single notes. The lyrics are centered between the two staves.

Then the Litanies:

Litany of Intercession

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

The musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains a vocal line with lyrics and a piano accompaniment. The lower staff is in bass clef with the same key signature and time signature, providing harmonic support for the vocal line. The piece concludes with a double bar line and repeat dots.

A - men.

The musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains a vocal line with the word 'A - men.' and a piano accompaniment. The lower staff is in bass clef with the same key signature and time signature, providing harmonic support. The piece concludes with a double bar line and repeat dots.

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 endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, 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 the lover of mankind.

People: Amen.