

Solemn Vespers
for
Holy and Great Friday



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Vespers for Holy and Great Friday

In preparation for this Vespers, the burial shroud is placed upon the altar where it remains until time for the procession near the end of Vespers.

The celebrant, vested only in a black epitrachilion, comes before the closed royal doors which remain closed until time for the Entrance with the Gospel and Incense.

*The faithful **STAND** as the clergy approach the altar and intone.*

Deacon: Master, give the blessing.

Celebrant: Blessed is our God, always, now and ever and forever.



Come, let us worship our King and God.

Come, let us worship Christ, our King and God.

Come, let us worship and bow before the only Lord Jesus Christ, the King and our God.

Prijdite, poklonimsja Carevi našemu Bohu.

Prijdite, poklonimsja Christu, Carevi našemu Bohu.

Prijdite, poklonimsja, i pripadem samomu Hospodu Isus Christu, Carevi i Bohu našemu.

While Psalm 103 is recited, the celebrant remains at the altar and quietly recites the Prayers of Light found on page 43.

Psalm 103:



clothed in majesty and glory,
wrapped in light as in a robe.

You stretch out the heavens like a tent.
Above the rains you build your dwelling.

You make the clouds your chariot,
you walk on the wings of the wind;

you make your angels spirits
and your ministers a flaming fire.

You founded the earth on its base,
to stand firm from age to age.

You wrapped it with the ocean like a cloak:
the waters stood higher than the mountains.

At your threat they took to flight;
at the voice of your thunder they fled.

They rose over the mountains and flowed down
to the place which you had appointed.

You set limits they might not pass
lest they return to cover the earth.

You make springs gush forth in the valleys;
they flow in between the hills.

They give drink to all the beasts of the fields;
the wild asses quench their thirst.

On their banks dwell the birds of heaven;
from the branches they sing their song.

From your dwelling you water the hills;
earth drinks its fill of your gift.

You make the grass grow for the cattle
and the plants to serve man's needs,

that he may bring forth bread from the earth
and wine to cheer man's heart;

oil, to make his face shine
and bread to strengthen man's heart.

The trees of the Lord drink their fill,
the cedars he planted on Lebanon;

there the birds build their nests;
on the treetop the stork has her home.

The goats find a home on the mountains
and rabbits hide in the rocks.

You made the moon to mark the months;
the sun knows the time for its setting.

When you spread the darkness it is night
and all the beasts of the forest creep forth.

The young lions roar for their prey
and ask their food from God.

At the rising of the sun they steal away
and go to rest in their dens.

Man goes out to his work,
to labor till evening falls.

How many are you works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.

There is the sea, vast and wide,
with its moving swarms past counting,
living things great and small.

The ships are moving there
and the monsters you made to play with.

All of these look to you
to give them their food in due season.

You give it, they gather it up;
you open your hand, they have their fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which they came.

You send forth your spirit, they are created;
And you renew the face of the earth.

May the glory of the Lord last forever!
May the Lord rejoice in his works!

He looks on the earth and it trembles;
the mountains send forth smoke at his touch.

I will sing to the Lord all my life,
make music to my God while I live.

May my thoughts be pleasing to him.
I find my joy in the Lord.

Let sinners vanish from the earth and the wicked exist no more.
Bless the Lord, O my soul.

And again:

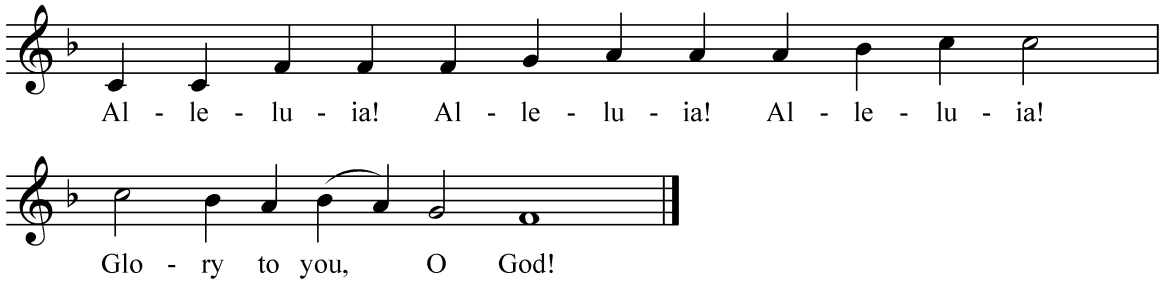
You made the moon to mark the months;
the sun knows the time for its setting.

How many are your works, O Lord!
In wisdom you have made them all.

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

Alleluia! Alleluia! Alleluia!
Glory to you, O God!

Alleluia! Alleluia! Alleluia!
Glory to you, O God!



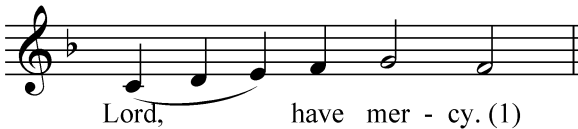
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!
Glo - ry to you, O God!

The image shows two lines of musical notation on a five-line staff. The first line contains three phrases of 'Alleluia' with a melodic line of eighth and quarter notes. The second line contains the phrase 'Gloria to you, O God!' with a melodic line of quarter and half notes, ending with a double bar line.

The faithful may SIT as the Litany of Peace begins:

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

Response:

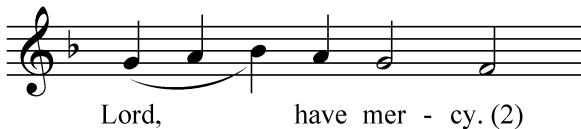


Lord, have mer - cy. (1)

The image shows a single line of musical notation on a five-line staff. It begins with a treble clef and a key signature of one flat. The melody consists of quarter and eighth notes, ending with a double bar line. The lyrics 'Lord, have mer - cy. (1)' are written below the staff.

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

Response:



For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For this city [*or*: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. (1)


For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. (2)

Special petitions may be inserted here.

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. (1)


Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 

To you, O Lord.

Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

Response: 

A - men.

THE LAMP-LIGHTING PSALMS

*The faithful **STAND** for the great incensation of the church.
They may sit when the great incensation is complete.*

After the incensing, the celebrant goes behind the altar until the hymns are almost completed. He then vests in all the priestly vestments, opens the royal doors, and prepares to make the Entrance with the Holy Gospel Book.

The opening verses of Psalm 140 with refrain are sung according to the tone of the first sticheron:

Hospodi vozzvach ko teb'i uslyši mja, * uslyši mja Hospodi. * Hospodi vozzvach ko teb'i uslyš mja, * voñmi hlasu molenija mojeho. * vnehda vozzvati mi ko teb'i, * uslyši mja Hospodi.

Da ispravitsja molitva moja * jako kadilo pred toboju: * vozd'ijanije ruku mojeju, * žertva večernaja, * uslyši Hospodi.

Tone 1

O Lord, I have cried to you, hear me. Hear me, O Lord! O
Lord, I have cried to you, hear me; re-ceive the voice of my pray'r when I
call up-on you. Hear me, O Lord! Let my pray'r
as-cend to you like in - cense and the lift-ing up of my hands like an
eve - ning sac - ri - fice. Hear me, O Lord!

The remaining verses are chanted antiphonally:

O Lord, set a guard before my mouth
and set a seal on the door of my lips.

Let not my heart be inclined to evil,
nor make excuse for the sins I commit.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it is kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against their malice.

The princes were thrown down by the side of the rock;
then they understood that my words were kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of the grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare my soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who do evil.

Let the wicked fall into the traps they have set
while I pursue my way unharmed.

Psalm 141:

With all my voice I cry to the Lord,
with all my voice I entreat the Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints within me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to entrap me.

Look on my right and see:
there is no one who takes my part.

I have no means of escape,
not one who cares for my soul.

I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of the living."

Listen, then, to my cry
for I am in the depths of distress.

Rescue me from those who pursue me
for they are stronger than I.

*The following versicles continue to be chanted or are sung to melody,
according to the number of stichera:*

Bring my soul out of this prison
and then I shall praise your name.

Around me the just will assemble
because of your goodness to me.

Psalm 129:

Out of the depths I cry to you, O Lord;
Lord, hear my voice!

Let your ears be attentive
to the voice of my pleading.

*The faithful may **SIT** while the following stichera are sung.*

HYMNS OF THE VESPERS

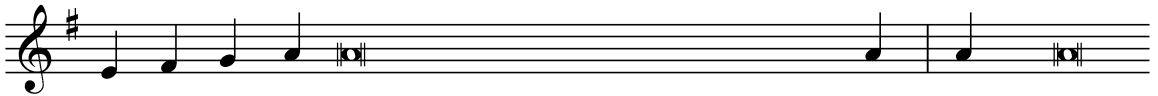
Stich: Ašče bezzakonija nazriši, Hospodi, *
Hospodi, kto postojit? * jako u Tebe
očišćenije jest'.

Stichera:

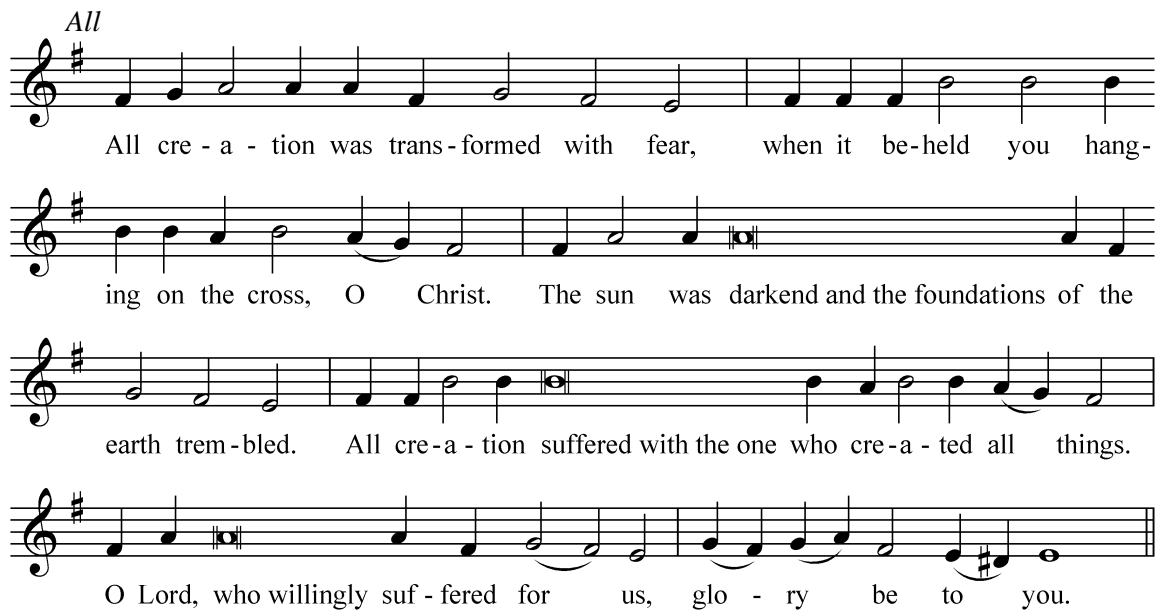
Vsja tvar' izm'inašesja strachom, *
zrjašči T'a na krest'i visima, Christe, *
solnce omračašesja, * i zemli osnovanija
sotrjasachusja: * vsja sostradachu
sozdavšemu vsja, * voleju nas radi
preterp'ivij, * Hospodi, slava Teb'i.

Cantor

Tone 1



All



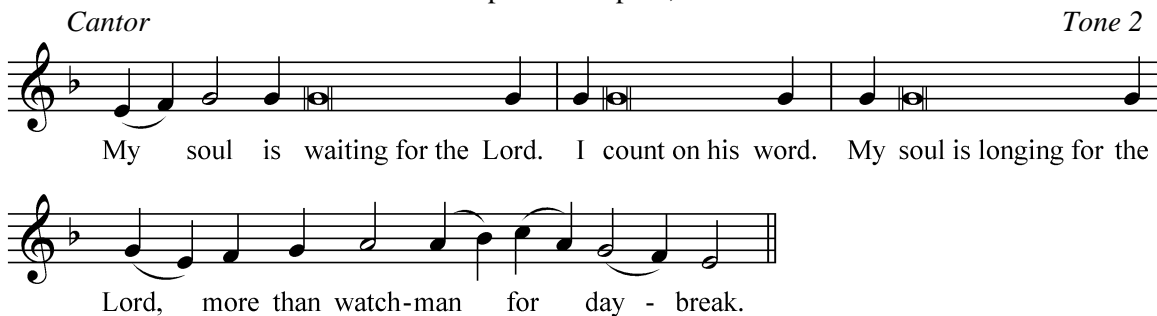
All cre - a - tion was trans - formed with fear, when it be-held you hang-
 ing on the cross, O Christ. The sun was darkend and the foundations of the
 earth trem- bled. All cre-a - tion suffered with the one who cre-a - ted all things.
 O Lord, who willingly suf - fered for us, glo - ry be to you.

Stich: Imene radi tvojego poterp'ich t'a,
 Hospodi, * poterp'i duša moja vo slovo
 tvoje, * upova duša moja na Hospoda.

Stichera:

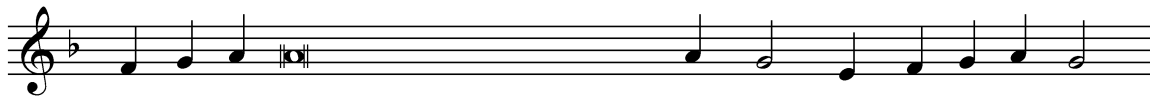
L'udije zločestiviji i bezzakonniji, *
 vskuju poučjutsja tščetnym? * vskuju
 života vs'ich na smert' osudiša? * velije
 čudo, * jako sozdatel' mira, vo ruki
 bezzakonnych predajetsja, * i na drevo
 vozvyšajetsja čelov'ikol'ubec, * da jaže
 vo ad'i juzniki, svobodit zovuščyja: *
 dolhoterp'ilive Hospodi, slave Teb'i.

Cantor *Tone 2*



My soul is waiting for the Lord. I count on his word. My soul is longing for the
 Lord, more than watch-man for day - break.

All



Why do e - vil and iniquitous people concern them-selves with what is in vain?



Why have they condemned to death the life of all? O what a great won - der!



The cre - a - tor of the world is hand ed o - ver to the law - less ones,



and he, who loves mankind, is raised up - on the cross, that he might free



the enslaved of the a byss who are cry - ing out: "O long suf - fer - ing Lord,



glo - ry be to you."

Stich: Ot straži utrennija do nošči, * ot straži
utrennija da upovajet Izrail na Hospoda.

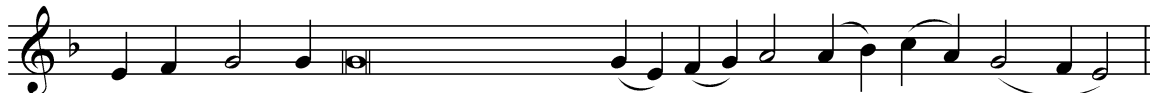
Stichera:

Dnes' zrzašči T'a neporočnaja D'iva, *
na krest'i Slove vozvyšajema, *
rydajušči materneju utroboju, *
ujazvl'ašesja serdcem horc'i, * i stenašči
bol'iznenno iz hlubiny duši, * lice so
vlasny terzajušči, * vzyvaše žalostno: *
uvy mñi Božestvennoje čado! * uvy mñi
sv'ite mira, * čto zašel jesi ot očiju
mojeju Ahnče Božij? * t'imže vojinstva
bozplotnich trepetom soderžimi bjachu,

hlahol'ušče: * nepostižime Hospodi,
slava Teb'i.


Cantor

Tone 2




Let the watch-man count on daybreak and Is - ra - el on the Lord.

All



The all pure vir - gin see-ing you, O word, lift - ed up-on the cross to - day,



la-ment - ed as a mo - ther. Her heart bursting with sorrow and moaning from



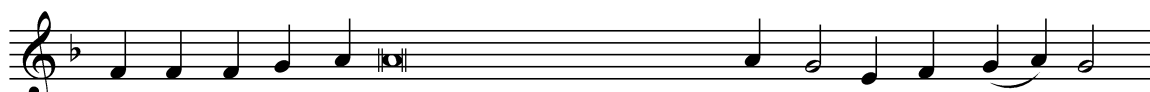
the depths of her soul, her coun - te nance deep-ly scarred with grief,



she cried out so morn - ful-ly: "O divine child, how great is my sor - row.



O light of the world, O lamb of God, why have you passed from my sight?"



Be-hold-ing all this, the heavenly hosts were struck with fear, and they cried out:



"O in-com-pre-hen - si - ble Lord, glo - ry be to you."

Stich: Jako u Hospoda milost'í mnohoje u neho
izbavlenije, * i toj izbavit Izrail'a
ot vs'ich bezzakonij jeho.

Stichera:

Na drev'í vid'ašči visima Christe, * Tebe
vs'ich žižditel'a i Boha bezs'imenno
Roždšaja T'a, * vopijaše horko: * Syne
moj, hd'í dobrota zajde zraka Tvojeho?
* ne terpl'u zr'iti T'a nepravedno
raspinajema, * potščisja ubo vostani, *
jako da vižu i az Tvoje iz mertvych
tridnevnoje voskresenije.

Cantor

Tone 2



Be-cause with the Lord there is mercy and fullness of redemp-tion, Is - ra - el



in-deed he will re-deem from all its in - i - qui - ty.

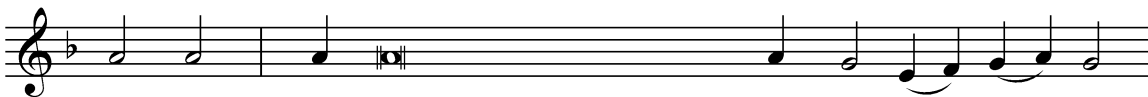
All



As she be-held you hanging upon the tree, O Christ our God, she, who



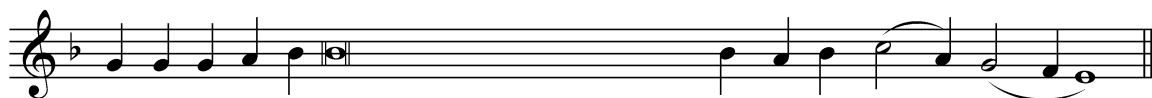
gave virgin birth to you, the crea - tor and God of all, cried out in such great



sor - row: "Where has the beauty of your counte - nance gone, O my Son?



I can-not en - dure this sight of unjust cru-ci-fix - ion. Has - ten and a-rise



so that I may al-so see your resurrection from the dead on the third day."

Stich: Chvalite Hospoda vsi jazyci, *
pochvalite jeha vs'i l'udije.

Stichera:

Dnes' Vladyka tvari predstojit Pilatu, * i
krestu predajetsja Zižditel' vs'ich, * jako
Ah nec privodim' svojeju voleju, *
hvozd'mi prihvoždajetsja, * i vo rebra
probodajetsja, * i huboju napojajetsja
mannu odoždivyj, * po lanit'i zaušajetsja
izbavitel' mira, * i ot svojich rabov
poruhajetsja Sozdatel' vs'ich: * O
Vladyčnaho čelov'ikol'ubija! * o
raspinajuščich mol'aše svojeho Otca,
hlahol'a: * Otče, ostavi jim hr'ich sej, *
ne v'id'at bo bezzakonniji, čto
nepravednoje sod'ivajut.

Cantor

Tone 6



Praise the Lord, all you na-tions, ac-claim him all you peo - ples!

All



To - day the mas - ter of creation stands be - fore Pi - late and the cre - a -



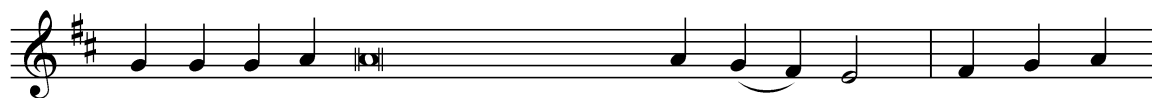
tor of all is con-demned to the cross. As a lamb he is willingly led, and fast -



ened with nails. His side is pierced, and he who rained man-na on the earth,



is giv-en drink from a sponge. The sa-vior of the world is struck on the cheek,



and the cre - a - tor of all is mocked by his own ser - vants. For those who



cru - ci - fy him, he en-treats his fa-ther, say - ing: "Fa - ther, for -



give them this sin be-cause the lawless ones know not what in - jus -



tice they do." O, what a su preme love for man - kind.

Stich: Jako utverdisja milost' jeho na nas, * i
istina Hospodna prebyvajat vo v'ik.


Stichera:

O kako bezzakonnoje sonmišče Carja
tvari osudi na smert', * ne ustyd'ivsja
blahod'ijaniji, jaže vospominaja, *
predutverždaše hlahol'a ko nim: * l'udije
moji, čto sotvorich vam? * ne čudes li
ispolnich Judeju? * ne mertvecy li
voskresich jediňim slovom? * ne
vsjakuju li bol'izň isc'ilich i neduh? *
ubo čto mi vzdajete, vskuju ne pomnite
mja? * za isc'ilenija, rany mňi naloživše,
* za život, umerščvl'ajušče, * v'išajušče
na drev'i jako zlod'ija, Blahod'itel'a, *

jako bezzakonna, Zakonodavca, * jako
osuždenna, vs'ich Carja, *
dolhoterp'ilive, Hospodi, slava Teb'i.


Cantor

Tone 6

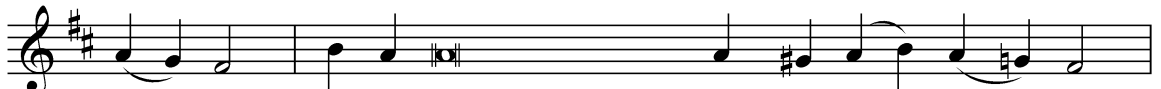


Strong is the love of the Lord for us; he is faith - ful for - ev - er.

All



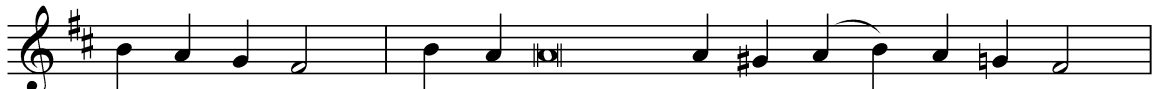
O, how could the lawless coun cil con-demn to death the king of cre -



a - tion with-out being ashamed at the thought of his good works



which he re-count-ed to them say - ing: "O my peo-ple, what have




I done to you? Have I not filled Ju - de - a with mir - a - cles?



Have I not raised the dead with a word? Have I not cured infirmi -



ties and suf - fer - ings? So now, what do you give me in re - turn?



Why have you not re - mem - bered me? For the heal - ing you have

wound-ed me; for life you gave me death; you hang me, your ben-efactor,
on a tree as a cri-min-al. You treat me, the lawgiver, as a law-break-er.
You con-demn the king of all." O long-suf-fer-ing Lord, glo-ry be to you."

The faithful STAND while the final sticheron is sung.

Slava Otcu, i Synu, i Svjatomu Duchu, *
i nyňi, i prisno, i vo v'iki v'ikov. Amiin.

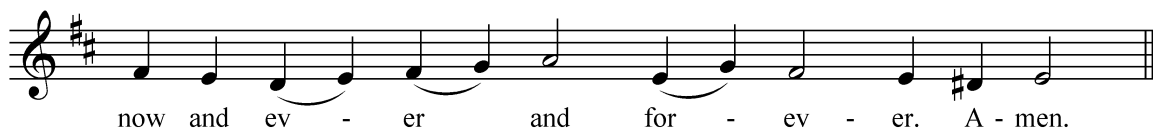
Stichera:

Strašnoje i preslavnoje tajinstvo dnes'
d'ijstvujemo zritsja, * neosjazajemy
uderžavajetsja, * vjažetsja, razr'isajaj
Adama ot kl'atvy, * ispytujaj serdca i
utroby, nepravedna ispytujetsja, * vo
temnic'i zatvorjajetsja, iže bezdnu
zatvorivyj, * Pilatu predstojit, jemuže
trepetom predstojat nebesnyja sily, *
zaušajetsja rukoju sozdanija, Sozdatel', *
na drevo usuždajetsja, sud'aj živym i
mertvym, * vo hrob'i zakl'učajetsja
rozoritel' ada, * iže vsja terpjaj
miloserdno, * i vs'ich spasyj ot kl'atvy, *
nezlobive, Hospodi, slava Teb'i.

Cantor

Tone 6

Glo-ry to the Fa-ther, and to the Son, and to the Holy Spir-it,



now and ev - er and for - ev - er. A - men.

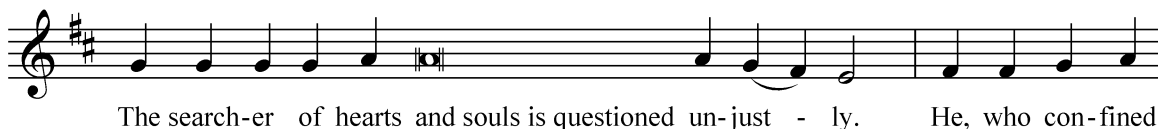
All



An awe-some and glor - ious mys'try oc - curs to - day: the one who cannot



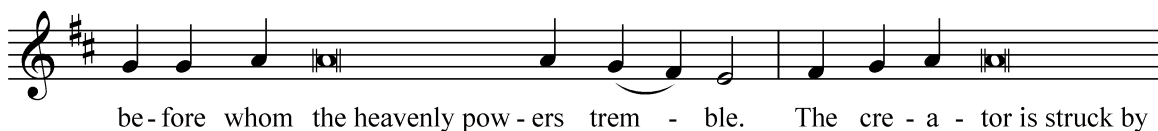
be con-tained is now re-strained. He, who freed A-dam from the curse, is bound.



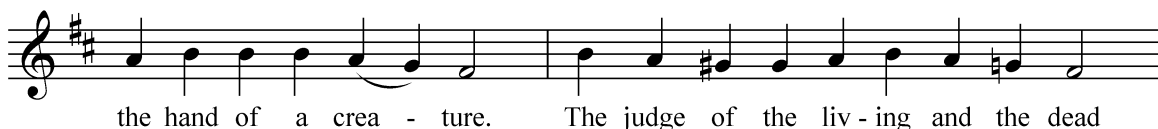
The search-er of hearts and souls is questioned un-just - ly. He, who con-fined



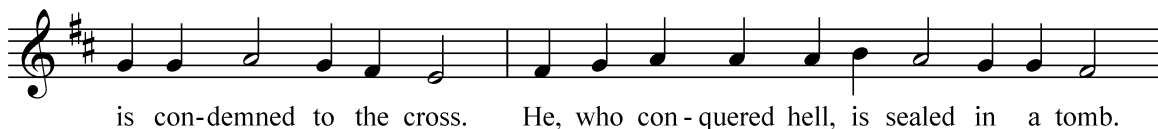
the deep, is now con-fined to pri - son. In front of Pi - late now stands the one




be - fore whom the heavenly pow - ers trem - ble. The cre - a - tor is struck by



the hand of a crea - ture. The judge of the liv - ing and the dead



is con-demned to the cross. He, who con- quered hell, is sealed in a tomb.



O in - nocent Lord who gra-cious-ly suf-fered all things and saved all



man-kind from the curse, glo-ry be to you.

The Dogmatikon or final sticheron is sung while the Little Entrance with the holy gospel book and censer is made through the northern door and the holy doors.

The celebrant, standing before the royal doors, recites the Prayer of the Entrance on page 44 quietly.

Deacon: Wisdom! Be attentive!

The clergy and servers enter the sanctuary as “O Joyful Light” is sung. The sanctuary and the faithful are incensed.

Sv'ite tichij, * svjatyja slavy, * bezsmertnaho Otca nebesnaho, * svjataho blažennaho, * Isuse Christe, * prišedše solnca na zapad, * vid'ivše svit večernij, * pojem Otca i Syna * i Svjataho Ducha Boha. * Dostojin jesi * vo vsja vremena * p'it byti hlasy prepodobnymi, * Syne Božij, * život dajaj vsemu miru, * jehože radi *ves' mir slavit t'a.



O Joy - ful Light of the ho - ly glo - ry of the Fa - ther



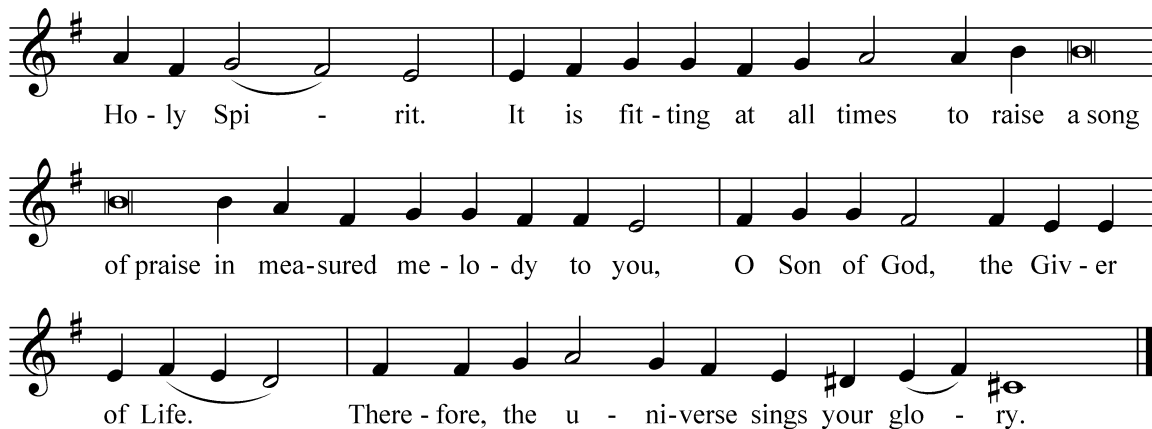
Im - mor - tal, the hea - ven - ly, ho - ly, bless - ed One, O



Je - sus Christ, now that we have reached the set - ting of the sun,



and see the eve - ning light, we sing to God, Fa - ther, Son, and



Ho - ly Spi - rit. It is fit - ting at all times to raise a song
of praise in mea - sured me - lo - dy to you, O Son of God, the Giv - er
of Life. There - fore, the u - ni - verse sings your glo - ry.

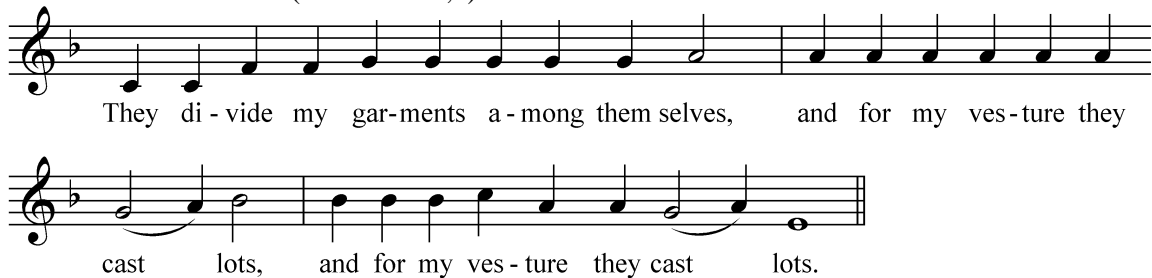
THE EVENING PROKEIMENON

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon – Tone 4 (Psalm 21:19,2)



They di - vide my gar - ments a - mong them selves, and for my ves - ture they
cast lots, and for my ves - ture they cast lots.

Verse: My God, my God, hear me. Why have you forsaken me?

The following are prescribed at this time, but are not included in this text in the interest of parochial brevity:

Exodus 33:11-23

Prokeimenon – Tone 4 (Psalm 34:1,12)

Fight, O Lord, against those who fight me, war against those who make war upon me.

Verse: Take up the shield and buckler, and rise up in my defense

Job 42:12-17

Deacon: Wisdom!

Lector: A reading from the Prophecy of Isaiah.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the reading.

Lector: [Isaiah 52:13-54:1]

LITURGY OF THE WORD

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon – *Tone 6* (Psalm 87:7,2)

You have plunged me in-to the bot-tom of the pit, in to the dark-ness
and the sha - dow of death, in-to the dark-ness and the sha - dow of death.

Verse: O Lord, God of my salvation, by day and by night I cry out to you.

Deacon: Wisdom!

Lector: A reading from the first letter of St. Paul the Apostle to the Corinthians

Deacon: Let us be attentive!

The faithful SIT while the lector chants the New Testament Reading.

Lector: [I Corinthians 1:18 through 2:2]

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND as the Alleluia is sung.

Alleluia – Tone 1 (Psalm 68:2,22,24)

Al - le - lu - - ia! Al - le - lu - ia!

Al - le-lu - - - ia!

Verse: Save me, O God, for the waters have threatened my life.

Verse: Insult has broken my heart, and I am weak.

Verse: Let their eyes grow dim so they cannot see.

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Matthew.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Matthew, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:

And to your spi - rit.

Deacon: A reading to the Holy Gospel according to St. Matthew!

Response: 
Glo - ry be to your pas - sion, O Lord.

Deacon: [Matthew 27:1-38; Luke 23:39-44; Matthew 27:39-54; John 19:31-37; Matthew 27:55-61]

Response: 
Glo - ry be to your long su - fer - ing, O Lord.

*The faithful SIT during the homily
and may also sit during the Litany of Fervent Supplication which follows.*



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

Response: 
Lord, have mer - cy.

O Lord almighty, God of our Fathers, we pray you, hear us and have mercy.

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy. Lord, have mer - cy. Lord, have

mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [*if in a monastery*: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:

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

Lord, have mer - cy.

Again we pray for our government and for all in the service of our country.

Response:

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

mer - cy.


Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response:

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

mer - cy.

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

Response: 

*The faithful **STAND** following the Litany of Fervent Supplication and for the Hymn of Glorification which follows:*

Spodobi, Hospodi, vo večer syj, * bez hr'icha sochranitisja nam. * Blahosloven jesi, Hospodi Bože Otec našich: * i chval'no, i proslavlenno imja Tvoje vo v'iki, amiň. * Budi, Hospodi, milost' Tvoja na nas, * jakože upovachom na T'a. * Blahosloven jesi, Hospodi: * nauči nas opravdanimem Tvojim. * Blahosloven jesi, Vladyko: * vrazumi nas opravdanimem Tvojim. * Blahosloven jesi, Svjatyj, * prosv'iti nas opravdanimem Tvojim. * Hospodi, milost' Tvoja vo v'ik: * d'il ruki Tvojeju ne prezri. * Teb'i podobajet chvala: * Teb'i podobajet p'inije. * Teb'i podobajet: * Otcu i Synu i Svjatomu Duchu. * Nyňi i prisno, * i vo v'iki v'ikov. Amiň.




Make us wor - thy, O Lord, to be kept sin - less this eve - ning.



Bless-ed are you, O Lord, the God of our fa - thers, and praise-wor-thy



and glorious is your name for-ev - er. A - men. May your mer - cy,



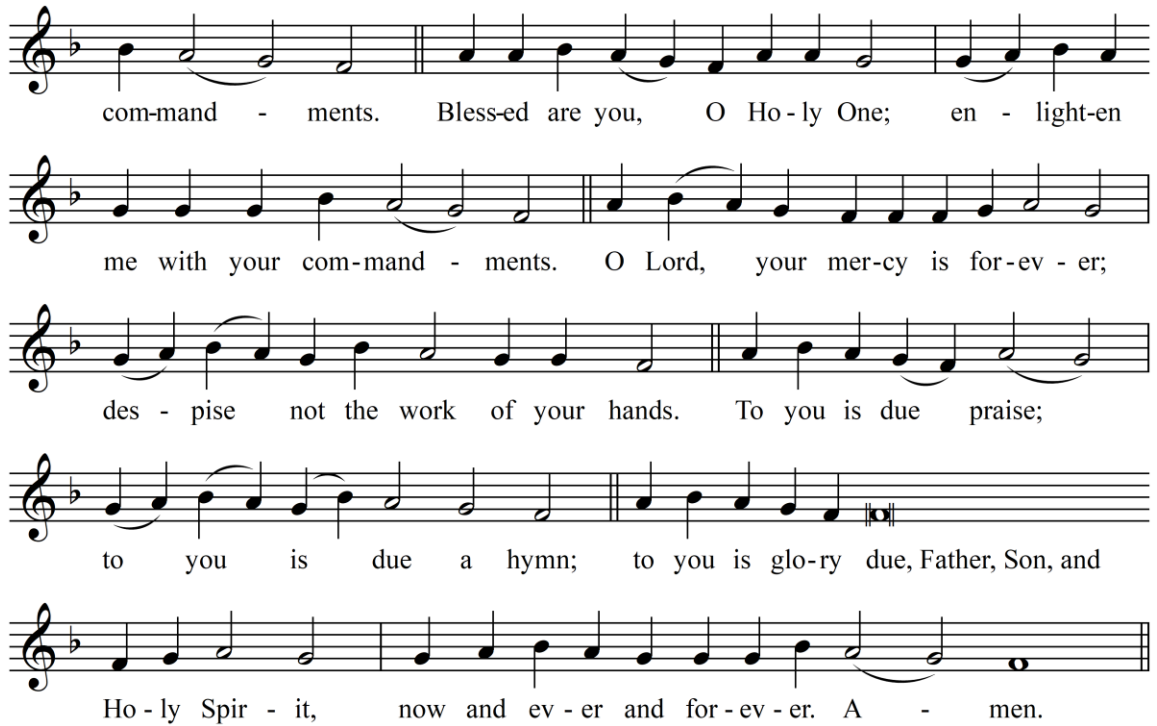
O Lord, be up - on us who have placed our hope in you.



Bless-ed are you, O Lord; teach me your com-mand - ments.




Bless-ed are you, O Mas - ter; make me un - der - stand your



com-mand - ments. Bless-ed are you, O Ho - ly One; en - light-en
me with your com-mand - ments. O Lord, your mer-cy is for-ev - er;
des - pise not the work of your hands. To you is due praise;
to you is due a hymn; to you is glo-ry due, Father, Son, and
Ho - ly Spir - it, now and ev - er and for - ev - er. A - men.

*The deacon says the following litany at the ambon.
If there is no deacon, the celebrant intones this litany at the holy doors.
The faithful may **SIT** for the litany.*


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

Response: 
Lord, have mer - cy.


Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
Lord, have mer - cy.

That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: 
Grant this, O Lord. (1)

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

Response: 
Grant this, O Lord. (2)


For the pardon and remission of our sins and offenses, let us beseech the Lord. (1)

For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. (2)

That we may spend the rest of our lives in peace and repentance, let us beseech the Lord. (1)

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgement-seat of Christ, let us beseech the Lord. (2)

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.

The faithful **STAND.**

Celebrant: Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O Lord, Lover of us all,

make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light; deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of All, Giver of good things, let us feel contrition as we lie on our beds remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering prayers and supplications to your compassion for our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos.


For you are a gracious God, and you love mankind, and we give glory to you, Father, Son, and Holy Spirit, now and ever, and forever.

Response: 
A - men.

Celebrant: Peace be to all.

Response: 
And to your spi - rit.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.

Celebrant: O Lord our God, you lowered the heavens when you came down for the salvation of the human race. Now look down on your servants and on your inheritance; for they have bowed their heads to you, the Judge, both awesome and loving. They do not await the help that is from man, but look for your mercy and are ready to receive your salvation. Guard them at all times, this evening and tonight, against all enemies, against the devil's assaults, against vain thoughts and evil dreams.

May the might of your kingdom be blessed and exalted, Father, Son, and Holy Spirit, now and ever, and forever.

Response:



The faithful may SIT during the Hymn at the Praises.

While the faithful sing, the clergy enter the sanctuary, where they vest for the procession

The celebrant vests fully; concelebrants vest in epitrichilion and phelonion.

Stichera:

Jehda * ot dreva T'a mertva, * Arimathej
sňat vs'ich života, * smirnoju i
plaščaniceju T'a Christe obvit, * i
l'uboviju podvizašesja, * serdcem i
ustnami t'ilo netl'innoje Tvoje oblobyzati,
* obače oderžim' strachom, * radujasja
vopijaše Ti: * slava snischoždeniju
Tvojemu, čelov'ik-ol'ubče.

All

Tone 2

Musical notation for the Stichera hymn in G major (one sharp) and 2/4 time. It consists of four staves of music with lyrics underneath. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4-G4 (half), F#4 (quarter), E4 (quarter), D4 (half). The lyrics are: When the A - rimathe - an lift - ed you, life - less from the cross, O Lord of life, he a - noin - ted you, O Christ, with myrrh, and wrapped you in a shroud, and he was moved by heart - felt love to kiss your bo - dy not sub - ject to de - cay; but was re - strained by fear,
When the A - rimathe - an lift - ed you, life - less from the cross, O
Lord of life, he a - noin - ted you, O Christ, with myrrh, and wrapped
you in a shroud, and he was moved by heart - felt love to kiss
your bo - dy not sub - ject to de - cay; but was re - strained by fear,

and rejoicing, he cried out to you: "Glo-ry to your con-de-scen-sion,
O lov-er of man - kind."

Stich: Hospod' vocarisja, vo l'ipotu oblečesja.

Stichera:

Jehda * vo hrob'i nov'i za vs'ich
položilsja jesi, * Izbavitel'u vsich, * ad
vseposm'ijannyj vid'iv T'a, užasesja, *
vereji sokrušišasja, * slomišasja vrata, *
hrobi otverzošasja, * mertviji vostaša, *
tohda Adam blahodarstvenno radujasja
vopijaše Teb'i: * slava snischoždeniju
Tvojemu, čelov'ikol'ubče.

Cantor

Tone 2

The Lord is king, in splen - dor robed.

All

O Sa - vior of all, when you placed yourself for all mankind in a
new tomb, the Abyss, which ever mocked, was terri - fied when it saw you;
the bonds were shat - tered, the gates were bro - ken, and the graves opened



and the dead a - rose. A - dam joy - ful - ly called out to you:



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

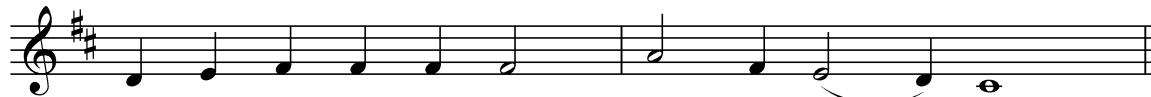
Stich: Ibo utverdi vseleenuju, jaže ne podv'izitsja.

Stichera:

Jeda * vo hrob'i plotski choťa zakl'učilsja jesi, * iže jestestvom Božestva prebyvajaj neopisannyj i neopred'ilennoj, * smerti zakl'učil jesi sokrovišča, * i adova vsja istoščil jesi, Christe, carstvija, * tohda i subbotu siju božestvennaho blahoslovenija i slavy, * i Tvojeja sv'itlosti spodobil jesi.

Cantor

Tone 2



He has made the world firm, not to be moved.

All



When you, by di - vine na - ture, in - describa - ble and in - fin - ite,



were willingly en - closed in the tomb, you ended the mysteries of death,



O Christ, and annihilated the king - dom of Ha - des, fa - vor - ing this



Stich: Domu Tvojemu podabajet svjatyňa,
Hospod'i, vo dolhotu dnij.

Stichera:

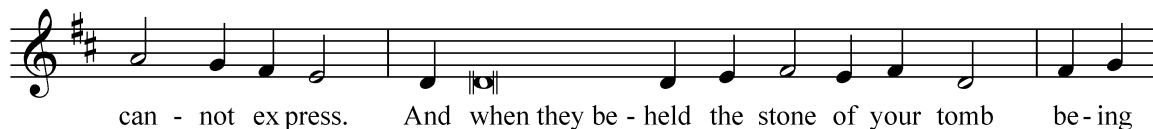
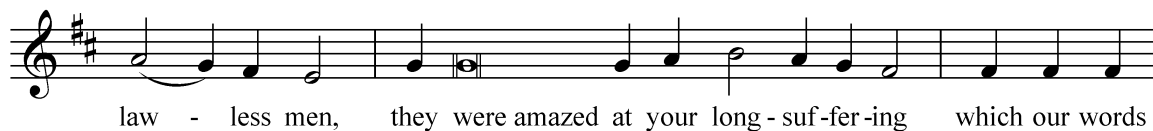
Jehda * sily zrzachu T'a, Christe, * jako
prelestnika ot bezzakonnych
oklevetajema, * užasachusja
neizhlaholannomu dolhoterp'iniju
Tvojemu, * i kameň hroba zapečatannyj
rukami, * imiže Tvoja netl'innaja rebra
probodoša, * obače našemu spaseniju
radujuščasja vopijachu Ti: * slava
snischoždeniju Tvojemu,
čelov'ikol'ubče.

Cantor

Tone 2



All



sealed by the hands that pierced your in - cor - rup - ti - ble side, they still re -

joiced at our salva tion and cried out to you: "Glo - ry to your con - de -

scen - sion, O Christ."

The faithful **STAND.**

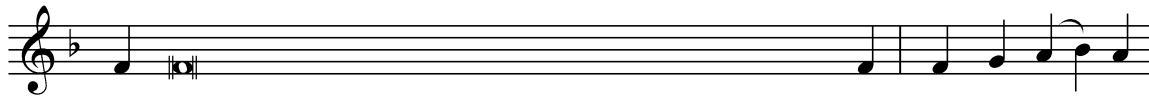
Slava Otcu, i Synu, i Svjatomu Duchu, *
i nyňi, i prisno, i vo v'iki v'ikov. Amiin.

Stichera:

Tebe od'ijuščasja sv'itom jako rizoju,
* snem' Josif so Nikodimom, * i vid'iv
mertva naha nepohrebenna, *
blahoserdnyj plač vosprijem, rydaja
hlaholaše: * uvy mňi sladčajšij Isuse, *
Isuse, * Jehože vmal'i solnce na krest'i
visima uzr'ivšeje mrakom oblahašesja, *
i zeml'a strachom kolebašesja, * i
razdirašesja cerkovnaja zav'isa, * no se
nyňi vizu T'a, mene radi voleju
podemšaho smert', * kako pohrebu T'a
Bože moj? * ili kakoju plaščaniceju
obviju? * kojima li rukama prikosnusja
netl'innomu Tvojemu t'ilu? * ili kija
p'isni vospoju Tvojemu ischodu,
Ščedre? * veličaju strasti Tvoja, *
p'isnoslovju i pohrebenije Tvoje so
voskresenijem, zovyj: * Hospodí, slava
Teb'í.

Cantor

Tone 5



Glo - ry to the Father, and to the Son, and to the Holy Spir-it, now and ev - er



and for - ev - er. A - men.

All



Jo - seph, with Ni - co - de - mus, took you down from the cross, -Your bod - y



clothed in glo - ry as with a robe- but see - ing you lifeless, naked,



and un - bur - ied, be - gan to weep and la - ment, say - ing: "Great is



my sor - row, O sweet Je - sus!" The sun seeing you hanging upon the cross, was clothed



in dark - ness, the earth quaked in fear, and the cur - tain of the tem - ple



was torn a - sun - der. But, be hold, I now see you as accepting death for my sake.

How, O my God, shall I bur - y you? With what type of shroud
 shall I wrap you? With what hands shall I touch your body not subject to de cay?
 O gra-cious Lord, with what songs shall I hymn your de-par - ture? I ex-alt your
 suf-fer-ing. I ex - tol in song your burial and resurrec-tion, call - ing out:
 "O Lord, glo - ry be to you."

While the below hymn, Canticle of St. Simeon, is being sung by the people, the celebrant unfolds and incenses the burial shroud which was placed upon the altar before the Vespers began.

Nyni otpuščaješi * raba Tvojeho, Vladyko, * po hlaholu Tvojemu so mirom; * jako vid'ista * oči moji * spasenije Tvoje, * ježe uhotoval * pred licem vs'ich l'udej. * Sv'it vo otkrovenije jazykov, * i slavu l'udej Tvojich * Israjil'a.

Now you may dis-miss your ser - vant, O
 Lord, in peace, ac - cord-ing to your

word; for my eyes have seen
 your sal - va - tion which you have pre - pared be - fore the
 face of all peo - ple, a light for re - ve - la - tion to the Gen - tiles,
 and the glo - ry of your peo - ple Is - ra - el.

Holy God, holy and might, holy and immortal,
 have mercy on us. (*3 times*)

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


Most Holy Trinity, have mercy on us;
 Lord, cleanse us of our sins;
 Master, forgive our transgressions;
 Holy One, come to us and heal our infirmities for you name's sake.

Lord, have mercy. (*3 times*)

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

Our Father, who are in heaven, hallowed be thy name;
 thy kingdom come; thy will be done on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses as we forgive those who trespass against us;
 and lead us not into temptation, but deliver us from evil.

Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

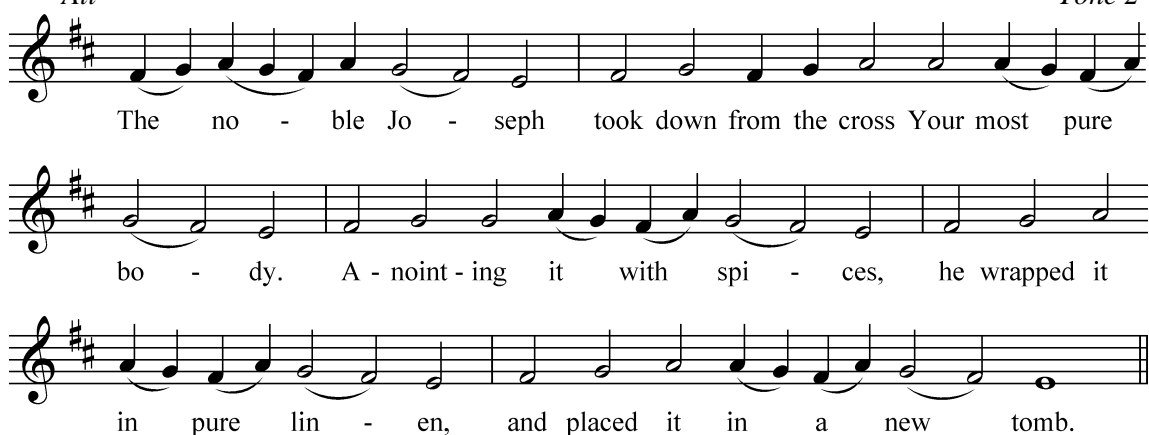
Response: 

A - men.

PROCESSION


According to local custom, the procession takes place with the burial shroud on the celebrant's back and escorted by candle bearers. The people sing the Troparion altering between English and Slavonic while following the procession with candles in hand.

All *Tone 2*



The no - ble Jo - seph took down from the cross Your most pure
bo - dy. A - noint - ing it with spi - ces, he wrapped it
in pure lin - en, and placed it in a new tomb.

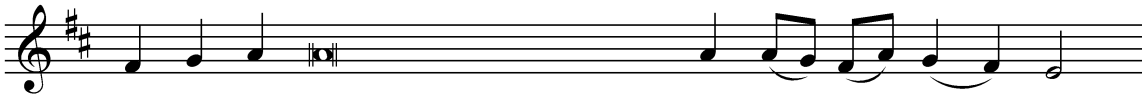
All *Slavonic*




Bla - ho - o - braz - nyj I - o - sif so dre - va snem pre - či sto -
je T'i - lo Tvo - je, pla - šča - ni - ce - ju či - sto -
ju ob - viv, i vo - ňa - mi vo hro - b'i no - v'i po - kryv po - lo - ži.

The procession ends at the grave where the celebrant places the burial shroud on the grave, incenses it, and venerates it while the Kontakion is sung:

Cantor *Tone 2*




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



now and ev - er and for - ev - er. A - men.


All



The an - gel stand - ing by the grave ex-claimed to the myrrh - bear-ing



wo - men: "Spi - ces are meant for the dead, but Christ re-veals



himself as not sub - ject to de - cay.

OR

Cantor *Slavonic*



Sla - va Ot - cu, i Sy - nu, i Svja - to - mu Du - chu, i ny -



ňi, i pri - sno i vo v' i - ki v' i - kov. A - miň.

All

Slavonic

Mir-o-no - si - cam že - nam pri hro - b'í pred - stav an - hel vo
pi - ja - še: mir - a mert - vym sut' pri - lič - na, Chri - stos že
ist - l'í - ni ja ja - vi - sja čužd'.

DISMISSAL

Deacon: Wisdom!

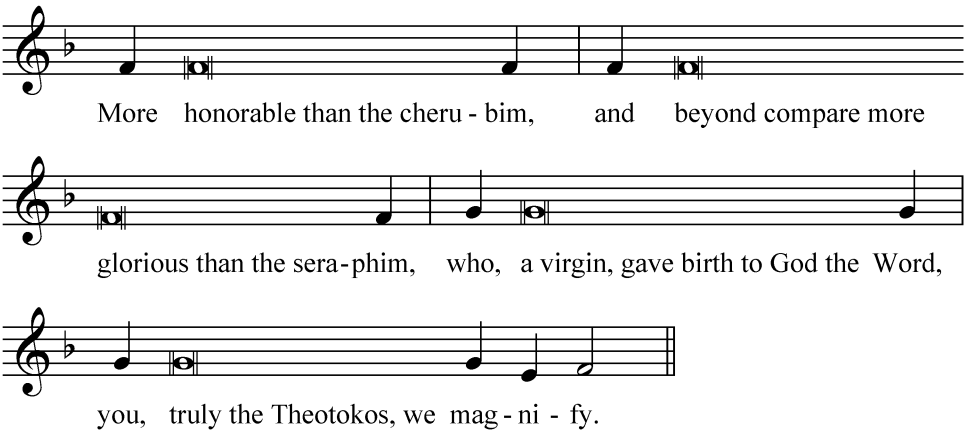
Response:
Give the bless - ing.

Celebrant: Blessed and glorified are you, O Christ our God, always, now and ever and forever.

Response:
A - men O God, strengthen the true faith, for - ev - er
and ev - er.

Celebrant: O most holy Theotokos, save us!

Response:



More honorable than the cheru - bim, and beyond compare more
 glorious than the sera-phim, who, a virgin, gave birth to God the Word,
 you, truly the Theotokos, we mag - ni - fy.

Celebrant: Glory to you, O Christ our God, our hope; glory to you!

Response:



Glo - ry to the Father, and to the Son, and to the Holy Spir - it,
 now and ever and forev - er. A - men. Lord, have mercy. Lord, have mercy.
 Lord, have mer - cy. Give the bless - ing.

Celebrant: May Christ, our true God, who endured dreadful sufferings, the life-giving cross, and voluntary burial for our sake and for our salvation, have mercy on us and save us through the prayers of his most holy Mother, and of the holy, glorious, and praiseworthy Apostles, of our venerable and God-bearing Fathers, and of all the Saints, for he is gracious and loves mankind.

Response:



A - - - - - men.

The faithful may now approach to venerate the burial shroud.

Having Suffered

Musical score for 'Having Suffered' in G major (one sharp) and 4/4 time. The melody is written on a treble clef staff. The lyrics are: 'Hav-ing suf - fered the pas-sion for us, Je - sus Christ, Son of God, have mer - cy, have mer - cy have mer - cy on us.' The score consists of two staves of music with lyrics underneath.

Hav-ing suf - fered the pas-sion for us, Je - sus Christ,
Son of God, have mer - cy, have mer - cy have mer - cy on us.

Preterpi'vy Za Nas Strasti

Musical score for 'Preterpi'vy Za Nas Strasti' in G major (one sharp) and 4/4 time. The melody is written on a treble clef staff. The lyrics are: 'Pre-ter - p'i - vyj za nas stra - sti I - su - se Chris - te, Sy - ne Bo - žij, Po - mi - luj, po - mi - luj, po - mi - luj - nas'. The score consists of two staves of music with lyrics underneath.

Pre-ter - p'i - vyj za nas stra - sti I - su - se Chris - te,
Sy - ne Bo - žij, Po - mi - luj, po - mi - luj, po - mi - luj - nas

Prayers of Light

1. O Lord, compassionate and loving, long-suffering and most merciful, hear our prayer and listen to the voice of our supplication. Make a favorable covenant with us, guide us along your ways that we may live in your truth, gladden our hearts that we may fear your holy name; for you are great and you perform wondrous deeds. You are great in mercy and able, in your power, to assist, support, and save all those who place their hope in your holy name; and to you, Father, Son, and Holy Spirit, is due all glory, honor, and adoration, now and ever, and forever. Amen.

2. O Lord, in your indignation do not rebuke us; in your wrath do not chastise us; but deal with us according to your loving-kindness, O Physician and Healer of our souls. Guide us to the harbor of your will; enlighten the eyes of our mind that we may know your truth. Grant that the remainder of this day and all the days of our life may be peaceful and without sin through the prayers of the holy Mother of God and through the prayers of all the saints; for yours is the might, and yours is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever, and forever. Amen.

3. O Lord our God, be mindful of us sinners and your unworthy servants as we call upon your name, and put us not to shame for having placed our hope in your mercy. Graciously grant us, O Lord, all the means of salvation; make us worthy to love and fear you with all our heart and to accomplish your will in all things. For you are a gracious Lord and you love mankind; and we give glory to you, Father, Son, and Holy Spirit, now and ever, and forever. Amen.

4. O Lord, you are praised by the holy powers in hymns which are never silent, and in doxologies which never cease. Fill our mouths with your praise that we may exalt your holy name. Through the prayers of the holy Mother of God and the intercession of all your saints, give us a part and an inheritance with those who fear you in truth and who keep your commandments. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and adoration, now and ever, and forever. Amen.

5. Blessed are you, O Lord, Almighty God. You know the mind of man; you know what he needs even before he asks or is himself aware of it. Now O King, who loves mankind and who is gracious in everything, in your great mercy allow us to call upon your holy name with an unashamed conscience. And lead us not into temptation, but deliver us from the evil one; and by your providence arrange everything for our good. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and adoration, now and ever, and forever. Amen.

6. O Lord, O Lord, you hold all things together in your spotless hands; you are long-suffering toward us all; you grieve at our wickedness. Remember your compassion and mercy and look down upon us in your goodness. Grant that for the rest of this day we may escape from the manifold deceits of the evil one; the grace of your all-holy Spirit. Grant this through the mercies

and love for mankind of your only- begotten Son with whom you are blessed, together with your all-holy, gracious, and life-giving Spirit, now and ever, and forever. Amen.

7. O great and wonderful God, you govern all things with your indescribable goodness and rich providence. You have provided us with the goodness of this world and have assured us, through your kindness, of attaining the promised kingdom. O Lord, who through all the blessings already received this day has kept us way from evil, grant that we may spend its remaining hours without blame before your holy glory, and that we may sing your praise. For you are a gracious Lord and alone love mankind, and you are our God and we give glory to you, Father, Son, and Holy Spirit, now and ever, and forever. Amen.

8. O great and most high God, you alone are immortal and you dwell in a light which is unapproachable. You created all things in your wisdom, dividing light from darkness, establishing the sun to govern the day and the moon and stars to rule the night. You have deemed us, poor sinners, worthy to reach this hour, to come into your presence with our thanks, and to offer you our evening praise. O Lord who loves mankind, let our prayers ascend to you as incense, and accept them as a sweet fragrance. Grant that this evening and the coming night may be spent in peace; clothe us with the armor of light; save us from the fears of the night and from things that lurk in darkness. Grant that the sleep you have given to refresh us from our fatigue may be free from every evil.

Yes, O Lord and Giver of all good things, may we remember your name throughout the night; and enlightened by the practice of your commandments, may we rise in gladness of soul to praise your goodness, offering prayers and supplications for our sins and those of your people. Look down upon us with mercy through the intercession of the Mother of God; for you are a gracious Lord who loves mankind, and we glorify you, Father, Son, and Holy Spirit, now and ever, and forever. Amen.

*The following prayer is said quietly by the celebrant
during the Little Entrance with the holy gospel.*

Prayer of the Entrance

O gracious King, you love mankind and bless all things. With contrite heart and humble spirit we pray to you, O Christ our true God, to bless our going and coming. For your coming and dwelling among us and your going in the Ascension are blessed always, now and ever, and forever. Amen



Patronage of the Mother of God

✠ *CATHOLIC CHURCH* ✠

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