Great and Holy Friday

Vespers

Served Friday afternoon

Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us.¹

If the Hours and the Typica preceded Vespers, continue with Come let us worship... and Ps 103 (see below). If the Hours & Typica were not said, proceed with the usual beginning, as shown here:

Glory to thee, our God, glory to thee.

O heavenly King, the Comforter, the Spirit of truth, who art everywhere present and fillest all things, Treasury of blessings and Giver of life: come and abide in us; and cleanse us from every impurity, and save our souls, O Good One.

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for thy Name’s sake.

Lord, have mercy. (thrice) Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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

[Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us.²]

Amen.

Lord, have mercy. (Twelve times)

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

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¹ If a priest is present, he says the opening exclamation Blessed is our God....
² If a priest is present, he says the exclamation For thine is the Kingdom....
Come, let us worship God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ himself, our King and our God.

Psalm 103

Bless the Lord, O my soul. O Lord my God, thou art greatly magnified; thou art clothed with praise and majesty: covering thyself with light as with a garment, spreading out the heaven as a curtain; who covers his upper chambers with waters, who makes the clouds his chariot, who walks on the wings of the winds, who makes his angels spirits and his ministers a flame of fire; who established the earth on its sure foundation: it shall not be moved for ever and ever. The abyss, like a garment, is his cloak; the waters shall stand upon the mountains. At thy rebuke they shall flee; at the voice of thy thunder they shall be afraid. The mountains rise up and the plains sink down unto the place where thou hast founded them. Thou hast set a bound which they shall not pass, neither shall they return to cover the earth. Thou sendest forth springs in the valleys; the waters shall flow between the mountains. They shall give drink to all the beasts of the field: the wild asses shall wait to quench their thirst. By them shall the birds of heaven dwell, they shall sing from amidst the rocks. He waters the mountains from his upper chambers; the earth shall be satisfied with the fruit of thy works. He makes grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth, and wine makes glad the heart of man; to make his face cheerful with oil, and bread strengthens man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon which thou hast planted. There the sparrows will build their nests, and the house of the heron is chief among them. The high mountains are for the deer, and the rock is a refuge for the hares. He made the moon for seasons: the sun knows its going down. Thou didst appoint darkness, and it was night; wherein all the beasts of the forest will prowl: young lions roaring for their prey to seek their food from God. The sun arose, and they were gathered together and shall lie down in their dens. Man shall go forth to his work and to his labor until the evening. How magnified are thy works, O Lord! In wisdom hast thou made them all; the earth is filled with thy creation: so is this great and wide sea, wherein are things creeping innumerable, living things, both small and great. There go the ships; there this dragon whom thou hast formed to play therein. All things wait upon thee to give them their food in due season. When thou givest to them, they will gather it; when thou openest thy hand, they shall all be filled with good. But when thou turnest away thy face, they shall be troubled: thou wilt take away their spirit, and they shall die and return to their dust. Thou shalt send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth. Let the glory of the Lord endure forever: the Lord shall rejoice in his works; who looks on the earth and makes it to tremble; who touches the mountains and they smoke. I will sing to the Lord while I live; I will sing praise to my God
while I have being. May my words be sweet unto him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

A N D  A G A I N :
The sun knows its going down. Thou didst appoint darkness, and it was night. How magnified are thy works, O Lord! In wisdom hast thou made them all.
Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Alleluia. Alleluia. Alleluia. Glory to thee, O God. (thrice)

[Lord, have mercy. (Twelve times) Glory... now and ever...]

P S A L M  1 4 0

In the first tone:
Lord, I call upon Thee, hear me.
Lord, I call upon Thee, hear me. Receive the voice of my prayer, when I call upon Thee.
Lord, I call upon Thee, hear me. Receive the voice of my prayer, when I call upon Thee.
Lord, I call upon Thee, hear me. Receive the voice of my prayer, when I call upon Thee.

The following verses are read, until the stichera begin:
Set a guard, O Lord, over my mouth, and a strong door about my lips.
Incline not my heart to words of evil, to make excuses for sins;
With men that work iniquity, and I shall never join with their elect.
A righteous man shall chasten me with mercy and reprove me, but let not the oil of the sinner anoint my head.
Since my prayer is even still for their good favor, their judges have been swallowed up near the rock.
They shall hear my words, for they were sweet: as a clod of earth has been crushed upon the earth, so have their bones been scattered near hell.
For mine eyes are toward thee, O Lord, Lord, I have hoped in thee; take not my soul away.
Keep me from the snare which they have set for me, and from the stumbling-blocks of them that work iniquity.
The sinners shall fall into their own net: I am alone until I pass by.

P S A L M  1 4 1
I have cried to the Lord with my voice; with my voice have I made supplication to the Lord.

3 If a priest is present, he says the GREAT LITANY.
I will pour out my supplication before him, I will declare before him my affliction.
When my spirit was failing me, still thou knewest my paths.
In this way wherein I was walking, they hid a snare for me.
I looked on my right hand and beheld, that there was none that recognized me.
Refuge failed me, and there is none that looks out for my soul.
I cried to thee, O Lord, and said: Thou art my hope, my portion art thou in the land of the living.
Attend to my supplication, for I am brought very low; deliver me from them that persecute me,
for they have grown stronger than I.
Bring my soul out of prison, that I may confess thy name.
The righteous shall await me, until thou shalt reward me.

**P S A L M  1 2 9**
Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.
Let thine ears be attentive to the voice of my supplication.

(6) If thou, Lord, wilt mark iniquities, O Lord, who shall stand? * For with thee is forgiveness.
**Tone 1**
All creation was changed by fear when it saw thee hanging upon the Cross, O Christ. The sun was darkened, and the foundations of the earth were shaken. All things suffered with the Creator of all. O Lord, who willingly didst endure this for us, glory to thee.

(5) For thy Name’s sake have I waited for thee, O Lord: my soul has waited for thy word, * my soul has hoped in the Lord.
All creation was changed by fear … (repeat the same as above)

(4) From the morning watch until night, from the morning watch * let Israel hope in the Lord.
**Tone 2**
An impious and transgressing people – why do they imagine vain things? Why do they condemn to death the Life of all? O, great wonder! The Creator of the world is betrayed into the hands of lawless men. He who loves mankind is lifted up upon the Wood, that he might free those bound in hell, who cry: “O long-suffering Lord, glory to thee!”

(3) For with the Lord there is mercy, and with him is plenteous redemption, * and he shall redeem Israel from all his iniquities.
Today the blameless Virgin saw thee suspended upon the Cross, O Word. She mourned within herself and was sorely pierced in her heart. She groaned in agony from the depth of her soul. Exhausted from tearing her hair and cheeks and beating her breast,
she cried out, lamenting: “Woe is me, O my divine Child! Woe is me, O Light of the world! Why hast thou departed from mine eyes, O Lamb of God?” Then the bodiless hosts were seized with trembling and cried: “O incomprehensible Lord, glory to thee!”

(2) Praise the Lord, all ye nations: * praise him all ye peoples.
When she who bore thee without seed saw thee suspended upon the tree, O Christ, the Creator and God of all, she cried bitterly: “Where is the beauty of thy form, O my Son? I cannot bear to see thee unjustly crucified! Hasten and arise, that I too may see thy Resurrection from the dead on the third day.”

(1) For his mercy has prevailed over us, * and the truth of the Lord endures for ever.
Tone 6
Today the Master of creation stands before Pilate. Today the Creator of all is condemned to die on the Cross. Of his own will, he is led as a Lamb to the slaughter. He who fed his people with manna in the desert is transfixed with nails. His side is pierced, and a sponge of vinegar touches his lips. The Redeemer of the world is slapped on the face. The Maker of all is mocked by his own servants. How great is the Master’s love for mankind: for those who crucified him, he prayed to his Father, saying: “Forgive them this sin, for they know not what they do.”

Glory to the Father and to the Son and to the Holy Spirit.
Tone 6
See how the lawless assembly condemns the King of creation to death! They are not ashamed, even when he reminds them of his mighty works: “My people, what have I done to you? Have I not filled Judea with miracles? Have I not raised the dead by my Word alone? Have I not healed every sickness and disease? How have ye repaid me? Why have ye abandoned me? In return for healing, ye give me blows; in return for life, ye put me to death. Ye hang your Benefactor on the Cross as an evildoer; your Lawgiver, as a transgressor; the King of all, as one condemned.” O long-suffering Lord, glory to thee.

Now and ever and unto ages of ages. Amen.
Same tone
We see a strange and fearful mystery accomplished today: he whom none may touch is seized. He who looses Adam from the curse is bound. He who tries the hearts of men is unjustly brought to trial. He who closed the abyss is shut in prison. He before whom the hosts of heaven stand with trembling stands before Pilate. The Creator is struck by the hand of his creature. He who comes to judge the living and the dead is condemned to the
Cross. The Conqueror of hell is enclosed in a tomb. Thou who hast endured all these things in thy tender love, hast saved all mankind from the curse. O long-suffering Lord, glory to thee.

The evening thanksgiving hymn
O gladsome Light of the holy glory of the immortal Father – heavenly, holy, blessed Jesus Christ! Now that we have come to the setting of the sun and beheld the light of evening, we praise the Father, Son, and Holy Spirit, God. For meet it is at all times to worship thee with voices of praise, O Son of God and Giver of life; therefore, all the world doth glorify thee.

The prokeimenon in the fourth tone:
They divided my garments among them, * and for my raiment they cast lots.
Verse: My God, my God, look upon me; why hast thou forsaken me?

The reading from Exodus
(Exod. 33:11-23)
The Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Nun, a young man, departed not forth from the tabernacle. And Moses said to the Lord, ‘Lo! thou sayest to me, ‘Lead on this people’; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me. If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation is thy people.” And he says, “I myself will go before thee, and give thee rest.” And he says to him, “If thou go not up with us thyself, bring me not up hence. And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth.” And the Lord said to Moses, “I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all.” And Moses says, “Manifest thyself to me.” And God said, “I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.” And God said, “Thou shalt not be able to see my face; for no man shall see my face, and live.” And the Lord said, “Behold, there is a place by me: thou shalt stand upon the rock; and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by. And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.”
The prokeimenon in the fourth tone:
Judge, O Lord, those who wrong me; fight against those who fight against me.
Verse: They rewarded me evil for good; my soul is forlorn.

The reading from Job
(Job 42:12-17)
The Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. And there were born to him seven sons and three daughters. And he called the first Day, and the second Casia, and the third Amalthaea’s horn. And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren. And Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons’ sons, the fourth generation. And Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up. This man is described as living in the land of Uz, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zaretha, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraham.

The reading from the Prophecy of Isaiah
(Isaiah 52:13-54:1)
Thus saith the Lord: behold, my servant shall understand, and be exalted, and glorified exceedingly. As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory shall not be honoured by the sons of men. Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider. O Lord, who has believed our report? and to whom has the arm of the Lord been revealed? We brought a report as of a child before him; he is as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. But his form was ignoble, and inferior to that of the children of men; a man in suffering, and acquainted with the bearing of sickness, for his face is turned from us: he was dishonoured, and not esteemed. He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering by God, and in affliction. But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; and by his bruises we were healed. All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins. And he, because of his affliction, opens not his mouth: he was led
as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. In his humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth. The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form him with understanding; to justify the just one who serves many well; and he shall bear their sins. Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities. Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband.

The prokeimenon in the sixth tone:
They laid me in the depths of the pit, * in the regions dark and deep.

Verse: O Lord God of my salvation, I call for help by day, I cry out in the night before thee.

The reading of the Epistle of the holy Apostle Paul to the Corinthians

(1 Corinth. 1:18-2:2)
Brethren: the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.” Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, “Let him
who boasts, boast of the Lord.” When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified.

**In the first tone:** Alleluia, alleluia, alleluia.

Save me, O God; for the waters have come up to my soul.
   Alleluia, alleluia, alleluia.

**Verse:** They gave me gall for food, and in my thirst they gave me vinegar to drink.
   Alleluia, alleluia, alleluia.

**Verse:** Let their eyes be darkened, so that they cannot see.
   Alleluia, alleluia, alleluia.

The reading of the Holy Gospel according to Matthew


Glory to thee, O Lord, glory to thee!

At that time: when morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him and led him away and delivered him to Pilate the governor. When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, “I have sinned in betraying innocent blood.” They said, “What is that to us? See to it yourself.” And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” So they took counsel, and bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter’s field, as the Lord directed me.”

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You have said so.” But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they testify against you?” But he gave him no answer, not even to a single charge; so that the governor wondered greatly. Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner, called Barabbas. So when they had gathered, Pilate said to them, “Whom do you want me to release for you, Barabbas or Jesus who is called Christ?” For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment
seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much over him today in a dream.” Now the chief priests and the elders persuaded the people to ask for Barabbas and destroy Jesus. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified.” And he said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified.” So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” And all the people answered, “His blood be on us and on our children!” Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him, and plaiting a crown of thorns they put it on his head, and put a reed in his right hand. And kneeling before him they mocked him, saying, “Hail, King of the Jews!” And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him.

As they went out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross. And when they came to a place called Golgotha (which means the Place of a Skull), they offered him wine to drink, mingled with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots; then they sat down and kept watch over him there. And over his head they put the charge against him, which read, “This is Jesus the King of the Jews.” Then two robbers were crucified with him, one on the right and one on the left. One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when thou comest in thy kingdom.” And he said to him, “Truly, I say to you, today you will be with me in Paradise.” And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, ‘I am the Son of God.’” And the robbers who were crucified with him also reviled him in the same way.
Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, “Eli, Eli, lama sabach-thani?” that is, “My God, my God, why hast thou forsaken me?” And some of the bystanders hearing it said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, “Truly this was the Son of God!”

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. For these things took place that the scripture might be fulfilled, “Not a bone of him shall be broken.” And again another scripture says, “They shall look on him whom they have pierced.”

There were also many women there, looking on from afar, who had followed Jesus from Galilee, ministering to him; among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body, and wrapped it in a clean linen shroud, and laid it in his own new tomb, which he had hewn in the rock; and he rolled a great stone to the door of the tomb, and departed. Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

Glory to thee, O Lord, glory to thee!

[Lord, have mercy. (Forty times) Glory... now and ever... 4]
Vouchsafe, O Lord, to keep us this evening without sin. Blessed art thou, O Lord, God of our fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy, O Lord, be upon us, as we have set our hope on thee. Blessed art thou, O Lord, teach me thy statutes. Blessed art thou, O Master, make me to understand thy statutes. Blessed art thou, O Holy One, enlighten me with thy statutes.

Thy mercy, O Lord, endureth forever: despise not the works of thy hands. To thee is due praise, to thee is due song, to thee is due glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

[Lord, have mercy. (Twelve times) Glory... now and ever...

APOSTICHA

Tone 2

Joseph of Arimathea took thee down from the tree, the Life of all, cold in death. Bathing thee with sweet and costly myrrh, he gently covered thee with finest linen, and, with sorrow and tender love in his heart, he embraced thy most pure body. Trembling at this awesome sight, he cried out to thee, O Christ: “Glory to thy condescension, O Lover of man.”

Verse: The Lord is King, he is robed in majesty.
When thou, the Redeemer of all, wast placed in a tomb all Hell’s powers quaked in fear. Its bars were broken, its gates were smashed. Its mighty reign was brought to an end, for the dead came forth alive from their tombs, casting off the bonds of their captivity. Adam was filled with joy. He gratefully cried out to thee, O Christ: “Glory to thy condescension, O Lover of man.”

Verse: For he has established the world, so that it shall never be moved.
In the flesh thou wast willingly enclosed in the tomb, who art boundless and infinite in thy divinity. Thou didst close the chambers of death, O Christ. Thou hast emptied all the palaces of Hell. Thou hast honored this Sabbath with thy blessing, glory, and splendor.

Verse: Holiness befits thy house, O Lord, forevermore.
The powers of heaven shook with fear, when they saw thine ineffable forbearance. They beheld thee slandered by lawless men, mocked as a deceiver by transgressors. They beheld the stone that closed thy tomb, sealed by the same hands that pierced thy side, but they

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5 If a priest is present, he says the Litany of Supplication and the Prayer of Inclination.
knew that thy death would be our life, and joyfully they cried out to thee, O Christ: “Glory to thy condescension, O Lover of man!”

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

Tone 5
Joseph, together with Nicodemus, took thee down from the tree, who clothest thyself with light as with a garment. He gazed on thy body – dead, naked, and unburied, and in grief and tender compassion he lamented: “Woe is me, my sweetest Jesus! A short while ago, the sun beheld thee hanging on the Cross, and it hid itself in darkness. The earth quaked in fear at the sight. The veil of the Temple was torn in two. Lo, now I see thee willingly submit to death for our sake. How shall I bury thee, O my God? How can I wrap thee in a shroud? How can I touch thy most pure body with my hands? What songs can I sing for thine exodus, O compassionate One? I magnify thy Passion. I glorify thy burial, and thy holy Resurrection, crying, O Lord, glory to thee!”

THE CANTICLE OF SAINT SIMEON
Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the Gentiles, and the glory of Thy people, Israel.

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for thy Name’s sake.

Lord, have mercy. (thrice) Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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

[Through the prayers of our holy fathers, Lord Jesus Christ, Son of God, have mercy on us.]
Amen.
T R O P A R I A O F H O L Y  S A T U R D A Y

Tone 2

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

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
The Angel came to the myrrhbearing women at the tomb and said: “Myrrh is fitting for the dead; but Christ has shown himself a stranger to corruption.”

DISMISSAL

Confirm, O God, the holy Orthodox faith of Orthodox Christians, unto ages of ages.

More honorable than the cherubim and more glorious beyond compare than the seraphim; without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Lord, have mercy. (Thrice) Lord, bless!
O thou who endured fearful sufferings, the life-giving Cross, and voluntary burial in the flesh on behalf of us men and for our salvation, Lord Jesus Christ, Son of God, through the prayers of thy most pure Mother and of all the saints, have mercy on us and save us, for thou art good and lovest mankind.

6 If a priest is present, the dismissal is said according to the form established in Hieratikon (vol. 1).