

*Great and Holy Friday:
The Entombment Vespers*

*The Byzantine Catholic Metropolitan Church sui juris
of Pittsburgh, U.S.A.
2007*

Foreword:

In 2005, the Council of Hierarchs promulgated the translation and music contained in this booklet, originally intended for the combined celebration of Good Friday and the Annunciation of the Theotokos. All of the translations in this booklet were done by the Inter-Eparchial Liturgical Commission and then set to the traditional prostopinije (plainchant) by the Inter-Eparchial Music Commission.

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Psalm 103



Bless the Lord, O my soul! Lord my God, how great *you* are.

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 field;
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 your 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.

With a bow each time:

Alleluia! Alleluia! Alleluia!
Glory to you, O God! (*Three times*)

Third time, with melody:



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

The deacon leaves the sanctuary by way of the northern door and chants the litany before the closed holy doors. The celebrant goes into the sanctuary and stands before the altar. The faithful may SIT as the Litany of Peace begins:

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

Response:



Lord, have mer - cy.

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

Response:



Lord, have mer - cy.

- Deacon:** 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.
- Response:** Lord, have mercy. (1)
- Deacon:** For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.
- Response:** Lord, have mercy. (2)
- Deacon:** For our holy father, (*Name*), pope of Rome, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** 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.
- Response:** Lord, have mercy. (2)
- Deacon:** For our government and for all in the service of our country, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** 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.
- Response:** Lord, have mercy. (2)
- Deacon:** For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** 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.
- Response:** Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

Deacon: 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.

Priest: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All, Lord and Lover of us all. 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.

The opening verses of Psalm 140 with refrain are sung according to Tone 1 Samohlasen:

Psalm 140:

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 *unharm*ed.

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.

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.

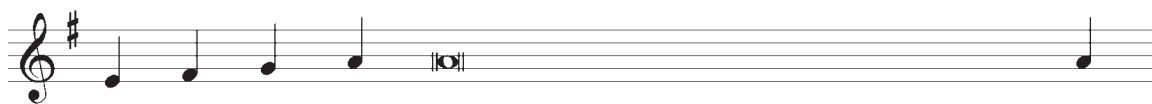
Psalm 129:

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.

Cantor only (on 6):

Tone 1



If you, O Lord, should mark our guilt, Lord, who would sur-vive?



But with you is found for-give - ness; for this we re-vere you.



All: The whole cre - a - tion was trans-formed with fear, when it saw you



hang-ing on the Cross, O Christ. The sun grew dark and the earth's



foun-da-tions were shak - en. All things suf-fered along with you, who



made all things. O Lord, who will-ing-ly en-dured this for us,



glo - ry to you!

Cantor only (on 5):



My soul is wait-ing for the Lord. I count on his word. My soul is longing

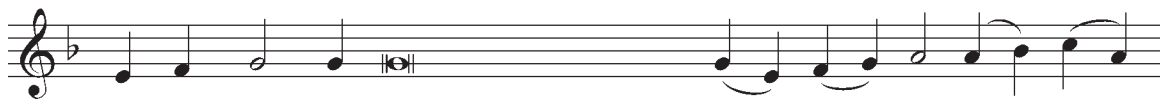


for the Lord more than watch-man for day - break.

All repeat "The whole creation was transformed..."

Cantor only (on 4):

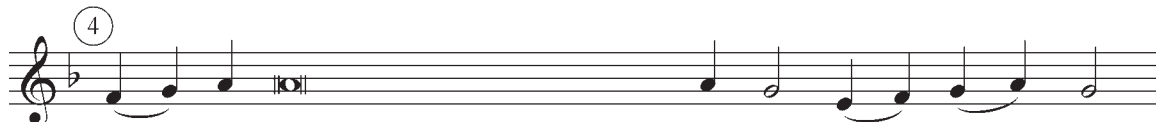
Tone 2



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



Lord.



All: O im - pious and outlaw people, why do you plot vain things?



Why did you con-demn to death the Life of all? What a great won-der!



The Cre - a - tor of the world is be - trayed in - to law - less hands



and the Lov - er of us all is lift - ed up on the wood, so that



he might save Hades' cap-tives, who cry out: O long-suf - fer - ing



Lord, glo - ry to you.

Cantor only (on 3):



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



Is - rael indeed he will re-deem from all its in - i - qui - ty.

3

All: See-ing you on the cross to-day, O sin-less Word, the spot-less

Vir-gin wept with ma-ter-nal ten-der-ness and her heart was sore-ly

grieved. Groan-ing in pain from the depths of her soul, she

spent her-self tear-ing at her cheeks and her hair and beat-ing

her breast she cried out pit - i - flly A - las, O di-vine child!

A-las, O Light of the world! Why are you fad - ing from my eyes,

O Lamb of God? Then the ranks of angels were seized with trem-bling

and said, O in - com-pre-hen - si - ble Lord, glo - ry to you!

for - ev - - er.

¹
All: To - day the master of creation stands be-fore Pi-late, and the judge of

all is handed over to be cru - ci - fied. Led like a lamb, by his own

will, he is fas - tened with nails and his side is pierced.

The one who rained down manna is giv - en drink from a sponge.

The re-deem-er of the world is slapped in the face. The One who

fash - ioned everything is mocked by his own ser - vants. Oh, how the

Mas - ter loves man - kind! He be - sech - es the Father on behalf of



those who cru - ci - fy him, say - ing: Re - mit this sin from them,



for the lawless do not recognize what an un - just thing they are do - ing.

The faithful STAND when the holy doors are opened and the cantor sings:

Cantor only:

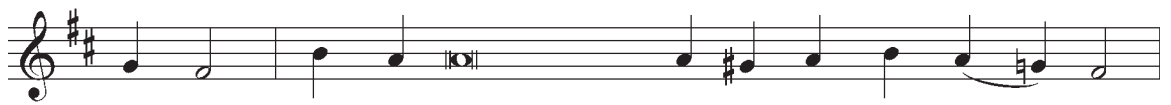
Tone 6



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



All: How can the out-law as-sem-bly con - demn the King of cre - a - tion



to death? They felt no shame when he re-called his good deeds



which he had foreshadowed when he said to them: My people, what



have I done to you? Did I not fill Ju - de - a with mir - a - cles?



Did I not raise the dead with just a word? Did I not heal every dis-ease



and ill - ness? How then do you re-pay me? Why have you



for-got-ten me? In place of healings you have giv-en me beat - ings.



In ex-change for life, you give me death, hang-ing your ben - efactor



on the wood like a crim-i-nal; the giver of the law like an out - law;



the king of all like one con-demned. O long-suf - fer-ing Lord,



glo - ry to you.

Cantor only:



All: Now and ev - er and for - ev - er. A - men.

We see a fear - some and perplexing mystery act - ed out to - day.

The invisible one is cap - tured. The one who ab - solved Ad - am's

curse is chained. The search - er of hearts and minds is un - just - ly

tried. Locked in prison is the one who locks up the a - byss. The one

be - fore whom heavenly powers stand trembling stands be - fore Pi - late.

The Cre - a - tor is slapped by a crea - ture's hand. Con - demned to the

Cross is the Judge of the liv - ing and the dead. En - closed in a

tomb is he who o - ver - throws Ha - des. You bear all out

of sympathy, to save all from the curse, O for-bearing Lord,
glo - ry to you.

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

Deacon: Wisdom! Be attentive!

O Joy-ful Light of the ho-ly glo-ry of the Fa-ther Im-mor - tal,
the hea-ven-ly, ho-ly, bles-sed 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 Spir - it. It is fit-ting at all times to raise
a song of praise in meas-ured mel-o - dy to you, O Son of God, the



LITURGY OF THE WORD

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The deacon chants the verse.

First Prokeimenon - Tone 4 (Psalm 21:19,2)



Deacon: My God, my God, hear me; why have you forsaken me?

All repeat the Prokeimenon

Deacon: Wisdom!

Reader: A reading from the Book of Exodus.

Deacon: Let us be attentive!

Reader: [Exodus 33: 11-23]

Deacon: Wisdom! Be attentive!

Second Prokeimenon *Tone 4* (Psalm 34: 1, 12)

My Lord, plead my cause a - gainst my foes; fight those who
fight me.

Deacon: Take up your buckler and shield, arise to help me.

All repeat the Prokeimenon.

Deacon: Wisdom!

Reader: A reading from the Book of Job.

Deacon: Let us be attentive!

Reader: [Job 42: 12-17]

Deacon: Wisdom!

Reader: A reading from the Book of the Prophet Isaiah.

Deacon: Let us be attentive!

Reader: [Isaiah 52:13 - 54:1] (*If only one reading is taken, it should be this one.*)

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

Epistle Prokeimenon - Tone 6 (Psalm 87: 7, 2)

You have laid me in the depths, in the depths
of the tomb, in plac - es that are dark, in the depths.

Deacon: Lord God of my salvation, I call for help day by day,
I cry at night before you.

All repeat the Prokeimenon.

Deacon: Wisdom!

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

Deacon: Let us be attentive.

The faithful are seated.

Lector: [1 Corinthians 1: 18 - 2: 2]

Celebrant: Peace be to you, readers.

Deacon: Wisdom! Be attentive!

The faithful stand.

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 risen to my neck.

Verse: Taunts have broken my heart; I have reached the end of my strength.

Verse: Let their eyes grow dim and blind.

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.

Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

Celebrant: Peace ✝ be to all!

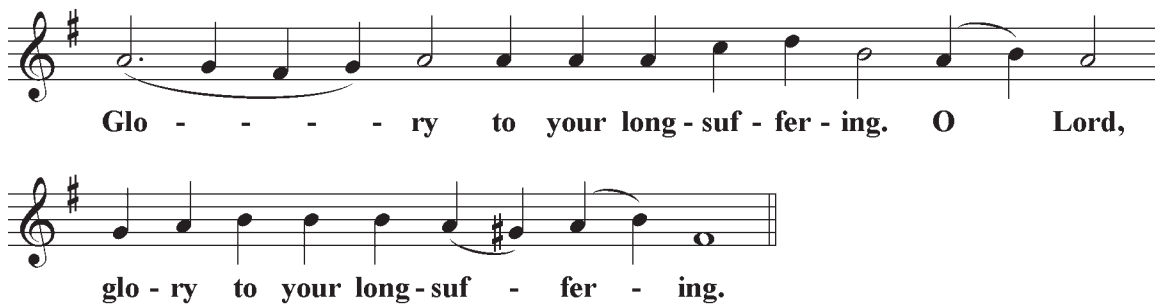
Response: 
And to your spir - it, to your spir - - - it.

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

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

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

Response:



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

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

Homily

Litany of Fervent Supplication

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

Response:



Lord, have mer - cy.

Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response:



Lord, have mer - cy.

Deacon: 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.

Deacon: Again we pray for our holy father, (*Name*), pope of Rome, and for our most reverend metropolitan, (*Name*), for our God-loving bishop, (*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.

Deacon: 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.

Deacon: 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:



A - men.

Hymn of Glorification

Make us worthy, O Lord,
to be kept sinless *this* evening.

Blessed are you, O Lord, the God of our fathers,
and praiseworthy and glorious is your name for ever. *Amen*.

May your mercy, O Lord, be upon us
who have placed our hope *in* you.

(reverence) Blessed are you O Lord;
teach me your *commandments*.

(reverence) Blessed are you, O Master;
make me understand your *commandments*.

(reverence) Blessed are you, O Holy One;
enlighten me with your *commandments*.

O Lord, your mercy is forever;
despise not the work of *your* hands.

To you is due praise;
to you is due *a* hymn;

to you is glory due, Father, Son, and Holy Spirit,
now and ever and forever. *Amen*.

Litany of Supplication

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

Response:



Lord, have mer - cy.

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

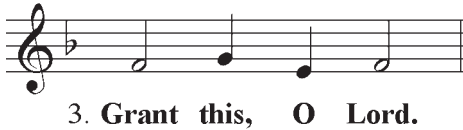
Response:



Deacon:

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

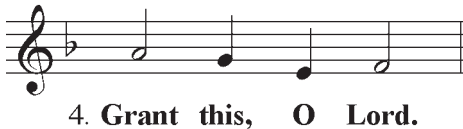
Response:



Deacon:

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

Response:



Deacon:

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

Response:

Grant this, O Lord. (3)

Deacon:

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

Response:

Grant this, O Lord (4)

Deacon:

That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

Response:

Grant this, O Lord. (3)


Deacon:

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

Response: Grant this, O Lord. (4)

Deacon: 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: 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, O God, are good and love us all, and we glorify you, Father, Son, and Holy Spirit, now and ever and forever.

Response:



A - men.

Celebrant: Peace ✝ be to all!

Response:



And to your spir - - - it.

Deacon:

Bow your heads to the Lord!



Response:

To you, O Lord.

Celebrant:

Lord our God, you bowed the heavens and came down for the salvation of the human race. Look upon your servants and upon your inheritance, for they have bowed their heads and bent their necks to you, the awesome Judge who love mankind. They do not expect human help, but await your mercy and long for your salvation. Protect them at all times, this evening and tonight, from every enemy, from all the devil's assaults, from vain thoughts and evil imaginings. May the might of your kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and ever and forever.

Response:



A - men.

PROCESSION

The faithful sing the Apostichera. When the Apostichera begin, all clerics enter the sanctuary. They are vested in penitential epitrachilion and phelonion.

Tone 2 Samopodoben: Jehda ot dreva



All: When the Ar - i - ma - the - an took you, life - less from the cross,

O Life of all, he wrapped you with myrrh and a shroud,

O Christ, and his heart was overcome with long-ing to en-fold you

with kiss-es. Re - strained by fear, he re-joiced in-stead and cried

a-loud: O Lov-er of humanity, glo-ry to your con-de-scen - sion!

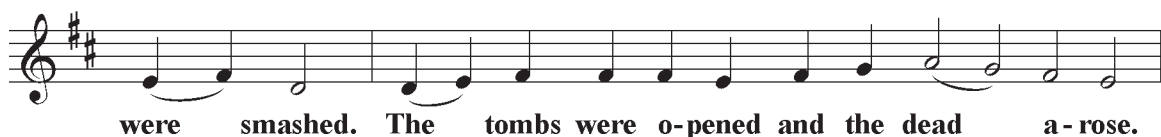
Cantor only:

The Lord reigns, he is clothed in maj - es - ty.

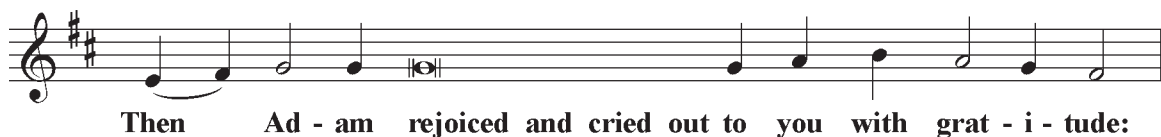
(2)
All: When, for the sake of all, you were placed in a new tomb, O

Re-deem-er of All, Ha - des was mocked and filled with ter-ror

when it saw you. Its bars were tram - pled and its gates



were smashed. The tombs were o-pened and the dead a-rose.



Then Ad - am rejoiced and cried out to you with grat - i - tude:



O Lov - er of humanity, glo-ry to your con - de - scen - sion!

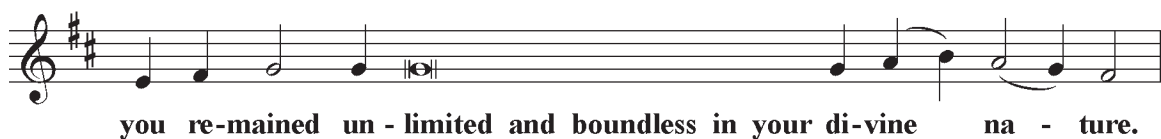
Cantor only:



The world he made firm, not to be moved.



³
All: When you al - lowed your bod-y to be en-closed in the grave,



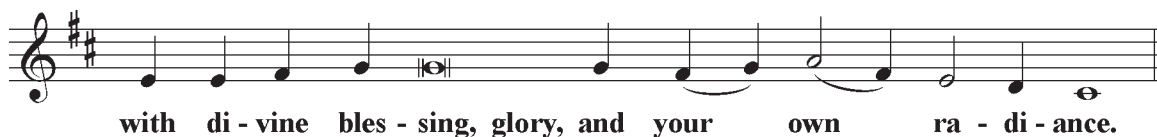
you re-mained un - limited and boundless in your di-vine na - ture.



You closed down Ha - des' store-house, O Christ, and emp-tied

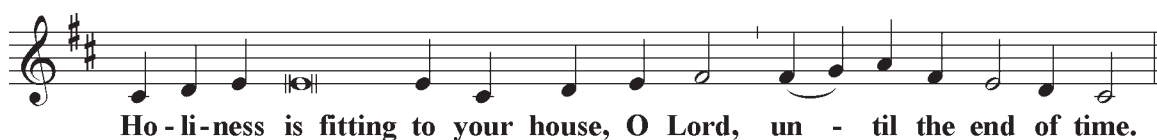


all its pal - a - ces. Then you hon - ored this Sab - bath Day



with di - vine bles - sing, glory, and your own ra - di - ance.

Cantor only:



Ho - li - ness is fitting to your house, O Lord, un - til the end of time.



4
All: When the heav - en - ly hosts saw you slan - dered as a de - ceiv - er



by law - less peo - ple, O Christ, they trem - bled at your in -



de - scrib - a - ble pa - tience; and see - ing the stone sealed



to your tomb by the hands which had pierced your im - mac - u - late

side, they re - joiced none-the-less for our sal - va - tion
 and cried out to you: O Lov - er of Humanity, glo-ry
 to your con - de - scen - sion!

When the “Glorious . . . Now and ever . . .” is sung, the celebrant incenses the shroud three times from the four sides of the holy table. The deacon also circumambulates the altar, standing opposite the priest and holding a large candle.

Cantor only:

Tone 5 Samohlasen

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: To - geth - er with Ni - co - de - mus, Jo - seph took you down from the wood,



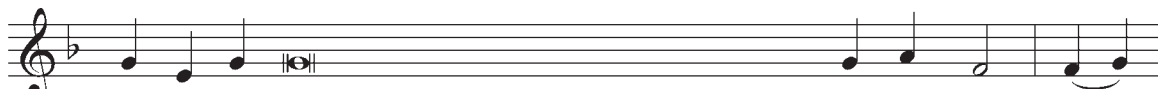
you who are wrapped in light as with a robe, and be-hold-ing



you dead, naked and un-bur-ied, he be-gan to mourn you with deep



sym-path - y say - ing: Woe is me, sweet-est Je - sus!



Just a lit - tle while ago, the sun saw you hanging on the cross and




veiled it-self in som-ber hues. The earth rocked with fear and the



cur-tain of the Temple was torn in two. Now that I see how you willingly



un-der-went death for me, how can I bur - y you, my God? How



will I wrap you in a shroud? How will I touch your spot-less

bod-y with my hands? What dirg-es shall I sing at your departure, O
 com-pas-sion-ate One? I ex-tol your pas-sion and I praise your burial
 together with your res - ur - rec - tion, cry - ing out: O
 Lord, glo - ry to you.

The Procession and singing of the Troparion are preceded by the Canticle of the Holy Prophet Simeon and the customary beginning prayers:

Prayer of the Holy Prophet Simeon

Now you may dismiss your servant, O Lord,
 in peace according to **your** word;
 for my eyes have seen your salvation
 which you have prepared before the face of **all** people,
 a light for revelation to the Gentiles,
 and the glory of your **people** Israel.

Trisagion Prayers

Holy God, Holy and Mighty, Holy and Immortal,
 have mercy **on** us. (*Three 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 *your* name's sake.

Lord, have mercy. *(Three times)*

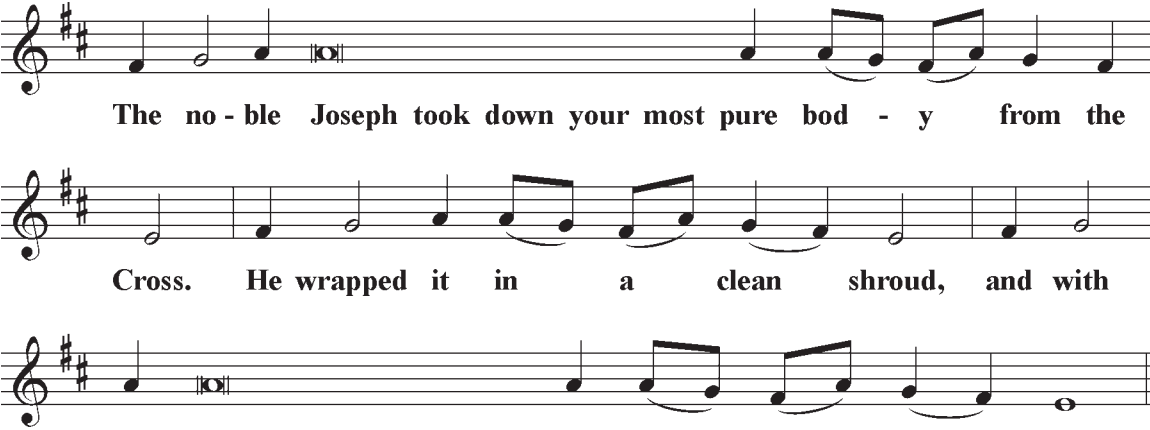
Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. *Amen.*

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* 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.

The Troparion of Holy and Great Friday in Tone 2 is sung repeatedly while the procession with the shroud takes place:



The no - ble Joseph took down your most pure bod - y from the
Cross. He wrapped it in a clean shroud, and with
fra - grant spices laid it in bur-ial in a new tomb.

In preparation for the procession, the clergy and servers prostrate before the shroud three times. The celebrant takes the shroud on his shoulders, so that the head of Christ in the image is at the top. If there are concelebrants, all the priests hold an edge of the shroud.

The shroud-bearers are preceded by the deacon who incenses while walking backwards. The clergy are preceded by the candle-bearers and other servers. The cross-bearer leads the procession which passes to the right and back of the holy table, and leaves the sanctuary through the northern door. No wooden clappers or like instruments are to be sounded during this procession.

Outside the sanctuary, the procession moves down the northern side of the church to the doors of the nave. The faithful may join in the procession by following the clergy and the shroud.

From the doors of the nave, the procession continues to the tomb. It may go outside and circle the church once or three times in a counter-clockwise direction.

At the end of the procession, the shroud is placed in the tomb as the following Troparion is sung in 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.

The an - gel standing by the tomb cried out to the myrrh - bear-ing

wo - men: Myrrh is fit - ting for the dead, but Christ
has shown himself not sub - ject to cor - rup - tion.

The celebrant again, with the deacon standing opposite the tomb holding a large candle, incenses the shroud three times from the four sides of the tomb. The concelebrants stand in two files to the right and left of the tomb, facing one another. They stand far enough away from the tomb to allow the circumambulation by the celebrant of the deacon.

Deacon: Let us pray to the Lord.

Response:

Lord, have mer - cy.

The celebrant or a concelebrant intones the Ambon Prayer of Great and Holy Friday:

Celebrant: Lord Jesus Christ our God, Savior of the world, you have made us worthy to reach this hour when, as God, you surrendered your divine soul as a ransom for the life of the world, and we will be saved from the tyranny of death and sin, as we serve you in newness of life. You cleansed us from sin by your own blood when you cried out in a loud voice, “Father, into your hands I commend my spirit.” Deliver us from every snare of the devil, grant compunction to our souls, and careful insight to our thoughts concerning your fearful and righteous judgment. Nail our bodies to fear of you, and put to death our earthly cares, that, rejecting all ungodliness and worldly desires, we may live in moderation, righteousness, and reverence. Do not turn your face away from us, but stretch out your hand in help, and raise us from our fall into sins. For you are our God, a God of mercy, salvation, and freedom from sins and we give glory to you, together with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:



DISMISSAL

Deacon:

Wisdom!

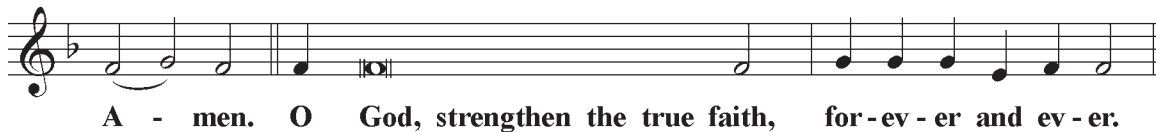
Response:



Priest:

Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

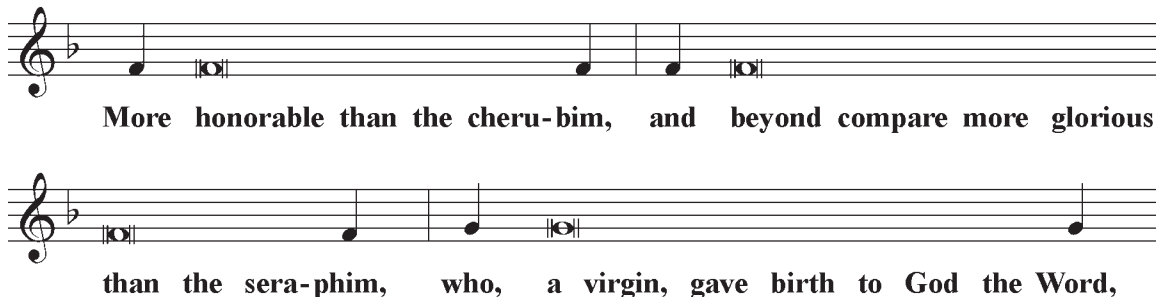
Response:



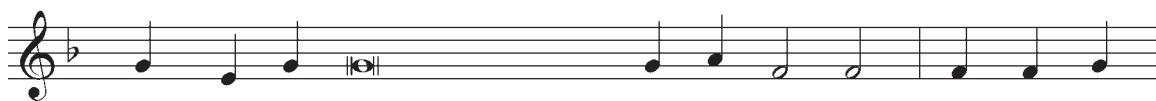
Priest:

O most holy Theotokos, save us!

Response:



The faithful approach to venerate the burial shroud while the following is sung in Tone 5 Samohlasen:



Come, let us bless the ever-memor-a - ble Jo - seph, who went to



Pi - late by night to beg for the Life of all: Give me this strang-er,



who has no place to lay his head. Give me this stranger, who was



handed over to death by his wick-ed dis - ci - ple. Give me this



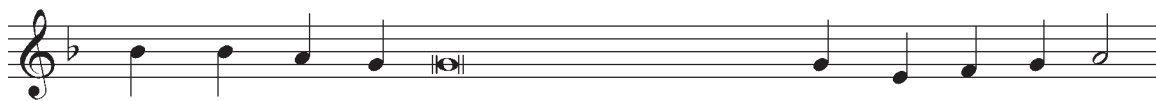
strang-er, whose Moth-er wept, see-ing him hang-ing on the cross,



mourn-ing and cry - ing out in a moth - er - ly la - ment: Woe is me,



my child! Woe is me, my light, my belov-ed whom I bore in my womb!



What was fore - told by Simeon in the temple comes to pass to - day:



A sword has pierced my heart; but change my tears into the joy of



your res - ur - rec - tion. We bow to your pas - sion, O Christ.



We bow to your pas - sion, O Christ. We bow to your pas - sion,



O Christ, and to your ho - ly res - ur - rec - - - tion.