

*The Divine Liturgy of*

*Our Holy Father John Chrysostom*

*with Vespers*

*for Holy and Great Friday and*

*The Feast of the Annunciation of the Theotokos and Ever-Virgin Mary*

When Holy and Great Friday is on MARCH 25

**People Book**

At the direction of the Council of Hierarchs of the Byzantine Metropolitan Church Sui Juris of Pittsburgh, U.S.A., the text of this booklet has been prepared by the Metropolitan Liturgical Commission and the music by the Metropolitan Music Commission. It is the official text for use when Great and Holy Friday falls on March 25, the feast of the Annunciation, on which day Vespers with the Divine Liturgy of St. John Chrysostom is to be celebrated no earlier than 3:00 p.m.

This text and music has been approved by the Council of Hierarchs and promulgated by Metropolitan Basil Schott in accordance with the Sacred Canons. No other text is to be used on this occasion in the churches of the Byzantine Metropolitan Church Sui Juris of Pittsburgh, U.S.A.

Nihil obstat:

The Very Rev. Archpriest David M. Petras, S.E.O.D.  
Censor

Imprimatur:

+The Most Rev. Basil M. Schott, O.F.M., D.D.  
Metropolitan Archbishop of Pittsburgh

February 16, 2005

# Divine Liturgy with Vespers

## VESPERS

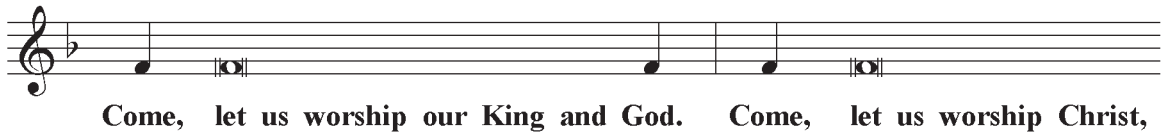
*Divine Liturgy with Vespers is celebrated at the same hour as the customary Entombment Vespers. Full bright vestments are worn for the majority of this liturgy. The clergy and servers will wear dark vestments for the burial procession at the end of this liturgy. Before liturgy, the tomb is placed before a great cross in the middle of the church or in the place of the tetrapod.*

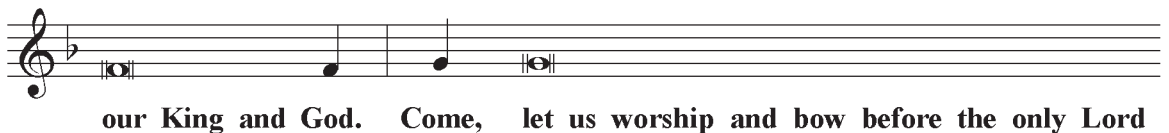
*The faithful **STAND** when the preparatory rites are completed and the clergy quietly say the prayers before commencing the Divine Liturgy. The holy doors remain closed until the Little Entrance.*

Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

Response:   
A - men.

  
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.



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:** Musical notation for the response 'Lord, have mercy.' It consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). A slur covers the first three notes (G4, A4, B4). The lyrics 'Lord, have mer - cy.' are written below the staff, with 'mer' under the B4 note and 'cy.' under the final G4 note.

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

**Response:** Musical notation for the response 'Lord, have mercy.' It consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). A slur covers the first three notes (G4, A4, B4). The lyrics 'Lord, have mer - cy.' are written below the staff, with 'mer' under the B4 note and 'cy.' under the final G4 note.

**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.**

**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.**

**Deacon:** For our holy father (*Name*), pope of Rome, let us pray to the Lord.

**Response:** **Lord, have mercy.**

**Deacon:** For our most reverend metropolitan (*Name*), for our bishop (*Name*) whom God loves, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

**Response:** **Lord, have mercy.**

**Deacon:** For our government and for all in the service of our country, let us pray to the Lord.



**Response:** **Lord, have mercy.**

**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.**

**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.**

**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.**

*Special petitions may be inserted here.*

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

**Response:** **Lord, have mercy.**

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

**Response:** **Lord, have mercy.**

**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:** A musical staff in G major (one sharp) and 4/4 time. The melody consists of four quarter notes: G4, A4, B4, and C5. The staff ends with a double bar line.

**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:** 

### 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



*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.

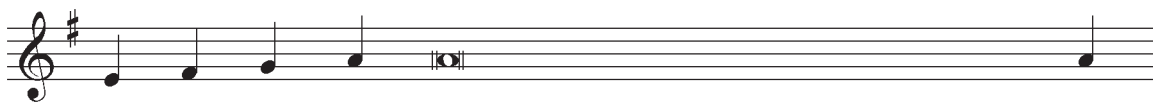
### **Psalm 129:**

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



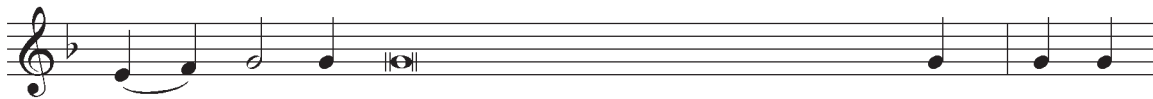
made all things. O Lord, who will - ing - ly en-dured this for us,



glo - ry to you!

Cantor only (on 5):

Tone 2



My soul is long-ing for the Lord, I count on his word. My soul

is longing for the Lord, more than watch-man for day - break.

5  
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 4):

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



Lord.



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 - f'ly 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!

Cantor only (on 3):

*Tone 4*



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.



*All:* In the sixth month the Arch-an-gel was sent to a pure Vir-gin.



He greet-ed her: Re-joice! He an-nounced that the Redeemer would



come forth from her. She re-ceived his greet-ing with faith



and conceived you, the God from be-fore all a-ges, for it was



your in-expressi-ble good pleas-ure to be-come man for the



sal - va - tion of our souls.

Cantor only (on 2):

Psalm 116:

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

②

All: The The-o - to - kos heard a voice she did not know. The Archangel

spoke to her the words of good news. She re-ceived the greet-ing with faith

and con-ceived you, the God from be-fore all a - ges. There - fore, we also

rejoice and cry out to you, O unapproachable God who were in-car-nate

of her: Grant peace to the world and great mer - cy to our souls.

Cantor only (on 1):

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





*All:* How can the out-law as-sembly 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



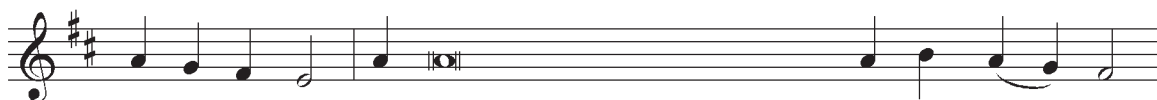
have I done to you? Did I not fill Ju - de - a with mir - a - cles?



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** (*on Theotokion*):



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



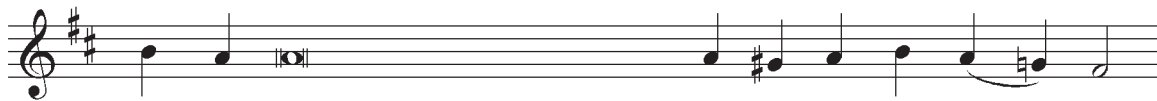
*All:* The Arch-an-gel Ga-bri-el was sent from heav-en to the Vir - gin



to an-nounce the good news of her con-cep - tion. Com-ing to



Naz - a - reth he was a-mazed as he reflected on the mys - te - ry:



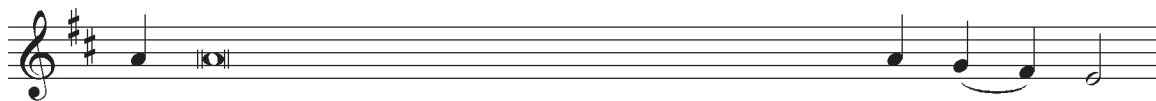
How can the One Who Is incomprehen - si - ble in the high - est



be born of a vir - gin? Heav - en is his throne, the earth is his



foot - stool, and in a wom-an's womb he is con-tained. The six-winged



ser - aphim and the many-eyed cherubim cannot look up - on him;



yet, with a single word, he has been pleased to take on flesh.



He re-mains the Word of God. Why do I stand still and



not say to the Maid - en: Re - joice, Full of Grace, the Lord is with



you; Re-joyce, pure Vir - gin; re-joyce, Un - wed - ded Bride; re-joyce,

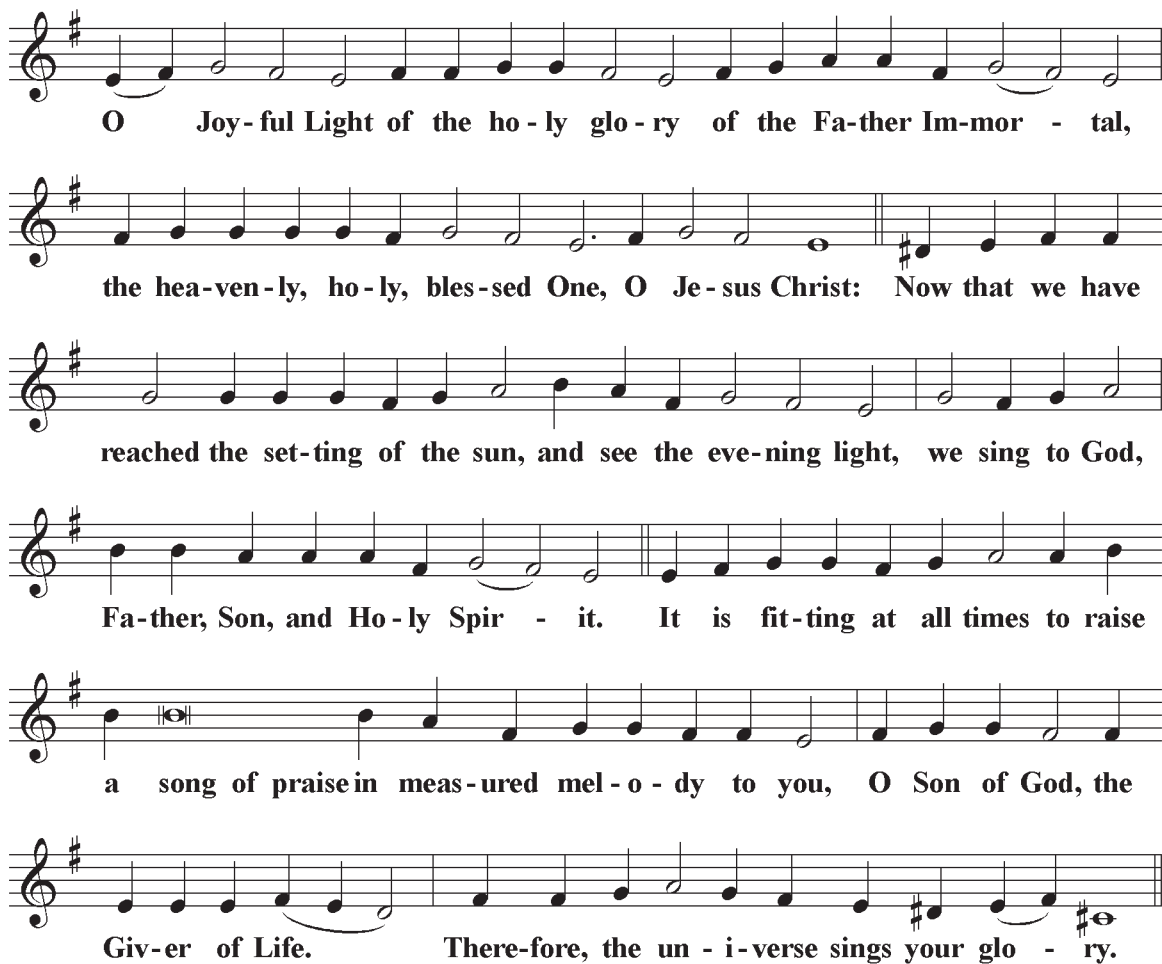


Moth-er of Life; bless-ed is the fruit of your womb.

*The Theotokion is sung while the Little Entrance with the holy gospel book and censer is made through the northern door and the holy doors.*

**Deacon:** Wisdom! Be attentive!

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



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  
Giv-er of Life. There-fore, the un - i-verse sings your glo - ry.

## 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.*

*Tone 4 (Psalm 21:19,2)*

They di - vide my cloth-ing a-mong them, they cast lots

for my robe.

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

*All repeat the Prokeimenon.*

**Deacon:** Wisdom!

**Lector:** A reading from the Prophecy of Isaiah.

**Deacon:** Let us be attentive!

*The faithful SIT while the lector chants Isaiah 52:13-54:1.*

*Immediately following the reading, the deacon chants the little litany before the open holy doors. At the holy table, the celebrant quietly says the Prayer of the Thrice-Holy Hymn. The Divine Liturgy of Our Holy Father John Chrysostom continues.*

**Prokeimenon of Annunciation** *Tone 4* (Psalm 95:2,1)

Day af - ter day an - nounce the good news  
of our God's sal - va - - - tion.

*Verse:* Sing to the Lord a new song;  
sing to the Lord, all the earth.

*All sing the next Prokeimenon, without verse.*

**Prokeimenon of Great and Holy Friday** *Tone 6* (Psalm 87: 7)

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

**Alleluia** *Tone 1* (Psalm 71:6;68:2,21)

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



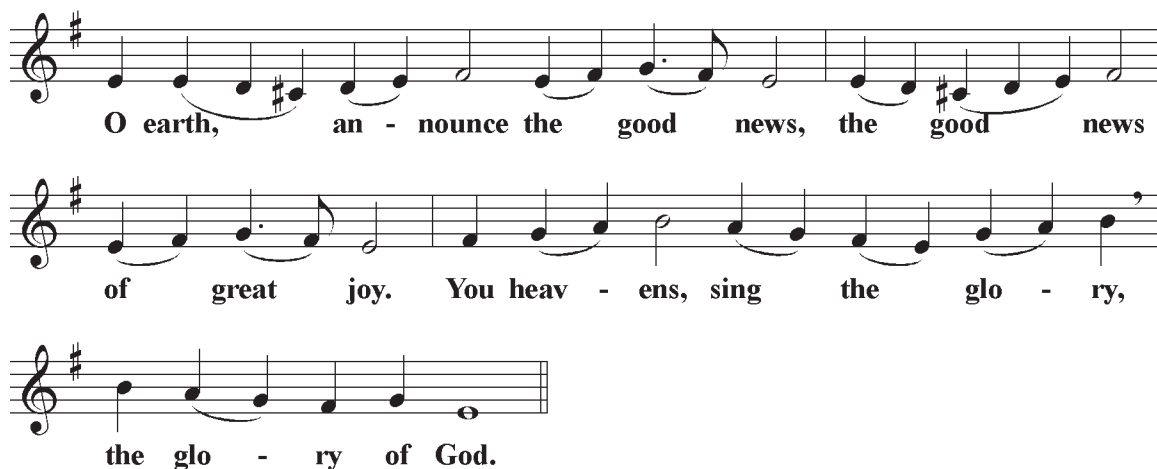
**Verse:** He will descend like rain on the meadows,  
like raindrops on the earth. *All repeat the Alleluia.*

**Verse:** Save me, O God,  
for the waters have risen to my neck. *All repeat the Alleluia.*

**Verse:** Taunts have broken my heart;  
I have reached the end of my strength. *All repeat the Alleluia.*

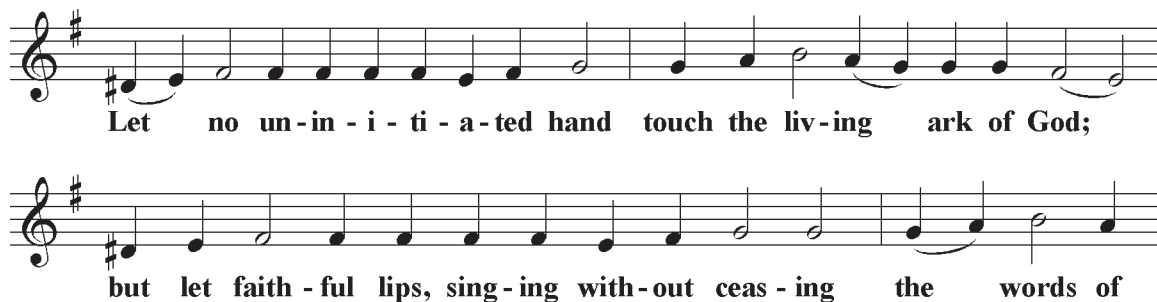
*The Liturgy of St. John Chrysostom continues.*

**Magnification:**



O earth, an - nounce the good news, the good news  
of great joy. You heav - ens, sing the glo - ry,  
the glo - ry of God.

**Irmos - Tone 6:**



Let no un-in - i - ti - a - ted hand touch the liv - ing ark of God;  
but let faith - ful lips, sing - ing with - out ceas - ing the words of

the angel to the The-o - to-kos, cry a-loud in great joy: Re - joice,

O Full of Grace, the Lord is with you.

*The Liturgy of St. John Chrysostom continues.*

**Communion Hymn (Psalm 131:13):**

The Lord has cho - sen Zi - on; he pre-fers her for his dwell-ing.

*Refrain*

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

*The Liturgy of St. John Chrysostom continues.*

**Ambon Prayer for the Annunciation**

**Celebrant:** Lord our God and Ruler of all, you were pleased that your only Son took flesh from a virgin and became a human being for our salvation. You sent your archangel Gabriel to the holy Virgin Mary, to announce the good news of this conception without seed. Before all ages, you predetermined that she would be the vessel of so awesome a mystery foreknown to you and to your coeternal Word. Through her prayers, and the prayers of all your saints, now announce to us the good news of forgiveness of sins through your grace, the news of the joy which has appeared today. Speak peace to your people and show us the way to travel that we might be accepted into your heavenly kingdom. Grant this through the mercies of your Christ, with whom you are

blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

**Response:**  **A - men.**

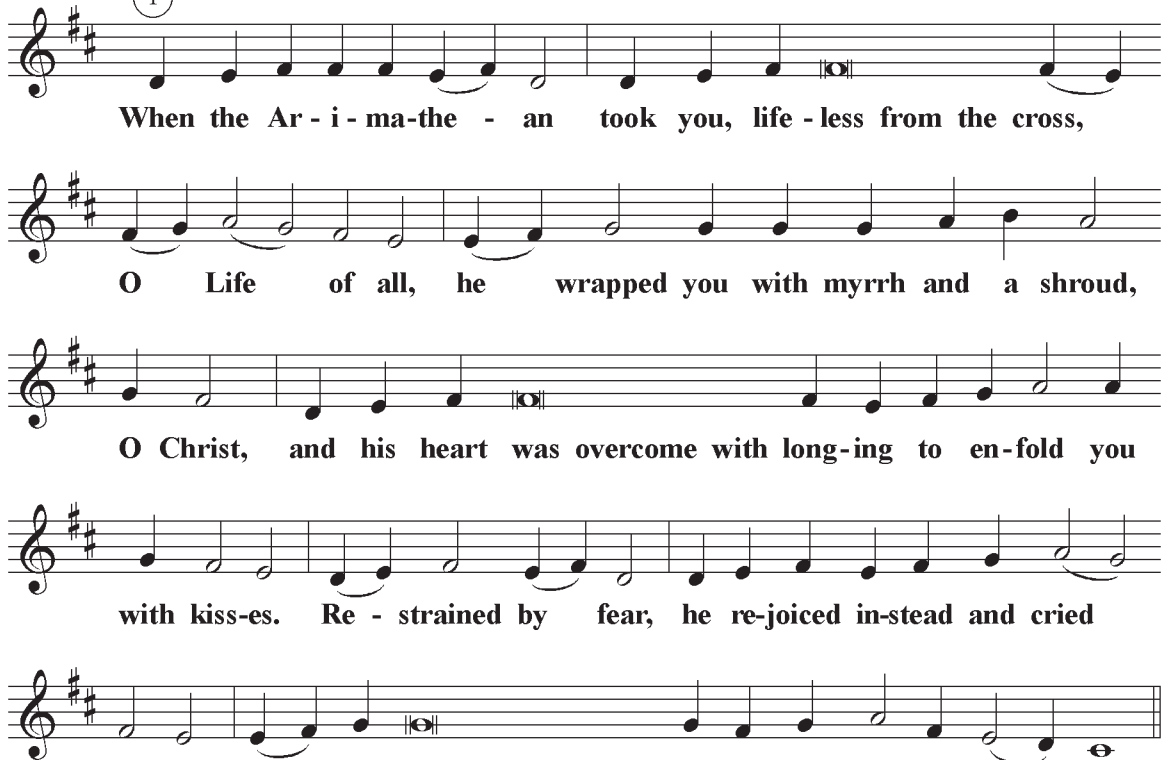
*This prayer concludes the Feast of the Annunciation. There is no post-festive day.*

### PROCESSION

*The faithful sing the Apostichera. When the Apostichera begin, all clergy and servers change from bright to dark, full penitential vestments.*

*Tone 2 Samopodoben: Jehda ot dreva*

(1)



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-joyced 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



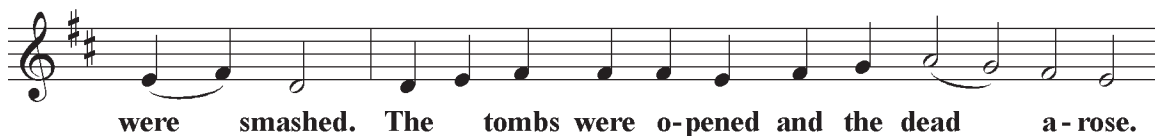
*All:* When, for the sake of all, you were placed in a new tomb, O



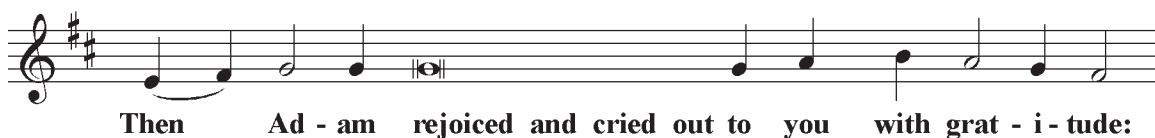
Re-deem-er of All, Ha - des was mocked and filled with ter-ror



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 “Glorry . . . 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-gether with Ni-co-de-mus, Jo-seph took you down from the wood,



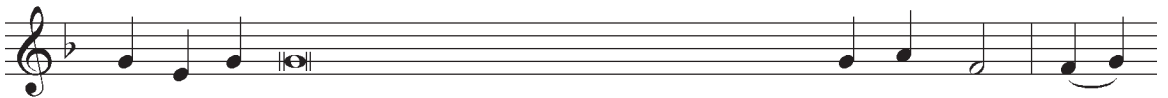
you who are wrapped in light as with a robe, and be-hold-ing



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 re-sur-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:*

**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*.**

**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*)**

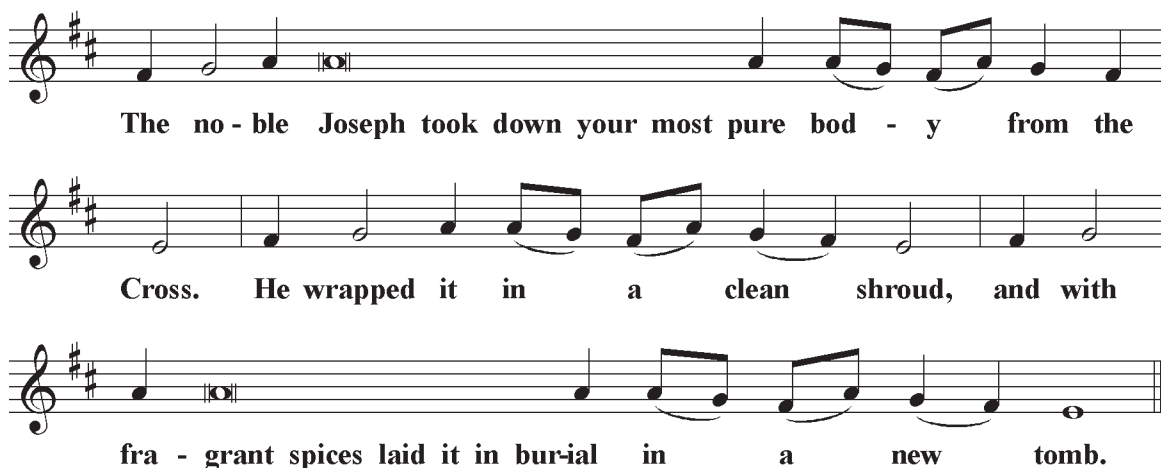
**Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.**

**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.*

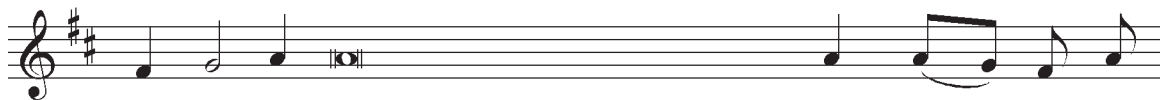
*At the end of the procession, the shroud is placed in the tomb as the following Troparion is sung in Tone 2:*



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. After the incensation, the clergy and servers venerate the shroud and the deacon continues:*

**Deacon:** Let us pray to the Lord.

**Response:**



Lord, have mer - cy.

*The celebrant, going before the ambon and facing East, intones the AMBON PRAYER for Holy and Great 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:**   
A - men.

*Then the faithful sing:*



Bless - ed be the name of the Lord, now and for - ev - er.



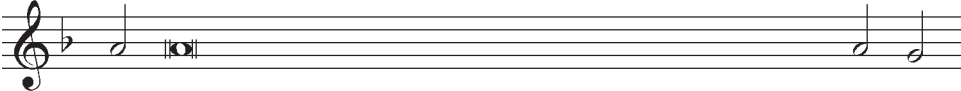
Bless - ed be the name of the Lord, now and for - ev - er.


**Celebrant:** The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.


**Response:**   
A - men.

### DISMISSAL

**Celebrant:** Glory to you, O Christ 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 forever. A - men. Lord, have mercy.

  
Lord, have mercy. Lord, have mer-cy. Give the bles-sing.

**Celebrant:** May Christ our true God, who endured dreadful sufferings, the life-giving cross, and voluntary burial for our salvation, have mercy on us and save us through the prayers of his most pure Mother whose annunciation we gloriously celebrate today; through the prayers of our holy father John Chrysostom, archbishop of Constantinople; and through the prayers of all the saints; for Christ is good and loves us all.

**Response:**   
A - - - - - men.

*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,



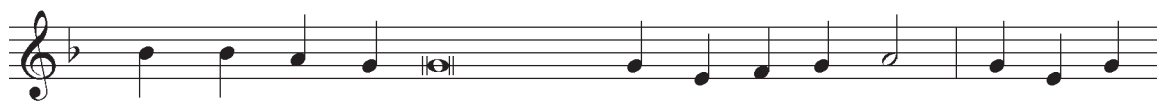
who has no place to lay his head. Give me this stranger, who was



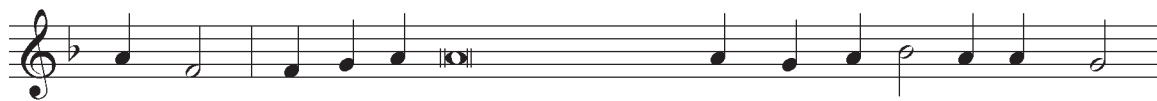
handed over to death by his wick-ed dis - ci - ple. Give me this



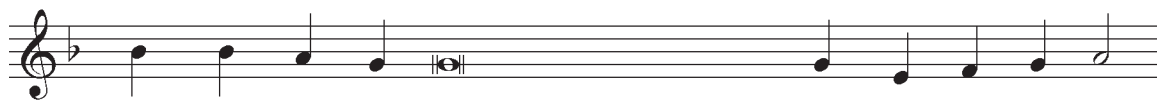
strang-er, whose Moth-er wept, see - ing him hang - ing on the cross,



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 re-sur-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 re - sur-rec - - - tion.

*The deacon closes the holy doors. All offer prayers of thanksgiving.*

## THE END OF THE DIVINE LITURGY WITH VESPERS