

# Holy Saturday Orthros: The Lamentations

(Great Friday Evening)

Music from J. Sakellarides, English Translations by N. Takis and Fr. G. Papadeas

(Numbering corresponds to the Greek Holy Week Book. See [www.newbyz.org/files/holy\\_week\\_book\\_sakellarides.pdf](http://www.newbyz.org/files/holy_week_book_sakellarides.pdf))  
Page numbers in the left margin refer to corresponding pages in Fr. Papadeas' Holy Week - Easter" book. (The Black Book)

At the start, intone the short responses such as "Lord, have mercy," "To You, O Lord,"  
"Amen," etc. on the fundamental tone established by the priest.

## GOD IS LORD AND APOLYTIKIA

(p.373) *2nd Tone.*



**162-164.** God is Lord and has ap - peared to us; Bles-sed is the One Who comes in the

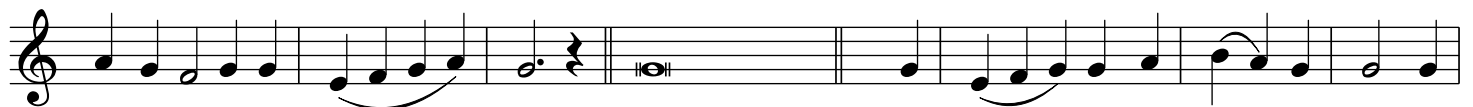
(4) *Apolytikia.*



Name of the Lord. The no-ble Jo - seph tak-ing down from the Cross Your spot-less



Bod - y, en-wrapped It in clean lin-en with a - ro - mas, and laid It for



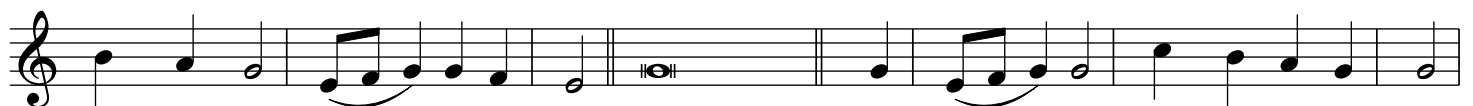
bur-i-al in a new Tomb. Glory to the Father... When You, the Im - mor-tal Life, de-



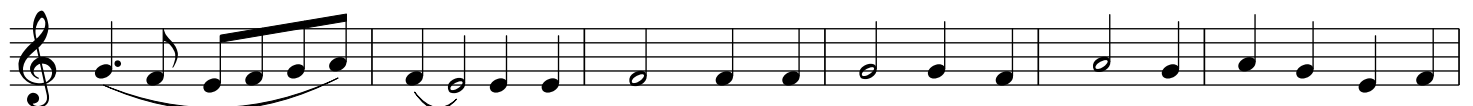
- scend-ed to Death, You struck Ha-des dead with the light-ning of the God - head; and when You



raised up the dead from the a - byss, all the pow-ers of Heav-en cried a-loud: "O Life-giv-er,



Christ, our God, glo - ry to You!" Now and ever... The An - gel, stand-ing by the Tomb



cried out to the Myrrh-bear-ing wom-en: "The Myrrh is fit-ting for the



dead, but Christ has shown Him - self a stran - ger to cor - rup - tion."

(Intone short responses.)

THE KATHISMATA

(p.374)

*Kathismata. 1st Tone from A.*



Jo-seph asked Pi-late for Your sa-cred Bod-y. A-noint-ing It with fra-grant  
spic-es, and with clean lin-en, laid It in a new tomb. Where-u-pon the  
Myrrh-bearing wom-en ar-riv-ing at ear-ly dawn, cried out: "Show us, O  
Christ, as You fore-told, Your Res-ur-rec-tion." Glory...now and ever...Amen. The choirs of An-gels  
were a-ston-ished, see-ing the One, Who rests in the bos-om of the Fa-ther, the Im-  
-mor-tal One placed in the tomb, as dead; Whom the ranks of An-gels en-cir-cle and  
glo-ri-fy to-geth-er with the dead in Ha-des, as Cre-a-tor and Lord.

(Psalm 150 is read.)

**IMPORTANT NOTE ON THE TRANSLATIONS OF THE CANON AND THE LAMENTATIONS**

The translation of the "Black Book" by Fr. G. Papadeas is not metered to the model melodies of the Church. Up until this point, the editors have adapted those melodies to fit the translation, so that parishioners, who are following the services in the book, may easily participate in the prayers. However, it is the opinion of the editors of this music book that the melodies of the Friday evening (and Saturday evening) Canon and the Lamentations are well-ingrained in the memories of a great majority of the faithful. The Friday evening service is one of the most highly attended, and many churches provide service books, so that the congregation may chant together in one voice, especially the Lamentations. Therefore the translations of N. Takis, which are metered to the melodies, are used for the following Canon and the Lamentations. (Congregational books for the Lamentations here are available at [www.newbyz.org](http://www.newbyz.org).)



### Ode Three

(p.377)



**166.** 1. The whole cre - a - tion, hav - ing be - held you on Gol - go - tha sus - pend - ed, O



you who have sus - pend - ed all of the earth high a - bove the seas, saw this in



won - der and cried out: There is none ho - ly save you, O Lord.



Glory to You, our God, Glory to You. 2. The signs and to - kens of your bur - i - al you have



re - vealed, O Mas - ter, but now you have re - vealed things as man and God, se - crets hid - den a - way



to those in Ha - des who cry out: There is none ho - ly save you, O Lord.



Glory to the Father... 3. Your arms did you stretch out u - nit - ing those who of old have been di -



vid - ed. Then wrapped up in a grave - cloth, you were en - tombed, yet you loosed the bonds,



Sav - ior of the cap - tives who cry out: There is none ho - ly save you, O Lord.



Now and ever... 4. Though noth - ing can con - tain you, you will - ing - ly in a sealed tomb were



bur - ied. There - fore, by this di - vine act, you have re - vealed your pow - er as God clear - ly to



all of those who sing: There is none ho - ly save for you, who love man - kind.

*Katavasia: Repeat Verse 1*

## KATHISMA

(p.378)

*1st Tone from A.*

The sol-diers guard-ing Your tomb, O Sav-ior, be-came like dead from the light-ning of the ap-pear-ing  
 An-gel, pro - claim - ing Your Res-ur - rec - tion to the wom-en. We glo - ri-fy You, the De-spoil-er  
 of cor - rup-tion, and to You we kneel, ris-en from the grave, our on - ly God.

(p.379)

## Ode Four

**167.** 1. When Hab-ba-kuk fore-saw you on the Cross, your di - vine con-de - scen-sion he then be-held in  
 won - der. O Good One, he called out to you: "You have crushed the might of the  
 might-y when you spoke in Ha-des, O Al - might-y Lord. *Gloria to You, O Lord,  
 Glory to You.* 2. O Sav-ior, you have  
 blessed this sev-enth day which you blessed at the be - gin-ning when you rest-ed from your la-bors; for  
 you cre-at-ed eve-ry-thing and re-new all things, thus re - stor-ing your-self and keep-ing the Sab - bath  
 Day. *Gloria to the Father...* 3. When your Soul de - part-ed, Word of God, from your Bod-y, the bonds of both  
 death and Ha-des shat-tered, and they were torn a - sun - der by your might-y strength, for your  
 pow-er is great, gain-ing you the vic - to - ry. Now and ever... 4. You, O Word, are mor-tal made di -  
 - vine and be - hold-ing this, Ha-des did then be-come em - bit-tered; your Bod-y bruised and  
 marked with wounds, yet all-pow-er - ful, caused it to shrink back in ter-ror to see this awe-some sight.

*Katavasia: Repeat Verse 1*

Ode Five

(p.379)

**168.** 1. I - sa - iah be - held the light, O Christ, of your e - piph - a - ny, the light un - wan - ing,  
shin - ing from the ten - der love you have for us, and he cried a - loud as he kept the watch.  
The dead shall rise up and they that dwell with - in the tombs shall wake, and all born on the  
earth with glad - ness shall re - joice ex - ceed - ing - ly. Glory to You, our God, Glory to You. 2. Be -  
- com - ing a crea - ture formed from dust, you, O Cre - a - tor, have re - newed all man - kind;  
and the wind - ing lin - en and the tomb, O Word, show the world the Mys - ter - y held in you. For the  
hon - or - a - ble Coun - se - lor ful - fills your Fa - ther's will, who has glo - ri - ous - ly re - fash - ioned  
me in you, by his great maj - es - ty. Glory to the Father... 3. By death, you trans -  
- formed mor - tal - i - ty, and by your bur - i - al trans - formed cor - rup - tion. Through your God - ly  
Pow - er you make in - cor - rupt and im - mor - tal the na - ture you have as - sumed. For, O Mas -  
- ter, your flesh re - mains un - touched by in - cor - rup - tion; your soul was not left a - ban - doned as a  
stran - ger in the depths of hell. Now and ever... 4. Born in a birth with - out tra - vail, your side was

wound-ed by a spear, O my Cre - a - tor. You have cre - at - ed Eve a - new, and, be - com - ing the  
 new Ad - am, fell a - sleep in a way be - yond na - ture's laws, in a life - giv - ing sleep that a -  
 - wa - kened all life from sleep and cor - rup - tion, for you are Al - might - y God.

*Katavasia: Repeat Verse 1*

Ode Six

(p.380)

**169.** 1. The Proph - et Jo - nah was caught but not held fast, there in the bel - ly of the  
 whale, but as you al - so suf - fered and were bur - ied, he sprang from the sea beast as from a  
 cham - ber. In your im - age he came and to the watch - men said, "False - ly, in vain you guard,  
 and yet your own mer - cy you have giv - en up. Glory to You, our God, Glory to You.

2. You were slaugh - tered, with - out sep - a - ra - tion from your own mor - tal flesh, O Word. At the  
 time of your pas - sion, when your Tem - ple fell in - to de - struc - tion, still, your di - vine and mor - tal  
 Per - sons were one. You are at once both One Son and the Word of God, hu - man and di -  
 - vine; you are both God and man. Glory to the Father... 3. The fall of Ad - am brought  
 death to all man - kind, but it has not brought death to God. While your earth - ly flesh suf - fered,

your di - vin-i-ty was free of pas-sion, and the cor-rup-ti-ble was made in-cor-rupt. By your Res-ur-  
 - rec - tion, you tru-ly re-vealed to us that you are the foun-tain of e - ter - nal life.  
 Now and ever... 4. Tru-ly Ha - des is king o-ver man-kind, but not for all e-ter-ni - ty. Might-y  
 Lord, you were laid down in the tomb, but have bro-ken a - sun-der the bars of  
 death by your own life - giv - ing hand. To those in tombs for all ag - es do  
 you pro - claim, First - born of the dead, our true de - liv - er - ance.

*Katavasia. Repeat Verse 1*

(Intone short responses. The Oikos, Kontakion, and Synaxarion are read.)

Ode Seven

(p.383)

**170.** 1. In - ef - fa - ble won - der! He who has saved the three ho-ly youths from the fur-nace and its  
 flam-ing fire, is laid in the grave as though he were a life-less corpse for the sal - va-tion of  
 all who sing out to him: "Bles - sed are you, O God who is our Re - deem - er!"  
 Glory to You, our God, Glory to You. 2. Ha-des is wound - ed, pierced in the heart and con-sumed by  
 flames of di - vine fire by re - ceiv-ing him who was pierced in the side, when they lanced him with a





spear, for the sal - va-tion of all who sing out to him: "Bles-sed are you, O God, who is our Re-



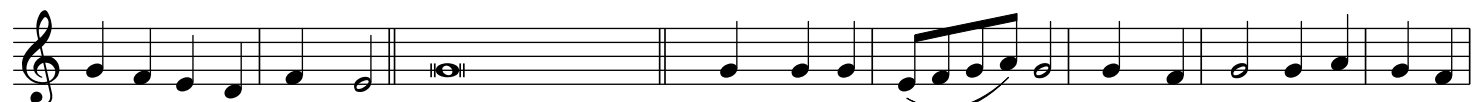
- deem-er!" Glory to You, our God, Glory to You. 3. The tomb is bles - sed, hav-ing with glad-ness re-



- ceived with - in the Cre - a - tor, as though he were a - sleep; thus the tomb is re-vealed to be a



trea-sure house of life for the sal - va-tion of all who sing out to him: "Bles-sed are you, O God,



who is our Re-deem-er!" Glory to the Father... 4. The Life of all things lay down wil-ling-ly in the



tomb in ac - cord-ance with laws of those who die, re - veal-ing the grave as the fount of re-sur - rec-tion



for the sal - va-tion of all who sing out to him: "Bles-sed are you, O God, who is our Re-deem-er!"



Now and ever... 5. One with the Fa - ther and the Spi-rit, in-di - vi-si-ble, both in Pa-ra-dise,



and in-side the tomb: the God-head of Christ now and e-ver-more shall be for the sal - va-tion of



all who sing out to him: "Bles - sed are you, O God, who is our Re - deem - er!"

*Katavasia. Repeat Verse 1*

## Ode Eight

(p.385)

171. 1. Trem-ble, O Heav-en, be a-mazed; let earth's foun-da-tions quake! For, be-hold! A-mong the  
dead is num-bered One who in the high-est dwells, yet as a stran-ger ap-pears and finds in-side the  
tomb hum-ble lodg-ing. Youths now shall there-fore bless him, and, O priests, you shall praise him! All  
peo-ple now ex-alt him from ag-es to all ag-es. Glory to You, our God, Glory to You. 2. The  
tem-ple most pure has been de-stroyed, but he has lift-ed up the fall-en tab-er-nac-le with him. The  
se- cond Ad-am, he who dwells on high, un-to the first Ad-am goes, de-scend-ing to the depths of  
Ha-des. Youths now shall there-fore bless him, and, O priests, you shall praise him! All peo-ple now ex-  
-alt him from ag-es to all ag-es. Glory to the Father... 3. The cour-age of the Dis-ci-ples has  
failed. Be-hold-ing the God of all ly-ing na-ked and a corpse, then Jo-seph the A-ri-ma-  
-thi-an showed forth his bold-ness and asked for his bod-y and ar-rayed him, ex-claim-ing:  
Youths now shall there-fore bless him, and, O priests, you shall praise him! All peo-ple now ex-  
-alt him from ag-es to all ag-es. Now and ever... 4. New and strange won-ders we be-hold! O what

good-ness and for-bear-ance be-yond words! For sealed be-neath the earth, of his own will, is he who dwells on high, and God is now slan-dered as a de-ceiv-er. Youths now shall there-fore bless him, and, O priests, you shall praise him! All peo-ple now ex - alt him from ag-es to all ag-es.

*Katavasia. Repeat Verse 1*

### Ode Nine

(p.386)

**172.** 1. Do not la-ment for me, O Moth - er, in be-hold-ing your Son in the sep - ul-chre, who in your womb was with-out seed con-ceived. I shall rise from the dead and be glo - ri - fied, and in glo-ry un - ceas-ing, en - no-ble and ex - alt those who mag-ni-fy you with faith and yearn-ing love. Glory to You, our God, Glory to You. 2. You are my Son with-out be - gin - ning. I was blest to give birth free from all tra-vail, but now be-hold-ing you a life-less corpse, I am pierced by the sword of most bit - ter grief, and I plead with you, my Son, to a - rise from the dead, that I may be glo - ri - fied. Glory to the Father... 3. By my own will, I now lie cov-ered by the earth that, O Moth-er, is hid-ing me, but those who guard the gates of Ha-des

quake as they see me ar - rayed in the blood - soaked robes that with venge - ance have been  
 stained. For as God on the Cross, I have struck down my en - e - mies and will mag - ni - fy you when I a -  
 - rise a - gain. Now and ever... 4. Let all cre - a - tion now be joy - ful and let all who are  
 born on the earth be glad to learn the en - e - my Ha - des is de - spoiled. Let the wom - en draw  
 near as they greet me with myrrh, for to Ad - am and Eve and their child - ren af - ter  
 them I bring de - liv - er - ance, and on the third day I shall rise a - gain.

*Katavasia. Repeat Verse 1*

(The Lamentations begin immediately.)

#### NOTE ON THE LAMENTATIONS

*The Lamentations are divided into three stases (or stanzas). Each stasis has many dozens of lamentation verses that are chanted to a model melody, and between those verses, there are Psalm verses that are intoned. The complete Lamentations are usually given in monasteries. In most parish churches, only a selection of lamentation verses are chanted for each stasis melody and the Psalm verses are dispensed with. The verses that are selected vary from parish to parish. The Papadeas Holy Week book has 17 of the first stasis, 12 of the second, and 30 of the third.*

*The Lamentations for this volume were selected to reflect those in the hymnal of George Anastassiou, which has been a dominant volume used by choirs in American churches. However, the editors at New Byzantium Publications have assisted many churches in providing custom scores and books for the verses that are traditionally used in those parishes. If your parish desires such a service, please contact us by email at [takistan@yahoo.com](mailto:takistan@yahoo.com) or by text or phone call at (517) 980-3830. We will be happy to accommodate your needs at no cost.*

*The melodies used for this volume are traditional Byzantine melodies provided to us by His Eminence Metropolitan Maximos of Pittsburgh. These translations are metered and should fit any music written for the Greek verses. If you would like us to assist with scores using other music, please contact us.*

THE LAMENTATIONS

First Stasis

(p.387)

173. 1. In a grave they laid You, yet, O Christ, You are Life, and the ar-mies of the

an - gels be - held a - mazed, giv - ing glo - ry that You chose to con - de - scend.

2. How, O Life, do You die? How do You live en - tombed? For you slashed through all the

bonds in the realm of death, and have raised the dead in Ha - des from their graves.

3. We, O Lord, ex - alt You, O Christ Je - sus, our King, and we ven - er - ate Your

Pas - sion and bur - i - al through which You have brought re - demp - tion from our sins.

4. You have set the meas - ures of the earth, yet this day in a nar - row tomb now

dwell, Je - sus, King of all, Who have raised those who were dead up from their tombs.

5. O my own Christ Je - sus, You are King of the world. Why have You come down to

Ha - des to seek the dead? Is it not to set the race of mor - tals free?

6. He Who is the Mas-ter of cre - a - tion ap - pears as a corpse and lies en-

- tombed in a fresh-hewn grave, though He emp-tied eve-ry grave-site of its dead.

7. In a grave they laid You, yet, O Christ, You are Life. By Your death You have a-

- bol - ished the realm of death, and up - on the world have poured down streams of Life.

8. Fair-er in His beau-ty, than all crea - tures on earth, He is seen now ly-ing

life - less, His beau - ty gone, yet all beau-ty in cre - a - tion springs from Him.

9. O my own sweet Je-sus, Sav-ing Light of the world, can the dark-ness of the

grave hide Your Light with-in? Nei-ther thought nor word can say what You have borne!

10. Nei-ther Na - ture's rea-son, nor the an - gels, O Christ, grasp the mys-ter-y en-

- fold - ing Your bur - i - al, be - yond all our un - der - stand - ing and all words.

11. I re - vere Your pas - sion Your en - tomb - ment I praise, and I mag - ni - fy Your

might, Lov - ing Friend of man; they have ran - somed me from pas - sions that cor - rupt.

12. When Your moth - er saw you slaugh - ter, O Lamb, she was stabbed with pain - ful

tor - ment; her an - gushed sobs called the flock to join her bit - ter cries of grief.

13. "Woe is mel!" the Vir - gin mourned through heart - break - ing sobs. "You are, Je - sus, my most

pre - cious, be - lov - ed Son! Gone is my light, and the Light of all the world!"

14. "God and Word e - ter - nal, O my Glad - ness and Joy! How shall I en - dure Your

three days in - side the tomb when my heart is break - ing with a moth - er's grief?"

15. "Who will give me wa - ter, and a foun - tain of tears," cried the Vir - gin Bride of

God in her deep de - spair, "that in grief for my sweet Je - sus I might weep?"





Second Stasis

(p.390)

174. 1. In a grave they laid You, yet, O Christ, You are Life, and the ar-mies of the

an - gels be - held a - mazed, giv - ing glo - ry that You chose to con - de - scend.

2. How, O Life, do You die? How do You live en - tombed? For you slashed through all the

bonds in the realm of death, and have raised the dead in Ha-des from their graves.

3. We, O Lord, ex - alt You, O Christ Je - sus, our King, and we ven - er - ate Your

Pas - sion and bur - i - al through which You have brought re - demp - tion from our sins.

4. You have set the meas - ures of the earth, yet this day in a nar - row tomb now

dwell, Je - sus, King of all, Who have raised those who were dead up from their tombs.

5. O my own Christ Je - sus, You are King of the world. Why have You come down to

Ha - des to seek the dead? Is it not to set the race of mor - tals free?

6. He Who is the Mas-ter of cre - a - tion ap - pears as a corpse and lies en-

- tombed in a fresh-hewn grave, though He emp-tied eve-ry grave-site of its dead.

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- bol - ished the realm of death, and up - on the world have poured down streams of Life.

8. Fair-er in His beau-ty, than all crea - tures on earth, He is seen now ly-ing

life - less, His beau - ty gone, yet all beau - ty in cre - a - tion springs from Him.

9. O my own sweet Je-sus, Sav-ing Light of the world, can the dark-ness of the

grave hide Your Light with-in? Nei-ther thought nor word can say what You have borne!

10. Nei-ther Na - ture's rea-son, nor the an - gels, O Christ, grasp the mys-ter-y en-

- fold - ing Your bur - i - al, be - yond all our un - der - stand - ing and all words.

11. I re - vere Your pas - sion Your en - tomb - ment I praise, and I mag - ni - fy Your

might, Lov - ing Friend of man; they have ran - somed me from pas - sions that cor - rupt.

12. When Your moth - er saw you slaugh - ter, O Lamb, she was stabbed with pain - ful

tor - ment; her an - guished sobs called the flock to join her bit - ter cries of grief.

13. "Woe is me!" the Vir - gin mourned through heart - break - ing sobs. "You are, Je - sus, my most

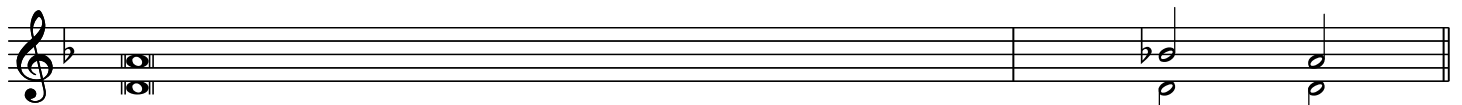
pre - cious, be - lov - ed Son! Gone is my light, and the Light of all the world!"

14. "God and Word e - ter - nal, O my Glad - ness and Joy! How shall I en - dure Your

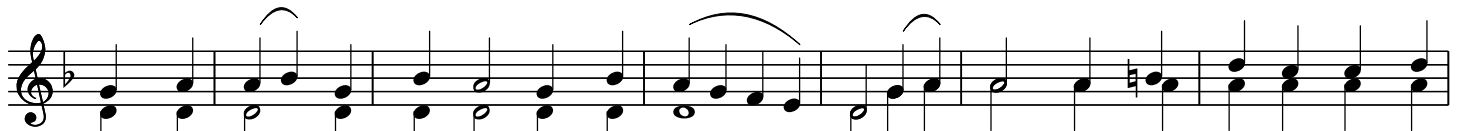
three days in - side the tomb when my heart is break - ing with a moth - er's grief?"

15. "Who will give me wa - ter, and a foun - tain of tears," cried the Vir - gin Bride of

God in her deep de - spair, "that in grief for my sweet Je - sus I might weep?"



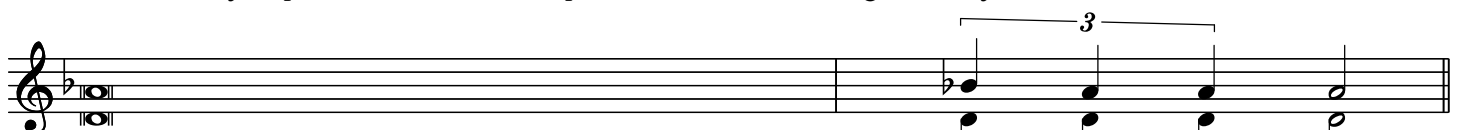
Glory to the Father and to the Son and to the Holy Spir - it.



16. We will sing Your prais-es, Word and God of all things, with Your Fa-ther and Your



Ho - ly Spir - it You are praised, and we glo - ri - fy Your bur - i - al di - vine.



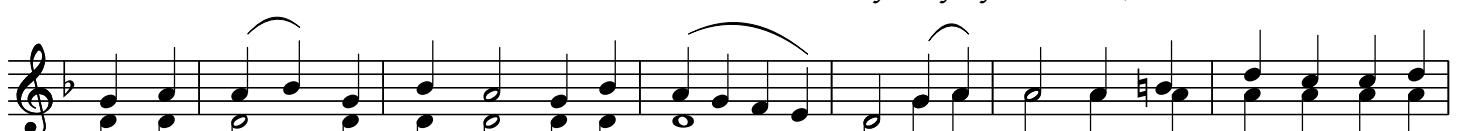
Both now and ever and un to the ages of ag - es. A - men.



17. You are known as bless-ed, The-o - to - kos, most pure. With our faith-ful hearts we



hon - or the bur - i - al suf - fered three days by your Son, Who is our God.



18. In a grave they laid You, yet, O Christ, You are Life, and the ar-mies of the



an - gels be - held a - mazed, giv - ing glo - ry that You chose to con - de - scend.

(Intone short responses.)

### Third Stasis

1. Eve - ry ge - ne - ra - tion of - fers a - dor -

- a - tion my Christ, at Your en - tomb - ment.

2. The A - ri - ma - the - an from the Cross has

brought You and in Your tomb has laid You.

3. An - xious - ly the wo - men car - ry myrrh and

spi - ces, my Christ, to lay be - fore You.

4. Come with all cre - a - tion, and of - fer hymns of

mourn - ing to hon - or our Cre - a - tor.

5. As wo - men bear - ing myrrh did, let us in our a -

- ware - ness a - noint as dead the Liv - ing.

6. Three - times bles - sed Jo - - seph, You shall tend the

Bo - - dy of Christ, Who has be - stowed Life.

7. Those He fed with man - - na have raised their heels to

spurn Him from Whom all things are gi - ven.

8. Ig - no - rance most fool - - ish! Those who slew the

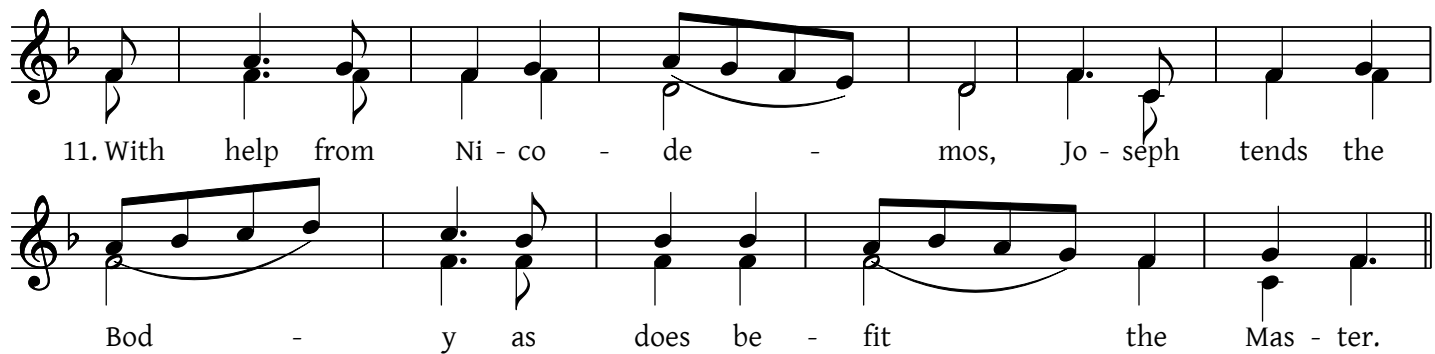
proph - - ets have come, O Christ, to slay You.

9. Mind - less as a ser - - vant, he who learned the

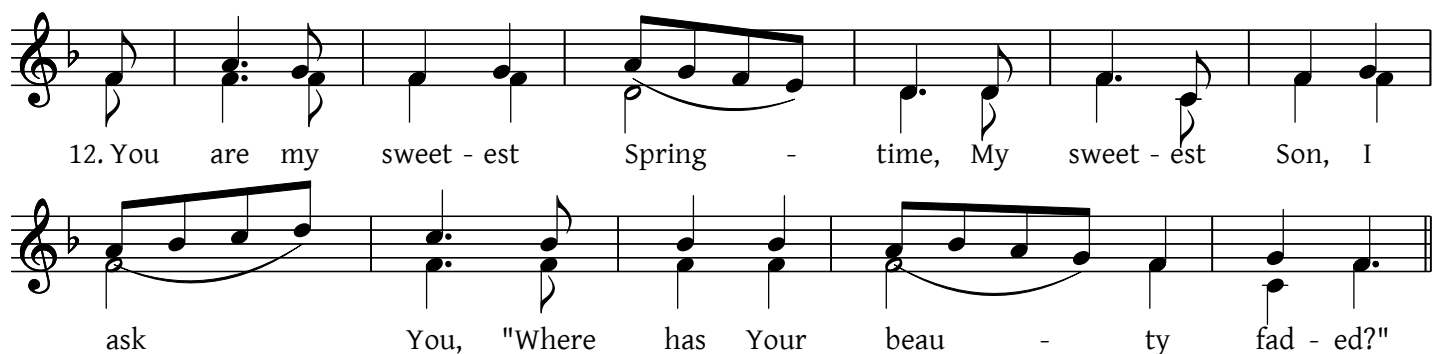
my - - st'ries be - trayed the Depths of Wis - dom,

10. He who sold the Sav - - ior, Ju - das the Be-

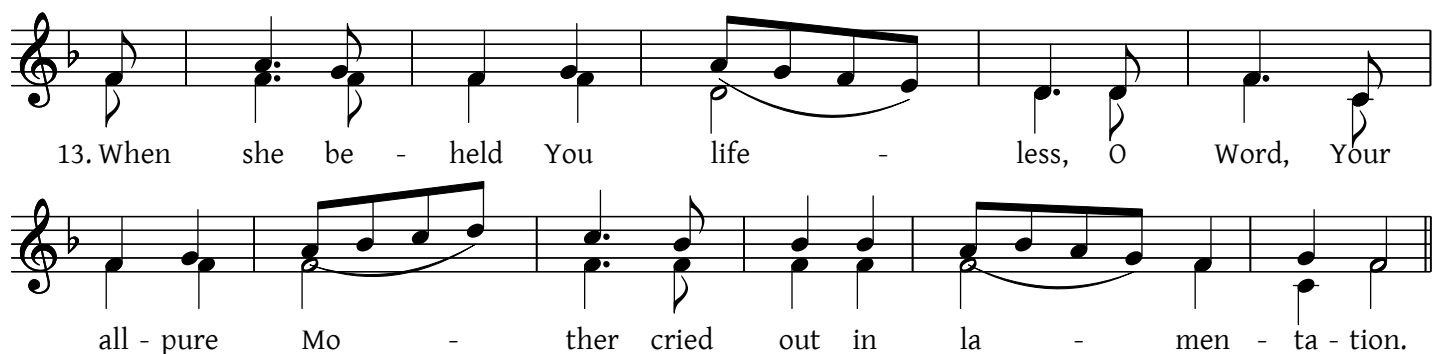
- tray - - er, has sold him - self as cap - tive.



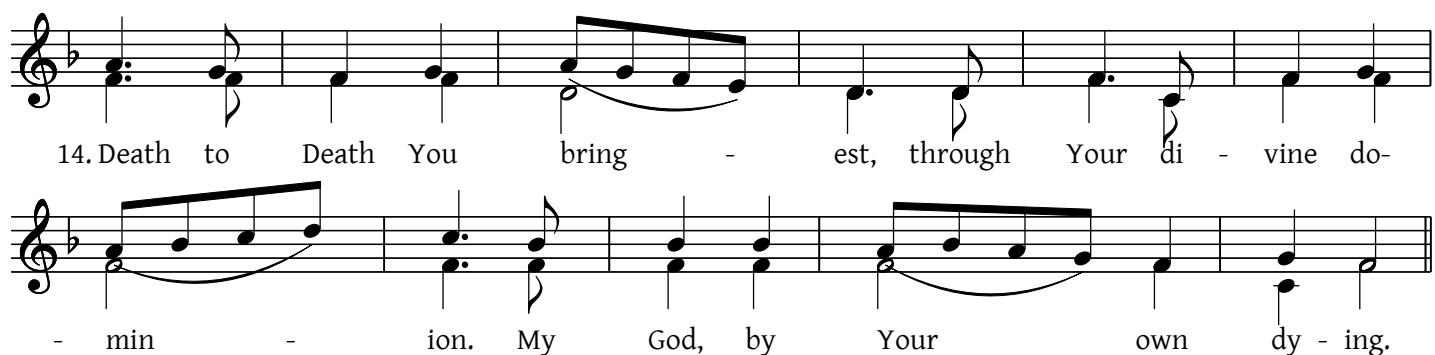
11. With help from Ni - co - de - mos, Jo - seph tends the  
Bod - y as does be - fit the Mas - ter.



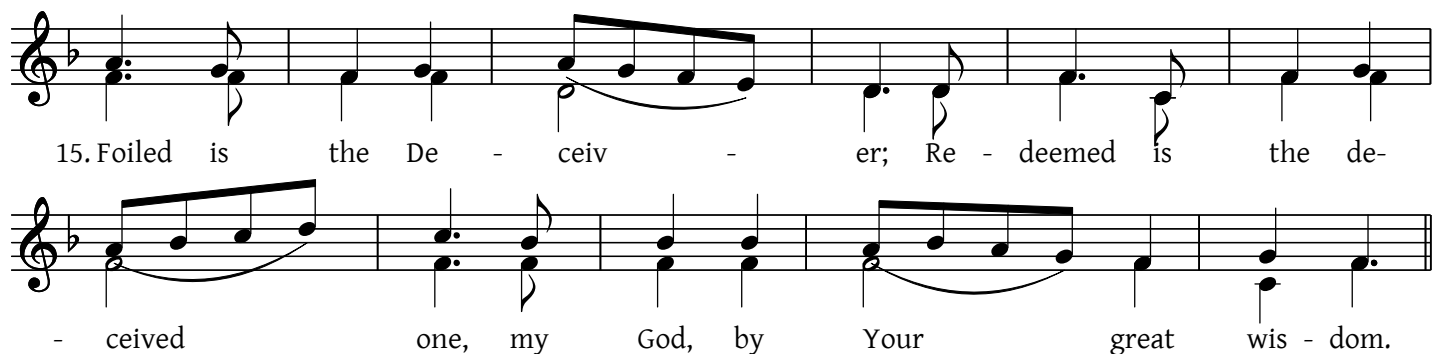
12. You are my sweet - est Spring - time, My sweet - est Son, I  
ask You, "Where has Your beau - ty fad - ed?"



13. When she be - held You life - less, O Word, Your  
all - pure Mo - ther cried out in la - men - ta - tion.



14. Death to Death You bring - est, through Your di - vine do -  
min - ion. My God, by Your own dy - ing.



15. Foiled is the De - ceiv - er; Re - deemed is the de -  
ceived one, my God, by Your great wis - dom.

16. My God and my Cre - a - tor, the King of all, and

God's Son, how have You borne Your Pas - sion?

17. Be - hold - ing You sus - pend - ed up - on the tree, the

Mo - ther cried to her Calf in an - guish.

18. "My sweet - est Son, most prec - ious, the Light of my eyes

hid - den! How can a tomb con - ceal You?"

19. "My Son, I give You glo - ry for Your su - preme com -

- pas - sion which caus - es You to suf - fer."

20. A - rise, O Lord of Mer - cy, and with You, al - so

raise us who ling - er deep in Ha - des.



21. "A - rise, You Who be - stows Life!" the Mo - ther who didst  
bear You through flow - ing tears en - treats You.

22. The pow - ers of the Heav - ens stood up in fear and  
won - der when they be - held You life - less.

23. Ear - ly in the morn - ing, the wo - men bear - ing  
myrrh came to sprin - kle You with spi - ces.

*repeat as necessary*

24. By Your Re - sur - rec - tion up - on Your Church be -  
- stow peace, and to Your flock, sal - va - tion.

Glory to the Father and to the Son and to the Holy Spir - it.

25. My God, Who are three Per - sons, Fa - ther, Son, and

Spi - rit, on all the world have mer - cy.

Both now and ever and un to the ages of a - ges. A - men.

26. Deem Your serv - ants wor - Your, O Vir - gin, to bear

wit - ness at Your Son's Re - sur - rec - tion.

27. Eve - ry ge - ne - ra - tion of - fers a - dor -

- a - tion my Christ, at Your en - tomb - ment.

(Intone short responses.)

(Continue to next page.)

THE BENEDICTIONS

(p.395)

*Benedictions. 1st Tone.*

176a. Bless-ed are You, O Lord: teach me Your

*Verse 1.*

stat - utes. The as - sem - bly of the An - gels was a - mazed be-

- hold-ing You num-bered a - mong the dead, O Sav - ior, de - stroy-ing the

pow - er of Death; with Your - self You raised up Ad-am, and freed

*Verse 2.*

eve-ry-one from Ha - des. Bless-ed...etc. "Why do you, O wom - en Dis-

- ci - ples, com - pas - sion-ate - ly mix myrrh with your tears?" the daz - zl-

- ing An - gel, with-in the tomb, asked the Myrrh-bear-ers. "See the tomb for your-

- selves and re - joice, for the Sav - ior has ris-en from the Tomb." Bless-ed...etc.

*Verse 3.*

At day-break, the myrrh-bear-ing Wom-en has - tened with la - ment-ing

to Your tomb; but the An - gel drew near to them and said: "The time for



la-men - ta - tion is o - ver. Weep not; but pro-claim the Res - ur - rec -

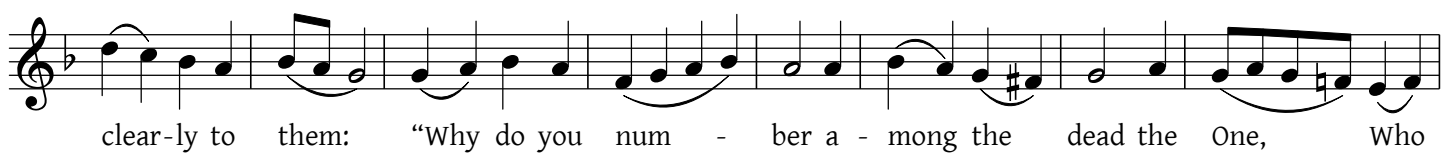
*Verse 4.*



- tion to the A - pos - tles." Bless-ed...etc. The myrrh-bear - ing Wom - en, hav-ing

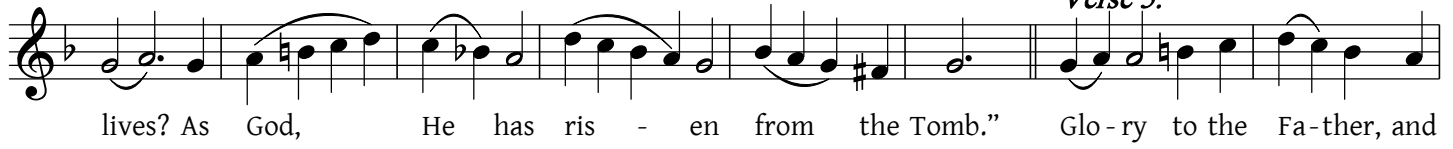


come with myrrh to Your Tomb, O Sav-iour, heard the An - gel speak-ing

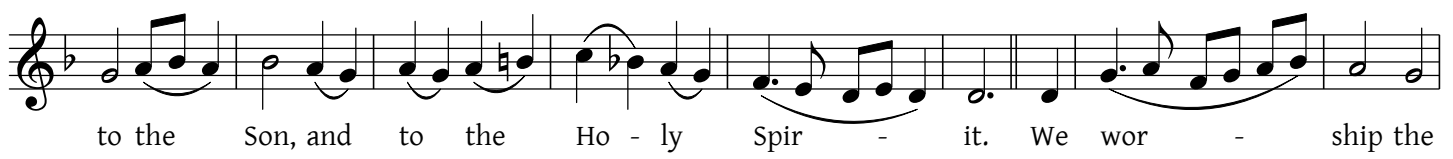


clear-ly to them: "Why do you num - ber a - mong the dead the One, Who

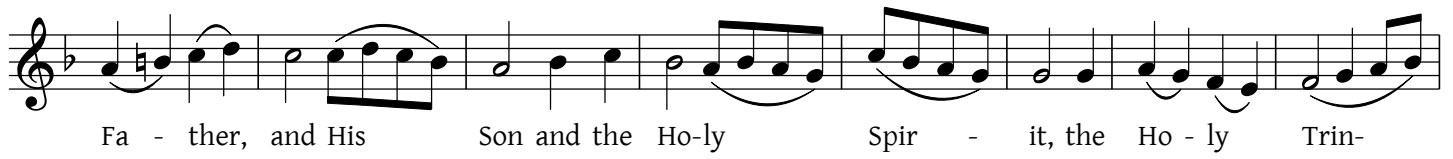
*Verse 5.*



lives? As God, He has ris - en from the Tomb." Glo-ry to the Fa-ther, and



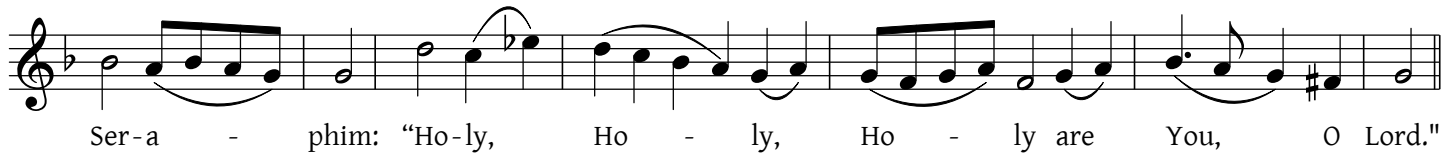
to the Son, and to the Ho - ly Spir - it. We wor - ship the



Fa - ther, and His Son and the Ho-ly Spir - it, the Ho - ly Trin-



- i - ty, One in es - sence, cry - ing out with the



Ser-a - phim: "Ho-ly, Ho - ly, Ho - ly are You, O Lord."



Now and ev - er, and to the Ag - es of ag - es A - men."

Verse 6.

Hav - ing giv - en birth to the Life - Giv - er, O Vir - gin, you re - deemed  
 Ad - am from his sins, and grant - ed joy to Eve, re -  
 - plac - ing her sor - row. He, be - ing God and Man, was in - car - nate from  
 you, the Foun - tain of Life, lead - ing them to it. Al - le - lu - i - a.  
 Al - le - lu - i - a. Al - le - lu - i - a. Glo - ry to  
 You, O God. God.

(Intone short responses.)

EXAPOSTELARION AND PRAISES

(p.397)

*Exapostelarion. 2nd Tone.*

(3) *Praises. 2nd Tone.*

Ho - ly is the Lord, our God. (3x) Let eve - ry - thing that has breath praise the Lord.  
 Praise the Lord from the Heav - ens; praise Him in the heights. To You, O God,  
 praise is be - fit - ting. Praise Him, all His An - gels; praise Him  
 all His hosts. To You, O God, praise is be - fit - ting.

**Intone on G:** To execute upon them the judgment that is written. This glory is to all His Saints.

(p.398)



**176b.** To ex-e - cute up - on them the judg-ment that is writ-ten. This glo - ry is to all His



Saints. To-day the grave holds Him Who holds cre - a-tion in His palm. A stone co-vers Him, Who



co-vers the Heav-ens with vir-tue. Life sleeps, and Ha - des trem - bles; and



Ad - am is set free from his bonds. Glo-ry to Your dis-pen - sa-tion, through which, when

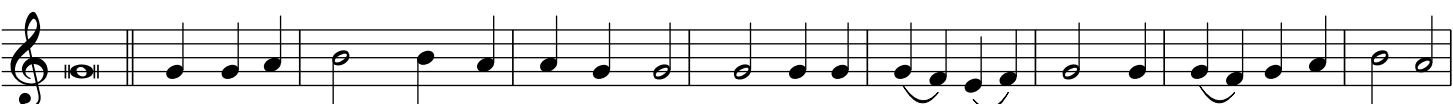


all things were ac - com-plished, You pre - sent-ed to us an e - ter-nal Sab-bath rest,



grant - ing us Your most Ho - ly Res - ur - rec - tion from the dead.

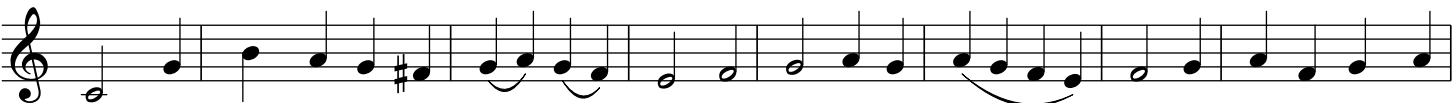
**Intone on G:** Praise Him for His sovereignty; praise Him in the multitude of His majesty.



**177.** What is the sight, which is now be-held? What is the pre--sent rest? The King of the Ag-es,



hav-ing com-plet-ed the dis-pen - sa-tion with His Pas - sion, takes His Sab-bath rest in the



tomb, thus grant-ing us a new Sab - bath. To Him let us cry out: "A - rise, O God, and



judge the earth, for You reign to the Ag - es, Who are bound-less in Your great mer-cy."

**Intone on G:** Praise Him in the sound of the trumpet; praise Him with the lyre and harp.

(p.398)



**178.** Come, let us be-hold our Life, ly-ing in the tomb, that He may give life to those, who lie in the



graves. Come to-day, let us see Him of the lin-e-age of Ju-dah sleep-ing, pro-phet-i-cal-ly cry-ing



out to Him: "Who shall raise You up, O King, Who fall-ing back sleeps as a li-on?" But of



Your own will, rise up, Who will-ing-ly gave Your-self for us. O Lord, glo-ry to You.

**Intone on D:** Praise Him in cymbals and dances; praise Him with strings and pipe.

*Plagal 2nd Tone.*



Jo - seph asked for the Bod - y of Je - sus and placed It in his own



new tomb; for He had to e - merge from the grave as from a Brid - al



cham - ber. Glo - ry to You, Who shat - tered the do - min - ion of



Death, and o - pened the por - tals of Par - a - dise to all of man - kind.

(p.399)



**179.** Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly



Spir - it. The great Mo - ses mys-ti-cly fore-shad-owed this day, say-

- ing: "And God blessed the sev-enth day." For this is the bless - ed Sab - bath; it is the  
 day of rest, in which the On-ly-Be - got-ten Son of God rest-ed from all His works, and  
 through the dis-pen-sa - tion of death, in bod-y He rest-ed. And hav-ing re-  
 - turned to it a - gain through the Res-ur - rec-tion, as the on - ly Good and  
 Mer - ci - ful Lord, He grant - ed to us Life E - ter - nal.

*3rd Tone.*

Now and ev - er, and to the Ag - es of Ag - es. A - men.  
 Most bless-ed are You, O Vir-gin, The-o - to - kos; for through Him, Who was in - car-nate from You,  
 Ha-des was made cap - tive, Ad-am was re - called, the curse was an-nulled, Eve was set free,  
 Death was put to death, and we were en-dowed with Life. There-fore, with hymns we cry out:  
 "Bless - ed are You, O Christ our God, Who willed it so; glo - ry to You."

(Continue immediately to the Doxology.)



THE GREAT DOXOLOGY

(Using the official text of the Greek Orthodox Archdiocese of America)

(p.399) **1 Doxology. 3rd Tone.**

Glo-ry to You who have shown forth the light. Glo - ry to God in the high-est, and on  
 earth peace, good will to men. We praise You, we bless You, we wor-ship You, we  
 glo-ri-fy You, we give thanks to You for Your great glo - ry. Lord, heav - en-ly  
 King, God the Fa - ther al - might - y, Lord the on - ly-be - got-ten Son, Je-sus Christ, and Ho-ly  
 Spir - it. Lord God, the Lamb of God, Son of the Fa-ther, You who take a-way the  
 sin of the world, have mer - cy on us, You who take a-way the sins of the world. Re-  
 - ceive our prayer, You who sit at the right hand of the Fa-ther, and have mer - cy on us.  
 For You on - ly are ho - ly, You on-ly are the Lord Je-sus Christ, to the glo - ry of God the  
 Fa-ther. A - men. Eve-ry day I will bless You and praise Your name for - ev - er and to the  
 ag - es of ag - es. Grant, Lord, that we may be kept this day with-out sin.  
 Bless-ed are You, O Lord, God of our Fa-thers, and praised and glo - ri-fied is Your name to the

10



ag - es. A - men. May Your mer - cy be up - on us, Lord, e - ven as we have hoped in You.

11



Bless - ed are You, O Lord, teach me Your stat - utes. Bless - ed are You, O Lord, teach me Your

12



stat - utes. Lord, You have been our ref - uge from gen - er - a - tion to gen - er -



- a - tion. I said: Lord, have mer - cy on me, heal my soul, for I have sinned a -

13



- gainst You. Lord, to You have I fled; teach me to do Your will, for You are my God.

14



For in You is the source of life; in Your light we shall see light.

15



Ex - tend Your mer - cy un - to those who know You. Ho - ly God, Ho - ly Might - y,



Ho - ly Im - mor - tal, have mer - cy on us. Glory to the Father and to the Son and to the Holy Spir - it;



Both now and forever and to the ages of ag - es. A - men. Ho - ly Im - mor - tal, have mer - cy on us.

*Slowly*

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

(Repeat the last line continuously during the procession of the Epitaphios.  
Interrupt it at the four points of the Cross with a triple "Lord, have mercy" after petitions.)

(In some churches, at the end of the procession, the Great Prokeimenon is chanted as the congregation re-enters the sanctuary.)

*Great Prokeimenon. Grave Tone.*

Who is so great a god as our God?

You are the God who alone works wonders. wonders.

(p.401)

*Apolytikia. 2nd Tone.*

When You, the Im - mor - tal Life, de - scend - ed to Death, You struck Ha - des dead with the light - ning of the God - head; and when You raised up the dead from the a - byss, all the pow - ers of Heav - en cried a - loud: "O Life - giv - er, Christ, our God, glo - ry to You!" The An - gel, stand - ing by the Tomb cried out to the Myrrh - bear - ing wom - en: "The Myrrh is fit - ting for the dead, but Christ has shown Him - self a stran - ger to cor - rupt - ion." The no - ble Jo - seph tak - ing down from the Cross Your spot - less Bod - y, en - wrapped It in clean lin - en with a - ro - mas, and laid It for bur - i - al in a new Tomb.

(Intone short responses.)

END OF SERVICE

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