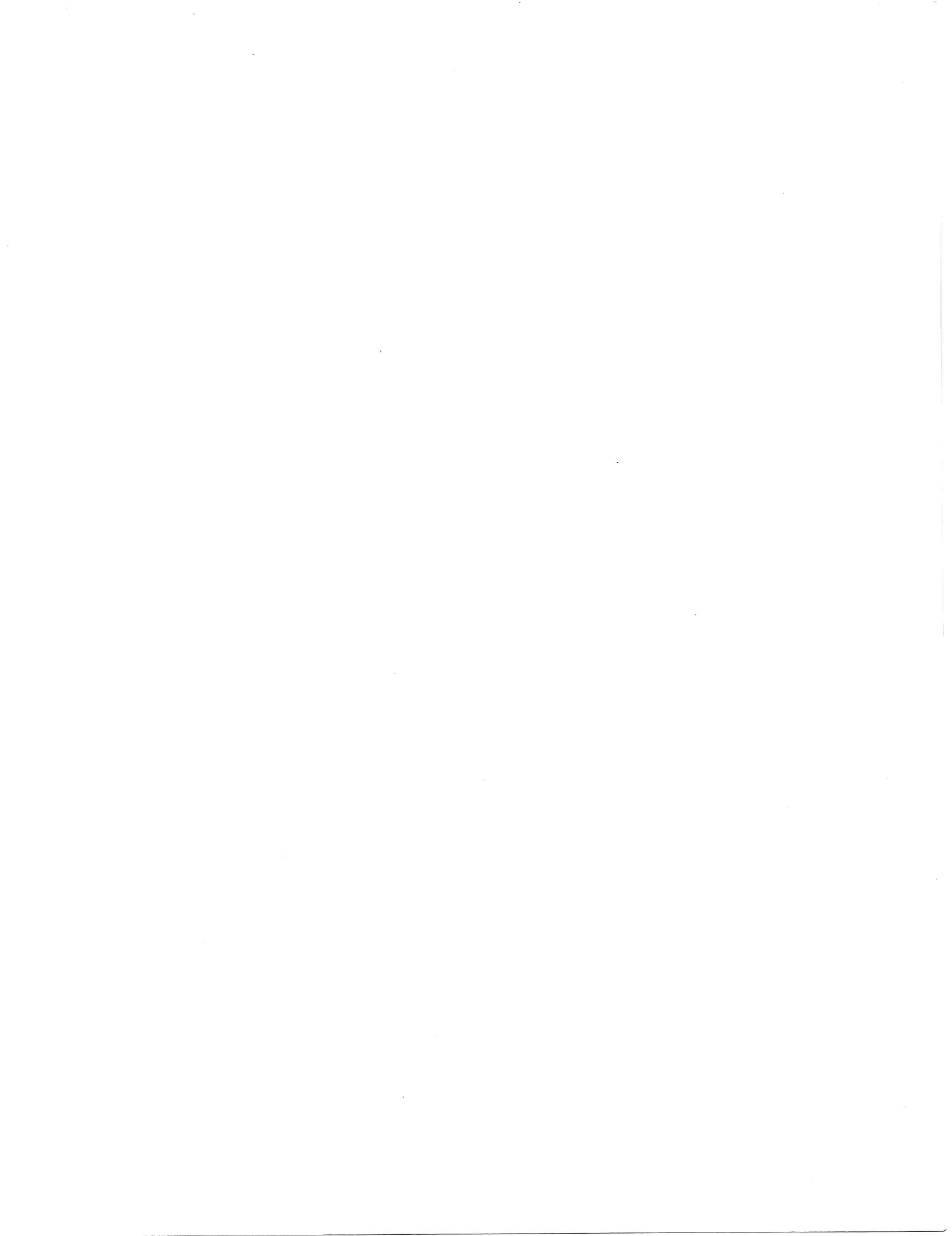
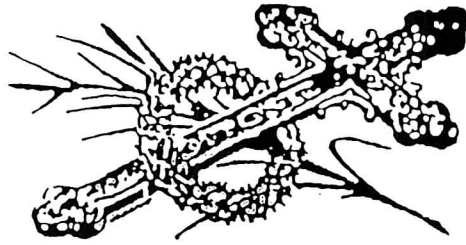


ORDER OF GREAT FRIDAY VESPERS





This "Vespers of Entombment"
is printed for use
at St. Elias Church, Eparchy of Toronto,
Brampton, Ontario.

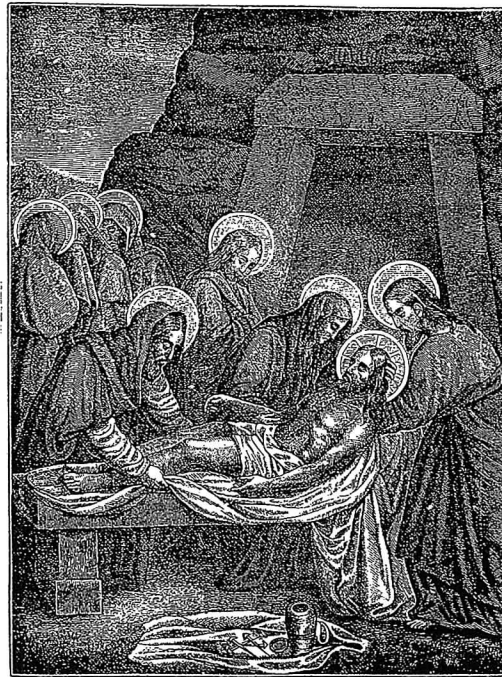
In preparing it, various sources were used, among them:

Molytvoslov, Rome, 1990
The Lenten Triodion, Mother Maria and Timothy Ware, 1978
Choir notes of Paul Nicholas Harrilchak and those with him at
St. Basil Seminary, Stamford Connecticut (1957-1963)
and
St. Josaphat Seminary, Washington, D.C. (1963-1968)

Special thanks to Archpriest Conrad Dachuck
for his translation and musical rendering of
"Tranquil Light" and "The Song of Simeon".
Thanks as well to the Klyros
at St. Michael Church, Welland, Ontario, (1970-1976)
where I first used this material,
as well as the Klyros and singers
at St. Elias Church, Brampton, Ontario, (1976 -)
who sing it more beautifully
with each passing year.

"We venerate Your Passion, O Christ,
show us also Your Resurrection!"

Archpriest Roman Galadza
Pascha, 2008



TROPAR - "THE NOBLE JOSEPH"

English translation:

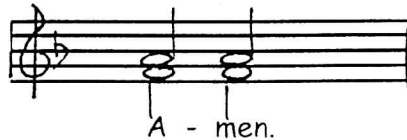
The no - ble Jo - seph took Your most pure bo - dy down
from the cross. He wrapped it in a clean li - nen with
a - ro - ma - tic spi - ces. And sad - ly laid it in
a new tomb.



ORDER OF GREAT FRIDAY VESPERS

An outline of the service as taken at St. Elias Church, Brampton.

Priest: Blessed be our God, always, now and for ever and ever.



Glory be to You, our God; glory be to You!

All: Heavenly King, Advocate, Spirit of Truth,
Who are everywhere present and fill all things,
Treasury of Blessings, Bestower of Life,
come and dwell within us,
cleanse us of all that defiles us,
and, O Good One, **save** our souls.

Holy God, Holy and Mighty, Holy and Immortal,
have **mé**rcy on us. 3x

Glory be to the Father, and to the Son and to the Holy **S**pirit,
now and for ever and **ever**. Amén.

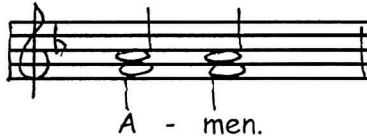
Trinity most holy, have mercy on us.
Cleanse us of our sins, O Lord;
pardon our transgressions, O Master;
look upon our weaknesses and heal them, O Holy One;
for the **s**ake of Your name.

Lord, have mercy. 3x

Glory be to the Father and to the Son and to the Holy **S**pirit,
now and for ever and **é**ver. Amén.

THE LORD'S PRAYER

Priest: For the Kingdom, the power and the glory are yours; Father, Son and Holy Spirit, now and for ever and ever.



Then:

Господи, помилуй. *12 times*

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

Come, let us bow in worship before the King, our God!
Come, let us bow in worship before Christ, the King, our God.
Come, let us bow in worship and fall down before the very Lord, Jesus Christ,* all: our King and God!

PSALM 103 - THE PSALM OF CREATION

If sung in its entirety, antiphonally, in English, see p. 3.

If sung chorally, Greek Chant, in Ukrainian, thus:

Благослови, душе моя, Господа.
Благословенний Ти, Господи!
Благослови, душе моя, Господа.
Господи, Боже мій, Ти дуже величний.
Благословенний Ти, Господи!
У славу і велич зодягнувся Ти.
Благословенний Ти, Господи!
Понад горами стоять води.
Дивні твої діла, Господи!
Між горами протікають води.
Дивні Твої діла, Господи!
Все премудрістю створив Ти, створив Ти.
Слава Тобі, Господи,
що створив усє, що створив усє!

Or thus, in two choirs, antiphonally:

- A: Bless the Lord, O my soul!
O Lord, my God, You are **great** indeed!
- B: Clothed in majesty and splendour,
robed in **light** as with a cloak.
- A: You spread out the heavens like a tent-cloth,
You built Your towering palace far above the **waters**,
- B: making the clouds Your chariot,
You travel on the **wings** of the wind.
- A: You use the winds for messengers,
for servants the **flaming** fire.
- B: You fixed the earth on its foundations,
never to be disturbed.
- A: With the deep You covered it,
as with a **garment**.
- B: The waters rose higher than the mountains,
You rebuked them and they **took** to flight.
- A: At the sound of Your thunder they fled,
cascading down through the mountains
they flowed down through the valleys
to the place You **gave** them.
- B: You set a limit they may not pass,
lest they cover the **earth** again.
- A: From the ravines you make springs rush forth into watercourses
that wind among the **mountains**.
- B: They give drink to all the beasts of the field,
the wild asses **quench** their thirst.
- A: The birds of heaven dwell on their banks,
from among their branches they send **forth** their song.
- B: From Your towering palace You water the hills,
the earth drinks its **fill** of Your gift.
- A: You make grass grow for the cattle and plants for man's use,
that he may bring forth bread from the earth
and wine to **gladden** man's heart.

- B:* Oil to make his face glisten,
and bread to **strengthen** his heart.
- A:* The trees of the Lord drink their fill,
the cedars He planted on **Lebanon**.
- B:* There the sparrows make their nest,
in the tree-tops the **stork** has its home.
- A:* For the wild goats there are the mountains,
for the rock-badgers the **boulders** and cliffs.
- B:* You make the moon to mark the seasons,
the sun knows **when** to set.
- A:* You bring darkness and it is night,
and all the beasts of the forest **roam** about.
- B:* Young lions roar for their prey,
seeking their **food** from God.
- A:* The sun rises, and they withdraw to rest in their dens;
man goes forth to his work,* to labour till **evening** falls.
- B:* How manifold are Your works, O Lord,
in wisdom You wrought them all.
The earth overflows with Your **riches**.
- A:* And the sea! Look how great and wide,
with its moving swarms past counting
of living things both **great** and small.
- B:* There the ships sail back and forth,
and Leviathan You made to **play** with.
- A:* They all look to You, hoping for food in due time;
You give it to them and they gather it up,
You open Your hand and they **eat** their fill.
- B:* If You hide Your face they are restless and troubled,
when You take Your breath away they perish,
returning to the dust they **came** from.
- A:* You send forth Your breath and they are created,
and You renew the **face** of the earth.
- B:* May the glory of the Lord last forever,
may the Lord take pleasure in **all** His works.

A: He looks at the earth and it trembles,
He touches the mountains **and** they smoke.

B: I will sing to the Lord all my life,
I will sing for joy in my God as **long** as I live!

A: May my thoughts please Him as much as He pleases me.
Away with sinners from the face of the earth,
let the wicked **be** no more!

B: The sun knows when to set;
You bring darkness and **it** is night.

A: How manifold are Your works, O Lord,
All: **in wisdom You wrought them all!**

Then:

A: Glory be to the Father and to the Son and to the Holy **Spirit**,
B: now and for ever and **ever**. Amen.

A: Alleluia, alleluia, alleluia; glory be to **You**, O God!
B: Alleluia, alleluia, alleluia; glory be to **You**, O God!
A: Alleluia, alleluia, alleluia;
All: glory be to **You**, O God!

EKTENY OF PEACE

At each petition we respond "Lord, have mercy" as per custom.

Deacon: In peace let us pray to the Lord.

All:

Lord, have mercy.

Sung after each petition below:

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

Deacon: For peace throughout the world, for the well-being of God's
holy churches and for the unity of all, let us pray to the Lord.

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

Deacon: For our most holy universal Pontiff, *N.*, Pope of Rome, for our most blessed Major Archbishop, *N.*, our most reverend Metropolitan, *N.*, our God-loving Bishop, *N.*, the revered priesthood, diaconate in Christ, and all the clergy and the people, let us pray to the Lord.

Deacon: For our nation under God, for our government, and for all the military, let us pray to the Lord.

Deacon: For this city (*or* For this village, *or* For this holy monastery), for every city and country and for the faithful who live in them, let us pray to the Lord.

Deacon: For favourable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Deacon: For the seafarers and travelers, for the sick and the suffering, for those held captive, and for their salvation, let us pray to the Lord.

Deacon: That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

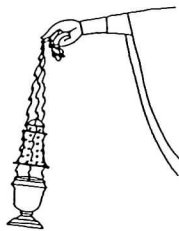
Deacon: Help and save, have mercy and protect us, O God, by Your grace.

Deacon: Remembering our most holy and immaculate, most blessed and glorious lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

All:
To You, O Lord.

Priest: For all glory, honour and worship befit You, Father, Son and Holy Spirit, now and for ever and ever.

All:
Amen.



O LORD, I CRY TO YOU

The Lamp-lighting Psalms: 140, 141, 129 & 116

Tone 1

Men: O Lord, I cry to You, **hear** me.
Hear me, O Lord!
O Lord, I cry to You, **hear** me.
Hear my voice when I call to You.
Hear me, O Lord!

Women: Let my **prayer** rise like incense **before** You.
The lifting of my hands, like the evening sacrifice.
Hear me, O Lord!

*The Psalm is sung antiphonally,
or, the Cantor chants the Psalm verses, we repeat the refrain:
"Услиши мя, Господи! - Hear me, O Lord!"*

Psalm 140: Set a guard at my mouth, O Lord;
keep a watch at the **door** of my lips.

B: Let not my heart turn to wrong,
to doing evil with wicked men.
No, let me never join in their feasting.

A: Let the just man strike me,
it is a kindness if he upbraids me,
but, never let the oil of the wicked **anoint** my head.

B: Unceasingly I pit my prayer against their malice.
Their princes fall on rocky crags.
Then they saw how sweet my **words** are.

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

B: To You, Lord God, our eyes are turned,
in You I hide. **Spare** my soul!

A: Keep me safe from the trap they set for me,
from the snares of all evildoers.

B: Let them fall into their own trap, the wicked,
all of them together!
As for me, let me go **on** unharmed!

Psalm 141: With all my voice I cry to the Lord.
 With all my voice I **entreat** the Lord.

B: I pour out before Him my complaint.
 My distress I place **before** Him.

A: My spirit faints within me,
 but **You** know my path.

B: Along the path I have taken
 they have **hidden** a snare.

A: Look to my right and see, no one knows me.
 There is nowhere to run, no one to **care** for my soul.

B: I cry to You, Lord; I have said it:
 You are my refuge, all I have left in the land of the living.

A: Listen then, to my cry,
 for I am in the very **depths** of despair.

B: Rescue me from those who pursue me,
 they are **stronger** than I.

A: Set me free from this prison
 so that I may praise your name.

B: Around me the just shall throng
 because of your goodness to me.

A: From the depths I cry to You, Lord,
 O Lord, hear my voice.

B: Let your ears attend
All: **to the sound of my plea.**

The Stichera are now sung.
These are texts which instruct us as to the meaning of the Feast.
Each is introduced by a verse from the Psalm.
We alternate between Ukrainian and English.



STICHERA

Tone 1

Cantor: If You, Lord, mark our guilt, Lord, who would survive,

All: but with You is found forgiveness,* for this we **revere** You!

Unison: **Усе** створіння змінилося від страху,
коли побачило що ти, Христе висіш на хресті.
Сонце затьмарилось й основи землі сколихнулись,
все співстраждало з Творцем світу.
Господи, що з волі своєї,
терпів за нас страждання
слава тобі! *Repeated in English after verse below:*

Cantor: For your Name's sake I hope in You, O Lord,

All: I **count** on your word,* my **soul counts** on You!

SATB: The **whole** creation was **changed** by fear,
when it saw you, O Christ, hanging on the cross.
The **sun** was darkened,
and the foundations of the earth were shaken.
All things suffered with the **Creator** of all.
Of your own will You have endured this for **our** sakes.
O Lord, **glory** to you!

Tone 2

Cantor: From the morning watch till nightfall

All: let Israel **count** on the Lord!

Unison: Беззаконні і нечестиві люди,
чому ж ви укладаєте задуми безумні?
Навіщо життя всіх на смерть ви засудили?
Ой, диво велике!
Творець світу віддається в руки беззаконників,
і **Чоловіколюбець** підноситься на хрест,
щоб визволити з аду в'язнів, які **взивають**:
Довготерпеливий Господи, **слава** Тобі!

Translation: Why does the impious and transgressing people imagine **vain** things?* Why have they condemned to death the Life of **all**?* O mighty **wonder!** The Creator of the world is delivered into the hands of **lawless** men,* and he who loves mankind is raised upon the **Cross**,* that He may free the prisoners in hell, who **cry**:* O longsuffering Lord, **glory** to You!

Cantor: For with the Lord there is mercy and fullness of redemption,
All: it is He who will redeem Israel from all its sins.

SATB: Today the most pure Virgin
saw you hanging on the Cross, O Word,
and with a mother's love, she wept,
and bitterly her heart was wounded,
She groaned in anguish from the depth of her soul.
And in her grief she struck her face
and tore her hair,
and beating her breast, she cried lamenting:
"Woe is me, my Divine Child!
Woe is me, O Light of the world!
Why do you vanish from my sight, O Lamb of God?"
Then the hosts of angels were seized with trembling,
and they said:
"O Lord beyond our understanding, glory to you!"

Cantor: Praise the Lord all peoples,
All: feast Him all nations!

Unison: Як Діва, що непорочно тебе породила,
побачила тебе, Христе, повішеного на дереві,
Творця світу і Бога,
то гірко заплакала:
Сину мій, де поділась краса обличчя твого?
Не можу дивитись, бо не по правді розпинають тебе.
Але незабаром встань,
щоб і я побачила твоє з мертвих
на третій день воскресення!

Translation: Seeing You hanging on the Cross,* O Christ the Creator and
God of all,* bitterly Your Virgin Mother cried:* "O my Son, where is the
beauty of Your form?*" I cannot bear to look upon You crucified unjustly.*
Make haste, then, to arise,* that I too may see* Your Resurrection on the
third day from the dead.

Tone 6

Cantor: Strong is His love for us,
All: without end His faithfulness!

SATB: Today the Master stands before Pilate,
 today the Maker of all things is given up to the Cross,
 and of His own will is led as a lamb to the slaughter.
 He who sent manna in the wilderness is transfixed with nails.
 His side is pierced,
 and a sponge with vinegar touches His lips.
 The Deliverer of the world is struck on the face
 and the Creator of all is mocked by His own servants.
 How great is the Master's love for mankind!
 For those who crucified Him,
 He prayed to His Father, saying:
 "Forgive them this sin,
 for in their wickedness, they know not what they do.

Then, in Tone 6:

Cantor: Слава Отцю і Сину,* *All:* і Святому Духові.

Unison: Як могло беззаконне зборище засудити на смерть,
 Царя всього створіння?
 і не соромилося, коли Він нагадав їм усі добродійства,
 взиваючи?
 Народе мій, що я тобі заподіяв?
 Невже ж не сповнив я Юдею чудами?
 Хіба не воскресив я мерців одним моїм словом?
 Чи не лікував усяку недугу й неміч?
 Що ж ви мені за це віддаєте?
 Чому забули мене?
 За оздоровлення завдаєте мені рани,
 за життя, немов злочинця - вбиваєте
 та вішаєте на хресті свого Добродія,
 наче беззаконника - Законодавця,
 і як підсудного - Царя всього.
 О Господи довготерпеливий, слава тобі!

Translation: See how the lawless synagogue has condemned to death the King of the Creation!* They were not ashamed when He recalled His blessings, saying:* "O My people, what have I done to you?* Have I not filled Judea with miracles?* Have I not raised the dead by My word alone?* Have I not healed every sickness and disease?* How then, have you repaid me?* Why have you forgotten me?* In return for healing, you have given Me blows;* in return for life, you are putting Me to death.* You hang upon the Cross your Benefactor as an evildoer, your Lawgiver as a transgressor of the Law,* the King of all as one condemned."* O long suffering Lord, glory to You!

Canonarch, Tone 6, Kyivan:
Now and for **ever**, and **ever**. Amen.

We may repeat phrase by phrase after the Canonarch:

A dread and marvellous mystery we see come to **pass** this day.* He whom none may **touch** is seized.* He who looses Adam from the **curse** is bound.* He who tries the hearts and inner thoughts of man is unjustly **brought** to trial.* He who closes the abyss is shut in **prison**,* He before whom the powers of heaven stand, with trembling stands before **Pilate**.* The Creator is struck by the hand of His **creature**,* He who comes to judge the living and the dead is **condemned** to the **Cross**,* the Destroyer of hell is **enclosed** in a tomb.* O You who endure all these things in Your **tender love*** who have saved all **men** from the **curse**,* O long-suffering Lord,* **glory** to You!

TRANQUIL LIGHT - THE EVENING HYMN

Galician Chant

Tran-quiet light of the ho-ly glo-ry of the im-mor-tal, hea-
ven-ly, ho-ly, bles-sed Fa-ther, O Je-sus Christ, as we come
up-on the sun-set, as we see the eve-ning light, we sing to God:
the Fath-er, the Son, and the Ho-ly Spir-it. At all times You
are worth-y of be-ing hymned by joy-ful voic-es, O Son of God
You are the Giv-er of life, for this the whole world, glo-ri-fies You!

PROKIMEN I

Psalm 24

Deacon: Let us be attentive.
Priest: Peace be with all.
Deacon: Wisdom. Let us be attentive.

The Reader announces the Prokimen according to custom.

Tone 4:

"Поділили ризи Мої між собою, і за одержу Мою кидали жер'єб."*

They part - ed my gar - ments a - mong them,
and cast lots up - on my vest - ure.

Verse: O God, My God, look upon Me;
Why have You forsaken Me?

FIRST OLD TESTAMENT LESSON

Deacon: Wisdom!
Reader: The reading is from the Book of Exodus.
Deacon: Let us be attentive.

The Reader reads from Exodus 33: 11-23
As the Gospel will be in Ukrainian, this will be in English.
The Ukrainian text is given below:

Господь розмовляв з Мойсеєм віч-на-віч, так як говорить людина з людиною. А потім Мойсей повертався до табору. Слуг ж його, Ісус Навин, ще хлопчина, не полишав намету.

Мойсей сказав Господеві: Глянь, Ти кажеш мені: Веди народ цей, та Ти не сповістив мене, кого пошлеш зо мною. А ще і сказав був мені: Знаю тебе на імя, і ласку ти знайшов в очах Моїх. Тож коли я справді знайшов ласку в Твоїх очах, дай мені взнати Твої путі, щоб я пізнав Тебе та й знайшов ласку в Твоїх очах, та зглянься і на те, що це Твої люди.

Господь сказав: Я Сам піду з тобою і дам тобі спокій.

І Мойсей відповів

І Мойсей відповів йому: Коли не йтимеш Ти Сам особисто, то і не виводь нас звідси. Та й по чім же буде пізнати, що я знайшов ласку в Твоїх очах, я і народ Твій, як не по тім, що Ти йтимеш з нами. Тим і відрізнимось ми, я і Твій народ, від усіх народів, що на лиці землі.

Господь сказав Мойсеєві: І те, що ти зараз бажаєш, зроблю, бо ти знайшов ласку в очах у мене, і я знаю тебе на імя.

І говорив Мойсей: Покажи мені, благаю, Твою славу!

І Господь відповів: Я появлю перед тобою всю Мою доброту і виголошу перед тобою Імя Господа: і милуватиму, кого милуватиму, і милосердиватимусь, над ким буду милосердуватись. І додав: Лиця ж Мого не можна тобі бачити, бо людина не може бачити Мене і жити. Далі Господь сказав: Ось місце коло Мене, стань на цій скелі: і як проходитиме моя слава, Я поставлю тебе в щілині скелі і Моєю долонею прикрию тебе, поки не перейду.... (Вихід 33:11-22)

PROKIMEN II

Psalm 34

The Reader announces the Prokimen according to custom

Tone 4

"Розсуді, Господи, тих, що мене зневажають,
подалай тих, що боєм ідуть на мене."

Judge them, O Lord, that wrong me,
fight a - gainst them that fight a - gainst me.

Verse: They rewarded Me evil for good.

SECOND OLD TESTAMENT LESSON

Deacon: Wisdom!

Reader: The reading is from the Book of Job

Deacon: Let us be attentive.

The Reader reads from Job 42: 12-17
As the Gospel will be in Ukrainian, this will be in English.
The Ukrainian text is given below:

Господь повернув Іовові його становище, бо Іов заступався за своїх друзів; Господь збільшив усе, що було в Іова удвоє. Тоді прийшли до нього усі його брати, усі його сестри і усі його давні знайомі, і їли хліб з ним у його хаті, розважаючи його та втішаючи його в усьому тому нещасті, що на нього зіслав був Господь; кожен подарував йому дуката, кожен золоту каблучку.

І благословив Господь нове становище Іова більше, ніж старе, і було у нього 14000 овець, 6000 верблюдів, 1000 пар волів і 1000 ослиць. І народилось у нього семеро синів і три дочки. Одну назвав він Голубка, другу Пахуча квітка, а третю Рожок на помаду. Не було у всій країні таких вродливих жінок, як Іовові дочки. І дав їм батько спадщину між їхніми братами.

Жив Іов після цього ще 140 років і бачив своїх дітей і дітей своїх дітей аж до четвертого покоління. І вмер Іов старим, нажившись на світі.

Then:

THIRD OLD TESTAMENT LESSON

Deacon: Wisdom!

Reader: The reading is from the Prophecy of Isaiah,

Deacon: Let us be attentive.

The Reader reads from Isaiah 52: 13-54: 1
As the Gospel will be in Ukrainian, this will be in English.
The Ukrainian text is given below:

Ось пощастить слугі Моєму: Він вознесеться, піде вгору, стане вельми великим.

І як жахалися численні, глядівши на Нього, - вигляд Його не мав нічого людського в собі, - так многота народів буде на Нього дивуватись, царі затулять рота свого, бо таке побачать, що їм не оповідалось, довідаються про таке, чого не чули.

Хто б повірив тому, що ми чули? Кому рамено Господнє обявилося?

Він, мов той пагін

Він, мов той пагін, виріс перед нами, мов корінь із землі сухої. Не було в ньому ні виду, ні краси, - ми бачили Його, - ні вигляду принадного не було в ньому.

Зневажений, останній між людьми, чоловік болів, що зазнав недуги; немов людина, що перед нею обличчя закривають, зневажений, і ми Його нізащо мали.

Та Він наші недуги взяв на Себе, Він ніс на Собі наші болі. Ми ж, ми гадали, що Його покарано, що Бог Його побив, принизив.

Він вже був поранений за гріхи наші, роздавлений за беззаконня наші. Кара, що нас спасає, була на ньому, Його ранами ми вилікувані.

Усі, як вівці, ми блукали; кожен ходив своєю дорогою; провини нас усіх Господь поклав на Нього.

Його мордовано, та Він упокорявся і не розтуляв своїх уст; немов ягня, що на заріз ведуть його, немов німа вівця перед обстригачами, не відкривав Він уст.

Насильно, скорим судом Його вхопили. Хто з його сучасників думав, що Його вирвано з землі живих і що за гріхи народу свого Його побито аж до смерті?

Гріб Йому призначили разом з безбожними, і з злочинцями Його могила, хоч Він і не вчинив насильства, і не було обману в устах у Нього.

Та Господь схотів придавити Його стражданням. Якщо Він принесе Своє життя в покуту, то узрить потомство, житиме довго, і рука Його вчинить успішно волю Господню.

Після трудів душі своєї Він побачить світло і насититься своїм знанням. Слуга мій виправдає багатьох, їхні беззаконня понесе на Собі.

Тому я дам Йому, як пай, премногих; Він з сильними буде ділити здобич, бо видав на смерть Свою душу і був зачислений до лиходіїв, коли Він узяв на себе гріхи багатьох і за грішників заступався. (Ісаї 52:13-53-12)

Then:

PROKIMEN III

Psalm 87

Deacon: Let us be attentive.

Priest: Peace be with all.

Deacon: Wisdom. Let us be attentive.

The Reader announces the Prokimen according to custom.

Tone 6

"Поклали мене в глибоку яму,* у темряву,* та в тінь смерті."

They laid me in the low - est pit, in dark plac - es,
and in the shad - ow of death.

Verse: O Lord, God of my salvation,
I have cried day and night before You.

EPISTLE LESSON

Deacon: Wisdom!

Reader: The reading is from the first Letter of St. Paul to the Corinthians.

Deacon: Let us be attentive.

*The Reader reads from Corinthians I: 18-2: 2
As the Gospel will be in Ukrainian, this will be in English.
The Ukrainian text is given below:*

БРАТТЯ! Слово про хрест - глупота тим, що погибають, а для нас, що спасаємося, Сила Бога. Писано бо: Знищу мудрість мудрих і розум розумних звівечу! Де мудрий? Де учений? Де дослідувач віку цього?

Хіба Бог не зробив дурною мудрість цього світу? А що світ своєю мудрістю не пізнав Бога у Божій мудрості, то Богові вгодно було спасти віруючих глупотою проповіді. Коли юдеї вимагають знаків, а греки мудрости шукають, ми проповідуємо Христа розп'ятого: - ганьба для юдеїв, і глупота для поган, а для тих, що покликанні, - чи юдеїв, чи греків - Христа, Божу могутність і Божу мудрість. Бо нібито немудре Боже - мудріше від людської мудрости, і немічне Боже міцніше від людської сили.

Погляньте, брати, на звання ваше: не багато мудрих тілом, не багато сильних, не багато благородних; але Бог вибрав немудре світу, щоб засоромити мудрих, і безсильне світу Бог вибрав, щоб засоромити сильних, - і незначне світу та погорджене Бог вибрав, і те, чого не було, щоб звівечити те, що було, щоб жодне тіло не величалося перед Богом.

Тож через нього

Тож через нього ви у Христі Ісусі, який став нам мудрістю від Бога і оправданням, і освяченням, і відкупленням, щоб було, як написано: Хто хвалиться, нехай у Господі хвалиться.

Та я, коли прийшов до вас, брати, - не прийшов звіщати вам свідоцтво Боже високомовними словами чи мудрістю. Ні! Я вирішив не знати нічого іншого між вами, як тільки Ісуса Христа і то розп'ятого.

ALLELUIA

Psalm 68

The Reader announces the Alleluia according to custom.

Tone 6



Verse: Save me, O God: for the waters are come in,
even unto My soul.

Verse: They gave me gall to eat:
and in My thirst they gave me vinegar to drink.

Verse: Let their eyes be darkened, that they see not.

GOSPEL LESSON

Deacon: Wisdom. Stand aright.
Let us listen to the holy Gospel.

Priest: Peace be with all.

All:
And with your spirit.

Priest: The reading is from the holy Gospel according to Matthew.

All:
"Glory, to Your Passion, O Lord."

Сла - ва стра-стям тво - їм, Го - спо - ди.

The musical notation is a single line of music on a five-line staff. It begins with a treble clef and a common time signature. The melody consists of several notes, some with stems pointing up and some with stems pointing down. There are various musical ornaments and accents above the notes, including a question mark above the first note and a 'w' symbol above the eighth note. The notes are aligned with the syllables of the Ukrainian text below.

Poklon

Deacon: Let us be attentive.

The Priest proclaims the Gospel lesson.

Matt. 27: 1-38; Luke 23: 39-43; Matt. 27: 39-54; John 19: 31-37; Matt. 27: 55-61

The Gospel may be read in Ukrainian.

The English text is given below:



AT THAT TIME all the chief priests and elders of the people took council against Jesus in order to put him to death. And they bound him and led him away, and delivered him to Pontius Pilate, the procurator.

Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders, saying: "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it thyself." And he flung the pieces of silver into the temple, and withdrew; and went away and hanged himself with a halter. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, seeing that it is the price of blood." And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. For this reason that field has been called even to this day Haceldama, that is, the Field of Blood. Then what was spoken through Jeremias the prophet was fulfilled, "And they took the thirty pieces of silver, the price of him who was priced, upon whom the children of Israel set a price; and they gave them for the potter's field, as the Lord directed me."

Now Jesus stood

Now Jesus stood before the procurator, and the procurator asked him, saying: "Art thou the King of the Jews?" Jesus said to him, "Thou sayest it." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Dost thou not hear how many things they prefer against thee?" But he did not answer him a single word, so that the procurator wondered exceedingly.

Now at festival time the procurator used to release to the crowd a prisoner, whomever they would. Now he had at that time a notorious prisoner called Barabbas. Therefore, when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" For he knew that they had delivered him up out of envy. Now as he was sitting on the judgement seat, his wife sent to him, saying: "Have nothing to do with this man, for I have suffered many things in a dream today because of him." But the chief priests and the elders persuaded the crowds to ask for Barabbas and destroy Jesus. But the procurator addressed them and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." Pilate said to them, "What then am I to do with Jesus who is called Christ?" They all said, "Let him be crucified!" The procurator said to them, "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!"

Now Pilate, seeing that he was doing no good, but rather that a riot was breaking out, took water and washed his hands in the sight of the crowd, saying: "I am innocent of the blood of this just man; see to it yourselves." And all the people answered and said, "His blood be on us and on our children." Then he released to them Barabbas; but Jesus he scourged and delivered to them to be crucified.

Then the soldiers of the procurator took Jesus into the praetorium, and gathered together the whole cohort. And they stripped him and put on him a scarlet cloak; and plaiting a crown of thorns, they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" And they spat on him, and took the reed and kept striking him on the head. And when they had mocked him, they took the cloak off him and put his own garments on him and led him away to crucify him.

Now as they went out

Now as they went out, they found a man of Cyrene named Simon; him they forced to take up his cross. And they came to the place called Golgotha, that is, the Place of the Skull. And they gave him wine to drink mixed with gall; but when he had tasted it he would not drink. And after they had crucified him, they divided his garments, casting lots, to fulfill what was spoken through the prophet, "They divided my garments among them, and upon my vesture they cast lots." And sitting down, they kept watch over him. And they put above his head the charge against him, written, "This is Jesus, the King of the Jews." Then two robbers were crucified with him, one on his right hand and one on his left. (*Matthew 27: 1-38*)

Now one of those robbers who were hanged was abusing him, saying: "If thou art the Christ, save thyself and us!" But the other in answer rebuked him and said: "Dost not even thou fear God, seeing that thou art under the same sentence? And we indeed justly, for we are receiving what our deeds deserve; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise." (*Luke 23: 39-43*)

And the passersby were jeering at him shaking their heads, and saying: "Thou who destroyest the temple and in three days buildest it up again, save thyself! If thou art the Son of God, come down from the cross!" In like manner, the chief priests with the Scribes and the elders, mocking, said, "He saved others, himself he cannot save! If he is the King of Israel, let him come down now from the cross, and we will believe in him. He trusted in God; let him delier him now, if he wants him; for he said, 'I am the Son of God.'" And the robbers also, who were crucified with him, reproached him in the same way.

Now from the sixth hour there was darkness over the whole land until the ninth hour. But about the ninth hour Jesus cried out with a loud voice, saying "Eli, Eli, lema sabakhtani?" that is, "My God, my God, why hast thou forsaken me?" And some of the bystanders on hearing this said, "This man is calling Elias." And immediately one of them ran and, taking a sponge, soaked it in common wine, put in on a reed, and offered it to him to drink. But the rest said, "Wait, let us see whether Elias is coming to save him." But Jesus again cried out with a loud voice, and gave up his spirit.

And behold the curtain

And behold the curtain of the temple was torn in two from top to bottom; the earth quaked, and the rocks were rent, and the tombs were opened, and many bodies of the saints who had fallen asleep arose; coming forth out of the tombs after his resurrection, they came into the holy city, and appeared to many. Now when the centurion, and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." (Matthew 27:39-54)

The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him, but when they came to Jesus and saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a lance, and immediately there came out blood and water and he who saw it has borne witness and his witness is true; and he knows that he tells the truth, that you also may believe. For these things came to pass that the Scripture might be fulfilled, "Not a bone of him shall you break." And again another Scripture says, "They shall look upon him whom they have pierced." (John 19:31-37)

And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

Now when it was evening, there came a certain rich man from Arimathea, Joseph by name, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given up. And Joseph taking the body, wrapped it in a clean linen cloth and laid it in a new tomb which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. But Mary Magdalene and the other Mary were there, sitting opposite to the sepulchre. (Matthew 27:55-61)

All:
 "Gl^ory, to Your Long-suffering, O Lord!"

Сла - ва дол-го-тер-пін-ні-ю, Тво - є - му, Го - спо - ди.
 Poklon

The musical notation consists of a single staff with a treble clef and a 7/8 time signature. The melody is written in a simple, hymn-like style with various note values and rests. The lyrics are written below the staff, with syllables aligned under the notes. The word 'Poklon' is written below the Russian lyrics.

EKTENY OF SUPPLICATION

We may respond in Ukrainian, or English, or Greek.

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

All:

Lord, have mercy.

Deacon: Almighty Lord, God of our Fathers, we pray You, hear us and have mercy.

All:

Lord, have mercy.

Deacon: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

All:

Lord, have mercy.

Thrice

Deacon: For our most holy universal Pontiff, *N.*, Pope of Rome, for our most blessed Major Archbishop, *N.*, our most reverend Metropolitan, *N.*, our God-loving Bishop, *N.*, for those who serve or have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

Deacon: We also pray for our nation under God, for our government, and for all the military.

Additional petitions may be added here

Deacon: We also pray for the people here present who await Your great and bountiful mercies, for those who have been kind to us, and for all orthodox Christians.

The Priest concludes:

Priest: For You are a merciful and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

All:

Amen

'FAVOUR US, O LORD'

Reader alone, or by Clergy in Church Slavonic, as at Pochaiv.

Favour us, O Lord, throughout this evening,
keep us **free** from sin.

Honour and blessing to You, Lord, God of our Fathers,
glorious is Your name for **ever**. Amen.

Let Your love, O Lord, rest upon us,
for we put our **trust** in You.

Blessed are You, O Lord,
teach us Your **statutes**.

Blessed are You, O Master,
make us understand Your **statutes**.

Blessed are You, O Holy One,
enlighten us by Your **statutes**.

Your love, O Lord, endures forever,
do not forsake the **work** of Your hands.

Honour is rightfully Yours,
rightfully Yours our **songs** of praise.

Glory is rightfully Yours,
Father, Son and Holy Spirit,

Now and for ever
and **ever**, Amen.

THE EKTENY OF PETITION

We may respond in Ukrainian

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

All:

Lord, have mercy.

Deacon: Help and save, have mercy and protect us, O God, by Your
grace.

All:

Lord, have mercy.

Deacon: That this whole evening may be perfect, holy, peaceful, and sinless, let us ask the Lord.

All:

Grant this, O Lord.

To the above melody, in like manner after each petition below:

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

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

Deacon: For all that is good and beneficial for our souls and for peace for the world, let us ask the Lord.

Deacon: That we may spend the rest of our lives in peace and repentance, let us ask the Lord.

Deacon: For a Christian end to our lives, one that is painless, unashamed, and peaceful, and for a good defense at the awesome tribunal of Christ, let us ask the Lord.

Deacon: Remembering our most holy and immaculate, most blessed and glorious lady, the *Mother of God* and ever-virgin *Mary*, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

All:

To You, O Lord.

Priest: For You are merciful O God, and You love mankind, and to You we send up glory, Father, Son and Holy Spirit, now and for ever and ever.

All:

Amen.

Priest: Peace be with all.

All:

And with your spirit.

Deacon: Bow your heads to the Lord.

All:

To You, O Lord.

-25-

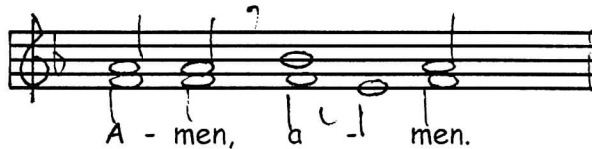
The Priest says this Prayer:

You suspended the heavens over the earth, O Lord our God, and then You came down from them to save us. Look down, now, upon Your servants and heirs, as they bow their heads and bend their necks to You, their awesome but merciful Judge! It is not from men that they expect help, but from You that they hope for mercy and salvation. Protect them this evening and throughout the coming night from all their enemies, from every assault of the powers of hell, from vain and useless thoughts and from evil memories.

The Priest concludes:

And may Your mighty power be blessed and glorified, Father, Son and Holy Spirit, now and for ever and ever.

All:



THE BURIAL PROCESSION

During the Procession we sing the Stichera, in Tone 2, Podoben.

Unison: Коли з дерева Ариматейський Йосиф зняв тебе, життя всіх, мертвого, він смироною і плащаницею обгорнув тебе, Христе,* і з любовію заходився серцем і устами, обцілувати нетлінне тіло твоє, перейнятий острахом радісно кликнув до тебе: Слава приниженню твоєму, Чоловіколюбче.

Translation: Down from the Tree Joseph of Arimathaea* took You dead, who are the Life of all,* and he wrapped You, O Christ,* in a linen cloth with spices.* Moved in his heart by love,* he kissed Your most pure body with his lips;* yet, drawing back in fear, he cried to You, rejoicing:* "Glory to Your self-abasement, O Lover of mankind!"

Verse:

Cantor: The Lord is King,* All: robed in majesty!

SATB: When You, the Redeemer of all
were laid for the sake of all in a new tomb,
hell was brought to scorn,
and seeing You, drew back in fear.
The bars were broken and the gates were shattered,
the tombs were opened and the dead arose.
Then Adam in thanksgiving and rejoicing cried to You:
"Glory to Your self-abasement, O Lover of Mankind!"

Verse:

Cantor: For He has created the universe, All: it will not be moved!

Unison: Коли ти, Христе, неописаний,
і безконечний за Божою природою,
дав себе добровільно у гробі з тілом замкнути,
ти замкнув тайники смерті,
спустошив усе адове царство,
і цю суботу сподобив твого божественного благословення,
слави та світлості.

Translation: In the flesh you were of Your own will* enclosed within the
tomb,* yet in Your divine nature* You remain uncircumscribed and
limitless.* You have shut up the treasury of hell, O Christ,* and emptied all
his palaces.* You have honoured this Sabbath with Your divine blessing,*
with Your glory and Your radiance.

Verse:

Cantor: Holiness befits Your house, O Lord,* All: for length of days!

SATB: The powers of heaven beheld You, O Christ,
falsely accused by lawless men as a deceiver,
and they saw the stone before the tomb
sealed by the hands which had pierced Your most pure side,
and they were filled with fear at Your ineffable forbearance.
Yet, rejoicing at our salvation,
they cried aloud to You:
"Glory to Your self-abasement, O Lover of Mankind!"

The above Stichera are repeated as necessary.

During the procession around the church, the Святий Боже may be sung.

ENTRANCE INTO THE CHURCH

When at the grave, the Krylos sings "You were naked and cold in death".

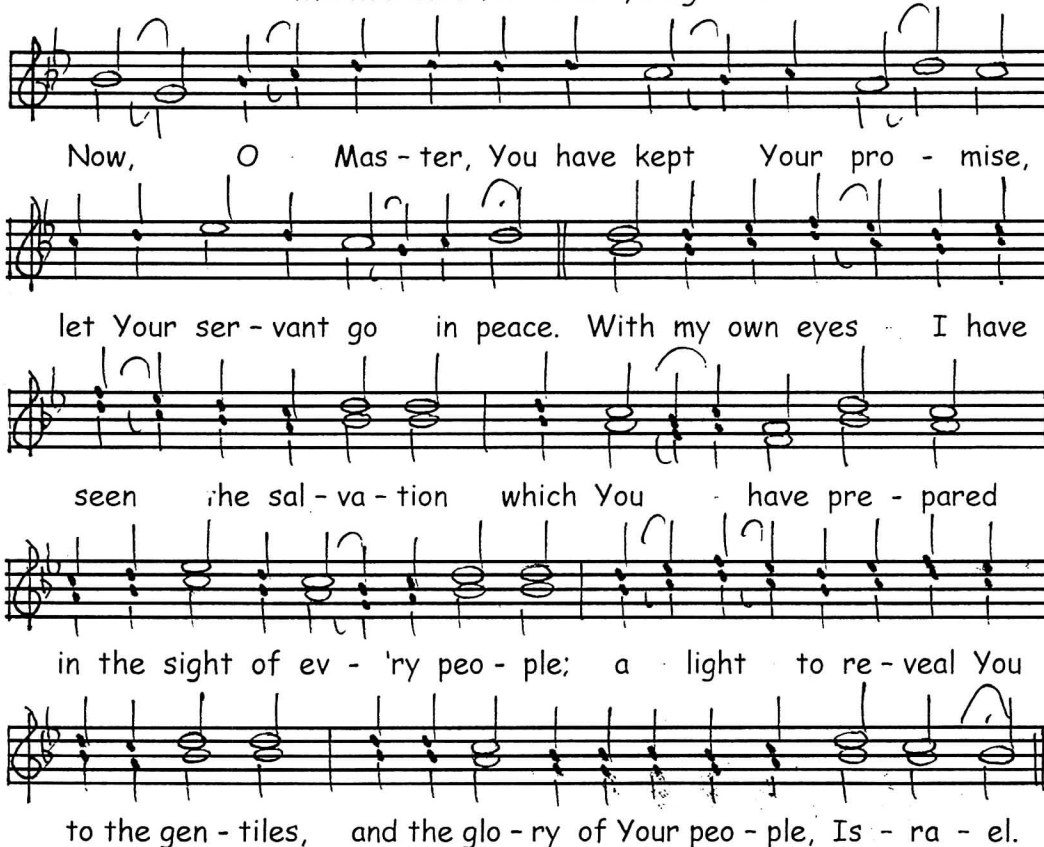
Marked here of Tone 5, Samohlasnyj

*Cantor: Glory be to the Father and to the Son and to the Holy Spirit,
All: now and for ever, and ever. Amen.*

You were naked and cold in death,* O You who wear light as a robe,* and the noble Joseph and Nicodemus* removed you from the Cross.* with grief and tears so tender* and Joseph mourned and prayed:* "O what has happened, O gentle Jesus?"* The sun saw You suspended on the Cross* and shrouded itself in darkness.* The earth quaked with fear* and the temple veil was rent asunder!* For my sake, O Saviour, You willingly endured the Passion.* How then shall I array Your Body, O my God?* How then shall I wrap You in this shroud?* How then shall I hymn Your burial?* O my Lord most merciful.* Your death and rising shall I praise* as I sing: O Lord, glory be to You!

THE SONG OF SIMEON

Marked here for Tone 5, Bulgarian



Now, O Mas-ter, You have kept Your pro-mise,
let Your ser-vant go in peace. With my own eyes I have
seen the sal-va-tion which You have pre-pared
in the sight of ev-ry peo-ple: a light to re-veal You
to the gen-tiles, and the glo-ry of Your peo-ple, Is-ra-el.

EXTENDED TRISAGION

Reader alone. Begin with "Holy God" on p. 1.

May be taken in Ukrainian.

Then:

TROPAR - "THE NOBLE JOSEPH"

Sung three times, in Church Slavonic:

English translation:

The noble Joseph took Your most pure Body down from the Cross.*
He wrapped it in a clean linen with aromatic spices*
and sadly laid it in a new tomb.

Clergy alone:

Бла - го - об - раз - ний І - о - сиф, со дре -
ва снем пре - чи - сто - є ті - ло Тво - є.
Пла - ща - ни - це - ю чи - сто - ю об - вив,
і во - ня - ми во - гро - бі но - ві по - крив по - ло - жи.

Poklon

The people repeat.

The third time, clergy begin, the people conclude.

DISMISSAL

Deacon: Wisdom!

All: Give the blessing!

Priest: He-Who-Is, Christ our God, glory and honour be upon Him, now and for ever and ever.

All: Amen.
O God, uphold the holy orthodox Faith forever!

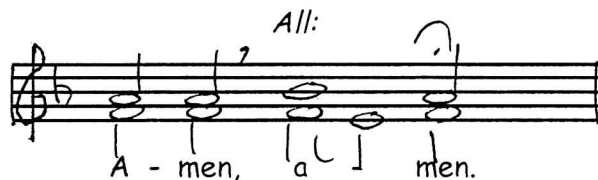
Priest: Most-holy Mother of God, save us!

All: More honourable than the Cherubim,
and, by far, more glorious than the seraphim.
Ever a virgin, you gave birth to God the Word,
O true Mother of God, we magnify you!

Priest: Glory be to You, Christ God, our Hope, glory be to You.

All: Glory be to the Father and to the Son and to the Holy Spirit,
Now and for ever and ever. Amen.
Lord, have mercy. *Thrice*
Give the blessing!

Priest: May Christ our true God, who voluntarily endured the Passion, the Crucifixion and Burial for the sake of our salvation, through the prayers of His most-pure Mother, the holy and glorious Apostles, the venerable and God-bearing Fathers and all the saints, have mercy on us and save us, for He is good and the Lover of mankind.



*According to custom,
the faithful approach to venerate the Epitaphion/Plashchanytsia.
After the hymns have been sung,
the Acts of the Apostles are read.*

THE END OF GREAT FRIDAY VESPERS AND GLORY TO GOD!



Страдальна Мати під хрестом стояла,
Стала ридати, в слезах промовляла:
Ой, Сину, Сину, за яку провину,
Переносиш нині тяженьку годину
на Хресті?

Women:

Я Тебе купала гіркими слезами.
Як малий, ховала перед ворогами.
А нині плачу бо Тебе вже трачу,
Вже Тя, милий Сину, більше не побачу.
Сину мій! *All repeat*

Men:

Ти жертвувався всіх людей спасати,
А за то діждався невинно вмирати.
За світ лукавий, злобний і неправий,
що сповнив на Тобі свій засуд кровавий,
на хресті. *All repeat*

Women:

Моя підпоро, мій Ти світе ясний,
Гаснеш так скоро, вянеш безчасний.
А що зі мною стане, сиротою?
Я сама на світі як билина стою
під хрестом. *All repeat*

All sing the first verse once again

