In the First Tone

Ὁ Σαββάτῳ ἐσπέρας ἡκατέρως ἡ τετράσημος Ρυθμός σόι

In the First Tone

O Lord, I have cried out unto Thee. Hear Thou me. Hear Thou me, O Lord. O Lord, I have cried out unto Thee. Hear Thou me. Give ear to the voice of my supplication, when I cry out unto Thee. Hear Thou me, O Lord.

Let my pray'r be set forth before Thee as the incense, and the lifting up of my hands, as the evening sacrifice. Hear Thou me, O Lord.
Verses — Lord, I have cried

Tone 1, 4, 1

1)  
Set a watch, O Lord, before my mouth and

2)  
Incline not my heart to evil words

to make excuses in sins.

3)  
With men that work iniquity,

and I will not com- muni-
cale with the choicest of them.

4)  
The just man shall correct me in
mer-
sy and shall re-prove me; but let not the oil
4.)

\[
\begin{align*}
\text{(II)} & \quad \text{(4)} \\
\text{The just man shall correct me in mercy and shall re-} & \\
\text{prove me, but let not the oil} & \\
\end{align*}
\]
5) For my prayer, so shall still be against the things with which they are well pleased, or their judgments falling upon the rock have been swallowed up.

6) They shall hear my words for they are sweet. As when the thickness of the earth is broken up up up on the ground, their bones are scattered by the side of hell.
1) But to Thee, O Lord, are mine eyes: in Thee have I put my trust; take not away my soul.

8) Keep me from the snare which they have laid for me and the traps of the workers of iniquity.

9) Let the wicked fall into their own nets, while I a lone escape.

10) I cried unto the Lord with my voice; with my voice un-to the Lord
11) Did I make my supplication before him; I showed before him my trouble.

12) When my spirit was overwhelmed with in me, then Thou knewest my path.

13) In the way wherein I walked have they secretly laid a snare for me.

14) I looked on my right hand and beheld, but there was no one that would know me;

15) Refuge failed me. No one cared for my soul.
16. I cried unto Thee, 0 Lord; I said
thou art my refuge and my portion in
the land of the living.

17. Attend unto my cry for I am brought
very low.

18. Deliver me from my persecutors for they are stronger
than I.

19. Bring my soul out of prison that I
may praise thy Name!

20. The righteous shall wait for me,
un-til thou re-com-pense me.

21) Out of the depths have I cried un-to thee, O Lord; Lord hear my voice.

22) Let thine ears be at-te-n-tive to the voice of my sup-pli-ca-tion.
Holy Thyma, Eve

The whole creation, O Christ,

hath been transfigured by fear.

At beholding Thee suspended

on the cross. The sun was darkened the foundations of the earth

were troubled, and every thing suffered with the Creator

of all. Wherefore, O Thou who didst endure this willingly

for us, O Lord, glory to Thee.
Tone 2 - $\Delta$

(A)

Why doth the law transgressing
people of false worship meditate
in falsehood? Why was He
condemned to death who is the life
of all? What great wonder
that the Creator of the world
hath been delivered into
the hands of the wicked and
the lover of mankind hath
been elevated.
on a Tree to de-liv-er
those who are bound in Had-thes
who cry, O long-suf-fer-ing,
Lord, glo-ry to Thee.

To-day the blame-less Vir-gin hath
seen thee, O Word, sus-pend-
ed on the cross, and her
heart was wound-ed with mourn-
ing
from pa-rent-al em-o-tions.
she sighed dis-con-sol-ately
from the depths of her soul.
she pulled her hair and cheeks bit ter-ly;

she smote her breast, cry-ing with cop-

- i- ous tears, Woe is me, O

my di-vine Son! Woe is me,

O Light of the world! Now hast

thou dis- ap- peared be- fore mine eyes,

O Lamb of God. Then the in-

-cor-por-e-al hosts were en- gulfed

with trem- bling, cry-ing, O

in-com-pre-hens-i-ble Lord

glo- ry to Thee.
Holy Thurs. Evening

Aposticha (cont.)

4) (A) \( \frac{1}{4} \) 0

Christ, God of all crea-

tion and its Maker, she, who

without seed gave Thee birth, seeing

Thee sus- pended on a Tree cried bit-

ter-ly: Whi- then hath the

beauty of Thy countenance

dis- ap- peared, my

Son? I can- not en-

dure the sight of thine un- just cru-

fix- ion. A- rise

soon, that I may be hold Thy
third day Res-ur-rec-tion
from the dead.
To-day the Master of Creò a-

tion stand eth be fore Pi late

and the Creò a tor of all is

de liv ered up to crà ci f

xion off ered as a lamb of

His own will it lie

is fast ened with nails pierced

with a spear and a sponge

is brought near to him

who rained man

The lie deem er of
the world is smit-ten on the cheek-

and the re deem er of

gall is rid di caled by His

ser vants what love hath the Mas

ter shown to man

kind for He prayed to His fath-er

in be half of His cru-ci-fi

ers say ing He wit

their sin for the trans gres so of

the law do not know what they un-

just ly do
on how the as seem bly of
t the law trans gress con
down to death the king of ore
"tion not be ing ash awed
nor or bashad by His
ben e vol once of which
He had as sured them former by call
ling them to re mom braces
say ing my peole
what have I done to
thee have I not show ered with w

I not raised from the dead by one word. I have not healed every sickness and every weakness with what hast thou rewarded me and why for got test me.

for healing thou hast inflicted me with wounds and for raising the dead thou dost cause me the ben e
A work of a strange and dreadful story is to be held today for He who is in a pregnant scribe is laid hold of and he who released a dam is chained He who tried and He who looks into the depths is locked in the son
Where the heavenly powers stand and tremble.

Satan before the Lord is smitten on the hand. The judge.

The dead are damned to death on a tree and the be strow or of
He is enfolded in the grave, wherefore of Thy compassion sign bear all these things saving all from the curse. 0 long safe spring Lord glo.
GREAT AND HOLY SATURDAY VESPERS
Apokathelosis Service on Good Friday Afternoon


Verse: My God, my God, hear me. Why have You forsaken me?

Procession with the Epitaphios

Aposticha. Mode 2.
GREAT AND HOLY SATURDAY VESPERS
Apokathelosis Service on Good Friday Afternoon

Verse: The Lord has reigned; He has clothed himself with majesty. The Lord has put on power and girded him-self.

When you, the Redeemer of the world, for the sake of all had been laid in the new rock-hewn tomb humiliated Hades covered at the sight of
You Then its bars and the prison gates were shat-tered and bro-ken tombs were opened and the bodies of the dead arose There-

up-on did Adam rejoicing grate-ful-ly cry out
to You Glory to Your con-de-scen-sion Lord who love man-kind
Verse: For He has established the universe which shall not be shaken.

When You had been physically enclosed in the tomb of Your own volition remaining undefined in the nature of Your God-head and uncircumscribed then You closed down the prison-house of death and You emptied all the royal treasures of Hades O my Christ Whereupon You granted this Sabbath the divine blessing and glory and with Your own radiance You honored it

Verse: Holiness befits Your house O Lord unto length of days.

When the hosts of angels had been held You being maligned by the lawless as a deceiver O Christ and the tomb-stone being sealed by the hands that had pierced...
Your immaculate side O Lord they shuddered and marveled

at Your great and indescribable long suffering Yet

for our salvation rejoicing they cried out to You

saying Glory to Your condemnation Lord who love mankind


Glorify to the Father and

the Son and the Holy Spirit

Both now and ever and to the ages of ages Amen
Alternate Melodies

Δόξα Πατρι...

G

lo-
-ry to the Fa-
ther, and to the
Son, and to the Ho-
ly Spir-it.

Καὶ νῦν...

B

o-th now and ev-
er and un-
to thē
ages of a-
men.
sins whom — but a while —

a — go? when the sun — be held

thee on — the Cross it was shrouded

ed with dark — press — the

earth — did quake

with — fear and the veil —

of the tem — ple was rent as un

der — Al be it I see —

that thou hast endured — death —

for — my — sake? how shall — I ar

ray — thee — my — Good 11
How shall I wrap thee with a crown of thorns or what dir - ges

I shall I chant for Thy fun

fun er

call 9 wherefore 0 can pas

sign ate Lord 9 I may ni fy

Thee and I praise Thy thr - i 91

With Thy Res sur rec

tim cry ing

out 0 Lord have mer cry on me
The pi o us to s seph brought down Thy
pure bo dy from the Tree wrapped it in pure
lin en en balmed it in oint
ment and ar rea it and laid it
in a new tomb

Glory (For unsee (Now there is no one) (A77)

Ver i ly the an gel came to the tomb
and said to the oint ment bear ing wom
The oint ment is meet for
the dead but Christ hath shawn Him self
to be free from cor ru t

(At)

(At)

(At)

(At)