

Vespers of Holy Saturday

The Service of the Removal from the Cross  
on Holy Friday Afternoon

Text and Music prepared by  
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Byzantine Notation

2012

Mode 1. Pa.

$\pi$   
q  $\chi$

$\overset{(\square)}{\text{Lord,}} \quad \text{I} \quad \text{have} \quad \text{cried} \quad \text{to You; hear} \_\_\_\_\_\_ \text{me.} \quad \text{Hear me,} \_\_\_\_\_\_ \text{O} \_\_\_\_\_\_$   
 $\_\_\_\_\_\_ \text{Lord.} \quad \text{Lord,} \quad \text{I} \quad \text{have} \quad \text{cried} \_\_\_\_\_\_ \text{to} \_\_\_\_\_\_ \text{You; hear} \_\_\_\_\_\_ \text{me.} \quad \text{Give}$   
 $\text{heed to the voice} \_\_\_\_\_\_ \text{of} \_\_\_\_\_\_ \text{my sup - pli - ca - - -}$   
 $\text{tion} \quad \text{when} \quad \text{I} \_\_\_\_\_\_ \text{cry} \_\_\_\_\_\_ \text{to} \_\_\_\_\_\_ \text{You.} \quad \text{Hear me, hear} \_\_\_\_\_\_$   
 $\text{me} \_\_\_\_\_\_ \text{O} \_\_\_\_\_\_ \text{Lord.}$   
 $\text{Let} \quad \text{my} \quad \text{prayer} \_\_\_\_\_\_ \text{be} \_\_\_\_\_\_ \text{set} \_\_\_\_\_\_ \text{forth}$   
 $\text{be - fore} \_\_\_\_\_\_ \text{You} \_\_\_\_\_\_ \text{as} \_\_\_\_\_\_ \text{in - - - cense,} \quad \text{the}$   
 $\text{lift - ing up} \_\_\_\_\_\_ \text{of my} \_\_\_\_\_\_ \text{hands} \quad \text{as the eve - ning sac -}$   
 $\text{ri - fice.} \quad \text{Hear me, hear} \_\_\_\_\_\_ \text{me,} \_\_\_\_\_\_ \text{O} \_\_\_\_\_\_ \text{Lord.}$

Vespers Sticheron 1 & 2.

Idiomelon. Mode 1. Pa.

π  
q

If You, O Lord, should mark transgression, O Lord, who would stand? π  
q

(□)  
For there is for - give - ness with \_\_\_\_\_ You. π  
q All creaton... (see below)

Because of Your law, O Lord, I waited for You; my soul waited for Your word. π  
q

(□)  
My soul hopes in \_\_\_\_\_ the \_\_\_\_\_ Lord. π  
q

(□)  
All cre - a - tion was al - tered in awe, as it saw You hang-ing

on a cross, O \_\_\_\_\_ Christ. π  
q The sun went dark, and \_\_\_\_\_ the four-

(M) (□)  
da - - tions of \_\_\_\_\_ the earth \_\_\_\_\_ shook. π  
q All things \_\_\_\_\_

(M) (□)  
suf-fered with You who cre - at - - - ed all \_\_\_\_\_ things. π  
q O Lord,

who will - ing - ly en-dured \_\_\_\_\_ it for \_\_\_\_\_ us, π  
q glo - - - ry \_\_\_\_\_

\_\_\_\_\_ to \_\_\_\_\_ You!

# Vespers Sticheron 3.

## Idiomelon. Mode 2. Di.

From the morning watch until night; from the morning watch until night,

let Is - ra - el hope in the Lord.

Why do the im - pi - ous and un - law - - ful peo - ple

med - i - tate on vain things? Why did they con - - demn to

death the One who is the life of all? Great

is the mar - - vel! The Cre - a - tor of the world

is de - liv - - ered in - to the hands of law-less men,

and the Friend of hu - man - i - ty is lift - - - ed up

on a cross, in or - der to free

the pris - on - ers in Ha - des, who cry to

Him, "Long - suf - fer - ing Lord, glo - - ry to

You!"

Vespers Sticheron 4.

Idiomelon. Mode 2. Di.

**F**or with the Lord there is mercy, and with Him is abundant redemption;  
and He will redeem Israel

(Δ)  
from all his trans-gres - sions.

(Δ)  
The blame-less Vir - gin was watch - ing as You were sus-

pend-ed on the Cross to - day, O Word of

God. She la - ment - ed with moth - er - - ly e-

mo - tions, and it cru - el - ly broke her

heart. She sighed with pain from the depths

of her soul, tear-ing at her face and her

hair, and it wore her out.

Then, beat - - - ing her breasts, she mourn-ful - ly cried

a - loud, "Woe is me, my di - -

vine \_\_\_\_\_ Child! \_\_\_\_\_ A - las, \_\_\_\_\_ the Light \_\_\_\_\_ of \_\_\_\_\_

\_\_\_\_\_ the \_\_\_\_\_ world! \_\_\_\_\_ Why did you sink \_\_\_\_\_ from be-fore my \_\_\_\_\_ eyes,

O \_\_\_\_\_ Lamb of \_\_\_\_\_ God?" Then the hosts \_\_\_\_\_ of bod - i - less \_\_\_\_\_ An -

\_\_\_\_\_ - \_\_\_\_\_ gels were o - ver-come by trem - bling \_\_\_\_\_ and they \_\_\_\_\_ said,

"In-com - pre - hen - si - ble Lord, \_\_\_\_\_ glo - - ry \_\_\_\_\_ to \_\_\_\_\_

\_\_\_\_\_ You!"

Vespers Sticheron 5.

Idiomelon. Mode 2. Di.

Praise the Lord, all you Gentiles; <sup>(Δ)</sup> praise Him, all \_\_\_\_\_ you peo -

ples.

<sup>(Δ)</sup> O Christ \_\_\_\_\_ God, \_\_\_\_\_ the Cre - a - - tor of \_\_\_\_\_ all, Your

Moth-er, who with - out \_\_\_\_\_ seed gave birth to \_\_\_\_\_ You, saw You hang-ing

on the Cross, and she cried out \_\_\_\_\_ in \_\_\_\_\_ an - - guish, \_\_\_\_\_

"O \_\_\_\_\_ my \_\_\_\_\_ Son, where has the \_\_\_\_\_ hand - some sight \_\_\_\_\_

of \_\_\_\_\_ You \_\_\_\_\_ set? I can - not bear to see You un-

just - ly \_\_\_\_\_ cru - - - ci - - - fied. So, hur - ry

and rise \_\_\_\_\_ a - - - gain, so that I may \_\_\_\_\_ see

Your res - ur - rec - - tion from the dead \_\_\_\_\_ on \_\_\_\_\_ the \_\_\_\_\_

third \_\_\_\_\_ day."

Vespers Sticheron 6.

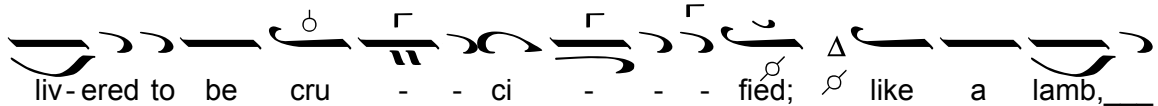
Idiomelon. Mode pl. 2. Pa.


**F**or His mercy rules over us; and the truth of the Lord en-dures\_\_


 for - ev - - - er.


**T**o - day the Mas - ter of cre - a - tion stands\_\_ be - - - fore\_\_


 Pi - - - late; the Cre - a - tor of\_\_ all is de-


 liv-ered to be cru - - ci - - - fied; like a lamb,\_\_


 He is brought of His own will\_\_ to\_\_ the\_\_ Cross.


 He is fixed with the\_\_ nails, He is pierced\_\_ in the\_\_


 side, and He sips\_\_ from\_\_ the\_\_ sponge,


 He who caused the man - na to rain\_\_ down\_\_ of\_\_


 old. The Re - deem-er of the world, is smit - ten\_\_ on\_\_ the\_\_


 \_\_ cheek. The Mak-er of all is\_\_ mocked\_\_ by His own\_\_ ser-



- - vants. <sup>(K)</sup>Such is the Mas - ter's love\_\_\_\_\_ for hu - man-

- i - - - ty! <sup>(□)</sup>He prayed to His Fa - ther for those who\_

cru - ci - fied Him,\_ and\_\_\_\_\_ He\_\_\_\_\_ said, "For - give them

this\_\_\_ sin, <sup>(Δ)</sup>for the law - less\_\_\_ do not\_\_\_ know <sup>(□)</sup>what they\_

are\_\_\_ un - just - ly\_\_\_ do - - - ing."

Vespers. Glory.

Mode pl. 2. Pa.

Ne\_\_ Glo - - ry to the Fa - ther\_ and the\_\_ Son Δ

and the Ho - ly\_\_ Spir- - - it. π

Oh! How could that un - law - - ful syn - - - a -

- - gogue Δ con - demn to death\_\_ the\_\_ King\_\_ of all cre -

a - - - tion, π with no re - gard\_\_ for the good\_\_ things that

He had done\_\_ for\_\_ them! Δ In His own\_\_ de - fense, (K)

He re - mind - ed\_\_ them Δ of all\_\_ these, (K)

\_\_ and said\_\_ to\_\_ them, π "My peo - ple, what did

I do\_\_ for\_\_ you? Δ Did I not fill Ju - de - a\_\_

with mir - - a - - cles? π Did I not\_\_ raise\_\_ (K)

the\_\_ dead with but a\_\_ word? Δ Did I not cure

Removal from the Cross on Friday Afternoon

ev - ery sick - ness\_ and\_\_\_\_\_ dis - ease? And what do you

give\_\_\_\_\_ Me\_\_\_\_\_ in\_\_\_\_\_ re - turn? Why do you not\_\_\_\_\_

re - mem - ber\_\_\_\_\_ Me? In - stead of\_\_\_\_\_ heal - ings,

you in - flict\_\_\_\_\_ wounds\_\_\_\_\_ on\_\_\_\_\_ Me; in - stead\_\_\_\_\_

of\_\_\_\_\_ life,\_\_\_\_\_ you kill\_\_\_\_\_ Me. You hang your

Ben - e - fac - tor on\_\_\_\_\_ the\_\_\_\_\_ Cross as a

mal - e - fac - tor, the Law - giv -



er as an\_ out - law, the King of\_\_\_\_\_



all as a crim - i - nal." O long - suf - fer - ing Lord,\_\_\_\_\_


glo - ry\_\_\_\_\_ to\_\_\_\_\_ You!


Vespers. Both now.

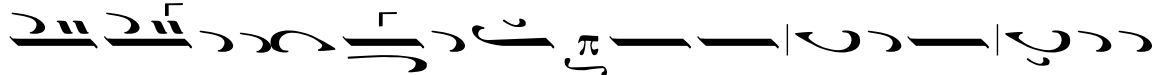
Mode pl. 2. Pa.

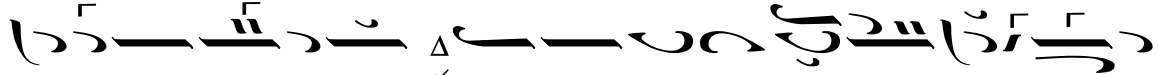
(□)   
Both\_\_ now\_\_ and\_\_ ev - er, and to the a - - -  
  
- - ges of\_\_ a - - ges. A - - - men.

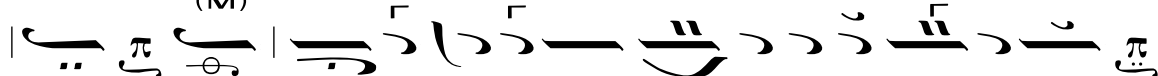
(□) (K) (□) (N)   
Awe - some and par - a - dox - i - cal is the mys -  
  
ter-y that we see un - fold - - - ing\_\_ to - - - day.


  
He who is un - touch - a - ble is now\_\_ ar - rest - ed.


  
He who re - leas - es Ad - am\_\_ from\_\_ the\_\_ curse is tak -

  
en\_\_ pris - - - on - - - er. He who search - es and tries the\_\_

  
hearts\_\_ and\_\_ minds is un - just - ly put on\_\_ tri - - -

(M)   
al, and He\_\_ who\_\_ shut\_\_ the A - byss

(□)   
is\_\_ locked up in\_\_ a\_\_ pris - - - on. Be - fore\_\_

(K)   
Pi - late\_\_ now\_\_ stands\_\_ He, be - fore\_\_ whom the hosts of

(□) (K)  
 heav - en\_\_ stand and\_\_ trem - - - - ble.\_\_ The

(□)  
 Fash-ion-er is struck by the hand of\_\_ one\_\_ He\_\_ fash -

- - ioned. ♂ Con - demned\_\_ to\_\_ a\_\_ cross is He who

(M)  
 judg - es the liv - ing\_\_ and\_\_ the\_\_ dead. En-

(□)  
 closed\_\_ in a\_\_ tomb\_\_ is the De - stroy - - - er\_\_

(Δ)  
 of\_\_ Ha- - - des. O Lord, You en - dure it all sym - pa -

thet - i - cly, Δ and You saved us all\_\_ from\_\_ the\_\_

(□)  
 \_\_ curse. Δ O long - suf - fer-ing Lord,\_\_ glo - - -

ry\_\_ to\_\_ You!\_\_

# Gladsome Light

## Mode 2. Di.

(Δ)

Glad - some\_\_ light of ho - ly glo - - ry of the ho -

- ly bless - - ed heav - en - ly im - mor - tal Fa - -

ther, O Je - sus\_\_\_\_\_ Christ, ar - riv - - - ing

at the hour\_\_ of\_\_ sun - set and hav - ing seen the

eve - ning light we praise the\_\_ Fa - ther\_\_ Son\_\_ and

Ho - - ly\_\_ Spir - it\_\_ God\_\_ It is wor - -

thy for You\_\_ to be praised at all\_\_\_\_\_ times with hap - py

voic - es O Son\_\_ of\_\_ God\_\_ and Giv - - -

- - er of\_\_ life\_\_ and there - fore the world\_\_\_\_\_

glo - ri - fies\_\_\_\_\_ You\_\_

Prokeimenon.

Mode 4.

6  
λ

(B)

They di - vid - ed my gar - ments a-mong them - selves, λ and

for my cloth-ing they cast lots.

6  
λ

(B)

Δι - ε - με - ρί - σαν-το τὰ ἰ - μά - τι - ά μου ἐ - αυ-

(Π)

(B)

τοῖς, λ καὶ ἐ - πὶ τὸν ἰ - μα - τι - σμόν μου ἔ - βα-λον

κλῆ - ρον.

6  
λ

O God, my God, hear me; why have You forsaken me?

(B)

They di - vid - ed my gar - ments a-mong them-selves, Δ and

for my cloth - ing they cast lots.

Apostichon 1.

Mode 2. Original Melody.



(Δ)

Jo - - seph\_ took You down\_\_ from the Cross af-

ter You had died, and pre-pared\_\_ You, O Christ, for bur - i -

al. Use - ing myrrh, he wrapped you in\_\_ a shroud, O Life\_\_ of\_\_

all. (Δ) And con - strained by his ar - dent love, he longed to em-brace\_\_

You, (Δ) press - ing to Your spot - less bod - y his own heart\_\_ and\_\_

lips. (Δ) But re - strained by fear and by rev' - rence, (Δ) joy - ous-

ly he cried to You, "Glo - ry to Your con - de-scen-sion, Lord who

love man-kind."



## Apostichon 2.

### Mode 2. Same Melody.



The Lord reigns; He clothed Himself with majesty. The Lord clothed and  
gird-ed Him-self with pow-er.

When \_\_\_\_\_ You, the Re - deem - er of the world, lay  
in - side a new rock-hewn sep - ul - cher, for the sake of  
all, Ha - des, now hu - mil - i - at - ed, cow - ered see - ing  
You. Then its bars and the pris - on gates were shat-tered and bro -  
ken; tombs were o-pened, and the bod-ies of the dead a -  
rose. Then did first-formed Ad- am, re- joic - ing, grate - ful-  
ly cry out to You, "Glo - ry to Your con - de- scen- sion, Lord who  
love man-kind!"

Apostichon 3.

Mode 2. Same Melody.



(Δ)  
And He established the world, which shall not be moved.

(Δ)  
When You had been phys - i - cally en - closed in

the tomb of Your own vo - li - tion, re - main-ing un - de -

fined in the na-ture of Your God-head and un - cir - cum-

scribed, then You closed down the pris - on-house of death, and You emp -

tied all the roy-al treas - ur - ies of Ha - des, O my Christ.

(Γ) (Δ)  
Thus did You be - stow on this Sab - bath the di - vine

bless - ing and glo - ry, and You hon-ored it with Your own ra - di - ance.

# Apostichon 4.

## Mode 2. Same Melody.



Holiness is proper to Your house, O Lord, un - to length of days.

(Δ)



When the hosts of an - gels had be - held You be -



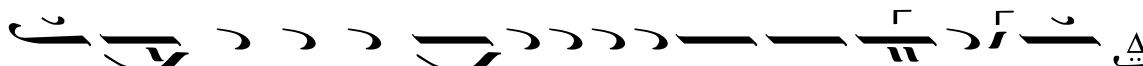
ing ma - ligned by the law - less as a de - ceiv - er, O



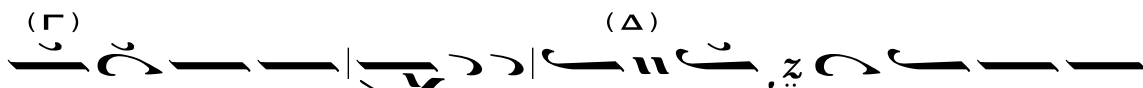
Christ, and the tomb-stone be - ing sealed by the hands that had



pierced Your im - mac - u-late side, O Lord, they shud-dered and mar -



veled at Your great and in - de-scrib-a-ble long - suf - fer - ing.



Yet, for our sal - va - tion re - joic - ing, they cried out to



You, say - ing, "Glo - ry to Your con - de - scen - sion, Lord who



love man-kind!"

## Aposticha. Glory; both now.

Mode pl. 1. Pa.

π  
q

Glo - - - - ry\_ to the Fa - ther\_ and\_

the\_ Son <sup>χ</sup><sub>q</sub> and the Ho - - ly\_ Spir- - - it. π  
q

Both now and\_ ev - er and to the a - ges of a - -

ges.\_ A - - - men. π  
q

You, who\_ cov - - - er\_ Your - self with <sup>(κ)</sup>

light\_ as with a\_ gar- - - ment, <sup>(Δ)</sup><sub>q</sub> were tak - en down from the

Cross\_ by\_ Jo - seph, <sup>(κ)</sup><sub>q</sub> with the\_ help\_ of Nic - - o -

de- - - mus. <sup>(M)</sup><sub>q</sub> When he saw You dead, na - ked,

and\_ un - bur- - - ied, <sup>(κ)</sup><sub>q</sub> he took up a mov - ing

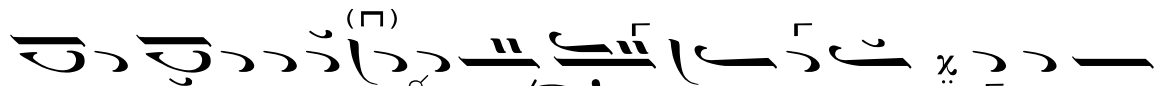

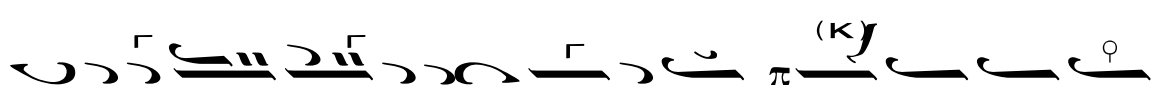



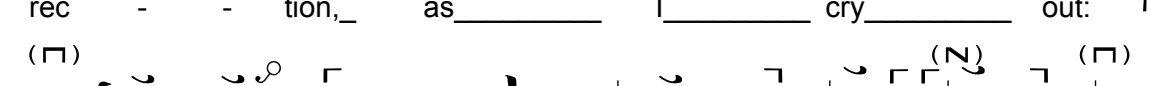
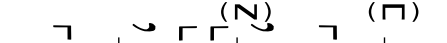
la - - - - men - ta - - - tion; <sup>(κ)</sup><sub>q</sub> and\_ strick -

en\_ with grief\_ he\_ said, <sup>(κ)</sup><sub>q</sub> "A - las,\_"

<sup>(Δ)</sup><sub>q</sub> a - las, O sweet -

- est\_\_ Je - - - sus! <sup>(Δ)</sup> When the sun saw You <sup>(□)</sup> hang-ing\_\_ on\_\_  
 the\_\_ Cross <sup>q</sup> just a lit - tle while\_\_ a - go, <sup>Δ</sup> it  
 wrapped\_\_ it - self\_\_ in\_\_ dark- - - ness; and out of\_\_  
 fear the earth\_\_ was\_\_ quak - - - ing; and the  
 cur - - - tain <sup>(Δ)</sup> of the\_\_ Tem - - - ple <sup>(□)</sup> was torn\_\_  
 in\_\_ two. <sup>q</sup> And now I\_\_ see\_\_ You <sup>q</sup>  
 vol - un - tar - - i - ly <sup>Δ</sup> un - der - go - - - ing\_\_ death\_\_  
 for\_\_ me. <sup>(N)</sup> <sup>(□)</sup> How\_\_ am I\_\_ to bur - - - y\_\_ You,\_\_  
 my\_\_ God? <sup>q</sup> Or\_\_ how can I wrap\_\_  
 You\_\_ in\_\_ a\_\_ shroud? <sup>q</sup> With\_\_ what\_\_ hands shall\_\_  
 I\_\_ touch <sup>q</sup> Your im - mac - - - u - late\_\_ bod - - -  
 y, <sup>(K)</sup> <sup>q</sup> or what songs should I\_\_ be\_\_ sing - ing at  
 Your de - par - - - ture, ten - der - lov - - - ing\_\_ Lord? <sup>q</sup>

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I\_\_\_ mag - ni - fy Your\_ Pas - - - sion,  and I ex-  
  
tol\_\_\_ Your\_ bur- - - i - - al  and Your res - ur-  
  
rec - - tion, as\_\_\_ I\_\_\_ cry\_\_\_ out:   
  
O\_\_\_ Lord, glo - - - ry to\_\_\_ You!" 

Apolytikia.

Mode 2.



(Δ)  
When he took \_\_\_\_\_ down Your im - mac - u - late Bod - y  
from the Cross, the hon - or - a - ble Jo - - - seph <sup>6</sup> wrapped it in  
a clean lin - en shroud \_\_\_\_\_ with spic - es and laid it for  
bur - i - al in a new \_\_\_\_\_ tomb.

Same Mode.



(Δ)  
The An - gel stand - ing at the sep - ul - cher cried  
out and said \_\_\_\_\_ to the oint - ment - bear - ing wom - - - en:  
The oint - ments are ap - pro - pri - ate for mor - tal men, <sup>Δ</sup>  
but Christ has been shown to be a stran - ger to \_\_\_\_\_ de - cay. <sup>(Γ)</sup> <sup>(Δ)</sup>