

**BYZANTINE NOTATION VERSION**

**HOLY WEEK - EASTER HYMNAL  
IN MODERN ENGLISH**

# **VOLUME 8**

**THE VESPERS OF GREAT FRIDAY  
(Apokathelosis - Taking Down from the Cross)**

**Sung on Great Friday Afternoon**

A Companion to the Service Book  
**ΜΕΓΑΛΗ ΕΒΔΟΜΑΣ - ΠΑΣΧΑ  
HOLY WEEK - EASTER**

A New English Translation  
by Father George L. Papadeas

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## GREAT FRIDAY VESPERS — THE UNFIXATION FROM THE CROSS

The page numbers in parentheses correspond to the locations in the Holy Week and Easter Services Book by Father George Papadeas.

+ + +

(P. 336. Opening prayers and Psalm 103 are read.

Intone the short responses in the service, such as “Lord, have mercy,” “To You, O Lord,” “Amen,” etc. on the fundamental tone established by the priest.)

## LORD, I HAVE CRIED OUT

1st Tone. Πα.

Ἦχος ᾠ Πα

Lord, I have cried out to You, Hear Me, Hear me,

O Lord, Lord I have cried out to You, Hear

me. Give heed to the voice of my prayer

when I cry out to You, Hear me, Lord

Let my prayer rise up as incense before

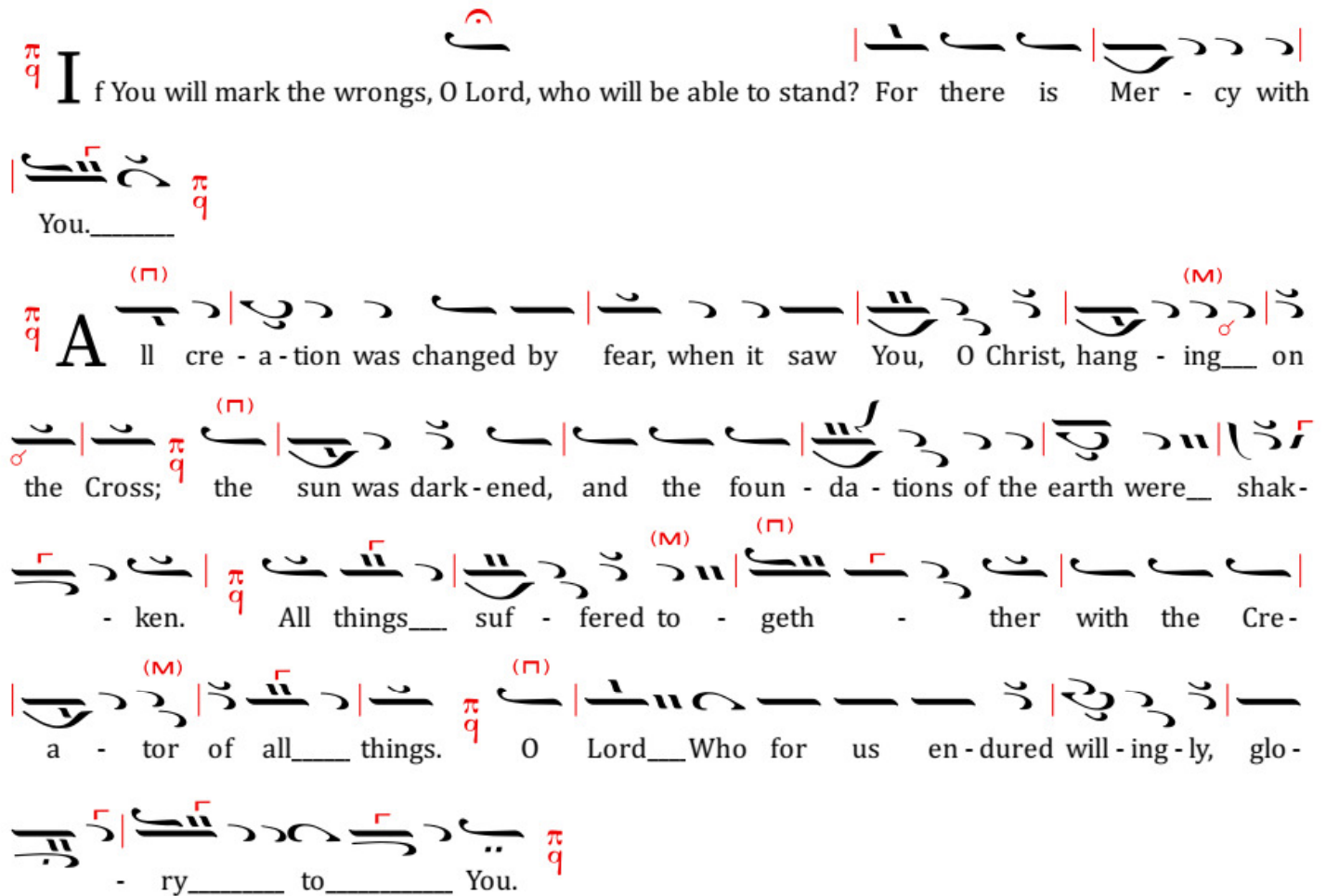
You; and the lifting up of my hands as an evening sac-

rifice. Hear me, hear me, Lord

## STICHERA

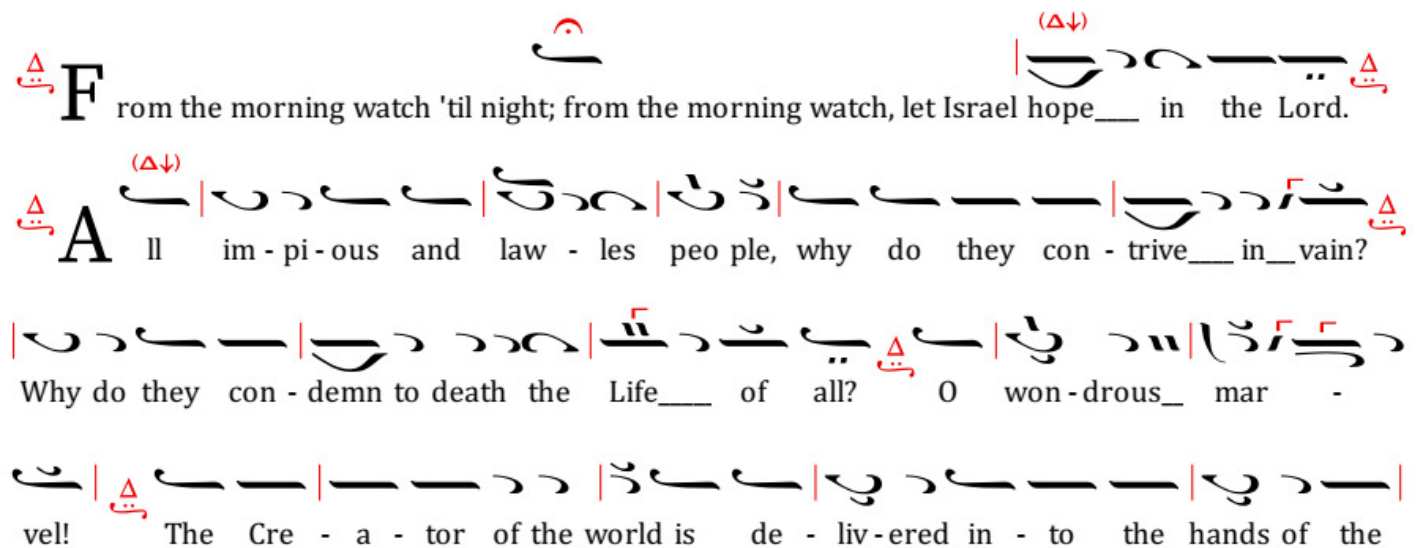
1st Idiomelon. 1st Tone. Πα.

Ἦχος ♪ Πα


**I**f You will mark the wrongs, O Lord, who will be able to stand? For there is Mer - cy with  
 You.\_\_\_\_  
**A**ll cre - a - tion was changed by fear, when it saw You, O Christ, hang - ing\_\_ on  
 the Cross; the sun was dark - ened, and the foun - da - tions of the earth were\_\_ shak -  
 - ken. All things\_\_ suf - fered to - geth - ther with the Cre -  
 a - tor of all\_\_ things. O Lord\_\_ Who for us en - dured will - ing - ly, glo -  
 - ry\_\_ to\_\_ You.

2nd Idiomelon. 2nd Tone. Δι.

Ἦχος Δι


**F**rom the morning watch 'til night; from the morning watch, let Israel hope\_\_ in the Lord.  
**A**ll im - pi - ous and law - les peo ple, why do they con - trive\_\_ in\_\_ vain?  
 Why do they con - demn to death the Life\_\_ of all? O won - drous\_\_ mar -  
 vel! The Cre - a - tor of the world is de - liv - ered in - to the hands of the

law - less; and the Lov - er of \_\_\_\_\_ man - kind is  
 lift - ed up on the \_\_\_ Cross, that He might bring free - dom to those, bound in  
 Ha-des, who cry - ing out: O Long - suf - fer - ing Lord, \_\_\_ glo \_\_\_ ry to \_\_\_ You.

## 3rd Idiomelon. 2nd Tone. Δ.

<sup>(Δ)</sup> For with the Lord there is mercy; and with Him is plenteous redemption. And He shall redeem Is -  
 ra - el from all \_\_\_ his sins.

<sup>(Δ)</sup> To - day the All - pure Vir - gin, O Word \_\_\_ of \_\_\_ God, saw You hang - ing  
 on \_\_\_ the \_\_\_ Cross, deep - ly mourn - ing with \_\_\_ in \_\_\_ her -  
 self, and bit - ter - ly pierced in the heart, she groaned in ag - o - ny from  
 the depth \_\_\_ of her soul. \_\_\_ Ex - haust - ed by beat - ing on her \_\_\_ breast,  
 with hair \_\_\_ di - shev - eled, she cried \_\_\_ out wail -  
 ing; "Woe to \_\_\_ me? My Di - vine \_\_\_ Son! Woe to me! Light \_\_\_ of the \_\_\_  
 world! Why \_\_\_ O Lamb of \_\_\_ God, have You fad - ed from my \_\_\_ eyes?" Where -  
 fore, the le - gions of the Heav - en - ly \_\_\_ Hosts were seized \_\_\_ with trem - bling,



cry - ing\_\_\_\_\_ out: "O in - com - pre - hen - si - ble Lord, glo - ry

to\_\_\_ You."

4th Idiomelon. 2nd Tone. Δι.

<sup>(Δ↓)</sup>  
 Praise the Lord, all you nations; praise Him, all you peo - ples.

<sup>(Δ↓)</sup>  
 See - ing\_\_\_ You hang - ing on the Cross, O\_\_\_ Christ the God and Cre - a -

tor of all, Whom she as a Vir - gin\_\_\_\_\_ bore, she cried\_\_

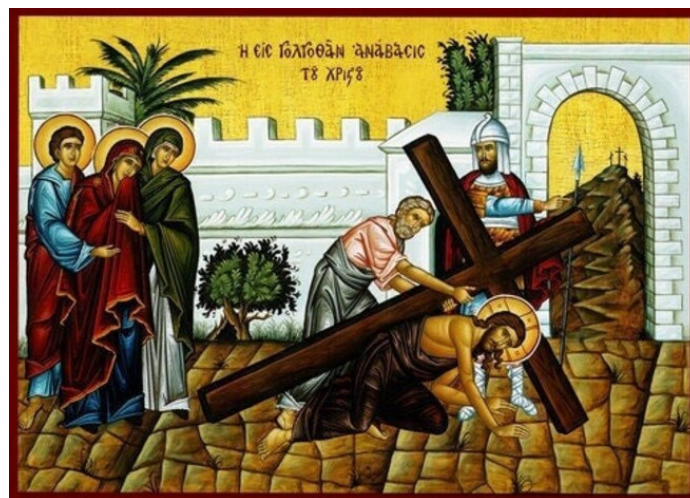
<sup>(M)</sup> <sup>(Δ↓)</sup>  
 \_out bit - ter - ly: "O my\_\_\_ Son, where has the beau - ty of

Your form van - ished: I can - not bear to see\_\_\_ You un - just\_\_\_ ly

cru - ci - fied; has - ten there - fore and rise\_\_\_\_\_ up, that

I too may be - hold Your Res - ur - rec - tion from the\_\_\_ dead on the third -

day.



## 5th Idiomelon. 2nd Plagal Tone. Πα.

Ἦχος λ π Πα

For His mercy is strengthened over us, and the truth of the Lord endures forever.

Today the Master of Creation stands before Pilate,

and the Creator of all is given up to the Cross, led away

as a lamb of His own volition. He is trans-

fixed with nails. His side is pierced and His lips are

touched with the sponge, Who had rained down manna.

The Redeemer of the world is smitten on the cheek,

and the Creator of all is mocked by His own servants.

Oh, how great the Master's love is! for His crucifiers,

He besought His own Father saying: "Forgive them

this sin, for the lawless know not what they unjustly are

doing."

## Doxasticon. 2nd Plagal Tone. Πα.

π G lo - ry to the Fa - ther and to the Son and to the Ho - ly

Spir - it.

π O h, how ould the law - less syn - a - gogue con -

demn to death the King of all cre - a - tion, with - out shame,

when He re - called the ben - e - fits, which He had se - cured

for them say - ing: "My peo - ple, what have I

done to you? Have I not filled Ju - de - a with mar -

vels? Have I not raised the dead, with but a word? Have I

not healed all man - ner of sick - nes and in - fir - mi - ty? How

then do you re - pay - Me? How have you for - got - then Me? in - stead of

heal - ing, you in - flict un - to me wounds; in - stead of life, death by

hang - ing on the Cross the Ben - e - fac - tor, as a mal -

- e - fac - tor; as law - less, the Law - giv - er; as a



crim - i - nal, the King of all." O for - bear - ing

Lord, glo - ry to You.

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

An awe - some and mar - vel - ous mys - ter - y to - day is com -

ing to pass. The in - cor - po - re - al One is be - ing held; the

One, free - ing Ad - am from the curse is bound; He Who

tries the in - ner thoughts and hearts of man, is un - just - ly tried; He Who

sealed the a - byss is shut up in pris - on. He stands be - fore Pi - late, be -

fore Whom the Pow - ers of Heav - en stand with trem - bling. The Fash -

ion - er is smit - ten by the hand of the fash - ioned; the Judge of the liv - ing and

the dead is con - demned to the Cross; the De - spoil - er of Ha - des is shut up in

a Tomb; O for - bear - ing Lord. com - pas - sion - ate - ly en - dur - ing all things and

sav - ing all from the curse, glo - ry to You.



**O RESPLENDENT LIGHT**  
The Evening Hymn. 2nd Tone. Δι.

Ἦχος Δι

(Δ↓) **O** Re - splen - dent - Light of the ho - ly Glo - ry of the heav -  
 en - ly, ho - ly, im - mor - tal, and bless - ed Fa - ther, O Je -  
 sus Christ, hav - ing come to the set - ting of the sun, and see -  
 - ing the light of eve - ning, we praise God, the Fa - ther and Son and  
 Ho - ly Spir - rit in One. It is fit - ting that at all times You  
 should be praised by joy - ous voi - ces, O Son of God, Who gave  
 Life, for which cause the world glor - i - fies You.

**PROKEIMENON**

4th Tone. Δι.

Ἦχος Δι

(Δ↓) **T**hey part - ed my gar - ments a - mong them and cast lots up - on  
 my ves - ture. My God, my God, hear me; why have You forsaken me?  
 (Δ↓) They part - ed my gar - ments a - mong them and cast lots up - on my  
 ves - ture.

(P. 343. The Prophecies, Epistle, Gospel are read, followed by petitions and prayers.  
Intone all short responses, then chant the Aposticha on the next page  
during the procession with the Epitaphios. P. 358.)

## APOSTICHA

1st Idiomelon. 2nd Tone. Δι.

Ἦχος Δι

When Jo - seph of Ar - i - ma - the - a took\_ You, the Life of\_ all,  
 now dead,\_\_\_\_\_down\_ from the Cross, he bur - ied You\_\_\_\_\_in\_ fine lin - en, af - ter  
 a - noint - ing You with myrrh. He yearned with de - si - re, in heart and lips,\_\_\_\_  
 to em - brace Your\_\_\_\_\_pure\_ Bod - y; but, hum - bly con - tained by awe, re - joic - ing,  
 he cried out to You: "Glo - ry to Your con - de - scen - sion, O Mer - ci - ful God!"

2nd Idiomelon. 2nd Tone. Δι.

The Lord has reigned, and clothed Himself in comeliness. He has clothed and gird - ed Him -  
 self with pow - er.

When You, the Re - deem - er\_ of all, were placed in a new Tomb for us  
 all,\_\_\_\_\_ Ha - des, the re - spect - er of none, crouched\_ when\_ he saw You. The  
 bars were bro - ken, the gates\_ were shat - tered, the graves were o - pened, and  
 the dead\_\_\_\_\_ a - rose. Then, Ad - am, grate - ful - ly re - joic - ing, cried out  
 to You: glo - ry to Your con - de - scen - sion, O Mer - ci - ful God.

## 3rd Idiomelon. 2nd Tone. Δ.

<sup>(Δ)</sup>  
 For He has edified the Universe, which can - not \_\_\_\_\_ be moved.

<sup>(Δ)</sup>  
 When \_\_\_\_\_ You, O Christ, of Your\_own will, sub - mit - ted bod - i - ly

to be closed\_\_ in the tomb, Be - ing by na - ture of the tri - une -

God - head, re - main - ing in - de - scrib - a - ble and lim - it - less You\_\_ closed\_\_

down the cham - bers\_ of death, and emp - tied the pal - ac - es of Ha - des.

Then, You ren - dered this Sab - bath wor - thy of bles - sings and glo - ry, and of

Your own splen - dor.

## 4th Idiomelon. 2nd Tone. Δ.

<sup>(Δ)</sup>  
 Holiness becomes Your House, O Lord for - ev - er.

<sup>(Δ)</sup>  
 When \_\_\_\_\_ the Heav - en - ly Pow - ers saw \_\_\_\_\_ You, O Christ, false - ly slan -

dered, by the law - less, as a de - ceiv - er, and the stone \_\_\_\_\_ of \_\_\_\_\_ the \_\_\_\_\_ tomb

sealed by the hands of those, who pierced Your sa - cred Side, \_\_\_\_\_ they shud - dered at Your in

ef - fa - ble for - bear - ance; yet, re - joic - ing for our sal - va - tion, they cried



out to You: "Glo - ry to Your con - de - scen - sion, O Mer - ci - ful One.

## Doxasticon. 1st Plagal Tone. Πα.

Ἦχος λ̣ ḡ Πα

<sup>(Π)</sup>  
<sup>π̣ḡ</sup> G lo - - - ry to the Fa - ther and to the\_\_ Son <sup>ξ̣ḡ</sup>  
 and to the Ho - ly\_\_ Spir - it; now and ev - - er\_\_  
 and\_\_ to the\_\_ Ag - es of\_\_ Ag - es\_\_ A - men. <sup>π̣ḡ</sup>  
<sup>(Π)</sup>  
<sup>π̣ḡ</sup> Y ou Who clothed\_\_ Your - self with light\_\_ as a\_\_ gar - ment, <sup>ξ̣ḡ</sup>  
 Jo - seph with Nic - o - de - mus, <sup>ξ̣ḡ</sup> brought down\_\_ from\_\_  
 \_\_ the\_\_ Cross, <sup>π̣ḡ</sup> and see - ing You dead, na - ked, and un - bur - ied, <sup>(M)</sup> <sup>ḡ</sup> felt <sup>(Π)</sup>  
 deep - ly a\_\_ sym - pa - thet - ic la - ment, <sup>π̣ḡ</sup> and in griev - ing  
 \_\_ said: <sup>(Δ)</sup> <sup>π̣ḡ</sup> "Woe\_\_ to\_\_ me, <sup>(K)</sup> sweet - Je - sus! <sup>(Π)</sup> Whom, but  
 a short while a - go, when the sun be - held You hang - ing on\_\_ the\_\_ Cross, <sup>π̣ḡ</sup>  
 en - shroud - ed it - self in dark - ness, and the earth quaked\_\_ in\_\_ fear, <sup>(M)</sup> <sup>π̣ḡ</sup>  
<sup>(Π)</sup>  
 and the veil\_\_ of\_\_ the Tem - ple\_\_ was rent\_\_ a - sun -

- der. <sup>πq</sup> But lo, <sup>(K)</sup> I now <sup>(Π)</sup> see, that You will - ing - ly un - der - went  
 death\_ for my sake <sup>πq</sup> How <sup>(N)</sup> then\_ shall I ar - ray <sup>(Π)</sup>  
 You for bur - i - al, my God? <sup>πq</sup> Or how <sup>(N)</sup> then\_ shall I wrap <sup>(Π)</sup>  
 You\_ in a shroud? <sup>πq</sup> And with what hands\_ can I touch\_ Your\_ sa - cred  
 Bod - y? <sup>πq</sup> Or what dirg es shall I chant for Your fu  
 ner - al, <sup>πq</sup> O Mer - ci - ful\_ One? I mag - ni - fy Your\_ <sup>(K)</sup>  
 Pas - sion; <sup>πq</sup> I praise\_ in hymn\_ Your\_ Bur - i - <sup>(Π)</sup>  
 al, <sup>πq</sup> with Your Res - ur - rec - tion, cry - ing\_ a - loud: <sup>(M)</sup> <sup>(K)</sup> <sup>πq</sup> Lord, <sup>(Π)</sup>  
 glo - ry to You." <sup>πq</sup>

(P. 360. Closing prayers are read.)



## DISMISSAL HYMNS

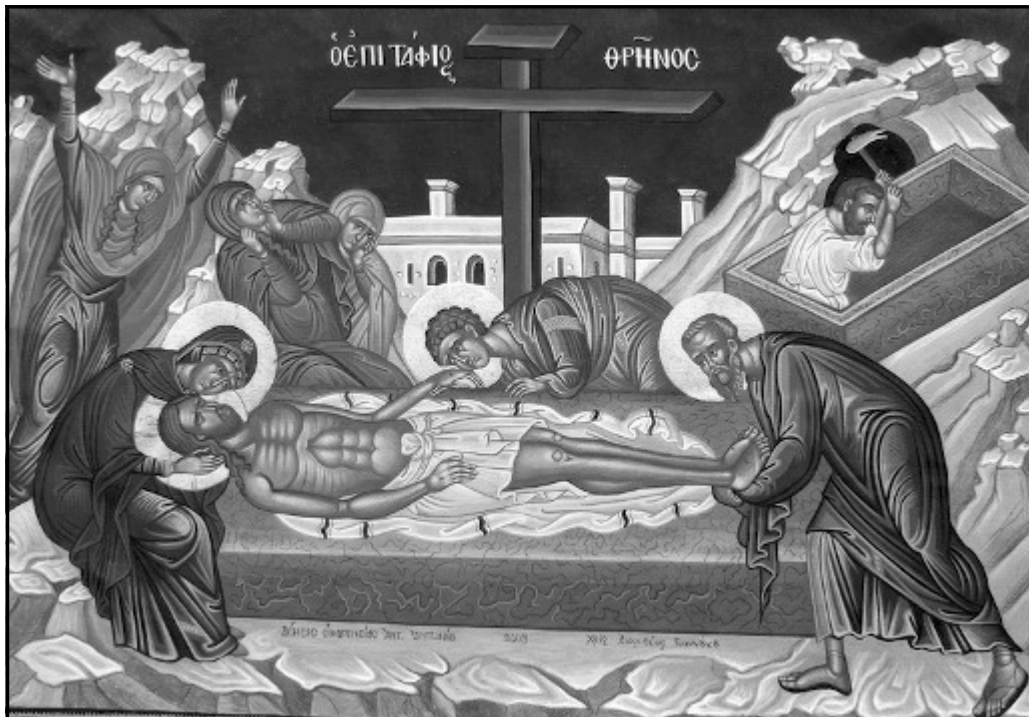
2nd Tone. Δι.

Ἦχος Δι.

The no - ble Jo - seph tak - ing down\_ from the Cross Your spot - less  
 Bod - - dy\_ en - wrapped it in clean lin - en with a - ro -  
 mas, and laid\_ it for bur - i - al in a new\_ Tomb.  
 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."

(P. 362. The dismissal prayers are read.)

END OF SERVICE







The Descent from the Cross

Michelangelo

Duomo of Florence



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