

**BYZANTINE NOTATION VERSION**

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

# **VOLUME 9**

**HOLY SATURDAY MATINS  
(The Lamentations Before the Holy Sepulcher)**

**Sung on Great Friday Evening in Anticipation**

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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by Nancy and Stanley Takis

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GREAT FRIDAY EVENING

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## HOLY SATURDAY ORTHROS — THE LAMENTATIONS

The page numbers in parentheses correspond to the locations in *Holy Week—Easter* by Fr. Papadeas. (P. 363. The opening prayers and Psalms are read. Intone the short responses on the priest's tone.)

### GOD IS LORD - APOLYTIKIA

(p. 373)

2nd Tone. Δι. Ἦχος Δι

God is Lord and has ap - peared to us; bless - ed is the

One Who comes in the Name of the Lord.

*Repeat the above refrain after intoning each verse:*

1. Give thanks the the Lord and call upon His name.
2. All the nations surrounded me, but in the name of the Lord, I defended myself against them.
3. And this came about from the Lord, and it is wonderful in our eyes.

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.

Glory to the Father and to the Son and to the Holy Spirit.

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 and to the Ages of Ages. Amen.

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. 373. Intone short responses.)

### KATHISMATA

Ἦχος ᾠδῆς Κε

(p. 374)

1st Kathisma. 1st Tone. Chromatic from Κε.

Jo - seph asked Pi - late for Your sa - cred Bod - y. A - noint - ing  
with fra - grant spic - es, and with clean lin - en, laid it in a new  
tomb. Where - up - on the Myrrh - bear - ing wom - en ar - riv - ing at ear - ly dawn, cried  
out: "Show us, O Christ, as You fore - told, Your Res - ur - rec - tion."

2nd Kathisma. 1st Tone. Chromatic from Κε.

Glory to the Father and to the Son and to the Holy Spirit; now and ever and unto the Ages of Ages.  
Amen.

The choirs of An - gels were a - ston - ished, - see - ing the One,  
Who rests in the bos - om of the Fa - there, 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 - deas, as Cre - a - tor and Lord.

(P. 378. Psalm 50 is read.)



<sup>(Δ↓)</sup>  
<sup>6</sup> You de - scend - ed to the depths of the earth\_\_\_\_\_ to fill all  
 things with Your glo - ry; for my per - son that is in Ad - am was not hid - den  
 from You; and be - ing bur - ied, You re - newed me from cor - rup - tion, O Lov - er  
 of man - kind.

## Katavasias

<sup>(Δ↓)</sup>  
<sup>6</sup> The chil - dren of those, who were saved,\_\_\_\_\_ bur - ied un - der ground  
 the God, Who made the por - su - ing ty - rant of old dis - ap - pear in the waves  
 of the sea. As for us how - ev - er, let us praise the Lord, as did the maid - ens;  
 for glo - ri - ous - ly He\_\_\_\_\_ has been glo - ri - fied.

(p. 377)

## Ode 3. 2nd Plagal Tone. Δ.

<sup>(Δ↓)</sup>  
<sup>Δ</sup> Ver - i - ly, cre - a - tion, hav - ing be - held You sus - pend - ed on Gol -  
 go - tha, Who sus - pend - ed the whole earth free - ly on\_\_\_\_\_ the wa - ters, was seized  
 with great won - der. "There is none Ho - ly save You, O Lord."

<sup>6</sup> Glo - ry to You, our God, glo - ry to You.

<sup>(Δ↓)</sup>  
<sup>6</sup> You have re - vealed the sym - bols of Your Bur - i - al by man - y vi - sions.  
 But now, You have man - i - fest - ed Your se - crets as God and Man, e - ven to



those in Ha - des, O Mas - ter. "There is none Ho - ly save You, O Lord."\_\_

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

**Y**ou stretched out \_\_\_\_\_ Your arms and u - nit - ed those who were di - vid -

ed of old. Re - strained by the shroud and tomb, You \_\_\_\_\_ loosed\_ those held cap - tive who

cry out: "There is none Ho - ly save You, O Lord."\_\_

**N**ow and ev - er and to the Ag - es of Ag - es. A - men.

**O**un - con - tain - a - ble One, You were sealed in a tomb\_ of Your

own will; and You made known Your Pow - er through Your Di - vine \_\_\_\_\_ ac -

tions to those\_ who sing: "There is none Ho - ly save You, O Lov - ing Lord."\_\_

#### Katavasia

**V**er - i - ly, cre - a - tion, hav - ing be - held You sus - pend - ed on

Gol - go - tha, Who sus - pend - ed the whole earth free - ly on\_ the wa - ters, was

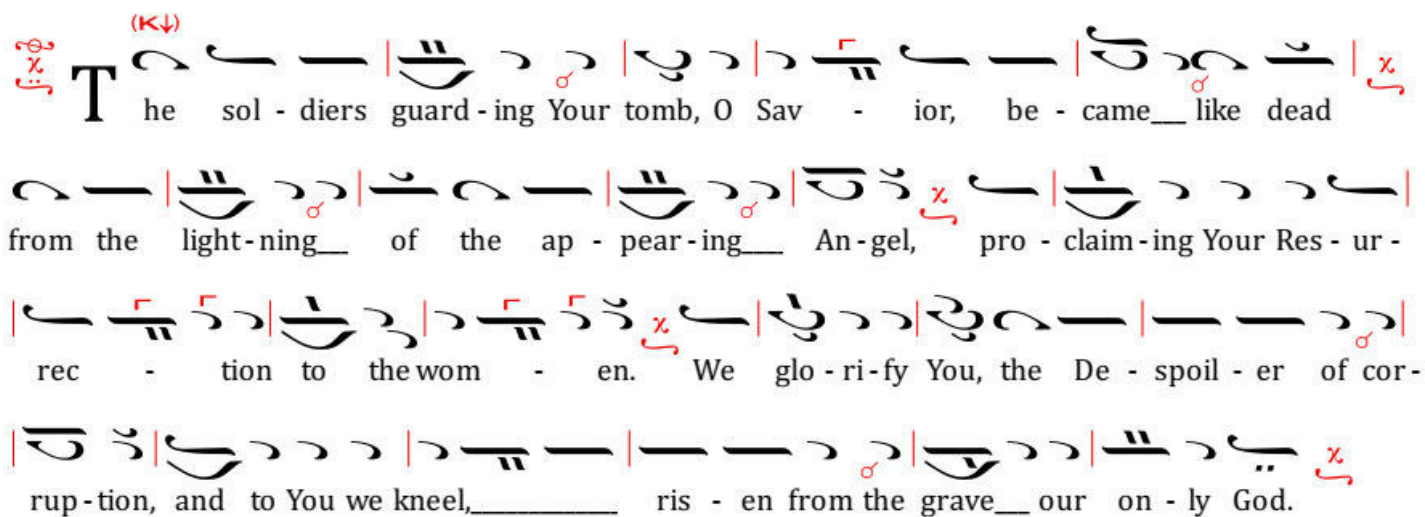
seized with great won - der. "There is none Ho - ly save You, O Lord."\_\_

(P. 378. Intone short responses.)

## 3rd Kathisma. 1st Tone. Chromatic from Κε.

(p. 378)

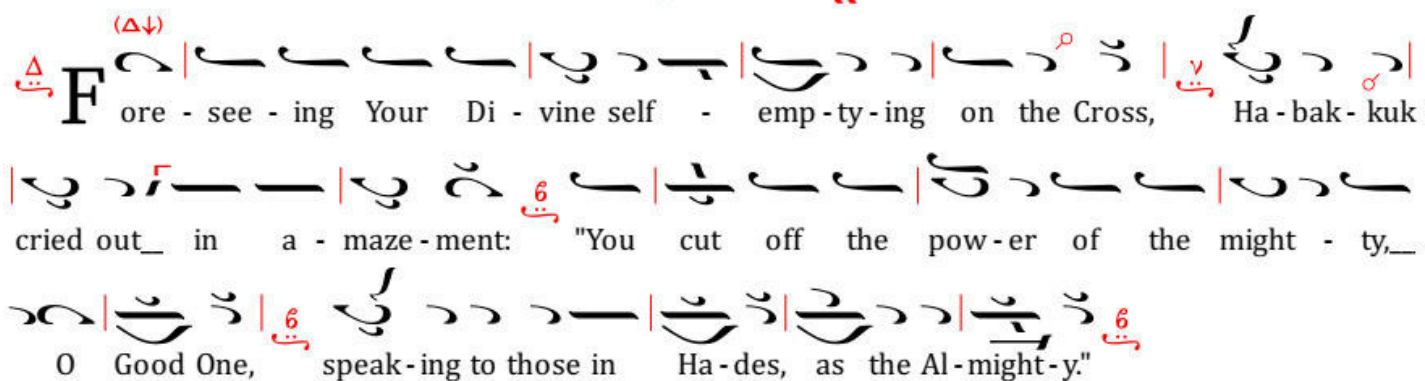
Ἦχος ᾠ̇ Κε


**T** he 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.

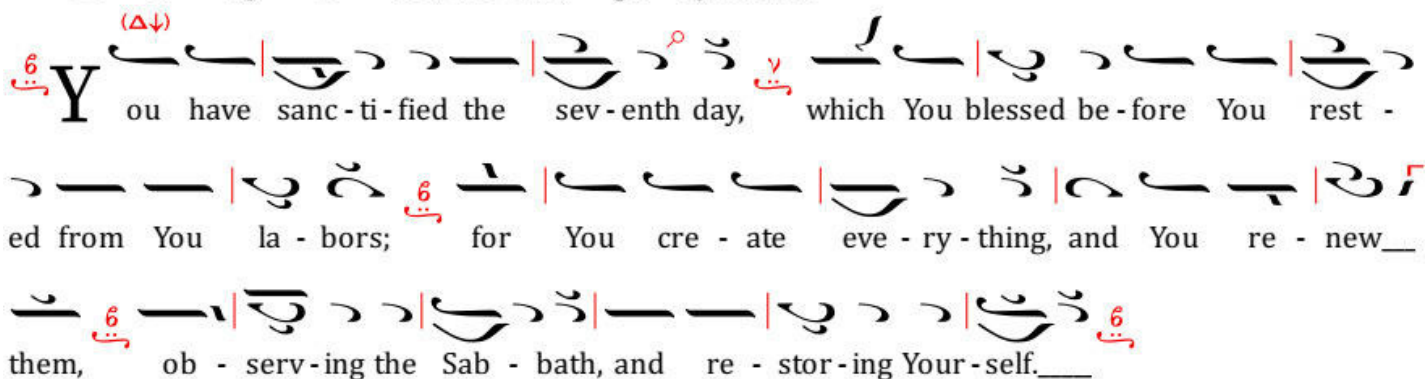
## Ode 4. 2nd Plagal Tone. Δ.

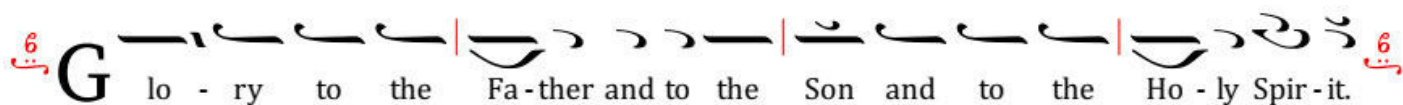
(p. 379)

Ἦχος ᾠ̇ Βε


**F** ore - see - ing Your Di - vine self - emp - ty - ing on the Cross, Ha - bak - kuk  
 cried out in a - maze - ment: "You cut off the pow - er of the might - ty,  
 O Good One, speak - ing to those in Ha - des, as the Al - might - y."


**G** lo - ry to You, our God, glo - ry to You.


**Y** ou have sanc - ti - fied the sev - enth day, which You blessed be - fore You rest -  
 ed from You la - bors; for You cre - ate eve - ry - thing, and You re - new  
 them, ob - serv - ing the Sab - bath, and re - stor - ing Your - self.


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



<sup>(Δ↓)</sup>  
 6 W hen Your soul was sep - a - rat - ed from the bod - y the bonds of both Ha -  
 des and Death were shat - tered with great - er strength by Your might, O Word of God.

6 N ow and ev - er and to the Ag - es of Ag - es. A - men.

<sup>(Δ↓)</sup>  
 6 H a - des in en - coun - ter - ing You o Word, was em - bit - tered, be -  
 hold - ing a mor - tal de - i - fied; cov - ered with bruis - es, yet all pow - er -  
 ful. Where - fore, it shrank back at the awe - some sight.

## Katavasia

<sup>(Δ↓)</sup>  
 6 F ore - see - ing Your Di - vine self - emp - ty - ing on the Cross, Ha - bak - kuk  
 cried out in a - maze - ment: "You cut off the pow - er of the might - ty,  
 O Good One, speak - ing to those in Ha - des, as the Al - mighty."

(p. 379)

## Ode 5. 2nd Plagal Tone. Δι.

<sup>(Δ↓)</sup>  
 Δ Y our lov - ing man - i - fes - ta - tion made through Your com - pas - sion for  
 us, was seen by I - sa - iah as an un - wan - ing light; and ris - ing ear - ly from  
 the night watch, he cried a - loud; "The dead shall rise up, and they who are in  
 the tombs shall a - wake, and all those on the earth shall re - joyce."

6 G lo - ry to You, our God, glo - ry to You.

<sup>(Δ↓)</sup>  
<sup>6</sup>W hen You the Cre - a - tor be - came earth - ly, You re - newed those of the  
 earth. <sup>6</sup> The lin - en and the tomb dem - on - strate <sup>6</sup> the in - her - ent mys - ter - y, O  
 Word; <sup>6</sup> for the hon - or - a - ble Coun - ci - lor ful - fil - s\_\_Your Fa - ther's  
 will, <sup>6</sup> through Whom You re - new me ma - jes - ti - cal - ly.

<sup>6</sup>G lo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.  
<sup>(Δ↓)</sup>  
<sup>6</sup>Y ou trans - form the mor - tal by death, <sup>6</sup> and the cor - rupt by bur - i - al; <sup>6</sup> for  
 as be - fits God\_\_ You have made in - cor - rupt - i - ble and im - mor - tal <sup>6</sup> the na -  
 - ture You as - sumed, for Your bod - y, O Mas - ter, <sup>6</sup> did not see\_\_ cor - rup - tion,  
 nor was Your soul a - ban - doned as a stran - ger in Ha - des.

<sup>6</sup>N ow and ev - er and to the Ag - es of Ag - es. A - men.  
<sup>(Δ↓)</sup>  
<sup>6</sup>Y ou came from a Vir - gin who knew\_\_no tra - vail; Your side, O my Cre -  
 a - tor, was pierced, <sup>6</sup> by which You ac - com - plished the re - cre - a - tion of Eve,  
 hav - ing Your - self\_\_be - come Ad - am. <sup>6</sup> Su - per - nat - u - ral - ly You fell <sup>6</sup> in - to a  
 deep\_\_ sleep that re - newed na - ture, <sup>6</sup> a - wak - en - ing life from sleep\_\_ and cor -  
 rup - tion, as the\_\_ Al - might - y.



## Katavasia

<sup>(Δ↓)</sup>  
<sup>6</sup>Y our lov - ing man - i - fes - ta - tion <sup>6</sup> made through Your com - pas - sion  
 for us, <sup>Δ</sup> was seen by I - sa - iah as an un - wan - ing light; <sup>6</sup> and ris - ing ear -  
 ly from the night watch, he cried a - loud; <sup>6</sup> "The dead shall rise \_\_\_\_\_ up, and they who  
 are in the tombs\_ shall a - wake, <sup>6</sup> and all\_ those on the earth shall re - joice." <sup>6</sup>

(p. 380)

## Ode 6. 2nd Plagal Tone. Δ.

<sup>(Δ↓)</sup>  
<sup>Δ</sup>V er - i - ly, Jo - nah the Proph - et was caught, but not held in the  
 bel - ly of the whale. <sup>6</sup> For be - ing an im - pres - sion of You, Who suf - fered  
 and were giv - en o - ver to bur - i - al, <sup>γ</sup> he sprang forth from the whale as from\_ a  
 cham - ber, and said to the watch - men: <sup>Δ</sup> "False - ly and in vain do you guard, O  
 watch - men: <sup>6</sup> for you\_ have ne - glect - ed your\_ own mer - cy." <sup>6</sup>

<sup>6</sup>G lo - ry to You, our God, glo - ry to You. <sup>6</sup>

<sup>(Δ↓)</sup>  
<sup>6</sup>Y ou were slain, \_\_\_\_\_ O Word, but were not sep - a - rat - ed from the bod - y,  
 which You shared with us; <sup>6</sup> for e - ven though Your tem - ple was de - stroyed\_ dur -  
 ing Your Pas - sion, the Per - son of Your Di - vin - i - ty and hu - man - i - ty was  
 still one; <sup>6</sup> for in both \_\_\_\_\_ You are One Son, the Word\_ of God, God and Man. <sup>6</sup>



**G**lo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.  
(Δ↓)

**T**he fall of Ad - am re - sult - ed in the death to Man, but not to God; for though the sub - stance of Your earth - ly bod - y suf - fered. Your Di - vin - i - ty re - mained pas - sion - less, trans - form - ing the cor - rup - ti - ble in - to in - cor - rup - tion, and showed it to be the foun - tain of Res - ur - rec - tion for im - mor - tal Life.

**N**ow and ev - er and to the Ag - es of Ag - es. A - men.

**V**er - i - ly Ha - des rules the race of mor - tals, but not for - ev - er, for You, O might - y One, when placed in the tomb, de - mol - ished the bars of death with Your Life - giv - ing Hand, and preached to those who slept there from the ag - es of old the true re - demp - tion, be - com - ing, O Sav - ior, the First - Born of the dead.

## Katavasia

(Δ↓)  
 Ver - i - ly, Jo - nah the Proph-et was caught, but not held in the  
 bel - ly of the whale. For be-ing an im - pres - sion of You, Who suf-fered  
 and were giv - en o - ver to bur - i - al, he sprang forth from the whale as from a  
 cham-ber, and said to the watch - men: "False-ly and in vain do you guard, O  
 watch-men: for you have ne - glect-ed your own mer-cy."

(P. 382. Intone short responses. The Kontakion, Oikos, and Synaxarion are read.)

## Ode 7. 2nd Plagal Tone. Δ.

(p. 383)

Ἦχος λ π Βϛ

(Δ↓)  
 In - ef - fa - ble won - der! He Who saved the right-eous youths from the  
 fire of the fur-nace is placed in the grave a breath-less corpse, for the sal - va -  
 tion of us, who sing: "Bless - ed are You, O God, our de - liv - er - er."

Glo - ry to You, our God, glo - ry to You.

(Δ↓)  
 Ha - des was pierced in the heart, hav - ing re - ceived the One pierced in His  
 side, and was con-sumed by the force of di - vine fire, for the sal - va - tion  
 of us, who sing: "Bless - ed are You, O God, our de - liv - er - er."

Glo - ry to You, our God, glo - ry to You.

<sup>(Δ↓)</sup>  
 6. **B** less - ed tomb! \_\_\_\_\_ Hav - ing re - ceived in it the Cre - a - tor as if  
 6. sleep - ing, it was man - i - fest - ed to be a di - vine treas - ure of Life,  
 6. for the sal - va - tion of us, who sing: "Bless\_\_\_ ed are You, O God,\_\_\_ our de -  
 6. liv - er - er."\_\_\_

6. **G** lo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

<sup>(Δ↓)</sup>  
 6. **T** he Life of all, \_\_\_\_\_ in ac - cord - ance with the law of the dead, sub - mits  
 6. to the tomb and shows it to be the foun - tain of Res - ur - rec - tion, for the sal -  
 6. va - tion of us who sing: "Bless\_\_\_ ed are You, O God,\_\_\_ our de - liv - er - er."\_\_\_

6. **N** ow and ev - er and to the Ag - es of Ag - es. A - men.

<sup>(Δ↓)</sup>  
 6. **T** he God - head of Christ was one with the Fa - ther and the Spir - it,  
 6. with - out se - pa - ra - tion in the tomb and in E - den, for the sal - va - tion of  
 6. us, who sing: "Bless\_\_\_ ed are You, O God,\_\_\_ our de - liv - er - er."\_\_\_

#### Katavasia

<sup>(Δ↓)</sup>  
 6. **I** n - ef - fa - ble won - der! He Who saved the right - eous youths from the  
 6. fire\_\_\_ of the fur - nace is placed in the grave a breath - less corpse, for the sal - va -  
 6. tion of us, who sing: "Bless\_\_\_ ed are You, O God,\_\_\_ our de - liv - er - er."\_\_\_



(p. 385)

## Ode 8. 2nd Plagal Tone. Δι.

<sup>(Δ↓)</sup>  
**B**e a - ston - ished, O Heav - en and let the foun - da - tions of\_ the earth\_ quake; for  
 lo!\_\_\_\_\_ the One, Who dwells in the High - est, is ac - count - ed a - mong the dead, and  
 lodg - es as a stran - ger in a hum - ble tomb, O you youths\_\_\_\_\_ bless Him;  
 you priests\_\_\_\_\_ praise Him; and you peo - ple, ex - alt\_\_\_\_\_ Him to all\_ the Ag - es.

<sup>6</sup>  
**G**lo - ry to You, our God, glo - ry to You.

<sup>(Δ↓)</sup>  
<sup>6</sup>  
**T**he pure Tem - ple has been dis - solved, but He raised up with Him the fall - en tab - er -  
 nac - le; for the sec - ond Ad - am Who dwells in the High - est, de - scend - ed un - to  
 the first Ad - am Who to the depths of Ha - des. O you youths\_\_\_\_\_ bless Him; you  
 priests\_\_\_\_\_ praise Him; and you peo - ple, ex - alt\_\_\_\_\_ Him to all\_ the Ag - es.

<sup>6</sup>  
**W**e bless Fa - ther, Son, and Ho - ly Spir - it, the Lord.

<sup>(Δ↓)</sup>  
<sup>6</sup>  
**T**But Jo - seph of Ar - i - ma - the - a shows val - or; for be - hold -  
 ing the God of all, dead and na - ked, he asked for Him and ar - rayed Him, cry - ing  
 out: O you youths\_\_\_\_\_ bless Him; you priests\_\_\_\_\_ praise Him; and you peo -  
 ple, ex - alt\_\_\_\_\_ Him to all\_ the Ag - es.

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

Oh! What in - ef - fa - ble for - bear - ance! For He \_\_\_\_\_ that dwells in the High - est, is sealed un - der the earth of His own will, and is slan - dered as a de - ceiv - er.

O you youths \_\_\_\_\_ bless Him; you priests \_\_\_\_\_ praise Him; and you peo - ple, ex - alt \_\_\_\_\_ Him to all \_\_\_\_\_ the Ag - es.

Katavasia

Be a - ston - ished, O Heav - en and let the foun - da - tions of \_\_\_\_\_ the earth \_\_\_\_\_ quake; for lo! \_\_\_\_\_ the One, Who dwells \_\_\_\_\_ in the High - est, is ac - count - ed a - mong the dead, and lodg - es as a stran - ger in a hum - ble tomb, O you youths \_\_\_\_\_ bless Him; you priests \_\_\_\_\_ praise Him; and you peo - ple, ex - alt \_\_\_\_\_ Him to all \_\_\_\_\_ the Ag - es.

(P. 386. The deacon or priest proclaims the megalynaria.)

(p. 386)

## Ode 9. 2nd Plagal Tone. Δι.

<sup>(Δ↓)</sup>  
 Δ L a - ment not for Me, Moth-er, as You be - hold Me in the grave, Δ Whom as a  
 Son you con - ceived in your womb\_ with - out seed. 6 For I shall rise and be  
 glo - ri - fied, Δ and as God, I shall cease - less - ly ex - alt in glo - ry those, who  
 in faith and yearn - ing, mag - ni - fy you. 6

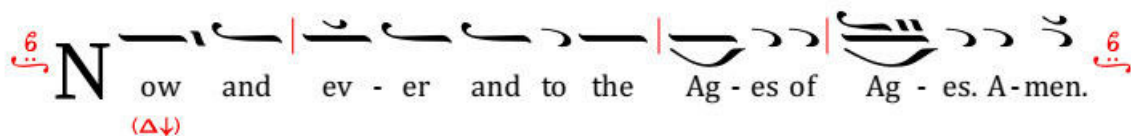
6 G lo - ry to You, our God, glo - ry to You. 6

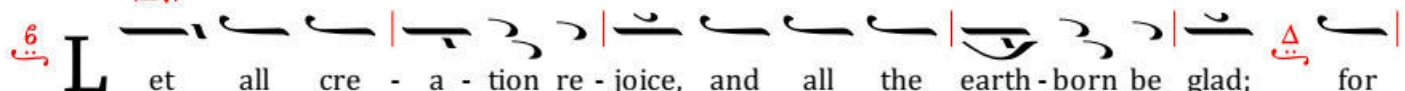

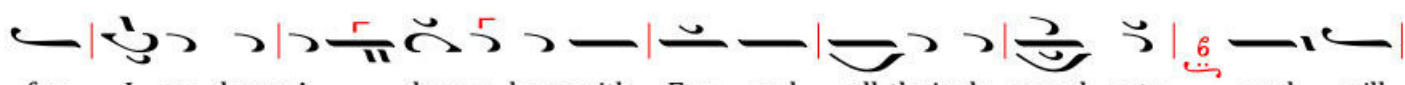

<sup>(Δ↓)</sup>  
 6 M y e - ter - nal Son, I was spared the tra - vail at Your strange Birth, and was mar -  
 vel - ous - ly blessed, 6 And now, be - hold - ing You, my God, a breath - less corpse, Δ  
 I am torn a - part with the spear of bit - ter sor - row; 6 but a - rise, that I  
 may be mag - ni - fied. 6

6 G lo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. 6

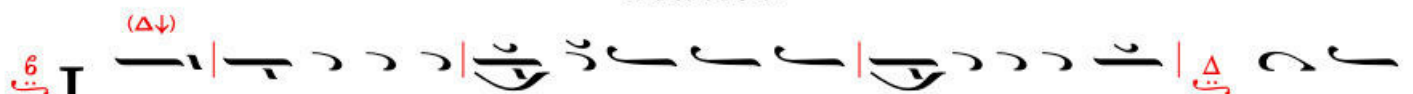



<sup>(Δ↓)</sup>  
 6 T he earth\_ O Moth - er, co - vers Me of My own will, Δ but the gate - keep - ers  
 of Ha - des trem - bled Δ see - ing Me clothed in a blood - spat - tered robe of venge  
 ance; 6 for as God, I have struck\_ down the en - e - mies with the Cross, 6 and I  
 will rise a - gain, and mag - ni - fy You. 6




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


 Let all cre - a - tion re - joice, and all the earth - born be glad; for  

 Ha-des, the en - e-my has been de-spoiled. Let the wom - en meet me with myrrh;  

 for I re-deem A - dam a-long with Eve, and all their de-scend-ents, and will  

 rise\_\_on the third\_\_day.

### Katavasia


 La - ment not for Me, Moth - er, as You be - hold Me in the grave, Whom as  

 a Son you con - ceived in your womb\_\_with - out seed. For I shall rise and  

 be glo - ri - fied, and as God, I shall cease - less - ly ex - alt in glo - ry those,  

 who in faith and yearn - ing, mag - ni - fy you.

### AN IMPORTANT NOTE ON THE LAMENTATIONS

As with the rest of Fr. Papadeas' translations in this book, the Lamentations were not metered to the Greek texts, and thus do not fit exactly to the Greek melodies. We have taken great care to set them to essentially the same melodies as the Greek, but in order to follow the models, rubrics, and rules of Byzantine chant, these melodies had to be adjusted and arranged in order to respect the syllabic meter of Fr. Papadeas' texts. However, with these famous and well-loved Lamentations, most churches ask the congregations to join in with the singing of the verses. This is made possible by the uniform and repetitious nature of the three melodies and the metered Greek texts.

The Papadeas translation, because it is unmetered, makes it impossible to repeat the verses with the exact same melody and rhythm, and thus are not acceptable for congregational singing. Since congregational participation is the norm, we are providing the English translation of the Lamentations by Nancy Chalker Takis, which are perfectly metered to the Greek words. Her translation varies from that of Fr. Papadeas, but uses many of his words as a foundation. With this translation, congregations will easily be able to sing in English just by following the text, which we also have provided in the appendix of this service book. **(See page 185.)** This metered Lamentations text may be easily reproduced for congregational use on a single sheet of letter-sized paper printed on both sides.