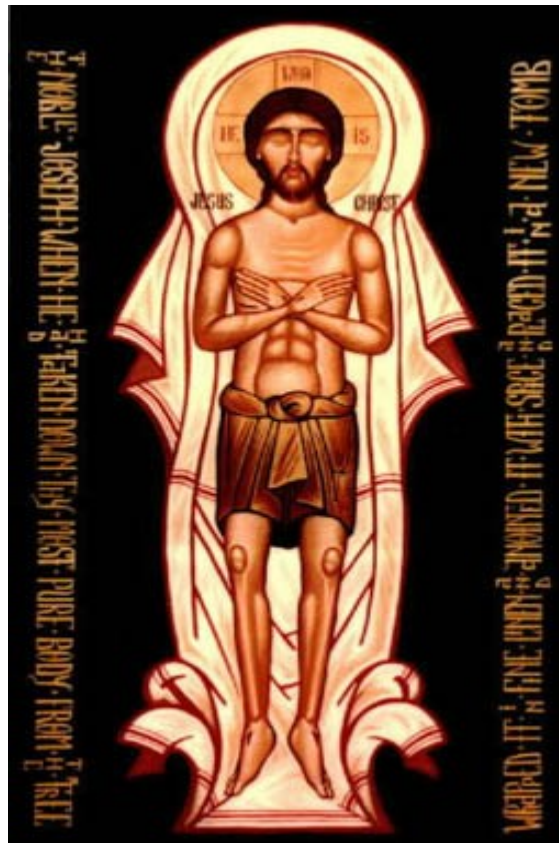


The Service For Holy Saturday Morning

Including the Psalms and Readings

And

The Washing of the Altar



**The Orthodox Western Rite
Archdiocese of America**

Holy Saturday Morning

There is no celebration of the Eucharist on this day.

The Priest, in cassock, surplice, and purple stole begins with the Collect of the Day either sung on a reciting note or spoken:

Priest: O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, God, for all ages of ages. Amen.

Old Testament **Job 14:1-14**

Reader: A man, born of woman, few of days and full of trouble, comes up like a flower and withers, flees like a shadow and does not last. Do you fix your eyes on such a one? Do you bring me into judgment with you? Who can bring a clean thing out of an unclean? No one can. Since their days are determined, and the number of their months is known to you, and you have appointed the bounds that they cannot pass, look away from them, and desist, that they may enjoy, like laborers, their days.

"For there is hope for a tree, if it is cut down, that it will sprout again, and that its shoots will not cease. Though its root grows old in the earth, and its stump dies in the ground, yet at the scent of water it will bud and put forth branches like a young plant. But men die, and are laid low; humans expire, and where are they? As waters fail from a lake, and a river wastes away and dries up, so men lie down and do not rise again; until the heavens are no more, they will not awake or be roused out of their sleep. Oh that you

earthly life no longer by human desires but by the will of God. You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme. But they will have to give an accounting to him who stands ready to judge the living and the dead. For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

The end of all things is near; therefore be serious and discipline yourselves for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins.

Psalm 130 *De profundis*

Tone IV



- 1 Out of the depths have I called to you, O LORD;↓
LORD, hear my voice; *
let your ears consider well the voice of my supplication.
- 2 If you, LORD, were to note what is done amiss, *
O Lord, who could stand?
- 3 For there is forgiveness with you; *
therefore you shall be feared.
- 4 I wait for the LORD;↓ my soul waits for him; *
in his word is my hope.

- 5 My soul waits for the LORD,↓
more than watchmen for the morning, *
more than watchmen for the morning.
- 6 O Israel, wait for the LORD, *
for with the LORD there is mercy;
- 7 With him there is plenteous redemption, *
and he shall redeem Israel from all their sins.

The Gospel Matthew 27:57-66

Deacon: At that time...when it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb. The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, 'Sir, we remember what that impostor said while he was still alive, "After three days I will rise again." Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, "He has been raised from the dead," and the last deception would be worse than the first.' Pilate said to them, 'Take a guard of soldiers; go, make it as secure as you know how'. So they went with the guard and made the tomb secure by sealing the stone.

or John 19:38-42

Deacon: At that time...after these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

After the Gospel (and homily), in place of the Prayers of the People, the Anthem "In the midst of life" is sung or said.

Priest: In the midst of life we are in death;
from whom can we seek help?
From you alone, O Lord,
who by our sins are justly angered.

People: Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

Priest: Lord, you know the secrets of our hearts;
shut not your ears to our prayers,
but spare us, O Lord.

People: Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

Priest: O worthy and eternal Judge,
do not let the pains of death
turn us away from you at our last hour.

People: Holy God, Holy and Mighty,
Holy and merciful Savior,
deliver us not into the bitterness of eternal death.

Priest: Let us pray:
Instructed by thy saving precepts, and having
been taught these divinely formed words,
we dare to say:

All: (recto tono) Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.

Priest: For Thine is the kingdom, and the power, and the glory,
of the Father, and of the Son, and of the Holy Spirit,
now and ever and for all ages of ages.

People: Amen.

The priest then quietly, with pure water poured in the form of a cross, washes and dries the mensa of the altar. He then says:

Priest: Let us pray:

Lord Jesus Christ, Son of the living God,
we pray you to set your passion, cross, and death
between your judgment and our souls,
now and in the hour of our death.

Give mercy and grace to the living;
pardon and rest to the dead;
to your holy Orthodox Church peace and concord;
and to us sinners everlasting life and glory;
for with the Father and Holy Spirit you live and reign,
one God, now and ever, and for all ages of ages.

People: Amen.

Priest: The grace and peace of our Lord Jesus Christ,
(who has conquered death by death)
the love of God the Father,
and the communion of the Holy Spirit be with you all.

People: Amen.

In some parishes the people, especially the altar guild, share a simple breakfast with the priest.

They then begin decorating the altar and temple for Pascha.

