

TONE 1 - VESPERS

## AT GREAT VESPERS

*On Saturday at Great Vespers: The lamp-lighter comes to the superior, receives a blessing, and goes out and sounds the large semantron. When we have assembled in the church, the candles are lit, as also are the chandeliers, each in its place. Then the priest goes into the sanctuary and vests in priestly vestments, in the usual order. The royal doors are opened. The priest takes the censer with fragrant incense, and standing before the holy table, he makes the sign of the cross with the censer, thrice. Then he says:*

Blessed is our God, always, now and ever, and unto the ages of ages. *We respond: Amen. Heavenly King. The Trisagion. After Our Father, the priest says: For Thine is the kingdom, and the power, and the glory, now and ever, and unto the ages of ages. We respond: Amen. Then: Lord have mercy (12), Glory, Now. Come let us worship (3). Then: Psalm 103: Bless the Lord, O my soul: Glory, Now. Alleluia (3). The Great Litany: In peace let us pray to the Lord. Then: the kathisma; Blessed is the man ..., in its entirety. We sing the first stasis in the eighth tone.*

### AT LORD I HAVE CRIED, STICHERA OF THE RESURRECTION (composed by our godly father John Damascene:) TONE 1:

**V. Bring my soul out of prison, that I may confess Thy name.**  
Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth in the world the resurrection.

**V. The righteous shall wait patiently for me, until Thou shalt reward me.**

Encircle Sion, O ye people, and encompass her; and give glory therein unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

**V. Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.**

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Come, ye people, let us hymn and worship Christ, glorifying His Resurrection from the dead; for He is our God, Who hath delivered the whole world from the deception of the enemy.

*Other stichera, [called] Anatolian, composed by Patriarch Anatolius of Constantinople:*

**V. Let Thine ears, be attentive to the voice of my supplication.**

Be glad, O ye heavens; sound the trumpets, ye foundations of the earth; shout with gladness, O ye mountains; for, lo! Emmanuel hath nailed our sins to the Cross; and, bestowing life, He hath put death to death, and hath raised up Adam; for He loveth mankind.

**V. If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.**

Let us hymn Him Who of His own will was crucified in the flesh for our sakes, Who suffered, and was buried, and rose from the dead; and let us say: Make Thy Church steadfast in Orthodoxy, O Christ, and bring peace to our life; for Thou lovest mankind.

**V. My soul hath waited patiently for Thy word; my soul hath hoped in the Lord.**

Standing before Thy life-receiving tomb, unworthy as we are, we offer glorification to Thine ineffable loving-kindness, O Christ our God; for Thou didst accept crucifixion and death, O Sinless One, that Thou mightest grant resurrection to the world; for Thou lovest mankind.

**V. From the morning watch until the night, let Israel hope in the Lord.**

Let us hymn the Word Who is equally unoriginate and equally ever-existent with the Father, and Who came forth ineffably from the Virgin's womb; Him Who of His own will accepted crucifixion and death for our sakes, and Who arose in glory; and let us say: O Lord, Giver of life, glory to Thee, Thou Saviour of our souls.

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*Then: Stichera to the saint, from the Menaion; Glory: to the saint (if he has [a doxasticon, or slavnik]); Now: the Theotokion. If there is no [doxasticon, or slavnik]: Glory, Now: the Theotokion.*

*Other stichera, to the Mother of God, composed by Paul of Amorium. We sing these if there is no Menaion, in the First Tone, to the melody of: Joy of the heavenly ranks:*

**V. And He shall redeem Israel, out of all his iniquities.**

O thou who art holier than all the holy powers and higher in honour than any creature, O Mother of God, Sovereign Lady of the world, thou who gavest birth to the Saviour, by thy prayers save us from all transgressions, sicknesses and adversities.

**V. O praise the Lord, all ye nations; praise Him, all ye peoples.**

O thou who art the portal of compassion, despise not my lowly soul, I beseech thee with faith, O Maiden; but do thou quickly take pity and save it from the abyss of mine offences; and having bestowed thy grace upon me anew, enlighten me, O pure Virgin.

**V. For He hath made His mercy to prevail over us; and the truth of the Lord abideth forever.**

Thou hast united God with men, O Lady. Thou hast uniquely elevated our mortal substance to divine incorruption. Thou hast made salvation flow for those on earth. O Mother of God, free us from all torments.

**Glory, Now. Theotokion, Tone 1:**

Let us hymn the Virgin Mary, the glory of all the world, who sprang forth from men and gave birth to the Master, the portal of heaven, the song of the incorporeal hosts and the ornament of the faithful; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle wall of enmity, she ushered in peace and threw open the kingdom. With her, then, as our sure support, we have as champion the Lord Who was born of her. Make bold, therefore, ye people of God, make bold! For He will vanquish the enemy, since He is all-powerful.

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*Then: the exit with the censer. The priest makes the sign of the Cross with the censer toward the royal doors and says: Wisdom. Upright. And we respond: O gentle Light: Then: the prokeimenon of the day: The Lord is King, He is clothed with majesty. Verse: The Lord is clothed with strength and He hath girt Himself. Verse: For He established the world which shall not be shaken. Verse: Holiness becometh Thy house, O Lord, unto length of days. After this, the priest says the Litany: Let us all say: Then: Vouchsafe, O Lord, to keep us this evening: Then: The litany: Let us complete our evening prayers: After this, the Litia, according to the Typicon. (\* See Note at the end of Vespers.)*

**AT THE APOSTICHA, STICHERA TO THE RESURRECTION:  
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By Thy Passion have we been freed from passions, O Christ, and by Thy Resurrection have we been delivered from corruption. O Lord, glory to Thee.

**V. The Lord is King, He is clothed with majesty.**

Let creation rejoice; let the heavens make merry; let the nations clap their hands in gladness; for Christ our God hath nailed our sins to the Cross; and having slain death, He hath given us life, having raised up fallen Adam, the common ancestor of all, in that He loveth mankind.

**V. For He hath established the world, which shall not be shaken.**

Though Thou art the unapproachable King of heaven and earth, Thou wast of Thine own will crucified out of love for mankind; and Hades was embittered when it met Thee below, while the souls of the just rejoiced at receiving Thee; and Adam arose on seeing Thee, his Maker, in the nethermost parts. O the wonder! How is it that the Life of all hath tasted death? But Thou didst will to enlighten the world, which crieth aloud and saith: Thou Who art risen from the dead, O Lord, glory to Thee.

**V. Holiness becometh Thy house, O Lord, unto length of days.**

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The myrrh-bearing women, carrying myrrh with zeal and mourning, arrived at Thy tomb; and failing to find Thine all-pure Body, yet learning from an angel of a new and all-glorious wonder, they said to the Apostles: The Lord is risen, granting the world great mercy.

*Glory: the sticheron - idiomelon (samoglasen) to the saint, if there is one. Now: The Theotokion which is the final dogmatikon of the tone of the sticheron. If there is no [doxasticon], then:*

*Glory, Now: the Theotokion in the First Tone:* Behold, the prophecy of Isaiah hath been fulfilled; for as a virgin thou gavest birth, and after giving birth thou remainest a virgin, even as before. For God it was Who was born, and therefore a new change was wrought in nature. O Mother of God, disdain not the prayers of thy servants, which are offered unto thee in thy church, but as thou didst carry in thine arms the Compassionate One, be merciful to thy servants and pray that our souls may be saved.

*Then: Lord, now lettest Thou Thy servant depart: The Trisagion. After Our Father, the troparion in the first tone: When the stone had been sealed: Glory, Now: the Theotokion, as given at Matins. Then the dismissal.*

**\* NOTE RE: LITIA AT GREAT VESPERS:** *According to the Church Typicon, in the Russian pre-Nikonian Rite, Litia is always served on Saturday Great Vespers - whether as part of a Vigil or served separately from Matins. At the Litia, the Stichera to be sung, after the Sticheron of the Temple, are those by Paul of Amorium - shown at Lord I have Cried, and those to the Theotokos from the Aposticha of Small Vespers. If there is a commemoration of a saint of Polyeleos rank (with a Magnification), the Stichera to be sung at Litia are those to that respective saint.*