

TONE 5 – VESPERS

AT GREAT VESPERS

ON SATURDAY, WE BEGIN THE EVENING SERVICE AT GREAT VESPERS, AS INDICATED PREVIOUSLY. AT LORD I HAVE CRIED, THE STICHERA OF THE RESURRECTION:

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(We sing ten verses)

V. Bring my soul out of prison, **that I may confess Thy name.**

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten One.

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

He Who giveth the human race resurrection was led like a sheep to the slaughter. The princes of Hades were terrified of Him, and the gates of weeping were lifted up; for there entered Christ, the King of glory, saying to those in bonds: Come forth; ye who are in the darkness, show yourselves.

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

Great is the wonder! The Maker of things invisible suffered in the flesh out of love for man, and He rose again, being immortal. Come, ye kindreds of the nations, let us worship Him; for, delivered from delusion by His loving-kindness, we have learned to hymn the one God in three Hypostases.

Other stichera, composed by Patriarch Anatolius of Constantinople:

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

Evening worship do we offer Thee, the unwaning Light, Who at the end of the ages, through the flesh as in a mirror, hast shined upon the world; and hast descended even unto Hades, and dispelled the darkness that was there, and hast shown the light of the Resurrection unto the nations. O Giver of light, Lord, glory to

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Thee.

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

Let us glorify Christ, the Author of our salvation; for when He arose from the dead, the world was saved from error. The choir of the angels rejoiceth; the deception of the demons doth flee; fallen Adam ariseth; and the devil is set at naught.

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

The guards were instructed by the lawless: Conceal the Resurrection of Christ; and take ye pieces of silver, and say: While we were sleeping, the dead man was stolen from the tomb. Who hath seen, who hath ever heard of a corpse being stolen, especially one anointed and naked, leaving the grave-clothes in the tomb? Be not deceived, O ye Jews. Learn the sayings of the prophets, and understand that the all-powerful Deliverer of the world is truly risen.

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

O Lord Who didst capture Hades; O our Saviour Who didst trample upon death and Who hast enlightened the world by Thy precious Cross, have mercy on us.

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 Fifth Tone, to the melody of Hail:

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

Truly thou wast made the throne of the cherubim, as one higher than creation, in that the Divine Word [came] from thee. Wishing to restore our form, He took up His dwelling in thee and came forth from thee with flesh, O all-pure one. Having accepted the suffering of the Cross for our sake, as God He also granted

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resurrection to our nature, once condemned but now redeemed. Therefore, O Mother of God, we pray to thy Son as the Creator, that we may obtain forgiveness and mercy at the hour of judgement.

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

What shall I call thy temple of divine glory, O pure Theotokos? I call it the garden of Eden, and I understand it to be the saving ark of Noah, the royal priesthood of God, the nation wholly holy, the cathedral of Christ our God, O pure one. I liken thee to the tabernacle of Moses, wherein was the mercy seat and the rod which blossomed, together with the candle-stand, the jar and the censer all golden. Hither doth every believer flee for refuge, imploring great mercy.

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

O thou who alone art the hope of the hopeless, the ready help of the helpless, thou who gavest birth to Jesus Whose will it is to be merciful: Have mercy now on my weakness, O pure one, and grant me thoughts of compunction. With streams of tears do thou drown the unconquerable abyss of mine offences; dispel the storm of my boundless passions; and fill my troubled heart with divine serenity, entreating Christ to grant me complete remission of mine offences.

Glory, Now. Theotokion, fifth tone: In the Red Sea of old there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel ministereth at a wonder. Then Israel traversed the deep without getting wet; now the Virgin hath given birth to Christ without seed. After the passage of Israel the sea remained impassable; after the birth of Emmanuel the immaculate one remained undefiled. O Thou Who art, Who pre-existest and Who hast appeared as man: O God have mercy on us.

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 1: The Lord is clothed with strength and He hath girt Himself. Verse 2:

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For He established the world which shall not be shaken. *Verse 3:* Holiness becometh Thy house, O Lord, unto length of days. And again, The Lord is King, He is clothed with majesty.

After this, the priest says: 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 Lita, according to the Typicon (*).*

**AT THE APOSTICHA, STICHERA OF THE RESURRECTION:
TONE 5**

Thee, O Christ our Saviour, Who becamest incarnate yet wast not parted from the heavens, let us magnify in voices of song; for Thou didst accept the Cross and death for the sake of our race, O Lord, as the Lover of mankind. Having broken down the gates of hell, Thou didst arise on the third day, saving our souls.

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

When Thy side was pierced, O Giver of life, Thou didst shed upon all drops of remission, life and salvation. Having accepted death in the flesh, Thou didst grant us immortality; and having taken up Thine abode in the tomb, Thou didst set us free, gloriously raising us up together with Thyself, as God. Therefore, we cry out to Thee: O Lord Who lovest mankind, glory to Thee.

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

Strange are Thy Crucifixion and Thy descent into hell, O Thou Who lovest mankind; for, when Thou hadst taken it captive, Thou didst gloriously raise up its prisoners together with Thyself, as God. When Thou hadst opened up paradise, Thou didst count them worthy to enjoy it. Therefore, unto us also, who glorify Thine arising on the third day, do Thou grant purification from sins, and vouchsafe us to become dwellers in paradise; for Thou alone art merciful.

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

O Thou Who for our sake didst accept suffering in the flesh, and didst rise from the dead on the third day: Heal Thou the

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passions of our flesh, and raise us up from grievous sins, O Thou Who lovest mankind, and save us.

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: Theotokion in the Fifth Tone:

Thou art the temple and the portal, the palace and the throne of the King, O all-pure Virgin, through whom Christ, my Deliverer and Lord, revealed Himself to them that sat in darkness, in that He is the Sun of righteousness, and willed to enlighten those whom He had fashioned in His image with His own hands. Therefore, since thou hast acquired the boldness of a mother before Him, O all-hymned one, entreat Him unceasingly that our souls be saved.

Then: Lord, now lettest Thou Thy servant depart: The Trisagion. After Our Father, the troparion in the fifth tone: O ye faithful, let us praise and worship the Word: 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.*