


1. 1 Peter 1:1–2:6
2. 1 Peter 2:21–3:9
3. 1 Peter 4:1–11

THE OFFICE OF VESPERS



Great Vespers is served every Saturday evening and on any other evening when the Menaion or Pentecostarion appoints Old or New Testament lessons at Vespers. Daily Vespers is served outside of Lent when there are no Old or New Testament lessons at Vespers in the Menaion or Pentecostarion. This document can be used for both services, noting the rubrical instructions throughout.

Priest: Blessed is our God always, now and ever and unto ages of ages.

<<Senior layman: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.>>

Reader: Amen.¹ Glory to Thee, our God, glory to Thee.

O Heavenly King, the Comforter, the Spirit of truth, Who art everywhere and fillest all things; Treasury of blessings and Giver of life: come and abide in us and cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

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 unto ages of ages.

<<Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.>>

Reader: Amen. Lord, have mercy. (*12x*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Come, let us worship God our King. Come, let us worship and fall down before Christ, our King and our God. Come, let us worship and fall down before Christ Himself, our King and our God.

BLESS THE LORD, O MY SOUL

Obikhod

BLESS THE LORD, O MY SOUL. BLESS - ED ART THOU, O LORD.

O LORD MY GOD, THOU ART VE - RY GREAT, BLESS - ED ART

THOU, O LORD. THE WA - TERS STOOD A - BOVE THE MOUN - TAINS.

O LORD, HOW MAN - I - FOLD ARE THY WORKS. BE - TWEEN THE

MOUN - TAINS WILL THE WA - TERS RUN, O LORD,

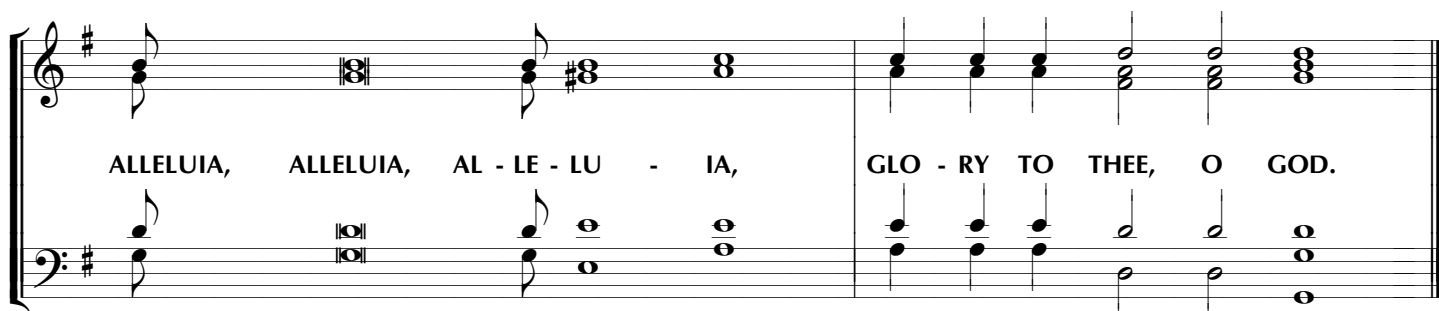
HOW MAN - I - FOLD ARE THY WORKS. IN WIS - DOM HAS THOU

MADE THEM ALL. GLO - RY TO THEE, O LORD

WHO HAS CRE - A - TED ALL. GLORY TO THE FATHER AND TO

THE SON AND TO THE HOLY SPIRIT, NOW AND EVER AND UNTO AGES OF

AGES. A - MEN. ALLELUIA, ALLELUIA, ALLELUIA, GLORY TO THEE, O GOD.



<<Lord, have mercy. 12x Glory... both now...>><<proceed to Blessed is the Man>>

When the reader has finished the psalm, the deacon (or priest) begins the Great Litany:

Deacon (Priest): In peace, let us pray to the Lord.

R. Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord. *R.*

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord. *R.*

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord. *R.*

For our Metropolitan *N.*, for our Bishop [*or Archbishop*] *N.*, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord. *R.*

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord. *R.*

For this city,² for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord. *R.*

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. *R.*



Great Litany and Little Litany

1 Lord, have mer-cy. 2 Lord, have mer-cy. Repeat as needed To— Thee, — O Lord. A - men.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord. ✠ [2]

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord. ✠ [1]

Help us, save us, have mercy on us, and keep us, O God, by Thy grace. ✠ [2]

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

✠ To Thee, O Lord.

Priest: For unto Thee are due all glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

✠ Amen.

Blessed is the Man

#1C

Tikhonovsky Chant
based on Znamenny Chant

Bles - sed is the man, Al - le - lu - - - ia,

who_ walks not in the coun - sel of the wick - - - - ed.

REFRAIN:

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

For_ the_ Lord knows the way_ of_ the_ right - eous,

2
5

Blessed is the man

but the way of the un-god - ly will__ per - - - ish.

Refrain: Alleluia

6

Serve the__ Lord__ with fear and re-joice in__ Him with__ trem - bling.

Refrain: Alleluia

7

Bles - sed are all who take re - fuge in__ Him.

Refrain: Alleluia

8

A - rise,____ O Lord! [and]__ save me, O____ my God!

Refrain: Alleluia

9

Sal - va - tion be - longs__ to the Lord Thy__ bles-sing

10

be u - pon Thy — peo - - - - - ple.

Refrain: Alleluia

Detailed description: This block contains the first system of music, measures 10 and 11. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody for measure 10 starts on a half note G4, followed by quarter notes A4, B4, and C5. Measure 11 continues with a half note D5, a quarter note E5, and a half note F#5. The lyrics 'be u - pon Thy — peo - - - - - ple.' are written below the treble staff. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line for measure 10 starts on a half note G3, followed by quarter notes A3, B3, and C4. Measure 11 continues with a half note D4, a quarter note E4, and a half note F#4. The lyrics 'be u - pon Thy — peo - - - - - ple.' are written below the treble staff. The text 'Refrain: Alleluia' is written to the right of the bass staff.

11

Glo - ry to the Fa - - ther, and to the Son, —

Detailed description: This block contains the second system of music, measures 11 and 12. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody for measure 11 starts on a half note G4, followed by quarter notes A4, B4, and C5. Measure 12 continues with a half note D5, a quarter note E5, and a half note F#5. The lyrics 'Glo - ry to the Fa - - ther, and to the Son, —' are written below the treble staff. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line for measure 11 starts on a half note G3, followed by quarter notes A3, B3, and C4. Measure 12 continues with a half note D4, a quarter note E4, and a half note F#4. The lyrics 'Glo - ry to the Fa - - ther, and to the Son, —' are written below the treble staff.

12

and to the Ho - ly Spi - - - - - rit.

Refrain: Alleluia

Detailed description: This block contains the third system of music, measures 12 and 13. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody for measure 12 starts on a half note G4, followed by quarter notes A4, B4, and C5. Measure 13 continues with a half note D5, a quarter note E5, and a half note F#5. The lyrics 'and to the Ho - ly Spi - - - - - rit.' are written below the treble staff. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line for measure 12 starts on a half note G3, followed by quarter notes A3, B3, and C4. Measure 13 continues with a half note D4, a quarter note E4, and a half note F#4. The text 'Refrain: Alleluia' is written to the right of the bass staff.

13

Now — and — e - ver and un - to a - ges of a - ges. A - men.

Refrain: Alleluia

Detailed description: This block contains the fourth system of music, measures 13 and 14. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody for measure 13 starts on a half note G4, followed by quarter notes A4, B4, and C5. Measure 14 continues with a half note D5, a quarter note E5, and a half note F#5. The lyrics 'Now — and — e - ver and un - to a - ges of a - ges. A - men.' are written below the treble staff. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line for measure 13 starts on a half note G3, followed by quarter notes A3, B3, and C4. Measure 14 continues with a half note D4, a quarter note E4, and a half note F#4. The text 'Refrain: Alleluia' is written to the right of the bass staff.

14

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - - - - ia.

Repeat X3

Detailed description: This block contains the fifth system of music, measures 14 and 15. The treble staff has a key signature of one sharp (F#) and a common time signature. The melody for measure 14 starts on a half note G4, followed by quarter notes A4, B4, and C5. Measure 15 continues with a half note D5, a quarter note E5, and a half note F#5. The lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - - - - ia.' are written below the treble staff. The bass staff has a key signature of one sharp (F#) and a common time signature. The bass line for measure 14 starts on a half note G3, followed by quarter notes A3, B3, and C4. Measure 15 continues with a half note D4, a quarter note E4, and a half note F#4. The text 'Repeat X3' is written to the right of the bass staff.

<<Lord, have mercy. 3x Glory... both now...>><<proceed to Lord I Call>>

At the conclusion of the kathisma, the deacon (or priest) says the Little Litany:

Deacon (Priest): Again and again in peace, let us pray to the Lord.

℞ Lord, have mercy. [1]

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

℞ Lord, have mercy. [2]

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

℞ To Thee, O Lord.

Priest: For Thine is the might, and 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 unto ages of ages.

℞ Amen.

And the choir begins Lord, I Call... *in the appropriate tone (the tone of the first sticheron):*

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two systems, each with a treble and bass staff joined by a brace. The lyrics are written below the notes.

System 1:

LORD HAVE MER - CY. LORD HAVE MER - CY.

System 2:

TO THEE, O LORD. A - MEN.

Lord I Call

Tone 6

#6D

St. Tikhon's
Tone 6
Kievan Variant

Lord I call u - pon Thee, hear me. Hear me, O Lord. Lord,

I call upon Thee, hear me. Re - ceive the voice of

my prayer, when I call u - pon Thee, hear me, O Lord!

Let my prayer a - rise in Thy sight as in - cense

2
5

and let the lift - ing up — of my hands be an eve - ning

6


sac - ri - fice. Hear me, O Lord!

The READER continues:

- * Set a guard over my mouth, O Lord, keep watch over the door of my lips!
- * Incline not my heart to any evil, to busy myself with wicked deeds
- * in company with men who work iniquity; and I will not join their chosen ones!
- * Let a good man strike or rebuke me in mercy, but let the oil of the wicked never anoint my head;
- * for my prayer is continually against their evil deeds. When they are given over to those who shall condemn them, then my words will be heard.
- * As a rock which one cleaves and shatters on the land, so shall their bones be strewn near hell.
- * But my eyes are toward thee, O Lord; Lord, in thee I seek refuge. Do not take away my soul.
- * Keep me from the trap which they have laid for me, and from the snares of evildoers!
- * Let the sinners together fall into their own nets, let me alone pass through.
- * I cry with my voice to the Lord, with my voice I make supplication to the Lord,
- * I pour out my complaint before him, I tell my trouble before him.
- * When my spirit is faint, thou knowest my way!
- * In the path where I walk they have hidden a trap for me.
- * I look to the right and watch, but there is none who takes notice of me; no refuge remains to me, no man cares for me.
- * I cry to thee, O Lord; I say, thou art my refuge, my portion in the land of the living.
- * Give heed to my cry; for I am brought very low!
- * Deliver me from my persecutors; for they are too strong for me!
- * Bring my soul out of prison, that I may give thanks to Thy Name.

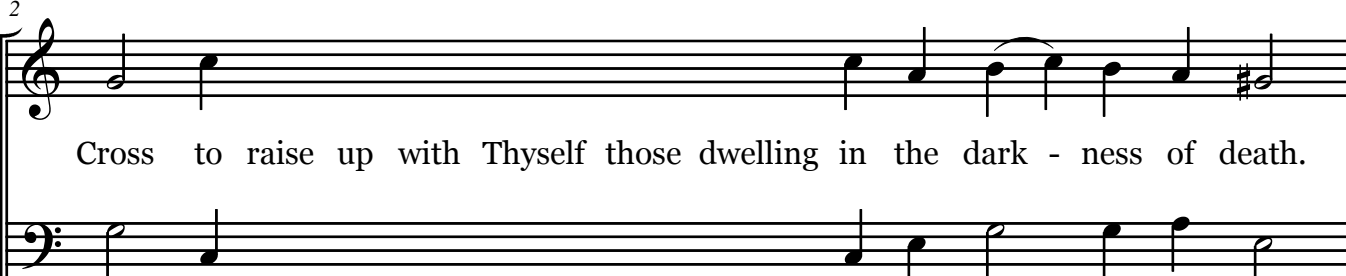
Lord I Call
Tone 6
Stichera

Kievan Variant



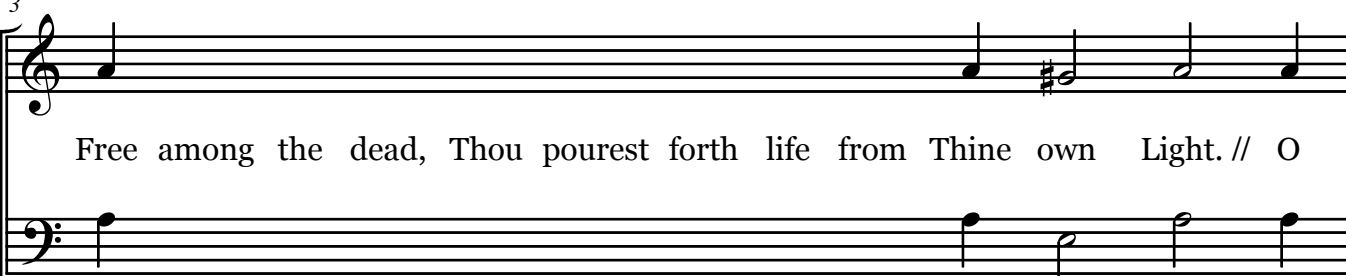
O Christ, tri - um - phant o - ver hell: Thou hast as - cen - ded on the

2



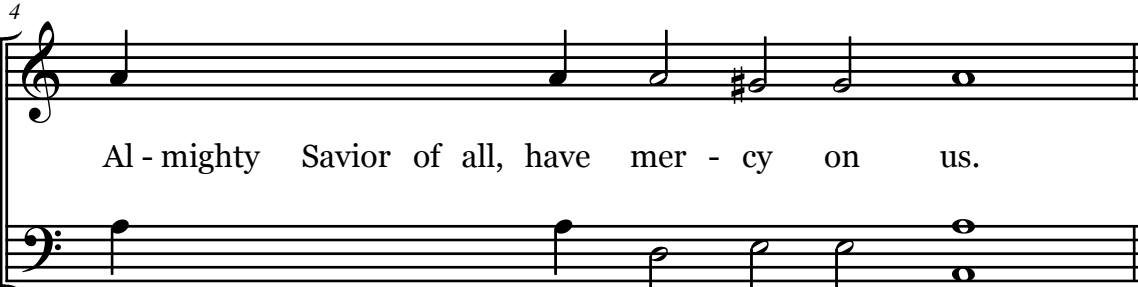
Cross to raise up with Thyself those dwelling in the dark - ness of death.

3



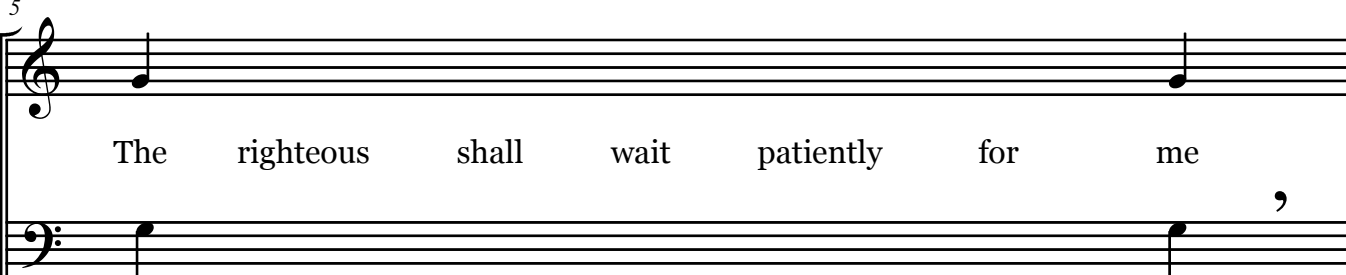
Free among the dead, Thou pourest forth life from Thine own Light. // O

4



Al - mighty Savior of all, have mer - cy on us.

5



The righteous shall wait patiently for me ,

2
6

Lord I Call Stichera Tone 6

un - til Thou _____ shalt re - ward _____ me.

7

Ha-ving trampled on death to-day; ful-filling His word, Christ rose up bestow-ing

8

joy u-pon the world that all of us sing-ing this hymn _____ might say: //

9

Al - mighty Savior have mer - cy on us!

10

Out of the depths have I cried to Thee, O Lord, ,

11

O Lord hear my voice!

12

Where shall we sinners flee from Thee, O Lord, Who art

13

ev - erywhere in cre - a - - - tion? In - to Heaven? Thine

14

a - bode is there. In - to hell? Thou hast tram - pled

15

on death. In - to the utter - most parts of the sea? Thy

hand reaches there, O Ma - - - ster. We run to Thee,

and falling be - fore Thee we pray: // O Thou, risen from the dead

have mer - cy on us.

Let Thine ears be attentive, to the voice _____ of my sup - pli - ca - tion.

We glory in Thy Cross, O Christ, and we praise and glorify Thy

22

Re - sur - rec - tion, for Thou art _____ our God. //

23

We know no oth - er Lord but Thee.

V. (6) If Thou, O Lord, should mark iniquities, Lord, who could stand? But with Thee there is forgiveness.

Tone 4 *(for St. Matthew) (Called from on high)*

The Searcher of the hearts of men
inspired your mind, O Apostle, with His divine knowledge.
He called you to Himself, ransoming you from the world's deceit,
for He is the Light whose rays shine to the ends of the earth.
He commanded you to proclaim His word.
He made you worthy to write His holy Gospel;//
pray that He may save and enlighten our souls!

V. (5) For Thy Name's sake have I waited for Thee, O Lord. My soul has waited for Thy word; my soul has hoped on the Lord.

(Repeat: "The Searcher of the hearts of men...")

V. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Once a publican, now a disciple,
you accepted the urgent call of the Eternal Word,
and abandoned the collection of the taxes,
eager for the promise of communion in His Kingdom;
you cast away the raging tumult of this life,
and now you behold His glory face to face;//
pray that He may save and enlighten our souls!

V. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

In days of old, as the earth lay waste in evil,
the prophet Daniel was endowed with clearness of sight.
He beheld a stone, cut without human hands from a mountain:
a stone that ground the riches of earthly kingdoms to dust.
In the fullness of time this all-wise Lord came down to earth.
Passing by the customs-house, He chose you to be His herald;
He called you, who once served an earthly kingdom,
to serve Him, the Light of the world.
Pray to Him, O blessed Matthew,//
that He may save and enlighten our souls!

V. (2) Praise the Lord, all nations! Praise Him, all peoples!

When the sinless Light came in the flesh, as He Himself willed,
scattering the darkness of ignorance,
then you, O servant of the most divine will,
followed in response to His life-giving command.
As a most divine keeper of His will in a manner beyond understanding,
you, O Matthew, became a beacon of the Church
and a dwelling-place of Christ.//
Entreat Him to save and enlighten our souls!

V. (1) For His mercy is great toward us, and the truth of the Lord endures forever.

Burning up deception with a fiery tongue,
you, O most wise Matthew, were highly exalted.
After receiving the Comforter, Whose coming enlightened you,
you spoke to the people of the majesty of the Almighty One,
bringing amazement to the minds of those who heard your words.
Now your proclamation has gone out into all the earth, O divinely inspired
Apostle.//
Pray to God that He will be gracious to all who sing your praises!

Glory to the Father, and to the Son, and to the Holy Spirit;

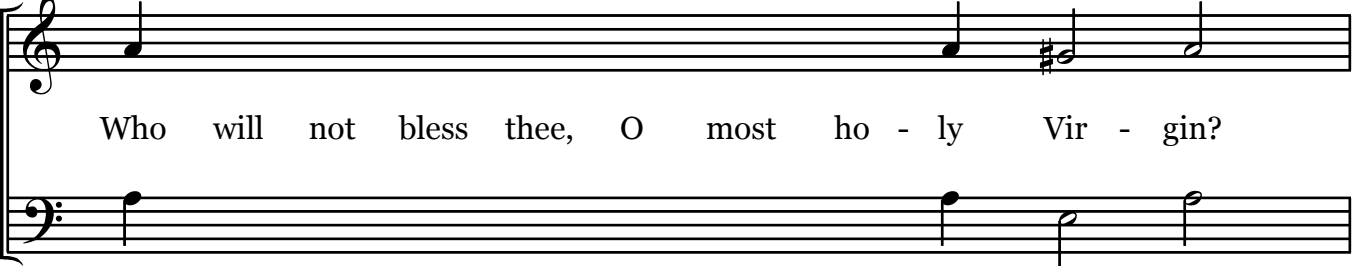
Tone 4 *Idiomelon* *(for St. Matthew)*

You were called by Christ to heavenly discipleship,
and you followed Him eagerly, O chosen of God.
forsaking overnight all enslavement to the cares of this life.
Obediently you accepted wisdom worthy of the Kingdom on high,
and abandoned the passing glory of your former life in the world,
becoming an evangelist instead of a publican:
a light for those living in darkness
and a guide to salvation for those gone astray.
Now, O Matthew, you are a fervent intercessor for the world//
and guardian of those who honor you.

10
48Lord I Call Stichera **Tone 6**

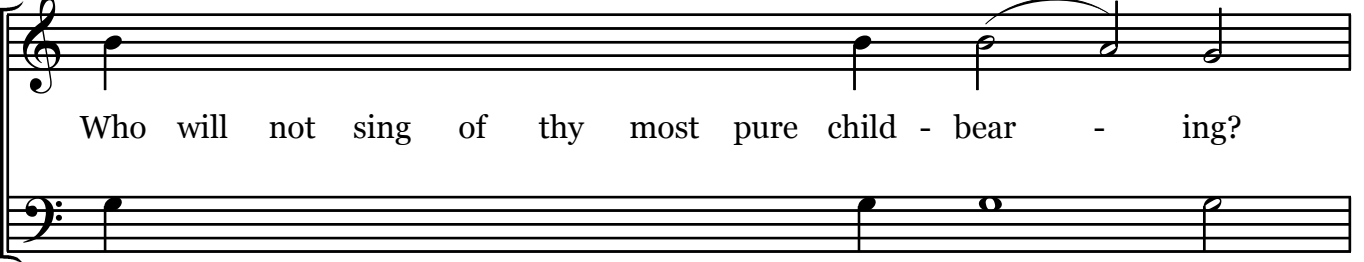
Now and ever and un-to a — ges of a - ges. A - men.

50



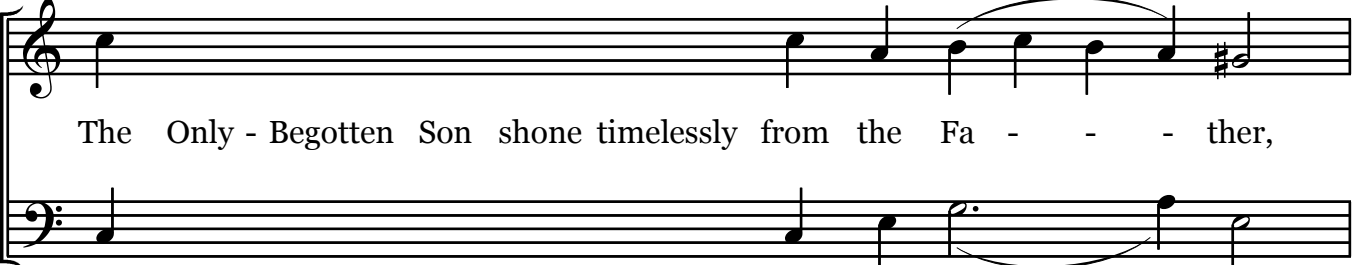
Who will not bless thee, O most ho - ly Vir - gin?

51



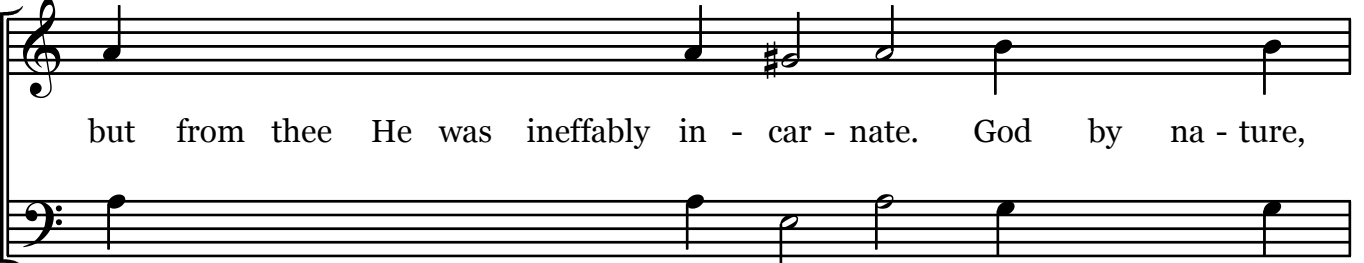
Who will not sing of thy most pure child - bear - ing?

52



The Only - Begotten Son shone timelessly from the Fa - - - ther,

53



but from thee He was ineffably in - car - nate. God by na - ture,

54

yet man for our sake. Not two persons, but one in two

55

na - - - tures. En - treat Him, O pure, all - blessed La - dy //

56

to have mer - cy on our souls.

Priest: *If it is Great Vespers, there is an entrance, and the deacon, standing before the open Holy Doors, exclaims Wisdom. Stand upright. If it is Daily Vespers, there is no entrance, and the choir proceeds immediately to Gladsome Light.*

O Gladsome Light

#1F

'Tikhonovsky Chant'
based on Znamenny Chant
Tone 5

O Glad - some Light of the Ho - ly Glo - - - -

- - ry of the Im - mor - tal Fa - - - - - ther,

Hea - ven - ly, Ho - ly, Bles - sed: Je - - - sus Christ!

Now that we have - - - come to the set - ting of the sun

and be - hold the light of eve - - - ning, we praise - - - God: ,

2
6

O Gladsome Light

Fa - - - - ther, Son, and the Ho - ly Spi - rit.

7

For meet it is at all _____ times to wor-ship Thee with__

8

voi - - - ces _____ of _____ praise, _____ O _____ Son _____

9

_____ of God and Gi - ver of Life; there - fore all _____ the _____

10

world _____ doth _____ glo _____ ri - fy Thee!

With Priest: The deacon exclaims Let us attend. *And the priest:* Peace be unto all. *And the deacon:* Wisdom. The prokimenon in the ____ tone.

Prokeimenon for Saturday Evening

6th Tone
Znamenny Chant

The Lord is King, He is robed with maj - es - ty.

Prokimenon of the Day

Saturday Evening: sixth tone

The Lord is King: * he is robed in majesty.

℣. 1. The Lord is robed, He is girded with strength.

℣. 2. For he has established the world so that it shall never be moved.

℣. 3. Holiness befits Thy house, O Lord, forevermore.



If it is Great Vespers, when appointed, Scripture Lessons are now read. The deacon says Wisdom. *And the reader:* The reading from _____. *And the deacon:* Let us attend.



Reading from the First Epistle General of Peter (1:1-2:6)

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by those who have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Who hath called you is holy, so be ye holy in all manner of conversation; because it is written: Be ye holy; for I am holy. And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, Who liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture: Behold, I lay in Sion a chief corner stone, elect, precious: and he who believeth on Him shall not be confounded.

Reading from the First Epistle General of Peter (2:21-3:9)

Beloved, Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him Who judgeth righteously: Who His own self bore our sins in His own body on the Tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Reading from the First Epistle General of Peter (4:1-11)

Beloved, forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he who hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him Who is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent love among yourselves: for love shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to Whom be praise and dominion for ever and ever. Amen.

<<Lord, have mercy. 12x Glory... both now...>><<proceed to Vouchsafe>>

The deacon begins the Augmented Litany:

Deacon (Priest): Let us say with all our soul and with all our mind, let us say:

℟ Lord, have mercy. [1]

O Lord almighty, the God of our fathers, we pray Thee, hearken and have mercy.

℟ Lord, have mercy. [2]

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

℟ Lord, have mercy. (*thrice*) [1]

Again we pray for our Metropolitan *N.*, for our Bishop [*or* Archbishop] *N.*, and for all our brethren in Christ. ℟ [2]

Again we pray for this country, its President [*or title of the highest civil authority*], for all civil authorities, and for the armed forces. ℟ [1]

Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; and for the blessed and ever-memorable founders of this holy church (*or* holy monastery); [*for NN.,*] and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord. ℟ [2]

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, [*NN., and for*] the brethren of this holy temple, and for the pardon and remission of their sins. ℟ [1]

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy. ℟ [2]

Priest: For Thou art a merciful God and lovest mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

℟ Amen.

5

1

2

Lord, have mer - cy. Lord, have mer - cy.

7

1

Lord have mercy, Lord have mercy, Lord have mer - - cy.

8

2

Repeat as needed

Lord have mercy, Lord have mercy, Lord have mer - cy. A - men.

Reader: Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou O Lord, God of our fathers, and praised and glorified is Thy Name forever. Amen.

Let Thy mercy be upon us, O Lord, as we have set our hope on Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, make me to understand Thy commandments. Blessed art Thou, O Holy One, enlighten me with Thy precepts.

Thy mercy, O Lord, endureth forever: despise not the works of Thy hands. To Thee belongeth worship, to Thee belongeth praise, to Thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

<<Lord, have mercy. 12x Glory... both now...>><<proceed to the Aposticha>>

The deacon (or priest) continues with the Evening Litany:

Deacon (or Priest): Let us complete our evening prayer unto the Lord.

℟. Lord, have mercy. [1]

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

℟. Lord, have mercy. [2]

That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

℟. Grant this, O Lord. *(after each petition)* [1]

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord. ℟. [2]

Pardon and remission of our sins and transgressions, let us ask of the Lord. ℟. [1]

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord. ℟. [2]

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord. ℟. [1]

A Christian ending to our life, painless, blameless, and peaceful, and a good defense before the dread Judgment Seat of Christ, let us ask. ℟. [2]

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

℟. To Thee, O Lord.

10

1 Lord, have mer - cy.

2 Lord, have mer - cy.

12

1 Grant this, O Lord

2 Grant this, O Lord.

Repeat as needed

14

To Thee, O Lord.

A - men.

16

And to thy spi - rit.

17

rit. To Thee, O Lord.

A - men.

Priest: For Thou art a good God and lovest mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

℟. Amen.

Priest: Peace be unto all.

℟. And to thy spirit.

Deacon (or Priest): Let us bow our heads unto the Lord.

℟. To Thee, O Lord.

Priest: O Lord our God, Who didst bow the heavens and come down...

Blessed and glorified be the might of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

℟. Amen.

APOSTICHA

☞ *We sing (or read) the first APOSTICHA hymn.* ☞

The READER says the festal verses after each hymn.

℣ *On most Sundays, these verses are used:*

℣. The Lord is King; he is robed in majesty.

℣. For he hath made the world so sure that it shall not be moved.

℣. Holiness becometh thine house, O Lord, unto length of days.

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

Now and ever and unto ages of ages. Amen. ⳨

Aposticha

Tone 6

Kievan Variant

Thy Resurrection, O Christ our Sav - ior, the angels in

2
hea - ven sing. En - a - ble us _____ on earth //

3
to glorify Thee in pu - ri - ty of heart.

4
The Lord is King! , He is robed _____ in ma - - - jes - ty.

6
Af - ter breaking in pieces the gates of brass and crushing the bolts and

7

bars of hell, Thou as Almighty God, didst raise fal - - len

8

man. There - fore with one ac - cord we cry: // O Lord,

9

Who art risen from the dead, glo - ry to Thee.

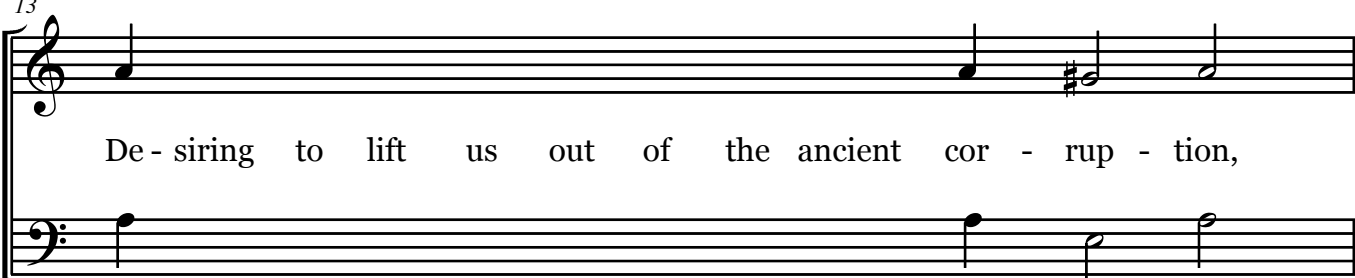
10

For He hath established the world , so that it _____

12

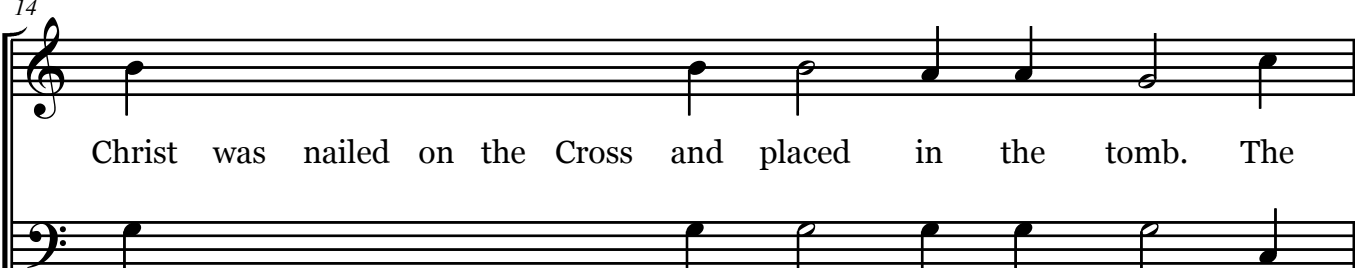
shall nev - er be moved.

13



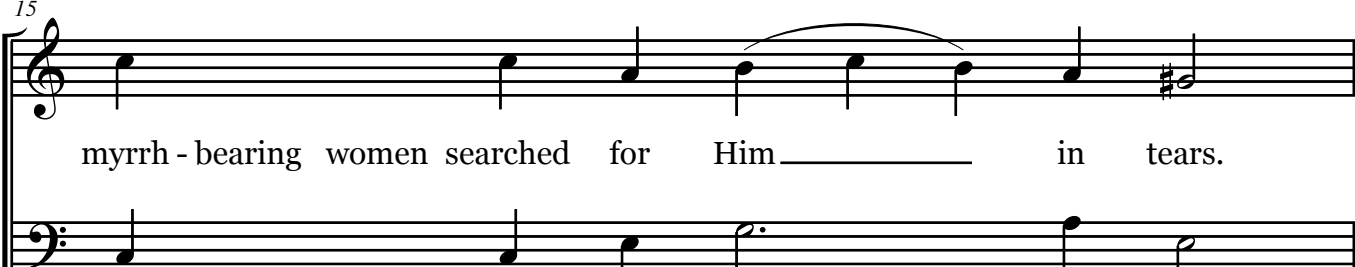
De - siring to lift us out of the ancient cor - rup - tion,

14



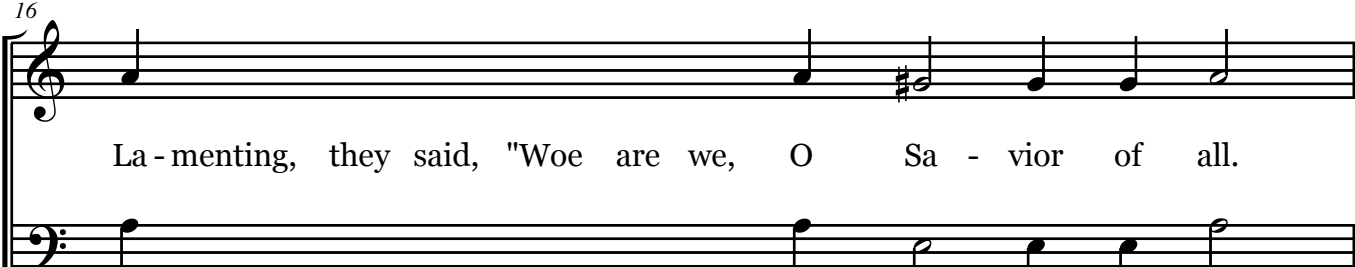
Christ was nailed on the Cross and placed in the tomb. The

15



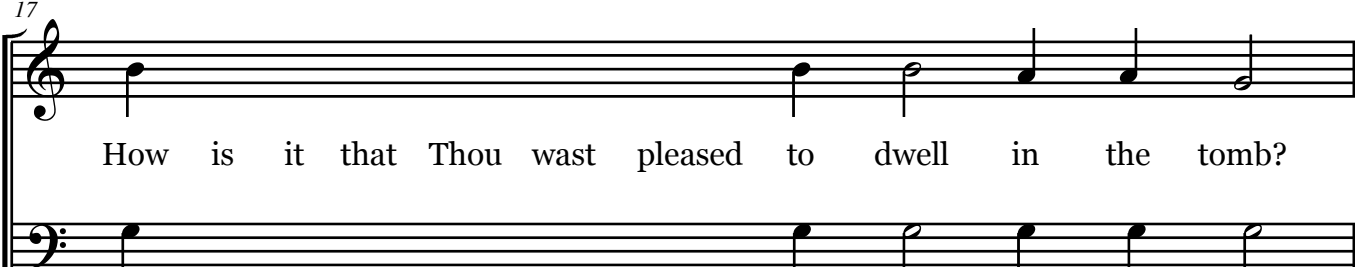
myrrh - bearing women searched for Him _____ in tears.

16



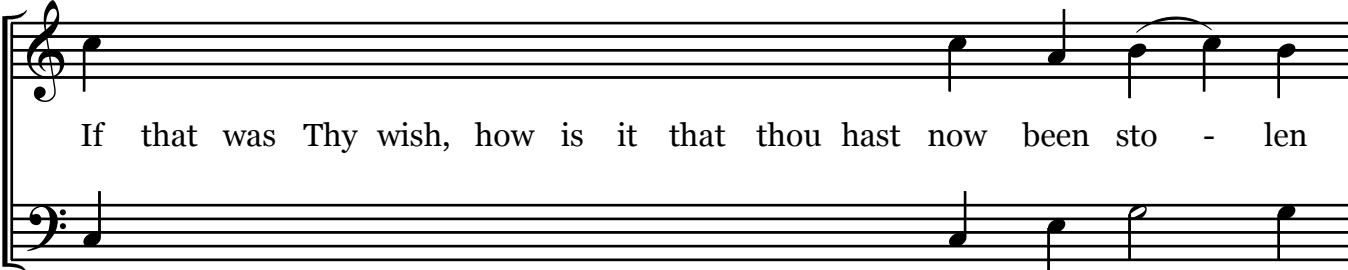
La - menting, they said, "Woe are we, O Sa - vior of all.

17



How is it that Thou wast pleased to dwell in the tomb?

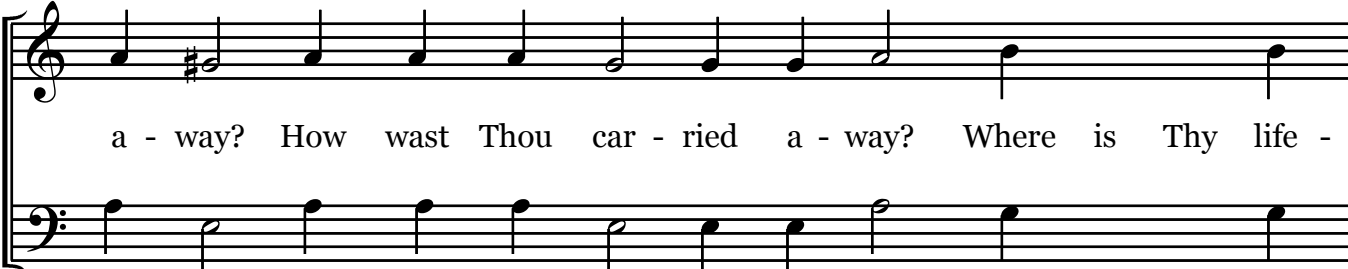
18



If that was Thy wish, how is it that thou hast now been sto - len

Musical notation for measure 18, featuring a treble and bass staff. The treble staff has a G4 quarter note, a B4 quarter note, a D5 quarter note, and a C5 half note. The bass staff has a G3 quarter note, a B2 quarter note, a D3 quarter note, and a C3 half note.

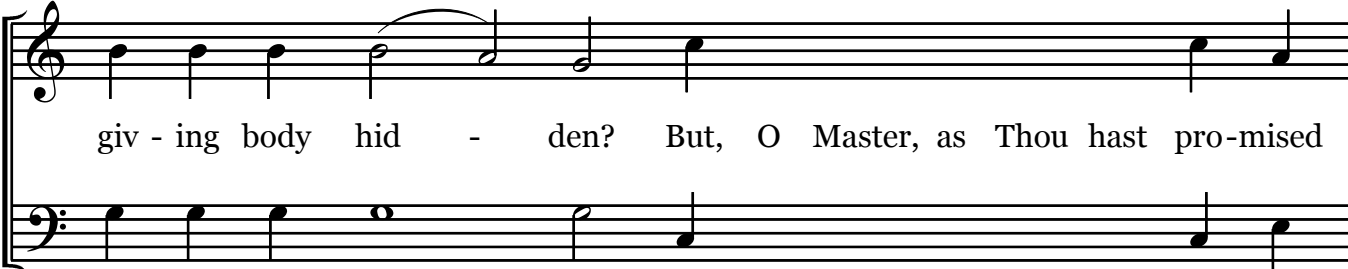
19



a - way? How wast Thou car - ried a - way? Where is Thy life -

Musical notation for measure 19, featuring a treble and bass staff. The treble staff has a G4 quarter note, an A4 quarter note with a sharp sign, a B4 quarter note, a C5 quarter note, a D5 quarter note, a C5 quarter note, a B4 quarter note, an A4 quarter note, and a G4 half note. The bass staff has a G3 quarter note, a B2 quarter note, a D3 quarter note, a C3 quarter note, a B2 quarter note, an A2 quarter note, a G2 quarter note, and a F2 half note.

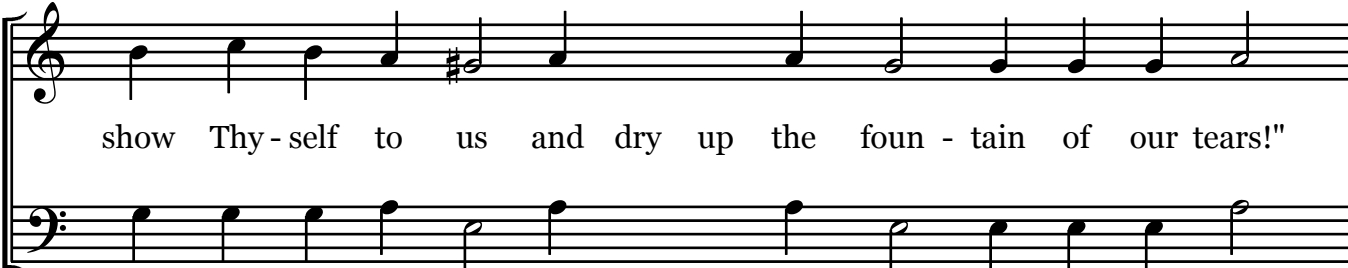
20



giv - ing body hid - den? But, O Master, as Thou hast pro-mised

Musical notation for measure 20, featuring a treble and bass staff. The treble staff has a G4 quarter note, an A4 quarter note, a B4 quarter note, a C5 quarter note, a D5 quarter note, a C5 quarter note, a B4 quarter note, an A4 quarter note, and a G4 half note. The bass staff has a G3 quarter note, a B2 quarter note, a D3 quarter note, a C3 quarter note, a B2 quarter note, an A2 quarter note, a G2 quarter note, and a F2 half note.

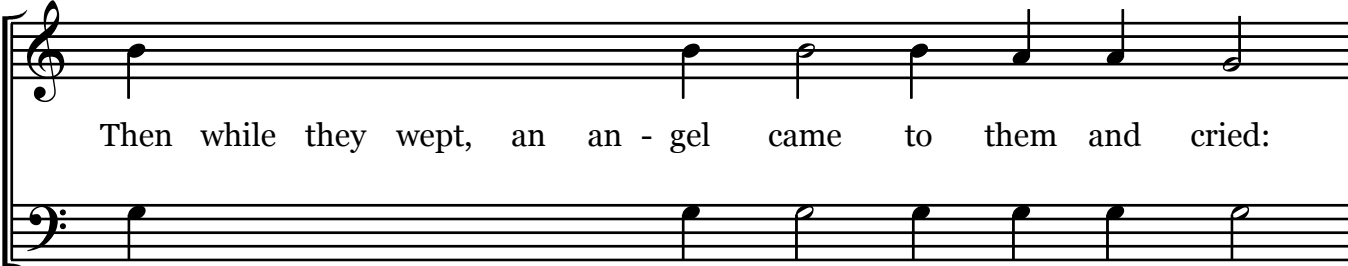
21



show Thy - self to us and dry up the foun - tain of our tears!"

Musical notation for measure 21, featuring a treble and bass staff. The treble staff has a G4 quarter note, an A4 quarter note, a B4 quarter note, a C5 quarter note, a D5 quarter note with a sharp sign, a C5 quarter note, a B4 quarter note, an A4 quarter note, and a G4 half note. The bass staff has a G3 quarter note, a B2 quarter note, a D3 quarter note, a C3 quarter note, a B2 quarter note, an A2 quarter note, a G2 quarter note, and a F2 half note.

22



Then while they wept, an an - gel came to them and cried:

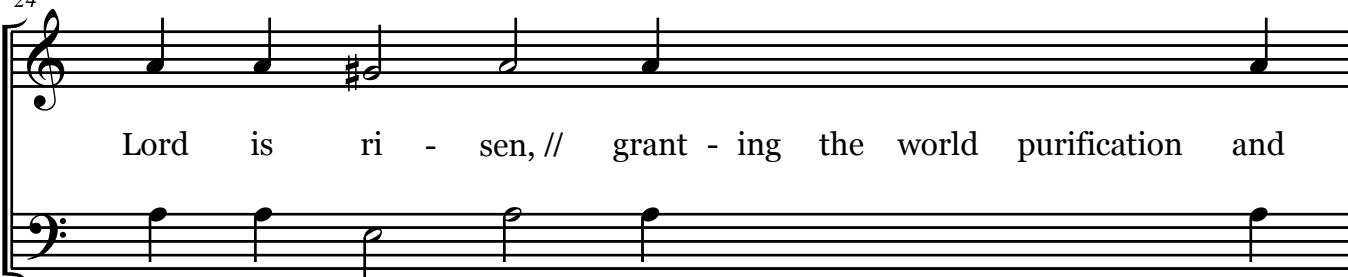
Musical notation for measure 22, featuring a treble and bass staff. The treble staff has a G4 quarter note, an A4 quarter note, a B4 quarter note, a C5 quarter note, a D5 quarter note, a C5 quarter note, a B4 quarter note, and a G4 half note. The bass staff has a G3 quarter note, a B2 quarter note, a D3 quarter note, a C3 quarter note, a B2 quarter note, an A2 quarter note, a G2 quarter note, and a F2 half note.

23



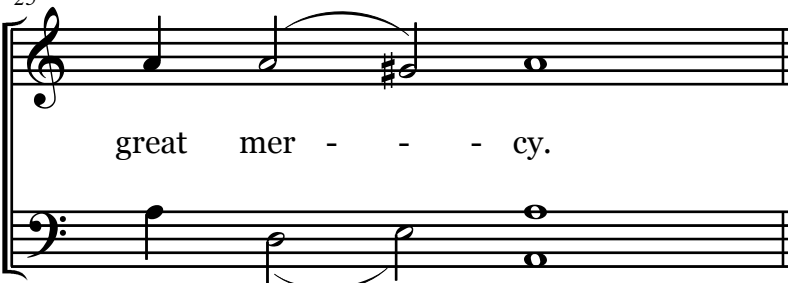
Cease your weep - - - ing and tell the Apostles that the

24



Lord is ri - sen, // grant - ing the world purification and

25



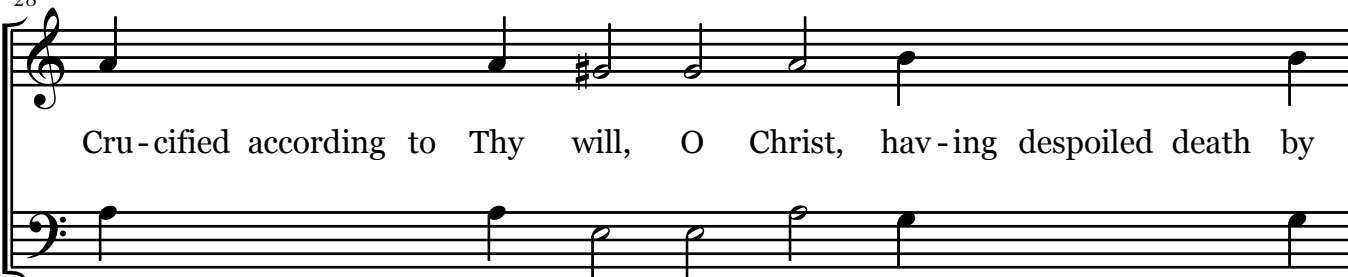
great mer - - - cy.

26



Ho-liness befits Thy house, O Lord, for - ev - - - er-more!

28



Cru-cified according to Thy will, O Christ, hav-ing despoiled death by

29

Thy bu - ri - al, Thou didst rise on the third day as

This system contains measures 29 and 30. Measure 29 is a single staff with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes: G4, A4, B4, C5, D5, E5. The bass line consists of quarter notes: G3, A3, B3, C4, D4, E4. Measure 30 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3.

30

God in glo - - - - ry: // grant - ing the world unend - ing

This system contains measures 30 and 31. Measure 30 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3. Measure 31 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3.

31

life and great mer - - cy.

This system contains measures 31 and 32. Measure 31 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3. Measure 32 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3.

32

Glo-ry to the Father and to the Son and to the Ho - ly Spi - rit.

This system contains measures 32 and 33. Measure 32 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3. Measure 33 continues the melody with a half note G4, a half note A4, and a half note B4. The bass line continues with a half note G3, a half note A3, and a half note B3.

Tone 6 *(for St. Matthew)*

The full stature of goodness is made manifest in you, O blessed Matthew:
in the fullness of time you abandoned the occupation of an evil age,
soaring as an eagle to the heights of righteousness;
you have filled the earth with the wisdom hidden from all eternity,
following fervently in the footsteps of Christ;
you have borne the Gospel of peace, life, and salvation to men,
filling with divine commandments those who hunger after righteousness.
O blessed guide, well-pleasing to the Creator,//
pray for us who bless your memory!

now and ever, and unto ages of ages. Amen.

Tone 6 *(Theotokion)*

My Maker and Redeemer, Christ the Lord,
was born of you, O most pure Virgin.
By accepting my nature, He freed Adam from his ancient curse.
Unceasingly we magnify you as the Mother of God!
“Rejoice, O celestial Joy!
Rejoice, O Lady://
the Protection, Intercession and Salvation of our souls!”

St. Simeon's Prayer

St. Romanos Monastery

Lord now let - test Thou Thy ser - vant de - part in peace,

2
ac - cor - ding to Thy word.

3
For mine eyes have seen Thy sal - va - tion,

4
which Thou hast pre - pared be - fore the face of all peo - ple.

5
A light to light - en the Gen - tiles,

6
and the glo - ry of Thy peo - ple is - ra - el.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*thrice*) Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

The PEOPLE say:

O UR 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

<<Senior layman: "Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us." R Amen.>><< proceed to the troparia for the day>>

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 unto ages of ages.

R Amen.

And the choir sings the appointed Troparia.

Resurrectional Troparion

Tone 6

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

The An - gel - ic Pow - ers were at Your tomb; the guards be - came as

Tenor
Bass

dead — men. Mar - y stood by Your grave, seek - ing Your most pure

Bo - dy. You captured hell, not be - ing tempt - ed by it.

You came to the Vir - gin, grant - ing life. O Lord, Who rose

from the dead, // glo - - - ry to You.

HOLY APOSTLE AND EVANGELIST MATTHEW (60)

Troparion - Tone 3

Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

With zeal, you fol - lowed Christ_ the Mas - ter,

who in His goodness, appeared on earth to man - kind.

Sum-mon-ing you from the cus - tom house, He revealed

you as a chos-en a - pos - tle: the proclaimer of the

Gospel to the whole_ world! There - fore, di - vine - ly

el - o - quent Mat - thew, we honor your pre - cious mem -

The first line of the musical score is written on a grand staff (treble and bass clefs) in the key of D major (one sharp). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "el - o - quent Mat - thew, we honor your pre - cious mem -".

o - ry! Entreat merciful God that He may grant

The second line of the musical score continues the melody and accompaniment. The lyrics are: "o - ry! Entreat merciful God that He may grant".

our souls_ re - mis - sion of trans - gres - sions.

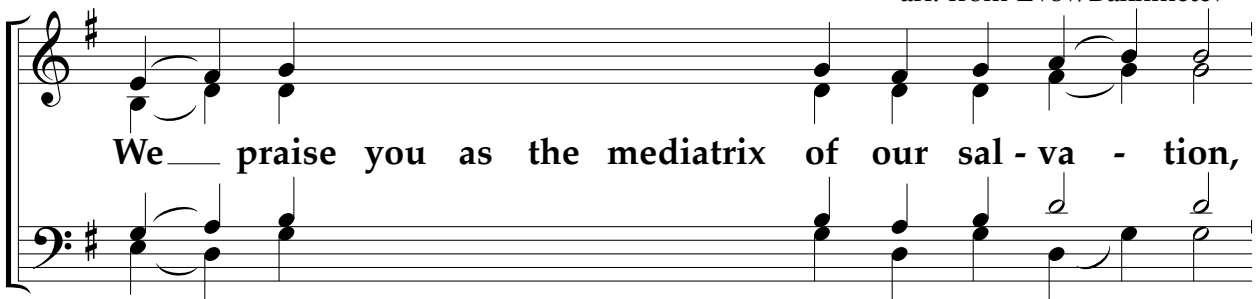
The third line of the musical score concludes the troparion. The lyrics are: "our souls_ re - mis - sion of trans - gres - sions." The piece ends with a double bar line.

RESURRECTIONAL DISMISSAL THEOTOKION
Tone 3Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

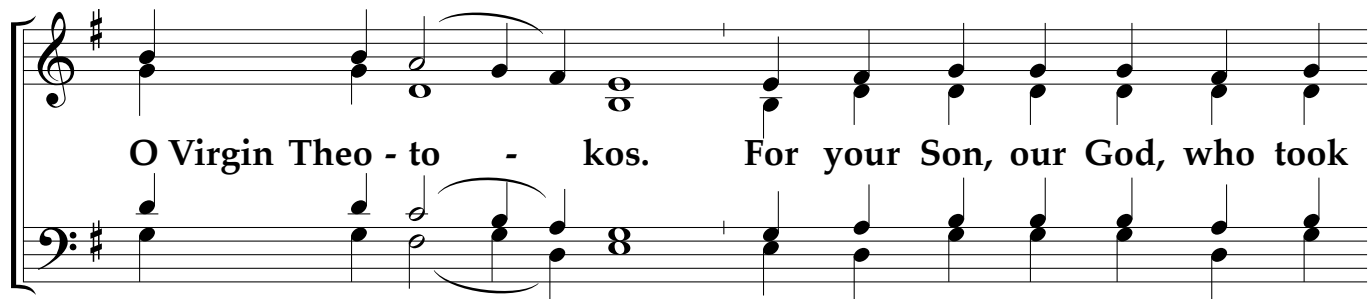
Soprano
Alto

Tenor
Bass

We— praise you as the mediatrix of our sal - va - tion,



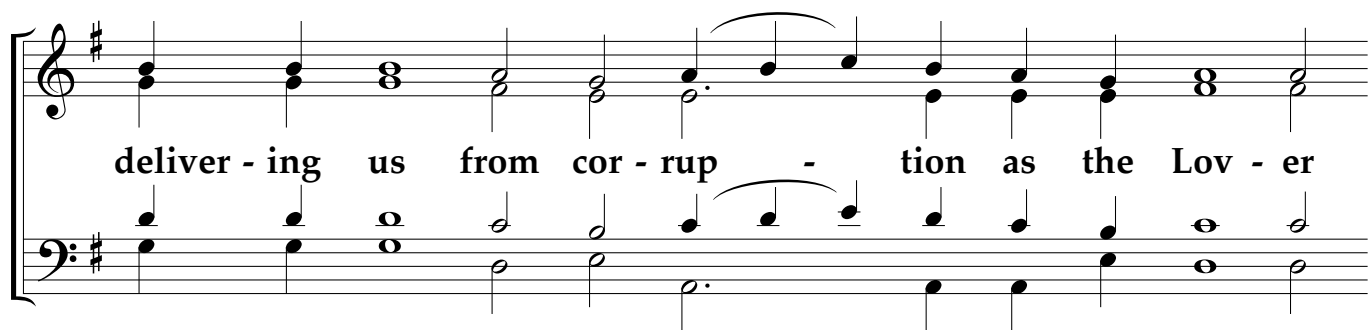
O Virgin Theo - to - kos. For your Son, our God, who took



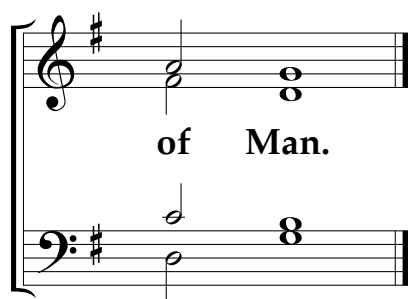
flesh from you, accepted the Pas - sion on the Cross,



deliver - ing us from cor - rup - tion as the Lov - er



of Man.



Deacon (or Priest): Wisdom.

R: Father, bless.

Priest: Blessed be He Who Is, Christ our God, always, now and ever and unto ages of ages.

R: Amen. Preserve, O God, the holy Orthodox faith and all Orthodox Christians, unto ages of ages. Amen.

Priest: Most holy Theotokos, save us.

R: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, who without stain bearest God the Word and art truly Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

R: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

The priest pronounces the appropriate Dismissal, after which the choir responds:

R: Amen.

<<Preserve, O God, the Holy Orthodox faith and all Orthodox Christians unto ages of ages. Amen.

More honorable than the cherubim and more glorious beyond compare than the seraphim; who without stain bearest God the Word, and art truly Theotokos, we magnify thee.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Lord, have mercy. 3x O Lord, bless.

The SENIOR LAYMAN says: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

The PEOPLE respond: Amen.>>

THE END OF VESPERS



Many Years - OCA Diocese of the South

If there is no Bishop present

Common Chant

His Beatitude the Most Bless - ed Ti - - - khon,

Archbishop of Washington, Metropolitan of all America and Can - a - da,

His Eminence the Most Reverend Al - ex - an - - - der,

Archbishop of Dal-las and the South, This God protected land, all civil-authorities, and all

Or - tho - dox Christ - ians, Preserve O Lord, for ma - ny years.