

Great Vespers

*On 'Lord I have cried', 10 stichera are sung:
4 of Res.; 3 of Indiction; 3 of St. Symeon.*

(6) Reader: In the 1st Tone If thou shouldest mark iniquities, O Lord,
O Lord, who shall stand?

descant
chant
melody

For with Thee there is for - give - - - - ness.

Having prayerfully learned the right glorious /
and divine teaching of Christ, /
every day let us cry out to the Creator: /
Our Father, Who dwellest in the heavens, give us our daily bread, //
overlooking our transgressions.

Stichera on "Lord I have cried"

(5) *Reader:* For Thy name's sake have I patiently waited for Thee, O Lord,
my soul hath waited patiently for Thy word,

The image shows a musical score for a Stichera. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "My ___ soul hath ___ hoped in ___ the ___ Lord." The lyrics are placed between the two staves, with lines connecting them to the notes. The music is in a simple, homophonic style, typical of traditional church music.

O Christ God, Who once on Mount Sinai didst inscribe the tablets, /
now in the flesh in the city of Nazareth /
Thou hast Thyself received the book of the prophet to read of God, /
and unrolling it Thou hast taught the people //
so as to fulfill that which was written concerning Thee.

(4) *Reader:* From the morning watch until night, from the morning watch

The musical score is written for a single voice part on a grand staff (treble and bass clefs). The key signature is one sharp (F#). The melody is primarily composed of quarter notes and half notes, with some phrasing slurs. The lyrics are: "Let ___ Is - ra - el hope in ___ the ___ Lord." The underscores indicate the placement of the notes relative to the syllables.

As once in the wilderness /
 the bodies of the Jews /
 who did not truly subject themselves to Thee, the Master of all, /
 fell into the abyss as was fitting; /
 so now with psalmody do Thou scatter //
 the bones of the impious and unbelieving Hagarenes in hell, O Christ.

Stichera on "Lord I have cried"

(3 stichera of St. Symeon)

(3) Reader: In the 5th tone— For with the Lord there is mercy, and with Him is plenteous redemption;

The image shows a musical score for a Stichera. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "And He shall redeem Israel out of all his iniquities." The word "iniquities" is split as "iq - - - - ui-ties." There are several slurs and ties in the melody, particularly over the words "iniquities".

O venerable father, /
 were it possible for thy pillar to speak, /
 it would not cease to hymn thy pangs, labors and lamentations. /
 For, rather than bearing, it was borne, /
 like a tree watered by thy tears. /
 The angels were amazed, men marveled, /
 and the demons were in terror of thy patience, //
 O venerable Symeon: Pray that our souls be saved!

Stichera on "Lord I have cried"

(2) *Reader:* O praise the Lord, all ye nations;

Musical notation for the Stichera on "Lord I have cried". The score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The lyrics are: "Praise Him all ye peo - - - - - ples." The melody is a simple, rhythmic line with a long note on "peo" and a long note on "ples".

O venerable father, /
emulating thy Master through the power of the divine Spirit, /
thou didst mount thy pillar as though it were a cross. /
He rent asunder the handwriting of the sins of all, /
and thou didst put down the uprisings of the passions. /
He was like a lamb, and thou wast like an immolation. /
He ascended the Cross; thou, the pillar. //
O venerable Symeon: pray that our souls be saved!

(1) *Reader:* For He hath made His mercy to prevail over us,

And the truth of the Lord a - bi-deth for-ev - - - - er.

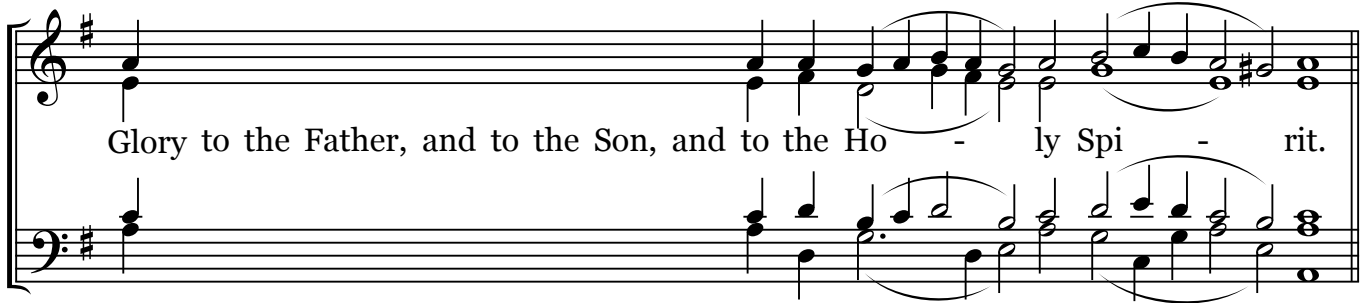
O venerable father, /
 having drenched thy body with tears and cleansed thy soul, /
 thou didst scale the heights of the virtues. /
 Wherefore, making thy pillar a material habitation /
 and heavenly Sion thy noetic and heavenly city, /
 thou didst by thy virtues astound the angels /
 and didst strike men with awe, /
 and didst put the demons to shame. //

O venerable Symeon: pray that our souls be saved!

Stichera on "Lord I have cried"

(Sticheron of the Indiction)

Reader: Glory, in the 6th Tone:



Glory to the Father, and to the Son, and to the Ho - ly Spi - rit.

O unoriginate Word and Son, /
Who art united with the Holy Spirit, /
Creator and Fashioner of all things visible and invisible: /
bless Thou the crown of the year, /
preserving the multitude of the Orthodox in peace, //
through the prayers of the Theotokos and of all Thy saints.

Entrance, Prokeimenon of the day, and three readings:

Reader: The reading from the Prophecy of Isaiah (61:1-9)

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto those who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness: The planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wasted cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named The priests of the Lord; men shall call you The ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

Reader: The reading from the Book of Leviticus (26:3-12, 14-17, 19-24) If ye walk in my statutes, and keep my commandment, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat of old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your

Old Testament Readings

God, and ye shall be my people. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume your eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain: for you land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish ye yet seven times for your sins.

(A reading for St. Symeon)

Reader: The reading from the Wisdom of Solomon (4:7-15)

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of Him; so that living among sinners he was translated. Yea, speedlily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Aposticha, the stichera of the Resurrection, then:

Reader: Glory, in the 5th tone.

Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.

O venerable father, /
 Thou didst discover a good ladder, /
 Whereby thou didst ascend on High /
 As on the fiery chariot which Elijah found. /
 Though he did not leave the means of his ascent behind for others, /
 yet even after death thou hast thy pillar. /
 O heavenly man, earthly angel, /
 inextinguishable beacon for the world, //
 Venerable Symeon: pray that our souls be saved!

Aposticha

Reader: Both now, in the same tone.

Both now and ever, and unto the a - ges of a - - - ges. A-men.

O Thou that art ever King /
and abidest for endless ages: /
accept the supplication of sinners entreating salvation, /
O Thou Who lovest mankind, /
grant fertility unto Thine earth, /
bestowing seasonable weather thereon; /
on behalf of Orthodox Christians /
contend Thou against the godless barbarians, /
as once Thou didst for David, when they came to Thine habitations /
and defiled the most holy place, O Savior. /
And through the prayers of the Theotokos, /
grant victories to them, O Christ God, //
for Thou art the victory and boast of the Orthodox.

Now lettest... Trisagion prayers.

If at a vigil: O Theotokos Virgin (2x), Troparion of Indiction (1x)

If Vespers only: Res. Troparion; Glory, Troparion of St. Symeon; Both now, Troparion of Indiction.