

Saturday of St. Lazarus - Friday Evening Vespers
(Vespers alone without Pre-sanctified Liturgy)

Stichera on "Lord I have cried"
Kievan Chant
Tone 6

(6) *Reader:* If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

II-chant melody

For with Thee there is for - give - ness.

I-descant

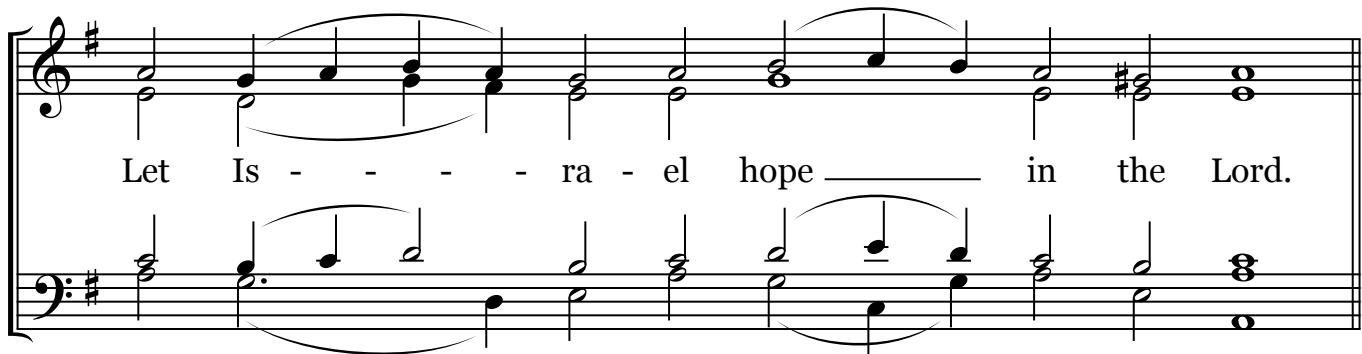
O Lord, wishing to see the tomb of Lazarus /
for Thou wast soon to dwell by Thine own choice within a tomb /
Thou hast asked: "Where have ye laid him?" /
And, learning that which was already known to Thee, /
Thou hast cried to him whom Thou hast loved: "Lazarus, come forth." /
and he who was without breath obeyed the One Who gave him breath, //
even Thee, the Saviour of our souls.

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

My soul hath hoped in the Lord.

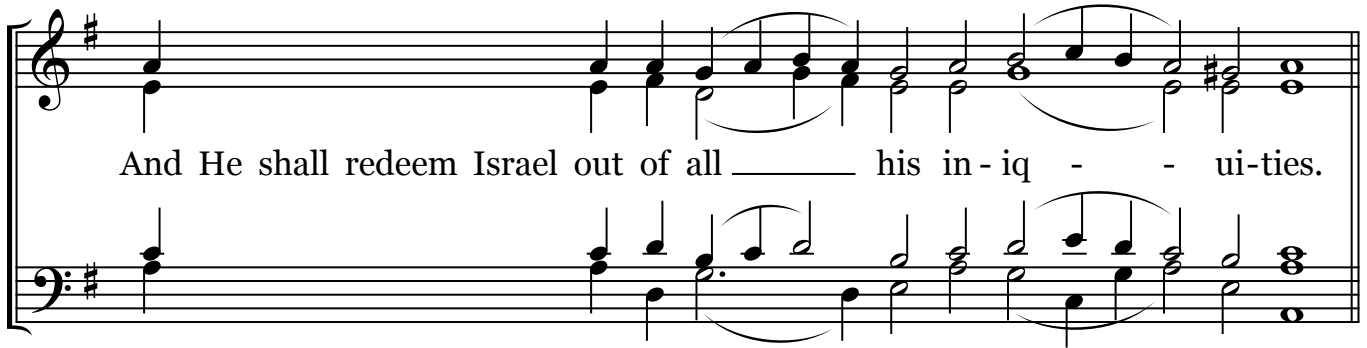
Repeat: "O Lord, wishing to see the tomb of Lazarus..."

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



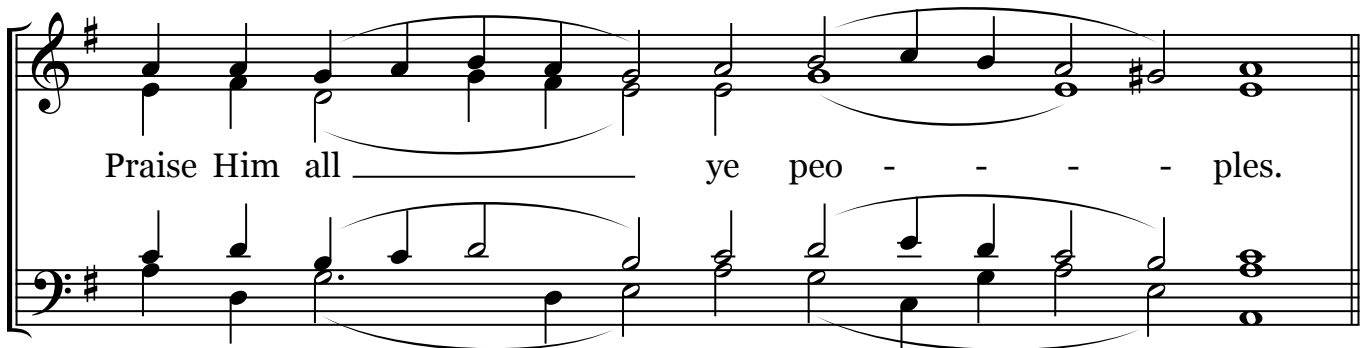
Let Is - - - - ra - el hope in the Lord.

O Lord, Thou hast come to the tomb of one that was four days dead, /
to the burial-place of Lazarus, /
and weeping for Thy friend /
Thou hast raised up the four-day corpse, O Wheat of life. /
So death was bound by Thy voice, /
and the grave-clothes were loosed by Thy hands. /
Then the band of Thy disciples was filled with joy, /
and they all raised one voice in adoration, saying: //
"Blessed art Thou, O Saviour, have mercy on us".

(3) Reader: For with the Lord there is mercy, and with Him is plenteous redemption;


And He shall redeem Israel out of all his in - iq - - ui-ties.

O Lord, Thy voice destroyed the dominion of hell, /
 and the word of Thy power raised from the tomb /
 him that had been four days dead; /
 and Lazarus became the saving first-fruits /
 of the regeneration of the world. /
 all things are possible to Thee, O Lord and King of all. //
 Bestow upon Thy servants cleansing and great mercy.

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


Praise Him all ye peo - - - - ples.

O Lord, wishing to give to Thy disciples /
 an assurance of Thy Resurrection from the dead, /
 Thou hast come to the tomb of Lazarus and called to him by name. /
 Then was hell despoiled, /
 and it released the one that had been four days dead, //
 as he called upon Thee: "O blessed Lord, glory to Thee."

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

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

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The text 'And the truth of the Lord a - bi - deth for - ev - - er.' is written below the notes. The word 'abideth' is split as 'a - bi - deth' and 'forever' is split as 'for - ev - - er'. There are long horizontal lines under 'bi - deth' and 'ev - - er' indicating that the notes are held for a long duration.

O Lord, taking Thy disciples, /

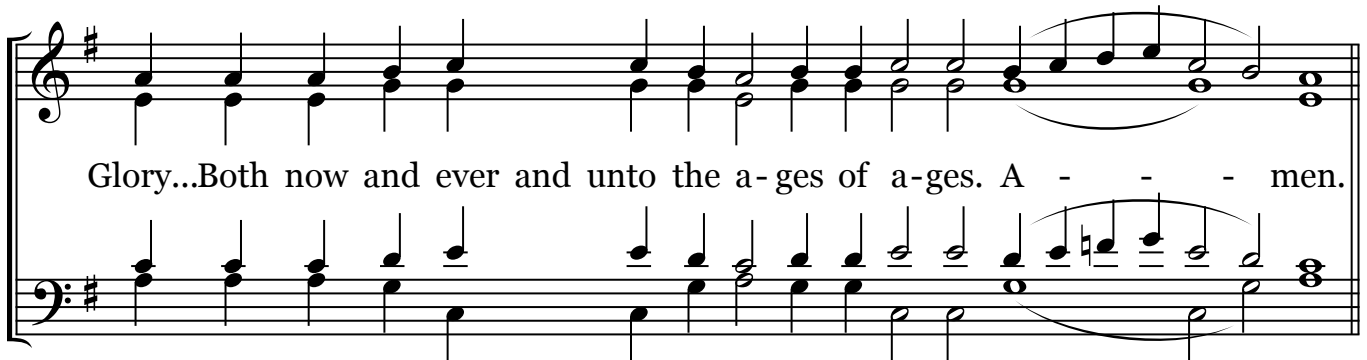
Thou hast come to Bethany to awaken Lazarus. /

Weeping for him in accordance with the law of human nature, /

Thou hast as God raised up the four-day corpse, /

and he cried out to Thee, our Saviour: //

"O blessed Lord, glory to Thee."

*Tone 8***Reader: Glory, Both now, in the 8th Tone.**


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

Having completed the forty days that bring profit to our soul, /
 let us cry: /
 Rejoice, city of Bethany, home of Lazarus. /
 Rejoice, Martha and Mary, his sisters. /
 Tomorrow Christ will come, /
 by His word to bring your dead brother to life. /
 Hearing His voice, bitter hell that is never satisfied /
 will tremble and groan aloud, /
 and it will release Lazarus bound in his grave-clothes. /
 Amazed by this miracle, /
 a multitude of Jews will come to meet Him with palms and branches; /
 though their fathers look on Him with malicious envy, /
 yet shall the children praise Him, saying: //
 Blessed is He that cometh in the name of the Lord, the King of Israel.

There is no Entrance: "O Joyous Light..." is read.

The Lenten Prokeimena for the day and the Readings. (available separately)

"Vouchsafe, O Lord..."

The Litany of Supplication: "Let us complete our evening prayer..."

And the Aposticha.

The Aposticha

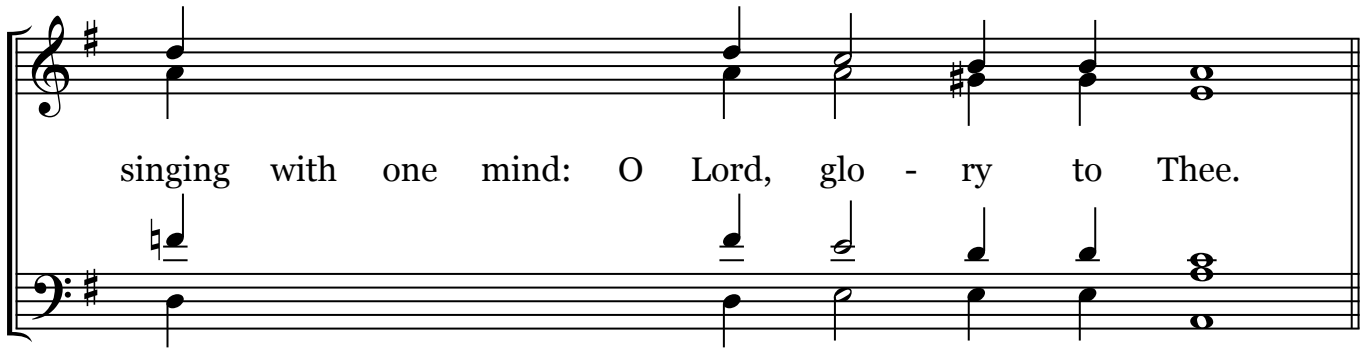
Reader: In the 8th Tone, Having completed the forty days that bring profit to our soul,

Hav - ing com - plet - ed the forty days that bring pro - fit to our soul,

we beseech Thee in Thy love — for man: Grant us also to behold the

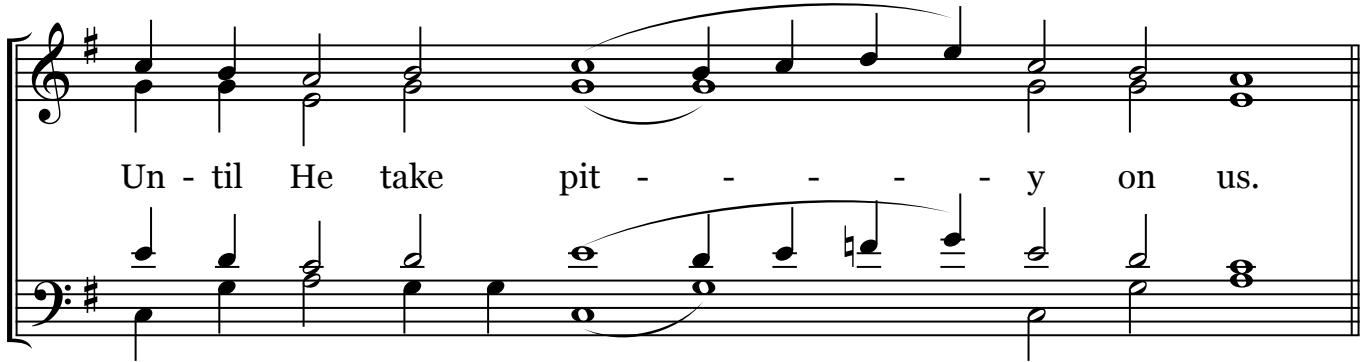
Ho - ly Week of Thy Pas - sion, that in it we may glorify Thy

might - y acts and Thine ineffable dis - pen - sa - tion for our sakes,



singing with one mind: O Lord, glo - ry to Thee.

Reader: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God,



Un - til He take pit - - - - y on us.

Repeat 1st Sticheron: "Having completed the forty days..."

Reader: Have mercy on us, O Lord, have mercy on us, for greatly
are we filled with abasement. Greatly hath our soul been filled therewith;
let reproach come upon them that prosper, and abasement on the proud.

And a - base - - - ment on the proud.

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both with a key signature of one sharp (F#). The melody is written in the treble clef and the accompaniment in the bass clef. The text 'And a - base - - - ment on the proud.' is written below the treble staff, with hyphens under 'a', 'base', and 'ment' indicating long notes. The music is in a simple, homophonic style with a steady rhythm.

O martyrs of the Lord, we beseech you, /

offer intercession to our God: //

Pray for abundant mercy on our souls and the forgiveness of our sins.

Reader: Glory, Both now, in the 8th Tone.

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

St̄anding before the tomb of Lazarus, O S̄aviour, /
and calling to the d̄ead man, /
thou hast raised him as̄ from sleep. /
He shook off corruption /
through the Spirit of incorruption, /
and at Thy word He came out bound with grave-clothes. /
All things are possible to Thee, /
all things serve Thee, O loving Lord, /
all things submit to Thee: //
O our Saviour, glory to Thee.

"Now lettest Thou Thy servant...", and the Trisagion Prayers. The Troparion, once. After the troparion, the Augmented Litany is said ("Have mercy on us, O God"), followed immediately by the Prayer of St. Ephraim, once, with three prostrations.

Then the prayer "O All-Holy Trinity" is read. Then immediately follows: "Blessed be the name of the Lord" three times; "Glory...Both now..." and Psalm 33.

Then the priest says: "Wisdom!" and the choir sings "It is truly meet..." (the 1st half of the hymn). Then the priest says: "Most holy Theotokos, save us" and the choir sings "More honorable than the Cherubim...." Then the priest says: "Glory to Thee, O Christ God, our hope..." and the choir sings "Glory...Both now..."; "Lord, have mercy," three times; "Father, bless."

The priest says the dismissal and the choir sings the polychronion.

English text adapted from: "The Lenten Triodion", translated by Mother Mary and Archimandrite Kallistos, Monastery of the Veil of our Lady, reprinted by St. Tikhon's Seminary Press, 2002.
Psalm text: "The Unabbreviated Horologion", R-monk Laurence, Holy Trinity Monastery, Jordanville, NY, 1992.