

GREAT VESPERS PROPERs FOR MAY 8TH, 2020

from the Menaion

¹Postfestive Day of Mid-Pentecost



The holy apostle and evangelist John the Theologian, who, son of Zebedee, with his brother James and Peter was a witness of the transfiguration and also of the passion of the Lord. At the cross he took Mary as his mother, at the command of the dying Lord. In the Gospel and his other writings he shows himself to be a theologian. He was found worthy to contemplate the glory of the incarnate Word, which he saw and proclaimed. (cf. Sept. 26)

Our venerable father Arsenius the Great, at Mt. Skete in Egypt. It is said that he had been a deacon of the Roman Church. At the time of Theodosius the emperor, he withdrew into solitude and there, having fulfilled all virtues, gave up his spirit to God. (448)

The First Kathisma ("Blessed is the man..") is sung.

Psalm 140 (Tone 4)

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I have cried to you, hear me; re - ceive the voice of my pray'r when I call up - on you. Hear me, O Lord! Let my pray'r ascend to you like in - cense and the lifting up of my hands like an eve-ning sac - ri - fice. Hear me, O Lord!

Continue with Psalm 140: "O Lord, set a guard before my mouth..." (p.58).

Stichera at the Lamplighting Psalms

3 stichera from the Pentecostarion:

Cantor - (Tone 4):

(on 10)

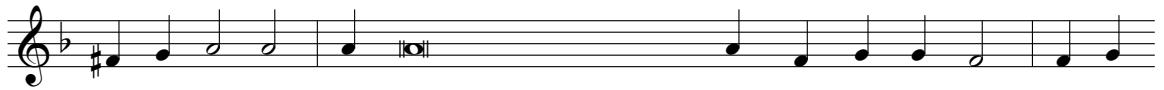


Bring my soul out of this pris-on and then I shall praise your name.

(10) Sticheron



The midpoint of the Feast has ar-rived; the days which begin with the Resurrec-tion



of the Sav-ior and are fulfilled in the divine Feast of Pen-te-cost. Tru-ly



it u-nites both feasts and draws light from its dou-ble bright-ness,



giv-ing honor to the Lord's As-cen-sion, which pre-fig-ures our glo-ry.

Cantor:

(on 9)

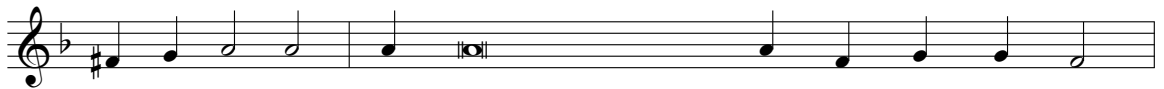


A-round me the just will assem-ble be-cause of your good-ness to me.

(9) Sticheron



Tru-ly Zi-on heard and was glad when it received the glad tidings of Christ's



Re-sur-rec-tion. Faith-ful children also rejoiced at be-hold-ing it.



See - ing the blood of Christ washed away by the Ho - ly Spi - rit, the Church



pre - pares to wor - thi - ly cel - e - brate the joyous midpoint of these



two ho - ly feasts.

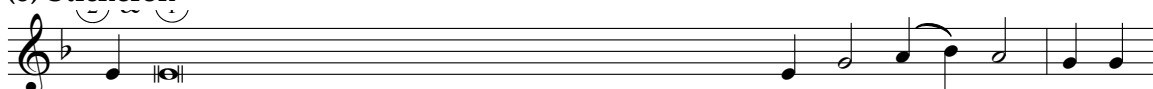
Cantor:

(on 8)



Out of the depths I cry to you, O Lord; Lord hear my voice!

(8) Sticheron



The overabundant outpouring of the divine Spirit over all is draw - ing near, as it



is written by the proph - et Jo - el. The promise of Christ, given to his dis - ci - ples



aft - er His death, burial, and re - sur - rec - tion, pro - claims the



com - ing of the Com - fort - er.

4 stichera of the holy apostle and evangelist John from the Menaion:

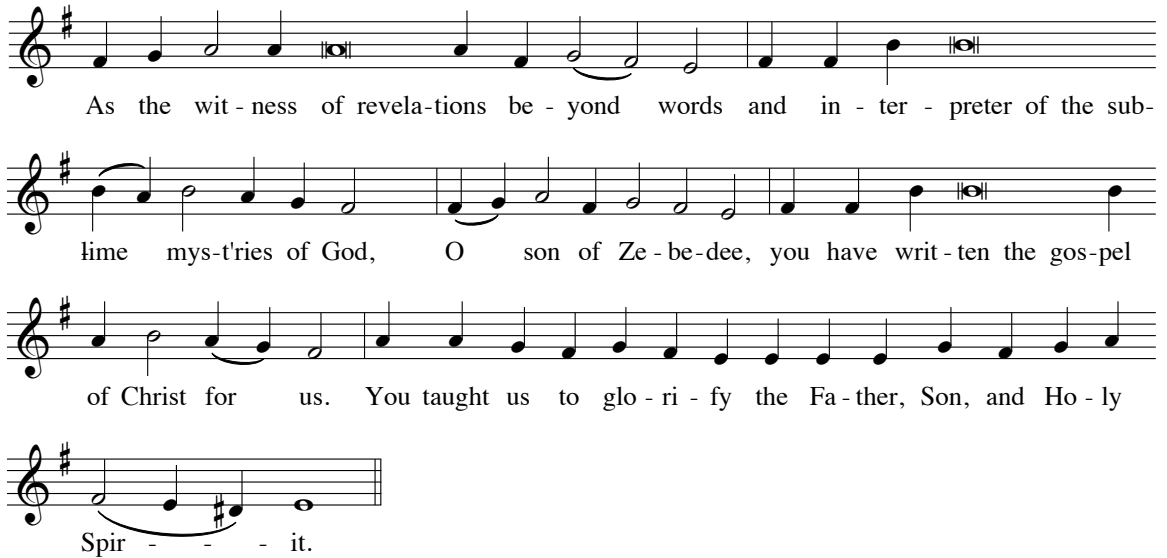
Cantor - (Tone 1):

(on 7)



Let your ears be at - ten - tive to the voice of my plead - ing.

(7) (6) Sticheron



As the wit - ness of revela-tions be - yond words and in - ter - preter of the sub-
lime mys-t'ries of God, O son of Ze - be-dee, you have writ - ten the gos-pel
of Christ for us. You taught us to glo - ri - fy the Fa - ther, Son, and Ho - ly
Spir - - - it.

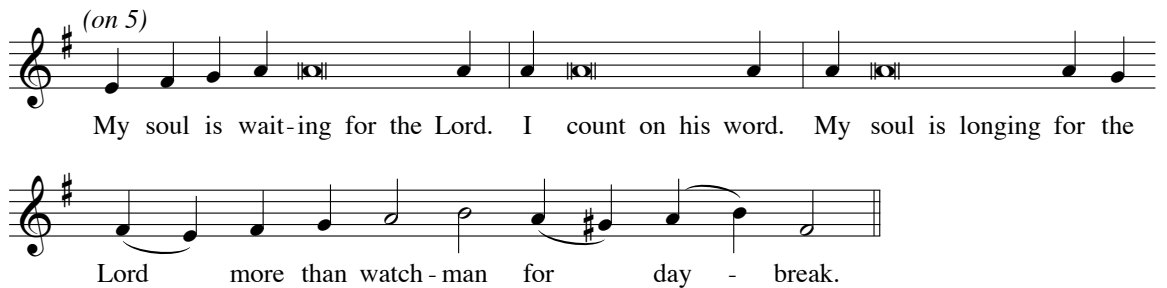
Cantor:



(on 6)
If you, O Lord, should mark our guilt, Lord, who would sur-vive? But with you is
found for - give - ness: for this we re - vere you.

Repeat: "As the witness of revelations beyond words..."

Cantor:



(on 5)
My soul is wait-ing for the Lord. I count on his word. My soul is longing for the
Lord more than watch - man for day - break.

(5) Sticheron

Lyre of heav-en - ly canti-cles, di-vine-ly moved, you are the mys-ti-cal writ - er
and the God - in - spired voice me - lo - diously singing the di - vine hymns.
Pray for the sal - va - tion of our souls.

The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody is written on a single line. The second staff continues the melody. The third staff ends with a double bar line. The lyrics are written below the notes, with hyphens indicating syllables across notes.

Cantor:

(on 4)

Let the watch-man count on day - break and Is - ra - el on the Lord.

The musical notation is in G major (one sharp) and 4/4 time. It consists of a single staff with a treble clef and a key signature of one sharp (F#). The melody is written on a single line. The lyrics are written below the notes, with hyphens indicating syllables across notes.

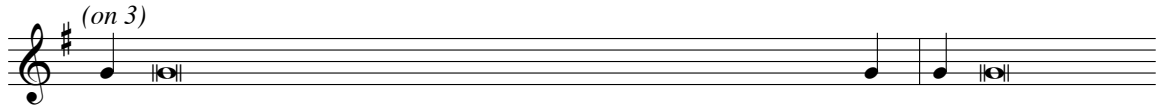
(4) Sticheron

O be-lov-ed of God, with your thun-der-ing voice, you de-clared the wis-dom of God.
You pro-claimed a - loud the hid - den word by fre-quent-ly say - ing:
In the be - gin - ning was the Word. You have il - lu - mined all with the
knowl-edge of God.

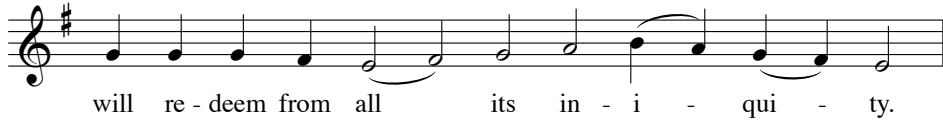
The musical notation is in G major (one sharp) and 4/4 time. It consists of four staves. The first staff has a treble clef and a key signature of one sharp (F#). The melody is written on a single line. The second staff continues the melody. The third staff continues the melody. The fourth staff ends with a double bar line. The lyrics are written below the notes, with hyphens indicating syllables across notes.

3 stichera of our venerable father Arsenius from the Menaion:

Cantor – (Tone 8)



Be - cause with the Lord there is mercy and fullness of redemp-tion, Is - rael indeed he



will re - deem from all its in - i - qui - ty.

(3) Sticheron

O divinely wise father Arsenius, * having illumined your mind with fountains of tears, * you conversed with God, and by unceasing purification and effulgence * were shown to be a most radiant pillar of piety, * shining as with fire, O blessed one, * you boast of monks. ** And now, by your supplications, preserve us all

Cantor:



Praise the Lord, all you na-tions, ac-claim him all you peo - - - ples!

(2) Sticheron

O divinely wise father Arsenius, * having girt your mind round about with abstinence, * you caused it to ascend to the primal Cause, * and, forsaking the turbulence of the world * and shunning its tumults, * you truly mingled purity of mind with the utmost desire, ** O blessed and all-wise one.

Cantor:



Strong is the love of the Lord for us; he is faith - ful for - ev - - - er.

(1) Sticheron

O venerable father Arsenius, * seeking after God, * and piously desiring to be illumined * by His radiant effulgence, * you abandoned all the splendor of high position * and the imperial palace, * and received an immortal inheritance. ** Abiding now with Christ, O divinely blessed one.

Cantor - (Tone 2):



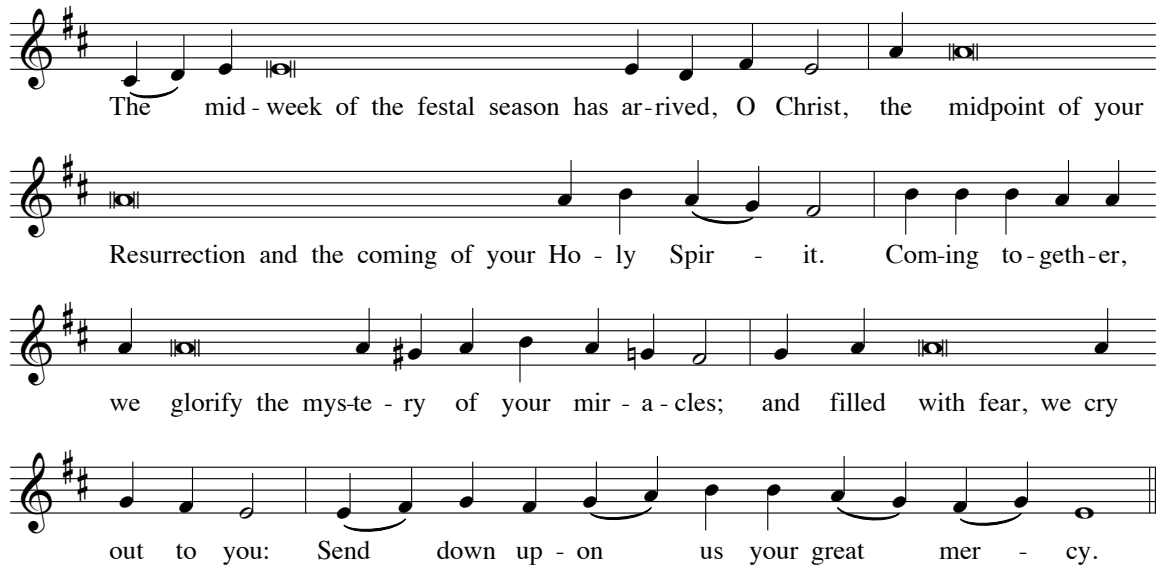
Doxastikon

O you of the race of man, * let us offer goodly praise as is proper to the beloved and virginal John, * the son of thunder, * the foundation of the words of God, * the author of theology, * the first preacher of the truth of the dogmas of the wisdom of God; * for having the divine continually within him, * he said: In the beginning was the Word, * Who is inseparable from the Father and of the same essence with the Father, * revealing to us through himself the Orthodoxy of the Holy Trinity. * And he has likewise shown us that He creates with the Father* and bears life and the light of truth. * O awesome wonder! O utmost wisdom! * For, full of love, he was also filled with theology * through glory, honor and faith, as a founder of our pure Faith. ** Wherefore, we shall receive everlasting blessings on the Day of Judgment.

Cantor - (Tone 6):



Doxastikon



Continue with "Wisdom..." and the Hymn of the Evening (p. 12)

The Prokeimenon is for the Day of the Week (pp. 114-115).

Readings:

- 1) 1 John 3:21-4:6
- 2) 1 John 4:11-16
- 3) 1 John 4:20-5:5

Litija

Tone 1 Samohlasen

Litija Sticheron:

Rivers of theology poured forth from you honored mouth, O apostle, * and the Church of God, watered thereby, * worships the consubstantial Trinity in Orthodoxy. * Pray now to the Trinity, O theologian John, ** that our souls be made steadfast and saved.

Litija Sticheron:

The garden of purity has emitted for us * the myrrh of sweet fragrance on this present feast, * that we may cry out to him: * O Apostle John, who reclined against the Master's breast, * who has rained down discourse upon the world and preserved the Virgin as the apple of your eye, ** beseech Christ, that He grant us great mercy.

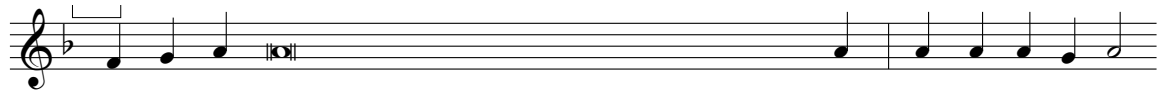
Litija Sticheron:

O disciple of the Savior, * virgin and theologian, * when Christ God was crucified He committed the Virgin Theotokos to your care, * in that you are virginal; * and you preserved her as the apple of your eye. ** Wherefore, pray, that our souls be saved.

Litija Sticheron:

As an eyewitness to ineffable mysteries, * you cried out, exclaiming: "In the beginning * the pre-eternal Word was with God, and He was God!" * O Apostle John, intimate and faithful friend of Christ, * sweetness of the Trinity, * unshakable confirmation of Ephesus and Patmos, our help. * Pray, O most blessed theologian, * that the people who ever celebrate your memory with faith ** be delivered from wicked enemies, material and spiritual.

Cantor (Tone 4):



Glo - ry to the Father and to the Son and to the Holy Spir-it, now and ev - er and



for - ev - er. A - men.

Doxastikon

Reclining against the breast of Christ the Teacher at the Lord's supper, * O beloved disciple, * you thereby came to know ineffable things, * and have thundered forth your heavenly voice to all, saying: * "In the beginning was the Word, and the Word was with God, * and the Word was God: * Christ God, the Savior of our souls, * the Light of truth Who enlightens every man ** who comes into the world."

Continue with the Litany of the Litija (p. 116)

Aposticha

The aposticha are from the Menaion:

(Tone 4)

Aposticheron:

Theologizing concerning the Son of the Most High, * Who with the Father is equally everlasting * and of the same essence, * immutable Light from Light, * the impress of the hypostasis of the Father, * Who shone forth timelessly and dispassionately from Him, * the Creator and Lord of all the ages, Christ our God, * you preached to the world, O beloved, * as the One Who brought light forth out of darkness. * Him do you entreat, ** that He save and enlighten our souls.

Cantor: Their sound has gone forth into all the earth, and their words to the ends of the world.

Aposticheron:

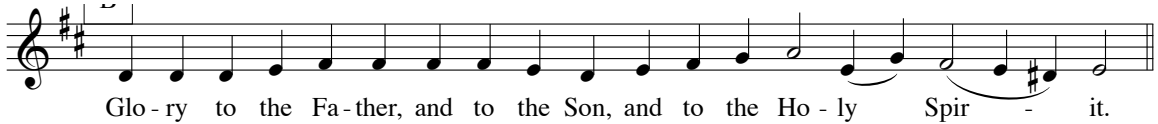
Receiving the light of the Comforter, * and, illumined therewith, theologized * and proclaimed to all, O beloved, * that He proceeds from the Father and through the Son is revealed to mankind, * equal in honor, equally enthroned and of the same essence * with the unoriginate Father and God the Word. * Wherefore, we honor you in hymns * as the foundation of the divine Faith, * preserve it unshaken ** through your supplications to the Lord.

Cantor: The heavens declare the glory of God, and the firmament proclaims the work of His hands.

Aposticheron:

Having ascended to the summit of theology, * you learned the ineffable mysteries of God: * the single essence of the Godhead, * His single glory, * kingdom and dominion, * ever distinct in three Hypostases, * yet essentially indivisible and united in unconfused divine unity. * And, rendering glory, O theologian, * you preached the indivisible Trinity. ** Entreat Him that He save and enlighten our souls.

Cantor (Tone 6):



O apostle of Christ, evangelist and theologian, * as an initiate of ineffable mysteries * you have thundered forth upon us the ineffable doctrines of wisdom, * explaining to the faithful that He was in the beginning, * and discounting that there was a time when He did not exist, * thus rejecting the words of the heretics. * And as you were shown to be the beloved intimate and friend of Christ, * like the eloquent Isaiah and Moses the God-seer, * pray earnestly for our souls, ** in that you have boldness before God.

Cantor (Tone 8):



Doxastikon

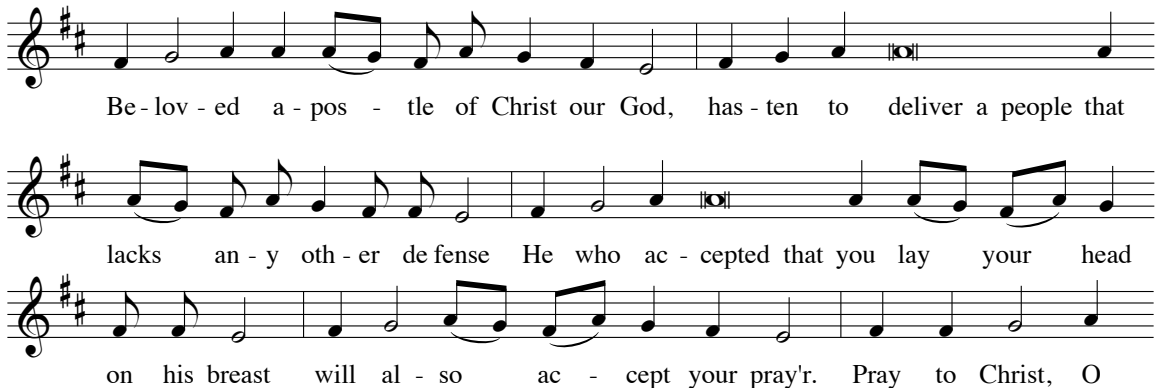
In the middle of the Feast, * before your passion and glorious Resurrection, * You taught the unbelievers in the Temple, O gracious Lord. * You cried out to the Scribes and Pharisees: * Let all who thirst come to Me and drink! * From the hearts of those who believe in Me * rivers of living water, the Spirit of God, shall flow! * Your wisdom and understanding are far beyond our words. ** Glory to You, our God who perfects all things!

Continue with the Prayer of the Holy Prophet Simeon (p. 19).

Troparia

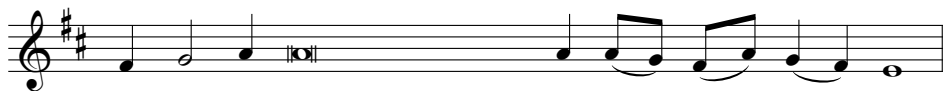
Sung twice, first by the priest alone, then by the faithful.

Troparion - Tone 2





The - o - lo - gian, that he may overcome the darkness of pa - gan na - tions,



and beg that he grant us peace and a - bun - dant mer - cy.

After the second time, the cantor continues:

Cantor (Tone 4):



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,



now and ev - er and for - ev - er. A - men.

Continue with "Rejoice, O Virgin Theotokos..." (p.119) and then the Blessing of Bread (p. 119).

¹ Format 26: Saint with a Vigil on a Weekday during the Paschal Season