

VESPERS PROPER FOR JUNE 26TH, 2020

from the Menaion

¹**Our venerable father David of Thessalonica** in Macedonia, hermit, who lived beyond the walls of the city as a recluse in a small cell for almost 80 years. (540)

The holy priest-martyr Nicholas Konrad, and his cantor, Vladimir Pryjma. Fr.

Nicholas was born in Galicia and studied for his doctorate in Rome. In 1889, he was ordained to the priesthood, taught in the Theological Academy, and was assigned as pastor of Stradch. Cantor Vladimir was born in 1906 in Stradch, and graduated from the Cantors' Institute founded by Metropolitan Andrew Sheptytsky. He then returned to Stradch to become the parish cantor and choir director. Fr. Nicholas and Cantor Vladimir went on a sick call on June 26, and were tortured and murdered by the Soviet secret police as they returned home. (1941)

The holy priest-martyr Andrew Ishchak. Born in Galicia in 1887, he studied theology and received his doctorate in 1914. He was appointed to teach at the L'viv Theological Academy, which post he held simultaneously with the pastorate of the church at Sykhiv. It was in that village that he was martyred by the retreating Soviet army. (1941)

Psalm 140 (Tone 2)

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

as - cend to you like in - cense and the lift - ing up of my hands

like an eve - ning sac - ri - fice. Hear me, O Lord!

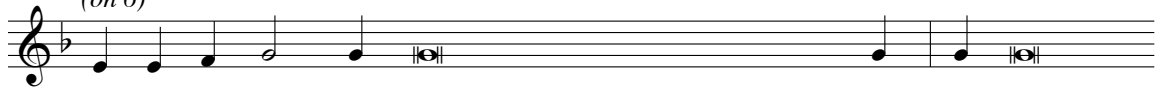
Continue with Psalm 140: "O Lord, set a guard before my mouth..." (p.9).

Stichera at the Lamplighting Psalms

3 stichera in the tone of the week from the Octoechos:

Cantor - (Tone 2):

(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.

(6) Sticheron



You were nailed to the cross, O Sav - ior; the sun veiled its face



from the ter - ri - ble sight, and the cur - tain of the temple was torn in two.



The earth quaked, and the stones them-selves crum-bled in fear, see-ing their



Cre - a - tor and God, who can - not suf - fer, bear-ing the in - sults of the



law - less ones, and will - ingly suf fer - ing un - just - ly on the wood.

Cantor:

(on 5)



My soul is waiting for the Lord. I count on his word. My soul is longing for the



(5) Sticheron

O Christ, the Lov - er of us all, af - ter the ser-pent of all e - vil
had lift-ed you unlawfully up-on the wood he was cast down up - on the earth;
ut - ter - ly o - ver thrown he lay as a fall - en corpse. Be-cause of this, the
curse of Ad - am was loosed, and he who once had been con - demned
was saved. There fore, we en-treat you to save us and take pit - y
on all of us; and make us wor - thy of your king - dom.

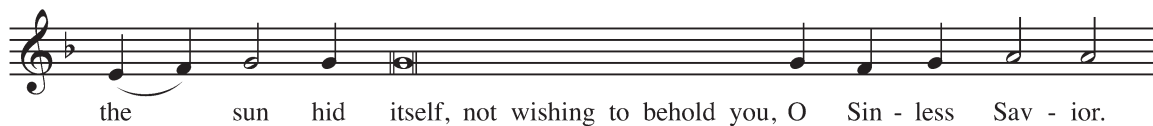
Cantor:

(on 4)

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

(4) Sticheron

When you were raised on the cross and your side was pierced with a lance,



the sun hid itself, not wishing to behold you, O Sin-less Sav-ior.



The earth quaked and the rocks split in fear at the shame-ful treat-ment



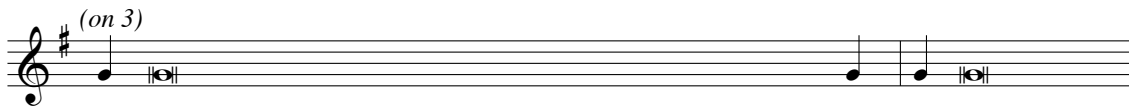
you en-dured, and all cre-a-tion cried out to you: Glo-ry to your



cru-ci-fix-ion! O Word, Lover of us all, you have saved us.

3 stichera for our venerable father David 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.

Sticheron



Your spir-it was made radiant by temper-ance, O fa-ther Da-vid, and you



mount-ed on wings toward the First Cause of all good. You be-came a pil-lar



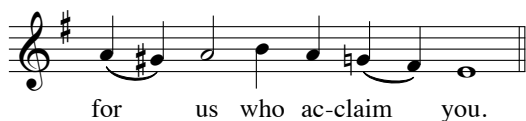
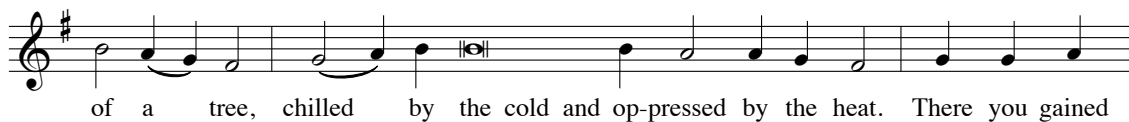
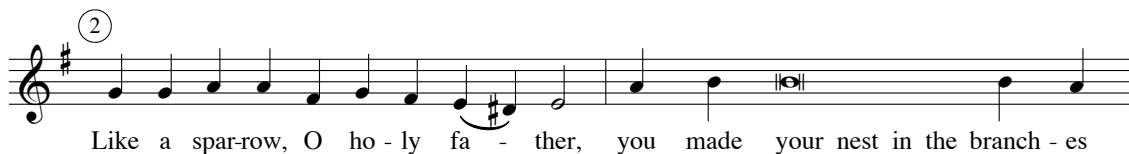
of fire, en-light-en-ing by your words and mir-a-cles all those



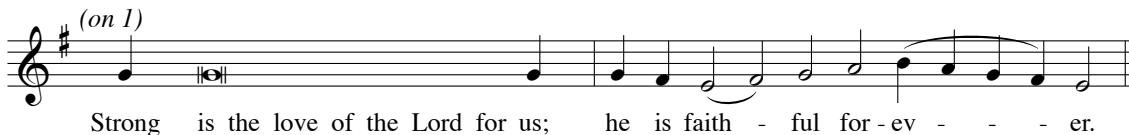
Cantor:



Sticheron

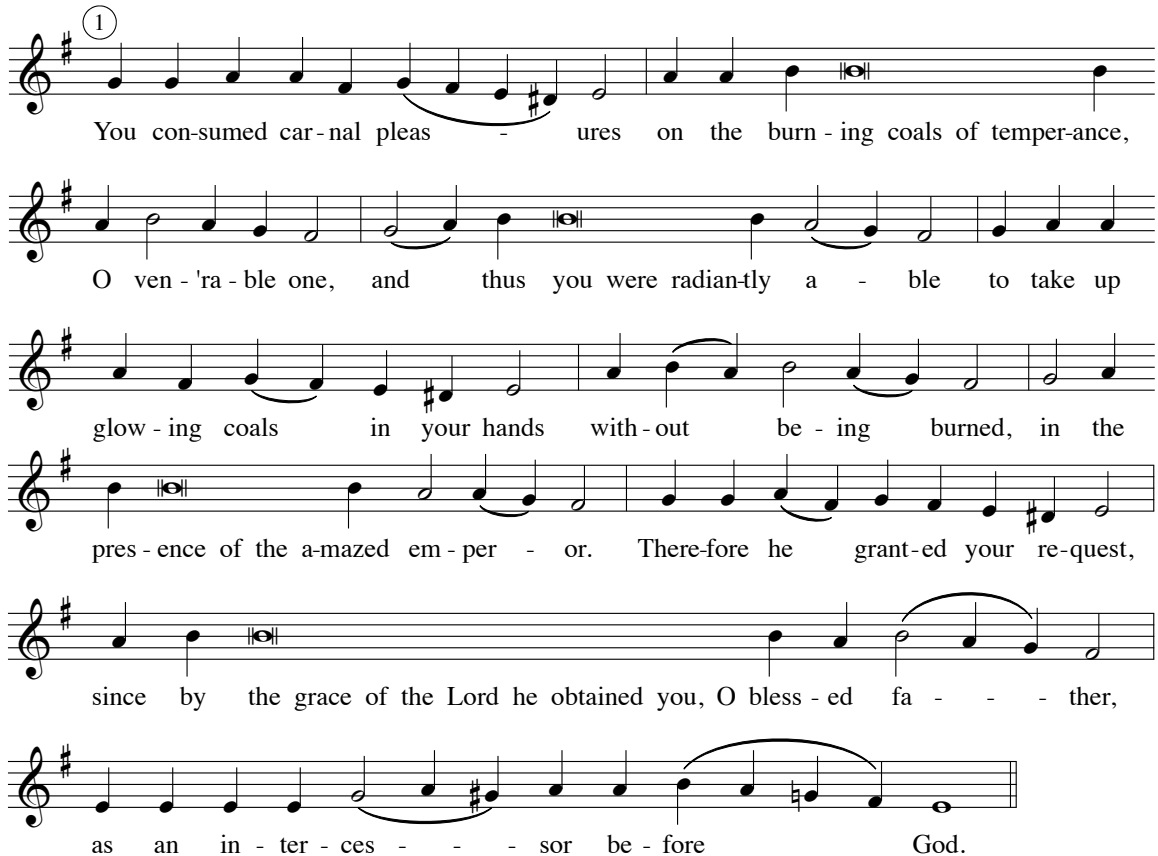


Cantor:



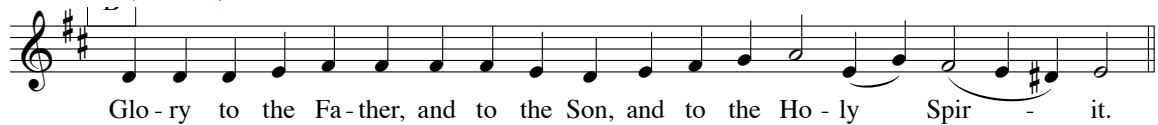
(1) Sticheron

①



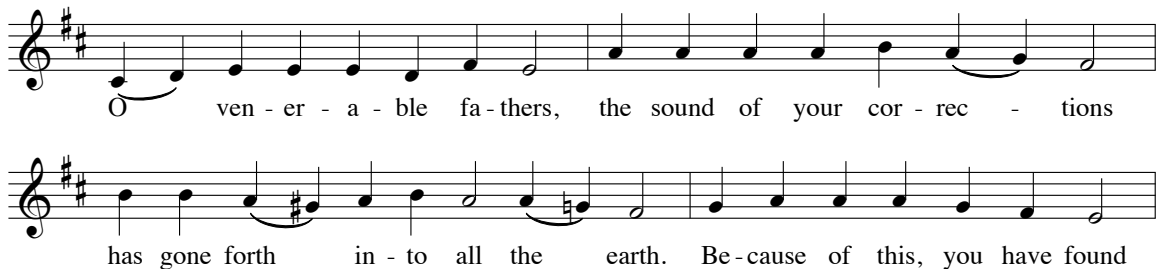
You con-sumed car-nal pleas - ures on the burn - ing coals of temper-ance,
O ven - 'ra - ble one, and thus you were radiantly a - ble to take up
glow - ing coals in your hands with - out be - ing burned, in the
pres - ence of the a-mazed em - per - or. There-fore he grant-ed your re-quest,
since by the grace of the Lord he obtained you, O bless - ed fa - - - ther,
as an in - ter - ces - - - sor be - fore God.

Cantor - (Tone 6):

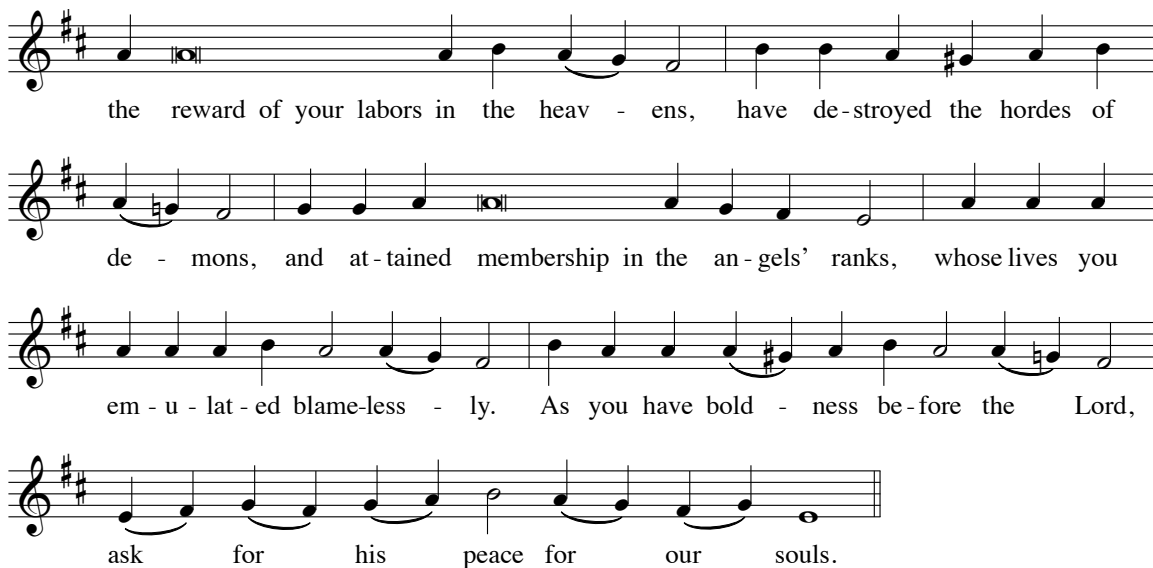


Glo - ry to the Fa-ther, and to the Son, and to the Ho - ly Spir - it.

Doxastikon



O ven - er - a - ble fa-thers, the sound of your cor - rec - tions
has gone forth in - to all the earth. Be-cause of this, you have found



the reward of your labors in the heav - ens, have de-royed the hordes of
de - mons, and at-tained membership in the an - gels' ranks, whose lives you
em - u - lat - ed blame-less - ly. As you have bold - ness be-fore the Lord,
ask for his peace for our souls.

Cantor:



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

Stavrotheotokion

"Pondering Your seedless conception, Your ineffable birth, * I marvel greatly. * How was it Your good pleasure to die * as a malefactor, O my Son?" ** weeping, the all-pure one exclaimed.

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

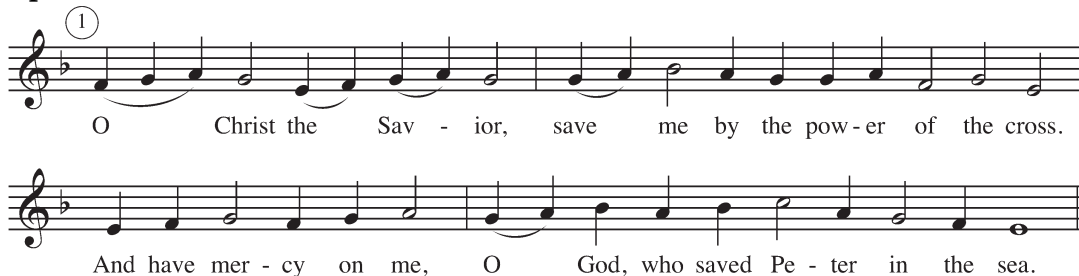
The Prokeimenon is for the Day of the Week (pp. 13-15).

Aposticha

The aposticha are from the Octoechos:

(Tone 2)

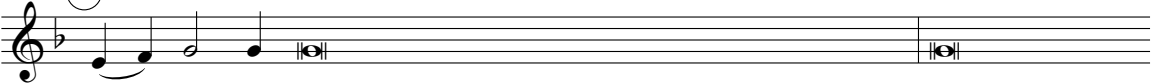
Aposticheron:



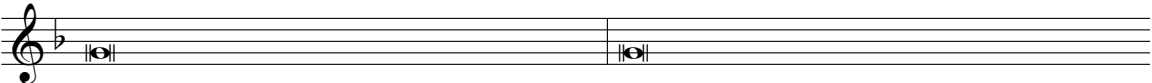
O Christ the Sav - ior, save me by the pow - er of the cross.
And have mer - cy on me, O God, who saved Pe - ter in the sea.

Cantor:


①




To you have I lifted up my eyes, you who dwell in the heavens; my eyes, like the



eyes of slaves on the hand of their lords. Like the eyes of a servant on the hand of



her mistress, so our eyes are on the Lord our God till he show us his



mer - cy.

Aposticheron:

②



The slay-ers of the Just, who had al-ways de-light-ed in your gifts,



cried out: Let him be cru - ci-fied! In - stead of their Ben - e - fac - tor,



they asked to re - ceive a transgress - or of the law. But keep - ing




si - lent, O Christ, you en - dured their hard - ness; for you desired to suf fer




and to save us be - cause you are the Lov - er of us all.

Cantor:

(2)




Have mer-cy on us, Lord, have mercy. We are filled with contempt. Indeed all too




full is our soul with the scorn of the rich, with the proud man's dis-dain.

Aposticheron:

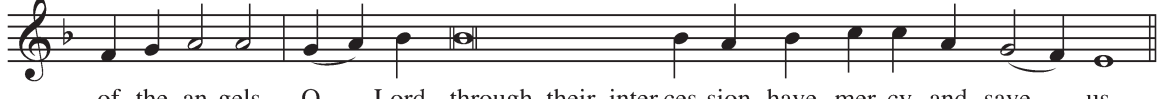
(3)



O vic-to-rious martyrs, you did not long for earth-ly pleas-ure; you were made




wor-thy of the good things of heav-en. You came to share in the citizen ship




of the an-gels. O Lord, through their interces-sion have mer-cy and save us.

Cantor (Tone 6):

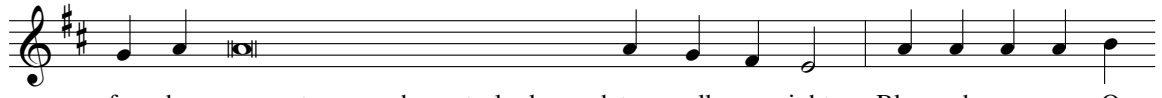


Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.


Doxastikon



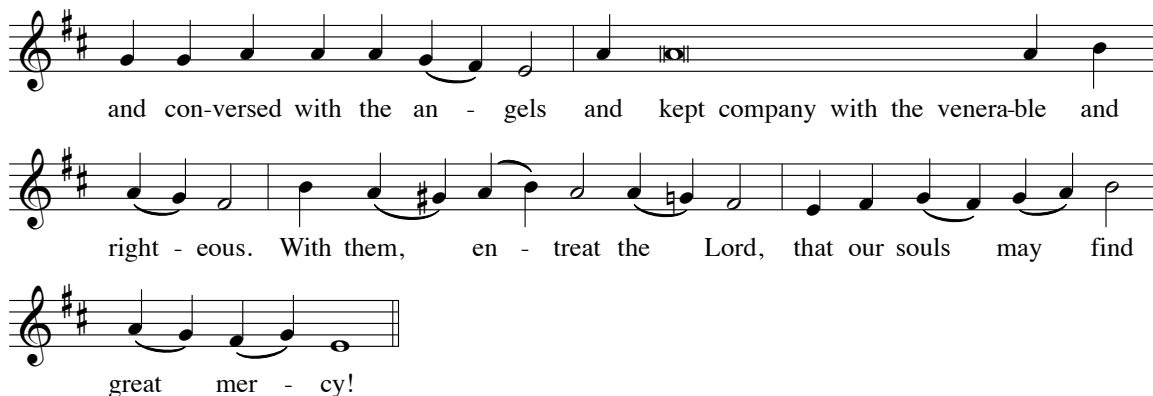
We, the mul-ti-tude of monks, hon-or you as our guide, O Da-vid, our fa-ther;



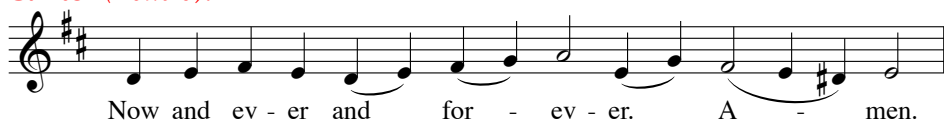
for by your steps we have truly learned to walk a-right. Bless-ed are you, O



work-er for Christ, who de-nounced the pow-er of the en-e-my;



Cantor (Tone 6):



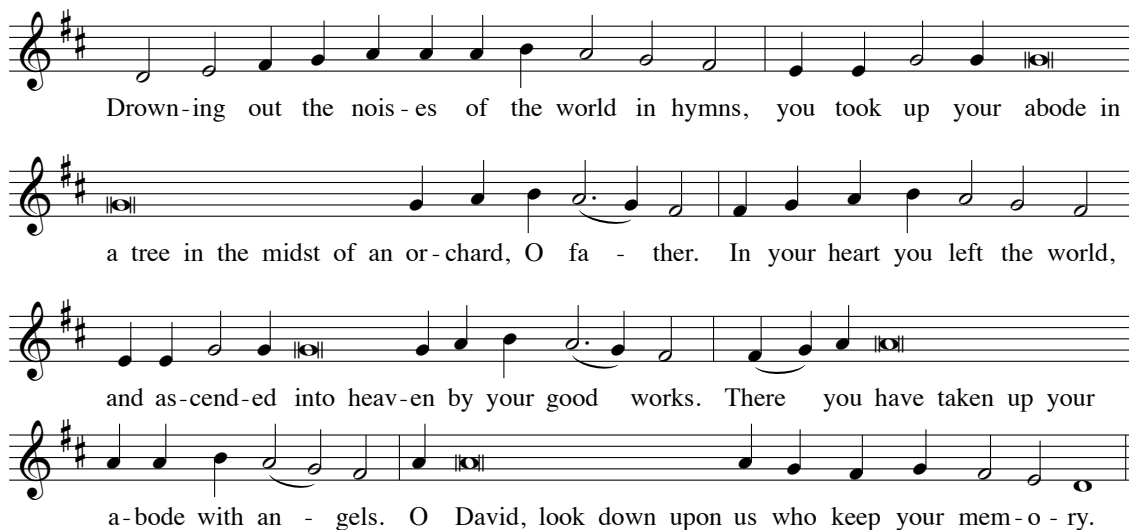
Stavrotheotokion

The unblemished heifer, * beholding the Bullock nailed of His own will to the Tree, * cried out, lamenting piteously: * "Woe is me, my Child most beloved! * How have the ungracious Jewish multitude repaid You, ** wishing to leave me bereft of You, a most Beloved?"

Continue with the Prayer of the Holy Prophet Simeon (p. 21).

Troparion & Theotokion

Troparion - Tone 4



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.

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is a simple, melodic line with a final cadence on the word 'men'.

Stavrotheotokion

O Vir - gin, All - Immaculate Moth - er of Christ God, a sword pierced
your all - ho - ly soul when you saw your Son and God will ing - ly cru - ci - fied.
There - fore, O Blessed One, nev - er cease to pray to him that he may grant
us for - give - ness of our sins.

The musical notation is in G major (one sharp) and 4/4 time. It consists of four staves. The first staff contains the melody for the first line of text, the second staff for the second line, the third staff for the third line, and the fourth staff for the fourth line. The melody is a simple, melodic line with a final cadence on the word 'sins'.

Continue with the Litany of Daily Vespers (p.23) and then the Dismissal (p. 24).

¹Format 1: Ordinary Saint on a Weekday