

PARAKLITIKI
PERIOD OF TONE 1
ON SATURDAY EVENING
AT SMALL VESPERS¹

At Lord, I have cried... we insert 4 Stichera, and sing 3 Resurrection Stichera from the Oktoichos, doubling the 1st. Glory..., Both now... and the following Theotokion, the Dogmatic.²

Tone 1.

A virgin festival today, my brethren! Let creation leap for joy, let humanity dance, for the holy Mother of God has called us together, the unsullied treasure of virginity, the rational Paradise of the second Adam³, the workshop⁴ of the union of the two natures, the festival of the saving transaction⁵, the bridal chamber⁶ in which the Word wedded the flesh, the truly swift cloud⁷ which carried with a body the One who rides upon the Cherubim⁸. At her intercessions, Christ God, save our souls.

¹ Small Vespers on Saturday evening, which is only celebrated if a Vigil is to take place after Compline, is as much about the Mother of God as it is about the Resurrection.

² In the Greek *Paraklitiki* the two Theotokia of Small Vespers on Saturday evening are called 'Dogmatic'. In Slav use this word is used for the first Theotokion of Great Vespers.

³ The Mother is frequently referred to as 'Paradise' and the reason for this is made explicit in the present text. Just as the first Adam dwelt in the physical Paradise, the Garden of Eden, after his creation, so Christ, the Second Adam, dwelt in the womb of the Mother of God for nine months at his incarnation. This second Paradise is therefore 'rational', since Mary is a human being.

⁴ The word is used of Mary by Epiphanius, *Ancoratus* 40, ἀλλ' ἐπειδὴ ἐκένωσεν ἑαυτὸν μορφήν δούλου λαβών, οὐ τὸ πλήρωμα * ἡλαττώθη. * ἀλλ' ἵνα δείξῃ ἀπ' οὐρανοῦ μετακενωθέντα εἰς ἀνθρωπότητα τουτέστιν εἰς ἐργαστήριον Μαριάς, by Basil *On Christ's generation*, [PG 31:1464] Καὶ τί τὸ ἐργαστήριον τῆς οἰκονομίας ταύτης; Παρθένου ἀγίας σῶμα. Τίνες δὲ ἀρχαὶ τῆς γεννήσεως; Πνεῦμα ἅγιον, καὶ δύναμις Ὑψίστου ἐπισκιάζουσα.

⁵ Συναλλάγματος. Perhaps 'engagement' might be better. The word only occurs once in the Bible, at Isaiah 58:6 where the expression 'knots of forced contracts' translates the Hebrew 'knots of the yoke'. It is a word commercial overtones.

⁶ Bridal Chamber. Ἡ παστάς. Since Christ is the Bridegroom, an image used by Christ himself and which occurs in all four Gospels, the place where he rests is his bridal chamber. The allusion is to Psalm 18,6, though the Septuagint uses the masculine word παστός.

⁷ Swift Cloud. Ἡ ὄντως κούφη νεφέλη. An allusion to Isaiah 19,1, 'Behold, the Lord is seated on a swift cloud, and shall come to Egypt: and the idols of Egypt shall be shaken at his presence, and their heart shall give way within them'. The word κούφη means 'light', or 'nimble', hence 'swift'. The use of 'swift' in English avoids any confusion with the meanings of 'light' in English.

⁸ Cf. 1 Reigns 14:4, Daniel 3:55. Cf. the Irmos of St Kosmas' Christmas Canon, 'A strange and wonderful mystery I see, the Cave is heaven, the Virgin the Cherubim throne, the Manger the Place in which Christ, the God whom nothing can contain, is laid. Him we praise and magnify'.

Then O Joyful Light and the Prokeimenon The Lord is King with its verses. After Grant, Lord etc., we sing the first Resurrection Sticheron of the Aposticha and the following Prosomia of the Mother of God.

Joy of the heavenly hosts. Τῶν οὐρανίων ταγμάτων.⁹

Verse: I shall remember your name in every generation and generation.¹⁰

You have been glorified in generations of generations, Maiden, virgin mother, Mary, Mother of God, protection of the world, who gave birth in the flesh to the Son of the Father who has no beginning; the Son who is truly co-eternal with the Spirit. Implore him that we may be saved.

Verse: Listen, daughter, and see, and incline your ear; and forget your people and your father's house.

We who are held fast by unlooked for afflictions and have gained you as our only protection, pure Virgin, cry aloud to you with thanksgiving, 'Save us, all-holy Bride of God; for you are the refuge of the world and the assistance of our race'.

Verse: The rich among the people of the land will entreat your favour.

The world has been renewed by your childbearing, most pure Maiden who bore God, salvation of the faithful and unsleeping protector of those who devoutly ask you, 'Do not cease to intercede insistently for all those who sing your praise'.

Glory, Both now. Dogmatic.

The Prophet named you Cloud of eternal light¹¹, O Virgin, for the Word of the Father, Christ our God, descending from you like rain upon a fleece¹² and dawning from you, has enlightened the world and destroyed error. Do not cease to intercede insistently we pray, all-holy Lady, for us who acknowledge you to be true Mother of God.

Now Master, Trisagion etc. and the Resurrection Apolytikion.

And the Dismissal.

⁹ In the *Festal Menaion* these Prosomia are called 'Special Melodies'. This is misleading, since they are standard ones, as opposed to true 'special melodies', or *Idiomela*.

¹⁰ Psalm 44:19. This Psalm is regularly understood as referring to the Mother of God. The two following verses are from the same psalm, Verses 12 and 14.

¹¹ Cloud of light. Νεφέλη φωτός. The cloud that guided the Israelites by day is the cloud of God's glory, as many passages in Exodus, Numbers and Ezekiel make clear. God appears in the cloud of glory, and hence the Mother of God may be said to be 'cloud of light', for she bears God incarnate in her arms.

¹² Dew on Fleece. Ὑετὸς ἐπὶ πόκον. A double reference to Psalm 71,6 and Judges 6,37-40. Both passages are taken as types of the incarnation. The Hebrew word that the LXX translates by 'fleece' in Psalm 71 means anything sheared off, hence either 'fleece' or 'mown grass'. The latter is the meaning preferred by most modern scholars, and hence is the one in all modern translations of the Bible. The Vulgate, and therefore Douai-Rheims, follows the LXX, 'vellus'. Moreover the link made to Judges by the Fathers compels the translation 'fleece'.

AT GREAT VESPERS

After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Saint is “feasted”.

Resurrection Stichera of the Oktoichos. Tone 1.

Receive our evening prayers, O Holy Lord, and grant us forgiveness of sins; because you alone made known the Resurrection in the world.

Go around Sion, you peoples, and encompass her,¹³ and give glory in her to him who rose from the dead; for he is our God, who has redeemed us from our iniquities.

Come you peoples, let us hymn and worship Christ as we glorify his Resurrection from the dead: because he is our God¹⁴, who has redeemed us from the error of the foe.¹⁵

Other Stichera, by Anatolios.¹⁶

Rejoice you heavens, sound the trumpet foundations of the earth, shout aloud your joy you mountains;¹⁷ for see, Emmanuel has nailed our sins to the Cross, and he who gives life, has slain death and raised up Adam, as he loves humankind.

Let us sing the praise of him who was willingly crucified in the flesh for our sakes, suffered and was buried and rose from the dead, as we say, ‘Establish your Church in right belief,¹⁸ O Christ, and give peace to our life, as you are good and love humankind’.

¹³ Psalm 47:13. The actual word κυκλώσατε only occurs fourteen times in Greek, the first two of which are in the Septuagint and the rest in the Fathers, all but one of whose references are to this verse of psalm 47.

¹⁴ Psalm 94:7.

¹⁵ The first three stichera are used at Vespers of Holy Saturday, which are, of course, Vespers of Pascha. They are sung in Tone 1 to begin the daily cycle of the eight tones during Easter Week. The annual weekly cycle begins on Thomas Sunday.

¹⁶ There is a problem about this title. In the Book of Hours we find the following entry for 3 July ‘The Hierarch was formerly a presbyter of the Church of Alexandria, then he succeeded St Flavian as archbishop of Constantinople in 449. He was present at the 4th General Council at Chalcedon and died in 458. The Stichera entitled ‘Anatolika’ (rather ‘anatoliaka’) in the Oktoichos at Vespers and Lauds some attribute to this Anatolios, while others (and perhaps more probably) to another of the same name from the monastery of Studios, a disciple of St Theodore the Studite, one of whose letters to whom has been preserved’. On the other hand, the adjective may not refer to an author at all.

¹⁷ The opening of this sticheron is a slightly adapted citation from Isaias 44:23, εὐφράνθητε, οὐρανοί, ὅτι ἠλέησεν ὁ θεὸς τὸν Ἰσραὴλ· σαλπίζατε, θεμέλια τῆς γῆς, βοήσατε, ὄρη, εὐφροσύνην.

¹⁸ ὁρθοδοξία.

As we the unworthy stand at your tomb which received life,¹⁹ we offer a hymn of glory to your ineffable compassion, Christ our God; because you accepted Cross and death, O sinless one, that you might give resurrection to the world, as you love humankind.

Let us sing the praise of the Word, without beginning and co-eternal with the Father, who came forth ineffably from a virgin womb, willingly accepted Cross and Death for us and rose in glory, as we say, 'Giver of life, Lord, glory to you, the Saviour of our souls'.

Glory. (*From the Menaion*)²⁰

Both now. *Theotokion*.

Let us hymn the whole world's glory, engendered from humankind and who gave birth to the Master, the Gate of heaven, Mary the Virgin, the song of the Bodiless Powers and adornment of the faithful; for she has been proclaimed Heaven and Temple of the Godhead. She by destroying the middle wall of enmity has brought peace²¹ instead and thrown open the King's palace. Therefore, holding fast to her as anchor of the faith²², we have as champion the Lord born from her. Take courage²³ therefore, take courage, people of God; for he will make war on the foe as All-powerful.

*After the Entrance and O Joyful Light, the designated Monk makes a metania to the Superior and sings the Prokeimenon of the day in Tone 6.*²⁴

The Lord is King: * he has robed himself in majesty.²⁵

Verse 1: The Lord has robed and girded himself with power.

Verse 2: He has made the world firm; it will not be shaken.

*Then the usual Litany, Grant Lord etc. and after the Ekphonesis we sing the idiomel Sticheron of the Saint of the Monastery as we process into the Narthex. After the usual prayers we return to the Church singing the*²⁶

*Resurrection Stichera of the Aposticha.*²⁷

¹⁹ ζωοδόχος. This word is often erroneously translated 'life-giving', especially in connection with the Mother of God, as ζωοδόχος πηγῇ. It is a rare and exclusively ecclesiastical word.

²⁰ Only, of course, if the feast in the Menaion has a Doxastikon.

²¹ Eph. 2,4.

²² Hebrews 6,19. The word 'anchor', in the singular, only occurs here in the Bible, and so references to 'anchor' in the liturgical texts will be to this passage, especially when linked to the idea of 'hope', or, as here, with the 'soul'.

²³ Probably an allusion to Bar. 4,5. The proximity of 3,38, 'He appeared on earth and went about among men', one of the classic Christological texts, suggests this.

²⁴ In monasteries the 'designated monk' is usually the Canonarch. In Russian use this task has been appropriated by the Deacon, or, in his absence, by the celebrating Priest.

²⁵ Psalm 92:1, divided into three verses. In Russian use there is a third verse, 'Holiness befits your house, O Lord, to length of days', the last verse of Psalm 92. Cf. the Aposticha.

²⁶ Only if there is a Vigil, otherwise the Aposticha following prayer for the Bowing of Heads.

Tone 1.

By your Passion, O Christ, we have been freed from passions, and by your Resurrection we have been delivered from corruption. Lord, glory to you.

Other, alphabetical, Stichera.

Verse: The Lord is King; he has robed himself in majesty. The Lord has robed and girded himself with power.²⁸

All creation, let it rejoice, let the heavens be glad, let the nations clap their hands with gladness; for Christ our Saviour has nailed our sins to the Cross and by slaying death has granted us life, raising all Adam's fallen race, as he loves humankind.

Verse 2: He has made the world firm; it will not be shaken.

Being King of heaven and earth, O Incomprehensible, you were willingly crucified through love for humankind; when Hades met you he was embittered²⁹, and the souls of righteous receiving you rejoiced, while Adam, seeing you, his Creator, in the infernal regions³⁰, arose. O the marvel! How did the life of all taste death? Except that he wished to enlighten the world, which cries out and says, 'You who rose from the dead, Lord, glory to you!'

Verse: Holiness befits your house, O Lord, to length of days.

Carrying sweet spices the myrrhbearing women reached your tomb with haste and with lamentation; and not finding your most pure Body, but learning from the Angel the new and marvellous wonder, they said to the Apostles, 'The Lord has risen, granting the world his great mercy'.³¹

²⁷ The Aposticha are a series of troparia that are found at the end of Vespers and Matins. They are distinctive in that, unlike most series of troparia combined with verses from the Psalter, a first sticheron precedes the first psalm verse. The Vespers Aposticha for Saturday evenings have an alphabetical acrostic, three letters of the Greek alphabet being allocated to each Tone. In each case the first sticheron does not form part of the acrostic.

²⁸ The same Psalm, 92, as that used for the Prokeimenon, though the verses are divided differently, the third verse being the second part of the last verse of the Psalm.

²⁹ Isaiah 14:9. The expression is well known from its use in the Paschal Sermon, attributed to St John Chrysostom at least since the time of St Theodore the Studite, who cites it in full in an Easter sermon.

³⁰ Καταχθόνιος. An allusion to Philippians 2:10, the only use of the word in Scripture. In Homer Hades is described as Ζεὺς καταχθόνιος (*Iliad* 9.457), but the word seems to be most frequent in Greek with reference to Philippians, even in the *History of Alexander the Great*.

³¹ The phrase τὸ μέγα ἔλεός [σου] only occurs twice in the Bible, at Numbers 14:19 and Psalm 50:3. In the liturgical texts it always refers to the latter. Since 'the great mercy' is not English, I think it should always be personalised by 'his', or 'your', rather than simply left vague, 'great mercy'.

Glory of the Saint, if one is “feasted”³²; otherwise

Glory, Both now. Theotokion.

See, Isaias’ prophecy has been fulfilled³³; for as a Virgin you gave birth and after bearing child remained as before bearing child. For it was God who was born, therefore nature also has been made new. But, Mother of God, do not despise the supplications of your servants, offered to you in your shrine³⁴; but since you carry the Compassionate in your embrace, take pity on your servants, and intercede that our souls be saved.

*Resurrection Apolytikion.*³⁵

When the stone had been sealed by the Jews, and while soldiers were guarding your spotless Body, you rose, O Saviour, on the third day, giving life to the world; and therefore the heavenly Powers cried out to you, Giver of life, ‘Glory to your Resurrection, O Christ, glory to your Kingdom, glory to your Dispensation, only lover of mankind’.

Theotokion.

When Gabriel addressed you, O Virgin, with his ‘Hail’³⁶, as he spoke the Master of all things became incarnate in you, the holy Ark, as righteous David sang³⁷. You were proclaimed wider than the heavens, for you carried your Creator. Glory to him who dwelt in you, glory to him who came forth from you, glory to him who has set us free through your bearing child.

And the rest of the Office of the Vigil.

³² This is usually taken to mean one having at least one Doxastikon at Vespers. In strict Athonite use only ‘feasted’ Saints should be mentioned in the Apolysis, which is not an opportunity to list the whole Synaxarion for day.

³³ Isaias 7:14.

³⁴ τέμενος, strictly a ‘sacred enclosure’ in Classical Greek, but in the liturgical texts it does not seem to have a precise meaning and seems rather to be what Fowler called ‘elegant variation’.

³⁵ This is the Automelon for a number of Kathismata and Apolytikia in Tone 1.

³⁶ Luke 1:28.

³⁷ Cf. Psalm 131:8. In the context of the preceding verses of the Psalm, the connection to the Incarnation makes perfect sense. The LXX here differs from the Hebrew, which has ‘strength’, rather than ‘sanctuary’. The Greek ἁγίασμα is concrete, and so translations like ‘sanctification’, ‘holiness’ are incorrect. The word is used over forty times in the LXX, but never in the NT. Philo uses it three times. Otherwise it seems to be exclusively Christian.