

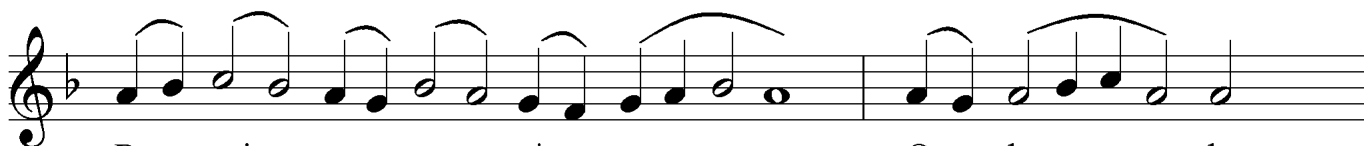
Tone 1. Great Vespers. (Znamenny melodies)

On "Lord, I have cried" sing 10 stichera.

First, 7 stichera for the Resurrection:



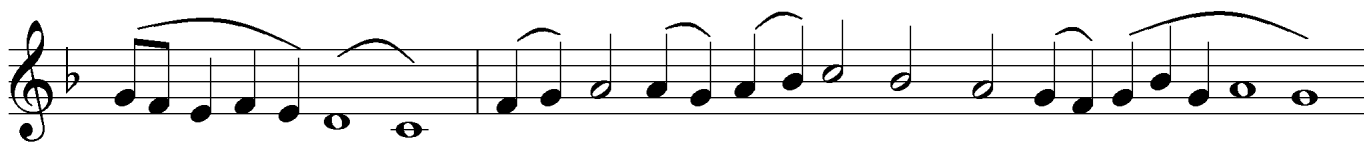
(1) Bring my soul out of pris - on: that I may con - fess your name.



Re - - ceive our eve - - ning prayers, O ho - - - - - ly



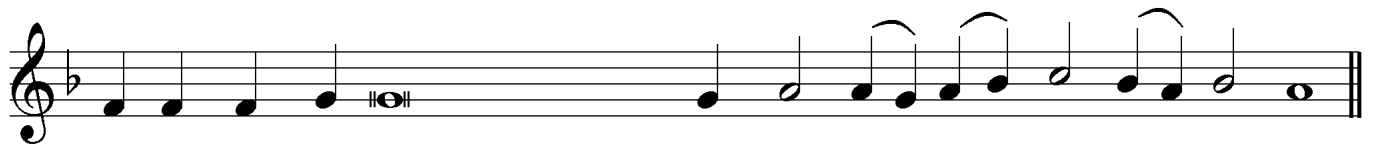
Lord, and grant us for - give - - - - - ness



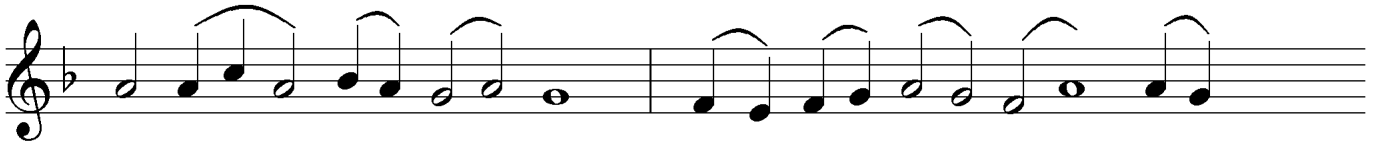
of sins; for it was you a - lone who re - - vealed



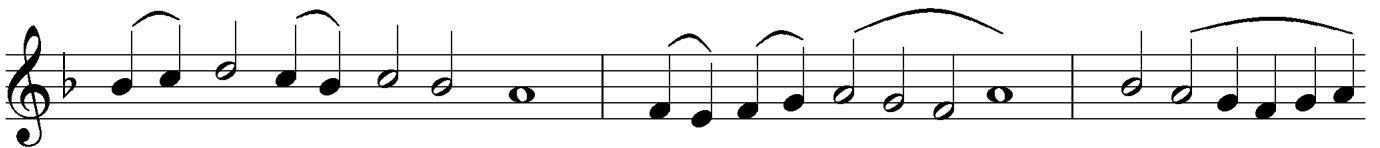
the Res - ur - rec - - - - - tion in the world.



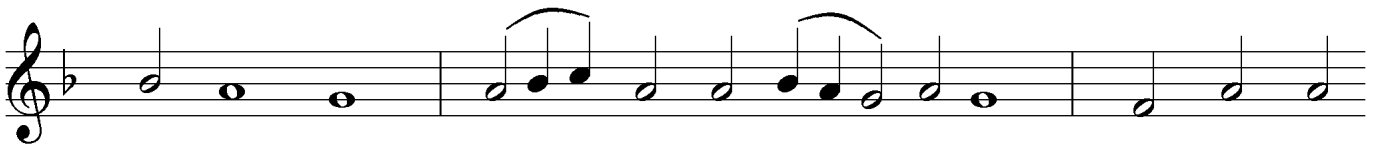
(II) O let your ears be at - ten - tive to the voice of my sup - pli - - ca - tion.



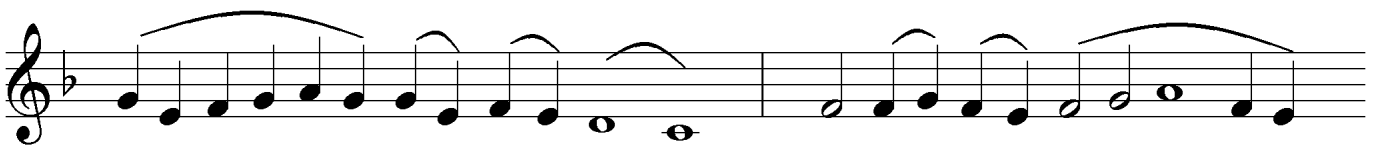
Re - joice, you heav - ens, sound the trum - pet, you



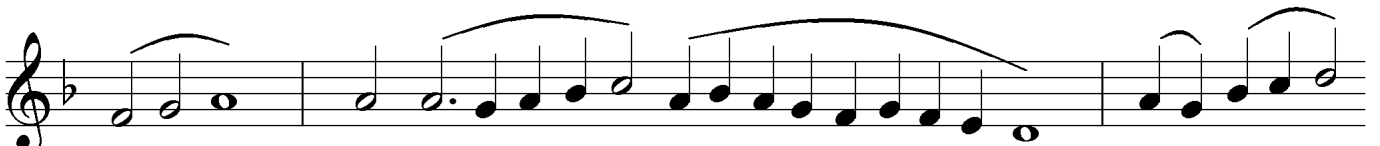
foun - da - tions of the earth, shout a - - - loud for joy,



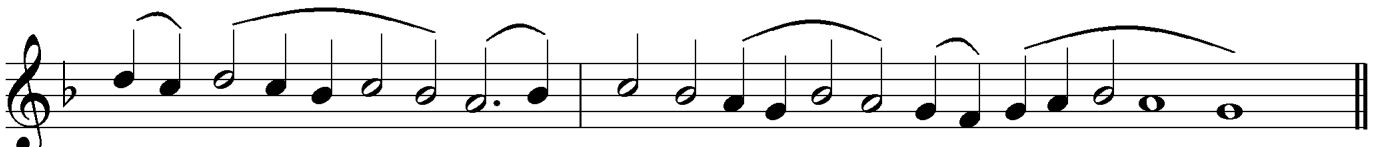
you moun - tains; for see, Em - man - - - u - el has nailed our



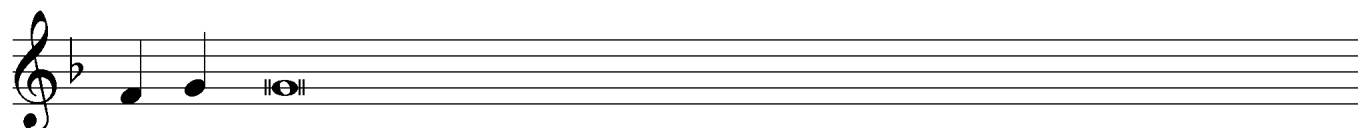
sins to the Cross, and he that gives



life has slain death and raised



up Ad - - - - - am, for he loves man - kind.



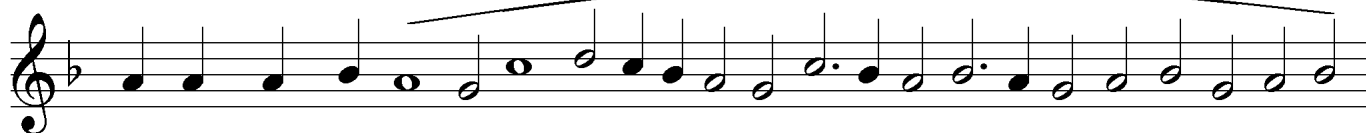
(1) If you, Lord, should mark in - i - qui - ties, O Lord, who will stand? But



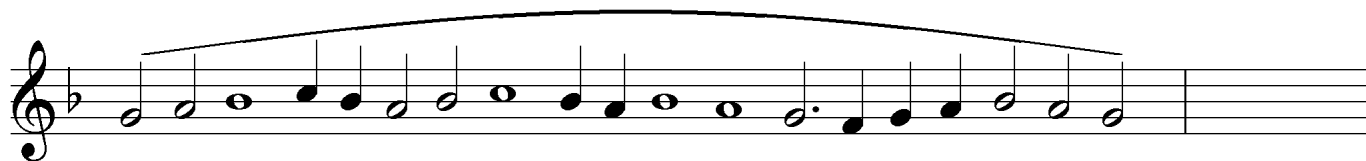
there is for - - give - ness with you.



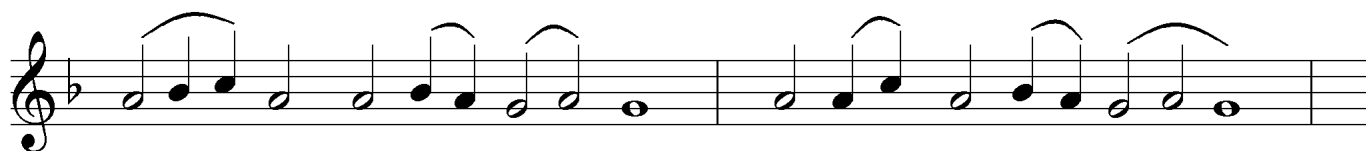
Let us sing the praise of him who was will - - - - ing - ly cru - ci - fied



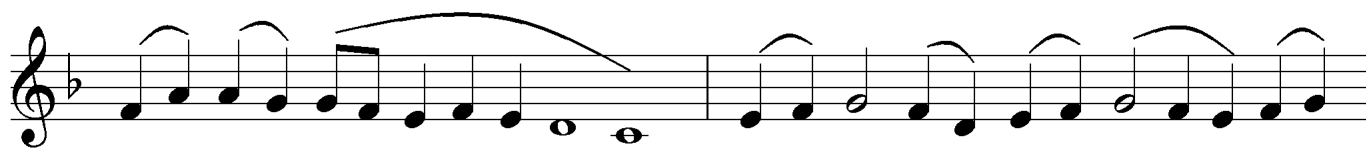
in the flesh for our



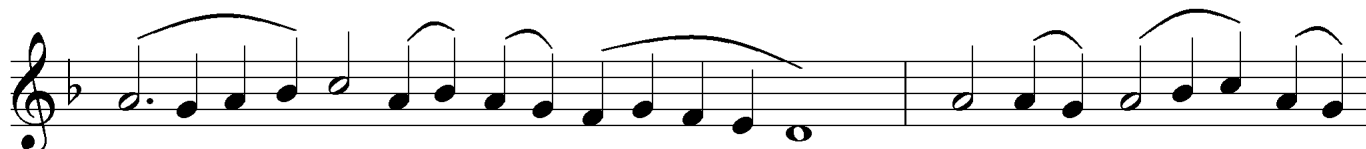
sake,



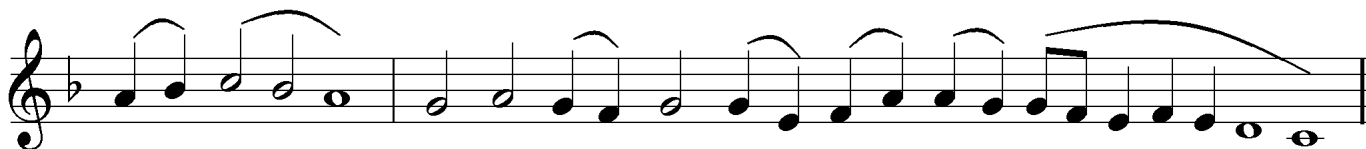
suf - - - fered and was bur - - ied, and rose from the dead,



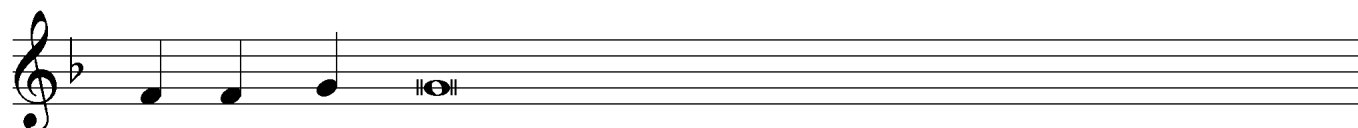
as we say: "Es - - tab - lish your Church in



right be - lief, O Christ, and give peace to



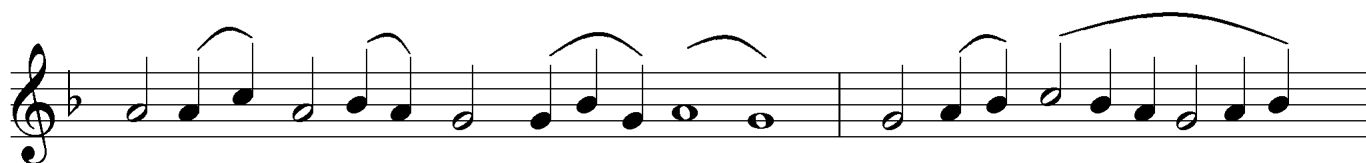
our life, for you are good and love man - kind."



(II) For your name's sake I have wait - ed for you, O Lord; my soul has



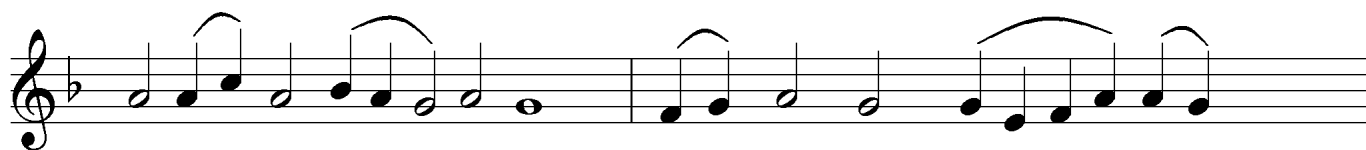
wait - ed on your word, my soul has hoped in the Lord.



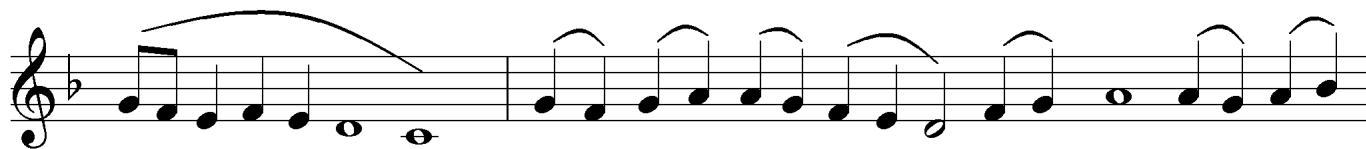
As we the un - worth - y stand at your tomb



which re - - - ceived life, we of - - fer a hymn of glo - - ry



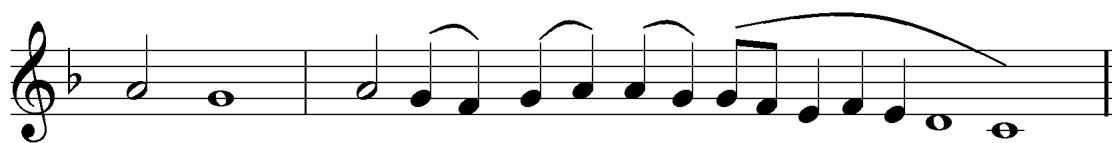
to your in - ef - - - fa - ble com - pas - sion, Christ our



God; for you ac - - cept - - - - ed Cross and death,



O sin - - - - - less One, that you might grant res - ur - rec - tion to

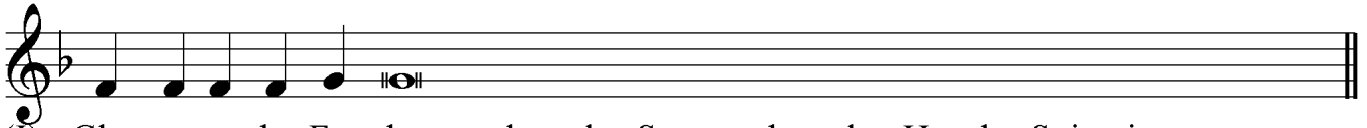


the world, for you love man - kind."

(1) From the morn - ing watch un - til night, from the morn - ing watch let
Is - ra - - - el hope in the Lord.
Let us sing the praise of the Word, with the Fa - - ther
with - out be - gin - - - - - ning and co - - - - e - - - ter - - - nal,
who came forth in - - ef - - - - - fa - bly from a vir - - gin
womb, will - ing - ly ac - - cept - - ed Cross and
death for our sake,
and rose in glo - - ry, as we say: "Glo - ry to
you, O Lord, the Giv - - - - er of life, the
Sav - - - - - iour of our souls."

Then 3 verses from the Menaion.

Doxastikon from the Menaion (if there is one), otherwise:

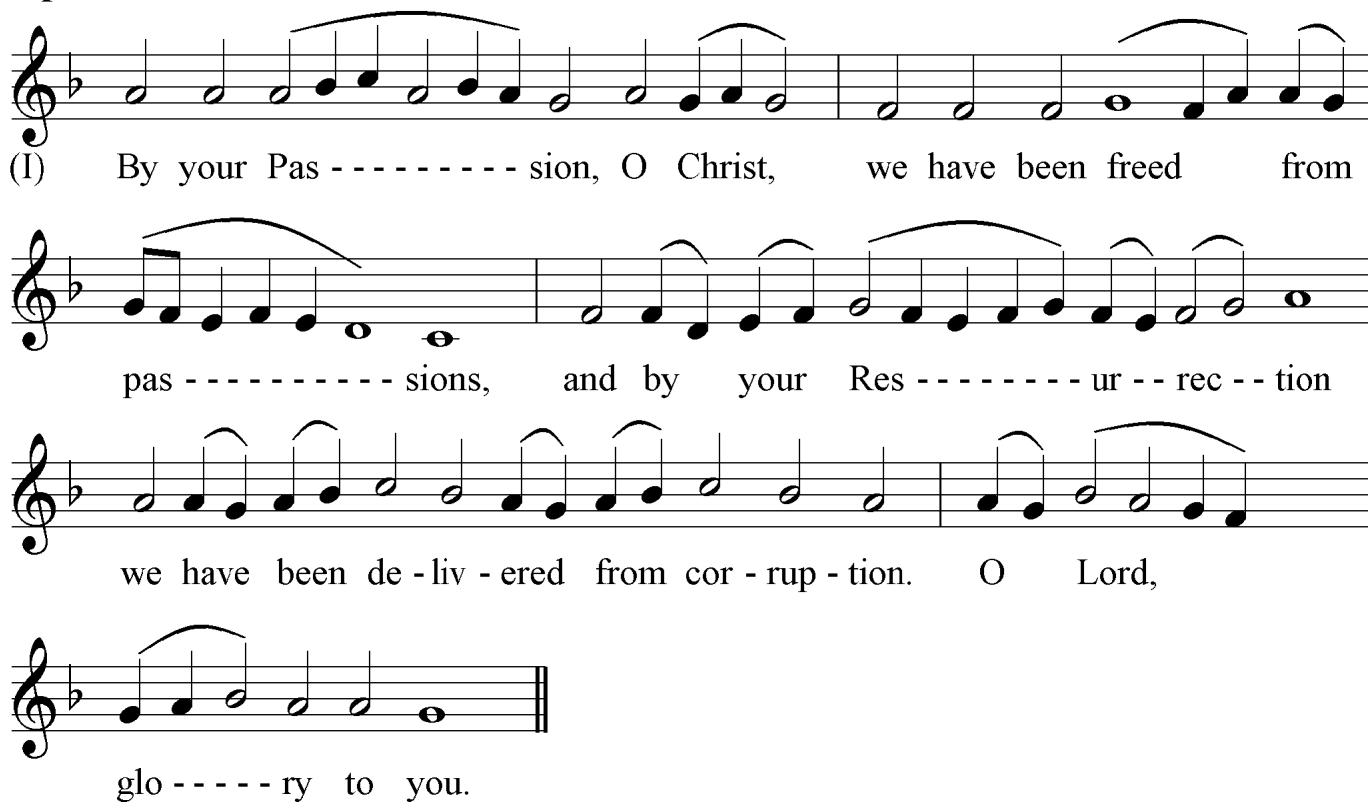


(I) Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Dogmatikon Theotokion:



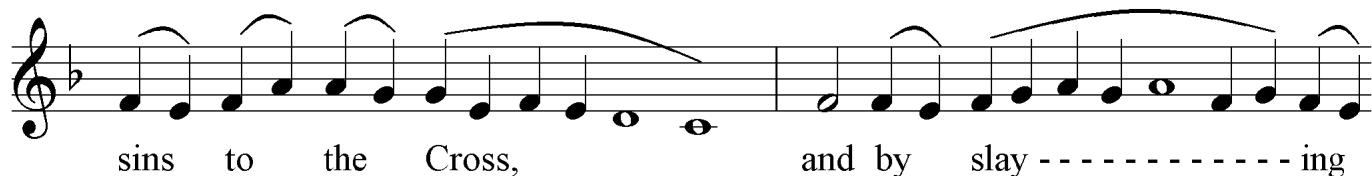
Aposticha



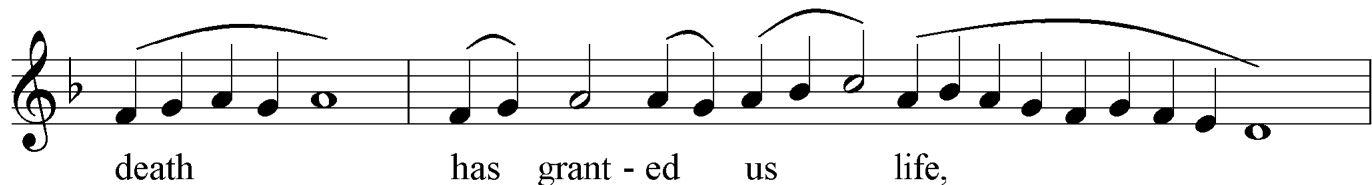
(I) By your Pas - - - - - sion, O Christ, we have been freed from
pas - - - - - sions, and by your Res - - - - - ur - - rec - - tion
we have been de - liv - ered from cor - rup - tion. O Lord,
glo - - - - - ry to you.



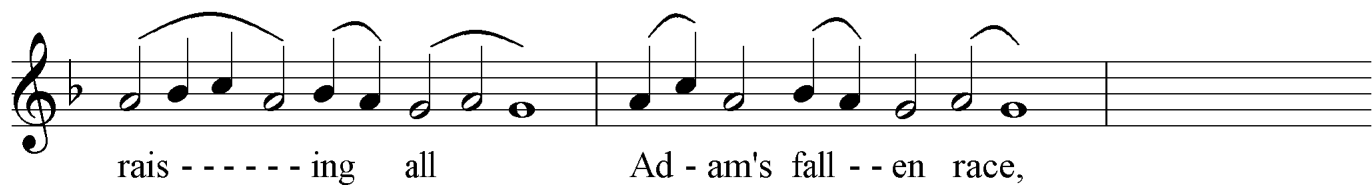
(II) The Lord is King: he has clothed him - self with maj - es - ty. The Lord has
clothed and gird - ed him - self with pow - - - - - er.
Let cre - - a - - - - - tion re - joice, let the heav - - - - - ens be
glad, let the na - - - - - tions clap their hands with
glad - - - - - ness; for Christ our Sav - - - - - iour has nailed our



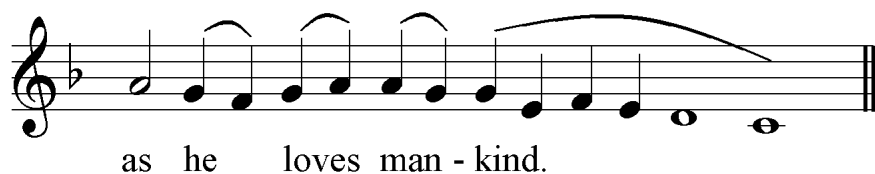
sins to the Cross, and by slay - - - - - ing



death has grant - ed us life,



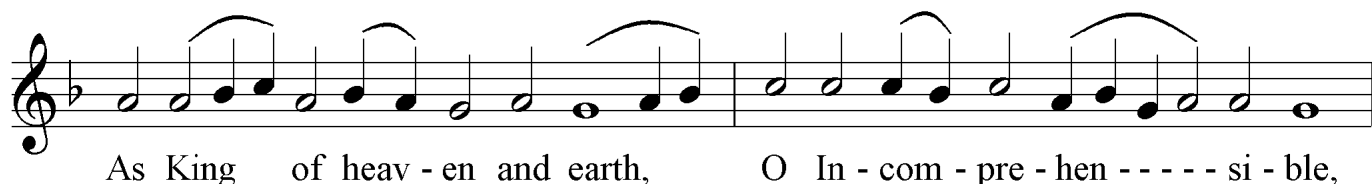
rais - - - - - ing all Ad - am's fall - - en race,



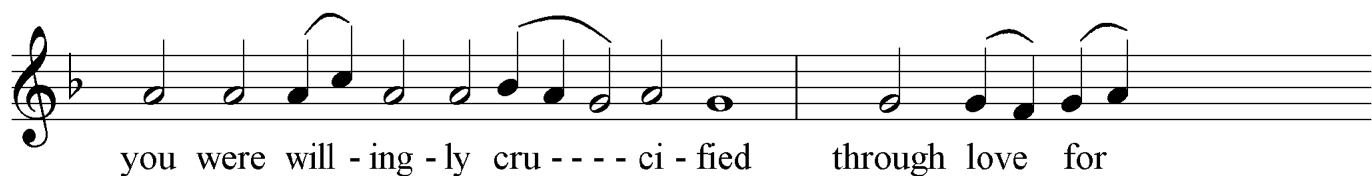
as he loves man - kind.



(I) He has es - tab - lished the world, which will not be shak - - - - - en.



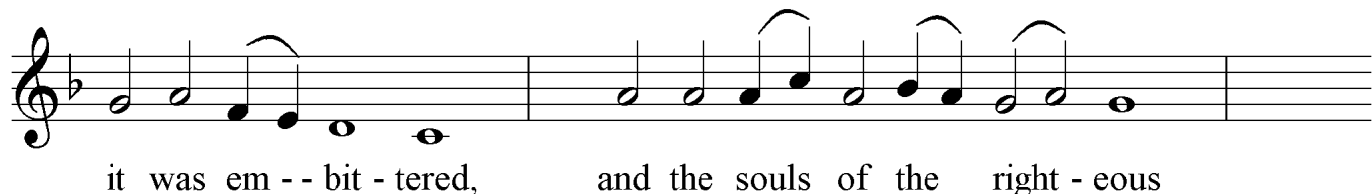
As King of heav - en and earth, O In - com - pre - hen - - - - - si - ble,



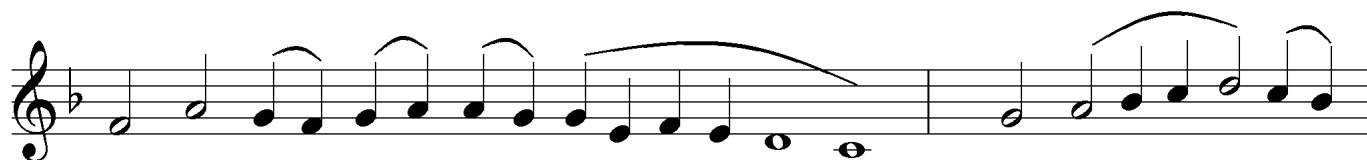
you were will - ing - ly cru - - - - - ci - fied through love for



man - kind. When Hell met you there be - low



it was em - - bit - tered, and the souls of the right - eous



re - ceiv - ing you re - - - joiced, while Ad - - - - - am,



see - ing you his Cre - - a - tor in the in - fer - - nal re - gions,



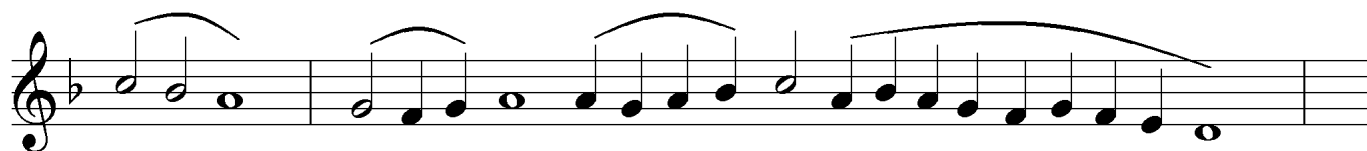
a - rose. O the mar - vel!



How did the Life of all taste death?



Ex - cept that he wished to en - - light - - - en the



world, which cries out and says:



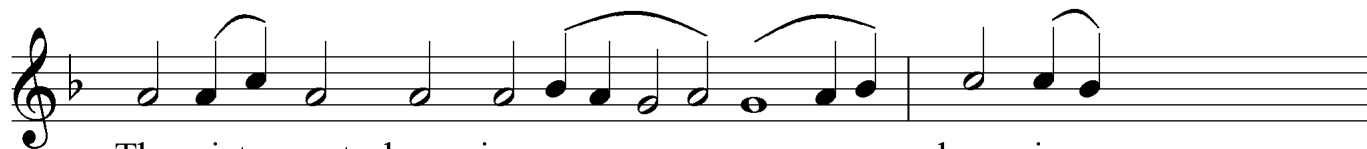
"O Lord, who rose from the dead,



glo - - - - - ry to you."



(II) Ho - li - ness be - fits your house, O Lord, to length of days.



The oint - ment - bear - ing wom - - - - - en, bear - ing



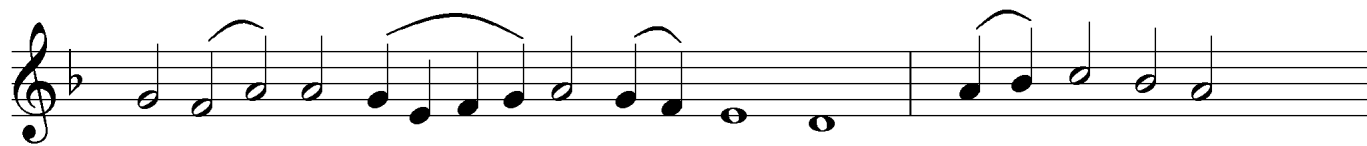
oint - - - - - ment reached your tomb with haste and



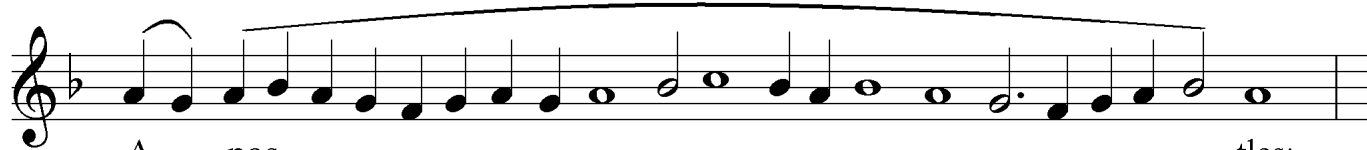
lam - - en - - - ta - - - - - tion; and, not find - - ing



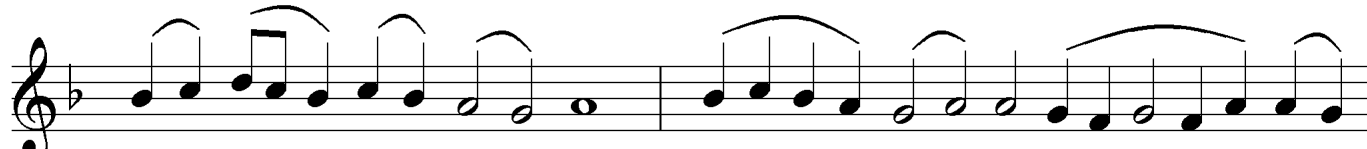
your most pure Bod - y, but learn - ing from the An - - - - - gel



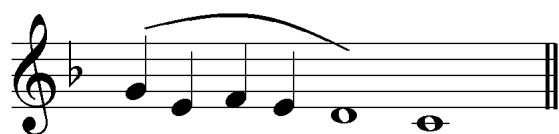
the new and mar - - - - - vel - lous won - der, they said to the



A - - - pos - - - - - tles:

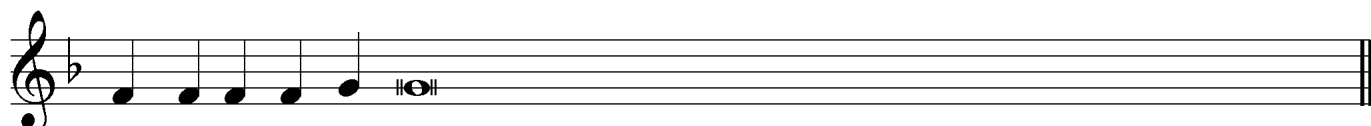


"The Lord has ris - - - en, grant - - - - - ing the world great



mer - - - - - cy."

Glory from the Menaion, if there is one, otherwise:



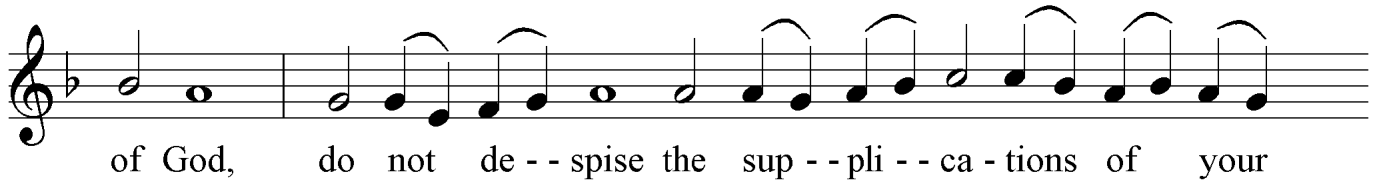
(I) Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Theotokion:



(II) Both now and for ev - er, and to the ag - es of ag - es. A - men.

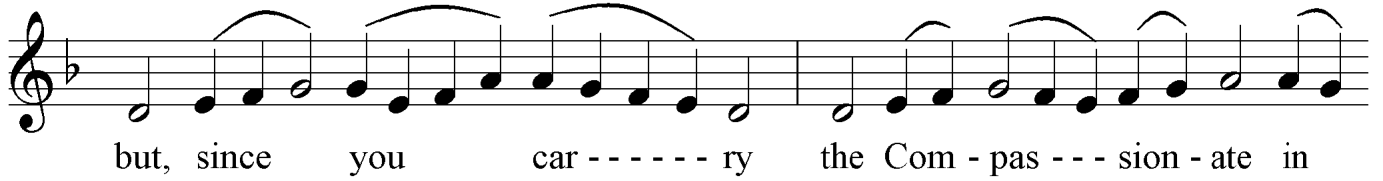




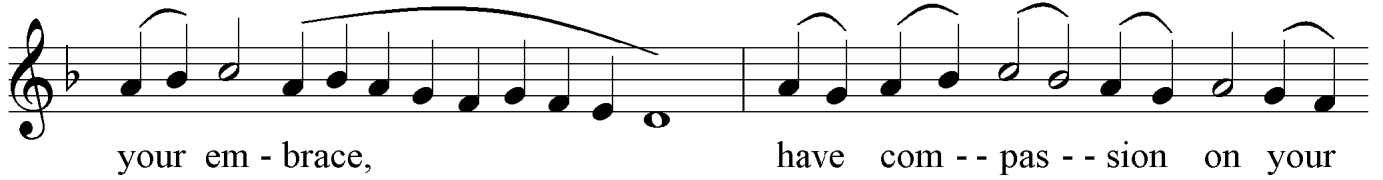
of God, do not de - - spise the sup - - pli - - ca - tions of your



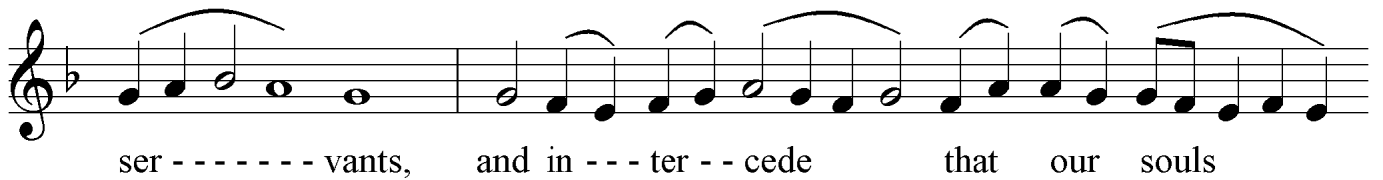
ser - - - - - vants, of - - - - - fered to you in your tem - - - - - ple;



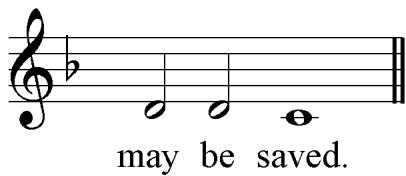
but, since you car - - - - - ry the Com - pas - - - sion - ate in



your em - brace, have com - - pas - - sion on your



ser - - - - - vants, and in - - - - - ter - - - - - cede that our souls



may be saved.