

Tone 5. Great Vespers (Znamenny melodies)

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

First, 7 stichera for the Resurrection:



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



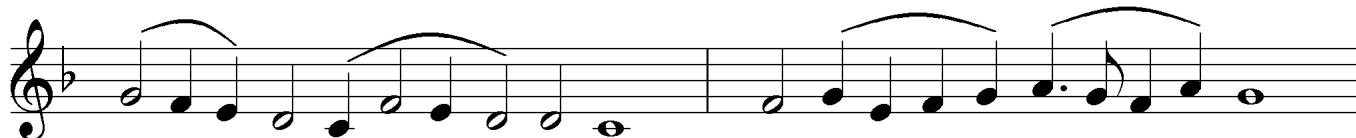
By your pre - - - - - cious Cross, O Christ,



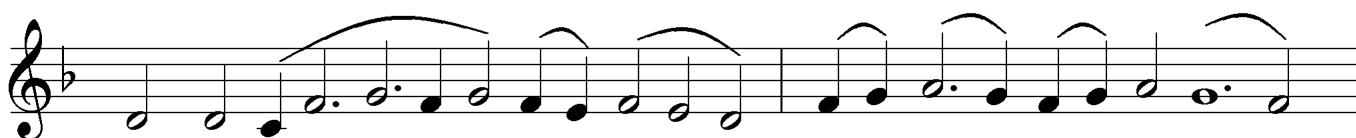
you put the dev - - - - - il to shame, and by your



Res - - - - - ur - - - - - rec - - - - - tion you blunt - - - - -



ed the goad of sin, and you saved us



from the gates of death. We glo - - - ri - - - fy you,



O On - - - - - ly - - - be - - got - ten.



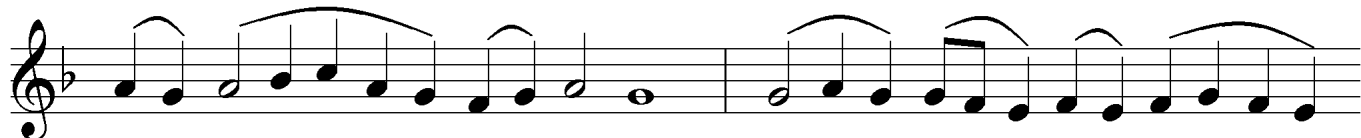
(II) The just will a - wait me: un - til you re - ward me.



He who gives the Res - ur - rec - - - - - tion to the hu - - - - man



race was led as a sheep to the slaugh - ter;



the rul - - - - - ers of Hell trem - - - - bled be - - fore



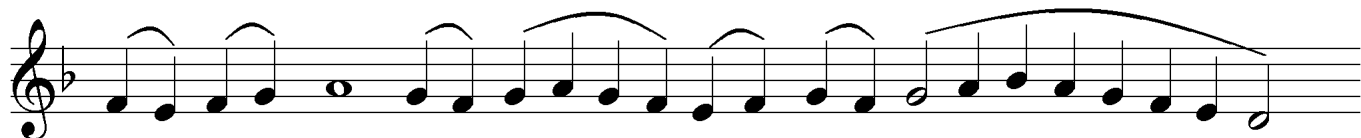
him, and the gates of pain were lift - ed up;



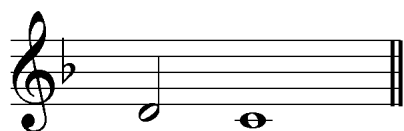
for Christ the King of glo - ry had come in, say - - - ing



to those in bond - - - age: "Come forth!"



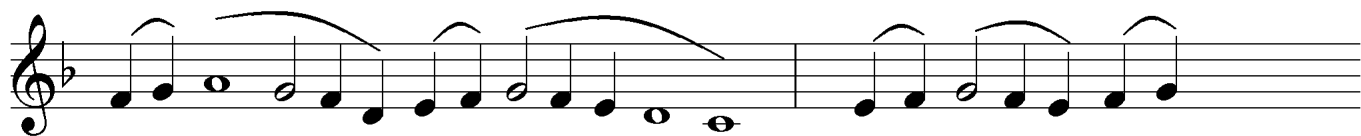
and to those in dark - - - - - ness: "Re - - veal



your - selves."



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



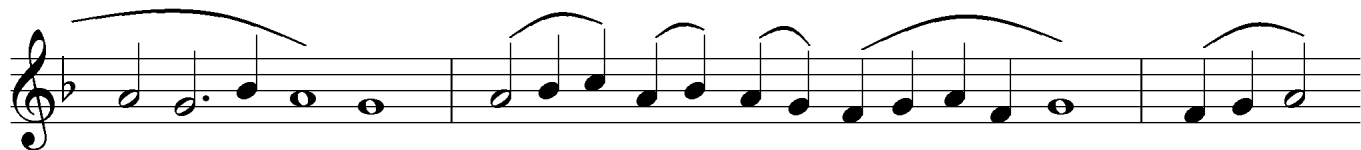
We of - - - - - fer you our eve - - - - ning



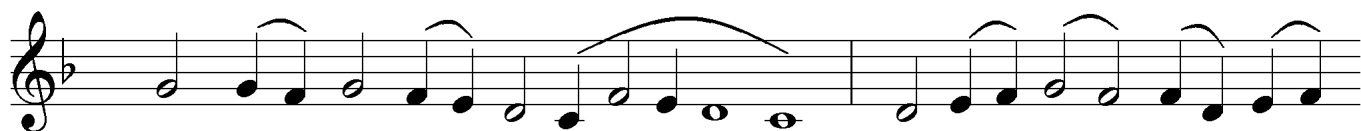
wor - - - - - ship, O Light that knows no eve - - - - - ning,



who at the end of the ag - - - - -



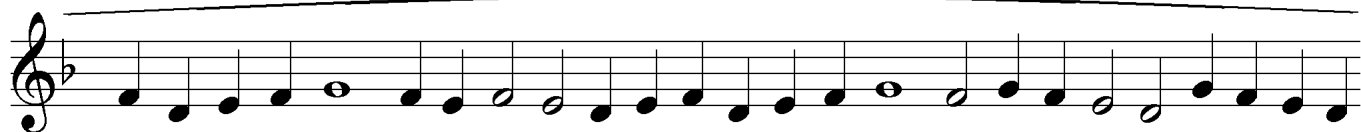
- - - - - es, as in a glass, shone



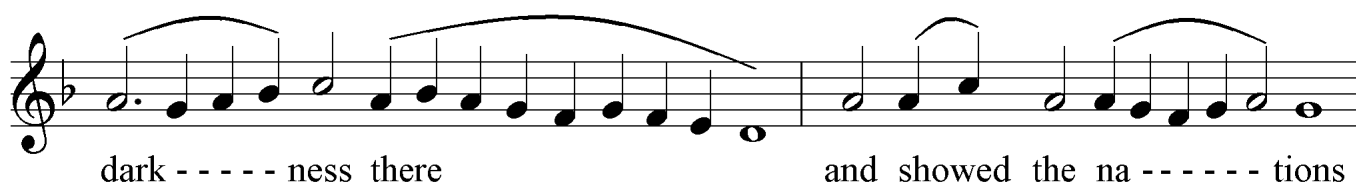
through the flesh on the world, and de - - scend - ed as



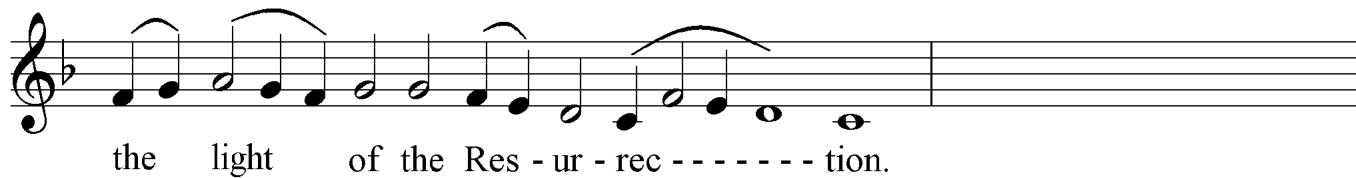
far as Hell,



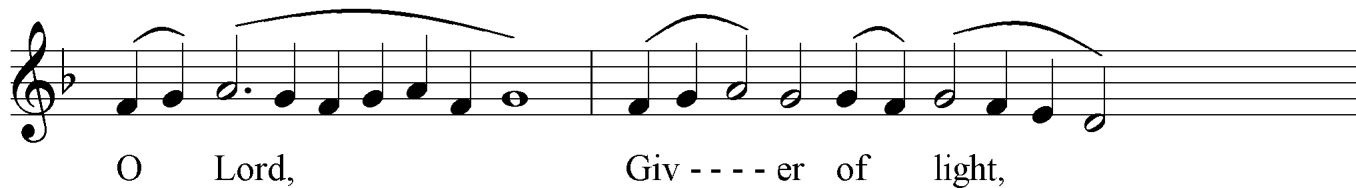
a - - - bol - - - ished the



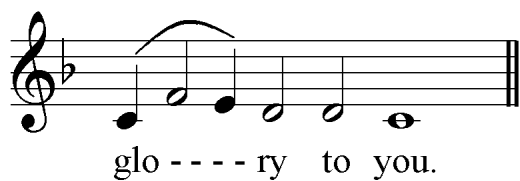
dark - - - - - ness there and showed the na - - - - - tions



the light of the Res - ur - rec - - - - - tion.



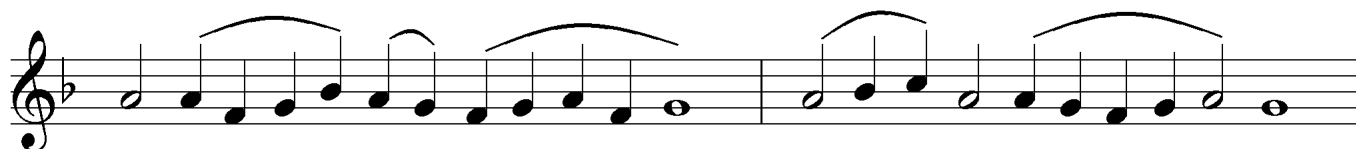
O Lord, Giv - - - - - er of light,



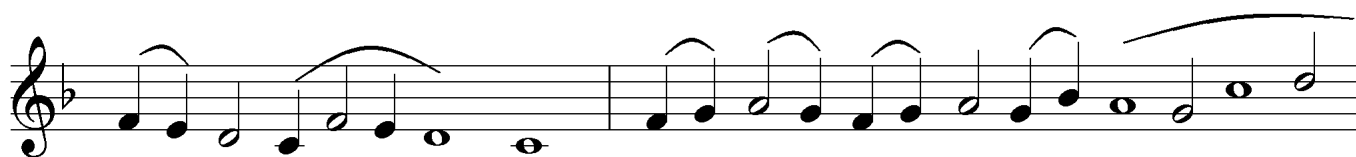
glo - - - - - ry to you.



grave - - - clothes in the tomb? Do not be



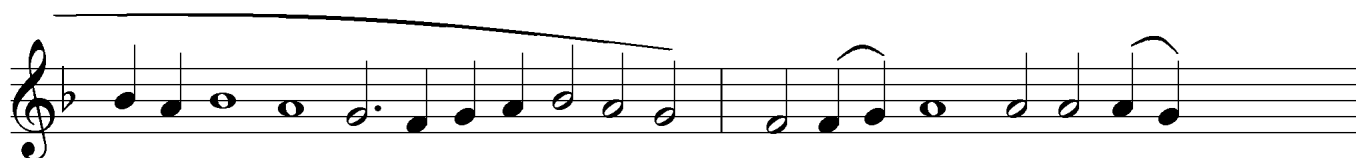
de - ceived, you Jews, learn the say - - - - - ings



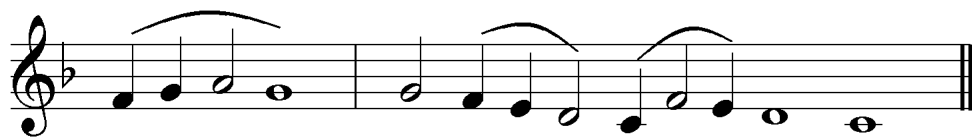
of the Proph - - - - - ets, and know that he is tru - - - - -



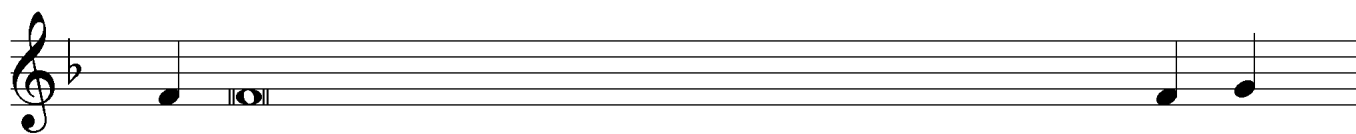
- - - - - ly



the Re - deem - er of the



world and All - - - - - pow - - - er - - ful.



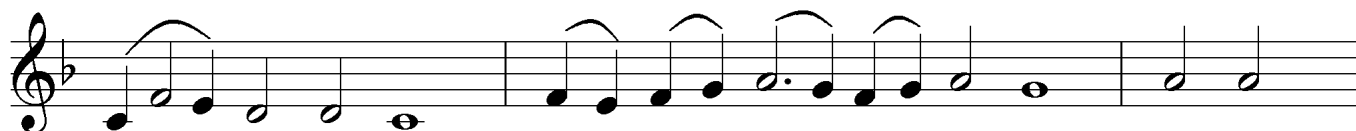
(1) From the morn - ing watch un - til night, from the morn - ing watch let



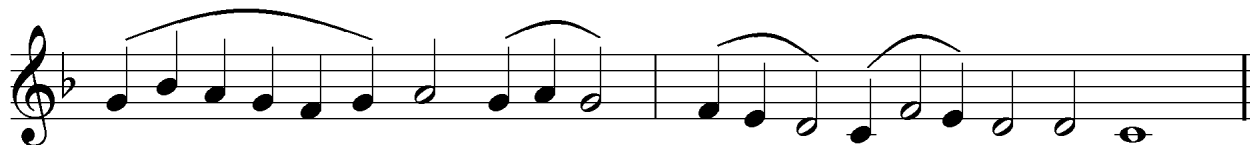
Is - ra - el hope in the Lord.



O Lord, our Sav - - - - - iour, who de - - - spoiled Hell and



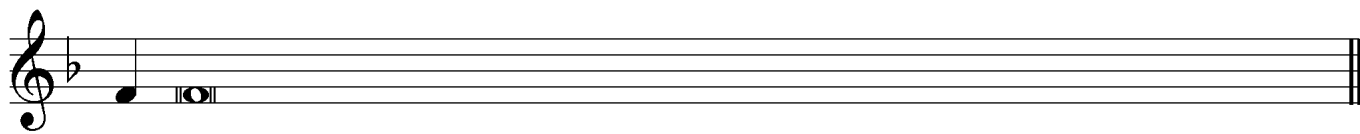
tram - - pled on death, and en - - - light - ened the world by the



pre - - - - - cious Cross, have mer - - - cy on us.

Then 3 verses from the Menaion.

Doxastikon from the Menaion if there is one, otherwise:



(1) Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

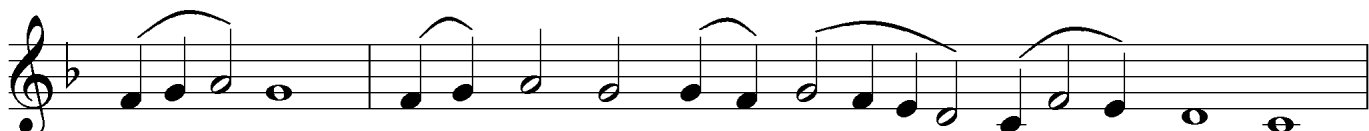
Dogmatikon Theotokion:



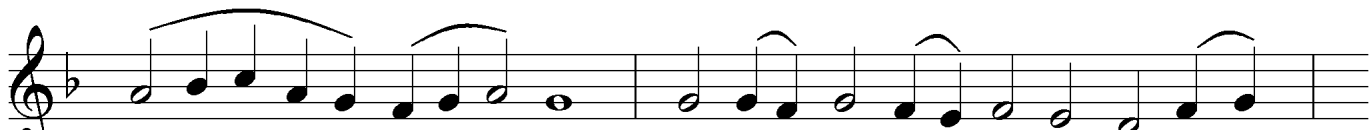
Both now and for ev - er, and to the ag - es of ag - es. A - men.



In the Red Sea was once de - - - pic - ted an



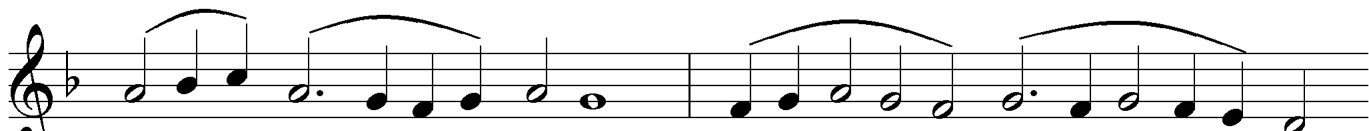
im - - - - age of the Bride who knew not wed - lock.



There Mo - - - - ses was the par - ter of the wa - ter,



here Ga - - - - - bri - el is the ser - vant of the won - - - - - der;



then Is - - - - - ra - el marched dry - - - - - shod



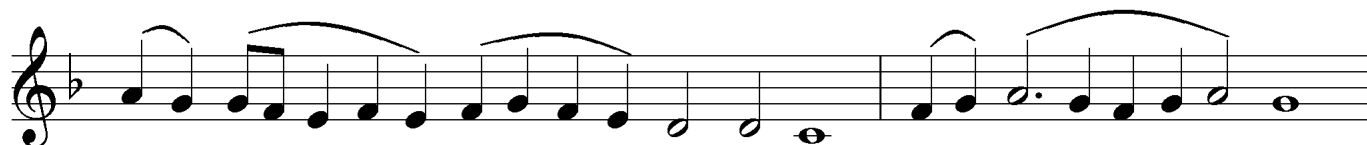
through the deep, but now the Vir - gin has giv - - en



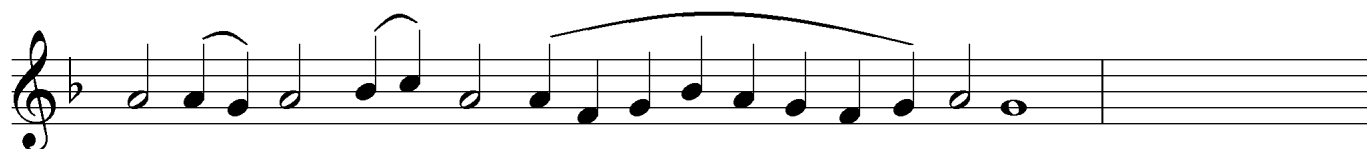
birth to Christ with - out seed; the sea



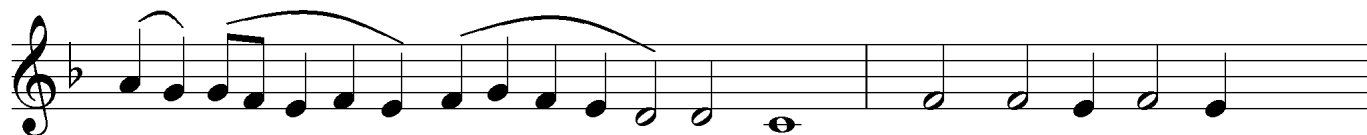
af - - - - - ter the pass - - age of Is - - - - - ra - el



re - - - mained im - - - - - pass - a - ble; the Blame - - - - - less



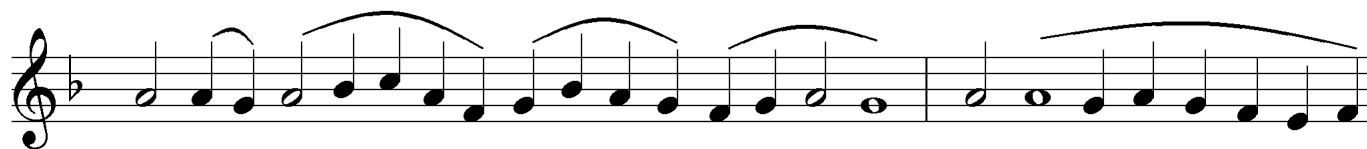
af - ter bear - ing Em - man - - - - - u - el



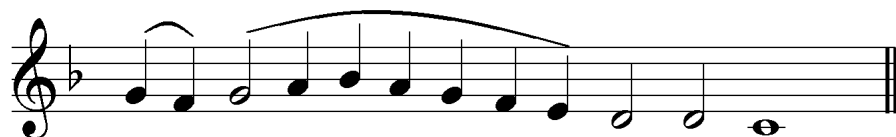
re - - mained in - - - - - cor - rupt. You who ex - ist and



pre - ex - ist



and ap - - peared as man, O God,



have mer - - - - - cy on us.

Aposticha



(1) With sounds of song we mag - ni - - - fy you, O Christ,



the Sav - - - - iour in - car - - - - - nate, yet not part - ed



from heav - - - - - en, for you ac - - - - - cept - - - - - ed Cross



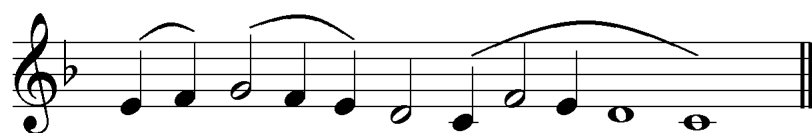
and death for the sake of our race, for you



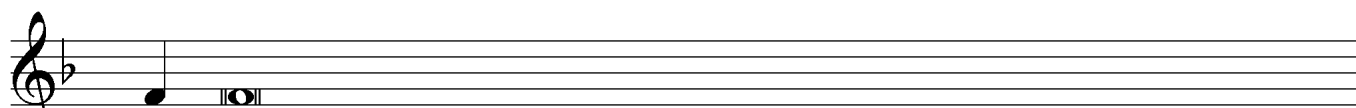
are the Lord who loves man - kind. When you had de - - spoiled



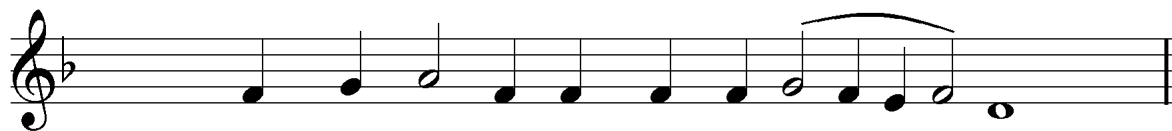
the gates of Hell you rose on the third day



and saved our souls.



(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.



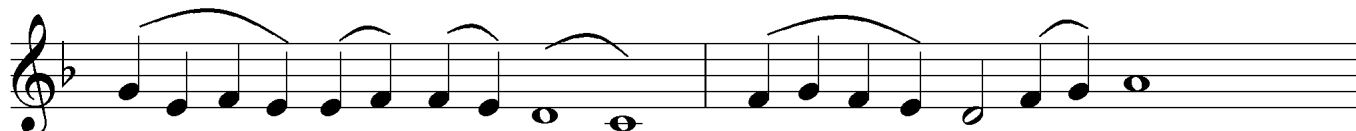
When your side was pierced, O Giv - er of life,



you poured out for all streams of for - give - - - - - ness,



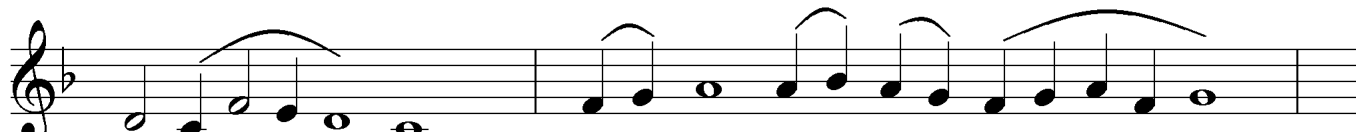
of life and of sal - va - - - - - tion; you ac - - - - - cept - - - - - ed



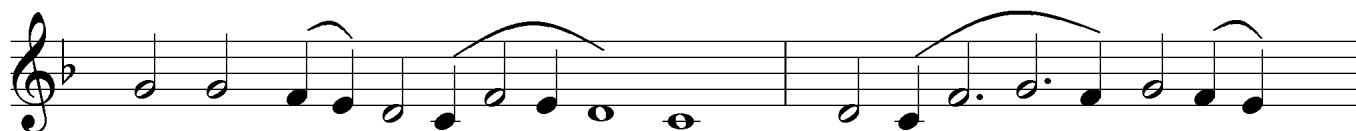
death in the flesh, so giv - ing us



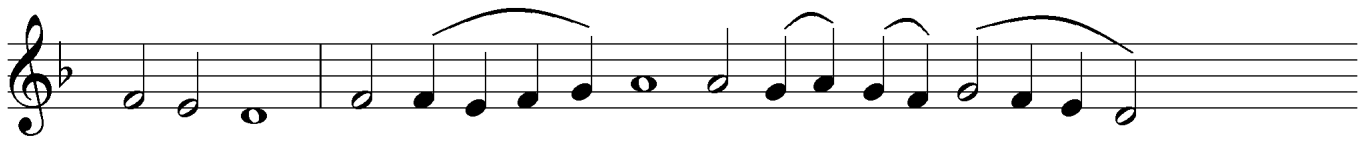
im - mor - tal - - - - - i - - - - - ty; while dwell - ing in a grave



you freed us, as God rais - - - - - ing us



with your - self in glo - - - - - ry; and so we cry



out to you: O Lord, Lov - er of man - kind,



glo - - - - ry to you.

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

Strange is your cru - - ci - - fix - - - - ion and your de - - scent

in - - - to Hell, O Lov - er of man - kind; for hav - ing

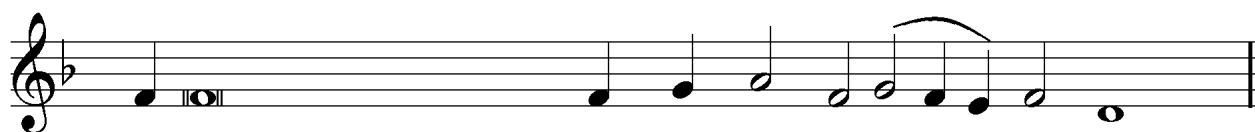
de - spoiled it and as God raised with your - self

in glo - - - - - ry those who were pris - - - - - on - ers, you o - - - pened

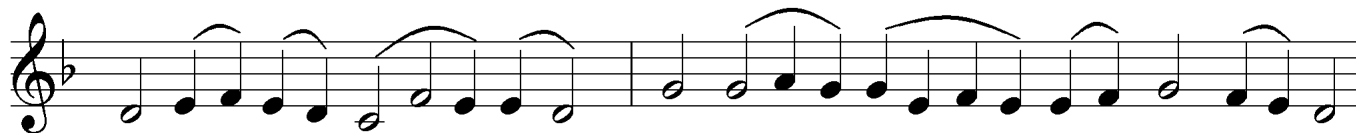
Par - - - - - a - dise and bade it wel - - - - - come them; so

give for - give - - - - - ness of sins al - - - so to

us who glo - - - - - ri - fy your Ris - - - - - ing on the third day,



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



You that for our sake ac - cept - - - ed the pas - sion in



the flesh, and on the third day rose from the



dead: heal the pas - sions of our flesh, and

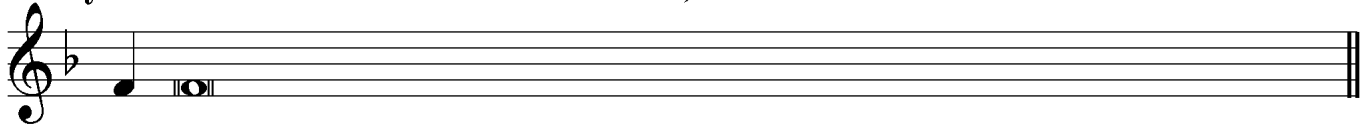


raise us from griev - - - ous of - - fenc - es, O Lov - er



of man - kind, and save us.

Glory from the Menaion if there is one, otherwise:

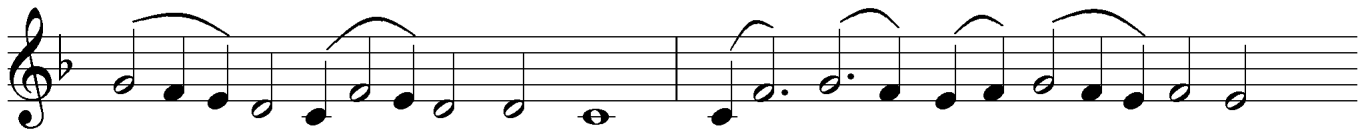


(I) Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

Theotokion:



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



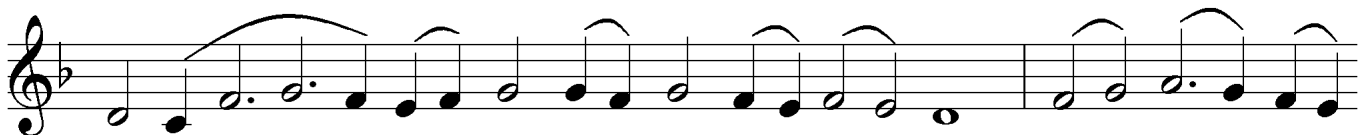
You are Tem - - ple and Gate, Pa - - - lace and Throne of the



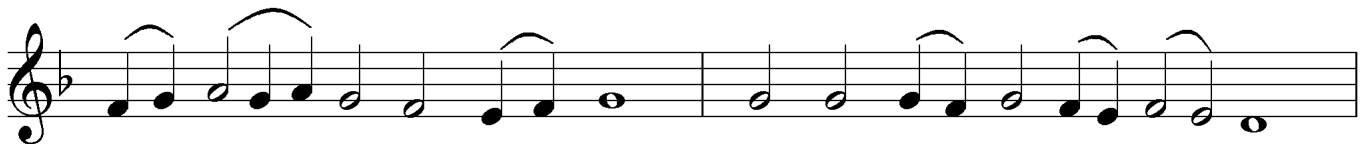
King, All - - - hon - - - oured Vir - - - - - gin; through you my



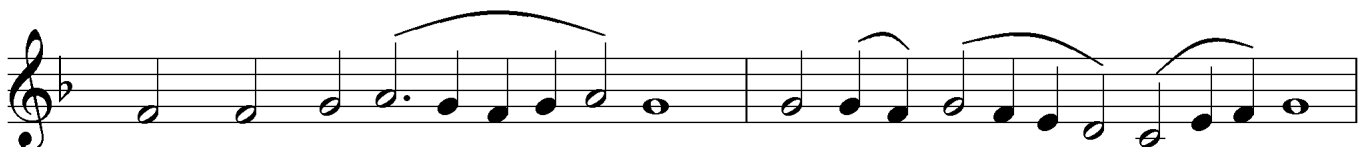
Re - - deem - - - - - er, Christ the Lord,



ap - peared to those who slept in dark - ness, for he is



the Sun of right - eous - ness, who wish - es to en - - light - en



those whom he fash - - - - - ioned in his own im - - - - - age

