

## Tone 8. 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.



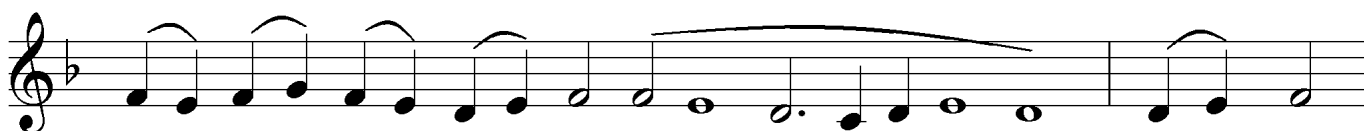
An eve - - - - - ning hymn and spir - - it - u - al



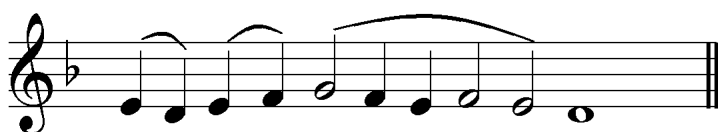
wor - - - - - ship we of - fer you,



O Christ: be - cause you were well - pleased

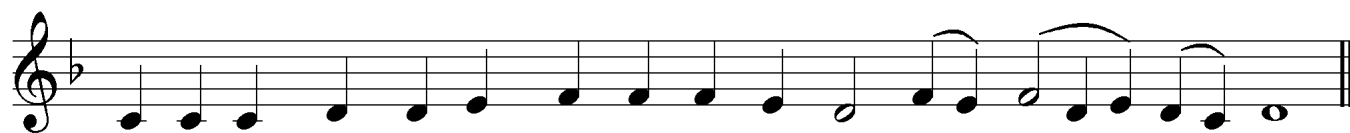


to have mer - - cy on us through the



Res - ur - - - - - rec - - - - - tion.





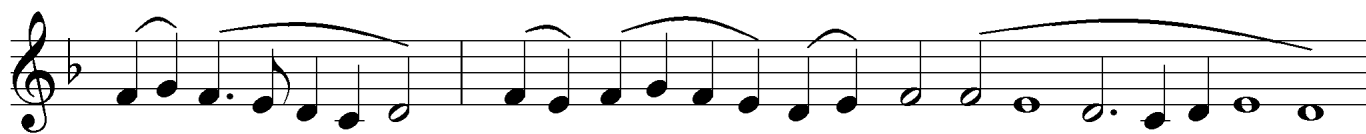
(1) Out of the depths I have cried to you, O Lord: Lord, hear my voice.



Re-joice, ho--ly Zi-----on, Moth-er of the Church-es,



dwell---ing place of God; for it was you who first



re--ceived for--give-----ness of sins



through the Res--ur---rec-----tion.



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



The Word, be - - got - ten from God the Fa - - - - ther be - fore the



ag - - - - - es, but in the last times



in - - - car - nate of her that knew not wed - - lock,



will - - ing - ly en - - dured the cru - - ci - - fix - - - - -



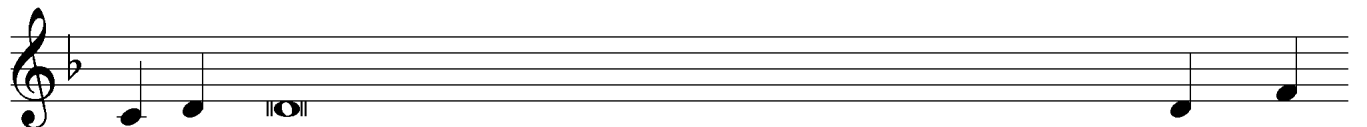
ion of death;



and man - kind, slain by sin, he



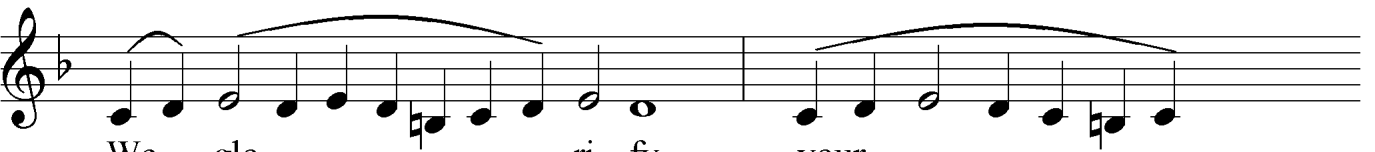
saved through his own Res - - ur - rec - - - - - tion.



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



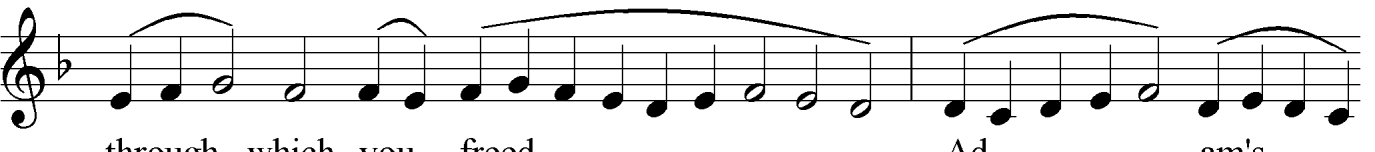
there is for - give - ness with you.



We glo - - - - - ri - fy your



Res - - ur - rec - - - - - tion from the dead, O Christ,



through which you freed Ad - - - - - am's



race from the tyr - an - - ny of Hell,



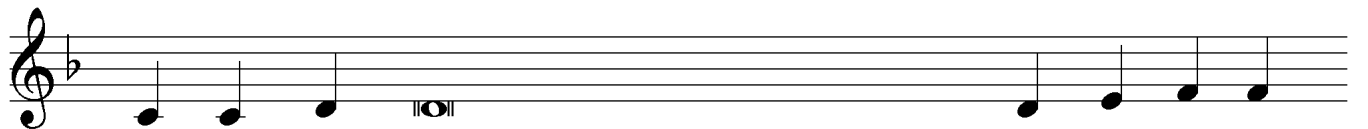
and as God grant - - - - - ed the world



e - - - - - ter - - - - - nal life and great



mer - - - - - cy.



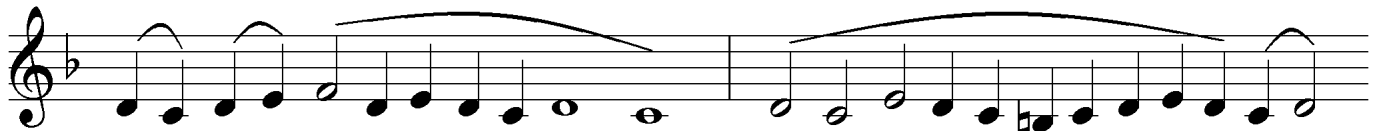
(II) For your name's sake I have wait - ed for you, O Lord; my soul has



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



Glo - ry to you, Christ Sav - iour, on - ly - - be - - got - - - ten



Son of God, nailed to



the Cross and ris - - - - -



- - - - - en from the tomb on the



third day.



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



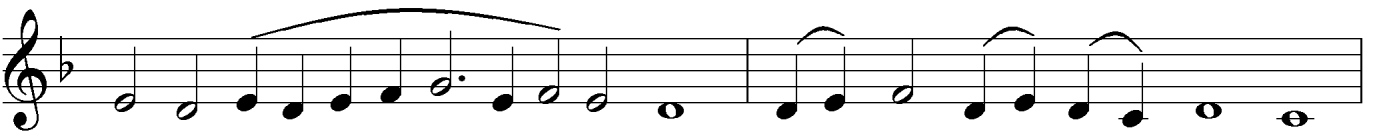
Is - ra - el hope in the Lord.



We glo - - - - - ri - fy you, O Lord, who will - - ing - - ly



en - - - dured the Cross for our sake,



and we wor - - - - - ship you, all - - pow - er - - - ful Sav - iour;



do not cast us a - way from your



pres - - - - - ence, but hear - - - ken and save us



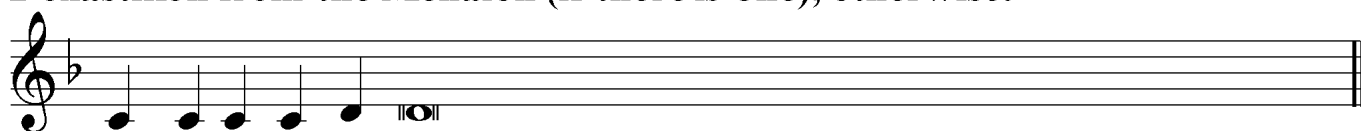
through your Res - - ur - rec - - - - - tion,



O Lov - - - - - er of man - kind.

**Then 3 verses from the Menaion.**

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



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

**Dogmatikon Theotokion:**



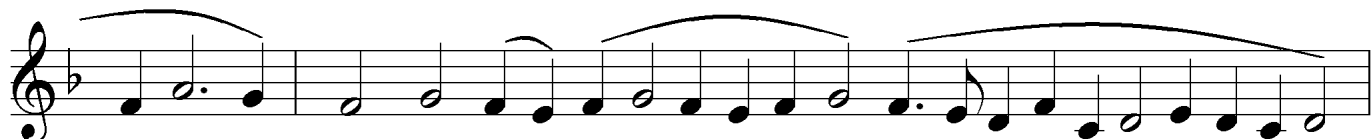
Both now and for ev - er, and to the ag - es of ag - es. A - - - men.



The King of heav - - - - - en, through love for



man - kind, ap - peared on earth



and lived a - - - mong men;



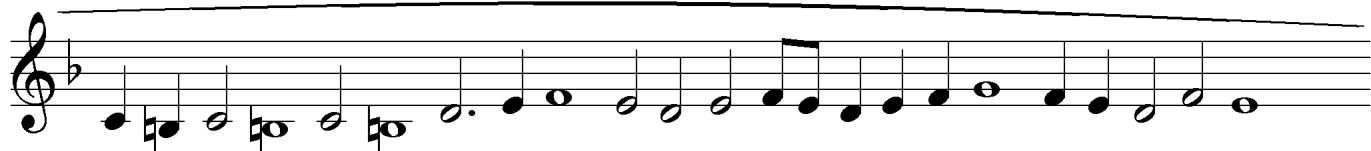
for tak - - - - ing flesh from a pure Vir - - - - gin,



and com - ing forth from her with the



ad - di - - - - - tion, he is one Son,



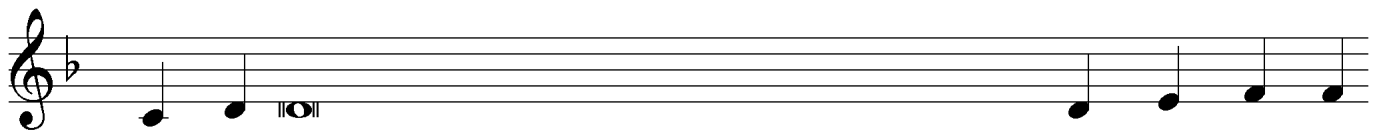


dou - ble in  
na - - - - - ture, but not in per - - - - -  
son; there - - - - - fore  
pro - claim - - - - - ing him tru - - - - - ly as  
per - - - - - fect God and per - - - - -  
- - - - - fect man, we con -  
fess Christ our  
God; im - - plore him, Moth - - er  
with - out bride - - - - - groom, to have mer - cy on our  
souls.

## Aposticha



(I) O Je -- sus, who came down from heav - - - - - en, you  
as - - cend - - - - - ed the Cross; im - - mor - - - - - tal  
Life, you came to death; the  
true Light, to those in dark - - - - - ness;  
the Res - ur - rec - tion of all, to those who had fall - - en.  
Our en - - light - - - - - en - - ment and our  
Sav - - - - iour, glo - - - - ry to you.



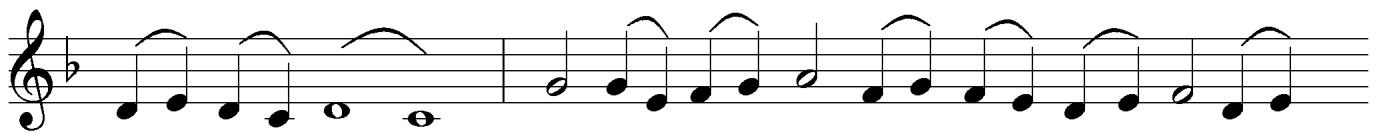
(II) The Lord is king, he has clothed him - self with maj - es - ty. The Lord has



clothed and gird - ed him - self with pow - - - - - er.



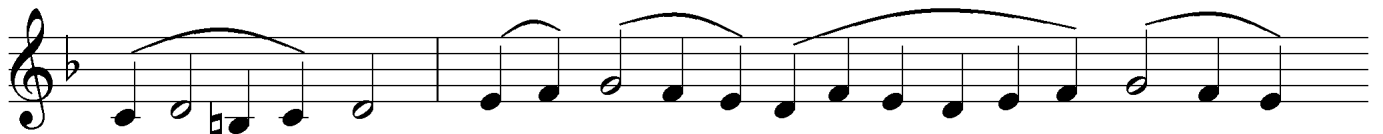
Let us glo - ri - - - fy Christ who rose



from the dead: for hav - ing tak - en a bod - - y and



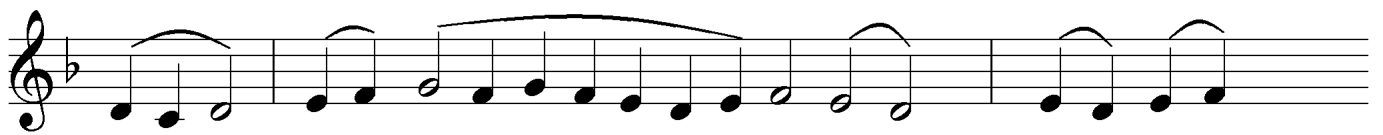
a soul, he part - ed them from one an - oth - er by the



Pas - - - - - sion; for his most pure



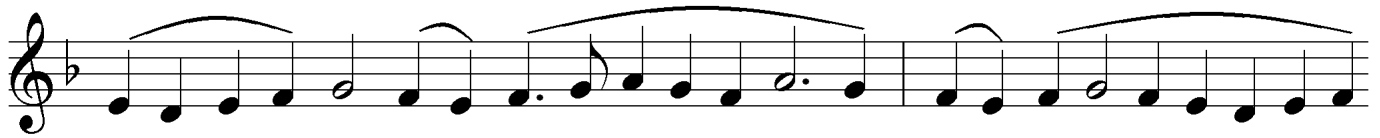
soul de - - - scend - - - - - ed in - - - - - to



Hell, which he de - spoiled, while the



ho - - - ly bod - - - - y of the Re - - deem - er of our



souls did not know cor - - rup - - - - -



tion in a tomb.



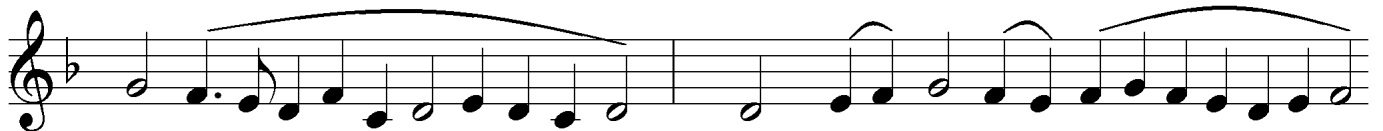
(1) He has es - tab - lished the world, which will not be shak - - - - - en.



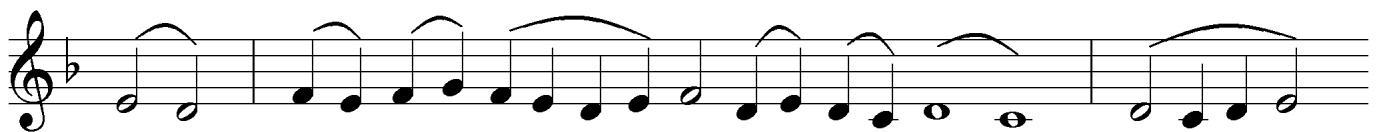
We glo - - - - - ri - fy your Res - ur - rec - - tion



from the dead, O Christ, in psalms



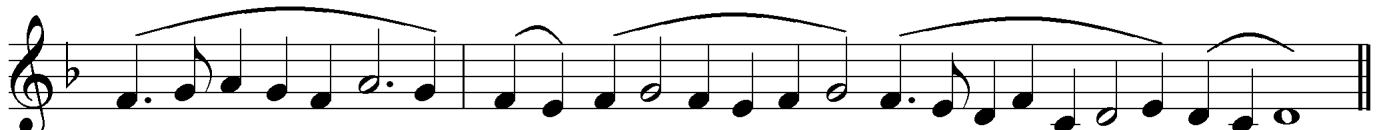
and hymns. Through it you have freed



us from the tyr - - - - - an - ny of Hell, and



as God grant - ed us e - - - ter - - - - - nal



life, and great mer - - - - - cy.



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

Mas - - - - ter of all things, in - com - pre - hen - si - ble

Mak - er of heav - en and earth, by suf - - - - fer - - ing

the Cross you be - - came for me the source of

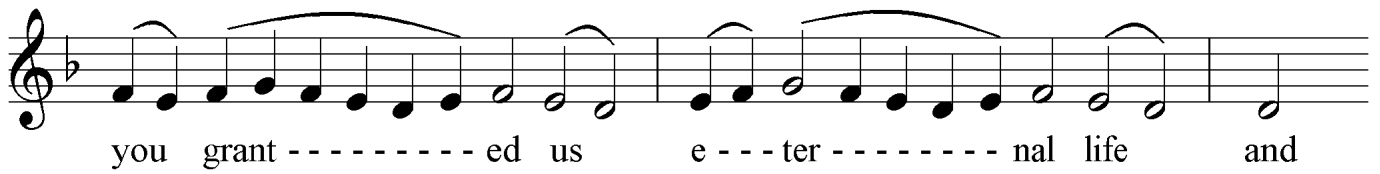
dis - - - pas - sion. Hav - ing ac - - cep - - - - ted bur - i - - -

al and ris - - - - en in glo - - - - - - - - - - ry,

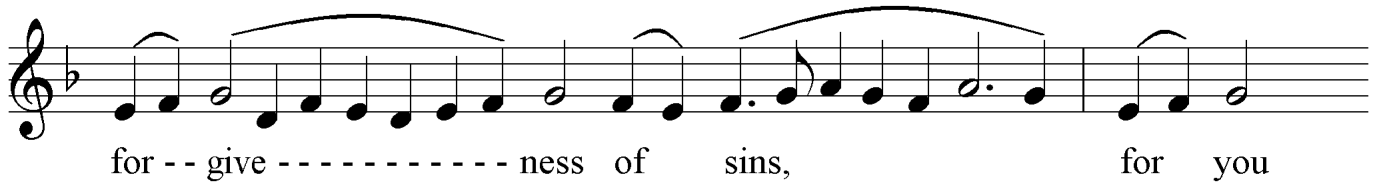
you raised Ad - am with your - self by your all - - - - -

pow - - - - er - - - - ful hand. Glo - - - - - - - - - - ry to your

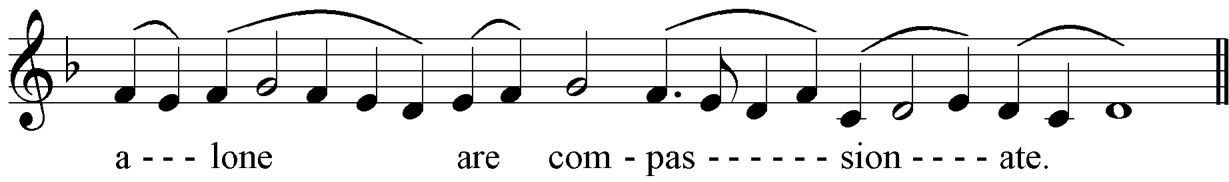
ris - - - - - ing on the third day, through which



you grant ----- ed us e --- ter ----- nal life and

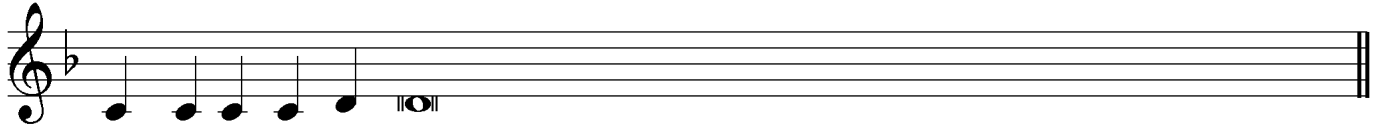


for -- give ----- ness of sins, for you



a --- lone are com - pas ----- sion ----- ate.

Glory from the Menaion, is there is one, otherwise



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

*Theotokion:*



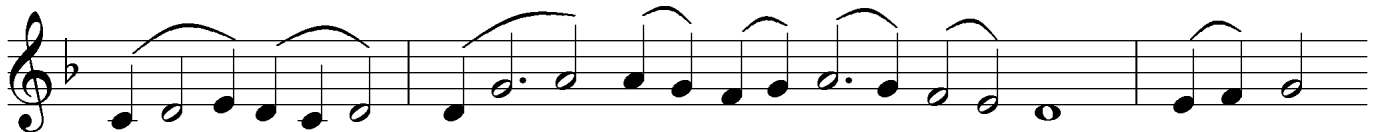
Both now and for ev - er, and to the ag - es of ag - es. A --- men.



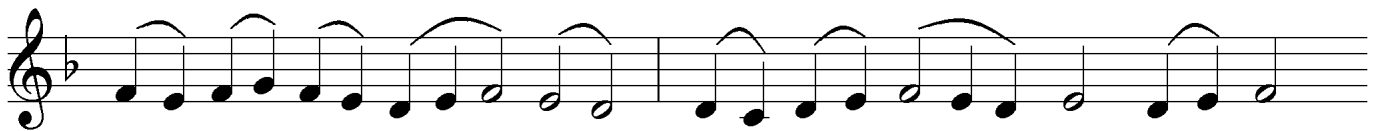
Vir - - - - gin with - out bride - groom, who in - - ef - - - - fa - bly



con - ceived God in



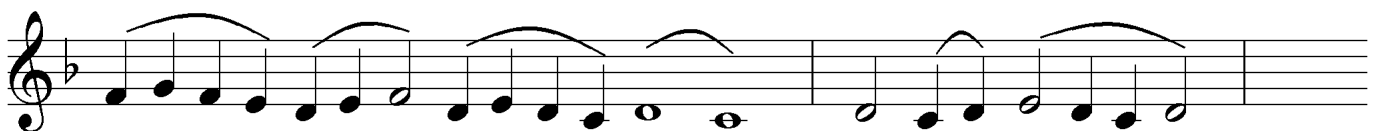
the flesh, Moth - - - - er of God most high, ac - - cept



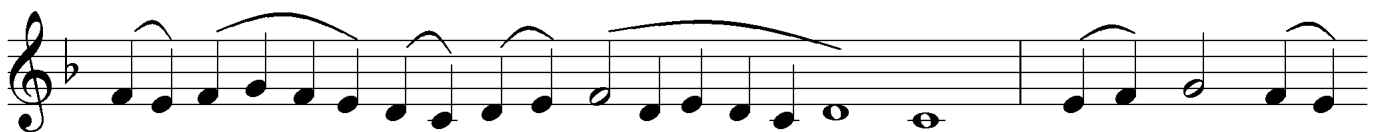
the sup - pli - - ca - - - - - tions of your ser - - - - - vants, O all -



blame - - - - - less, who grant to all



cleans - - - - - ing from faults. As you now



re - - ceive our en - - - - - treat - - - - - ies im - - plore that



we may all be saved.