

TONE 6 – VESPERS

AT GREAT VESPERS

ON SATURDAY, WE BEGIN THE EVENING SERVICE AT GREAT VESPERS, AS INDICATED PREVIOUSLY. AT LORD I HAVE CRIED, THE STICHERA OF THE RESURRECTION:

TONE 6

(We sing ten verses)

V. Bring my soul out of prison, **that I may confess Thy name.**

Triumphing over Hades, O Christ, Thou didst ascend the Cross, that Thou mightest raise up with Thyself them that sat in the shadows and darkness of death. O Thou Who art free among the dead, and Who dost pour forth life from Thine own light, O all-powerful Saviour, have mercy on us.

V. The righteous shall wait patiently for me, **until Thou shalt reward me.**

Today Christ, having trampled down death, hath arisen even as He said, and hath granted joy to all the world, that we may all cry out in hymns and say: O Fountain of life, O intangible Light, O all-powerful Saviour, have mercy on us.

V. Out of the depths have I cried unto Thee, O Lord; **O Lord, hear my voice.**

From Thee, O Lord, Who art throughout all creation, whither shall we sinners flee? In heaven Thou Thyself dwellest. In Hades Thou hast trampled down death. In the depths of the sea Thy hand is there, O Master. Unto Thee do we flee for refuge, and, falling down before Thee, we pray: O Thou Who didst rise from the dead, have mercy on us.

Other stichera, composed by Patriarch Anatolius of Constantinople:

V. Let Thine ears, **be attentive to the voice of my supplication.**

We glory in Thy Cross, O Christ, and Thy resurrection do we praise and glorify; for Thou art our God, and we know none other beside Thee.

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V. If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? **For with Thee there is forgiveness.**

Glory to Thy power, O Lord; for Thou hast set at naught him who hath the power of death. Thou hast renewed us by Thy Cross, granting us life and incorruption.

V. My soul hath waited patiently for Thy word; **my soul hath hoped in the Lord.**

Ever blessing the Lord, let us sing His Resurrection; for having endured crucifixion, He hath destroyed death by death.

V. From the morning watch until the night, **let Israel hope in the Lord.**

Thy Burial, O Master, hath broken the bonds of Hades and rent them asunder, and Thy Resurrection from the dead hath enlightened the whole world. O Thou Who lovest mankind, glory to Thee.

Then: Stichera to the saint, from the Menaion; Glory: to the saint (if he has [a doxasticon, or slavnik]); Now: the Theotokion. If there is no [doxasticon, or slavnik]: Glory, Now: the Theotokion.

Other stichera, to the Mother of God, composed by Paul of Amorium. We sing these if there is no Menaion, in the Third Tone.

V. And He shall redeem Israel, **out of all his iniquities.**

Seeing the weakness of my body, the suffering of my soul and the affliction of my heart, do thou vouchsafe me divine visitation, O all-immaculate Virgin; and save me, I pray, by thy fervent supplications.

V. O praise the Lord, all ye nations; **praise Him, all ye peoples.**

I have surpassed all men in my sins, O Lady; but do thou cleanse me from the multitude thereof, O pure Virgin, and vouchsafe me to obtain mercy at the future judgement of thy Son and God.

V. For He hath made His mercy to prevail over us, **and the**

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truth of the Lord abideth forever.

Cleanse me of the multitudes of mine offences as I call out to thee, O pure one; and with a sword of prayer cut down the disorderly movements of my senses, that with faith and love I may hymn thy seedless childbirth.

Glory, Now. *Theotokion*: Who doth not call thee blest, O most holy Virgin? Or who doth not hymn Thy most pure childbirth? For He Who is timeless, the Only-begotten Son Who shone forth from the Father, came forth from thee, the pure one, after He had ineffably become incarnate of thee. Being God by nature, for our sake He became by nature man, not divided in two persons, but known in two natures without confusion. Him do thou beseech, O pure and all-blessed one, that our souls be granted mercy.

*Then: the exit with the censer. And: O gentle Light; the prokeimenon of the day; and the litanies. Then, the Litia *.*

AT THE APOSTICHA:
TONE 6

Thy Resurrection, O Christ our Saviour, the angels in heaven hymn. Vouchsafe that with pure hearts we also on earth may hymn and glorify Thee.

V. The Lord is King, **He is clothed with majesty.**

Thou didst shatter the gates of brass and didst break the bars of Hades, as God Almighty, and Thou didst raise up the fallen human race; therefore, we also cry out in song: O Thou Who art risen from the dead, O Lord, glory to Thee.

V. For He hath established the world, **which shall not be shaken.**

Wishing to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb. The myrrh-bearing women sought Him with tears, and as they wept, they said: Woe is us! O Saviour of all, how is it that Thou hast willed to dwell in a tomb? Since Thou tookest up Thine abode there willingly, how is it that

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Thou wast stolen away? How wast Thou moved? And what place hath hidden Thy life-bearing Body? Yet reveal Thyself to us as Thou hast promised, O Master, and relieve our tearful mourning. While they were weeping, an angel cried out to them: Stop your weeping, and tell the Apostles that the Lord is risen, granting the world purification and great mercy.

V. Holiness becometh Thy house, O Lord, unto length of days.

Thou wast crucified as Thou didst will, O Christ, and by Thy Burial Thou didst take death captive. Thou didst rise again on the third day in glory, as God, granting the world endless life and great mercy.

Glory, Now. Theotokion: My Creator and Deliverer, Christ the Lord, when He clothed Himself in me, came forth from thy womb, O most pure one, and freed Adam from the primeval curse. Therefore, to thee, O most pure one, who art the Mother of God and Virgin, in truth we tirelessly cry out the angelic greeting, Hail. Hail, O Lady, thou advocate, protection and salvation for our souls.

Then: Lord, now lettest Thou Thy servant depart: **The Trisagion. After Our Father, the troparion in the sixth tone:** When the angelic powers were at Thy tomb: **Glory, Now: the Theotokion, as given at Matins. Then the dismissal.**

*** NOTE RE: LITIA AT GREAT VESPERS:** According to the Church Typicon, in the Russian pre-Nikonian Rite, Litia is always served on Saturday Great Vespers - whether as part of a Vigil or served separately from Matins. At the Litia, the Stichera to be sung, after the Sticherion of the Temple, are those by Paul of Amorium - shown at Lord I have Cried, and those to the Theotokos from the Aposticha of Small Vespers. If there is a commemoration of a saint of Polyeleos rank (with a Magnification), the Stichera to be sung at Litia are those to that respective saint.