

TONE 7 – VESPERS

AT GREAT VESPERS

ON SATURDAY AT GREAT VESPERS, WE BEGIN THE EVENING SERVICE, AT INDICATED PREVIOUSLY:

AT LORD I HAVE CRIED, STICHERA OF THE RESURRECTION:
TONE 7

At Lord I have cried, Stichera of the Resurrection in the Seventh Tone, composed by Saint John Damascene: We sing ten verses.

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

Come, let us rejoice in the Lord, Who crushed the dominion of death and enlightened the human race; and let us call out with the bodiless angels: O our Creator and Saviour, glory to Thee.

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

Having endured crucifixion and burial for our sakes, O Saviour, Thou didst put death to death by death, as God. Therefore, we worship Thy Resurrection on the third day: O Lord, glory to Thee.

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

On beholding the Resurrection of the Creator, the Apostles marvelled, singing an angelic song of praise. This is the glory of the Church; this is the wealth of the kingdom. O Lord Who didst suffer for us, glory to Thee.

Other Stichera, composed by Patriarch Anatolius of Constantinople:

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

Though Thou wast arrested by iniquitous men, O Christ, Thou art still my God, and I am not ashamed. Thou wast beaten about the shoulders, yet I do not deny Thee. Thou wast nailed to the Cross, and I do not conceal it. In Thy Resurrection do I glory; for Thy Death is my life. O all-powerful Lord, glory to Thee.

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

Fulfilling the prophecy of David, Christ revealed His majesty to His disciples in Sion. He showed that He was ever praised and glorified together with the Father and the Holy Spirit - first without flesh as the Word, and latterly incarnate for our sakes, slain as a man and risen with power as the Lover of mankind.

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

Thou didst descend into hell as Thou didst will, O Christ; Thou didst overthrow death, as God and Lord; and Thou didst arise on the third day, raising Adam also from the bonds of hell and corruption, as he called out and said: Glory to Thy Resurrection, O Thou Who alone lovest mankind.

V. From the morning watch until the night, **let Israel hope in the Lord.** Thou wast laid in the grave as if asleep, O Lord, and Thou didst arise on the third day, as One mighty in strength, raising Adam also from the corruption of death, since Thou art God all-powerful.

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

Other stichera, to the Mother of God, composed by Paul of Amorium. We sing these if there is no Menaion, in the Second Tone, to the melody of: When he took Thee down from the Tree:

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

Thou art the joy of the angels; thou art the glory of men; thou art the hope of the faithful, O all-hymned Lady, our advocate. To thee we flee in every kind of need; that by thy supplications we may all be delivered from the pernicious and soul-harming arrows of the enemy and from all afflictions, as we extol thee in hymns, O bride of God.

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

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peoples.

Thou art my hope, O Mother of God; thou art my defender, my rampart and my refuge, O all-hymned Lady, who without knowing a man gavest birth in the flesh to God, the Saviour of the world. By thy supplications deliver us from besetting temptations, troubles and attacks, O only refuge of Christians.

V. For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Calm the stirrings of my flesh; extinguish the flame of my passions; remove from me the evil heat of my desire, O Mother of God; and render my ways impervious to all the attacks of the demons, so that in the quiet of my heart and in the dispassion of my soul I may tell the praises of thee who art hymned by all.

Glory, **Now. Theotokion:** Thou art known to be a mother beyond nature, O Theotokos, while thou hast remained a virgin beyond words or understanding; and no tongue can explain the miracle of thy childbirth. Thy conceiving is most glorious, O pure one; the manner of thy giving birth is beyond comprehension; for where God so willeth, the order of nature is overruled. Therefore, knowing thee as the Mother of God, we all earnestly beseech thee: Pray that our souls be saved.

*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 7**

Thou art risen from the grave, O Saviour of the world, and with Thy flesh Thou hast raised man. O Lord, glory to Thee.

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

Come, let us worship Him Who rose from the dead and enlightened all; for He hath freed us from the tyranny of Hades by His Resurrection on the third day. He hath granted us life and great mercy.

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

When Thou didst descend into hell, O Christ, Thou didst take death captive; and when Thou didst rise again on the third day, Thou didst also raise us who call out: Glory to Thy Resurrection, O Thou Who alone lovest mankind.

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

Terrible didst Thou appear, O Lord, when Thou wast lying in the grave as One asleep. But when Thou didst arise on the third day as One powerful, Thou didst also raise up Adam, who glorified Thy most powerful Resurrection, O Lord Who lovest mankind.

Glory, Now. *Theotokion:* All we, the earth-born race, take refuge under thy protection, O Lady, and we cry out to thee: O Mother of God, our hope, deliver us from numberless transgressions, and save our souls.

Then: Lord, now lettest Thou Thy servant depart: *The Trisagion.* After Our Father, *the troparion of the Resurrection:* Thou didst destroy death by Thy Cross: *as given at Sunday 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 Sticheron 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.