

"Lord I Call..." (Tone 6)

Reader: In the Sixth Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,
when I call upon You!

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord! Lord, I call upon You, hear me;

re - ceive the voice of my prayer when I call u - pon You.

Hear me, O Lord! Let my prayer a - rise

in Your sight as in - cense, and let the lifting up of my hands

be an evening sac - ri - fice. Hear me, O Lord!

Reader: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

Possessing victory over Hades, O Christ,
since You are free among the dead,
You ascended the Cross
raising with Yourself those who sat in the shades of death.//
Drawing life from Your light, O Almighty Savior, have mercy on us!

Musical notation for the first line of the hymn. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Possessing victory over Ha - des, O Christ, since You are free a-mong the dead,". The music ends with a double bar line and a repeat sign.

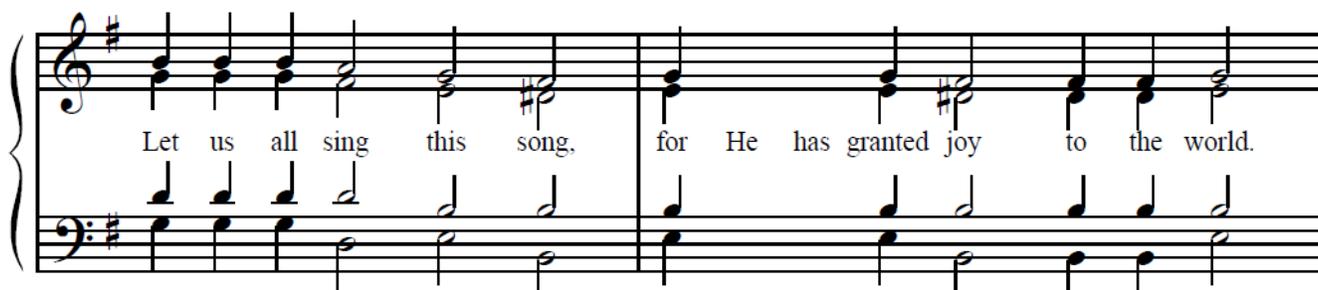
Musical notation for the second line of the hymn. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "You a-scend - ed the Cross raising with Yourself those who sat in the shades of death!". The music ends with a double bar line and a repeat sign.

Musical notation for the third line of the hymn. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Drawing life from Your light, O Almighty Saviour, have mer - cy on us!". The music ends with a double bar line and a repeat sign.

v. (9) The righteous will surround me; for You will deal bountifully with me.

Today Christ tramples on death,
for He is risen as He said!
Let us all sing this song,
for He has granted joy to the world:
"O Light unapproachable, O Fountain of life!//
O Savior Almighty, have mercy on us!"

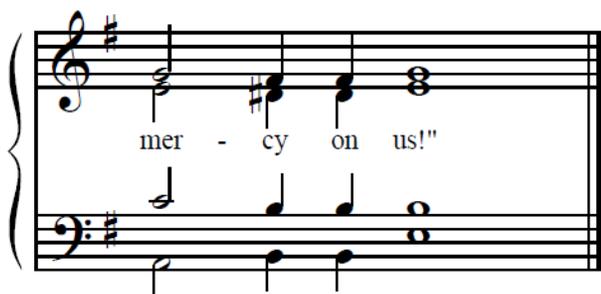
Musical notation for the first line of the second hymn. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Today Christ tram - ples on death, for He is ri - sen as He said!". The music ends with a double bar line and a repeat sign.



Let us all sing this song, for He has granted joy to the world.



"O Light unapproachable, O Fountain of Life! O Saviour Almighty, have



mer - cy on us!"

v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!

Where shall we sinners flee from You, for You are in all creation?

In heaven You dwell!

In Hades You trampled on death!

In the depths of the sea?

Even there is Your hand, O Master!

To You we flee, and falling before You, we pray://

"O You Who rose from the dead, have mercy on us!"

Where shall we sinners flee from You Who are in all cre - a - tion?

In hea - ven You dwell! In Hades You tram - pled on death!

In the depths of the sea? Even there is Your hand, O Ma - ster!

To You we flee, and falling be - fore You, we pray:

"O You Who rose from the dead, have mer - cy on us!"

v. (7) In the Sixth Tone, Let Your ears be attentive to the voice of my supplications!

Tone 6

(for the Fathers)

(Despairing for her life)

You were begotten from the Father before the Morning Star,
 but Arius taught wrongly that You were created.
 In his ignorance he designated You as a creature,
 yet the Fathers of the Council in Nicea, O Lord,
 proclaimed that You are the Son of God, //
 co-enthroned with the Father and the Holy Spirit.

You were begotten from the Father before the Morn - ing Star,

but Arius taught wrongly that You were cre - a - - ted.

In his ignorance he designated You as a crea - ture,

yet the Fathers of the Council in Ni - ce - a, O Lord,

proclaimed that You are the Son of God, coenthroned with the Father and the Holy Spir - it.

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

You were begotten from the Father before the Morning Star,
 but Arius taught wrongly that You were created.
 In his ignorance he designated You as a creature,
 yet the Fathers of the Council in Nicea, O Lord,
 proclaimed that You are the Son of God, //
 co-enthroned with the Father and the Holy Spirit.

You were begotten from the Father before the Morn - ing Star,

but Arius taught wrongly that You were cre - a - - ted.

In his ignorance he designated You as a crea - ture,

yet the Fathers of the Council in Ni - ce - a, O Lord,

proclaimed that You are the Son of God, coenthroned with the Father and the Holy Spir - it.

v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

O honored Fathers,
 you skillfully stitched together the garment of Christ,
 which had been divided and torn apart by barking dogs.
 You found it unbearable to see His nakedness,
 as, of old, Shem and Japheth could not bear to see the nakedness of their father.
 You put to shame the wretchedness of Arius and those who agreed with him, //
 and who professed the madness that bears his name.

O honored Fa - thers, you skillfully stitched together the gar - ment of Christ,

which had been divided and torn apart by bar - king dogs.

You found it unbearable to see His na - ked - ness,

as, of old, Shem and Japheth could not bear to see the nakedness of their fa - ther.

You put to shame the wretchedness of Arius and those who a-greed with him,

and who professed the madness that bears his name.

v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

The Macedónians and Nestórians, the Eutýchians and Dióscorenes,
 the Appolinárians, Sabéllians, and Séverans,
 who were revealed as oppressive wolves in sheep's skins,
 you, as true shepherds, drove far away from the Savior's flock,
 having stripped the thrice-wretched ones of their sheep's skins.//
 Therefore, we call you blessed, O holy Fathers.

The Macednians and Nestrians, the Eutchians and Di - s - cor - enes,

the Appolinrians, Sabllians, and Sv - er - ans,

who were revealed as oppressive wolves in sheeps skins,

you, as true shepherds, drove far away from the Sav - iors flock,

having stripped the thrice - wretched ones of their sheeps skins.

Therefore, we call you blessed, O holy Fa - - thers.

v. (3) In the Fourth Tone, For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

Tone 4

(for St Vladimir)

(Valiant among martyrs)

You were a second Constantine in word and deed,
 for he was born in a Christian age, yet lived for many years among the pagans,
 while you were born of heathen, but loved Christ, Who loved you.
 You have gone to Him, rejoicing.//
 Pray ceaselessly to Him for those who honor your memory!

You were a second Constantine in word and deed,

for he was born in a Christian age, yet lived for many years among the pa-gans,

while you were born of heathen, but loved Christ, Who loved you.

You have gone to Him, re - joic - - ing.

Pray ceaselessly to Him for those who honor your mem - o - ry!

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Brightly shining, Mount Sinai rejoices eternally,
 for it is sanctified by the Law of Moses and has seen the Invisible One;
 and your great city, O Vladimir, also shines brightly and celebrates with joy,
 beholding in the Spirit the Son, glorified in you with the Father.//
 Pray to Him to save and enlighten our souls!

Brightly shining, Mount Sinai rejoices e - ter - nal - ly,

for it is sanctified by the Law of Moses and has seen the In - vis - i - ble One;

and your great ci - ty, O Vladimir, also shines brightly and cel - e - brates with joy,

beholding in the Spirit the Son, glorified in you with the Fa - ther.

Pray to Him to save and en - light - en our souls!

v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

For the Russian people, O *Vladimir,
 you were a father in spirit, a king and true preacher;

an apostle of Christ, announcing the baptism of salvation.
 And having thereby brightly illumined your people, //
 you sanctified them throughout all the lands of your kingdom, O blessed one.

For the Russian people, O Vla - di - mir,
 you were a father in spirit, a king and true preach - er;
 an a - pos - tle of Christ, announcing the baptism of sal - va - tion.
 And hav - ing there - by bright - ly il - lum - ined your peo - ple,
 you sanctified them throughout all the lands of your kingdom, O bles - sed one.

In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 *(for the Fathers)*

Today let us praise the mystical trumpets of the Spirit,
 the God-bearing Fathers,
 who stand in the midst of the Church, singing true theology,
 praising the changeless Trinity!
 They laid low the errors of Arius and upheld the Orthodox Faith. //
 They always entreat the Lord to have mercy on our souls.

Today let us praise the mystical trumpets of the Spirit,

the God-bearing Fathers, who stand in the midst of the Church, singing true theol - o - gy,

praising the changeless Trin - i - ty. They laid low the errors of Arius and upheld the Orth - o - dox Faith.

They always entreat the Lord to have mer - cy on our souls.

now and ever, and unto ages of ages. Amen.

Tone 6

(Theotokion – Dogmatikon)

Who will not bless you, O most holy Virgin?
 Who will not sing of your most pure childbearing?
 The only-begotten Son shone timelessly from the Father,
 but from you He was ineffably incarnate.
 God by nature yet Man for our sake,
 Not two persons but One known in two natures.
 Entreat Him, O pure and all-blessed Lady,//
 to have mercy on our souls!

Who will not bless you, O Most Holy Vir - gin? Who will not sing of your

most pure child-bearing? The only-begotten Son shone timelessly from the Father,
 but from you, He was ineffably incarnate! God by nature, yet man for our sake!
 Not two persons, but one known in two natures!
 Entreat Him, O pure and all-blessed Lady, to have mercy on our souls!

Priest: Wisdom! Let us attend!

Choir: *O Gladsome Light ...* (p. 16)

Prokeimenon of the Day, Six Readings

Old Testament Readings

Genesis 14:14-20 (*Holy Fathers*)

Deuteronomy 1:8-11, 15-17 (*Holy Fathers*)

Deuteronomy 10:14-21 (*Holy Fathers*)

3 [1] Kings 8:22-23, 27-30 (*St Vladimir*)

Isaiah 61:10-62:5 (*St Vladimir*)

Isaiah 60:1-16 (*St Vladimir*)

Priest: Wisdom!

Reader: The reading from the First Book of Moses called Genesis. (*Genesis 14:14-20*)

Priest: Let us attend!

Reader: Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Cho-bal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Cho-do-lo-go-mor and the kings with him, to the valley of Sha-veh this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine; he was Priest of the Most High. And he blessed Abram and said: Blessed is Abram by the most high God,

who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 1:8-11, 15-17b*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: See, I have delivered the land before you; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying: I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying: Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person; for the judgement is God's.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 10:14-18, 20-21*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. The Lord preferred your fathers, to love them: and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

Priest: Wisdom!

Reader: The reading from the Third Book of Kingdoms. (*3 [1] Kings 8:22-23, 27-30*)

Priest: Let us attend!

Reader: Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread forth his hands towards heaven; and said, "Lord, God of Israel, there is no God like you, in heaven above or on earth beneath, If, heaven and the highest heaven cannot contain you ; how much less this house which I have built . Yet have regard to my supplication, O Lord God of Israel, hearkening to the prayer which your servant prays before you today; that your eyes may be open towards this house day and night, towards the place of which you have said, ""My name shall be there,"" to hearken to the prayer which your servant prays towards this place day and night. And hearken to the supplication of your servant and of your people Israel, when they pray toward this place; and hear your dwelling place in heaven; and you shall act and show pity. "

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (*Isaiah 61:10-62:5*)

Priest: Let us attend!

Reader: Let my soul rejoice in my God; for he has clothed me with a garment of salvation and a tunic of gladness, as a bridegroom he has put a garland upon me, and as a bride he has adorned me with beauty. For as the earth brings forth its flower, and as a garden it seeds, so the Lord God will cause righteousness and joy to spring forth before all the nations. For Sion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until my righteousness goes forth like light, and my salvation as a burning torch. The nations shall see your righteousness, and kings your glory; and he will call you by a new name which the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed "Forsaken", and your land shall no more be termed "Desert"; but you shall be called "My Will", and your land "Inhabited"; for the Lord has been well pleased in you, and your land shall be inhabited. For as a young man marries a virgin, so shall

your sons make their dwelling, and as bridegroom rejoices over bride, so shall the Lord rejoice over you.

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (*Isaiah 60:1-16*)

Priest: Let us attend!

Reader: Shine, shine, Jerusalem; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, like thick darkness over nations; but the Lord will appear upon you, and his glory shall be seen upon you. And kings shall walk by your light, and nations by your brightness. Lift up your eyes round about, and see your children have been gathered; your sons have come from far, and your daughters shall be carried on the shoulders. Then you shall see and be afraid, and be amazed in heart; because the wealth of the sea shall be turned to you, and that of nations and peoples. Flocks of camels shall come to you, the camels of Madiam and Gaipha shall cover you; all those from Sheba shall come, bringing gold and they shall bring incense and precious stone, and shall proclaim the good tidings of the Lord's salvation. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall come to you; acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly like clouds, and like doves with their nestlings? For the islands have waited for me, the ships of Tharsis first of all, to bring your children from far, their silver and gold with them, for the holy name of the Lord, and for the Holy One of Israel to be glorious. Foreigners shall build up your walls, and their kings shall stand before you; for in my wrath I smote you, but in mercy I have loved you. Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the power of nations, with their kings led in procession. For the nation and kings that will not serve you shall perish; the nations shall be utterly laid waste. The glory of Lebanon shall come to you, with cypress, pine, and cedar, to glorify my holy place; and I will make the place of my feet glorious. The sons of those who oppressed you and troubled you shall come to you in fear; you shall be called "City of the Lord, Sion of the Holy One of Israel". Whereas you have been forsaken and hated, with no one to help, I will make you a joy for ever, a gladness from generation to generation. You shall suck the milk of nations, eat the wealth of kings; and you shall know that I, the Lord, am your Savior and the God of Israel your Redeemer.

Then, the Augmented Litany (p. 18)

Aposticha – Tone 6

(for the Resurrection)

Your Resurrection, O Christ our Savior,
the Angels in heaven sing!
Enable us on earth//
to glorify You in purity of heart!

Your Resurrection, O Christ our Sav - iour, the angels in hea - ven sing!

Enable us on earth to glorify You in pu - ri - ty of heart!

v: The Lord is King; He is robed in majesty!

Destroying the gates of hades,
breaking the chains of death,
You resurrected the fallen human race as almighty God!//

O Lord, Who rose from the dead, glory to You!

Destroying the gates of Ha - des; break - ing the chains of death;

You resurrected the fallen human race as Al - migh - ty God!

O Lord, Who rose from the dead, glo - ry to You!

The musical score consists of three systems of piano accompaniment. Each system has a treble and bass clef staff. The key signature is one sharp (F#). The first system covers the lyrics 'Destroying the gates of Ha - des; break - ing the chains of death;'. The second system covers 'You resurrected the fallen human race as Al - migh - ty God!'. The third system covers 'O Lord, Who rose from the dead, glo - ry to You!'. The music is primarily chordal and accompanimental.

v: For He has established the world, so that it shall never be moved.

Desiring to return us to Paradise,
Christ was nailed to the Cross and placed in a tomb.
The Myrrhbearing Women sought Him with tears, crying,
"Woe to us, O Savior!
How do You deign to descend to death?
What place can hold Your life bearing body?
Come to us as You promised!
Take away our wailing and tears!"
Then the Angel appeared to them:
"Stop your lamentations!
Go, proclaim to the Apostles:
'The Lord is risen,//
granting us purification and great mercy!"

Desiring to return us to Pa - ra - dise, Christ was nailed to the Cross

The musical score consists of one system of piano accompaniment. It has a treble and bass clef staff. The key signature is one sharp (F#). The lyrics are 'Desiring to return us to Pa - ra - dise, Christ was nailed to the Cross'. The music is primarily chordal and accompanimental.

and placed in a tomb. The myrrh-bearing women sought Him with tears,

cry - ing, "Woe to us, O Sav - iour! How do You deign to

de-scend to death? What place can hold Your life-bearing Bo - dy?

Come to us as You pro - mised! Take away our wail - ing and tears!"

Then the angel ap-peared to them: "Stop your lamen - ta - tions!"

Go, proclaim to the a - pos - tles: The Lord is ri - sen,

granting us purification and great mer - - cy!"

v: Holiness befits Your house, O Lord, forevermore!

Having been crucified as You willed,
 by Your burial You captured death, O Christ,
 and rose on the third day as God in glory,//
 granting the world unending life and great mercy!

Having been crucified as You willed by Your burial You captured death, O Christ,

and arose on the third day as God in glo - - - ry,

granting the world unending life and great mer - - - cy!

In the Fourth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 4 *(for the Fathers)*

Today we celebrate the annual memory
 of the God-bearing Fathers who assembled in Nicea.
 They laid low the godless doctrines of Arius,
 driving him from the unity of the Catholic Church,
 and teaching us how to confess the consubstantial and co-eternal Son of God.
 They expressed this clearly in the Symbol of Faith,
 and we follow their divine doctrines,
 believing in and serving the Son with the Father and the all-Holy Spirit,//
 the consubstantial Trinity and one Divinity.

Today we celebrate the annual me - mo - ri - al

of the God - bearing Fathers who assembled in Ni - ce - a.

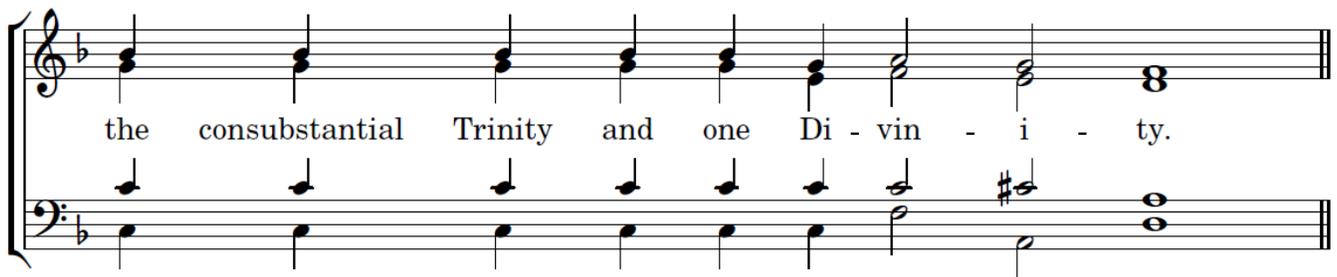
They laid low the godless doctrines of Ar - i - us,

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believing in and serving the Son with the Father and the all Ho - ly Spir - it,



the consubstantial Trinity and one Di - vin - i - ty.

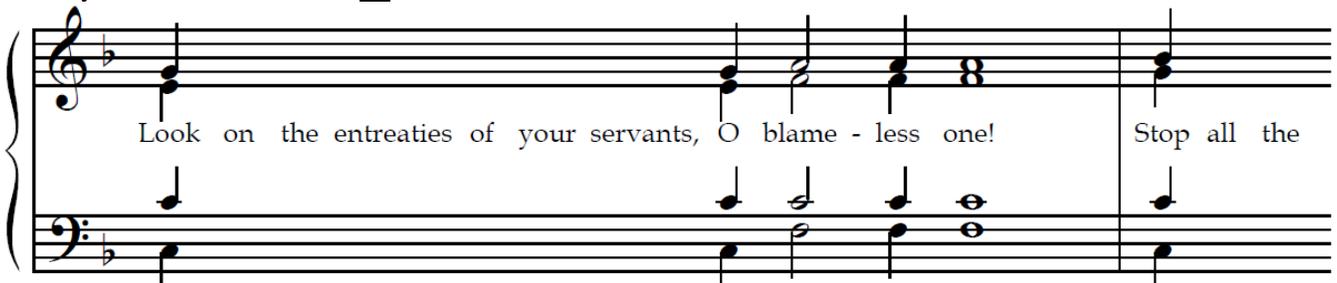
now and ever, and unto ages of ages. Amen.

Tone 4

(Theotokion)

(Theotokion – Tone 4)

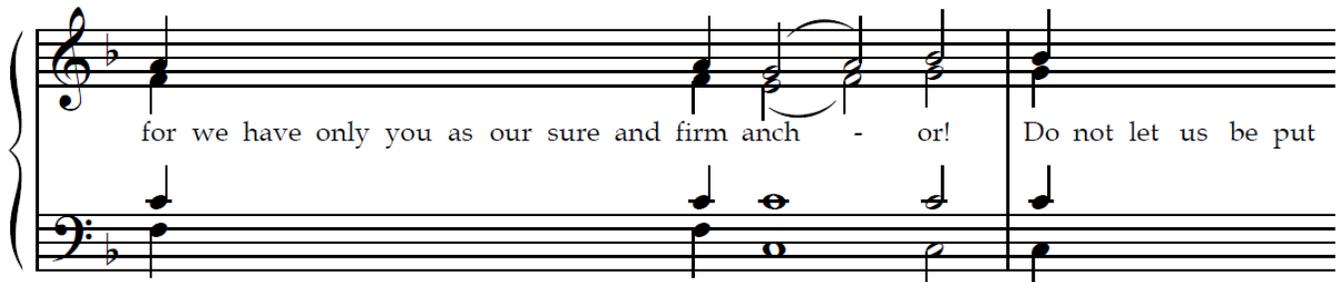
Look on the entreaties of your servants, O Blameless One!
 Stop all the terrible attacks against us,
freeing us from every affliction,
 for we have only you as our sure and firm anchor!
 do not let us be put to shame, O Lady
 for we call on you for our intercession!
 Hasten to pray for those who call in faith:
 “Rejoice, O Lady, Help of all://
 the Joy and Shelter and Salvation of our souls!”



Look on the entreaties of your servants, O blame - less one! Stop all the



terrible attacks a - gainst us, free - ing us from every af - flic - tion,



for we have only you as our sure and firm anch - or! Do not let us be put



to shame, O La - dy, for we call on you for our inter - ces - sion!

Hasten to pray for those who call in faith: "Rejoice, O La - dy, help_ of all,
 the joy and shelter and sal - va - tion of our souls!"

The image shows a musical score for a prayer. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has one flat (B-flat). The first system contains the text: "Hasten to pray for those who call in faith: 'Rejoice, O La - dy, help_ of all,". The second system contains: "the joy and shelter and sal - va - tion of our souls!". The piano accompaniment features a steady bass line and chords that support the vocal melody.

Then, St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 6

Troparion

(Resurrection)

Resurrectional Troparion – Tone 6

The angelic powers were at Your tomb;
 the guards became as dead men.

Mary stood by Your grave,
 seeking Your most pure body.

You captured Hades,
 not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.
 Ma - ry stood by Your grave, seek-ing Your most pure Bo - dy.

The image shows a musical score for a troparion. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has one flat (B-flat). The first system contains the text: "The angelic powers were at Your tomb; The guards be-came as dead men.". The second system contains: "Ma - ry stood by Your grave, seek-ing Your most pure Bo - dy.". The piano accompaniment features a steady bass line and chords that support the vocal melody.

You cap-tured Ha - - des, not be - ing temp - ted by it.

You came to the Vir - gin, grant - ing life.

O Lord, Who rose from the dead:— Glo - ry to You!

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 8

Troparion

(Fathers)

Troparion for the Holy Fathers – Tone 8

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to You!

Soprano
Alto

You are most glo - ri - ous, O Christ our God!

Tenor
Bass

You have es - tab - lished the Holy Fathers as lights

on the earth! Through them you have guid - ed us to

the true faith! O great - ly Com - pas - sion - ate One,

glo - ry to You!

now and ever, and unto ages of ages. Amen.

Tone 8 Resurrectional Dismissal Theotokion

Resurrectional Dismissal Theotokion – Tone 8

For our sake You were born of the Virgin and endured crucifixion, O Good One, destroying death by death

revealing the Resurrection as God. Do not despise the work of Your hand!

Reveal Your love for man, O Merciful One and accept the Theotokos praying for us, //

and save the despairing people, O our Savior!

For our sake You were born of the Virgin and endured

crucifixion, O Good One, de-stroy-ing death by death! Re-veal-ing the Re-sur -

rec - tion as God, do not despise the work of Your hand!

Re - veal Your love for man, O Merciful One, and accept the

The-o - to-kos pray - ing for us! And save the despairing people, O our Sa-viour!

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 6

Troparion

(Resurrection)

Resurrectional Troparion – Tone 6

The angelic powers were at Your tomb;

the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured Hades,
not being tempted by it.

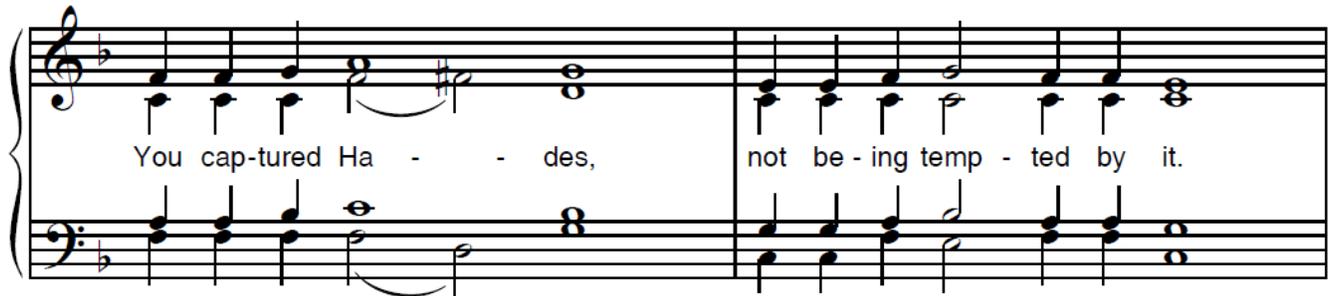
You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.



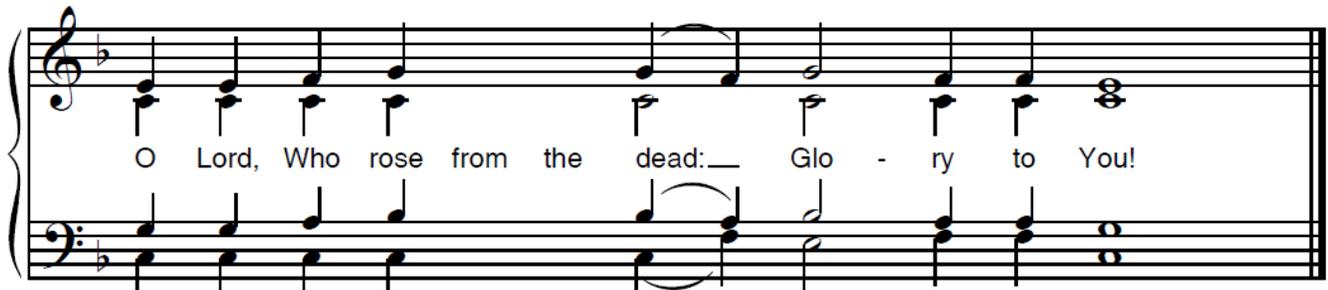
Ma - ry stood by Your grave, seek - ing Your most pure Bo - dy.



You cap - tured Ha - - des, not be - ing temp - ted by it.



You came to the Vir - gin, grant - ing life.



O Lord, Who rose from the dead: — Glo - ry to You!

Tone 8

Troparion

(Fathers)

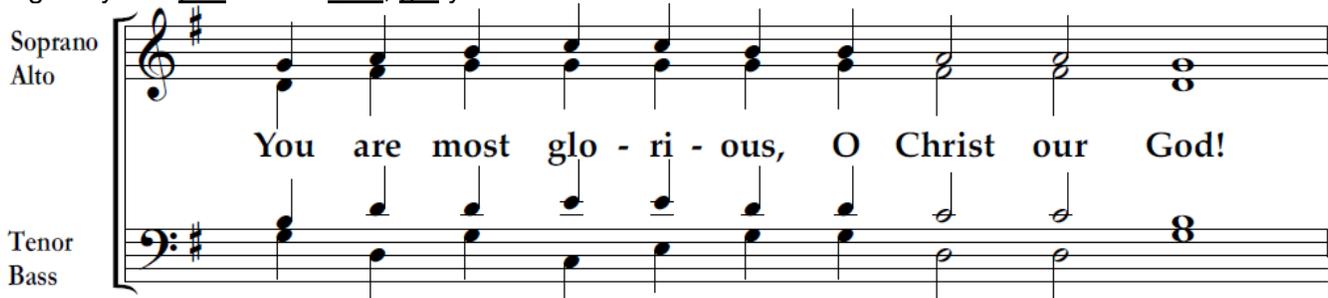
Troparion for the Holy Fathers – Tone 8

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to You!



Soprano
Alto
Tenor
Bass

You are most glo - ri - ous, O Christ our God!

You have es - tab - lished the Holy Fathers as lights

on the earth! Through them you have guid - ed us to

the true faith! O great - ly Com - pas - sion - ate One,

glo - ry to You!

Tone 4

Troparion

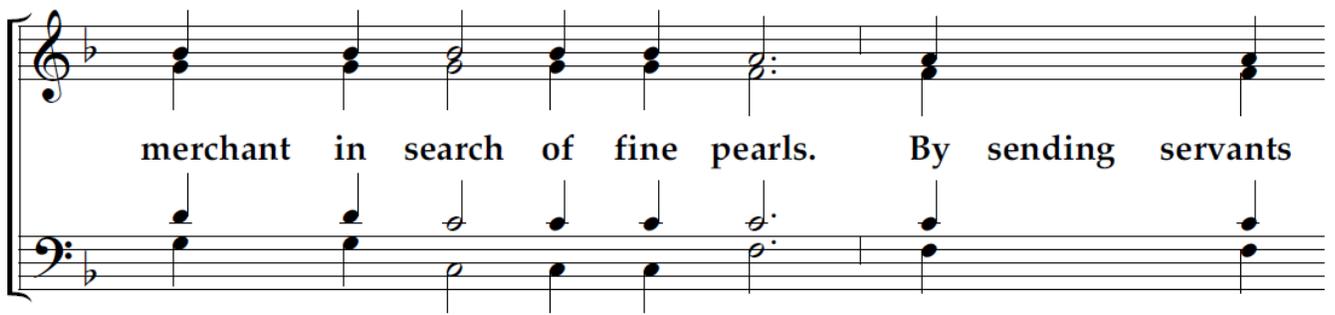
(Holy Prince Vladimir)

Troparion for St. Vladimir – Tone 8

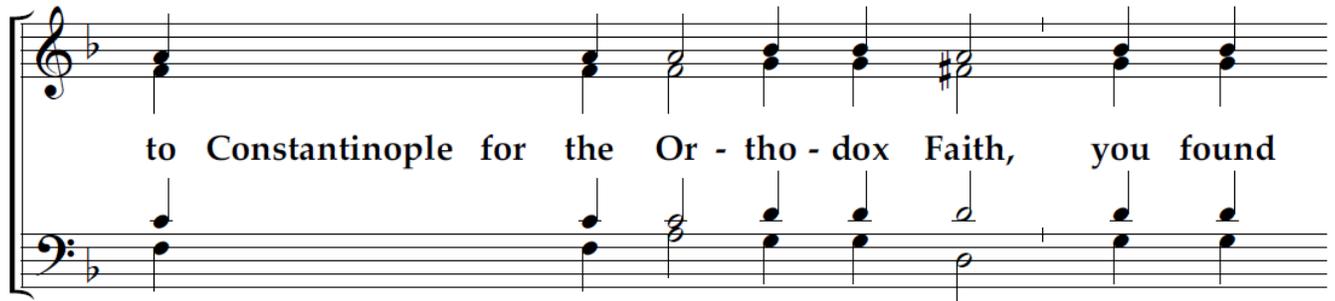
Holy Prince Vladimir,
 you were like a merchant in search of fine pearls.
 By sending servants to Constantinople for the Orthodox Faith,
 you found Christ, the priceless Pearl.
 He appointed you to be another Paul,
 washing away in baptism your physical and spiritual blindness.
 We celebrate your memory,
 asking you to pray for all Orthodox Christians of Russia//
 and for us, your spiritual children.

Soprano
Alto
Tenor
Bass

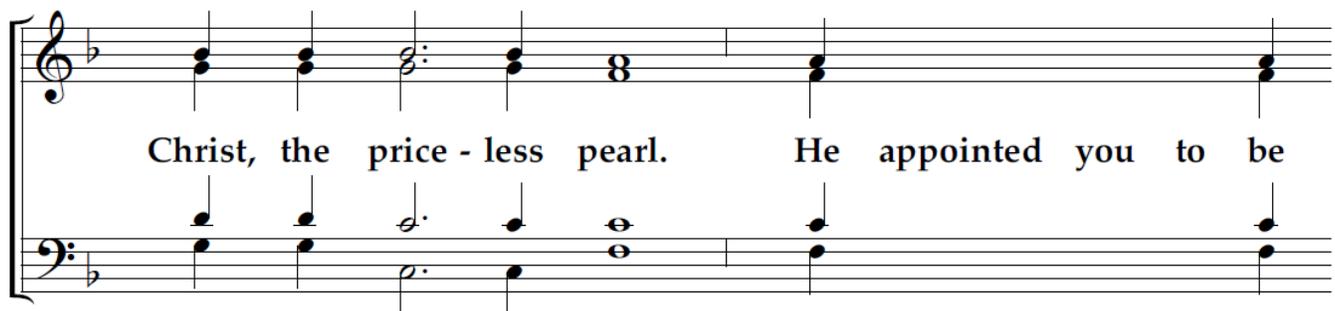
Holy Prince Vla - di - mir, you were like a



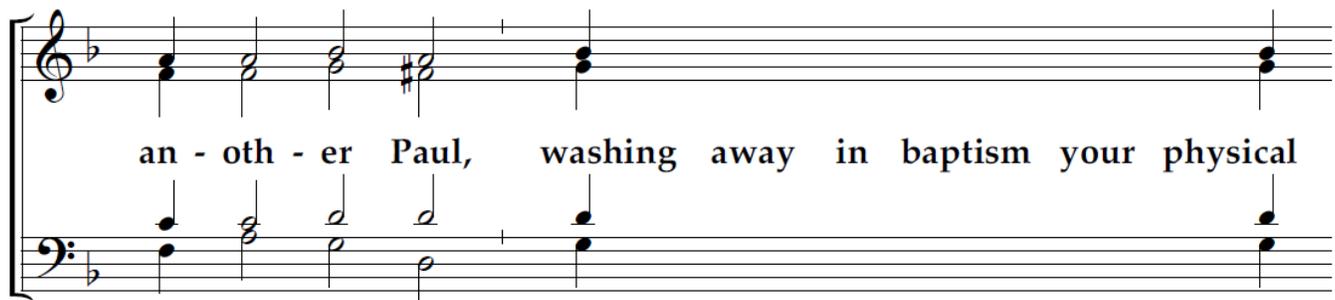
merchant in search of fine pearls. By sending servants



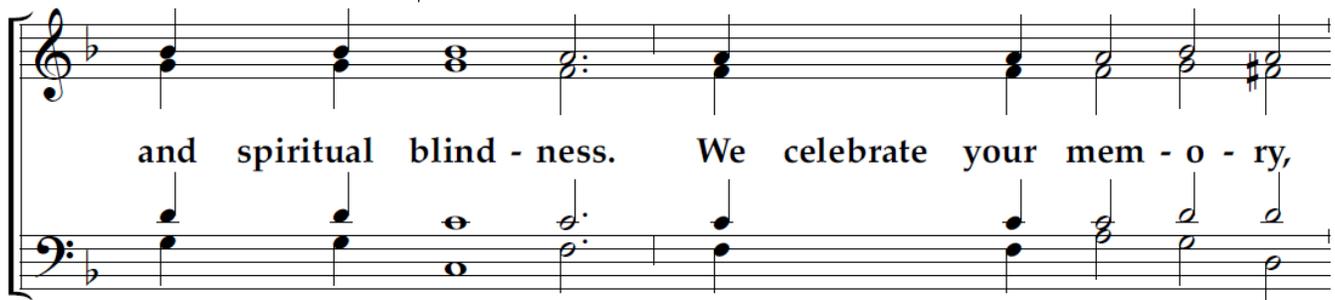
to Constantinople for the Or - tho - dox Faith, you found



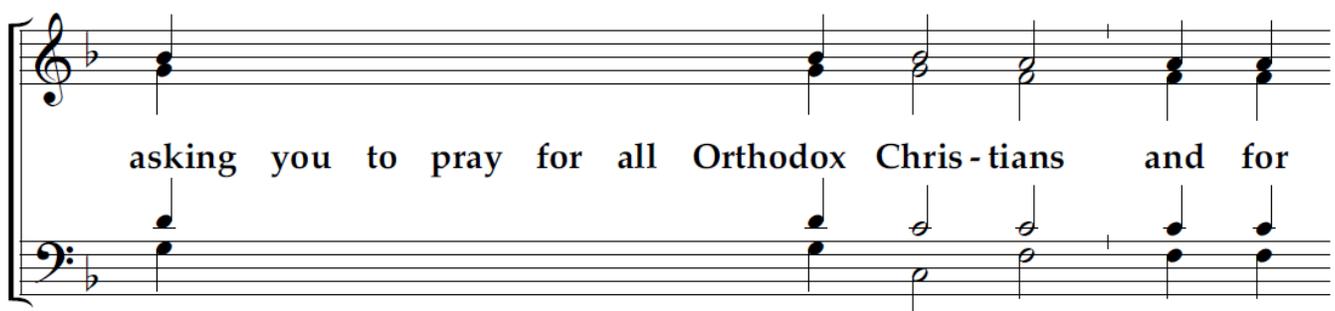
Christ, the price - less pearl. He appointed you to be



an - oth - er Paul, washing away in baptism your physical



and spiritual blind - ness. We celebrate your mem - o - ry,



asking you to pray for all Orthodox Chris - tians and for

us, your spiritual child - ren.

Tone 8

Kontakion

(Holy Prince Vladimir)

Kontakion for St. Vladimir – Tone 8

O most glorious Vladimir, in your old age you imitated the great Apostle Paul:

he abandoned childish things, while you forsook the idolatry of your youth.

Together with him you reached the fullness of divine wisdom:

you were adorned with the purity of holy baptism://

Now as you stand before Christ our Savior, pray that all Orthodox

Christians may be saved!

Soprano
Alto

Most glo - ri - ous Vladimir, in your old age you

Tenor
Bass

imitated the great a - pos - tle Paul: he a - ban - doned child - ish

things, while you forsook the i - dol - a - try of your youth.

To - geth - er with him you reached the fullness of divine

wis - dom: You were a - dorned with the purity of holy
 bap - ti - sm. Now as you stand be - fore Christ our
 Savior, pray that all Orthodox Chris - tians may be saved.

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 8

Kontakion

(Fathers)

Kontakion for the Holy Fathers – Tone 8

The Apostles' preaching and the Fathers' doctrines have established one Faith for the Church.
 Adorned with the robe of truth, woven from heavenly theology,//
 It defines and glorifies the great mystery of piety.

Soprano
 Alto
 Tenor
 Bass

The a - pos - tles' preaching and the fathers' doctrines have
 established one faith for the Church. A - dorned with the robe

of truth, woven from heavenly the - ol - o - gy, it de - fines
and glo - ri - fies the great mystery of pi - e - ty.

now and ever, and unto ages of ages. Amen.

Tone 6

Kontakion

(Resurrection)

Resurrectional Kontakion – Tone 6

When Christ God the Giver of Life,
raised all of the dead from the valleys of misery with His mighty hand,
He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life, and the God of all.

When Christ God the Gi - ver of Life, raised all of the dead from the

valleys of misery with His might - y hand, He bestowed resurrection on

the hu - man race. He is the Saviour of all, the Resurrection,

the Life, and the God of all.

(then, p. 83)

Tone 4

Prokeimenon

(Song of the Three Children)

Prokeimenon, Tone 4

Priest: Let us attend! † Peace be unto all!

Reader: And with your spirit!

Priest: Wisdom!

Reader: The Prokeimenon in the Fourth Tone, the Song of the Three Children, You are blessed O Lord God of our fathers, and praised and glorified is Your name forever!

Choir: You are blessed O Lord God of our fathers, and praised and glorified is Your name forever!

You are blessed, O Lord God of our fathers, and praised and

glo-ri-fied is Your name for - ev - - - er.

Reader: For You are just in all that You have done for us!

Choir: You are blessed O Lord God of our fathers, and praised and glorified is Your name forever!

You are blessed, O Lord God of our fathers, and praised and

glo-ri-fied is Your name for - ev - - - er.

Tone 3

Prokeimenon

Reader: In the Third Tone, Sing praises to our God, sing praises! Sing praises to our King, sing praises!

Choir: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

Tone 3

Sing praises to our God, sing prais-es! Sing prais-es to our King, sing prais-es!

Deacon: Wisdom!

Epistle: (116) Romans 15:1-7; (334) Hebrews 13:7-16 (*Holy Fathers*); (200) Galatians 1:11-19 (*St Vladimir*)

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend!

Reader: Now we who are strong should bear the weaknesses of the weak, and not just please ourselves. Let each one of us please our neighbor for what is good, to be edifying to him. Even Christ did not please himself. But, as it is written, "The insults of those who insulted you fell on me." For whatever things were written before were written for our instruction, so that through patience and the Scriptures' encouragement we might have hope. Now may the God of endurance and encouragement grant you to be together of the same mind according to Christ Jesus, so that with one accord, you may with one mouth glorify the God and Father of our Lord Jesus Christ. Therefore, accept one another, even as Christ also accepted you, to the glory of God.

Brothers and sisters, remember your leaders, those men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all sorts of strange teachings. It is good that the inner person should be strengthened by grace, not by food which is of no profit to those who have been preoccupied by it!

We have an altar from which those who offer divine service in the holy tabernacle have no right to eat. For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin) are burned outside of the camp. This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. Let us therefore go out of the city to him who is outside of the camp and let us bear his disgrace. For we do not have here on earth an enduring city, but we seek the one that is to come. Therefore, through him, Jesus, let us continually offer up a sacrifice of praise to God, the fruit of our lips which confessed his Name. But do not forget to do what is good and to share because God is well pleased with such sacrifices.

Regarding the Good News which I preached, I proclaimed this to you, that it is not of human origin. I did not receive it from man and I was not taught this Good News by man, but it came to me through a revelation of Jesus Christ. You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. But when it was the good pleasure of God (who had set me apart from my mother's womb and called me through his grace, to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia. Later on, I returned to Damascus. Then, after three years, I did go up to Jerusalem to visit Peter, and I stayed with him for fifteen days. However, I did not see any of the other apostles, except James, 'the Lord's brother.'

Priest: † Peace be to you!

Alleluia, Tone 1

Reader: And to Your spirit. In the 1st Tone: Alleluia! The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Choir: Alleluia! Alleluia! Alleluia!

Reader: Gather to Me, My venerable ones, who made a covenant with Me by sacrifice!

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the 6th Tone, I have exalted one chosen out of My people.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (33) Matthew 9:27-35; (56) John 17:1-13 (*Holy Fathers*); (mid-35) John 10:1-9 (*St Vladimir*)

Priest: The reading from the Holy Gospel according to St. **Matthew**.

Choir: Glory to You O Lord, Glory to You.

Priest: At that time, as Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"

When he entered the house, the blind men came to him. Jesus asked them, "Do you believe that I am able to do this?"

They replied, "Yes, Lord."

He then touched their eyes, saying, "According to your faith, let it be done to you!" And their eyes were opened. Jesus strictly commanded them, saying, "See that no one knows about this." However, they went out and spread his fame throughout that entire land.

As they were leaving, behold, a mute man who was demon-possessed was brought to him. When the demon was cast out, the mute began to speak. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

But the Pharisees said, "It is by the prince of the demons that he casts out demons."

Jesus went about all the cities and villages, teaching in their synagogues and preaching the Good News of the Kingdom. He also healed every kind of disease and sickness among the people.

At that time, Jesus, lifting up his eyes to heaven, said, "Father, the time has come! Glorify your Son, so that your Son may also glorify you, even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ.

I have glorified you on the earth! I have accomplished the work which you have given me to do! Now, Father, glorify me with yourself with the glory I had with you before the world existed. I have revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. Now they have known that all things you have given me are from you. The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no longer in the world, but these are still in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are one. While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves.

The Lord said: "Amen, amen, I tell you; whoever does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. But the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd calls his own sheep by name and leads them out. And whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. They will by no means follow a stranger, but flee from him because they do not recognize the voice of strangers." Jesus spoke this parable to them, but they did not understand what he was telling them.

Jesus therefore said to them again, "Amen, amen, I tell you; I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep did not listen to them. I am the gate! Anyone who enters in by me will be saved, and go in and out, and will find pasture.

Choir: Glory to You O Lord, Glory to You.

Sermon

(then p. 89)

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! Rejoice in the Lord, O you righteous; praise befits the just! The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

* Basil was the baptismal name of Prince Vladimir.

** Helen was the baptismal name of St Olga, grandmother of Prince Vladimir.