

"Lord I Call..." – Tone 3

Reader: In the Third 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.

Reader: (Reads text from service book)

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

By Your Cross, O Christ our Savior,
death's dominion has been shattered;
the devil's delusion destroyed.
The race of men, being saved by faith, //
always offers You a song.

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;

the devil's de - lu - sion de - stroyed! The race of men being saved by faith,

al - ways of - fers You a song!

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

All has been enlightened by Your Resurrection, O Lord.
Paradise has been opened again. //
All creation, praising You, always offers You a song.

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been

o - pened a - gain. All creation, praising You, always of - fers You a song!

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

I glorify the power of the Father and the Son.

I praise the authority of the Holy Spirit:
the undivided, uncreated Godhead, //
the consubstantial Trinity which reigns forever.

I glorify the power of the Fa - ther and the Son! I praise the authority of
the Holy Spi - rit! The undivided, uncreated God - head,
the consubstantial Trinity which reigns for - e - ver!

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

We bow down in worship before Your precious Cross, O Christ,
and we glorify and praise Your Resurrection, //
for by Your wounds we have all been healed.

We bow down in worship before Your Precious Cross, O Christ,
and we glorify and praise Your Resur - rec - tion

for by Your wounds we have all been healed.

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

We praise the Savior incarnate of the Virgin,
for He was crucified for our sake and resurrected on the third day, //
granting us great mercy.

We praise the Savior incarnate of the Vir - gin for He was crucified for our

sake and resurrected on the third - day grant - ing us great - mer - cy.

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.

Christ descended to Hades proclaiming the glad tidings:
"Behold! Now I have triumphed!
I am the Resurrection, I will lead you out, //
for I have shattered the gates of death!"

Christ descended to Hades proclaiming the glad ti - dings. Behold! Now I have

tri - umphed. I am the Resurrection, I will lead you out

for I have shat - tered the gates — of death.

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

Standing unworthily in Your most pure house, O Christ God,
 we offer our evening song, crying from the depths:
 "You Who enlightened the world by Your Resurrection on the third day, //
 O Lover of man, deliver Your people from the hand of Your enemies.

Standing unworthily in Your most pure house, O Christ God,

we offer our evening song cry - ing from the depths.

You Who enlightened the world by Your Resurrection on the third day,

O Lover of Man, deliver Your people from the hand of Your e - ne - mies.

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 the Martyrs) (As one valiant among the martyrs)

You dyed your vestments, O Zenóbius,
 with the blood of martyrdom.
 Through grace you accomplished what is most sacred
 and entered into the holy of holies, O glorious one.

As a wise high priest, you were offered as a perfect and all-pure offering
 and as an unblemished sacrifice//
 to Him Who was sacrificed for you, O most holy one.

You dyed your vestments, O Ze - no - bi - us, with the blood of mar - tyr - dom.

Through grace you accomplished what is most sa - cred

As a wise high priest, you were offered as a perfect and all pure of - fer - ing

and as an unblemished sac - ri - fice to Him Who was sacrificed for you, O most ho - ly one.

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

Your body was burned, O all-worthy hieromartyr Zenobius,
 yet the inner beauty of your soul shone forth more brightly.
 You are the glory of priests, O godly-minded one;
 the boast of champions;
 a spring ever-flowing with wonders.//
 You put the demons to flight, O divine warrior of Christ.

Your body was burned, O all - worthy hieromartyr Ze - no - bi - us,

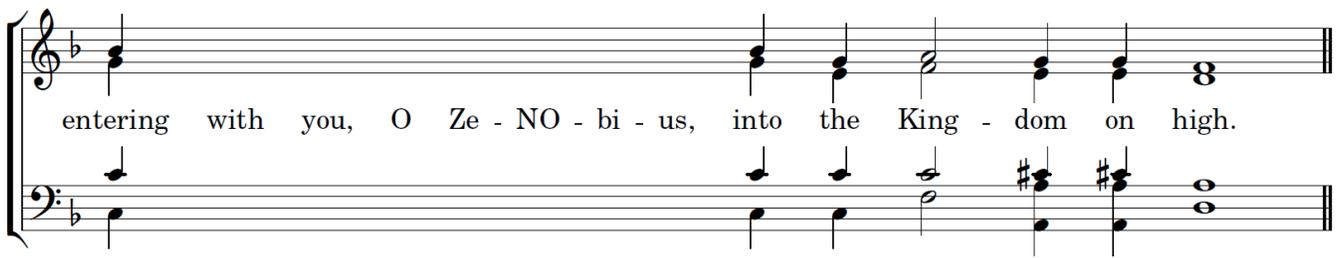
yet the inner beauty of your soul shone forth more bright - ly.

You are the glor - y of priests, O godly mind - ed one;
 the boast of cham - pi - ons; a spring ever flow - ing with won - ders.
 You put the demons to flight, O di - vine war - ri - or of Christ.

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

Your sister Zenobia was of one mind with you, O all-wise one.
 She voluntarily chose to suffer with you.
 With courage she endured with you threat of fire and a violent death,
 and received with you the crown of victory,//
 entering with you, O Zenobius, into the Kingdom on high.

Your sister Zen - o - BEE - a was of one mind with you, O all wise one.
 She voluntarily chose to suf - fer with you.
 With cour - age she endured with you threat of fire and a vio - lent death,
 and received with you the crown of vic - to - ry,



entering with you, O Ze - NO - bi - us, into the King - dom on high.

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

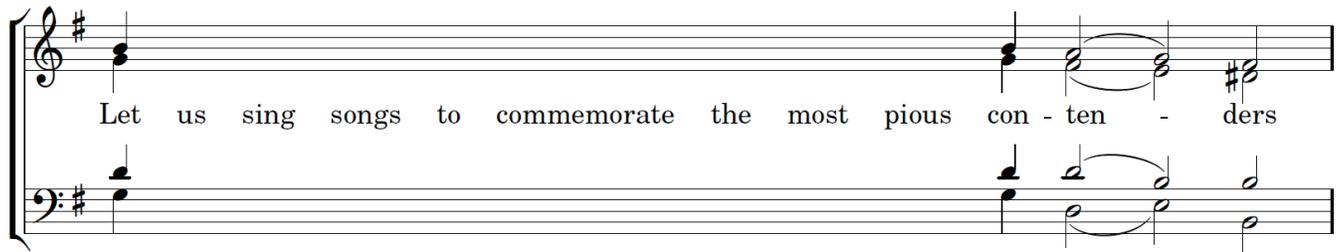
Tone 6

(for the Martyrs, by John the Monk)

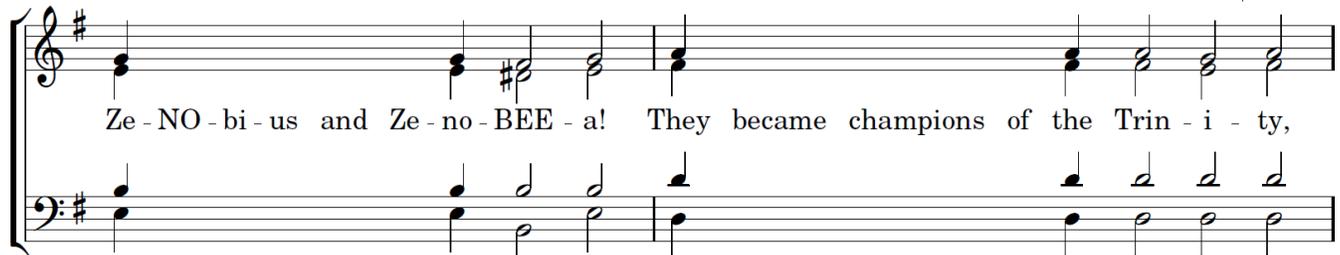
Come, O lovers of the martyrs!
 Let us clap our hands today and form a choir!
 Let us sing songs to commemorate the most pious contenders
 Zenóbius and Zenobía!
 They became champions of the Trinity,
 and in the arena they courageously drowned the invisible enemy with their holy blood.
 They have gloriously gained the crown of victory.
 Therefore let us cry out to them:
 "O holy and illumined pair, both blessed before the Lord //
 intercede with the Savior for the salvation of our souls!"



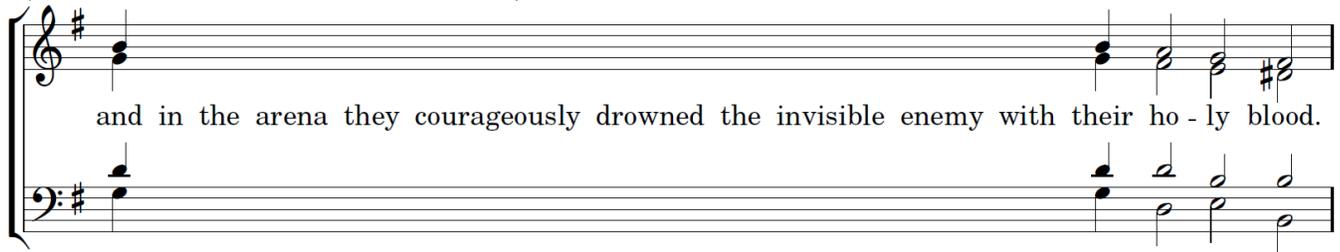
Come, O lovers of the mar - tyrs! Let us clap our hands today and form a choir!



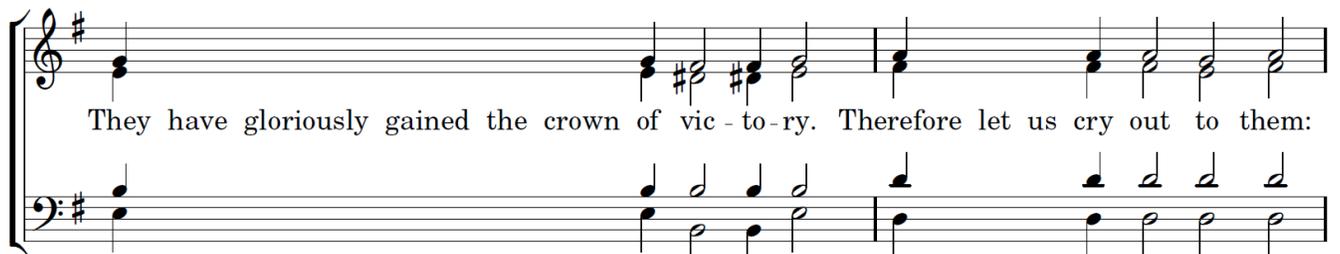
Let us sing songs to commemorate the most pious con - ten - ders



Ze - NO - bi - us and Ze - no - BEE - a! They became champions of the Trin - i - ty,



and in the arena they courageously drowned the invisible enemy with their ho - ly blood.



They have gloriously gained the crown of vic - to - ry. Therefore let us cry out to them:

"O holy and illumined pair, both blessed be - fore the Lord
intercede with the Savior for the sal - va - tion of our souls!"

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

Tone 3

(Theotokion – Dogmatikon)

How can we not wonder
at your mystical childbearing, O exalted Mother?
For without receiving the touch of man,
you gave birth to a Son in the flesh, O immaculate Virgin.
The Son born of the Father before eternity
was born of you at the fullness of time, O honored Lady.
He underwent no mingling, no change, no division,
but preserved the fullness of each nature.
Entreat Him to save the souls, O Lady and Virgin, and Mother,
of those who confess you in the Orthodox manner //
to be the Theotokos.

How can we not won - der at your mystical childbearing, O exalted Mo - ther?

For, without receiving the touch of man, you gave birth to a Son in the flesh,

O Immaculate Vir - gin! The Son born of the Father before e - ter - ni - ty

was born of you at the fullness of time, O honoured Lady!

He underwent no mingling, no change, no division;

but preserved the fullness of each nature. Entreat Him to save the souls,

O Lady and Virgin and Mother, of those who confess you in the Orthodox

manner to be the Theotokos.

Priest: Wisdom! Let us attend!
People: O Gladsome Light ... (p. 16)

Aposticha – Tone 3

The sun was darkened by your Passion, O Christ,
but all creation was enlightened by the light of Your Resurrection.//
Accept our evening song, O Lover of mankind!

The sun was darkened by Your Pas - sion, O Christ, but all creation was
enlightened by the light of Your Resur - rec - tion! Accept our evening
song, O Lov - ver of Man.

The musical score consists of three systems of piano accompaniment and vocal lines. The first system covers the first two lines of text. The second system covers the next two lines. The third system covers the final line of text. The piano accompaniment is in a simple harmonic style, primarily using triads and dyads. The vocal line is written in a single staff with a treble clef and a key signature of one flat (B-flat). The lyrics are placed below the vocal line.

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

Your life-bearing Resurrection, O Lord,
enlightened the whole universe,
recalling Your creation.
Delivered from Adam's curse, we sing://
"Almighty Lord, glory to You!"

Your life-bearing resur - rec - tion, O Lord, enlightened the whole u - ni - verse,
recalling Your cre - a - tion. Delivered from Adam's curse, we sing:

The musical score consists of two systems of piano accompaniment and vocal lines. The first system covers the first two lines of text. The second system covers the next two lines. The piano accompaniment is in a simple harmonic style, primarily using triads and dyads. The vocal line is written in a single staff with a treble clef and a key signature of one flat (B-flat). The lyrics are placed below the vocal line.

O Almighty Lord, glo - ry to You!

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

You are the changeless God,
 Who, suffering in the flesh, were changed.
 Creation could not endure seeing You on the Cross.
 It was filled with fear while praising Your patience.
 By descending to Hades and rising on the third day, //
 You have granted to the world life and great mercy.

You are the change - less God, Who, suffering in the flesh were changed!

Creation could not endure seeing You on the Cross. It was filled with fear

while praising Your pa - tience! By descending to Hades and rising on the

third day, You have granted to the world life and great mer - cy.

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

You endured death, O Christ,
 to deliver the race of man from death.
 You rose from the dead on the third day,
 raising with Yourself those who knew You as God //

and enlightening the world. Glory to You!

You endured death, O Christ, to deliver the race of man from death.

You rose from the dead on the third day, raising with Yourself those

who knew You as God and enlightening the world — glo - ry to You!

*Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.
Amen.*

By the will of the Father,
without seed, of the Holy Spirit you conceived the Son of God.
He was born of the Father before eternity without a mother,
but now for our sake He came from you without a father.//
Do not cease entreating Him to deliver our souls from harm!

By the will of the Fa - ther, without seed, of the Holy Spirit, you conceived

the Son of God! He was born of the Father before eternity without a mo - ther,

but now for our sake He came from you without a fa - ther!

The first system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble staff. The word 'father!' is written with a long dash over the 'a' and 'ther!'.

Do not cease entreating Him to de - li - ver our souls from harm.

The second system of musical notation consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble staff. The word 'deliver' is written with long dashes over 'de - li - ver'.

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

(at Great Vespers)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - jice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

and has grant - ed to the world great — mer - cy!

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

Tone 4**Troparion***(Martyrs)**(Troparion for the Martyrs – Tone 4)*

As brother and sister united in godliness
 together you struggled in contest Zenóbius and Zenobía.
 You received incorruptible crowns
 and unending glory//
 and shine forth with the grace of healing upon those in the world.

Soprano
Alto

Tenor
Bass

As brother and sister united in god - li - ness

together you struggled in contest, Zenóbius* and Zen - o -

bí - a.* You received incor - rupt - i - ble crowns and

un - end - ing glo - ry and shine forth with the grace

of healing upon those in the world.

* *Pronounced:* ze - NO - bi - us
 ze - no - BEE - ya

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

Tone 4**Resurrectional Dismissal Theotokion***(Resurrection Dismissal Theotokion – Tone 4)*

The mystery of all eternity,
 unknown even by Angels,
 through you, Theotokos, is revealed to those on earth:
 God incarnate by union without confusion.
 He voluntarily accepted the Cross for us,
 by which He resurrected the first-created man, //
 saving our souls from death.

Soprano
Alto

Tenor
Bass

The mystery of all e - ter - ni - ty, un - known even by

an - gels, through you, Theotokos, is revealed to those on earth:

God incarnate by union without con - fu - sion. He voluntarily

accepted the Cross for us, by which He resurrected the first -

cre - a - ted man, saving our souls from death.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - jice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

and has grant - ed to the world great — mer - cy!

Tone 4**Troparion***(Martyrs)**(Troparion for the Martyrs – Tone 4)*

As brother and sister united in godliness
 together you struggled in contest Zenóbius and Zenobía.
 You received incorruptible crowns
 and unending glory//
 and shine forth with the grace of healing upon those in the world.

Soprano
Alto

Tenor
Bass

As brother and sister united in god - li - ness

together you struggled in contest, Zenóbius* and Zen - o -

bí - a.* You received incor - rupt - i - ble crowns and

un - end - ing glo - ry and shine forth with the grace

of healing upon those in the world.

* *Pronounced:* ze - NO - bi - us
 ze - no - BEE - ya

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

Tone 8

Kontakion

(Martyrs)

(Kontakion for the Martyrs – Tone 8)

Let us honor with inspired hymns the two martyrs for truth:
 the preachers of true devotion, Zenóbius and Zenobía;
 as brother and sister they lived and suffered together//
 and through martyrdom received their in corruptible crowns.

Soprano
Alto

Tenor
Bass

Let us hon - or with in - spired hymns the two

mar - tyrs for truth: the preach - ers of true de - vo - tion,

Zenóbius* and Zen - o - bí - a,* as broth - er and sis - ter

they lived and suffered to - geth - er and through martyrdom

re - ceived their in - cor - rupt - i - ble crowns.

* *Pronounced:* ze - NO - bi - us
 ze - no - BEE - ya

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

Tone 3**Kontakion***(Resurrection)**(Resurrectional Kontakion – Tone 3)*On this day You rose from the tomb,O Merciful One,leading us from the gates of death.On this day Adam exults as Eve rejoices;with the Prophets and Patriarchs they unceasingly praise //the divine majesty of Your power.

On this day, You_ rose from the tomb, O Mer - ci - ful One, leading us from the

gates of death. On this day Adam exults as Eve re - joic - es;

With the prophets and pa - tri - archs they un - ceas - ing - ly praise

the di - vine ma - jes - ty of Your po - wer!

(then, p. 83)

Prokeimenon, Tone 3

Deacon: Let us attend! *Priest:* † Peace to all!

Reader: And with your spirit!

Deacon: Wisdom!

Prokeimenon, Tone 3

Reader: The Prokeimenon, in the 3rd Tone: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

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

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

Reader: Clap your hands, all peoples! Shout to God with loud songs of joy!

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

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

Reader: Sing praises to our God, sing praises! ...

People: ... Sing praises to our King, sing praises!

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

Deacon: Wisdom!

Epistle – (200) Galatians 1:11-19

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

Deacon: Let us attend!

Reader: Brothers and sisters, 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 to you who read!

Alleluia: Tone 3

Reader: **And to Your spirit.** In the 3rd Tone: Alleluia, Alleluia, Alleluia!

People: Alleluia! Alleluia! Alleluia!

Reader: In You, O Lord, have I hoped; let me never be put to shame!

People: Alleluia! Alleluia! Alleluia!

Reader: Be a God of protection for me, a house of refuge in order to save me!

People: Alleluia! Alleluia! Alleluia!

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

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

Priest: At that time, Jesus reached the country of the Gadarenes, which is opposite Galilee.

When Jesus stepped ashore, a man from the town who had had demons for a long time came to meet him. This man wore no clothes, and he did not live in a house, but in the tombs. When he saw Jesus, he cried out and fell down before him. With a loud voice, he said, "What do you want from me, Jesus, you Son of the Most High God? I beg you, do not torment me!"

(For Jesus commanded the unclean spirit to come out of the man). The unclean spirit had often seized the man and he was kept under guard, bound with chains and fetters. But he had been breaking the chains and was driven by the demon into deserted places.

Jesus asked him, "What is your name?"

He replied, "Legion," for many demons had entered into him. And he begged Jesus not to command them to go into the abyss. Now there was a large herd of swine feeding on the mountain, and the demons begged him that he would allow them to enter into those pigs; and Jesus allowed them. The demons came out from the man and entered into the pigs. Then the herd rushed down the steep bank into the lake and the swine were drowned. When the people who fed the pigs saw what had happened, they fled and told the story in the city and in the countryside.

Then people went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus' feet, clothed and in his right mind; and they were afraid. Those who had seen it told the people how the demon-possessed man had been delivered. All the people of the surrounding country of the Gadarenes asked Jesus to depart from them, because they were extremely afraid. So he got into the boat and went back. The man from whom the demons had gone out begged to go with Jesus, but Jesus sent him away, saying: "Return to your house and proclaim what great things God has done for you." So the man went on his way, proclaiming throughout the whole city what great things Jesus had done for him.

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