

"Lord I Call..." – Tone 5

Reader: In the Fifth 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 upon You. Hear me, O Lord. Let my prayer a-rise

in Your sight as in - cense, and let the lift - ing 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!
By Your precious Cross, O Christ,

You have put the devil to shame.
 By Your Resurrection, You have blunted the sting of sin
 and saved us from the gates of death.//
 We glorify You, the only begotten One.

By Your pre - cious Cross, O Christ, You have put the de - vil to shame.

By Your Resur - rec - tion You have blunted the sting of sin and saved us

from the gates of death! We glorify You, O on - ly Be - got - ten One!

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

Christ was led as a sheep to the slaughter
 in order to grant Resurrection to the human race.
 The princes of Hades were frightened by this,
 for the gates of sorrow were lifted.
 Christ the King of glory had entered,
saying to those in chains: "Go forth!"//
 And to those in darkness: "Come to the light!"

Christ was led as a sheep to the slaugh - ter in order to grant resurrection

to the hu - man race! The prin - ces of Hades were fright - ened by this.

For the gates of sorrow were lift - ed! Christ, the King of glory, had en - tered

say - ing to those in chains, "Go forth!" And to those in dark-ness, "Come to the light!"

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

Oh, great wonder!

The Creator of the invisible suffered in the flesh in His love for man

and rose again immortal.

Come, O sons of nations,

let us worship Him,

Delivered from error by His compassion,//

we have learned to sing of one God in three Persons!

O great won - der! The Creator of the invisible suffered in the flesh in His

love for man and rose a - gain im - mor - tal! Come, O sons of na - tions

let us wor - ship Him! De - liv - ered from error by His com - pas - sion,

we have learned to sing of one God in three per - sons!

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

We offer You our evening worship,
 O never setting Light,
 Who came in these last days to the world in the flesh;
 Who even descended to Hades to dispel its darkness.
 And Who have revealed the light of Resurrection to the nations.//
 Glory to You, O Lord and Giver of light!

We of - fer You our evening wor - ship. O ne - ver set - ting light

Who came in these last days to the world in the flesh, who e - ven descended to

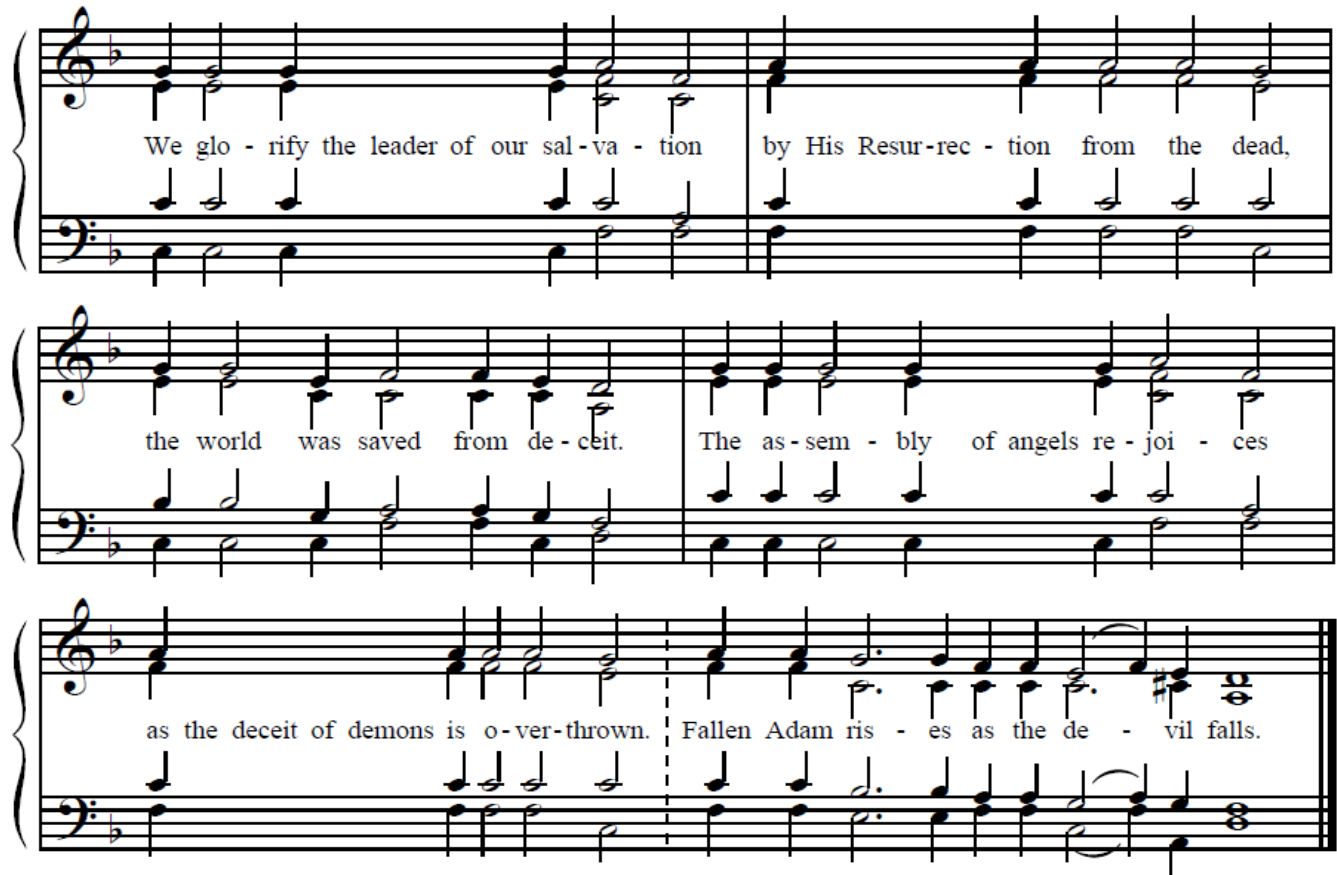
Hades to dispel its dark - ness, and Who have revealed the light of resurrection

to the na - tions! Glory to You, O Lord and Gi - ver of Light!

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

We glorify the Leader of our salvation;
 by His Resurrection from the dead,
 the world was saved from deceit.
 The assembly of Angels rejoices

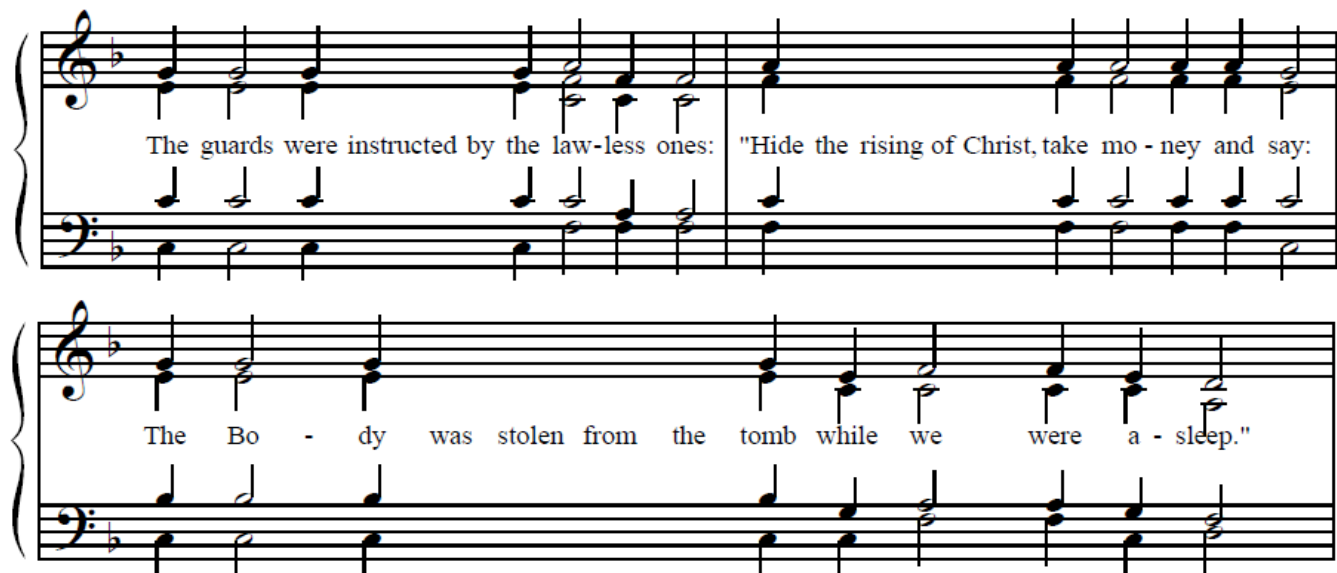
as the deceit of demons is overthrown.//
Fallen Adam rises as the devil falls.



We glo - rify the leader of our sal - va - tion by His Resur-rec - tion from the dead,
the world was saved from de - ceit. The as - sem - bly of angels re - joi - ces
as the deceit of demons is o - ver - thrown. Fallen Adam ris - es as the de - vil falls.

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.

The guards were instructed by the lawless ones:
"Hide the rising of Christ, take money and say:
'The body was stolen from the tomb while we were asleep."
But who has heard of a body being stolen,
a body embalmed and naked,
with its grave clothes left behind in the tomb?
Do not be deceived, O Jews,
study the words of the Prophets and understand://
Christ is the Redeemer of the world and all powerful!



The guards were instructed by the law-less ones: "Hide the rising of Christ, take mo - ney and say:
The Bo - dy was stolen from the tomb while we were a - sleep."

But who has heard of a body being stolen, a body embalmed and naked,

with its grave-clothes left behind in the tomb! Do not be deceived, O Jews,

study the words of the Prophets and understand

Christ is the Redeemer of the world and all-powerful!

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

O Lord, Who have captured Hades
and trampled on death;
You have enlightened the world by Your precious Cross.//
O Savior, have mercy on us!

O Lord, Who have captured Hades and trampled on death,

You have enlightened the world by Your Precious Cross!

O Sa - viour have mer - cy on us!

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

Tone 8

(for the Martyrs)

(O most glorious wonder)

You were raised on the milk of the ascetic life,
 coming to Christ in maturity, O Galacteon.
 Through many tortures and afflictions,
 you gave yourself as an acceptable offering and perfect sacrifice.
 By your free will, and firm, unwavering faith, //
 you came to God and now dwell in divine glory.

You were raised on the milk of the ascetic life,

coming to Christ in maturity, O Galacteon. Through many tortures and afflictions,

you gave yourself as an acceptable offering and perfect sacrifice.

By your free will, and firm, unwavering faith,

you came to God and now dwell in divine glory.

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

You wisely sought the Source of all blessings,
 and the consummation of all desire, O Epistemis.
 By His illumination you were enlightened in soul and understanding.
 By your steadfastness, O divinely blessed One
 you destroyed the ancient and crafty serpent.//
 You are the divine adornment of monastics, O long-suffering martyr.

You wise - ly sought the Source of all bless - ings,
 and the consummation of all desire, O E - pi - ste - - mis.
 By His illumination you were enlightened in soul and un - der - stand - ing.
 By your stead - fast - ness, O divinely bles - sed One
 you destroyed the ancient and crafty ser - - pent.
 You are the divine adornment of monastics, O long - suffering mar - tyr.

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

The two radiant stars arise by grace from the spiritual east,
 enlightening with virtue the whole creation,
 shining with the brilliance of their struggles and the divine grace of healing.
 As we celebrate their feast, let us glorify Christ,//

Who through them sanctifies all.

The two ra - di - ant stars arise by grace from the spir - i - tual east,
enlightening with virtue the whole cre - a - tion,
shining with the brilliance of their struggles and the divine grace of heal - ing.
As we ce - le - brate their feast, let us glo - ri - fy Christ, Who through them sanc - ti - fies all.

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

Tone 5

(Theotokion – Dogmatikon)

In the Red Sea of old,
a type of the Virgin Bride was prefigured.
There Moses divided the waters;
here Gabriel assisted in the miracle.
There Israel crossed the sea without getting wet,
here the Virgin gave birth to Christ without seed.
After Israel's passage, the sea remained impassable;
after Emmanuel's birth, the Virgin remained a Virgin.
O ever-existing God, Who appeared as Man, //
O Lord, have mercy on us!

In the Red Sea of old, a type of the Virgin Bride was pre - fig - ured.

There Mo - ses divided the wa - ters; here Ga - briel assisted in the

mir - a - cle. There Israel crossed the Sea with - out get - ting wet;

here the Virgin gave birth to Christ with - out seed. After Is - rael's passage the

Sea remained im - pass - i - ble; after Emmanuel's birth the Virgin remained a vir - gin.

O E - ver - existing God, Who ap - peared as Man, O Lord have

mer - cy on us!

Priest: Wisdom! Let us attend!

People: O Gladsome Light ... (p. 16)

Aposticha – Tone 5

We magnify You in songs of praise,
O incarnate Christ and Savior.
By accepting the Cross and death for our sake,
as the Lord and Lover of man,
You overthrew the gates of Hades,//
and arose on the third day, saving our souls.

We mag - nify You in songs of praise, O incarnate Christ and Sa - viour!

By ac - cept - ing the Cross and death for our sake,

as the Lord and Lov - er of Man, You overthrew the gates of Ha - des,

and arose on the third day, sav - ing our souls!

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

By being pierced in the side, O Lover of man,
You have poured out drops of life and salvation for all.
By accepting death in the flesh, You have granted us immortality.
You have freed us by being placed in the tomb,
and have resurrected us with Yourself in glory, as God.//
Glory to You, O Lord and Lover of man!

By being pierced in the side, O Lov - er of Man, You have poured out drops

of life and sal - va - tion for all. By ac - cept - ing death in the flesh, You

have granted us im - mor - ta - li - ty. You have freed us by being placed in

the tomb, and have resurrected us with Yourself in glo - ry as God!

Glory to You, O Lord, and Lov - er of Man!

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

Your crucifixion and descent into Hades are awesome, O Lover of man.

You have captured it, releasing the ancient prisoners.

You have opened Paradise and given it to us.

Grant us purification of sins,

who glorify Your Resurrection on the third day!

Make us worthy of Paradise//

and save us, O Lover of man!

Your cru - ci - fi - xion and descent into Hades are awesome, O Lov - er of Man!

You have captured it releasing the ancient pri - son - ers! You have opened

paradise and gi - ven it to us! Grant us purifi - ca - tion of sins,

who glorify Your Resurrection on the third day! Make us worthy of Par - a - dise

and save us, O Lov - er of Man!

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

For our sake, You accepted death in the flesh,
 to rise from the dead on the third day.
Heal us from our earthly passions,
 and restore us from our evil transgressions://
 and save us, O Lover of man!

For our sake, You accepted death in the flesh, to rise from the dead on the third day!

Heal us from our earth-ly pas - sions, and re-store us from our evil trans-gres-sions;

and save us, O Lov - er of Man!

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

(Theotokion – Tone 5)

O Most precious Virgin,
you are the gate, the Temple,
the Palace, and the Throne of the King.
From You, my Redeemer, Christ the Lord,
appeared to those asleep in darkness.
He is the Sun of righteousness,
Who desired to enlighten His image, whom He had created.
Since you possess motherly boldness before Him, O all praised Lady,//
pray unceasingly that our souls may be saved!

O most precious Vir - gin! You are the Gate, the Tem - ple, the Pal - ace

and the Throne of the King! From you, my Redeemer, Christ the Lord,

appeared to those asleep in dark - ness! He is the Sun of Right - eous-ness

Who de - sired to enlighten His Image, whom He had cre - a - ted!

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

Since you possess motherly boldness before Him, O all - praised La - dy,

The second system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one flat and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes.

pray un - ceas - ing - ly that our souls may be saved!

The third system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of one flat and a common time signature. The lower staff is in bass clef with the same key signature and time signature. The lyrics are written below the notes. The system concludes with a double bar line.

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

(at Great Vespers)

Tone 5

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 5)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Let us, the faithful praise and wor - ship the Word, co-eternal with the Father
and the Spi - rit, born for our salvation from the Vir - gin;
for He willed to be lifted up on the Cross in the flesh, to en-dure death,
and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

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

Tone 1

Troparion

(Martyrs Galacteon and Epistemis)

(Troparion for the Martyrs – Tone 1)

Let us the faithful honor these two betrothed athletes:
Galacteon and modest Epistemis.
Their ascetic labors blossomed into martyrdom,

Therefore we cry to them:
"Glory to Him Who has strengthened you!
Glory to Him Who has ↑crowned you!
Glory to Him Who through you grants healing to all!"

Soprano
Alto

Let us the faith - ful honor these two be - trothed

Tenor
Bass

ath - letes: Galácteon and modest E - pi - stém - is.

Their as - cet - ic labors blossomed in - to mar - tyr - dom,

therefore we cry to them: "Glo - ry to Him who has

strength-ened you! Glory to Him who has crowned you!

Glory to Him who through you grants heal - ing to all!"

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

Tone 1 Resurrectional Dismissal Theotokion

(Resurrection Dismissal Theotokion – Tone 1)

When Gabriel announced to you, O Virgin, "Rejoice!"

with that word the Master of all was incarnate in you, O Holy Ark.

As the righteous David said,

Your womb became more spacious than the heavens, bearing your Creator.

Glory to Him Who took abode in you!

Glory to Him Who came from you!

Glory to Him Who freed us by being born of you!

Soprano
Alto

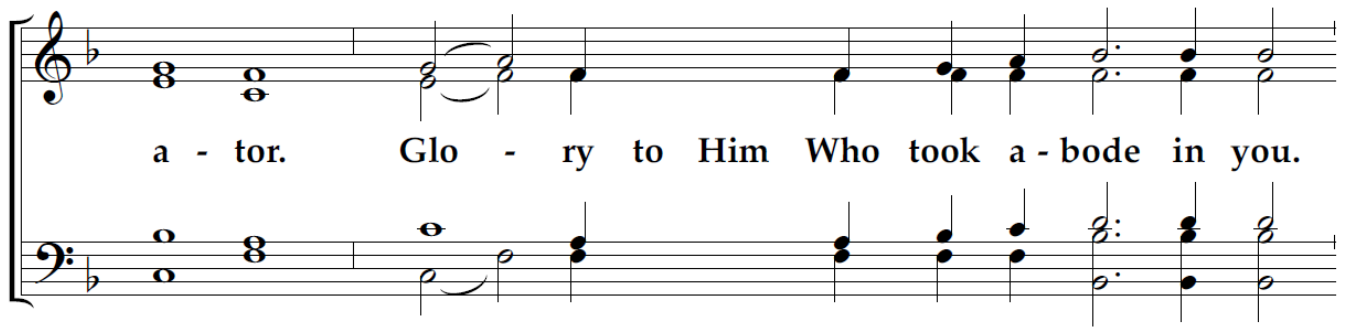
When Ga - briel announced to you, O Vir - gin, "Re - joice,"

Tenor
Bass

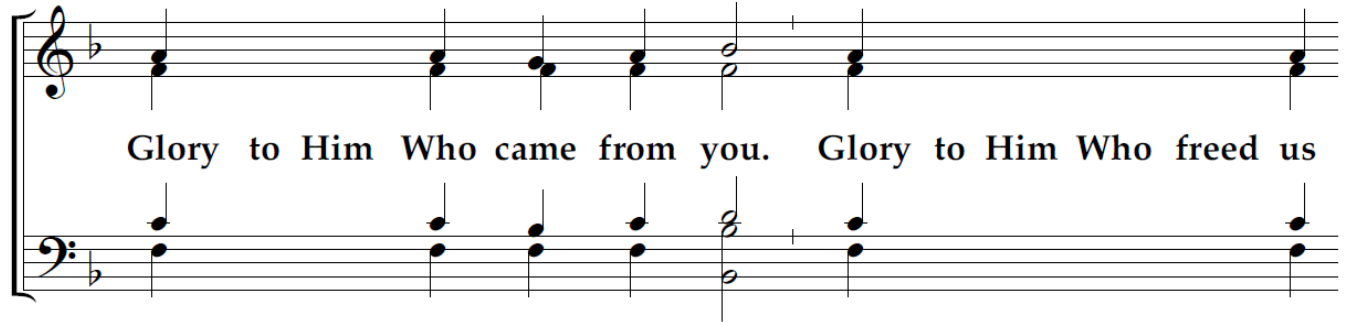
with that word the Master of all was incarnate in you, O

ho - ly Ark. As the right - eous Da - vid said, your womb

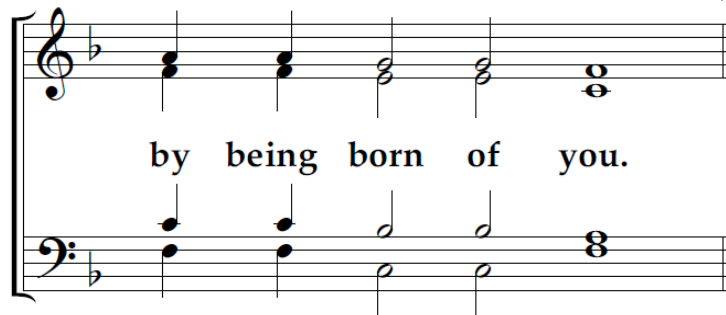
became more spacious than the heavens, bearing your Cre -



a - tor. Glo - ry to Him Who took a - bode in you.



Glory to Him Who came from you. Glory to Him Who freed us



by being born of you.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 5

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 5)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

The musical score is written for piano and voice. It consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat major or D minor). The lyrics are: "Let us, the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!" The score includes various musical notations such as notes, rests, and dynamic markings.

Tone 1

Troparion

(Martyrs Galacteon and Epistemis)

(Troparion for the Martyrs – Tone 1)

Let us the faithful honor these two betrothed athletes:
Galacteon and modest Epistemis.
Their ascetic labors blossomed into martyrdom,
Therefore we cry to them:
“Glory to Him Who has strengthened you!”

Glory to Him Who has ↑crowned you!
Glory to Him Who through you grants healing to all!"

Soprano
Alto

Tenor
Bass

Let us the faith - ful honor these two be - trothed -

ath - letes: Galácteon and modest E - pi - stém - is.

Their as - cet - ic labors blossomed in - to mar - tyr - dom,

therefore we cry to them: "Glo - ry to Him who has

strength-ened you! Glory to Him who has crowned you!

Glory to Him who through you grants heal - ing to all!"

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

Tone 2

Kontakion

(Martyrs Galacteon and Epistemis)

(Kontakion for the Martyrs – Tone 2)

You are numbered among the hosts of martyrs
for you were illustrious in mighty contests.

Galacteon, together with Epistemis, your faithful wife and companion in struggle,
unceasingly intercede to the one God for us all!

Soprano
Alto

You are num - bered among the hosts of mar -

Tenor
Bass

- tyrs for you were illustrious in mighty con - tests.

Ga - lác - te - on, together with Epistémis, your faithful wife

and companion in strug - gle, unceasingly in - ter - cede

to the one God for us all.

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

Tone 5

Kontakion

(Resurrection)

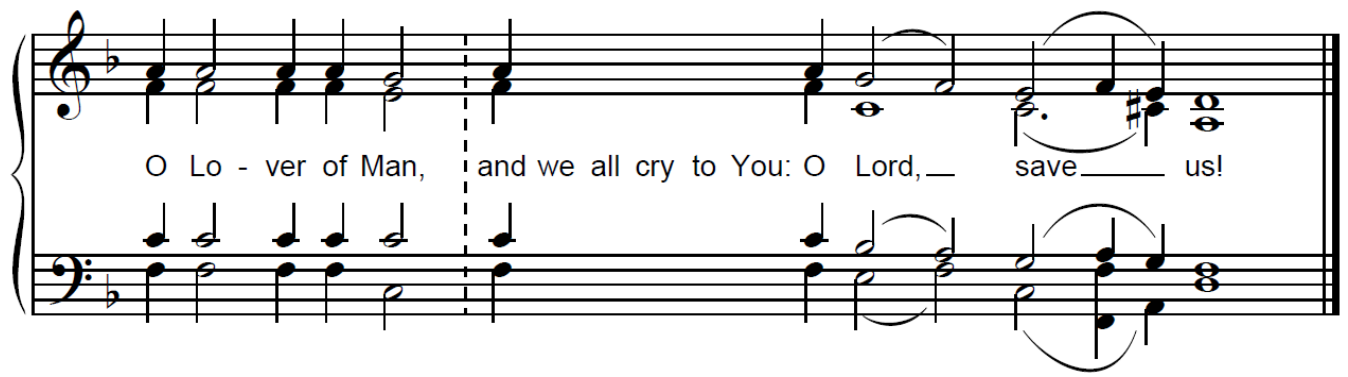
Resurrectional Kontakion – Tone 5

You descended into Hades, O my Savior,
 shattering its gates as Almighty,
 resurrecting the dead as Creator,
 and destroying the sting of death.
 You have delivered Adam from the curse, O Lover of Man, //
 and we all cry to You: "O Lord, save us!"

You descend-ed into Hades, O my Sa-viour, shattering its gates as Al-might-y;

re - sur - rec - ting the dead as Cre - a - - - - - tor,

and des-try - ing the sting of death, You delivered Adam from the curse,



O Lo - ver of Man, and we all cry to You: O Lord, save us!

The image shows a musical score for piano and voice. The piano part is written in G major (one flat) and 4/4 time. The voice part has lyrics: "O Lo - ver of Man, and we all cry to You: O Lord, save us!". The score is divided into two systems by a vertical dashed line. The first system covers the first four measures, and the second system covers the last four measures. The piano accompaniment consists of chords in the right hand and a bass line in the left hand. The voice part is a simple melody with lyrics underneath. The lyrics are: "O Lo - ver of Man, and we all cry to You: O Lord, save us!".

(then, p. 83)

Tone 5

Prokeimenon

Prokeimenon, Tone 5

Reader: The Prokeimenon, in the 5th Tone: You, O Lord, shall protect us and preserve us from this generation forever.

Choir: You, O Lord, shall protect us and preserve us from this generation forever.

Two staves of music. The top staff is a vocal line in G major (one flat) with a treble clef. The bottom staff is a piano accompaniment in G major with a bass clef. The lyrics are: "You, O Lord, shall protect us and preserve us from this".

Two staves of music. The top staff is a vocal line in G major with a treble clef. The bottom staff is a piano accompaniment in G major with a bass clef. The lyrics are: "ge - ne - ra - - - tion for - e - - - ver.".

Reader: Save me, O Lord, for there is no longer any that is godly!

Choir: You, O Lord, shall protect us and preserve us from this generation forever.

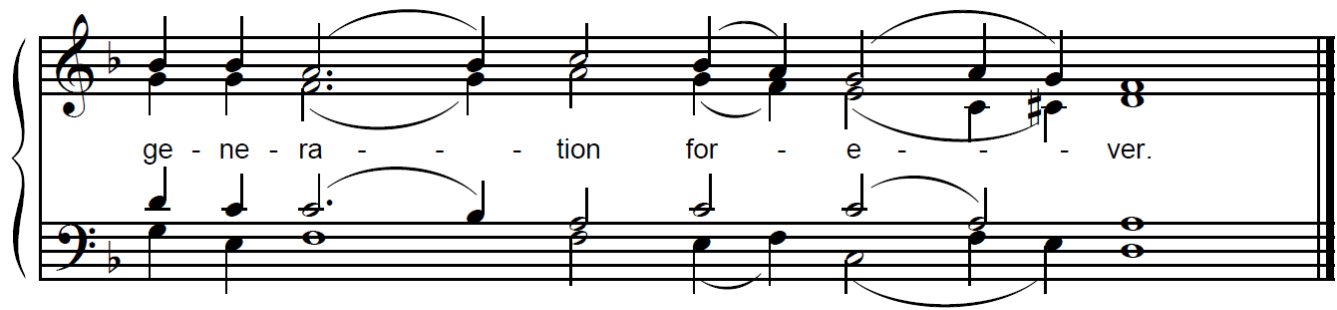
Two staves of music. The top staff is a vocal line in G major with a treble clef. The bottom staff is a piano accompaniment in G major with a bass clef. The lyrics are: "You, O Lord, shall protect us and preserve us from this".

Two staves of music. The top staff is a vocal line in G major with a treble clef. The bottom staff is a piano accompaniment in G major with a bass clef. The lyrics are: "ge - ne - ra - - - tion for - e - - - ver.".

Reader: You, O Lord, shall protect us ...

Choir: ... and preserve us from this generation forever.

Two staves of music. The top staff is a vocal line in G major with a treble clef. The bottom staff is a piano accompaniment in G major with a bass clef. The lyrics are: "and preserve us from this".



Deacon: Wisdom!

Epistle: (215) – Galatians 6:11-18

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

Deacon: Let us attend!

Reader: Brothers and sisters, see with what large letters I write to you with my own hand! Those who desire to make a good showing in the flesh are trying to compel you to be circumcised, only so that they may not be persecuted for the cross of Christ. Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast in your flesh. As for me, I shall find glory in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation matters. To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.

May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Priest: † Peace to you who read.

Alleluia: Tone 5

Reader: **And to Your spirit.** In the 5th Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Choir: Alleluia! Alleluia! Alleluia!

Reader: For You have said: “Mercy will be established forever; My truth will be prepared in the heavens.”

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (39) – Luke 8:41-56

Page 136

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

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

Priest: At that time, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus’ feet and begged him to come to his house because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him.

There was a woman who had a flow of blood for twelve years and who had spent all she had on physicians, but she could not be healed by any.

She came behind him and touched the fringe of his cloak. Immediately, the flow of her blood stopped. Jesus said, “Who touched me?”

As everyone was denying it, Peter and those with him said, “Master, the people are crowding and pressing against you, and you ask, ‘Who touched me?’”

But Jesus said, “Someone has touched me, for I perceived that power has gone out from me.” When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, in the presence of all the people, she confessed to him why she had touched him, and how she had immediately been healed. He said to her, “Daughter, be of good cheer! Your faith has made you well. Go in peace.”

While Jesus was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.”

But when Jesus heard it, he answered him, “Do not be afraid! Only believe, and she will be healed.”

When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, and James, as well as the father of the child and her mother. All were weeping and mourning the girl, but Jesus said, "Do not weep! She is not dead, but sleeping."

But they mocked him, knowing that she was dead. Jesus put them all outside, and taking the girl by the hand, he called, "Child, arise!" Her spirit returned, and she immediately got up. He ordered that something to eat should be given to her. Her parents were amazed, but he commanded them to tell no one what had been done.

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

Sermon

(then p. 89)
