

"Lord I Call..." - Tone 4

Reader: In the Fourth 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.

Receive 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 psalm from service book.

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

Tone 4

(from the *Lenten Triodion*, by Joseph)

(You have given a sign)

Grant compunction, estrangement from evil, and perfect discipline to me,
who am now drowned in the passions of the flesh
and separated from You, in utter lack of hope, my God, the King of all!
Save me, Your prodigal son,
by the bounty of Your goodness,//
O Jesus, the Almighty, the Savior of our souls!

Soprano
Alto

Tenor
Bass

Grant compunction, estrangement from evil, and perfect dis - ci - pline

to me, who am now drowned in the pas - sions of the flesh

and sep - a - rated from You, in utter lack of hope, my God, the King of

all! Save me, Your prod - i - gal son, by the bounty of Your

good - - - - ness, // O Jesus, the Almighty - y, the Sav - ior of

our souls!

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

When Moses the wonder-worker was purified by fasting,
he beheld the Beloved One.

Therefore, emulate him, my humble soul!

Hasten to be purified of evils on the day of abstinence,
that the Lord may bestow forgiveness on you,
and that you may behold Him, //

for He is the Almighty, the good Lord, and the Lover of man!

Soprano
Alto

When Moses the wonder-worker was purified by fast - ing, he

Tenor
Bass

beheld the Be - lov - ed One. There - fore, emulate him, my hum - ble soul!

Hasten to be purified of evils on the day of ab - sti - nence, that the

Lord may bestow for - give - - - ness on you, and that you may

be - hold Him, // for He is the Almighty, the good Lord, and the
 Lov - er of man-kind!

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

Tone 6 *(from the Lenten Triodion, by Theodore)* *(As the Archangels)*

Let us begin the second week of the fast, O brothers,
 fulfilling it with rejoicing, day by day,
 making a fiery chariot for ourselves, like Elijah the Tishbite,
 out of the great cardinal virtues,
 elevating our minds by subduing our passions,
 arming ourselves with purity,//
 to chase away and vanquish the Enemy!

Soprano
Alto
 Tenor
Bass

Let us begin the second week of the fast, O broth - ers,

fulfilling it with rejoicing, day by day, making a fiery chariot for ourselves,

like Elijah the Tish - bite, out of the great cardinal virt - ues,

elevating our minds by subduing our pas - sions, arming ourselves
with pu - ri - ty, // to chase away and vanquish the En - e - my!

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

Tone 6

(from the Menaion, for the Feast)

(Having placed all their hope)

Revealing to you the pre-eternal counsel,
Gabriel came and stood before you, O Maiden,
and greeting you, he said:
"Rejoice, earth that has not been sown!
Rejoice, burning bush that remains unconsumed!
Rejoice, unsearchable depth!
Rejoice, bridge that leads to Heaven!
Rejoice, ladder raised on high that Jacob saw!
Rejoice, divine jar of manna!
Rejoice, deliverance from the curse!
Rejoice, restoration of Adam; //
the Lord is with you!"

Soprano
Alto
Tenor
Bass

Revealing to you the pre-eternal coun - sel, Gabriel came and
stood before you, O Maid - en, and greet-ing you, he said:

"Rejoice, earth that has not been sown! Rejoice, burning bush that

re - mains un - con - sumed! Re - joice, un - search - a - ble depth!

Rejoice, bridge that leads to Heav - en! Rejoice, ladder raised on high

that Ja - cob saw! Rejoice, divine jar of man - na! Re-joice,

de - liv - erance from the curse! Rejoice, restoration of Ad - am; //

the Lord is with you!"

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

Revealing to you the pre-eternal counsel,
 Gabriel came and stood before you, O Maiden,
 and greeting you, he said:
 "Rejoice, earth that has not been sown!
 Rejoice, burning bush that remains unconsumed!
 Rejoice, unsearchable depth!
 Rejoice, bridge that leads to Heaven!
 Rejoice, ladder raised on high that Jacob saw!
 Rejoice, divine jar of manna!
 Rejoice, deliverance from the curse!
 Rejoice, restoration of Adam;//
 the Lord is with you!"

Soprano
Alto

Tenor
Bass

Revealing to you the pre-eternal coun - sel, Gabriel came and
 stood before you, O Maid - en, and greet-ing you, he said:
 "Rejoice, earth that has not been sown! Rejoice, burning bush that
 re - mains un - con-sumed! Re - joice, un - search - a - ble depth!
 Rejoice, bridge that leads to Heav - en! Rejoice, ladder raised on high

that Ja - cob saw! Rejoice, divine jar of man - na! Re-joyce,
 de - liv - erance from the curse! Rejoice, restoration of Ad - am; //
 the Lord is with you!"

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

Revealing to you the pre-eternal counsel,
 Gabriel came and stood before you, O Maiden,
 and greeting you, he said:
 "Rejoice, earth that has not been sown!
 Rejoice, burning bush that remains unconsumed!
 Rejoice, unsearchable depth!
 Rejoice, bridge that leads to Heaven!
 Rejoice, ladder raised on high that Jacob saw!
 Rejoice, divine jar of manna!
 Rejoice, deliverance from the curse!
 Rejoice, restoration of Adam; //
 the Lord is with you!"

Soprano Alto
 Tenor Bass

Revealing to you the pre-eternal coun - sel, Gabriel came and

stood before you, O Maid - en, and greet-ing you, he said:

"Rejoice, earth that has not been sown! Rejoice, burning bush that

re - mains un - con-sumed! Re - joice, un - search - a - ble depth!

Rejoice, bridge that leads to Heav - en! Rejoice, ladder raised on high

that Ja - cob saw! Rejoice, divine jar of man - na! Re-joice,

de - liv - erance from the curse! Rejoice, restoration of Ad - am; //

the Lord is with you!"

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

"You appear to me in the form of a man,"
 said the undefiled Maid to the chief of the Heavenly Hosts.
 "How then do you speak to me of things that pass man's power?
 You have said that God shall be with me
 and shall take up His dwelling in my womb.
 How shall I become the spacious habitation
 and the holy place of Him Who rides upon the Cherubim?
 Do not deceive me with trickery;
 for I have not known pleasure,
 I have not entered into wedlock.//
 How then shall I bear a Child?"

Soprano
Alto

Tenor
Bass

"You appear to me in the form of a man," said the undefiled Maid

to the chief of the Heav - en - ly Hosts. "How then do you speak to me

of things that pass man's pow - er? You have said that God shall be

with me and shall take up His dwelling in my womb. How shall I
 become the spacious habi - ta - tion and the holy place of Him Who
 rides upon the Che - ru - bim? Do not deceive me with trick - er - y;
 for I have not known pleas - ure, I have not entered into wed-lock. //
 How then shall I bear a Child?"

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

“You appear to me in the form of a man,”
 said the undefiled Maid to the chief of the Heavenly Hosts.
 “How then do you speak to me of things that pass man’s power?
 You have said that God shall be with me
 and shall take up His dwelling in my womb.
 How shall I become the spacious habitation
 and the holy place of Him who rides upon the Cherubim?
 Do not deceive me with trickery;
 for I have not known pleasure,

I have not entered into wedlock.//
How then shall I bear a Child?"

Soprano
Alto

Tenor
Bass

“You appear to me in the form of a man,” said the undefiled Maid

to the chief of the Heav - en - ly Hosts. “How then do you speak to me

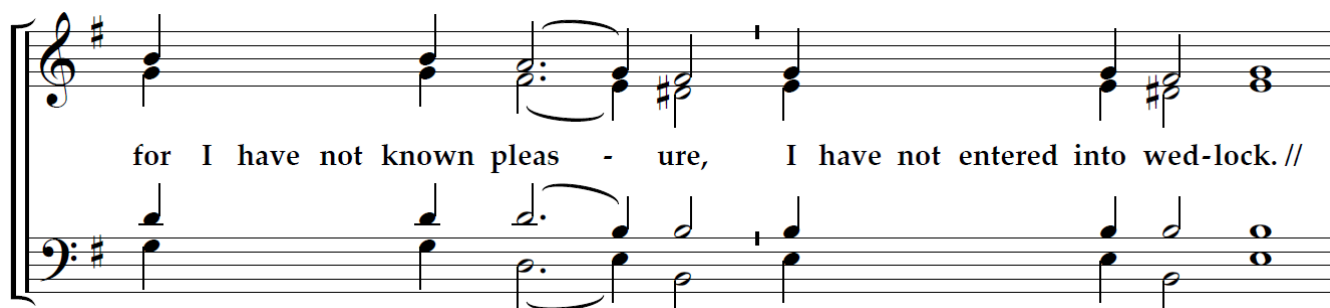
of things that pass man's pow - er? You have said that God shall be

with me and shall take up His dwell - ing in my womb. How shall I

become the spacious habi - ta - tion and the holy place of Him Who

rides upon the Che - ru - bim? Do not deceive me with trick - er - y;

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. The key signature is one sharp (F#), and the time signature is 8/8. The lyrics are: "You appear to me in the form of a man," said the undefiled Maid to the chief of the Heav - en - ly Hosts. "How then do you speak to me of things that pass man's pow - er? You have said that God shall be with me and shall take up His dwell - ing in my womb. How shall I become the spacious habi - ta - tion and the holy place of Him Who rides upon the Che - ru - bim? Do not deceive me with trick - er - y;



for I have not known pleas - ure, I have not entered into wed-lock.//



How then shall I bear a Child?"

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

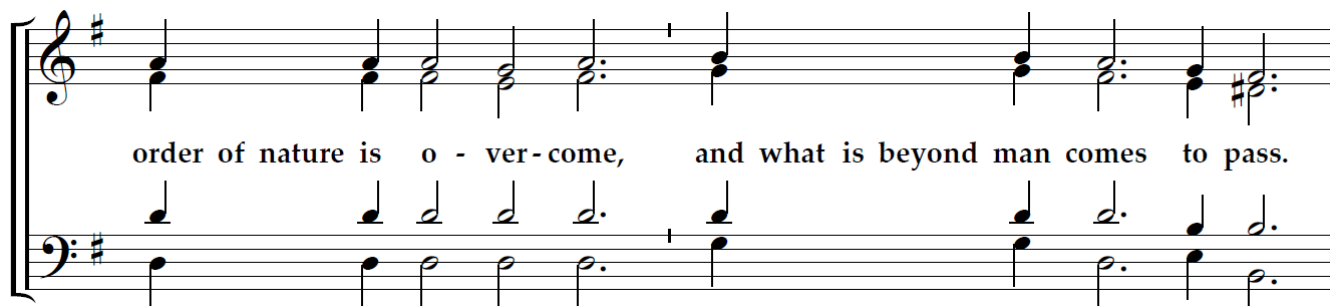
Then the bodiless Angel replied:
 "When God so wills, the order of nature is overcome,
 and what is beyond man comes to pass.
 Believe that my sayings are true,
 O all-holy and immaculate Lady!"
 And she cried aloud:
 "Let it be to me according to your word,
 and I shall bear Him Who is without flesh!
 He shall borrow flesh from me,
 that through this union of natures
 He may lead man up to his ancient glory,//
 for He alone has power so to do."



Soprano
Alto

Tenor
Bass

Then the bodiless An - gel re - plied: "When God so wills, the



order of nature is o - ver - come, and what is beyond man comes to pass.

Believe that my say - ings are true, O all - holy and immaculate

La - dy!" And she cried a-loud: "Let it be to me ac-cord - ing

to your word, and I shall bear Him Who is with-out — flesh!

He shall borrow flesh from me, that through this min - gling He may

lead mankind up to its ancient glo - ry, // for He alone has power

so to do."

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

“When God so wills, the order of nature is overcome,
and what is beyond man comes to pass.

Believe that my sayings are true,
O all-holy and immaculate Lady!”

And she cried aloud:

“Let it be to me according to your word,
and I shall bear Him Who is without flesh!

He shall borrow flesh from me,
that through this union of natures
He may lead man up to his ancient glory,//
for He alone has power so to do.”

Soprano
Alto

Tenor
Bass

Then the bodiless An - gel re - plied: “When God so wills, the
order of nature is o - ver - come, and what is beyond man comes to pass.
Believe that my say - ings are true, O all - holy and immaculate
La - dy!” And she cried a - loud: “Let it be to me ac - cord - ing
to your word, and I shall bear Him Who is with - out — flesh!

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and common time. The lyrics are in Latin. The score consists of five systems of music, each with a vocal line and a piano accompaniment line. The piano accompaniment is primarily chordal, with some melodic lines in the bass. The lyrics are: "Then the bodiless Angel replied: 'When God so wills, the order of nature is overcome, and what is beyond man comes to pass. Believe that my sayings are true, O all-holy and immaculate Lady!' And she cried aloud: 'Let it be to me according to your word, and I shall bear Him Who is without flesh!'".

He shall borrow flesh from me, that through this mingling He may
 lead mankind up to its ancient glory, // for He alone has power
 so to do."

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

Tone 6 *(for the Feast, by John the Monk)*

The Archangel Gabriel was sent from heaven,
 to announce to the Virgin the good news of her conceiving.
 And coming to Nazareth, he was filled with wonder at the miracle,
 and reasoned within himself:
 "How is it that He Who dwells on high,
 Whom none can comprehend, is to be born of a Virgin?
 How is He, Whose throne is Heaven and Whose footstool is the earth,
 to be contained in the womb of a woman?
 He upon Whom the six-winged Seraphim and the many-eyed Cherubim
 are not able to gaze
 is well-pleased to be made flesh from her at a single word.
 It is the Word of God Who is to come.
 Why then do I hesitate, and not say to the Maiden:
 'Rejoice, O Lady, full of grace, the Lord is with you!
 Rejoice, pure Virgin!
 Rejoice, Bride without Bridegroom!
 Rejoice, Mother of the Life!//
 Blessed is the Fruit of your womb!"

Soprano
Alto

Tenor
Bass

The Archangel Gabriel was sent from heav - en, to announce to the

Virgin the good news of her con-ceiv - ing. And coming to Nazareth,

he was filled with wonder at the mir - a - cle, and reasoned with-in him-self:

"How is it that He Who dwells on high, Whom none can comprehend,

is to be born of a Vir - gin? How is He, Whose throne is

Heaven and Whose foot - stool is the earth, to be contained in the

womb of a wom - an? He upon Whom the six-winged Seraphim

and the many-eyed Cherubim are not a - ble to gaze is well-pleased

to be made flesh from her at a sin - gle word. It is the Word

of God Who is to come. Why then do I hesitate, and not say to

the Maid - en: 'Rejoice, O Lady, full of grace, the Lord is with you!

Re-joyce, pure Vir - gin! Rejoice, Bride without Bride - groom!

Re-joyce, Moth - er of the Life!// Blessed is the Fruit of your womb!"

The image shows a musical score for a hymn. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. The music is in a simple, homophonic style, typical of a hymn tune. The lyrics are: "Re-joyce, Moth - er of the Life!// Blessed is the Fruit of your womb!".

The Priest, standing before the Holy Table facing the People, or the Deacon standing before the Holy Doors:

Deacon: Let us attend.

Priest, from the High Place: † Peace to all.

Deacon: Wisdom.

And then the prokimenon of the day:

Deacon: The prokimenon in the *Eighth* tone. Come, bless the Lord, * all you servants of the Lord.

People:

Musical score for the first system of the prokimenon. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. 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: "Come bless the Lord all you ser - vants of the Lord." A vertical dashed line is placed between "the Lord" and "all you ser". A slur covers the notes for "ser - vants of the Lord".

Deacon: You that serve in the house of the Lord, even in the courts of the house of our God.

People:

Musical score for the second system of the prokimenon. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. 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: "Come bless the Lord all you ser - vants of the Lord." A vertical dashed line is placed between "the Lord" and "all you ser". A slur covers the notes for "ser - vants of the Lord".

Deacon: Come, bless the Lord ...

People:

Musical score for the third system of the prokimenon. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. 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: "all you ser - vants of the Lord." A slur covers the notes for "ser - vants of the Lord".

Deacon: Wisdom!

Reader: The reading from the First Book of Moses called Genesis. (*Genesis 28:10-17*)

Deacon: Let us attend!

Reader: Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven; and the Angels of God were going up and going down upon it. But the Lord stood above it and said: I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and West and east and north and south, and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said: The Lord is in this place, but I did not know it. And he was afraid, and said: How fearful is this place. This is none other than the house of God, this is the gate of heaven.

Deacon: Wisdom!

Reader: The reading from the Prophecy of Ezekiel. (*Ezekiel 43:27-44:4*)

Deacon: Let us attend!

Reader: It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me: This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House; and I saw, and behold the whole house of the Lord was full of glory.

Deacon: Wisdom!

Reader: The reading from Proverbs. (*Proverbs 9:1-11*)

Deacon: Let us attend!

Reader: Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She her sent out her servants, to invite with a loud proclamation upon the mixing bowl: Whoever is foolish, let him turn to me. And to those who lack wisdom she said: Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

Then, the Augmented Litany (p. 16)

Aposticha – Tone 4

In the sixth month, the Archangel was sent to the pure Virgin;
and with his greeting “Rejoice,”
he announced the good news that the Deliverer was to come forth from her.
Therefore, having received the salutation with faith,
she conceived You, the pre-eternal God,
Who were well-pleased ineffably to become man//
for the salvation of our souls.

Soprano
Alto

Tenor
Bass

In the sixth month, the Archangel was sent to the pure Vir - gin;
and with his greet - ing “Re-joyce,” he an-nounced the good news that
the Deliverer was to come forth from her. Therefore, having received the
sal-u - ta - tion with faith, she conceived You, the pre-e - ter - nal God,
Who were well-pleased ineffably to be-come man// for the sal - va - tion

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in a single system with four staves. The key signature has one flat (B-flat). The time signature is not explicitly shown but appears to be 4/4. The lyrics are in Latin and are printed below the vocal staves. The music consists of a series of chords and melodic lines, with some notes tied across measures. The text is: "In the sixth month, the Archangel was sent to the pure Vir - gin; and with his greet - ing “Re-joyce,” he an-nounced the good news that the Deliverer was to come forth from her. Therefore, having received the sal-u - ta - tion with faith, she conceived You, the pre-e - ter - nal God, Who were well-pleased ineffably to be-come man// for the sal - va - tion".

of our souls.

v. Proclaim from day to day the glad tidings of the salvation of our God! (Ps. 95:2b)

The Theotokos heard a tongue that she knew not,
 for the Archangel addressed to her the glad tidings;
 therefore, accepting the salutation with faith,
 she conceived You, the pre-eternal God.
 And so, rejoicing exceedingly, we also cry aloud to You:
 "O God, made flesh from her without change, //
 grant peace to the world, and great mercy to our souls!"

Soprano
Alto

Tenor
Bass

The Theotokos heard a tongue that she knew not, for the Archangel

addressed to her the words of glad tid - ings; there-fore, ac - cept - ing the

sal - u - ta - tion with faith, she conceived You, the pre - e - ter - nal God.

And so, rejoicing exceedingly, we too cry a-loud to You: "O God made flesh

from her with-out change, // grant peace to the world, and great mer - cy

to our souls!"

v. Sing to the Lord a new song, for the Lord has done wonders! (Ps. 97:1)

Behold, our restoration has now been revealed to us:
 in a manner beyond understanding, God is united to mankind;
 at the voice of the Archangel, delusion is destroyed,
 for the Virgin receives joy;
 things of the earth have become heaven;
 and the world is freed from the ancient curse.
 Let creation rejoice exceedingly and sing with voices of praise://
 "O Lord, our Maker and Deliverer, glory to You!"

Soprano
Alto

Tenor
Bass

Behold, our restoration has now been re-vealed to us: in a

manner beyond understanding, God is u - nit - ed to man-kind; at the voice

of the Arch - an - gel, de - lu - sion is de - stroyed, for the Virgin

re-ceives joy; things of the earth have be-come heav - en;

and the world is freed from the an - cient curse. Let creation rejoice

exceedingly and sing with voi - ces of praise: // "O Lord, our Maker and

De - liv - er - er, 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.*

Tone 4 *(by Andrew of Jerusalem)*

Today the good tidings of joy are proclaimed,
 today is the festival of the Virgin;
 things below are joined together with things on high.
 Adam is made new;
 Eve is freed from the primal grief;
 and by the deification of the human nature that the Lord assumed,
 the tabernacle of our substance has become a temple of God.
Oh, what a mystery!
 The manner of His emptying cannot be known;
 the manner of His conception is beyond speech.
 An angel ministers at the miracle; a virginal womb receives the Son;
 the Holy Spirit is sent down; the Father on high is well pleased,
 and according to their common counsel, a reconciliation is brought to pass
 in which and through which we are saved.
 For this reason let us unite our song with Gabriel's,
 crying aloud to the Virgin:
 "Rejoice, O Lady Full of Grace, the Lord is with you!"

From you is our salvation, Christ our God,
Who, by assuming our nature, has led us back to Himself.//
Humbly pray to Him for the salvation of our souls!"

Soprano
Alto

Tenor
Bass

Today the good tidings of joy are pro-claimed, today is the festival
of the Vir - gin; things be - low are joined together with things on high.
Ad - am is made new; Eve is freed from the pri - mal grief;
and by the deification of the human nature that the Lord as - sumed,
the tabernacle of our substance has become a tem - ple of God. Oh, what a
mys - ter - y! The manner of His emptying can - not be known; the

manner of His conception is beyond speech. An Angel ministers at

the miracle; a virginal womb receives the Son; the Holy Spirit

is sent down; the Father on high is well pleased, and according to

their common counsel, a reconciliation is brought to pass in which and

through which we are saved. For this reason let us unite our

song with Ga-bri-el's, crying aloud to the Virgin: "Re-joyce,

O Lady full of grace, the Lord is with you! From you is

our sal - va - tion, Christ our God, Who, by assuming our nature, has led

us back to Him self. // Humbly pray to Him for the sal - va - tion

of our souls!"

The procession with Icons follows immediately!

The Procession with the Holy Icons

The clergy along with the altar servers process with icons through the south door, and any children with icons join the procession after the serving clergy. The procession proceeds down the side of the nave, around the back, and returns to the ambon through the center aisle. The choir sings the troparion of the Sunday of Orthodoxy repeatedly throughout the procession.

Choir (Tone 2):

The musical score is written for Soprano and Alto voices. It consists of five systems of music, each with a vocal line and a basso continuo line. The lyrics are in Russian. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "We ven - erate Your most pure image, O Good_ One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the en - e - my. There-fore with thanksgiving we cry a-loud to You: "You have

Soprano
Alto

Tenor
Bass

We ven - erate Your most pure image, O Good_ One,

and ask forgiveness of our transgressions, O Christ God. Of Your

own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the en - e - my.

There-fore with thanksgiving we cry a-loud to You: "You have



The Synodikon of the Seventh Ecumenical Council at Nicea (787 AD)

Father Basil: As the prophets beheld! As the apostles have taught! As the Church has received! As the teachers have declared! As the world has agreed! As grace has shown forth! As truth has been revealed! As falsehood has been dispelled! As wisdom has become manifest! As Christ awarded!

Thus we declare and affirm as we proclaim Christ our true God, and honor His saints in words, writings, thoughts, sacrifices, churches, and holy icons; on the one hand, worshiping and reverencing Christ as God and Lord, and on the other hand, honoring the saints as true servants of the same Lord of all, and offering them proper veneration.

Believing in one God Who is celebrated in the Holy Trinity, we salute and venerate the honorable images of holy icons. Those who do not so hold, let them be anathema. Those who reject these truths, let them be separated from the Church. For we follow the most ancient tradition and rules of the universal Church. We keep the laws of the Fathers. We denounce those who add anything to, or take anything away from, the One Holy, Catholic, and Apostolic Church. We honor the venerable images. We place under anathema those who do not do this. Anathema to them who presume to apply to the venerable images the things said in Holy Scripture about the veneration of idols! Anathema to those who refuse to venerate with proper reverence the holy images of our Lord and His blessed saints. Anathema to those who call the sacred images idols. Anathema to those who say that Christians resort to the sacred images as to gods. Anathema to those who say that any other delivered us from the idols except Christ our God. Anathema to those who dare to say that at any time the Holy Church received and worshiped idols.

So we all believe, and we are all of one mind, and we all have given our consent and have signed our names in agreement.

ALL: This is the Faith of the Apostles! This is the Faith of the Fathers! This is the Faith of the Orthodox! This is the Faith that has established the universe!

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

Deacon: Wisdom! The Great Prokimenon in the 7th Tone. Who is so great a god as our God? You are the God Who does wonders!

Choir/People:

Who is so great a god as our God? You are the

God Who do - es won - - - ders. You are the

God Who do - es won - ders. The God, the God, the

God Who do - es won - ders.

Deacon: You have made Your power known among the peoples

Choir: Repeats prokeimenon

Deacon: And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High.

Choir: Repeats prokeimenon

Deacon: I remembered the works of the Lord; for I will remember Thy wonders from the beginning.

Choir: Repeats prokeimenon

Deacon: What God is as great as our God?

Choir: Repeats prokeimenon

(The clergy reenter the sanctuary) – the Choir sing the prayer of St. Simeon.

The Prayer of St. Simeon

Choir: Lord, now let Your servant depart in peace, according to Your word, for my eyes have seen Your salvation which You have prepared before the face of all peoples. A light to enlighten the Gentiles and to be the glory of Your people, Israel.

Lord, now let Your servant de-part in peace ac-cord-ing to Your word

for my eyes have seen Your sal-va-tion which you have prepared

before the face of all peo-ple a light to enlighten the Gen-tiles

and to be the glory of Your people Is-ra-el

Then the Trisagion Prayers

Tone 4**Troparion**

(sung three times, with "Glory to the Father ..." and "now and ever ..." between the repetitions)

Today is the beginning of our salvation,
 the revelation of the eternal mystery!
 The Son of God becomes the Son of the Virgin
 as Gabriel announces the coming of Grace.
 Together with him let us cry to the Theotokos:
 "Rejoice, O Full of Grace, //
 the Lord is with you!"

Soprano
Alto

Today is the beginning of our sal-va - tion, the revelation

Tenor
Bass

of the eternal mys - ter - y! The Son of God becomes the Son of

the Vir - gin as Gabriel announces the com - ing of Grace.

Together with him let us cry to the The - o - to - kos:

Re - joice, O Full of Grace, the Lord is with you.

And the Dismissal