

THE 15th DAY OF THE MONTH OF JULY
THE HOLY EQUAL-OF-THE-APOSTLES GRAND PRINCE
VLADIMIR, IN HOLY BAPTISM BASIL
AT GREAT VESPER

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” we chant 6 Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

In word and deed * thou wast a second Constantine; * for he was born in a Christian age, * yet remained a pagan for many years, * while thou wast born among pagans, * yet came to love Christ Who loved thee, * and to Him thou hast ascended, rejoicing. * Cease thou never to entreat Him in behalf of those ** who honor thy memory. (Twice)

Mount Sinai is glad, * shining eternally with splendor, * having been sanctified by the law of Moses * and seen the Invisible One; * and thy great city, O Vladimir, * rejoiceth and is glad, shining with splendor, * beholding in itself, and not in darkness, * the Son Who is glorified with the Father in the Spirit. ** Him do thou entreat, that He save and enlighten our souls. (Twice)

Spiritually, thou wast the father, * and materially thou wast the king * of the Russian people, O Vladimir; * and as a true preacher, an apostle of Christ, * thou didst proclaim the baptism of salvation. * And splendidly illumining all therewith, * thou didst sanctify the people * in all the lands of thy kingdom, ** O blessed one.

Thou wast a root of the Orthodox Faith, O Vladimir, * watered by the most holy Spirit, * putting forth for us divinely planted branches * which emit the sweet fragrance of flowers: * the wondrous Boris and Gleb, the lovers of piety, * who pour forth miracles in abundance upon all the faithful. * Standing with them before Christ, ** pray thou, that He save and enlighten our souls.

Glory ..., in Tone VIII:

Come, let us all hasten to the honored memorial of the father of Russia, * Vladimir, our leader; * for he was born of the heathen, * but came to love Christ Who loved him, * and to Him hath he now gone up, rejoicing, with his grandmother Olga. * For he taught all his people * to believe in and worship the one God in Trinity, * and, destroying the idols, he trampled them underfoot, * and produced for us his precious offspring, Boris and Gleb. * Wherefore, faithfully honoring their memory with hymns and splendor, * we celebrate with love, * that they may pray for us to the Lord, * grant victory to the faithful over the pagan foe, * bring peace to the whole world, ** and save our souls.

Both now ..., Dogmatic Theotokion, in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, twofold in nature * but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE 3rd BOOK OF KINGS.

Solomon stood up before the altar in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, “Lord God of Israel, there is no God like Thee, in heaven above, and on the earth beneath, If the heaven, and heaven of heavens will not suffice Thee; how much less this house that I have builded to Thy name? Yet Thou, O Lord God of Israel, shalt have respect unto my supplication, to hearken unto the prayer which Thy servant maketh unto Thee in Thy presence this day; that Thine eyes may be open toward this house day and night, even toward the place whereof Thou saidst, My name shall be there: that Thou mayest hearken unto the prayer which Thy servant prayeth at this place day and night. And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, when they shall pray toward this place: and Thou shalt hear in Thy dwelling place in heaven; and Thou shalt do, and be gracious.”

READING FROM THE PROPHECY OF ISAIAH.

Let my soul rejoice in the Lord; for He hath clothed me with a robe of salvation, and a garment of gladness: He hath put a mitre on me, as upon a bridegroom, and decked me with an ornament as a bride. And as the earth bringeth forth her flowers, and as a garden the seed thereof: so shall the Lord cause righteousness and exceeding joy to spring forth before all the nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not slacken, until the righteousness thereof go forth as light, and my salvation burn as a torch. And the nations shall see thy righteousness; and all kings thy glory: and he shall call thee by a new name, which the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be termed forsaken; and thy land shall no more be called desert: for thou shalt be called my pleasure, and thy land inhabited: for the Lord hath taken pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall my sons dwell in thee: and it shall come to pass that as a bridegroom shall rejoice over a bride, so shall the Lord rejoice over thee.

READING FROM THE PROPHECY OF ISAIAH.

Shine, shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness and gloom shall cover the earth upon the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and the Gentiles in Thy brightness. Lift up thine eyes round about, and behold thy children gathered together: all thy sons are come from far, and thy daughters shall be borne upon shoulders. Then shalt thou see, and fear, and be astonished in thine heart; for the riches of the sea shall come round about thee, and of nations and peoples; and herds of camels shall come unto thee, and the camels of Midian and Ephah shall cover thee; all they from Sheba shall come bringing gold, and they shall bring frankincense; and they shall shew forth the salvation of the Lord. And all the flocks of Kedar shall be gathered together, and the rams of Nebaioth shall come; and acceptable sacrifices shall be offered upon Mine altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young to see Me? The isles have waited for Me, and the ships of Tarshish among the first, to bring thy children from afar, and their silver and gold with them, and for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build up thy walls, and their kings shall minister unto thee; for because of My wrath I smote thee, but because of mercy I loved thee. And thy gates shall be open continually; they shall not be shut day nor night; to bring unto thee the power of the Gentiles, and their kings leading them. For the nations and the kings that will not serve thee shall perish; yea, those nations shall be utterly waste. And the glory of Lebanon shall come unto thee, with the cypress, and pine, and cedar together, to glorify My holy place; and I will make the place of My feet glorious. The sons also of them that afflicted thee, and of them that provoked thee, shall come unto thee in fear; and thou shalt be called the city of the Lord, Zion, the Holy One of Israel. Whereas thou art become forsaken and hated, and there was no helper, therefore I will make thee a perpetual joy, a gladness from generation to generation. Thou shalt also suck the milk of the Gentiles, and shalt eat the riches of kings: and thou shalt know that I, the Lord, am thy Savior, and thy Redeemer, the God of Israel.

At the Litiya, the Stichera of the temple, then in Tone II:

Today the memory of the pious Prince Vladimir * hath shone, poured forth like myrrh; * for, having loved Christ and triumphed over the idols, * he built churches in his land * to Him Who was crucified for our sake, * and hath received a crown and kingdom ** in the heavens.

Glory ..., in Tone VI:

Come ye, let us all hasten with faith * to the honored memorial of the father of Russia, * Vladimir, our guide; * for, lo! he was born to the heathens, * but came to love Christ Who loved him; * and unto Him he hath ascended, rejoicing, * with his grandmother Olga. * Wherefore, we also celebrate with love, * entreating him to pray to the Lord for us, ** that He grant peace to the world and save our souls.

Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, * most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Lady, ** the intercession, protection and salvation of our souls!

On the Aposticha, these Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * The vaunted mind is cast * into the depths today, * and all the armies of evil lament, * beholding a most wild shoot divinely planted * and glorified by the power of God, * and crowned by God with splendor: * Vladimir the great, ** our faithful leader.

Verse: I have raised up * one chosen out of My people.

Wondrous is the abyss of miracles! * For those who before were hardened in mind * and raged in vain, * are gladdened today in the honored Church * by the face of Vladimir; * and Christ God doth reign, having acquired him * as He did Paul of old, * and in His land hath set him as a faithful prince, ** who hath enlightened his people with honorable baptism.

Verse: With My holy oil * have I anointed him.

Rejoice, O boast of Russia! * Rejoice, O helmsman of the faithful! * Rejoice, O godly Vladimir, our leader! * Rejoice, bulwark of the Faith! * Rejoice, most glorious wonder of wonders, * calm haven of those who have recourse to thee! * Rejoice, all-holy root of the Faith * and intercessor for those who hymn thee ** and magnify thee with faith!

Glory ..., in Tone VIII:

Assembling today, O ye councils of Russia, * let us laud Vladimir the Great, * the author of piety and preacher of the Faith, * supreme among the princes of Russia, * the peer of the apostles; * and with praises and spiritual hymns let us crown him, saying: * Rejoice, O most valiant warrior of Christ, * for, having utterly destroyed the tyrannous enemy * and delivered us from his deceit, thou hast led us to the King, Christ our God. * O most blessed and all-praised one, * beseech Him to grant peace and health, steadfast might and victory * over the heathen to thy people, ** and great mercy to our souls.

Both now ..., Theotokion, in Tone VIII:

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

After “Now lettest Thou Thy servant depart ...,”

Troparion of the righteous one, in Tone IV:

Thou wast like a merchant that seeketh a beautiful pearl, * O glorious sovereign Vladimir, * sitting on the height of the throne of the mother of cities, God-protected Kiev. * Searching and sending to the imperial city to know the Orthodox Faith, * thou didst find Christ, the priceless Pearl, * Who chose thee as a second Paul, * and Who did shake off thy spiritual and physical blindness in the holy font. * Wherefore, we who are thy people celebrate thy falling asleep. * Pray that thy Russian land be saved, * and that Orthodox people ** be granted peace and great mercy. (Twice)

Glory ..., Both now ..., Resurrectional Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the righteous one, in Tone IV:

Thou wast like a merchant that seeketh a beautiful pearl, * O glorious sovereign Vladimir, * sitting on the height of the throne of the mother of cities, God-protected Kiev. * Searching and sending to the imperial city to know the Orthodox Faith, * thou didst find Christ, the priceless Pearl, * Who chose thee as a second Paul, * and Who did shake off thy spiritual and physical blindness in the holy font. * Wherefore, we who are thy people celebrate thy falling asleep. * Pray that thy Russian land be saved, * and that Orthodox people ** be granted peace and great mercy. (Twice)

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After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

O blessed Prince Vladimir, equal of the apostles, * we cry out to thee as to the author and root of the Faith and the destroyer of the idols: * Entreat Christ God, that He grant remission of sins ** unto those who with love celebrate thy holy memory.

Glory ..., Both now ..., Theotokion, in Tone I:

Do thou guide to the path of repentance, * us who have ever wandered away into the trackless wastes of evil * and have angered the supremely good Lord, * O blessed Mary who knewest not wedlock, ** thou refuge of despairing men and dwelling-place of God.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Taught ineffable heavenly wisdom by God, * thou didst richly attain an understanding of His Faith and didst quickly hasten to His beauty. * Wherefore, thou didst illumine the eyes of thy mind and didst lift thyself up to an understanding of the pious Faith. * For which cause, we say in celebration: * Blessed is God Who illumined thy heart with the light of knowledge, O radiant luminary Vladimir! ** Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Both now ..., Theotokion, in Tone II:

The gloom of sin doth cover me, as do the shameful works which I have constantly committed, without restraint; * and the oppression of my conscience tormenteth me. * Woe is me! Where now shall I hide myself? To whom shall I flee to find help again? * before thee alone do I fall down, O Mother of God, and I entreat thee: ** Pray thou continually, that our souls be saved!

Polyeleos, and this magnification: We magnify * we magnify thee, * O holy Equal-of-the-Apostles Grand Prince Vladimir, * and we honor thy holy memory, * for thou didst trample down the idols, ** and enlighten with baptism the whole Russian land.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice).

After the Polyeleos, the Sessional Hymn, in Tone IV:

Thou didst acquire speedy and steadfast zeal * for the true Faith of Christ; * and having found the spiritual font of the mind of God, * thou didst quickly hasten with love, * and, washing away the defilement of transgressions, * thou didst likewise sanctify thy people. ** Pray thou to God, that our souls be saved!

Glory ..., in Tone IV:

Go thou quickly in advance, O prince, thou guide of the faithful and favorite of God; * for our enemies mock us and cause us to stumble. * By thy faith destroy those who make war upon us, * that they also may learn to glorify thy memory; ** and save us who hymn thee from all wrath.

Both now ..., Theotokion, in Tone IV:

The Word of the Father, Christ our God, * Who was incarnate of thee, * we have come to know, O Virgin Theotokos, * who alone art pure, who alone art blessed. ** Wherefore, we unceasingly hymn and magnify thee.

Song of ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: I have raised up one chosen * out of My people.

Verse: For My hand shall be unto Him an ally.

Let every breath ...,

GOSPEL ACCORDING TO ST. JOHN, § 36 (JN. 10: 9-16)

The Lord said: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the

sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this Sticheron, in Tone VI:

Assembling, let us praise Vladimir, * the emulator of the apostles, * our most blessed father and teacher, * through whom we have come to know Christ God. * Drawing nigh unto the Light out of the darkness, * let us illumine our eyes and hearts, and joining chorus on the day of his memorial, * let us be glad together, ** having found in him an Orthodox guide to the kingdom of heaven.

Canon of supplication to the Theotokos (From the Oktoechos - Tone VIII Compline for Tuesday Evening), with 6 Troparia; and two Canons of the saint, with 8 Troparia.

ODE I

1st Canon of the righteous one, in Tone VIII:

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Refrain: Holy Equal-of-the-Apostles, Grand Prince Vladimir, pray to God for us.

O Word Who art also without beginning, the Creator of the four elements of old, Who by them hast bound together the whole world: Loose thou my soul, which hath been bound by the passions, that, joining chorus, I may hymn the glorious Prince Vladimir.

O Master Who from the heavens descended immaterially upon the spiritual mountain: send down abundant radiance from on high upon the souls of us who make supplication, that we may praise the wondrous Prince Vladimir as is meet.

Theotokion: **O** Mistress, thou art the boast of mothers and virgins, who gavest birth to Life and the Creator of the world, yet didst not experience the pain of childbirth; and though thou art a mother, thou hast remained a virgin. Wherefore, praising thee, we cry out to thee: Rejoice!

2nd Canon of the righteous one, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: Holy Equal-of-the-Apostles, Grand Prince Vladimir, pray to God for us.

Come, ye faithful, let us give utterance to a spiritual hymn, and let us glorify Christ Who hath splendidly glorified the honored Vladimir, the great prince.

O Benefactor Who givest seed to the sower, grant me discourse, loosing the bonds of my tongue; and renew me, O Savior, that I may glorify Thee with faith.

Glory ..., O Thou Who callest all to thee, not by force, but willingly: As of old Thou didst call Moses and Elijah, so now hast Thou spoken in the heart of the faithful and right laudable prince.

Both now ..., Theotokion: Adorned with the beauty of the virtues, O pure Mother of God, thou didst conceive the true God Who hath enlightened us with divine virtues.

Katavasia: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

1st Canon of the righteous one, in Tone VIII:

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

Like a clarion of godly tone thy spiritual tongue sounded forth, O blessed one, announcing to all the ends of the Russian land the baptism of Christ's Orthodox Faith. And illumined thereby, thou hast enlightened the whole world.

Thy most glorious memory shineth forth today, and our Orthodox hierarchs, and all the Christian people whom thou didst lead to the noetic Light, celebrate it, praising thee as their forefather.

Theotokion: The shadow of the law passed away because of thy birthgiving, O Theotokos, from whence came the grace of Christ our God, the Word of the Father. And the glorious prince, acknowledging Him, hath splendidly adorned thy church.

2nd Canon of the righteous one, in Tone VI:

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

O Merciful One, Who enlightened Paul and made him Thine elect, by Thy baptism Thou hast now also dispelled the affliction of sight of Vladimir, the father of Russia.

Thou hast shown thyself to be an emulator of the faithful Constantine, receiving Christ in thy heart; and life an apostle thou hast taught the whole land of Russia His commandments.

Glory ..., Aided by the power of God, thou didst topple the ungodly Perun, the vile abode of the demons, and binding him to a horse's tail, thou didst command thy soldiers to beat him.

Both now ..., Theotokion: The great Prince Vladimir, the vessel of God and emulator of the Apostle Paul, found the Virgin Mary to be a holy tabernacle and erected this divine church to her name.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Sessional Hymn of the righteous one, in Tone II:

Ever keeping vigil in prayer with joyous soul, O Vladimir, * thou didst therefore draw forth the wisdom of the Spirit * from the wellspring which cometh down from on high. * Wherefore, thinking like the sun with faith, * and praying unceasingly to Christ, haste thou with all speed, O compassionate one, ** to save the world from transgressions.

Glory ..., Both now ..., Theotokion, in Tone II:

O pure, unwedded Theotokos, who without seed hast given birth to the Master of all, with the angels entreat Him, that we may be delivered from all doubt, and that He grant compunction and light unto our souls, and the cleansing of offenses, O thou who alone art quick to help.

ODE IV

1st Canon of the righteous one, in Tone VIII:

Irmos: With noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * 'God shall come out of Theman!' Glory to Thy power! * Glory to Thy condescension!

Radiant and sweet is the sun of heaven after it hath been covered by a cloud; and gladsome and joyous is the spring after the sorrow of winter. And thou, O Vladimir, hath through baptism shone forth upon us like the radiant sun after the cloud of the gloom of idolatry.

On the road to Damascus, Saul the Pharisee was struck blind by a small measure of the radiance of the great Light, but his sight was restored in baptism; and thou hast become his emulator, O glorious one, who, having travelled to Korsun, didst dispel the darkness from thine eyes.

Theotokion: O Virgin, thou hast been shown to be an un-watered root putting forth our deliverance in giving birth to Christ our God, the radiant Fruit. Illumine my soul, which hath been enshrouded in gloom by the passions, and ask for me remission of sins.

2nd Canon of the righteous one, in Tone VI:

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Christ the Master performeth an awesome, most glorious and ineffable miracle; for he restoreth the whole Russian land through baptism and illumineth Prince Vladimir.

Come ye with splendor! Ye children of Russia, lift up your voices, as is meet, to Vladimir our father, and let us all radiantly celebrate his memorial with faith.

Glory ..., **T**hou didst drive out the ungodliness of thy father and didst love the Orthodox Faith of thine all-honored grandmother, O great Prince Vladimir, equal of the apostles of Christ.

Both now ..., **Theotokion:** **W**e bless thee, the Virgin, as the gate which giveth divine entry to the radiant garden of paradise, as the noetic place of sanctuary, as the beauty of Jacob.

Katavasia: **H**e who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

1st Canon of the righteous one, in Tone VIII:

Irmos: **O** Lord our God, bestow Thy peace upon us; * O Lord our God, take us for Thy possession; * O Lord, besides Thee we know none other: * and we call upon Thy Name.

Rejoice and adorn thyself in spirit, O great Prince Vladimir; for thou hast offered to Christ thine excellent and divinely planted scions, thy fruit of godly excellence: the glorious Boris and the pious Gleb. And, standing with them before Christ, pray thou on our behalf.

Isaiah foretold wondrous things for Jerusalem: it shall manifestly be the mountain of God and His dwelling-place above the mountains. And we have rightly understood the grace of the Spirit which came upon thee, for thou didst build a house for the Master on the summit of a mountain.

Theotokion: **I**n the Spirit Isaiah proclaimed wondrous things concerning thee who, though a virgin, wouldst give birth to Christ without seed. And David, thine ancestor, wondrously proclaimed thy mighty works; for Christ hath saved us, in that He is merciful.

2nd Canon of the righteous one, in Tone VI:

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Today the angels of God rejoice in splendor in the heavens, on the day of thy holy commemoration; for thou hast saved us from all evil and hast delivered many people, and the whole land of Russia, from sacrificing to demons.

The multitude and dark assembly of the demons lamenteth, beholding the idols overturned, which had been raised up for the destruction of mankind, for thou didst topple them in accordance with God's commands, O Vladimir.

Glory ..., **R**ejoice and be glad, O servant of Christ, great and wise prince, intercessor for our souls; for through thee have we all been delivered from the deceit of the demons. Wherefore, we cry aloud to thee: Rejoice!

Both now ..., **Theotokion:** **S**hining from afar in purity, thou wast the divine habitation of the Master, O all-hymned one; for thou alone hast been shown to be the Mother of God, who bore Him in thine arms as a babe.

Katavasia: **A**ll creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

1st Canon of the righteous one, in Tone VIII:

Irmos: **T**he billows of life trouble me like the waters of the sea, * O Lover of Mankind. * Wherefore, like Jonah I cry unto Thee, O Word: * Raise up my life from corruption, O compassionate Lord.

Thou wast an emulator of the piety of the glorious Emperor Constantine who enlightened the Greek nations with baptism, O Vladimir; for thou didst most gloriously renew thy people with the laver of the Spirit.

Having sweetened thy soul with the love of Christ and received noetic wings, thou didst soar far above the darkness of the idols and didst drive away the gloom of false belief, O blessed one, making thine abode in the habitation of God, the Savior of all.

Theotokion: **T**he Orthodox hierarchy and right-believing people of Russia are of good cheer today on the exceedingly radiant memorial of Vladimir, blessing thy seedless birthgiving, O Virgin; and, earnestly entreating thy Son, they cry aloud: Thee do we magnify!

2nd Canon of the righteous one, in Tone VI:

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

By the power of God hath Satan, the destroyer of souls, and his false sacrifices been trampled underfoot; for unto us hath Christ shown the faithful Prince Vladimir to be a model of one who doth crush and dash him down beneath our feet.

Of old the Lord saved Israel from slavery by the hand of Moses; and now He hath likewise saved us all from the falsehood of idolatry by the hand of Vladimir, the faithful prince.

Glory ..., As is meet, we all call upon thee, crying aloud: Rejoice, O all-honored and most blessed one! For we have thee as our deliverer with God, O Vladimir. Disdain not thy servants, but ever preserve us.

Both now ..., Theotokion: O most pure and supremely hymned Virgin, through thee we have found salvation. Our God, Whom the angels in the heavens desire to see, hath now become a visible infant in thy womb.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Kontakion of the righteous one, in Tone VIII:

Like the great Apostle Paul, O all-glorious Vladimir, * in old age thou didst leave off all zeal for idols as a childish sophism, * and as a full-grown man thou wast adorned with the royal purple of divine baptism. * And now as thou standest in joy in the presence of Christ the Savior, * pray that thy Russian land be saved, ** and that Orthodox people be granted peace and great mercy

Ikos: O Christ God Who of old enlightened Israel with the law of Moses, Thou hast illumined the world by the advent of Thy coming, and hast sent Thy divinely eloquent disciples to preach throughout all lands Thy seedless nativity from the Virgin; and thou didst command them to baptize in the name of the Father, and the Son, and the Holy Spirit. And seeing the Russian land grown old in sin, thou didst send forth Thy Spirit to the soul of the glorious Vladimir, mighty of mind, that He might acknowledge thee, Christ God, as One of the Trinity, and by Thy baptism enlighten Thy chosen people, who cry aloud to Thee: “Deliver Thy realm, the land of Russia, and grant Orthodox Christians peace and great mercy!”

ODE VII

1st Canon of the righteous one, in Tone VIII:

Irmos: Having quenched the all-consuming power of the Chaldean furnace * with the form of the Angel, that had descended therein, * the children cried out to the Creator: * Blessed and praised art Thou, O God of our fathers!

The enemy, the destroyer of souls, stripped me of the divinely woven raiment of my forefathers; but Jesus the One Who is without beginning, Who appeared in the flesh, cleansing me with the water of the Spirit, hath granted it to me again. And acknowledging Him, O glorious Vladimir, thou criest out in gladness: Blessed is the God of our fathers!

Having kept the law of Moses, Daniel was granted divine vision; and thou, having trampled the idols of thy forebears underfoot, hast beheld Christ noetically with the Father and the Spirit, not in darkness, but in the greatest glory; and, illumined by baptism, thou criest out in gladness: Blessed is the God of our fathers!

Theotokion: **H**aving deceived the first-created ancestor, O Virgin, the enemy stripped him of his divine garment; but my sweet Jesus, Who issued forth from thy pure womb which knew not wedlock, hath saved him. And the evil one, hurling himself against God as against Adam, hath wounded and wrought himself grievous injury. But we cry out to thy Son: Blessed is the God of our fathers!

2nd Canon of the righteous one, in Tone VI:

Irmos: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, Blessed art Thou.**

As the grandson of the all-blessed Olga, thou wast confirmed by the love of that new Helena; and thou didst show thyself to be a new Constantine the Great, O Vladimir, crying out to Christ: O God of our fathers, Blessed art Thou!

The cruel deceiver prompted thee to make war on Christians, but the supremely great Lord illumined thee at Korsun, granting thee divine baptism, and bestowing the kingdom of heaven upon thee.

Glory ..., As a great disciple of Christ thou didst drive out the age-old falsehood of the demons, and renewing all of us, thou hast enlightened us to cry out without ceasing: O God of our fathers, Blessed art Thou!

Both now ..., Theotokion: **B**efore time began the pre-eternal God chose thee from among all generations, and, receiving flesh from thee in latter days, He revealed Himself as perfect God and man, O Ever-virgin.

Katavasia: **Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.**

ODE VIII

1st Canon of the righteous one, in Tone VIII:

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Creator, throughout the ages.

The generation of the righteous is blessed, declared the divine mouth, and this hath been fulfilled in thee, O blessed one; for thou hast brought hallowed and

divinely chosen seed to Christ: the invincible martyrs by whom thou hast enlightened the Russian land. And praising them with thee, we supremely exalt Christ throughout the ages.

The city of Kiev hath truly been shown to be the mother of all the cities of thy kingdom, for therein Christ was first glorified with the Father and the Spirit by thy grandmother and thee, O blessed one, and there thy valorous body lay in splendor in the church of our Mistress. And we, thy people, praising thee, hymn Christ throughout the ages.

Theotokion: **The** voices of the prophets truly proclaimed Emmanuel, the Father's Effulgence and Word Who is without beginning, Who would be born of thee without corruption: God and man, the mighty expectation of the nations. Him do thou now entreat, O Mother, that we be saved.

2nd Canon of the righteous one, in Tone VI:

Irmos: **Thou** didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * **For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.**

Thou hast delivered us from all the idols of the ungodly and hast led us to Christ, O father of faithful princes, teacher of thy flock, who hymn Christ throughout the ages.

Thou hast been proclaimed to be a new Constantine for all the land of Russia, O blessed Vladimir; for thou hast made luminous the name of Christ, Whom we supremely exalt throughout the ages.

We bless the Father ..., Thou standest now before the eternal King and hast been crowned by His right hand. Pray thou to Him for thine unworthy servants, that we may hymn and supremely exalt Him throughout the ages.

Both now ..., Theotokion: **Thou** art the cloud of the Word, O supremely hymned one, the lamp of the Sun, the priceless chariot, the exaltation of virgins, the rich and curdled mountain, and thou remainest most pure, O august Sovereign Virgin.

We praise, we bless, we worship ...,

Katavasia: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

The Magnificat (More honorable ...) is chanted.

1st Canon of the righteous one, in Tone VIII:

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Of old David was found to be the mighty king of Israel, and he saved the people; and, casting down the gods of other nations, he proclaimed the Son of God through the Spirit. And thou didst acknowledge God in Trinity, O blessed Vladimir. Him do we magnify.

Let the chosen people of God celebrate thy memory today with gladness and sanctity in the church of the Mother of God which thou didst lovingly adorn as an earthly heaven, as an everlasting memorial of thy passing; for, resting therein, thou dost await the most awe-inspiring trumpets of the archangels, O blessed one. Wherefore, we ever magnify thee.

Theotokion: All of us, the generations of mankind, set afire by the divine Spirit, bless thee with love, O Theotokos; for thou hast annulled the curse of our first mother. And we earnestly hymn God the Word, for, having received Him in thy womb without being consumed, thou gavest birth to Him in the flesh. To Him do thou now pray, that thy faithful flock be delivered from every sorrow and need.

2nd Canon of the righteous one, in Tone VI:

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Thou art like a sweet date-palm lofty of stature, like a flourishing olive-tree, putting forth most fruitful branches, like a grape-vine giving rise to two scions, the honored martyrs Boris and Gleb.

Choirs of noble princes now stand before thee, bearing the piety received from thee, and praising thee with the faithful people, crying: O speedy guide and helper, be thou mindful of us, that we may find life in peace through thee!

Glory ..., Come, ye people of Russia, let us come together in the honored church of the holy Vladimir, the most blessed great prince, the glorious favorite of Christ, who was named Basil in baptism; and let us receive life and salvation, grace and great mercy.

Both now ..., Theotokion: O Virgin, thou gavest birth to God on earth: the Incorporeal One came into union with the flesh, in a single hypostasis, yet in two natures, that He might save us all who with faith bow down before thee as the most pure Theotokos.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for

joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Exapostilarion of the righteous one:

With thy glorious grandmother Olga, * thou wast truly shown to be a beacon * enlightening the whole world with piety and faith, * O Vladimir, who art crowned by God. * And we glorify Christ Who loved you, ** and is wondrous in His saints..

Glory ..., Both now ..., Theotokion:

O most immaculate one, * thou didst ineffably give birth to God * in two wills and natures, * yet in a single hypostasis, * Who for our sake abased Himself of His own will, * even to accepting crucifixion, ** and hath given us divine riches, O Virgin Mother of God.

On the Praises, 4 Stichera of the righteous one, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...,”

O Lord, Thou gavest Thy Cross * to our prince as a mighty weapon, * whereby he lived righteously on earth, * and, shining forth with piety, * hath been deemed worthy of the kingdom of heaven * by Thy tender compassion. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** the Savior of our souls. (Twice)

As the King of kings * and Lord of all lords, * O Thou Who lovest mankind, * Thou gavest to Thy pious favorite * the wisdom of Solomon, the meekness of David * and the Orthodoxy of the apostles. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** the Savior of our souls.

O ever-memorable prince, * thou wast the first to receive the purple robe by the will of Christ, * having acknowledged Him as the King and Benefactor of all, * Who granteth victories to every ruler, * and authority to those who deserve it. * Wherefore, unto thee did Jesus the Savior of our souls, * Who loveth mankind, ** entrusted the kingship unto thee.

Glory ..., in Tone II:

Thou didst receive thy calling, * not from men, * but, like the wondrous Paul, * didst receive it from on high, * O glorious apostle Vladimir, * from Christ God. * For, protected by the sign of the Cross, * and hunted down by it like a most comely prey, * thou wast shown by it to be an invincible victor * over enemies visible and invisible. * Wherefore, we mortals entreat thee as an intercessor, * honoring thy memory as is meet, * that with boldness thou mayest ask for us ** enlightenment, cleansing and great mercy.

Both now ..., Theotokion, in Tone II:

All my hope I place in thee, * O Mother of God; ** keep me under thy protection.

Great Doxology;

Then the Troparion of the righteous one, in Tone IV:

Thou wast like a merchant that seeketh a beautiful pearl, * O glorious sovereign Vladimir, * sitting on the height of the throne of the mother of cities, God-protected Kiev. * Searching and sending to the imperial city to know the Orthodox Faith, * thou didst find Christ, the priceless Pearl, * Who chose thee as a second Paul, * and Who did shake off thy spiritual and physical blindness in the holy font. * Wherefore, we who are thy people celebrate thy falling asleep. * Pray that thy Russian land be saved, * and that Orthodox people ** be granted peace and great mercy. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the 1st Canon, and 4 from ODE VI of the 2nd canon of the righteous one.

Like a clarion of godly tone thy spiritual tongue sounded forth, O blessed one, announcing to all the ends of the Russian land the baptism of Christ's Orthodox Faith. And illumined thereby, thou hast enlightened the whole world. (Twice)

Thy most glorious memory shineth forth today, and our Orthodox hierarchs, and all the Christian people whom thou didst lead to the noetic Light, celebrate it, praising thee as their forefather. (Twice)

By the power of God hath Satan, the destroyer of souls, and his false sacrifices been trampled underfoot; for unto us hath Christ shown the faithful Prince Vladimir to be a model of one who doth crush and dash him down beneath our feet.

Of old the Lord saved Israel from slavery by the hand of Moses; and now He hath likewise saved us all from the falsehood of idolatry by the hand of Vladimir, the faithful prince.

Glory ..., **A**s is meet, we all call upon thee, crying aloud: Rejoice, O all-honored and most blessed one! For we have thee as our deliverer with God, O Vladimir. Disdain not thy servants, but ever preserve us.

Both now ..., **Theotokion:** **O** most pure and supremely hymned Virgin, through thee we have found salvation. Our God, Whom the angels in the heavens desire to see, hath now become a visible infant in thy womb.

Troparion of the righteous one, in Tone IV:

Thou wast like a merchant that seeketh a beautiful pearl, * O glorious sovereign Vladimir, * sitting on the height of the throne of the mother of cities, God-protected Kiev. * Searching and sending to the imperial city to know the Orthodox Faith, * thou didst find Christ, the priceless Pearl, * Who chose thee as a second Paul, * and Who did shake off thy spiritual and physical blindness in the holy font. * Wherefore, we who are thy people celebrate thy falling asleep. * Pray that thy Russian land be saved, * and that Orthodox people ** be granted peace and great mercy. (Twice)

Kontakion of the righteous one, in Tone VIII:

Like the great Apostle Paul, O all-glorious Vladimir, * in old age thou didst leave off all zeal for idols as a childish sophism, * and as a full-grown man thou wast adorned with the royal purple of divine baptism. * And now as thou standest in joy in the presence of Christ the Savior, * pray that thy Russian land be saved, ** and that Orthodox people be granted peace and great mercy

The Prokeimenon, in Tone III: Chant unto our God, chant ye; * chant unto our King, chant ye.

The Verse: Clap your hands all ye nations; shout unto God with a voice of rejoicing.

EPISTLE TO THE GALATIANS, § 200 (1: 11-19)

Brethren: I certify you that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

Alleluia, in Tone VI: I have raised up one chosen out of My people.

Verse: For My hand shall be unto Him an ally.

GOSPEL ACC. TO ST. JOHN, § 35 FROM THE MIDPOINT (JN. 10: 1-8)

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.