

Service to the Lord our God, Worshipped in Trinity, in Memory of the Baptism of Rus'

On Lord, I have cried: Stichera, Tone V. Spec. Mel.: "Rejoice, O life-bearing Cross..."

Heaven and earth rejoice,* the angels make merry, and the people keep festival,* for behold, Christ our God,* hath betrothed the Russian Church to Himself * as a bride chosen and adorned,* and hath led her people to the pasture of immortality * and saved them from bondage to the enemy by holy baptism,* granting peace to our souls.

Rejoice, O Russian land,* renewed in the baptismal font,* in which thou wast washed clean of sin,* trampling down the darkness of idolatry * and rejecting the false teachings of Judaism and of the Hagarenes,* receiving the True Faith in purity,* and seeking from the east * Christ, the Sun of Righteousness,* Who granteth peace to our souls.

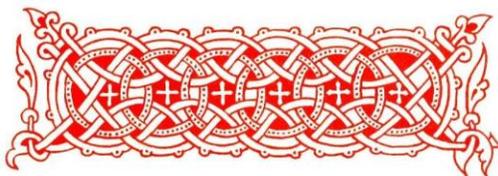
Rejoice, O Russian land,* from the rising of the sun and unto the setting thereof,* thou art radiantly adorned in the vesture of baptism,* dyed purple with the blood of the martyrs,* washed with the tears of the venerable saints,* cultivated by the labours of the holy hierarchs,* and blossomed like the garden of paradise,* bringing fruit an hundredfold unto Christ,* Who granteth peace to our souls.

Rejoice, O Russian Church,* thou unconquerable might of piety;* for by it, thou didst overcome all the assaults of the enemy;* thou inexhaustible treasury of holy things,* unfailing well of longsuffering,* unmercenary right hand of mercy,* fiery pillar of faith, hope, and love,* reaching up to Christ, the Son of God,* Who granteth peace to our souls.

The Entrance. Prokeimenon of the day and three readings.

The Reading is from Epistle of the Holy Apostle Paul to the Romans (Pericope 91)

Brethren, as many of us as were baptized into Jesus Christ were baptized into His death. Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.



The Reading is from Epistle of the Holy Apostle Paul to Titus (Pericope 302)

My son Titus, the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of æternal life.

The Reading is from Epistle of the Holy Apostle Paul to the Corinthians (Pericope 153-154)

Brethren, though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.

On the Litia: Stichera, Tone I. Spec. Mel.: "O wondrous marvel!"

O wondrous marvel!* the Tree of Life * is exalted above Rus',* bringing salvation to all.* Rejoice, O Russian Church,* thou new house of Christ!* Having the equals of the apostles, Vladimir and Olga, as our intercessors,* let us cry out with a loud voice, O faithful:* "Rejoice, O life-bearing Cross!* By thee doth the Lord * grant us salvation and great mercy."

Glory, in the same tone. Idiomelon:

O wondrous marvel!* by the water of baptism * æternal life is bestowed,* and the font is the beginning of our salvation.* Rejoice, O Russian Church,* thou new daughter of Christ!* Having the saints of our land as intercessors,* let us cry aloud, O faithful:* "Rejoice, O life-bearing Cross!* By thee doth the Lord * grant us resurrection and great mercy."

Both now, Theotokion, Tone VIII. Spec. Mel.: "O all-glorious wonder!"

O all-glorious wonder!* the Queen of Heaven and earth,* entreated by our kinsmen,* protecteth to this day the Russian land * and mercifully enricheth it with depictions of her visage.* O sovereign Mistress!* cease thou neither hereafter * to pour out thy mercy and thy wonders * unto the confirmation of Orthodoxy in Rus' unto the ages. Amen.

If the rector so willeth, we sing on the Aposticha the stichera of All Russian Saints, Tone II.

Special Melody: "O House of Ephratha..."

O Russian Land,* O Holy City,* adorn thy house,* and therein glorify * the synaxis of saints,* great and divine.

Verse: O Lord, our Lord, how wonderful is Thy name in all the earth!*

O Russian Church,* adorn thyself and exult,* for behold, thy children * stand before the Master's Throne * in glory and rejoice.

Verse: In the saints that are in His earth hath the Lord been wondrous, He hath wrought all His desires in them.*

O synaxis of Russian saints,* O divine host!* pray unto the Lord * for your earthly homeland * and for those who honour you with love.

Glory, in the same tone and melody:

O new House of Ephratha,* O chosen land,* O Holy Rus',* hold fast the Orthodox Faith,* wherein thou art established.

Both now, in the same tone and melody:

The choirs on High,* O Virgin Theotokos,* chant with those below,* unceasingly glorifying * thine all-pure birthgiving.

Troparion, Tone VIII:

Blessèd art Thou, O Christ our God,* Who hast illumined the Russian land through baptism,* sending down upon her people the Holy Spirit,* and thereby didst lead them to salvation.* O Lover of mankind, glory to Thee!

At Matins, after the Polyeleos, the Magnification of the Most Holy Trinity:

We magnify Thee,* O Trihypostatic Master,* Who hast enlightened the Russian land with the Orthodox Faith,* and therein hast glorified * a great multitude of our holy kinsmen.

The Sessional Hymns of the Baptism of Rus', Tone VI:

Who can offer worthy praise to you,* O saints Cyril and Methodius,* apostles to the Slavic peoples and divinely wise teachers,* who illumined our land with Christ's teaching? Blessed is the tongue in which ye sowed spiritual words * unto the salvation of our fathers,* with whom we now hymn together * Christ the Giver of Life.

Glory, Tone VIII:

O equals of the apostles Vladimir and Olga,* ye offer a model of salvation to the Russian land.* For, having been born of the spirit in the font of baptism, ye followed after Christ,* baptizing the Russian people, teaching them to abandon the delusion of idolatry,* and to take up care for their immortal souls;* therefore, with the angels doth your spirit rejoice.

Both now, the Troparion of the Icon of the Theotokos "of the Sign," Tone IV:

Having acquired thee as an unassailable rampart * and a fount of miracles,* we, thy servants, set at naught armies of adversaries,* O most pure Theotokos.* Wherefore we entreat thee:* grant peace to our native land * and great mercy to our souls!

The Canon of the Baptism of Rus', Tone II:

Ode I.

Irmos: At the parting of the waters Israel crossed over with dryshod feet; and they shewed forth the Cross and burial by their entry,* and the divine resurrection by their issuing forth,* chanting in praise a hymn of victory unto the Deliverer.*

Refrain: Glory to Thee, O our God, glory to Thee!

The Church requireth a great teacher and wise chronicler * to [worthily] adorn the feast; * what shall we then say, whose words are impoverished? * But calling on the grace of the Holy Spirit,* we shall triumphally glorify the Baptism of Rus'.

The Saviour, grace, and truth came,* and polytheism was abolished in the Russian land.* Wherefore, in praise do we sing a victorious hymn to the Deliverer:* "O Lord, glory to Thee!"

Ode III.

Irmos: The desert, the barren Church of the gentiles, blossomed like a lily * at Thy coming, O Lord,* and therein hath my heart been established.*

Our land was parched and desolate,* when the swelter of idolatry had desiccated it;* then of a sudden the stream of the Gospels flowed * and slaked the thirst of all Rus', as the prophet spake:* "A fountain of water shall be poured into the thirsty land,"* from which we now give our hearts to drink.

Just as dew over the earth,* so hath the Faith spread across all of Rus', and the rain of grace sprinkled its dew,* and the sons of Russia were wrapped in incorruption in the baptismal font,* from which even now we receive salvation.

Sessional Hymn, Tone V:

How shall we praise thee, O honourable father,* glorious among the lords of earth, O Vladimir?* How did the fear of God enter into thee?* How didst thou blaze up with love for Christ?* How did understanding higher than earthly wisdom make its abode in thee:* that thou camest to love what thou hadst not seen?* Thou hadst neither seen Christ, nor hadst thou walked in His footsteps,* how then didst thou come to be His disciple?* Whence wafted to thee the sweet savour of the Holy Spirit?* O wondrous marvel!* other kings and rulers,* seeing all the deeds wrought by holy men,* yet did not believe, but committed them to even greater sufferings and torments.* But thou, O blessed one, camest to Christ even without all of these things,* but with sound mind and sharp intellect alone comprehending * that there is but One God the Creator;* and thou enteredst into the holy font.* And that which was thought by others to be foolishness * was accounted by thee to be the power of God:* the Cross, the weapon of peace, the invincible trophy.

Ode IV.

Irmos: I heard report of Thee and was afraid, O Lord;* I understood Thy works, and marveled and cried out:* Glory to Thy power, O Lord!

Not in a feeble or obscure land * was Thy report heard, O Lord, but in the land of Rus',* wherein unbelief hath been uprooted by baptism,* and now is known and renowned to all the ends of the earth.

Rus' received a new name in baptism,* and by it hath been recorded in the Book of Life as Holy Rus'.* And throughout the whole land is now heard:* "Glory to Thy power, O Lord!"

Ode V.

Irmos: O Christ my Saviour, enlightenment of those who lie in darkness * and salvation of the despairing:* rising early unto Thee, O King of peace,* may I be enlightened by Thy radiance,* for I know none other God than Thee.

Now the sun in its finery riseth to the heights,* and it delighteth as it warmeth the earth.* For Christ, the Sun of Righteousness, hath arisen for us in the Baptism of Rus',* and saveth all that believe on Him.

Unto us who were blind and knew not the True Light * did the Lord send the light of His commandments, according to the prophecy:* "I will say to that which was not My people, 'Thou art My people;'* and they shall say, 'Thou art the Lord our God * and we know none other than Thee.'"

Ode VI.

Irmos: Whirled about in the abyss of sin,* I appeal to the unfathomable abyss of Thy compassion:* From corruption raise me up, O God.

Rus' cast off her old garment, * folded the clothing of corruption, shook off the dust of unbelief,* and, entering into the holy font, was born of water and the Spirit.* But only through repentance and God's mercy * are we who are whirled about in the abyss of sin raised up to æternal life.

We who are baptized into Christ * were born, not of blood, nor of the will of the flesh,* but of God through the Holy Spirit in the holy font,* for, having sinned, we die,* but by repentance we once more obtain life and God's mercy.

Kontakion, Tone III. Spec. Mel.: "Today the Virgin..."

Today the Russian land standeth before God * and bringeth Him the fruit of holy baptism.* Angels, rejoicing, give glory,* and all the saints, exulting with the Theotokos, chant:* "Christ is King, Christ is glorified!* Great art Thou, O Lord, and marvellous are Thy works!* Glory to Thee, O our God!"

Ikos: At one single time all the Russian land * began to glorify Christ with the Father and the Holy Spirit.* Then the murk of idolatry began to clear from us,* and the light of Orthodoxy dawned.* The darkness of dæmonolatry dimmed,* and the sunlight of the Gospel illumined our land:* pagan shrines were torn down, and churches set up;* the idols were smashed, and icons installed,* the dæmons fled, and cities were graced by the Cross,* and the shepherds of

Christ's noëtic flock * brought the Bloodless Sacrifice.* The trumpet of the [Apostolic epistles] and the thunder of the Gospels * resounded throughout all the cities;* incense, wafting toward God, graced the air;* monasteries rose on the hills * and monks appeared;* people fill the churches and, exulting, chant:* "Christ is King, Christ is glorified!* Great art Thou, O Lord, and marvellous are Thy works!* Glory to Thee, O our God!"

Ode VII.

Irmos: The three children, who shewed forth an image of the Trinity in the furnace, proclaimed the King and Lord,* and set at nought the deception of the idol, crying:* Blessèd art Thou, O God of our fathers!*

Blessèd is our God,* Who did not allow His people to be possessed by the murk of idolatry until the end,* but through His Son saved all the nations,* through baptism renewing them unto æternal life.

All of the Russian land is baptized in the name of the Father and of the Son and of the Holy Spirit,* and the Holy Trinity is glorified in all the cities and towns;* people small and great glorify God, as the prophet said:* "All shall know Me, from the least to the greatest."

Ode VIII.

Irmos: Let the angels unceasingly hymn, let men ever glorify,* and let all creation * bless the Lord.*

Let the Russian Church hear and bless the Lord, unceasingly praised by the angels,* for He beheld His people and Himself saved us,* suffering for us in the flesh, descending into hades, and raising us all with Himself.

We who had been God's enemies were called His sons in baptism;* wherefore, we bless Christ, drinking of the source of immortality from His side;* whereby we commune of everlasting life.

Ode IX.

Irmos: Rejoice, O Queen of all, boast of mortals, who in the latter times gavest birth to our Salvation,* that thou mightest free the human race from the ancient curse!* Wherefore, with loud voices we all magnify thee.*

What thanks shall we offer unto God?* For by baptism we are delivered from the delusion of sin,* and acquire the protecting veil of the fervent Intercessor for the Russian land.* Wherefore, we all endlessly glorify God.

What God is as great as our God?* Thou art He Who alone workest wonders,* by Thine omnipotent right hand delivering us from all misfortunes,* and entrusting the Russian land to the Queen of Heaven as her chosen land.* Wherefore, we all endlessly glorify the Theotokos.

Exapostilarion:

Today a great light hath shone forth from the Cross,* illumining our hearts * and granting us all joy and gladness:* the feast of the Baptism of Rus'.

On the Praises: Stichera, Tone VI:

Jerusalem, with voices of praise,* hymneth the twelve holy apostles;* the Roman land praiseth Peter and Paul;* Asia, Ephesus, and Patmos – John the Theologian;* India praiseth Thomas and Egypt – Mark;* every land, city, and people * glorifieth its teacher * by whom it

came to know Jesus Christ, the Son of God.* And the Russian land is adorned by the blessing of Andrew the First-Called.* With him let us also praise our enlightener:* Vladimir, the equal of the apostles * and baptizer of Rus'.

Thou wast like unto the Great Constantine,* O equal of the apostles, Prince Vladimir,* for he submitted the kingdom of the Greeks and Romans to God,* while thou hast baptized the Russian land.* He with his mother Helen,* who found the Cross in Jerusalem,* established the Faith in all the world,* while thou, with thy grandmother Olga,* who brought the Cross from Constantinople,* hast established this sign in Rus'* and hast planted the Faith in the Consubstantial Trinity.

At Liturgy, Antiphons of the Feast of the Baptism of Rus'.

1st Antiphon, Tone I:

Verse 1: Blessèd are they whose iniquities are forgiven,* and whose sins are covered.

Through the prayers of the Theotokos, O Saviour, save us!

Verse 2: Blessèd are the blameless in the way,* who walk in the law of the Lord. *Through the prayers...*

Verse 3: Rejoice in the Lord, O ye righteous;* praise is meet for the upright. *Through the prayers...*

Verse 4: Be glad in the Lord, and rejoice, ye righteous;* and glory, all ye that are upright of heart.

Through the prayers... Glory, Both now... Through the prayers...

2nd Antiphon, Tone II:

Verse 1: Blessèd is the nation whose God is the Lord,* the people whom He hath chosen for His inheritance.

O Son of God Who didst enlighten us in baptism, save us who chant unto Thee: Alleluia!

Verse 2: Ask of Me, and I will give Thee the nations for Thine inheritance,* and the uttermost parts of the earth for Thy possession. *O Son of God...*

Verse 3: Save Thy people and bless Thine inheritance;* shepherd them and bear them up unto æternity. *O Son of God...*

Verse 4: The Lord is my Light and my Saviour;* whom then shall I fear? *O Son of God...*

Glory, Both now... O Only-begotten Son...

3rd Antiphon, Tone VIII:

Verse 1: The voice of the Lord is upon the waters; the God of glory hath thundered,* the Lord is upon the many waters.

Troparion, Tone VIII: Blessèd art Thou, O Christ our God, Who hast illumined the Russian land through baptism,* sending down upon her people the Holy Spirit,* and thereby didst lead them to salvation.* O Lover of mankind, glory to Thee!*

Verse 2: Thy good Spirit * shall lead me in the land of uprightness. *Blessèd art Thou, O Christ our God...*

Verse 3: Arise, O God, judge the earth,* for Thou shalt have an inheritance among all the nations.

Blessèd art Thou, O Christ our God...

Verse 4: The Lord looked down from Heaven,* He beheld all the sons of men.

Blessèd art Thou, O Christ our God...

The Little Entrance.

Entrance Verse: Look down from Heaven, O God, and behold, and visit this vineyard, and perfect that which Thy right hand hath planted.

Entrance Hymn: O come, let us worship and fall down before Christ; O Son of God Who didst enlighten us in baptism, save us who chant unto Thee: Alleluia!

Prokeimenon, Tone III: The Lord is my Light and my Saviour; whom then shall I fear?

Reading from Acts, Pericope 42.

Alleluia, Tone IV: As many as have been baptized into Christ have put on Christ.

The Gospel according to Matthew, Pericope 116.

Communion verse: The grace of God hath appeared, bringing salvation to all men.

A Prayer at the Moleben in Memory of the Millennium of the Baptism of Rus'.

O Trihypostatic God: Father Almighty, Consubstantial Son and Saviour of the World, and Holy Spirit, Who illumineth and sanctifieth tribes and peoples! Who didst lead also the master of the Russian land, Prince Vladimir, to the light of the True Faith, and by this didst illumine our whole land in baptism, and hast granted to a multitude of saints to shine forth like most radiant stars, adorning the heavens of the Russian Church! Grant to us also, their humble and unworthy children, who stand now before Thy glory and offer prayerful hymns of thanksgiving on this millennial day of the Baptism of Rus', [Thy] great mercy, that we might glorify, praise, and give thanks to Thee for all of the good things that have transpired in Rus' from ancient times until this very day. Look down on Thy Vineyard, the Holy Church, and upon our homeland, which offer unto Thee the choirs of the saints, as most the beautiful fruit of the salvific sowing of Thy word. For these have served their people with faith, hope, and love, by the example of their word and life shewing us the path to perfection according to Christ's commandment: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Preserving this their holy legacy, we beseech Thee, the Giver of Life: save and have mercy on us, give peace to Thy world and to all Thy creation, which by our sins the sons of this age hold fast in the fear of death. For we know that Thou desirest not the death of sinners, but rather that they be converted and live. Look down upon us, who abide in sins, turn back Thy wrath, which is righteously stirred up against us, grant us repentance, and in Thine ineffable compassion have mercy on us. Receive our prayers and our labours for an increase of love between all the people of this world. Protect the Russian land, make wise her rulers, grant comfort and joy unto all, multiply Thy Church, preserve Thine inheritance, illumine men, women, and children with Thy grace, and confirm all of Thy people in Orthodoxy and piety, through the prayers of Thy Most Pure Mother, by the power of the Precious and Life-Creating Cross, and of all the saints who have shone forth in our land, that in unity of faith and love we may glorify Thee, the Father and the Son and the Holy Spirit, unto the ages of ages. Amen.