

"Lord I Call..." Tone 3

Reader: In the Third Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me.

Hear me, O Lord.

Lord, I call upon You, hear me.

Receive the voice of my prayer,

when I call upon You.

Hear me, O Lord.

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice.

Hear me, O Lord.

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 text from service book)

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

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

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;
the devil's de - lu - sion de - stroyed! The race of men being saved by faith,
al - ways of - fers You a song!

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

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

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been
o - pened a - gain. All creation, praising You, always of - fers You a song!

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

I glorify the power of the Father and the Son.
I praise the authority of the Holy Spirit:
the undivided, uncreated Godhead, //
the consubstantial Trinity which reigns forever.

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

The musical score consists of three systems of piano accompaniment. Each system has a grand staff with a treble and bass clef. The first system covers the first two lines of text. The second system covers the next two lines. The third system covers the final line. The music is in a minor key and features a steady, rhythmic accompaniment with some melodic lines in the right hand.

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

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

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

The musical score consists of two systems of piano accompaniment. Each system has a grand staff with a treble and bass clef. The first system covers the first line of text. The second system covers the second line. The music is in a minor key and features a steady, rhythmic accompaniment with some melodic lines in the right hand.



for by Your wounds we have all been healed.

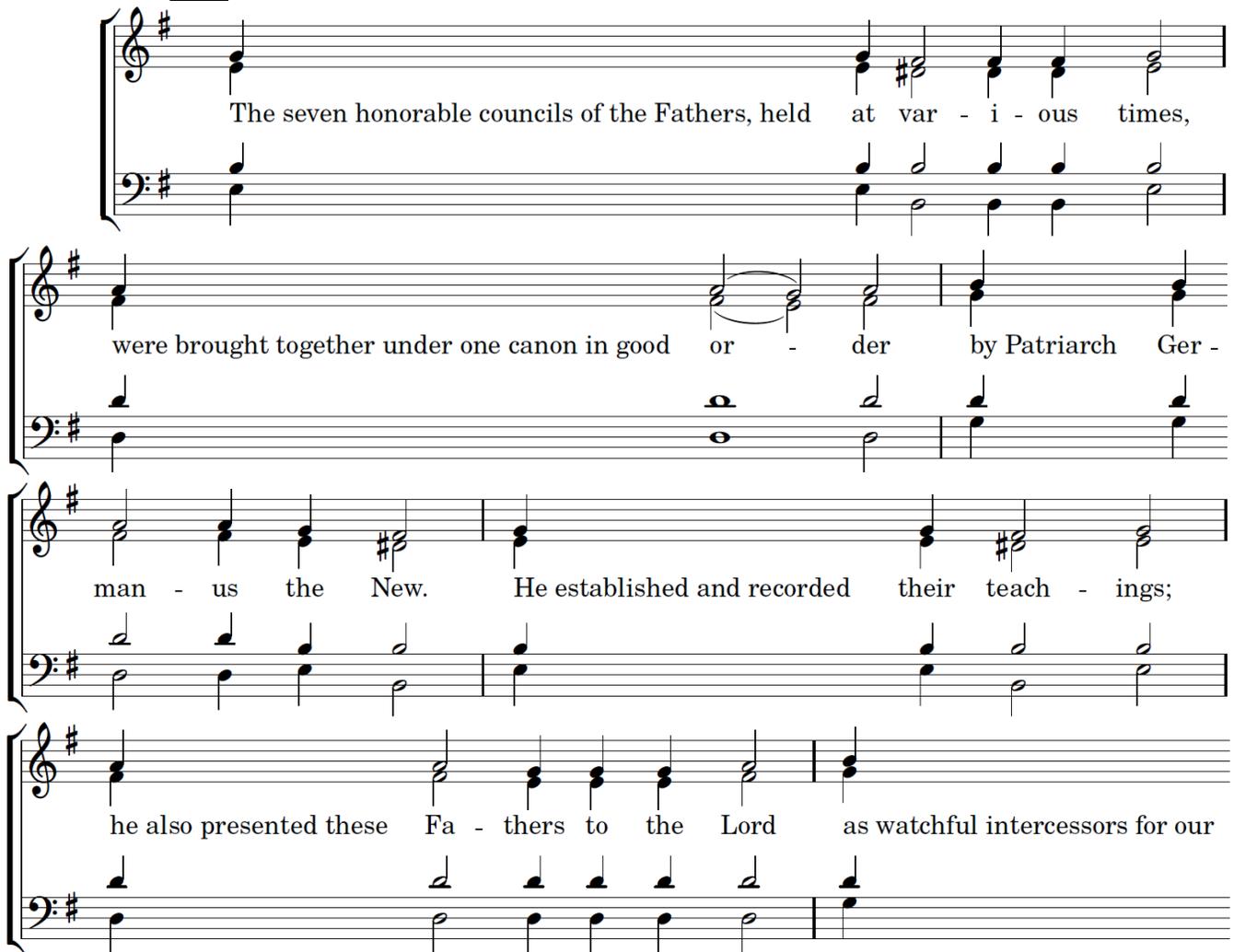
v. (6) *In the Sixth Tone, If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

Tone 6

(for the Fathers)

(Despairing for her life)

The seven honorable councils of the Fathers, held at various times, were brought together under one canon in good order by Patriarch Germanus the New. He established and recorded their teachings; he also presented these Fathers to the Lord as watchful intercessors for our salvation// and as fellow-shepherds of the fold.



The seven honorable councils of the Fathers, held at var - i - ous times,
 were brought together under one canon in good or - der by Patriarch Ger -
 man - us the New. He established and recorded their teach - ings;
 he also presented these Fa - thers to the Lord as watchful intercessors for our

sal - va - tion and as fellow shep - herds of the fold.

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

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 were brought together under one canon in good order
 by Patriarch Germanus the New.
 He established and recorded their teachings;
 he also presented these Fathers to the Lord
 as watchful intercessors for our salvation//
 and as fellow-shepherds of the fold.

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he also presented these Fa - thers to the Lord as watchful intercessors for our

sal - va - tion and as fellow shep - herds of the fold.

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

The book of the Law instructed the sons of Israel
 that the seventh day was to be honored,
 and they devoted themselves to a shadow and reversed it.
 But, O Fathers, who came together in the Seventh Council,
 at the behest of God,
 Who fashioned the universe in six days and blessed the seventh day, //
 you have made the seventh more honorable by laying down a definition of the Faith.

The book of the Law instructed the sons of Is - ra - el that the
 seventh day was to be ho - nored, and they devoted themselves to a shadow and
 rev - 'renced it. But, O Fathers, who came together in the Seventh Coun - cil,
 at the be - hest of God, Who fashioned the universe in six days and blessed
 the se - venth day, you have made the seventh more honorable by laying down a
 def - i - ni - tion of the Faith.

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 have enabled all men, O thrice-blessed Fathers,

to come to the knowledge of the Trinity
 as the Cause of the world's generation;
 for by your mystical reasoning
 you established three and four Councils,
 and you appeared as champions of Orthodoxy,
 for you showed that, while there are four elements,//
 it is the Trinity Who created them and made the world.

You have enabled all men, O thrice-blessed Fa - thers, to come to the knowledge
 of the Tri - ni - ty as the Cause of the world's gen - e - ra - tion;
 for by your mystical rea - son - ing you established three and
 four Coun - cils, and you appeared as champions of
 Or - tho - dox - y, for you showed that, while there are four
 e - le - ments, it is the Trinity Who created them and made the world.

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

It would have been enough for Elisha the Prophet
 to have bent down only once to give life to the dead son of the woman;

but he knelt and bent seven times.
 And in his foresight he prophesied your gathering,
 by which you breathed life into the slaying of God the Word, //
 by putting to death Arius and his profane companions.

It would have been enough for Elisha the Pro - phet to have bent
 down only once to give life to the dead son of the wo - man; but he knelt and bent
 se - ven times. And in his foresight he prophesied your ga - ther - ing,
 by which you breathed life into the slaying of God the Word,
 by putting to death Arius and his profane com - pa - - nions.

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

In your wisdom, O venerable Fathers,
 you mended the garment of Christ, rent by howling dogs;
 for you could not bear looking upon the nakedness of His Body,
 but as Shem and Japheth of old who hid their father's nakedness,
 you put to shame that slayer of his father, the wretched Arius, //
 and those who foolishly follow his teachings.

In your wisdom, O venerable Fa - thers, you mended the garment
of Christ, rent by how - ling dogs; for you could not bear looking upon the nakedness of
His Bo - dy, but as Shem and Japheth of old who hid their father's
na - ked - ness, you put to shame that slayer of his father, the wretched
A - ri - us, and those who foolishly follow his teach - ings.

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

Tone 6

(for the Holy Fathers)

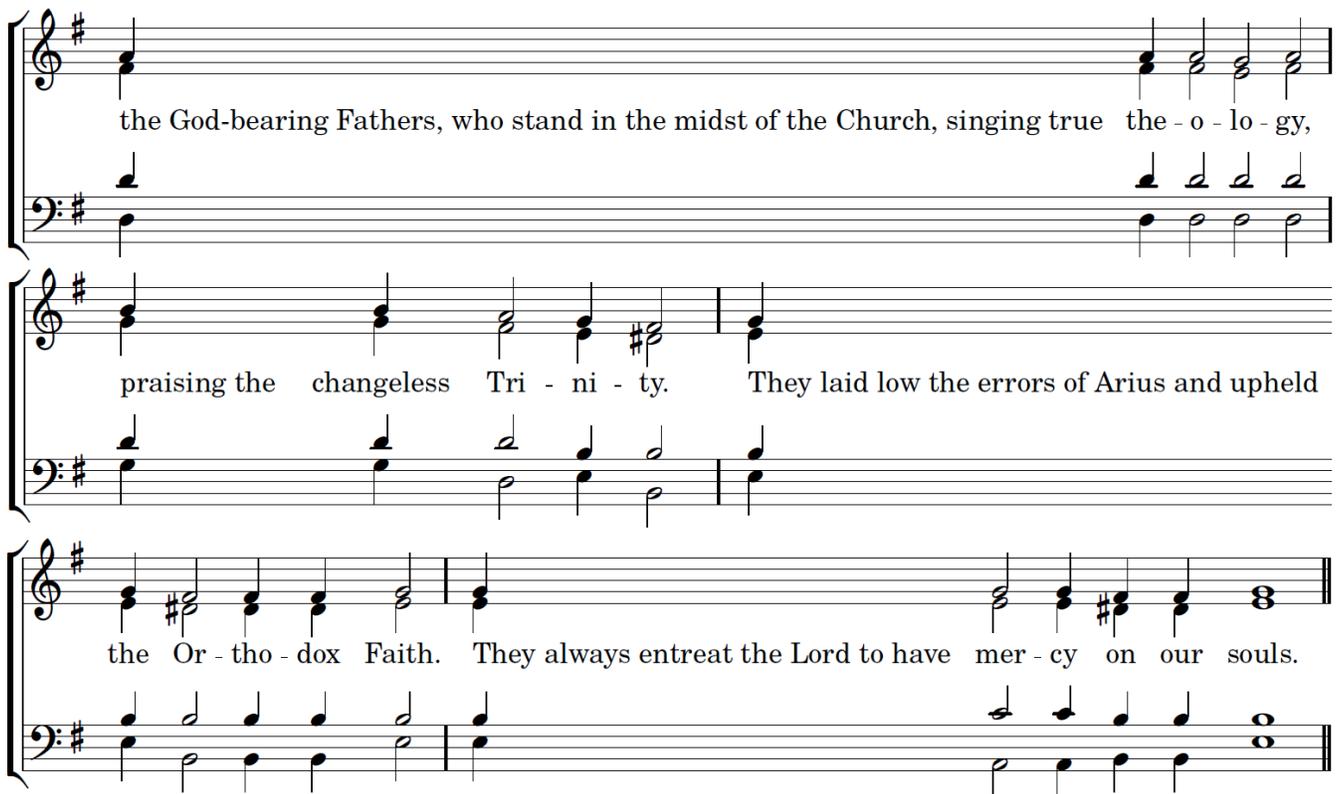
Idiomelon

Today let us praise the mystical trumpets of the Spirit,
the God-bearing Fathers, who stand in the midst of the Church, singing true theology,
praising the changeless Trinity.

They laid low the errors of Arius and upheld the Orthodox Faith.//

They always entreat the Lord to have mercy on our souls.

Today let us praise the mystical trumpets of the Spi - rit,



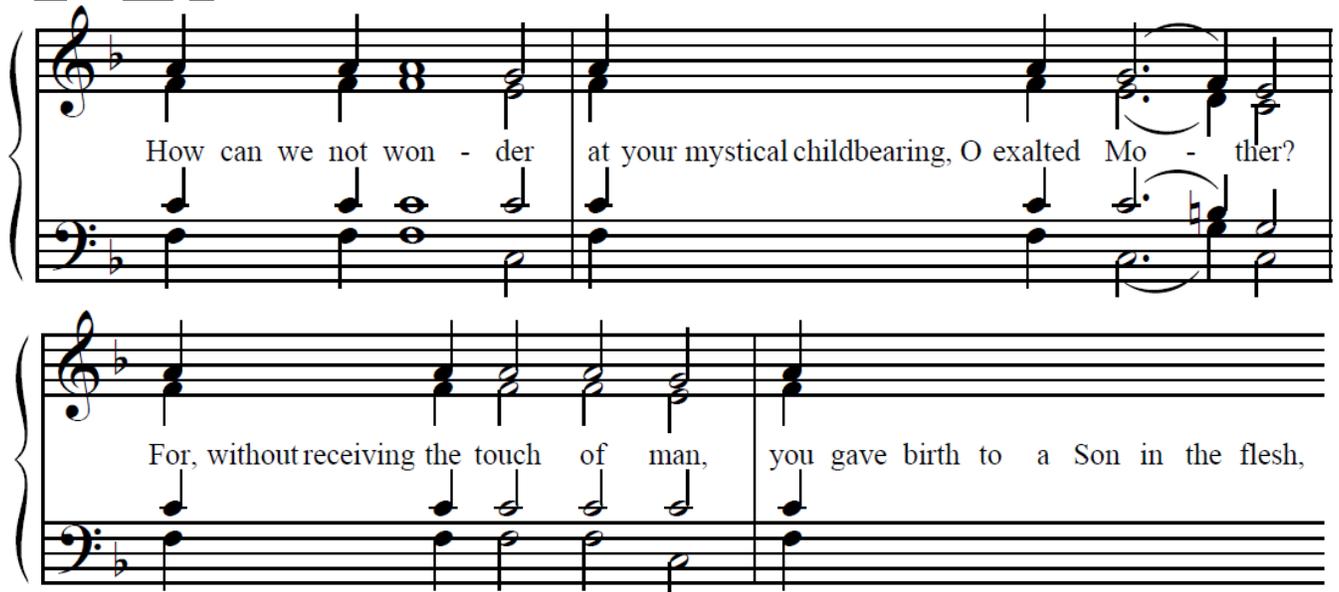
the God-bearing Fathers, who stand in the midst of the Church, singing true the - o - lo - gy,
praising the changeless Tri - ni - ty. They laid low the errors of Arius and upheld
the Or - tho - dox Faith. They always entreat the Lord to have mer - cy on our souls.

In the Third Tone, now and ever, and unto ages of ages. Amen.

Tone 3

(Theotokion – Dogmatikon)

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



How can we not won - der at your mystical childbearing, O exalted Mo - ther?
For, without receiving the touch of man, you gave birth to a Son in the flesh,

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

was born of you at the fullness of time, O honoured La - dy!

He underwent no mingling, no change, no di - vi - sion;

but preserved the fullness of each na - ture. Entreat Him to save the souls,

O Lady and Virgin and Mo - ther, of those who confess you in the Orthodox

man - ner to be the The - o - to - kos.

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, Three Readings

Old Testament Readings

Priest: Wisdom!

Reader: The reading from the First Book of Moses called Genesis. (*Genesis 14:14-20*)

Priest: Let us attend!

Reader: Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Cho-bal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Cho-do-lo-go-mor and the kings with him, to the valley of Sha-veh this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine; he was Priest of the Most High. And he blessed Abram and said: Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 1:8-11, 15-17b*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: See, I have delivered the land before you; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying: I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying: Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person; for the judgement is God's.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 10:14-18, 20-21*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. The Lord preferred your fathers, to love them: and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

Then, the Augmented Litany (p. 18)

Aposticha – Tone 3

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

The sun was darkened by Your Pas - sion, O Christ, but all creation was

enlightened by the light of Your Resur - rec - tion! Accept our evening

song, O Lov - ver of Man.

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

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

Your life-bearing resur - rec - tion, O Lord, enlightened the whole u - ni - verse,

recalling Your cre - a - tion. Delivered from Adam's curse, we sing:

O Almighty Lord, glo - ry to You!

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

You are the changeless God,
 Who, suffering in the flesh, were changed.
 Creation could not endure seeing You on the Cross.
 It was filled with fear while praising Your patience.

By descending to Hades! and rising on the third day, //
You have granted to the world life and great mercy.

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

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

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

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

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

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

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

You rose from the dead on the third day, raising with Yourself those
 who knew You as God and enlightening the world glo - ry to You!

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

Tone 4 *(for the Fathers)*

Come, all Orthodox Churches,
 let us celebrate today in faith and true worship
 the yearly commemoration of the divinely-arrayed Fathers
 who gathered at Nicea from throughout the world!
 There they refuted the godless teaching of Arius,
 banishing him from the catholic Church by a decree of the council.
 They taught all to confess openly the Son of God,
 consubstantial and co-eternal with the Father,
 proclaiming this with precision and true worship in the Symbol of Faith.
 Therefore, as we faithfully follow their divine doctrines,
 let us worship the Father, the Son and the most Holy Spirit, //
 the consubstantial Trinity in one Godhead!

Come, all Orthodox Church-es, let us celebrate today in faith and true wor-ship
 the year - ly com - mem - o - ra - tion of the divinely - arrayed Fa - thers
 who gathered at Nicea from through - out the world!

There they refuted the godless teaching of Arius,

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consubstantial and coeternal with the Father,

proclaiming this with precision and true worship in the Symbol of Faith.

Therefore, as we faithfully follow their divine doctrines,

let us worship the Father, the Son, and the most Holy Spirit,

the consubstantial Trinity in one God - - head!

In the Same Tone, now and ever, and unto ages of ages. Amen.

Tone 4

(Theotokion)

Look on the entreaties of your servants, O Blameless One!
 Stop all the terrible attacks against us,
freeing us from every affliction,
 for we have only you as our sure and firm anchor!
 Lady, do not let us be put to shame,
 for we call on you for our intercession!
 Hasten to pray for those who call in faith:
 "Rejoice, Lady, Help of all://
 the Joy and Shelter and Salvation of our souls!"

Look on the entreaties of thy servants, O blame - less one! Stop all the

terrible attacks a - gainst us, free - ing us from every af - flic - tion,

for we have only thee as our sure and firm anch - or! Do not let us be put

to shame, O La - dy, for we call on thee for our inter - ces - sion!

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 3

Troparion

(Resurrection)

Resurrectional Troparion – Tone 3

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

He has delivered us from the depths of hell,

and has granted to the world great mercy!

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

Tone 8

Troparion

(Fathers)

Troparion for the Fathers – Tone 8

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to You!

Soprano
Alto

You are most glorious, O Christ our God. You have

Tenor
Bass

es - tab - lished the Holy Fathers as lights on the earth.

Through them you have guided us to the true faith.

O great - ly Com - pas - sion - ate One, glo - ry to You!

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

Tone 8

Resurrectional Dismissal Theotokion

Resurrection Dismissal Theotokion – Tone 3

For our sake You were born of the Virgin and endured crucifixion, O Good One, destroying death by death

revealing the Resurrection as God. Do not despise the work of Your hand!

Reveal Your love for man, O Merciful One and accept the Theotokos praying for us, //

and save the despairing people, O our Savior!

For our sake You were born of the Virgin and endured

crucifixion, O Good One, de-stroy-ing death by death! Re-veal-ing the Re-sur -

rec - tion as God, do not despise the work of Your hand!

Re - veal Your love for man, O Merciful One, and accept the

The-o - to-kos pray - ing for us! And save the de spair ing people, O our Sa - viour!

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Resurrectional Troparion – Tone 3

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

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

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

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

He has delivered us from the depths of hell,

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

Tone 8

Troparion

(Fathers)

Troparion for the Fathers – Tone 8

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to You!

Soprano
Alto

You are most glo - ri - ous, O Christ our God. You have

Tenor
Bass

es - tab - lished the Holy Fathers as lights on the earth.

Through them you have guid - ed us to the true faith.

O great - ly Com - pas - sion - ate One, glo - ry to You!

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

Tone 6

Kontakion

*(Fathers)**Kontakion for the Fathers – Tone 6*

The Son who shone forth from the Father
 was ineffably born, two-fold in nature, of a woman.
 Having beheld Him, we do not deny the image of His form,
 but depict it piously and revere it faithfully.
 Thus, keeping the True Faith, //
 the Church venerates the icon of Christ Incarnate.

Soprano
Alto

Tenor
Bass

The Son who shone forth from the Fa - ther was in -
 effably born, two-fold in nature, of a wom - an. Having beheld
 Him, we do not deny the im - age of His form, but de - pict it
 piously and revere it faith - ful - ly. Thus, keeping the True_
 Faith, the Church_ venerates the icon of Christ In - car - nate.

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

Tone 3**Kontakion***(Resurrection)**Resurrectional Kontakion – Tone 3*

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

On this day, You — rose from the tomb, O Mer - ci - ful One, leading us from the
 gates of death. On this day Adam exults as Eve re - joic - es;
 With the prophets and pa - tri - archs they un - ceas - ing - ly praise
 the di - vine ma - jes - ty of Your po - wer!

*(then, p. 83)***Tone 3****Prokeimenon***(Resurrection)**Prokeimenon, Tone 3*

Priest: Let us attend! † Peace be unto all!

Reader: And with your spirit!

Priest: Wisdom!

Prokeimenon, Tone 3

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

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

Tone 3

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

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

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

Tone 3

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

Tone 4

Prokeimenon

(Song of the Fathers)

Reader: In the 4th Tone, the Song of the Fathers, Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!

Choir: Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!

Blessèd are You, O Lord God of our fa - thers, and praised and
glo - ri - fied is Your name for - ev - - - er.

Deacon: Wisdom!

Epistle – (200) Galatians 1:11-19 and (334) Hebrews 13:7-16 *(Fathers)*

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

Deacon: Let us attend!

Reader: Brothers and sisters, regarding the Good News which I preached, I proclaimed this to you, that it is not of human origin. I did not receive it from man and I was not taught this Good News by man, but it came to me through a revelation of Jesus Christ. You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. But when it was the good pleasure of God (who had set me apart from my mother's womb and called me through his grace, to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia. Later on, I returned to Damascus. Then, after three years, I did go up to Jerusalem to visit Peter, and I stayed with him for fifteen days. However, I did not see any of the other apostles, except James, 'the Lord's brother.'

Brothers and sisters, remember your leaders, those men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all sorts of strange teachings. It is good that the inner person should be strengthened by grace, not by food which is of no profit to those who have been preoccupied by it!

We have an altar from which those who offer divine service in the holy tabernacle have no right to eat. For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin) are burned outside of the camp. This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. Let us therefore go out of the city to him who is outside of the camp and let us bear his disgrace. For we do not have here on earth an enduring city, but we seek the one that is to come. Therefore, through him, Jesus, let us continually offer up a sacrifice of praise to God, the fruit of our lips which confessed his Name. But do not forget to do what is good and to share because God is well pleased with such sacrifices.

Priest: † Peace be to you.

Alleluia: Tone 3

Reader: **And to Your spirit.** In the 3rd Tone: Alleluia! May the Lord hear you in the day of trouble!

May the name of the God of Jacob protect you!

Choir: Alleluia! Alleluia! Alleluia!

Reader: Save the King, O Lord, and hear us on the day we call!

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the 1st Tone, The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Choir: Alleluia! Alleluia! Alleluia!

Gospel – (35) Luke 8:5-15 and (56) John 17:1-13 (*Fathers*)

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

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

Priest: The Lord said this parable: “A farmer went out to sow his seed. As he was sowing, some seed fell along the wayside; it was trampled underfoot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. Other fell among the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, grew, and brought forth fruit a hundred times.” As he said this, he exclaimed, “Let anyone with ears to hear listen!”

Then his disciples asked him, “What does this parable mean?”

Jesus replied, “To you it is given to know the mysteries of the Kingdom of God, but to the rest, it is given in parables, so that ‘seeing they may not see, and hearing they may not understand.’ Now this is what the parable means: The seed is the word of God. Those along the wayside are those who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe and be saved. Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.

At that time, Jesus, lifting up his eyes to heaven, said, “Father, the time has come! Glorify your Son, so that your Son may also glorify you, even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ.

I have glorified you on the earth! I have accomplished the work which you have given me to do! Now, Father, glorify me with yourself with the glory I had with you before the world existed. I have revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. Now they have known that all things you have given me are from you. The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no longer in the world, but these are still in the world, and I am coming to you. Holy Father, keep them through your Name which you have

given me, so that they may be one, even as we are one. While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves.

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

Sermon

(then p. 89)

Communion Hymns

Praise the Lord from the heavens! Praise Him in the highest! Rejoice in the Lord, O you righteous!
Praise befits the just! Alleluia, Alleluia, Alleluia!