

"Lord I Call..." – Tone 6

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

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,  
when I call upon You!

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord! Lord, I call upon You, hear me;

re - ceive the voice of my prayer when I call 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!

Possessing victory over Hades, O Christ,  
since You are free among the dead,  
You ascended the Cross  
raising with Yourself those who sat in the shades of death.//  
Drawing life from Your light, O Almighty Savior, have mercy on us!

Musical notation for the first line of the hymn. It consists of a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Possessing victory over Ha - des, O Christ, since You are free a-mong the dead,". The music ends with a double bar line and a repeat sign.

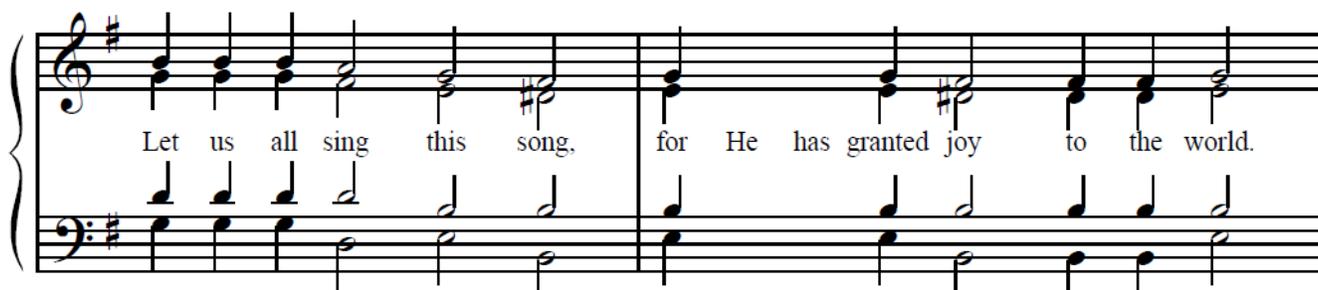
Musical notation for the second line of the hymn. It consists of a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "You a-scend - ed the Cross raising with Yourself those who sat in the shades of death!". The music ends with a double bar line and a repeat sign.

Musical notation for the third line of the hymn. It consists of a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Drawing life from Your light, O Almighty Saviour, have mer - cy on us!". The music ends with a double bar line and a repeat sign.

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

Today Christ tramples on death,  
for He is risen as He said!  
Let us all sing this song,  
for He has granted joy to the world:  
"O Light unapproachable, O Fountain of life!//  
O Savior Almighty, have mercy on us!"

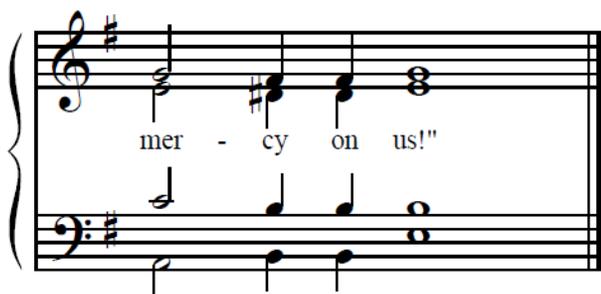
Musical notation for the first line of the second hymn. It consists of a grand staff with a treble clef and a bass clef, both with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Today Christ tram - ples on death, for He is ri - sen as He said!". The music ends with a double bar line and a repeat sign.



Let us all sing this song, for He has granted joy to the world.



"O Light unapproachable, O Fountain of Life! O Saviour Almighty, have



mer - cy on us!"

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

Where shall we sinners flee from You, for You are in all creation?  
 In heaven You dwell!  
 In Hades You trampled on death!  
 In the depths of the sea?  
 Even there is Your hand, O Master!  
 To You we flee, and falling before You, we pray://  
 "O You Who rose from the dead, have mercy on us!"

Where shall we sinners flee from You Who are in all cre - a - tion?

In hea - ven You dwell! In Hades You tram - pled on death!

In the depths of the sea? Even there is Your hand, O Ma - ster!

To You we flee, and falling be - fore You, we pray:

"O You Who rose from the dead, have mer - cy on us!"

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

**Tone 1**

*(for the Feast)*

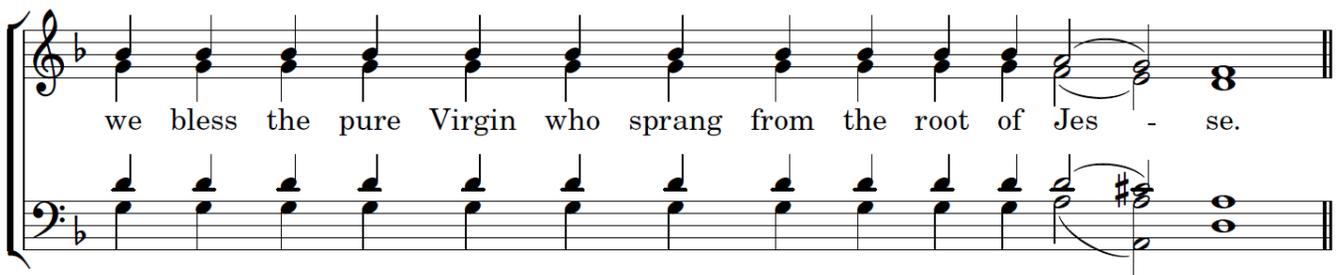
*(Joy of the Heavenly Hosts)*

Joachim and Anna celebrate the feast,  
 for they gave birth to the only Theotokos,  
 the beginning of our salvation.  
 Together with them we also celebrate today:  
 we bless the pure Virgin who sprang from the root of Jesse.

Jo - a - chim and An - na cel - e - brate the feast,

for they gave birth to the only The - o - to - - kos,

the be - gin - ning of our sal - va - tion. Together with them we al - so cel - e - brate to - day

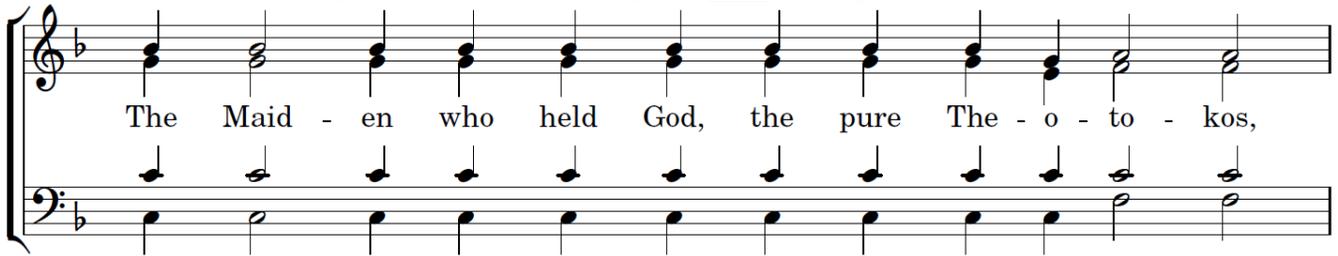


we bless the pure Virgin who sprang from the root of Jesse.

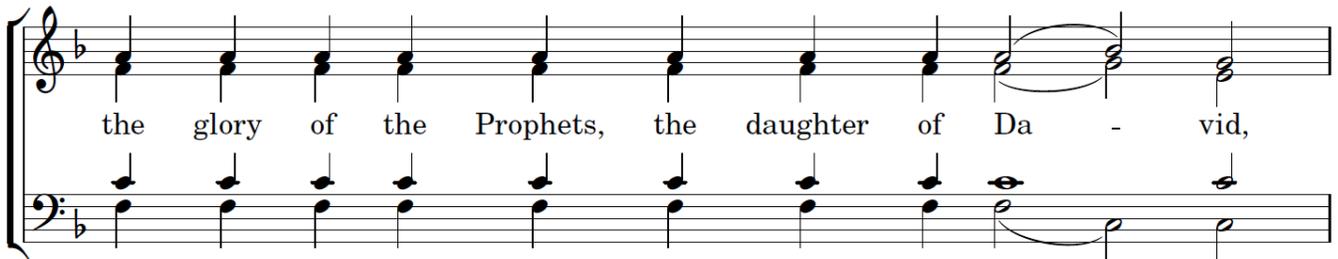
*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

The Maiden who held God, the pure Theotokos,  
the glory of the Prophets, the daughter of David,  
is born today of Joachim and chaste Anna./

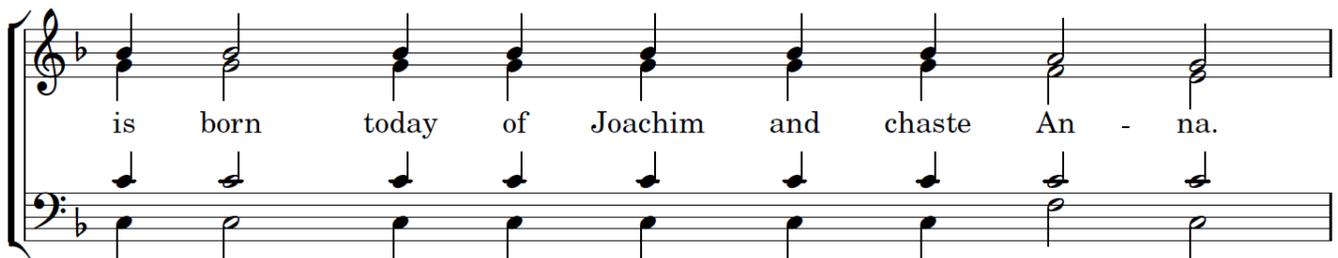
The curse of Adam that lay upon us is annulled by her childbearing.



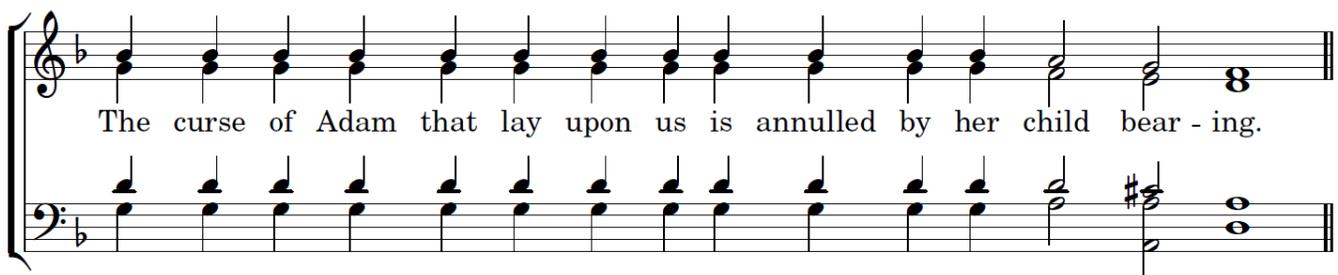
The Maid - en who held God, the pure The - o - to - kos,



the glory of the Prophets, the daughter of Da - vid,



is born today of Joachim and chaste An - na.



The curse of Adam that lay upon us is annulled by her child bear - ing.

*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.*

She who before was as a barren field  
gives birth to the fertile ground.  
She brings forth a holy fruit from her fruitless womb  
and nurtures her with milk.

Oh, great marvel!

The nourisher of Life, who received the Bread of Heaven in her womb, //  
is fed with milk at her mother's breasts!

She who before was as a bar - ren field gives birth to the fer - tile ground.

She brings forth a holy fruit from her fruit - less womb

and nur - tures her with milk. Oh, great mar - vel!

The nourisher of Life, who received the Bread of Heav - en in her womb,

is fed with milk at her moth - er's breasts!

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

**Tone 4**

*(for Joachim and Anna)*

*(You have given a sign)*

Come, O lovers of the feasts of the Church,  
 let us rejoice in song and celebrate in faith  
 the memory of the blessed ancestors, Joachim and Anna,  
 the honored couple who gave birth to the holy Virgin Mother of God for us!  
 Now that they have left behind this passing life for the eternal mansions,//  
 they ceaselessly pray that we may be saved.

Come, O lovers of the feasts of the Church,

let us rejoice in song and cel - e - brate in faith

the mem - o - ry of the blessed ancestors, Joachim and An - na,

the honored couple who gave birth to the holy Virgin Mother of God for us!

Now that they have left behind this passing life for the e - ter - nal man - sions,

they ceaselessly pray that we may be saved.

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

Come, O lovers of the feasts of the Church,  
 let us rejoice in song and celebrate in faith  
 the memory of the blessed ancestors, Joachim and Anna,  
 the honored couple who gave birth to the holy Virgin Mother of God for us!  
 Now that they have left behind this passing life for the eternal mansions,//  
 they ceaselessly pray that we may be saved.

Come, O lovers of the feasts of the Church,

let us rejoice in song and celebrate in faith

the mem - o - ry of the blessed ancestors, Joachim and An - na,

the honored couple who gave birth to the holy Virgin Mother of God for us!

Now that they have left behind this passing life for the e - ter - nal man - sions,

they ceaselessly pray that we may be saved.

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

Today all creation rejoices with gladness,  
 uniting to celebrate the annual memory of your ancestors, O all-praised Theotokos.  
Joachim and Anna sing of the wonder together.  
 They have been filled with joy by your birth.  
 From them our hope has blossomed://  
 the Mother of Light and the nourisher of our Life!

Today all creation rejoices with glad - ness,

uniting to celebrate the annual memory of your ancestors, O all-praised The-o-to-kos.

Jo - a - chim and An - na sing of the wonder to - geth - er.

They have been filled with joy by your birth. From them our hope has blos - somed:

the Mother of Light and the nour - ish - er of our Life!

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

Today Anna's spirit leaps for joy.  
 She exults, having attained her desire;  
 just as her namesake believed and was blessed with children in days of old,  
 she has borne the fruit of the promise, the divine blessing:  
 the all-pure Mary, who gave birth to our God.//  
 From her the Sun has risen to those who sat in darkness.

Today Anna's spirit leaps for joy. She exults, having at - tained her de - sire;

just as her name - sake be - lieved and was blessed with children in days of old,

she has borne the fruit of the promise, the divine blessing:

the all-pure Mary, who gave birth to our God.

From her the Sun has risen to those who sat in darkness.

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

**Tone 5**

*(by Ephraim of Karia)*

O blessed couple,

you are exalted above all other parents.

She, who is above all creation, blossomed from you.

Joachim, you are happy indeed to be called the father of such a child.

Joy is yours, O Mother Anna:

from your womb came the Mother of our life.

Blessed are her breasts, which nourish Him Who feeds everything that breathes!//

Pray to Him to have mercy on our souls, O all-blessed ones!

O blessed couple, you are exalted above all other parents.

She, who is above all creation, blossomed from you.

Joachim, you are happy indeed to be called the father of such a child.

Joy is yours, O Mother An-na: from your womb came the Moth-er of our life.

Blessed are her breasts, which nourish Him Who feeds ev-ery-thing that breathes!

Pray to Him to have mercy on our souls, O all bles-sed ones!

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

**Tone 6**

*(Theotokion – Dogmatikon)*

Who will not bless you, O most holy Virgin?  
 Who will not sing of your most pure childbearing?  
 The only-begotten Son shone timelessly from the Father,  
 but from you He was ineffably incarnate.  
 God by nature yet Man for our sake,  
 Not two persons but One known in two natures.  
 Entreat Him, O pure and all-blessed Lady,//  
 to have mercy on our souls!

Who will not bless you, O Most Holy Vir - gin? Who will not sing of your

most pure child - bear - ing? The only-begotten Son shone timelessly from the Fa - ther,

but from you, He was ineffably in-car-nate! God by nature, yet man for our sake!

Not two persons, but one known in two na-tures!

Entreat Him, O pure and all-blessed La-dy, to have mer-cy on our souls!

Priest: Wisdom! Let us attend!  
 Choir: O Gladsome Light ... (p. 16)

### Aposticha

#### Tone 6

*(for the Resurrection)*

Your Resurrection, O Christ our Savior,  
 the Angels in heaven sing!  
 Enable us on earth//  
 to glorify You in purity of heart!

Your Resurrection, O Christ our Sav-our, the angels in hea-ven sing!

Enable us on earth to glorify You in pu-ri-ty of heart!

*v: The Lord is King; He is robed in majesty!*

Destroying the gates of hades,  
 breaking the chains of death,  
 You resurrected the fallen human race as almighty God!//

O Lord, Who rose from the dead, glory to You!

Destroying the gates of Ha - des; break - ing the chains of death;

You resurrected the fallen human race as Al - migh - ty God!

O Lord, Who rose from the dead, glo - ry to You!

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

Desiring to return us to Paradise,  
Christ was nailed to the Cross and placed in a tomb.  
The Myrrhbearing Women sought Him with tears, crying,  
"Woe to us, O Savior!  
How do You deign to descend to death?  
What place can hold Your life bearing body?  
Come to us as You promised!  
Take away our wailing and tears!"  
Then the Angel appeared to them:  
"Stop your lamentations!  
Go, proclaim to the Apostles:  
'The Lord is risen,//  
granting us purification and great mercy!"

Desiring to return us to Pa - ra - dise, Christ was nailed to the Cross

and placed in a tomb. The myrrh-bearing women sought Him with tears,

cry - ing, "Woe to us, O Sav - iour! How do You deign to

de-scend to death? What place can hold Your life-bearing Bo - dy?

Come to us as You pro - mised! Take away our wail - ing and tears!"

Then the angel ap-peared to them: "Stop your lamen - ta - tions!"

Go, proclaim to the a - pos - tles: The Lord is ri - sen,

granting us purification and great mer - - cy!"

*v: Holiness befits Your house, O Lord, forevermore!*

Having been crucified as You willed,  
 by Your burial You captured death, O Christ,  
 and rose on the third day as God in glory,//  
 granting the world unending life and great mercy!

Having been crucified as You willed by Your burial You captured death, O Christ,

and arose on the third day as God in glo - - ry,

granting the world unending life and great mer - - cy!

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

**Tone 8**

*(for the Feast)*

O Joachim and Anna, holy couple,  
 from your barrenness a holy root has sprung.  
 From her shone Christ our God, the Savior of the world.  
 You have gone to dwell in the heavenly mansions,  
 to join the most pure Virgin, your daughter.  
 You dance with the Angels as you pray for the world.  
 We gather this day to praise in song your righteousness.  
 Through all-holy Mary, the child of God,  
 you became the ancestors to Christ.//  
 Intercede with Him to save our souls!

O Jo-a-chim and An-na, holy cou-ple, from your barrenness a holy root has sprung.

From her shone Christ our God, the Sav - ior of the world.

You have gone to dwell in the heavenly man - sions,

to join the most pure Virgin, your daugh - - ter.

You dance with the An - gels as you pray for the world.

We gather this day to praise in song your right - eous - ness.

Through all - holy Mary, the child of God,

you be-came the an-ces-tors to Christ. Intercede with Him to save our souls!

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

**(at Great Vespers)**

**Tone 6**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 6)*

The angelic powers were at Your tomb;  
the guards became as dead men.

Mary stood by Your grave,  
seeking Your most pure body.

You captured Hades,  
not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.

Ma - ry stood by Your grave, seek-ing Your most pure Bo - dy.

You cap-tured Ha - - des, not be - ing temp - ted by it.

You came to the Vir - gin, grant - ing life.

O Lord, Who rose from the dead:— Glo - ry to You!

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

**Tone 1**

**Troparion**

*(Joachim and Anna)*

*(Troparion for the Ancestors – Tone 1)*

Since you were righteous under the law of grace, O Joachim and Anna,  
you gave birth to the God-given infant for our sake.

Therefore, the divine Church radiantly keeps feast today,  
Joyfully celebrating your honorable memory and giving glory to God, //  
Who has raised up a horn of salvation from the house of David.

Soprano  
Alto  
Tenor  
Bass

Since you were right - eous under the law of grace,

O Jo - a - chim and An - na, you gave birth to the God - given

in - fant for our sake. There - fore, the divine Church

radiantly keeps feast to - day, joyfully celebrating your

honorable memory and giving glo - ry to God

who has raised up a horn of salvation from the

house of Da - vid.

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

**Tone 4**

**Troparion**

*(Nativity of the Theotokos)*

*Troparion for the Feast – Tone 4*

Your nativity, O Virgin,  
 has proclaimed joy to the whole universe!  
 The Sun of righteousness, Christ our God,  
 has shone from you, O Theotokos.  
 By annulling the curse,  
 He bestowed a blessing.//  
 By destroying death, He has granted us eternal life.

Soprano  
Alto  
Tenor  
Bass

Your nativity, O Vir - gin, has proclaimed joy to

the whole u - ni - verse! The Sun of righteousness, Christ

our God, has shone from you, O Theo - to - kos

By an - nul - ling the curse, He bestowed a bless - ing.

By destroying death, He has granted us e - ter - nal life.

*Then, the dismissal (p. 26)*

**(at the Divine Liturgy)**

**Tone 6**

**Troparion**

**(Resurrection)**

*(Resurrectional Troparion – Tone 6)*

The angelic powers were at Your tomb;  
the guards became as dead men.

Mary stood by Your grave,  
seeking Your most pure body.

You captured Hades,  
not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.

Ma - ry stood by Your grave, seek - ing Your most pure Bo - dy.

You cap - tured Ha - - des, not be - ing temp - ted by it.

You came to the Vir - gin, grant - ing life.

O Lord, Who rose from the dead:— Glo - ry to You!

**Tone 4**

**Troparion**

*(Nativity of the Theotokos)*

*(Troparion for the Feast – Tone 4)*

Your nativity, O Virgin,  
 has proclaimed joy to the whole universe!  
 The Sun of righteousness, Christ our God,  
 has shone from you, O Theotokos.  
 By annulling the curse,  
 He bestowed a blessing.//  
 By destroying death, He has granted us eternal life.

Soprano  
Alto  
Tenor  
Bass

Your nativity, O Vir - gin, has proclaimed joy to

the whole u - ni - verse! The Sun of righteousness, Christ

our God, has shone from you, O Theo - to - kos

By an - nul - ling the curse, He bestowed a bless - ing.

By destroying death, He has granted us e - ter - nal life.

**Tone 1**

**Troparion**

*(Joachim and Anna)*

*(Troparion for the Ancestors – Tone 1)*

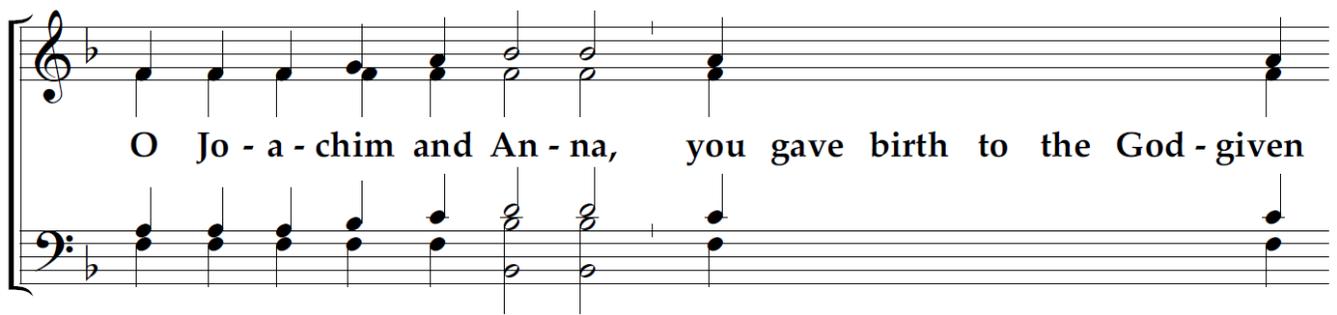
Since you were righteous under the law of grace, O Joachim and Anna,  
 you gave birth to the God-given infant for our sake.

Therefore, the divine Church radiantly keeps feast today,  
 Joyfully celebrating your honorable memory and giving glory to God, //  
 Who has raised up a horn of salvation from the house of David.

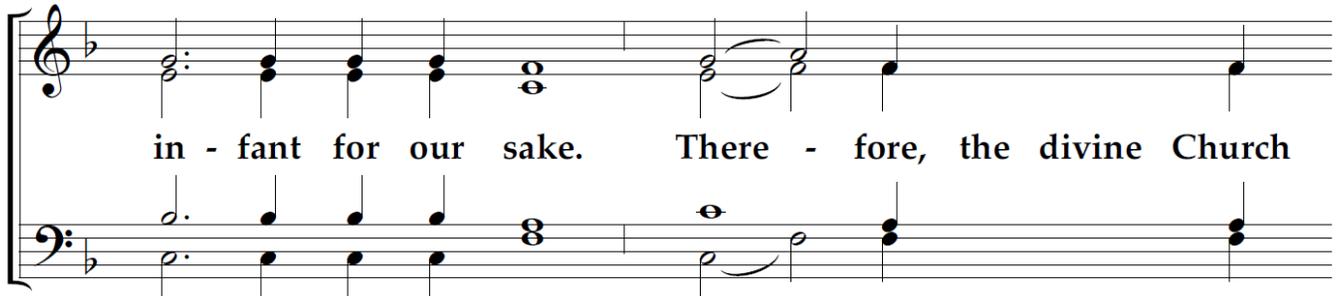
Soprano  
Alto

Since you were right - eous under the law of grace,

Tenor  
Bass



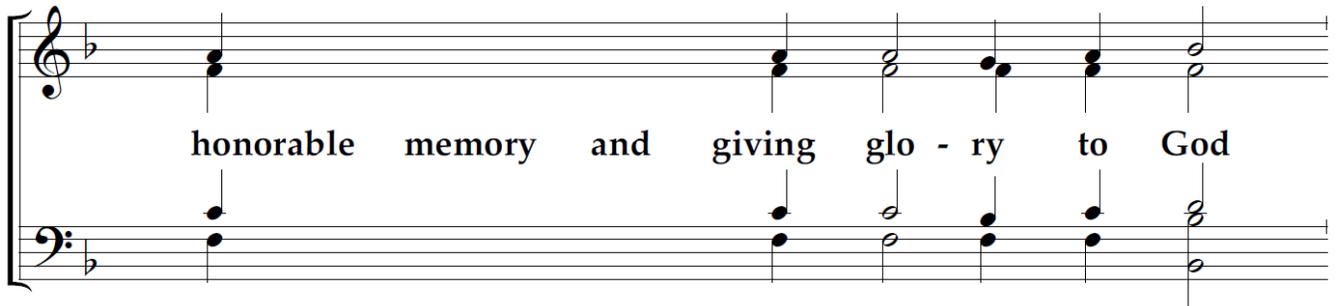
O Jo - a - chim and An - na, you gave birth to the God - given



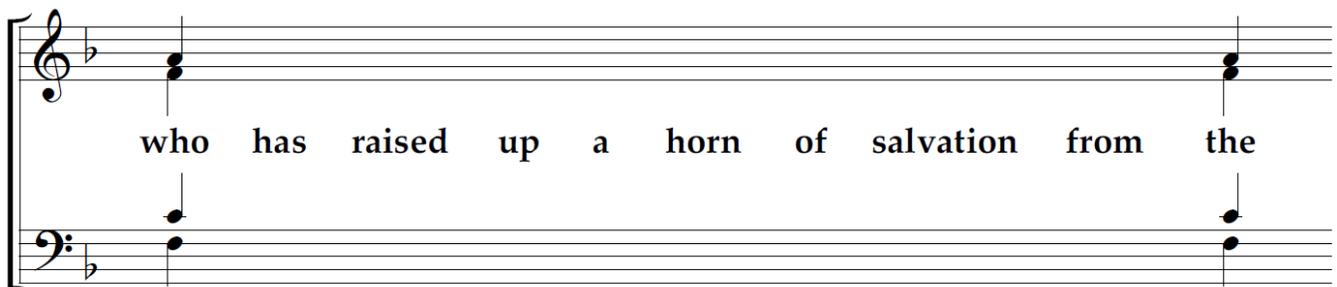
in - fant for our sake. There - fore, the divine Church



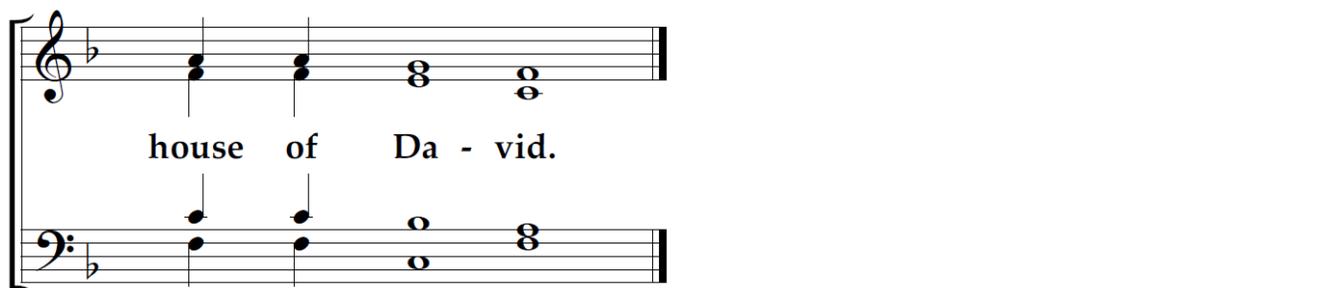
radiantly keeps\_ feast to - day, joyfully celebrating your



honorable memory and giving glo - ry to God



who has raised up a horn of salvation from the



house of Da - vid.

Tone 2

Kontakion

*(Joachim and Anna)*

*(Kontakion for the Ancestors – Tone 2)*

Anna is now no longer barren  
 and nurses the All-Pure One.  
 She rejoices and calls us all to sing a hymn of praise to Christ, //  
 Who from her womb gave mankind the only ever Virgin Mother.

Soprano  
Alto

Tenor  
Bass

An - na is now no long - er bar - ren and nurses  
 the All - Pure One! She re - joic - es and calls us all to sing  
 a hymn of praise to Christ, who from her womb gave  
 mankind the only ev - er Vir - gin Moth - er.

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

**Tone 4**

**Kontakion**

*(Nativity of the Theotokos)*

*(Kontakion for the Feast – Tone 4)*

By your nativity, most pure Virgin,  
 Joachim and Anna are freed from barrenness,  
 Adam and Eve -- from the corruption of death.  
 And we, your people, freed from the guilt of sin, celebrate and sing to you://  
 “The barren woman gives birth to the Theotokos, the nourisher of our Life.”

Soprano  
Alto

Tenor  
Bass

By your nativity, most pure Vir - gin, Joachim and  
Anna are freed from bar - ren - ness, Adam and Eve — from the  
cor - rup - tion of death. And we, your people, freed from the  
guilt of sin, celebrate and sing to you: “The barren woman  
gives birth to the Theotokos, the Nour - ish - er of our Life.”

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

**Tone 6**

**Kontakion**

*(Resurrection)*

*Resurrectional Kontakion – Tone 6*

When Christ God the Giver of Life,  
raised all of the dead from the valleys of misery with His mighty hand,  
He bestowed resurrection on the human race.//  
He is the Savior of all, the Resurrection, the Life, and the God of all.

When Christ God the Gi - ver of Life, raised all of the dead from the  
 valleys of misery with His might - y hand, He bestowed resurrection on  
 the hu - man race. He is the Saviour of all, the Resurrection,  
 the Life, and the God of all.

(then, p. 83)

**Tone 6**

**Prokeimenon**

*Prokeimenon, Tone 6*

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

*Reader:* And with your spirit!

*Priest:* Wisdom!

*Reader:* The Prokeimenon, in the 6<sup>th</sup> Tone: O Lord, save Your people and bless Your inheritance.

*Choir:* O Lord, save Your people and bless Your inheritance.

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he - ri - tance.

*Reader:* To You, O Lord, will I call. O my God, be not silent to me.

*Choir:* O Lord, save Your people and bless Your inheritance.

O Lord, save Your people and bless Your in-he-ri-tance, Your in-he-ri-tance.

**Tone 3** **Prokeimenon** *(Song of the Theotokos)*

*Reader:* In the Third Tone, the Song of the Theotokos: My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*Choir:* My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Soprano  
Alto  
Tenor  
Bass

My soul mag-ni-fies the Lord, and my spirit re-joices

in God, my Sav-ior!

*Deacon:* Wisdom!

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**Epistle** – (215) Galatians 6:11-18 *(Sunday before the Elevation)*, (176) 2 Corinthians 4:6-15

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

*Deacon:* Let us attend!

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

Brothers and sisters, it is God who commanded light to shine out of darkness, and he has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

However, we have this treasure in vessels of clay, so that the amazing power may be from God and not from ourselves. We are pressed on every side, yet we are not crushed! We are perplexed, but not to the point of despair. We are persecuted yet not forsaken; struck down, yet not destroyed; and we always carry in our bodies the death of the Lord Jesus, so that the life of Jesus may also be revealed in our body. Indeed, we who live are always delivered to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. And so, death is at work in us, but life in you. Still, we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke." We believe, and therefore we also speak; knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God.

*Priest:* † Peace be to you.

*Alleluia: Tone 1*

*Reader: And to Your spirit.* In the 1<sup>st</sup> Tone: Alleluia, I have exalted one chosen out of My people.

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* For My hand shall defend him and My arm shall strengthen him.

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* In the Eighth Tone, Hear, O daughter, and see, and incline your ear.

*Choir:* Alleluia! Alleluia! Alleluia!

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**Gospel – (9) John 3:13-17 (*Sunday before the Elevation*), (92) Matthew 22:35-46**

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

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

*Priest:* The Lord said, no one has ascended into heaven, except for the one who came down out of heaven, the Son of Man who is in heaven.

And as Moses lifted up the serpent in the wilderness, likewise, the Son of Man must be lifted up, so that everyone believing in him should not perish but have eternal life. Indeed, God so loved the world that he gave his uniquely-begotten Son, so that everyone who believes in him should not perish but have eternal life. Certainly, God did not send his Son into the world to judge the world, but so that the world should be saved through him.

At that time, a lawyer asked him a question in order to test him. “Teacher, which is the greatest commandment in the law?”

Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. The second is like it: ‘You shall love your neighbor as yourself.’ The entire law and the prophets depend on these two commandments.”

Now while the Pharisees were assembled, Jesus asked them a question, saying, “What do you think of the Messiah? Whose son is he?” They answered, “He is the son of David.”

Jesus said to them, “How, then, does David, in the Spirit, call him ‘Lord,’ saying:

*‘The Lord said to my Lord,  
sit at my right hand,  
until I make your enemies a footstool for your feet?’*

If then David calls him Lord, how is he his son?”

No one was able to answer him a word, and from that day on, no one dared to ask him any more questions.

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

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**Sermon**

*(then p. 89)*

**(Instead of “It is truly meet ...,” we sing:)**

Magnify, O my soul, the most glorious birth of the Mother of God!

Virginity is foreign to mothers;

childbearing is strange for virgins.

But in you, O Theotokos, both were accomplished./

Therefore all we nations of the earth unceasingly magnify you.

The image shows a musical score for the Magnificat. It consists of four staves: Soprano, Alto, Tenor, and Bass. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "Mag - ni - fy, O my soul, the most glo - rious birth of the". The music is written in a simple, homophonic style with block chords and single notes.

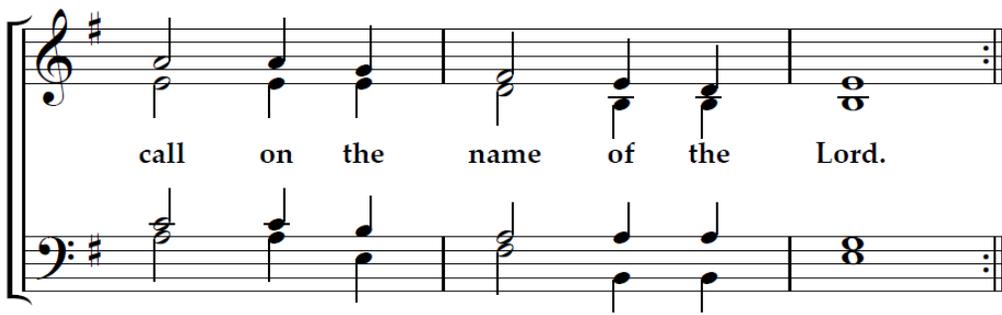
Moth - er of God! Virginity is foreign to moth - ers; childbearing is  
 strange for vir - gins. But in you, O Theotokos, both were ac -  
 com - plished. // There-fore all we nations of the earth un-ceas - ing - ly  
 mag - ni - fy you.

**Communion Hymns**

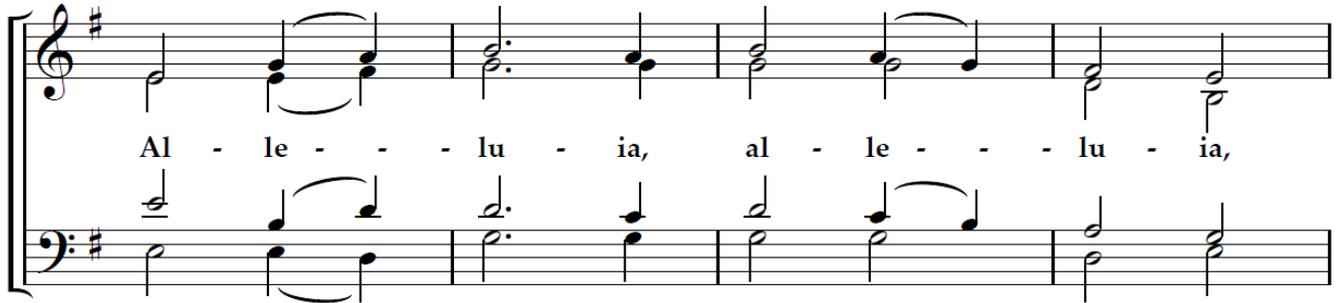
Praise the Lord from the heavens! Praise Him in the highest.  
 I will receive the cup of salvation and call on the name of the Lord.  
 Alleluia, Alleluia, Alleluia.

Soprano  
 Alto  
 Tenor  
 Bass

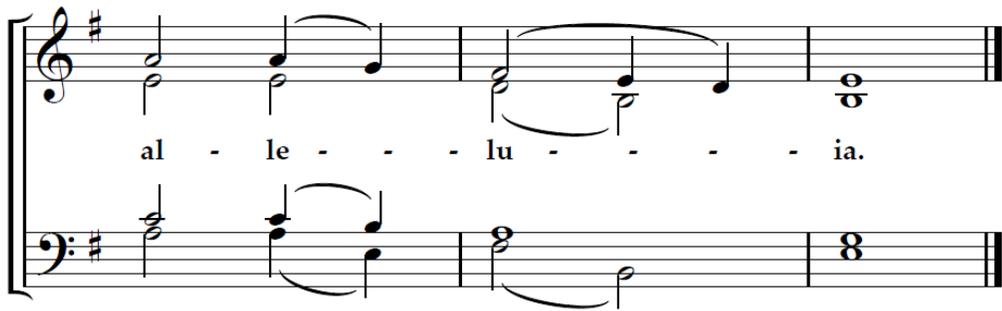
I will re - ceive the cup of sal - va - tion, and



call on the name of the Lord.



Al - le - - lu - ia, al - le - - lu - ia,



al - le - - lu - - - ia.