

"Lord I Call..." – Tone 1

Reader: In the First 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 eve - ning sac - ri - fice. Hear me, O Lord.

Reader: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may confess Your name.

Tone 1*(for the Resurrection)*

Accept our evening prayers, O holy Lord!
 Grant us remission of sins,/
 for You alone have manifested the Resurrection to the world.

Ac - cept our evening prayers, O ho - ly Lord!

Grant us re - mis - sion of sins,

for You alone have manifested the Resur - rec - tion to the world! 8

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

Encircle Zion
 And surround her, O people!
 Give glory in her to the One Who rose from the dead!
 For He is our God,/
 Who has delivered us from our transgressions!

En - cir - cle Zi - on and surround her, O peo - ple!

Give glo - ry in her to the One Who rose from the dead!

For He is our God, Who has delivered us from our trans-gres-sions.

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

Come, O people,
Let us hymn and fall down before Christ,
glorifying His Resurrection from the dead!//
For He is our God,
Who has delivered the world from the Enemy's deceit!

Come, O peo - ple! Let us hymn and fall down be - fore Christ,

glo - rify ing His re - sur - rec - tion from the dead! For He is our God,

Who has delivered the world from the En - e - my's de - ceit!

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

Tone 2 (for the Dormition) (With what crowns)
With what unworthy lips shall we call the Theotokos blessed?
She is more honored than the creation,
and more holy than the Cherubim and all the Angels.
She is the immovable Throne of the King,
the Abode in which the Most High has dwelt.
She is the salvation of the world, the Holy Place of God,/
Who richly grants unto the faithful great mercy on this her holy feast.

With what unworthy lips shall we call the Theotokos bless - ed?

She is more honored than the creation,
 and more holy than the Cherubim and all the Angels.
 She is the immovable Throne of the King, the Abode in which the Most High has dwelt.
 She is the salvation of the world, the Holy Place of God,
 Who richly grants unto the faithful great mercy on this her holy feast.

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

What songs filled with awe did all the Apostles of the Word offer You, O Virgin,
as they stood round your deathbed and cried aloud in wonder:

"The Palace of the King withdraws; the Ark of Holiness is raised on high.

Let the gates be opened wide,
that the Gate of God may enter into abundant joy,/
she who without ceasing asks great mercy for the world!"

What songs filled with awe did all the Apostles of the Word offer You, O Vir - gin,

as they stood round your deathbed and cried aloud in won - der:
 "The Pal - ace of the King withdraws; the Ark of Holiness is raised on high.
 Let the gates be o-pened wide, that the Gate of God may enter into a-bun-dant joy,
 she who without ceasing asks great mer - cy for the world!"

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.*

What spiritual songs shall we now offer you, O most holy one?
 For by your deathless Dormition you have sanctified the whole world,
 and have been translated to the places above the world,
 there to perceive the beauty of the Almighty,
 and, as His Mother, to rejoice in it exceedingly.

You are attended by ranks of Angels and by the souls of the just, O pure Virgin.//
 Join them to ask for us peace and great mercy!

What spiritual songs shall we now offer you, O most ho - ly one?
 For by your deathless Dormition you have sanctified the whole world,

and have been trans - lat - ed to the plac - es a - bove the world,
 there to perceive the beauty of the Al - might - y,
 and, as His Mother, to rejoice in it ex - ceed - ing - ly.
 You are at-tend-ed by ranks of Angels and by the souls of the just, O pure Vir - gin.
 Join them to ask for us peace and great mer - - cy!

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

Tone 2

(for the "Icon not-made-by-hands")

(With what crowns)

With what eyes shall we who dwell on earth
 gaze upon Your image, O Christ,
 upon which the hosts of Angels cannot look without fear,
 for it flashes with rays of divine lightning?
 Today it departs from a land of the godless
 and journeys by the will of God to the royal city and the pious people,
 where its arrival is greeted by all Orthodox Christians,//
 who fall down before it in faith and fear.

With what eyes shall we who dwell on earth gaze upon Your i - mage, O Christ,

upon which the hosts of Angels can - not look with - out fear,
 for it flashes with rays of divine light-ning? Today it departs from a land of the god-less
 and jour - neys by the will of God to the royal city and the pi - ous peo - ple,
 where its arrival is greeted by all Orthodox Chris - tians,
 who fall down before it in faith and fear.

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

With what eyes shall we who dwell on earth
 gaze upon Your image, O Christ,
 upon which the hosts of Angels cannot look without fear,
 for it flashes with rays of divine lightning?
 Today it departs from a land of the godless
 and journeys by the will of God to the royal city and the pious people,
 where its arrival is greeted by all Orthodox Christians,//
 who fall down before it in faith and fear.

With what eyes shall we who dwell on earth gaze upon Your i - mage, O Christ,

upon which the hosts of Angels can - not look with - out fear,
 for it flashes with rays of divine light-ning? Today it departs from a land of the god-less
 and jour - neys by the will of God to the royal city and the pi - ous peo - ple,
 where its arrival is greeted by all Orthodox Chris - tians,
 who fall down before it in faith and fear.

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

With what hands shall we who are earthly
 touch Your image, O Word?
 How shall we, polluted in sin,
 dare to gaze upon the face of our sinless God?
 How shall we, paralyzed in corruption,
 come before Him who cannot be approached?
 The Cherubim veil their faces, not daring to look upon You;
 the Seraphim who carry You cannot gaze upon Your glory.
 All creation serves You in fear.
 O merciful Christ, do not condemn us,/
 who unworthily and with trembling venerate Your image in faith!

With what hands shall we who are earth - ly touch Your i - mage, O Word?

How shall we, pol-lut - ed in sin, dare to gaze upon the face of our sin - less God?

How shall we, paralyzed in cor-rup-tion, come before Him who can-not be ap-proached?

The Cherubim veil their faces, not daring to look up - on You;

the Seraphim who carry You cannot gaze upon Your glor - y.

All cre - a - tion serves You in fear. O merciful Christ, do not con - demn us,

who unworthily and with trembling venerate Your i - mage in faith!

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

The praiseworthy day of the Master has clearly appeared to us;
for He Who is enthroned on high
now looks down upon us through His most pure image.

He Who is above the Cherubim, upon Whom no one may gaze,
is made visible through His image
to those with whom He shares His own likeness,
formed ineffably by the immaculate finger of the Father according to His likeness.//
As we worship it with faith and love we are sanctified.

The praiseworthy day of the Master has clearly ap - peared to us;

for He Who is en - throned on high

now looks down upon us through His most pure i - mage.

He Who is above the Cherubim, upon Whom no one may gaze,

is made visible through His i-mage to those with whom He shares His own like-ness,

formed ineffably by the immaculate finger of the Father according to His like - ness.

As we worship it with faith and love we are sanc - ti - fied.

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

Tone 8 *(for the “Icon not-made-by-hands”)*

Great is the depth of Your providence,
O Master, Who love mankind,
for, bestowing Your bounties upon Your creation generation after generation,
You have depicted an image of Your most pure face,
which You sent to faithful Abgar, who desired to see You,
Who are invisible in Your divinity even to the Cherubim,
so that, gazing upon the image of You,
Who for our sake became incarnate and willingly suffered,
we may be set aflame with Your love,/
which You have poured out on us for the sake of Your great mercy.

Great is the depth of Your prov - i - dence, O Master, Who love man - kind,

for, bestowing Your bounties upon Your creation generation after gen - er-a - tion,

You have depicted an image of Your most pure face,

which You sent to faithful Abgar, who desired to see You,

Who are invisible in Your divinity e - ven to the Cher - u - bim,

so that, gazing upon the i - mage of You,
 Who for our sake became incarnate and willingly suf - fered,
 we may be set a - flame with Your love,
 which You have poured out on us for the sake of Your great mer - cy.

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

Tone 1 *(Theotokion – Dogmatikon)*

Let us praise the Virgin Mary!

The gate of heaven, the glory of the world!

The song of the angels, the beauty of the faithful!

She was born of man, yet gave birth to God!

She was revealed as the heaven, as the temple of the godhead!

She destroyed the wall of enmity!

She commenced the peace; she opened the Kingdom!

Since she is our foundation of faith,

our defender is the Lord Whom she bore!

Courage! Courage! O People of God!

For Christ will destroy our enemies//

since He is all powerful.

Let us praise the Vir-gin Ma-ry!
 The gate of heaven, the glo - ry of the world!

The song of the angels, the beauty of the faith - ful!

She was born of man, yet gave birth to God!

She was re - vealed as the heaven, as the temple of the God - head!

She destroyed the wall of en - mi - ty!

She com - menced the peace, she opened the King - dom!

Since she is our found - a - tion of faith,

our de - fend - er is the Lord Whom she bore! 8

Courage! Courage! O peo - - ple of God!

For Christ will destroy our en - e - mies since He is all - pow - er - ful.

Priest: Wisdom! Let us attend!

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

Aposticha – Tone 1

(*for the Resurrection*)

We have been freed from sufferings
by Your suffering, O Christ.

We have been delivered from corruption
by Your Resurrection.//
O Lord, glory to You!

The musical notation consists of three staves of music in common time, key signature one flat. The top staff uses soprano C-clef, the middle staff alto F-clef, and the bottom staff bass G-clef. The lyrics are placed below each staff, aligned with the notes. The music features eighth-note patterns and a prominent eighth-note休止符 (rest) in the third measure of each staff.

We have been freed from suf - fer-ings by Your suf - fer-ing, O Christ.

We have been delivered from cor - rup - tion by Your Re -

sur - rec - tion. O Lord, glo - ry to You.

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

Let creation rejoice!

Let the heavens be glad!

Let the nations clap their hands with gladness,
for Christ our Savior has nailed our sins to the Cross.

Slaying death, He has given life.//

He has resurrected fallen Adam as the Lover of Man.

The musical notation consists of two staves of music in common time, key signature one flat. The top staff uses soprano C-clef and the bottom staff bass G-clef. The lyrics are placed below each staff, aligned with the notes. The music features eighth-note patterns and a prominent eighth-note休止符 (rest) in the third measure of each staff.

Let cre - a - tion re-joice. Let the hea - vens be glad. Let the na -

tions clap their hands with glad - ness. For Christ our Saviour has

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

As King of heaven and earth,
You were voluntarily crucified in Your love for man.
Hades was angered when it met You below.
Adam rose seeing You, the Creator, under the earth.
O Wonder!
How has the Life of All tasted death?
You enlightened the world which cries://
"O Lord, Who rose from the dead, glory to You!"

How has the life of all tast - ed death? You en - light - ened the world which cries:
O Lord, Who rose from the dead, glo - ry to You!

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

The myrrhbearing women came with haste to Your tomb,
bearing myrrh and lamentations.

Not finding Your most pure body,
they learned from the angel of the new and glorious wonder.
They told the Apostles://
“The Lord is risen, granting the world great mercy.”

The myrrh - bearing women came with haste to Your tomb, bearing myrrh
and lamen - ta - tions. Not find - ing Your most pure Bo - dy
they learned from the angel of the new and glo - ri - ous won - der.

They told the a-pos-tles: "The Lord is risen granting to the world great mer - cy."

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

Tone 6 *(for the "Icon not-made-by-hands")*

You became flesh just as You desired, O Lord;

You willed to accept our poverty,

and You showed Your abundant compassion,

by which You deified me who am dust.

We glorify You, O Lover of man,

as we behold Your providence through seeing an icon of Your image.

By this grant Your servants unhindered entrance into Eden, O Savior,/
overlooking all our transgressions!

You became flesh just as You de-sired, O Lord; You willed to accept our pov-er - ty,

and You showed Your abundant com - pas - - sion,

by which You deified me who am dust. We glorify You, O Lov - er of man,

as we behold Your providence through seeing an icon of Your i - mage.

By this grant Your servants unhindered entrance into Eden, O Sav - ior,
overlooking all our trans - gres - sions!

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

Tone 8 *(for the Dormition, by the Emperor Leo the Wise)*

Jesus, your Son and our God, O Theotokos,
confirming His two natures,
dies as a Man and arises as God.
And it was His good pleasure, O Mother of God,
that you also die,
lest unbelievers consider His dispensation but a fantasy.
You were translated to the heavenly realm, O celestial Bride,
taken up from the earth as a bride from her chamber where she dwells.
The air was sanctified by your passage,
just as the earth was illumined by the One Who was born of you.
The Apostles send you forth, and the Angels bear you up.
As they buried your all-pure body, singing funeral hymns for you,
they gazed in awe and spoke with fear:
“This change is from the right hand of the Most High,
for He dwelt within you, yet you have remained unchanged.
O all-hymned Mother, cease not to watch over us,
for we are your people and the sheep of your pasture;
and we call upon your name,/
asking salvation and great mercy for your sake!”

Je-sus, your Son and our God, O The-o-to - kos, confirming His two na - tures,
dies as a Man and a-ris-es as God. And it was His good pleasure, O Moth-er of God,

that you al - so die, lest unbelievers consider His dis-pen-sa-tion but a fan-ta-sy.

You were translated to the heavenly realm, O ce - les - tial Bride,

taken up from the earth as a bride from her cham - ber where she dwells.

The air was sanc - ti - fied by your pas - - sage,

just as the earth was illumined by the One Who was born of you.

The Apostles send you forth, and the An - gels bear you up.

As they buried your all - pure body, singing fu - ner - al hymns for you,

they gazed in awe and spoke with fear:
 "This change is from the right hand of the Most High,
 for He dwelt within you, yet you have re - mained un - changed.
 O all - hymned Mother, cease not to watch o - ver us,
 for we are your people and the sheep of your pas - ture;
 and we call up-on your name, asking salvation and great mer - cy for your sake!"

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 1

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 1)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure [^]body,
You rose on the third day, O Savior,
Granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your [^]Kingdom!//

Glory to Your dispensation, O you who love mankind!”

When the stone had been sealed by the Jews; While the soldiers were guarding

Your most pure Bo - dy; You rose on the third day, O Sa - viour,

grant-ing life to the world. The po - wers of heaven therefore cried to

You, O Gi - ver of Life: Glo - ry to Your Re - sur - rec - tion, O Christ!

Glo - ry to Your King-dom! Glory to Your dispensation, O You Who love man - kind!

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

Tone 2

Troparion

(“Icon not-made-by-hands”)

(Troparion of the Icon – Tone 2)

We venerate Your most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our God.
Of Your own will You were pleased to ascend the Cross in the flesh
and deliver Your creatures from bondage to the Enemy.

Therefore with thankfulness we cry aloud to You:

"You have filled all with joy, O our Savior,//
by coming to save the world."

Soprano
Alto

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

Tenor
Bass

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

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

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

There-fore with thanksgiving we cry a-loud to You: "You have
filled all with joy, O our Sav - ior, by com - ing to
save the world."

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

Tone 1

Troparion

(Dormition)

(Troparion for the Dormition – Tone 1)

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,,/

and by your prayers you deliver our souls from death.

Soprano Alto

In giving birth you preserved your virginity!

Tenor Bass

In falling asleep you did not forsake the world, O Theotokos

to - kos! You were trans - lat - ed to life O Mo - ther of
Life, and by your prayers you deliver our souls from death.

(at the Divine Liturgy)

Tone 1

(Resurrectional Troparion – Tone 1)

When the stone had been sealed by the Jews,
 while the soldiers were guarding Your most pure body,
 You rose on the third day, O Savior,
 Granting life to the world.

Troparion

(Resurrection)

The powers of heaven therefore cried to You, O Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O you who love mankind!”

The musical score consists of five systems of music. The top system shows the beginning of the troparion. The second system continues with "Your most pure Bo - dy; You rose — on the third day, O Sa - viour," followed by a repeat sign. The third system concludes the first part of the troparion with "grant-ing life to the world." The fourth system begins the doxology with "The po - wers of heaven therefore cried to You, O Gi - ver of Life: Glo - ry to Your Re - sur - rec - tion, O Christ!" The fifth system concludes with "Glo - ry to Your King-dom! Glory to Your dispensation, O You Who love man - kind!" The music is written in common time, with a mix of quarter and eighth notes. The vocal parts are in soprano and bass clef, and the piano accompaniment is in bass clef.

Tone 2

Troparion

("Icon not-made-by-hands")

(Troparion of the Icon – Tone 2)

We venerate Your most pure image, O Good One;
 and ask forgiveness of our transgressions, O Christ our God.
 Of Your own will You were pleased to ascend the Cross in the flesh
 and deliver Your creatures from bondage to the Enemy.
 Therefore with thankfulness we cry aloud to You:
 "You have filled all with joy, O our Savior,//
 by coming to save the world."

Soprano Alto

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

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

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

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

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

filled all with joy, O our Sav - ior, by com - ing to
save the world."

Tone 1

(Troparion for the Dormition – Tone 1)

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life, //

and by your prayers you deliver our souls from death.

Troparion

(Dormition)

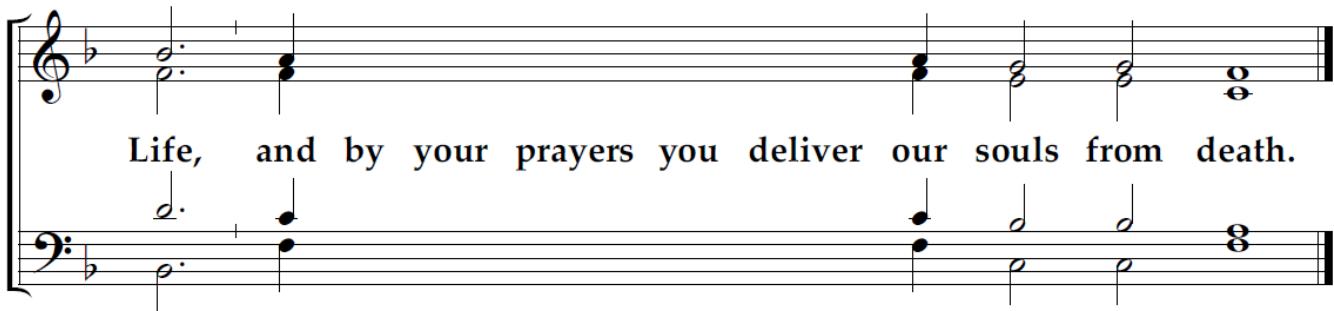
Soprano
Alto

Tenor
Bass

In giving birth_ you pre-served your vir - gin - i - ty!

In falling asleep you did not forsake the world, O The - o -

to - kos! You were trans - lat - ed to life O Mo - ther of



Tone 2

Kontakion

("Icon not-made-by-hands")

(*Kontakion of the Icon – Tone 2*)

Uncircumscribed Word of the Father,
as we behold the victorious image of Your true incarnation,
not made by hands, but divinely wrought
in Your ineffable and divine dispensation towards us, //
we honor it with veneration.

Soprano Alto

Tenor Bass

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

Tone 2

Kontakion

(Dormition)

(Kontakion for the Dormition – Tone 2)

Neither the tomb, nor death, could hold the Theotokos,
who is constant in prayer and our firm hope in her intercessions.

For being the Mother of Life,/
she was translated to life by the One Who dwelt in her virginal womb.



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

Tone 1

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 1)

As God, You rose from the tomb in glory,
raising the world with Yourself.

Human nature praises You as God for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to You://
“You are the Giver of Resurrection to all, O Christ!”

As God You rose from the tomb in glo- ry, rais-ing the world with Your-self.

Hu - man na - ture praises You as God for death has va - nished.

A - dam exults, O Mas - ter. Eve re - joic - es, for she is freed from

bondage, and cries to You; You are the Giver of Resurrection to all, O Christ.

(then, p. 83)

Epistle: (131) 1 Corinthians 4:9-16 and (250) Colossians 1:12-18 ("Icon not-made-by-hands")

Prokeimenon, Tone 1

Priest: Let us attend! † Peace to all!

Reader: And with your spirit!

Priest: Wisdom!

Reader: The Prokeimenon, in the 1st Tone: Let Your mercy, O Lord, be upon us as we have set our hope on You!

Choir: Let Your mercy, O Lord, be upon us as we have set our hope on You, as we have set our hope on You!

Let Your mercy, O Lord, be upon us as we have set our hope on You,
as we have set our hope on You.

Reader: Rejoice in the Lord, O you righteous! Praise befits the just!

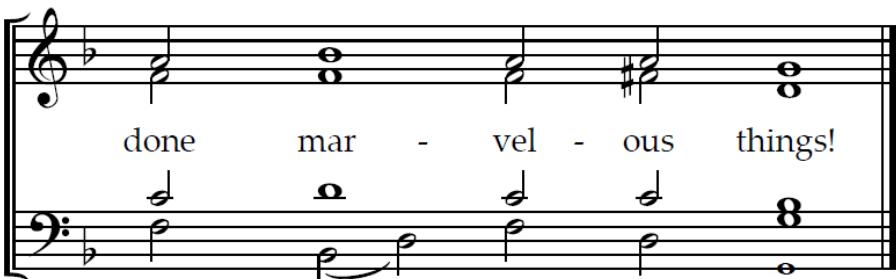
Choir: Let Your mercy, O Lord, be upon us as we have set our hope on You, as we have set our hope on You!

Let Your mercy, O Lord, be upon us as we have set our hope on You,
as we have set our hope on You.

Reader: In the Fourth Tone, Sing to the Lord a new song, / for the Lord has done marvelous things!

Choir: Sing to the Lord a new song, / for the Lord has done marvelous things!

Sing to the Lord a new song, for He has



Deacon: Wisdom!

Epistle: (131) 1 Corinthians 4:9-16 and (250) Colossians 1:12-18 (*"Icon not-made-by-hands"*)

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

Deacon: Let us attend!

Reader: Brothers and sisters, I think that God has displayed us, the apostles, last of all, like men sentenced to death, because we are made a spectacle to the world, both to angels and people.

We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor. Even to this present hour, we hunger and thirst, we are naked, beaten, and we wander from place to place! We work hard, with our own hands. When people curse us, we bless in return. When we are persecuted, we endure.

When we are defamed, we try to conciliate. We are made as the filth of the world, as the dirt wiped off by all, even until now. I do not write these things to shame you, but to admonish you as my beloved children. For although you have ten thousand tutors in Christ, yet you do not have many fathers. For in Christ Jesus, I became your father through the Good News. I beg you therefore, be imitators of me.

Brothers and sisters, give thanks to God the Father, who has granted us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness, and translated us into the Kingdom of the Son of his love. In him, we have our redemption, the forgiveness of our sins.

He is the image of the invisible God, the firstborn of all creation. For in him, all things were created, in the heavens and on earth, things visible and invisible, thrones, dominions, principalities, and powers; all things have been created through him, and for him. He is before all things, and in him all things hold together. He is the head of the body, the Church; he is the first cause, the firstborn from the dead, so that in all things he might have the first place.

Priest: † Peace to you who read!

Alleluia: Tone 1

Reader: **And to Your spirit.** In the 1st Tone: Alleluia! God gives vengeance unto me, and subdues people under me.

Choir: Alleluia! Alleluia! Alleluia!

Reader: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the Fourth Tone, O Lord, we will walk in the light of Your countenance, and will exult in Your name forever.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (72) Matthew 17:14-23 and (48) Luke 9:51-56; 10:22-24 (*"Icon not-made-by-hands"*)

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

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

Priest: When they came to the crowd, a man came to Jesus. He knelt down before him and said: "Lord, have mercy on my son! He is epileptic and suffers terribly as he often falls into the fire and into the water. And so, I brought him to your disciples, but they could not cure him."

Jesus answered, "Faithless and perverse generation! How much longer must I be with you? How long must I bear with you? Bring him to me."

When Jesus rebuked it, the demon went out of the boy and he was cured from that hour.

Then the disciples came to Jesus in private and asked, "Why were we not able to cast it out?"

Jesus replied, “Because of your unbelief! Amen, I tell you that if you have faith even like a grain of mustard, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you! But this kind of spirit does not go out except by prayer and fasting.”

At that time, when the days were near for him to be taken up, that he resolutely set his face to go to Jerusalem, and he sent messengers ahead of him. They went and entered into a village of the Samaritans in order to make preparation for him. But the people did not receive him because he was heading for Jerusalem. When his disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and destroy them, just as Elijah did?”

But Jesus turned around and rebuked them: “You do not know of what kind of spirit you are. The Son of Man did not come to destroy people’s lives but to save them.” And they went on to another village.

All things have been delivered to me by my Father. No one knows who the Son is, except the Father, or who the Father is, except the Son, and those to whom the Son chooses to reveal him.”

Turning to the disciples, Jesus said privately, “Blessed are the eyes which see the things that you see! For I tell you that many prophets and kings desired to see what you see, but they did not see them; and to hear what you hear, but they did not hear them.”

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

Sermon – Fr. Marty

(then p. 89)

(Instead of "It is truly meet...," we sing:)

Refrain: The Angels, as they looked upon the Dormition of the Virgin,
were struck with wonder,
seeing how the Virgin went up from earth to heaven.

Heirmos: The limits of nature are overcome in you, O Pure Virgin:
for birthgiving remains virginal, and life is united to death;
a virgin after childbearing and alive after death,
you ever save your inheritance, O Theotokos.

Soprano
Alto
Tenor
Bass

The An - gels, as they looked up - on the Dor - mi - tion of the

Vir - gin, were struck with won - der, seeing how the Virgin went

Heirmos

up from earth to heav - en. The limits of nature are over -

come in you, O Pure Vir - gin: for birth - giv - ing

re - mains_ vir - gin - al, and life is u - nit - ed to death;

A musical score for two voices (Soprano and Bass) and piano. The music is in common time, key signature of one sharp (F#). The vocal parts are written in soprano and bass clef respectively. The piano part is in bass clef. The lyrics are in English, with some words underlined. Measure 1: "a vir - gin af - ter child - bear - ing and a - live af - ter death," Measure 2: "you ever save your inheritance, O The - o - to - kos." Measure 3: piano accompaniment. Measure 4: piano accompaniment.

a vir - gin af - ter child - bear - ing and a - live af - ter death,
you ever save your inheritance, O The - o - to - kos.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest!

O Lord, we will walk in the light of Your countenance, and will exult in Your name forever. Alleluia, Alleluia, Alleluia!

Praise the Lord from the heavens! Praise Him in the highest!

O Lord, we will walk in the light of Your Thy coun - te -

nance, and will ex - ult Your in Thy Name for - ev - er!

1. The heavens are Yours, the earth also is Yours; the world and all that is in it, You have founded them.
2. The north and the south, You have created them; Tabor and Hermon joyously praise Your name.
3. You have a mighty arm; strong is Your hand, high Your right hand.
4. Righteousness and justice are the foundation of Your throne; steadfast love and faithfulness go before You.
5. Blessed are the people who know the festal shout who walk, O Lord, in the light of Your countenance.
6. Who exult in Your name all the day, and extol Your righteousness.
7. For You are the glory of their strength; by Your favor our horn is exalted.
8. For our shield belongs to the Lord, our king to the Holy One of Israel.

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!