

"Lord I Call..." – Tone 5

Reader: In the Fifth 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 upon You. Hear me, O Lord. Let my prayer a-rise

in Your sight as in-cense, and let the lift-ing 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 precious Cross, O Christ,
 You have put the devil to shame.
 By Your Resurrection, You have blunted the sting of sin
 and saved us from the gates of death.//
 We glorify You, O only begotten One.

By Your pre - cious Cross, O Christ, You have put the de - vil to shame.

By Your Resur - rec - tion You have blunted the sting of sin and saved us

from the gates of death! We glorify You, O on - ly Be - got - ten One!

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

Christ was led as a sheep to the slaughter
 in order to grant Resurrection to the human race.
 The princes of Hades were frightened by this,
 for the gates of sorrow were lifted.
 Christ the King of glory had entered,
saying to those in chains: "Go forth!"//
 And to those in darkness: "Come to the light!"

Christ was led as a sheep to the slaugh - ter in order to grant resurrection

to the hu - man race! The prin - ces of Hades were fright - ened by this.

For the gates of sorrow were lift - ed! Christ, the King of glory, had en - tered

say - ing to those in chains, "Go forth!" And to those in dark-ness, "Come to the light!"

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

Oh, great wonder!

The Creator of the invisible suffered in the flesh in His love for man
and rose again immortal.

Come, O sons of nations,

let us worship Him,

Delivered from error by His compassion,//

we have learned to sing of one God in three Persons!

O great won - der! The Creator of the invisible suffered in the flesh in His

love for man and rose a - gain im - mor - tal! Come, O sons of na - tions

let us wor - ship Him! De - liv - ered from error by His com - pas - sion,

sion,

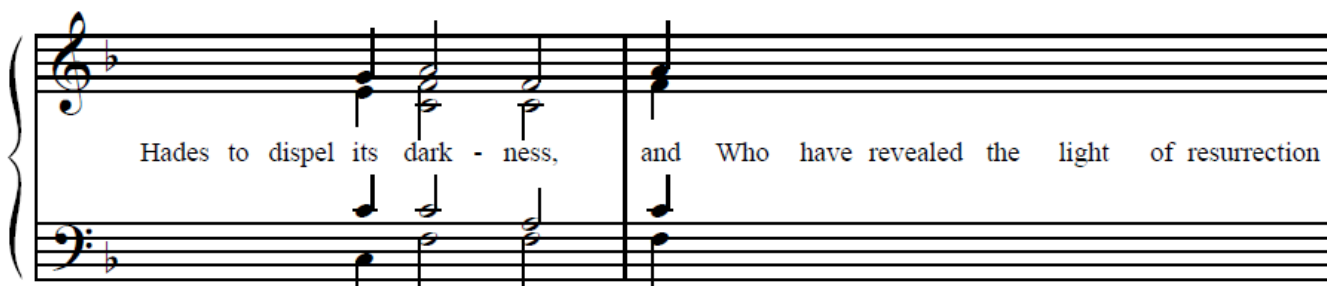
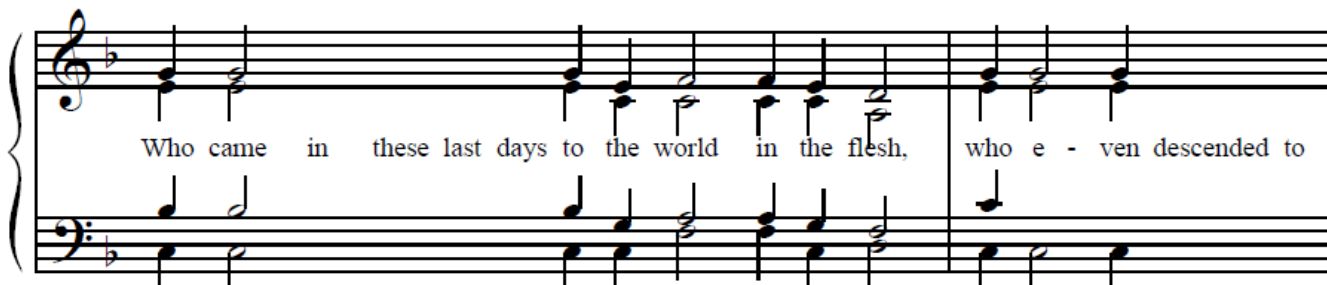
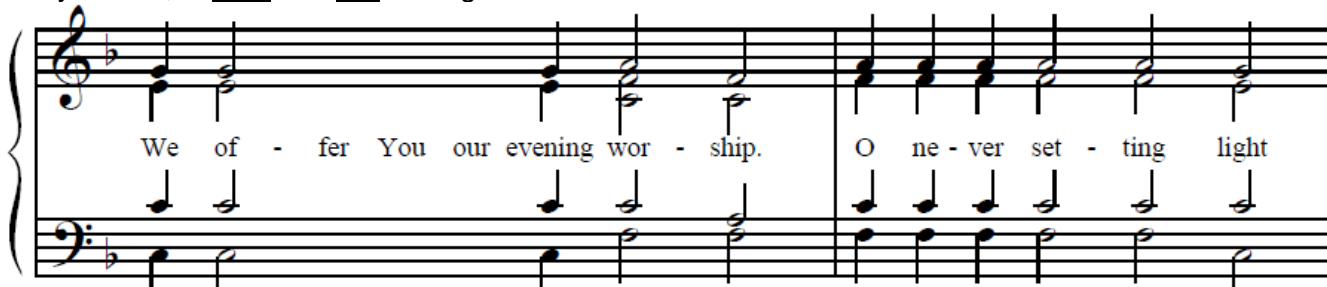
let us wor - ship Him! De - liv - ered from error by His com - pas - sion,

sion,



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

We offer You our evening worship,
 O never setting Light,
 Who came in these last days to the world in the flesh;
 Who even descended to Hades to dispel its darkness.
 And Who have revealed the light of Resurrection to the nations.//
 Glory to You, O Lord and Giver of light!



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

Tone 6

(for the Founding)

Dedication is to be honored,
 as was decreed in the Old Law;

even more should the New Law be honored through dedication;
 for as Isaiah proclaims: "The islands are dedicated to God."
 By this we understand the churches now built by the Gentiles,
 which receive a firm foundation from God.//
 Therefore let us spiritually celebrate this present feast!

Dedication is to be hon - ored, as was decreed in the Old Law;

even more should the New Law be honored through ded - i - ca - tion;

for as Isaiah proclaims: "The islands are ded - i - cat - ed to God."

By this we understand the churches now built by the Gen - tiles,

which receive a firm foun - da - tion from God.

Therefore let us spiritually celebrate this pres - ent feast!

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.

Be dedicated anew, O people!
 Putting away the old man, live in newness of life,
 placing a bridle on everything from which death may come!

Let us chasten all our members,
 hating every evil fruit of the tree!
 Mindful of this, let us avoid our ancient errors,
 that mankind may thus be restored!//
 Thus this day of dedication is honored.

The musical score is written for two voices, Soprano and Bass, in the key of D major (indicated by two sharps: F# and C#). The time signature is common time (C). The score consists of five systems of staves. Each system has a Soprano staff and a Bass staff. The lyrics are written below the staves, with some words hyphenated across lines. The melody is simple and hymn-like, with many whole and half notes. The lyrics are: 'Be dedicated anew, O peo-ple! Putting away the old man, live in new-ness of life, placing a bridle on everything from which death may come! Let us chasten all our mem-bers, hating every evil fruit of the tree! Mindful of this, let us avoid our ancient er-rors, that mankind may thus be re-stored! Thus this day of dedication is hon-ored.'

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

Tone 6

(by Anatolius)

O Christ, the pre-eternal Word,
 You set up Your Church as a tower of strength,
 founding it upon the rock of the faith.
 Therefore it abides in You, unshaken forever,
 for, without undergoing change,
 You became Man in these latter times for its sake.
 Therefore we give thanks to You and praise You in hymns, saying:
 "You are our King since before time began; //
 now and forever: glory to You!"

O Christ, the pre e - ter - nal Word, You set up Your Church as a tow - er of strength,
founding it upon the rock of the faith. Therefore it abides in You, unshaken for - ev - er,
for, without un - der - go - ing change, You became Man in these latter times for its sake.
Therefore we give thanks to You and praise You in hymns, say - ing:
"You are our King since before time be - gan; now and forever: glor - y to You!"

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

Tone 5

Automelon

(for the Forefeast)

Rejoice, O Life-bearing Cross,
the invincible trophy of godliness,
door to Paradise, firm support of the faithful,
a wall that encompasses the Church!
Through you corruption has been destroyed and abolished.
The power of death has been swallowed up, and we are raised from earth to Heaven.
You are a weapon that cannot be vanquished,
the adversary of demons,
the glory of the martyrs, the true adornment of saints,
and the haven of salvation,//
granting the world great mercy.

Re - joice, O Life bear - ing Cross, the invincible trophy of god - li - ness,

door to Par - a - dise, firm support of the faith - ful, a wall that en - com - pass - es the Church!

Through you corruption has been destroyed and a - bol - ished.

The power of death has been swallowed up, and we are raised from earth to Heav - en.

You are a wea - pon that cannot be van - quished, the adversary of de - mons,

the glor - y of the martyrs, the true a - dorn - ment of saints,

and the ha - ven of sal - va - tion, granting the world great mer - cy.

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

Rejoice, O Cross of the Lord,
through which mankind has been delivered from the curse!

You are a sign of true joy,
shattering our enemies by your Exaltation.
 O Cross, worthy of all honor,
 you are our help, you are the strength of kings.
You are the power of the righteous.
 You are the majesty of priests.
 All who sign themselves with you are freed from danger.
 O rod of strength, under which we like sheep are tended,
 you are a weapon of peace round which the angels stand in fear.
You are the divine glory of Christ, //
 Who grants the world great mercy.

Re - joice, O Cross of the Lord,
 through which mankind has been de-liv-ered from the curse! You are a sign of true joy,
 shat-ter-ing our enemies by your Ex-al-ta - tion. O Cross, worthy of all hon-or,
 you are our help, you are the strength of kings. You are the power of the right-eous.
 You are the ma-jes-ty of priests. All who sign themselves with you are freed from dan-ger.
 O rod of strength, under which we like sheep are tend - ed,

you are a weapon of peace round which the angels stand in fear.

You are the di-vine glor - y of Christ, Who grants the world great mer - cy.

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

Rejoice, O guide of the blind,
 physician of the sick and resurrection of all the dead;
 you have raised us up when we were fallen into mortality, O precious Cross!
 Through you corruption has been destroyed,
 and incorruption has blossomed forth.
 We mortals are deified, and the devil is completely overthrown.
Today, as we see you exalted by the hands of bishops,
 we exalt Him Who was lifted up upon you,
 and we fall down in worship before you, //
 drawing rich streams of great mercy.

Re-joice, O guide of the blind, physician of the sick and res-ur-rec-tion of all the dead;

you have raised us up when we were fallen into mortality, O pre - cious Cross!

Through you cor-rup-tion has been de-stroyed, and incorruption has blos-somed forth.

We mor - tals are deified, and the devil is com - plete - ly o - ver - thrown.

To - day, as we see you exalted by the hands of bish - ops,

we exalt Him Who was lifted up up - on you,

and we fall down in wor-ship be-fore you, drawing rich streams of great mer - cy.

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

Tone 6

(for the Founding, by John the Monk)

Celebrating the memory of the dedication, O Lord,
and glorifying You, the Giver of holiness,
we ask that You hallow the senses of our souls,
through the supplications of the glorious passion-bearers, //
O You Who are good and almighty!

Celebrating the memory of the ded - i - ca - tion, O Lord,

and glorifying You, the Giver of ho - li - ness,

we ask that You hallow the sens - es of our souls,

through the supplications of the glorious passion bear - ers,

O You Who are good and al - might - y!

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

Tone 5

(Theotokion – Dogmatikon)

In the Red Sea of old,
a type of the Virgin Bride was prefigured.
There Moses divided the waters;
here Gabriel assisted in the miracle.
There Israel crossed the sea without getting wet,
here the Virgin gave birth to Christ without seed.
After Israel's passage, the sea remained impassable;
after Emmanuel's birth, the Virgin remained a Virgin.
O ever-existing God, Who appeared as Man, //
O Lord, have mercy on us!

In the Red Sea of old, a type of the Virgin Bride was pre - fig - ured.

There Mo - ses divided the wa - ters; here Ga - briel assisted in the

mir - a - cle. There Israel crossed the Sea with - out get - ting wet;

here the Virgin gave birth to Christ with - out seed. After Is - rael's passage the

Sea remained im-pass - i - ble; after Emmanuel's birth the Virgin remained a vir - gin.

O E - ver - existing God, Who ap - peared as Man, O Lord have

mer - cy on us!

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, Three Readings

Priest: Wisdom!

Reader: The Reading from the Third Book of Kingdoms. (3 (1) Kings 8:22, 23, 27-30)

Priest: Let us attend!

Reader: Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread forth his hands towards heaven; and said, "Lord, God of Israel, there is no God like you, in heaven above or on earth beneath, If, heaven and the highest heaven cannot contain you ; how much less this house which I have built . Yet have regard to my supplication, O Lord God of Israel, hearkening to the prayer which your servant prays before you today; that your eyes may be open towards this house day and night, towards the place of which you have said, "My name shall be there," to hearken to the prayer which your servant prays towards this place day and night. And hearken to the supplication of your servant and of your people Israel, when they pray toward this place; and hear your dwelling place in heaven; and you shall act and show pity."

Priest: Wisdom!

Reader: The Reading from The Proverbs of Solomon. (Proverbs 3:19-34)

Priest: Let us attend!

Reader: With wisdom God founded the earth. He prepared the heavens with understanding. With his knowledge the deeps were broken open and the clouds poured down dew. My son, keep my counsel and my thought, do not pour them away, that your soul may live and grace be around your neck; and there shall be health for your flesh and safety for your bones; that with confidence you may walk all your ways in peace, and your foot may not stumble. For if you sit down, you shall be unafraid; if you slumber, you shall have sweet sleep; you shall not fear alarm coming upon you, nor the assaults of the impious; for the Lord shall be over all your ways and shall support your feet, so that you are not snared. Do not hold back from doing good to the needy, whenever your hand is able to help. Do not say, "Come back again sometime", and "Tomorrow I shall give": when you are able, do good, for you do not know what the coming day shall bring forth. Do not devise evils for your friend who lives near you and trusts you. Do not quarrel with someone needlessly, lest they devise some evil against you. Do not gain the reproaches of wicked men, nor covet their ways; for every transgressor is unclean before the Lord, he does not take his seat among the righteous. The Lord's curse is on the houses of the ungodly, but the dwellings of the righteous are blessed. The Lord opposes the proud, but gives grace to the humble.

Priest: Wisdom!

Reader: Reader: The Reading from The Proverbs of Solomon. (Proverbs 9:1-11)

Priest: Let us attend!

Reader: Wisdom has built herself a house and set up seven pillars. She has slaughtered her beasts, mixed the wine in her mixing bowl and prepared her table. She has sent out her servants, inviting with a loud proclamation to her banquet saying, "Whoever is foolish, let him turn in here to me," and to those lacking understanding she said, "Come, eat my bread, drink the wine I have mixed for you. Abandon folly and you shall live; seek sagacity that you may have life, and correct understanding with knowledge. He who reproves wicked men shall receive from them dishonor; he who rebukes the impious shall shame himself. For to the impious rebukes are bruises. Do not rebuke the wicked, lest they hate you: rebuke a wise man and he shall love you. Give a wise man an opportunity, and he shall become wiser; instruct a righteous man and he shall continue to receive. The beginning of wisdom is fear of the Lord; and the counsel of saints, understanding; knowing the law is the mark of a right mind. For by this means you shall live a long time, and years shall be added to your life."

Then, the Augmented Litany (p. 18)

Aposticha – Tone 5

We magnify You in songs of praise,
O incarnate Christ and Savior.
By accepting the Cross and death for our sake,
as the Lord and Lover of man,
You overthrew the gates of Hades,//
and arose on the third day, saving our souls.

The musical score is written for piano in a single system with four staves. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the right hand, and the bass line is in the left hand. The lyrics are written below the notes. The first system contains the first two lines of the text. The second system contains the next two lines. The third system contains the next two lines. The fourth system contains the final line of the text, which ends with a double bar line and a repeat sign.

We mag - nify You in songs of praise, O incarnate Christ and Sa - viour!

By ac - cept - ing the Cross and death for our sake,

as the Lord and Lov - er of Man, You overthrew the gates of Ha - des,

and arose on the third day, sav - ing our souls!

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

By being pierced in the side, O Lover of man,
You have poured out drops of life and salvation for all.
By accepting death in the flesh, You have granted us immortality.
You have freed us by being placed in the tomb,
and have resurrected us with Yourself in glory, as God.//
Glory to You, O Lord and Lover of man!

By being pierced in the side, O Lov - er of Man, You have poured out drops
of life and sal - va - tion for all. By ac - cept - ing death in the flesh, You
have granted us im - mor - ta - li - ty. You have freed us by being placed in
the tomb, and have resurrected us with Yourself in glo - ry as God!
Glory to You, O Lord, and Lov - er of Man!

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

Your crucifixion and descent into Hades are awesome, O Lover of man.

You have captured it, releasing the ancient prisoners.

You have opened Paradise and given it to us.

Grant us purification of sins,

who glorify Your Resurrection on the third day!

Make us worthy of Paradise//

and save us, O Lover of man!

Your cru - ci - fi - xion and descent into Hades are awesome, O Lov - er of Man!

You have captured it releasing the ancient pri - son - ers! You have opened

paradise and gi - ven it to us! Grant us purifi - ca - tion of sins,

who glorify Your Resurrection on the third day! Make us worthy of Par - a - dise

and save us, O Lov - er of Man!

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

For our sake, You accepted death in the flesh,
 to rise from the dead on the third day.
Heal us from our earthly passions,
 and restore us from our evil transgressions;
 and save us, O Lover of man!

For our sake, You accepted death in the flesh, to rise from the dead on the third day!

Heal us from our earth-ly pas - sions, and re-store us from our evil trans-gres-sions;

and save us, O Lov - er of Man!

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

Tone 2

(for the Founding, by Anatolius)

We glorify You, O Lord,
as we celebrate the dedication of the most holy temple of Your Resurrection.
You sanctified it and perfected it with Your all-perfect grace.
You are adorned in it by the faithful
with sacrifices that are sanctifying, mystical and holy,
receiving them bloodless and all-pure from the hands of Your servants.
To all those who rightly make offering,//
You give great mercy and cleansing from sins.

We glorify You, O Lord,

as we celebrate the dedication of the most holy temple of Your Res-ur-rec-tion.

You sanc - ti - fied it and perfected it with Your all per - fect grace.

You are adorned in it by the faith - ful

with sacrifices that are sanctifying, mystical and ho - ly,

re - ceiv - ing them bloodless and all - pure from the hands of Your ser - vants.

To all those who rightly make of - fer - ing,

You give great mercy and cleans - ing from sins.

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

Tone 2

(for the Forefeast)

The Cross of the Giver of life,
 a divine treasure hidden in the ground,
 was shown in the heavens to the pious emperor,
 spiritually revealing a decree of victory over the enemy.
 Joyfully and divinely hastening to see it on high with faith and love,
 he zealously lifted it from the bosom of the earth, //
 for the deliverance of the world and the salvation of our souls.

The Cross of the Giv - er of life, a divine treasure hid - den in the ground,

was shown in the heavens to the pi - ous em - per - or,

spiritually revealing a decree of victory over the en - e - my.

Joyfully and divinely hastening to see it on high with faith and love,

he zeal - ous - ly lifted it from the bo - som of the earth,

for the deliverance of the world and the sal - va - tion of our souls.

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 5

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 5)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Let us, the faithful praise and wor - ship the Word, co-eternal with the Father

and the Spi - rit, born for our salvation from the Vir - gin;

for He willed to be lifted up on the Cross in the flesh, to en-dure death,

and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

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

Tone 4

Troparion

(Founding)

(Troparion of the Founding – Tone 4)

You have revealed the beauty of the holy dwelling place of Your glory on earth
to be like the splendor of the heavenly firmament, O Lord.

Through the prayers of the Theotokos,
 strengthen it for ever and ever
 and accept our supplication
 which we ceaselessly offer to You therein, //
 the life and resurrection of all!

Soprano
Alto

Tenor
Bass

You have revealed the beauty of the holy dwelling place

of Your glo - ry on earth to be like the splendor of the

heavenly firm - a - ment, O Lord. Through the prayers of

the Theo - to - kos, strengthen it for ever and ev - er

and accept our suppli - ca - tion which we ceaselessly offer to

You there - in, the life and resur - rec - tion of all.

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

Tone 4

Troparion

(Forefeast)

(Troparion of the Forefeast – Tone 4)

We offer in supplication

the life-creating Cross of Your goodness, O Lord,

which You have granted to us

although we are unworthy.

Through the Theotokos, save all Orthodox Christians, O only Lover of man!

Soprano
Alto

We offer in suppli - ca - tion the life - creating Cross

Tenor
Bass

of Your good-ness, O Lord, which You have grant-ed to us

although we are un - wor - thy. Through the Theotokos,

save all Orthodox Christians, O only Lov - er of man - kind.

(at the Divine Liturgy)

Tone 5

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 5)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Let us, the faithful praise and wor - ship the Word, co-eternal with the Father

and the Spi - rit, born for our salvation from the Vir - gin;

for He willed to be lifted up on the Cross in the flesh, to en-dure death,

and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

Tone 4

Troparion

(Founding)

(Troparion of the Founding – Tone 4)

You have revealed the beauty of the holy dwelling place of Your glory on earth
to be like the splendor of the heavenly firmament, O Lord.
Through the prayers of the Theotokos,
strengthen it for ever and ever

and accept our supplication
which we ceaselessly offer to You therein, //
the life and resurrection of all!

Soprano
Alto

Tenor
Bass

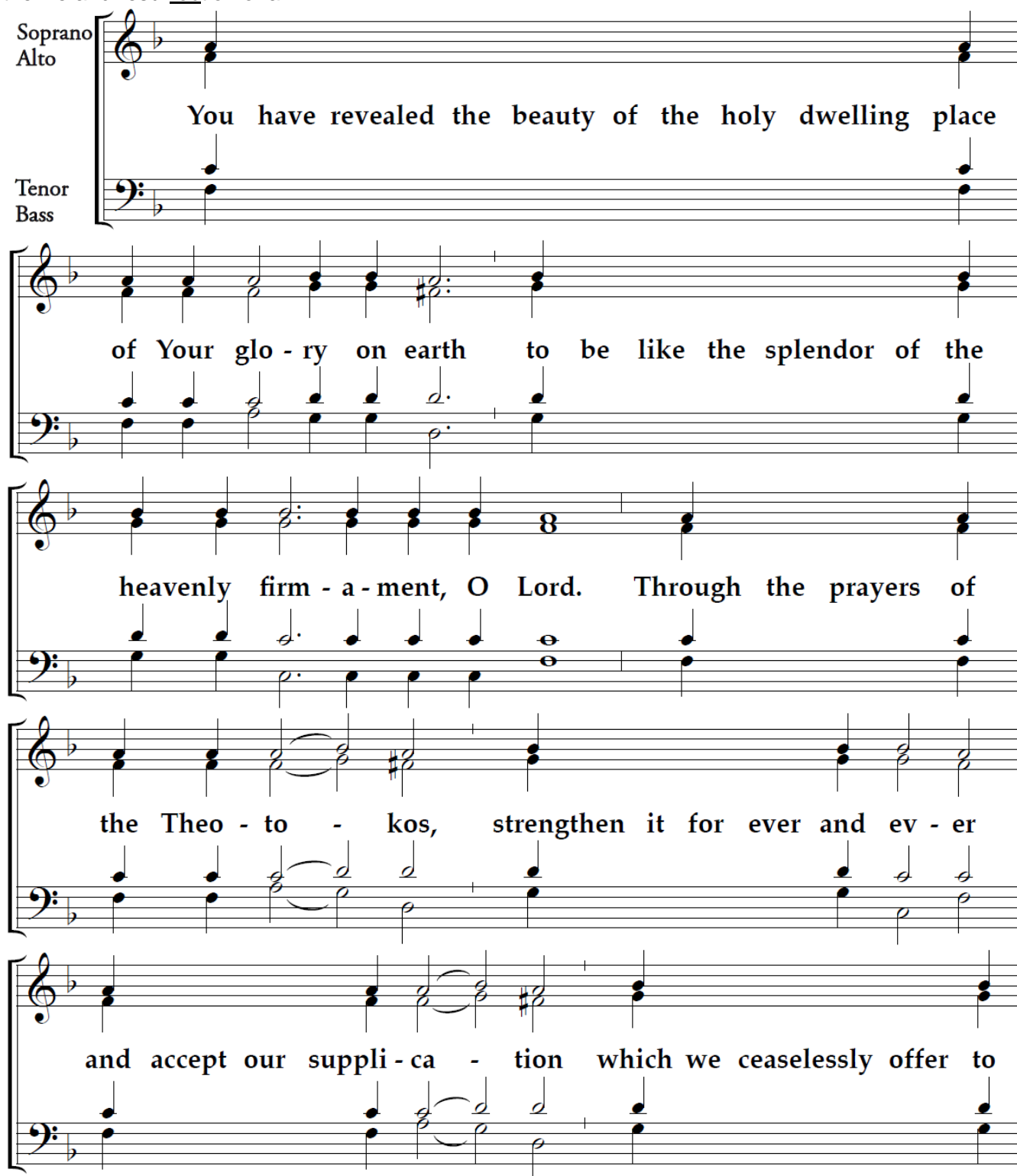
You have revealed the beauty of the holy dwelling place

of Your glo - ry on earth to be like the splendor of the

heavenly firm - a - ment, O Lord. Through the prayers of

the Theo - to - kos, strengthen it for ever and ev - er

and accept our suppli - ca - tion which we ceaselessly offer to



You there - in, the life and resur - rec - tion of all.

Tone 4

Troparion

(Forefeast)

(Troparion of the Forefeast – Tone 4)

We offer in supplication

the life-creating Cross of Your goodness, O Lord,

which You have granted to us

although we are unworthy.

Through the Theotokos, save all Orthodox Christians, O only Lover of man!

We offer in suppli - ca - tion the life - creating Cross

of Your good-ness, O Lord, which You have grant-ed to us

although we are un - wor - thy. Through the Theotokos,

save all Orthodox Christians, O only Lov - er of man - kind.

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

Tone 4**Kontakion***(Founding)**(Kontakion for the Founding – Tone 4)*

The Church has been revealed to be a heaven filled with light,
 which enlightens all the faithful.//

Standing within it we cry: “Establish this house, O Lord!”

Soprano Alto

Tenor Bass

The Church has been revealed to be a heaven

filled with light which enlightens all the faith - ful.

Standing within it we cry: “Establish this house, O Lord.”

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

Tone 5**Kontakion***(Resurrection)**(Resurrectional Kontakion – Tone 5)*

You descended into Hades, O my Savior,
 shattering its gates as Almighty,
resurrecting the dead as Creator,
 and destroying the sting of death.

You have delivered Adam from the curse, O Lover of Man, //
 and we all cry to You: “O Lord, save us!”

You descend - ed into Hades, O my Sa - viour, shattering its gates as Al - might - y;

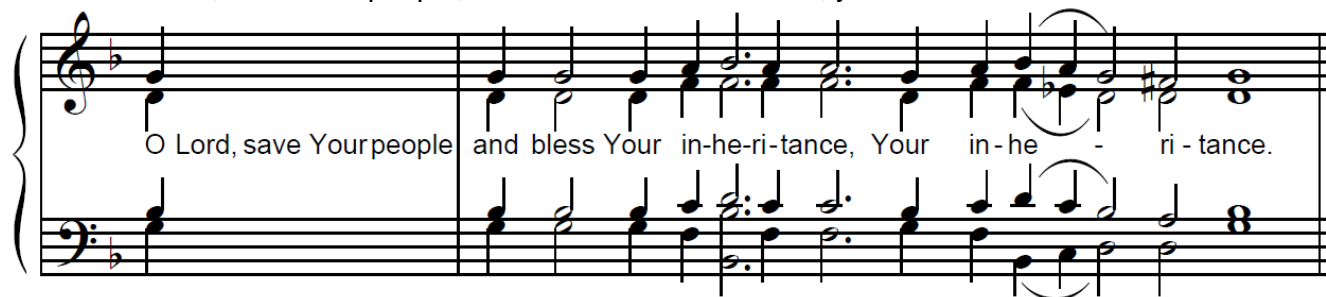
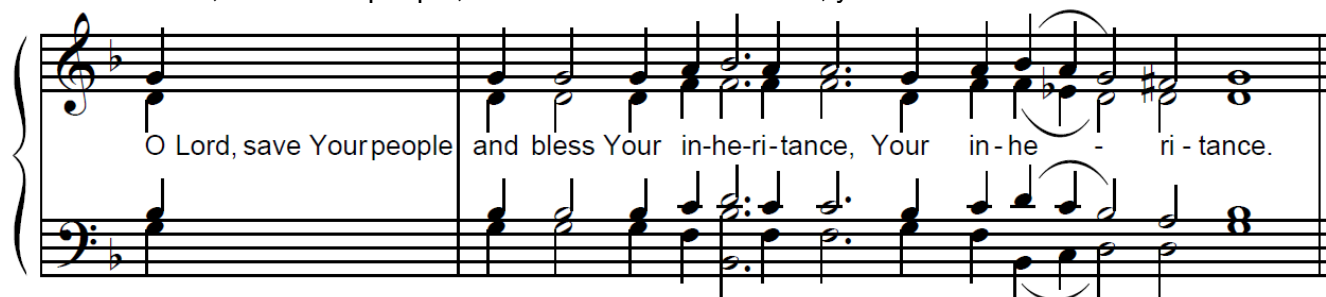
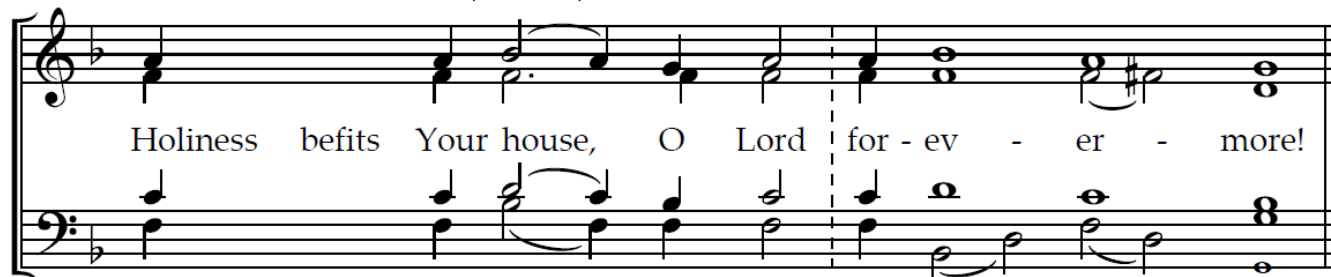
You descend - ed into Hades, O my Sa - viour, shattering its gates as Al - might - y;

re - sur - rec - ting the dead as Cre - a - - - tor,

and des-troy - ing the sting of death, You delivered Adam from the curse,

O Lo - ver of Man, and we all cry to You: O Lord, _ save _ _ us!

(then, p. 83)

Tone 6**Prokeimenon***(Sunday Before)**Prokeimenon, Tone 6**Priest: Let us attend! † Peace be unto all!**Reader: And with your spirit!**Priest: Wisdom!**Reader: The Prokeimenon, in the 6th Tone: O Lord, save Your people, and bless Your inheritance!**Choir: O Lord, save Your people, and bless Your inheritance, your inheritance!**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, your inheritance!**Reader: In the Fourth Tone, Holiness befits Your house, O Lord, forevermore.**Choir: Holiness befits Your house, O Lord, forevermore.**Deacon: Wisdom!*

Epistle: (215) Galatians 6:11-18 *(Sunday Before)* and (170) 2 Corinthians 1:21-2:4 *(Resurrection)*
and (307) Hebrews 3:1-4 *(Founding)*

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.

May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Brothers and sisters, the One who establishes us with you in Christ and who has anointed us is God. He has also sealed us and given us the pledge of the Spirit in our hearts. I call God as a witness to my soul, that to spare you I did not come to Corinth. It is not that we have lordship over your faith: we are fellow workers with you for your joy, as you stand firm in faith.

But I resolved this for myself: that I would not return to you in sorrow. If I cause you distress, who will bring me joy except for you, the very ones whom I grieve? Indeed, I wrote to you as I did, so that when I came, I would not have sorrow from the ones who should be my joy; but I trust in you all, that my joy would also be shared by all. It was out of much affliction and anguish of heart that I wrote to you with many tears, not to cause you distress but to let you know what overflowing love I have for you.

Therefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, who was faithful to the one who had appointed him, just as Moses was faithful in all God's house. Yet Jesus is accounted worthy of more glory than Moses, just as the builder of a house has more honor than the house! Every house is built by someone, but the one who built all things is God.

Priest: † Peace be to you!

Alleluia: Tone 1

Reader: And to Your spirit. In the 1st 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 Second Tone, The foundations are in the holy mountains; the Lord loves the gates of Jerusalem.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (9) John 3:13-17 (*Sunday Before*) (89) Matthew 22:1-14 (*Resurrection*)
and (67) Matthew 16:13-18 (*Founding*)

pgs. 278, 98, 389

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.

The Lord said this parable: "The Kingdom of Heaven is like a king who planned a wedding feast for his son. He then sent out his slaves to call those who were invited to the wedding feast, but they refused to come. Again, the king sent out other slaves, saying: 'Tell those who are invited, "Behold, I have prepared my dinner! My cattle and my fatted calves have been killed and everything is ready. Come to the wedding feast!"' But those who were invited made light of it and went off, one to his own farm, another to his merchandise, and the others seized the king's slaves, treated them shamefully, and killed them. But when the king heard about it, he was furious. He sent out his soldiers to destroy those murderers and to burn their city.

Then the king said to his servants, 'The wedding is ready, but those who were invited were not worthy. Go therefore to the crossroads of the highways, and as many people as you may find, invite to the wedding feast.' Those slaves went out into the highways and gathered as many people as they could find, both good and bad. Thus, the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man who was not wearing a wedding garment. He asked him, 'Friend, how did you come in here, not wearing a wedding garment?' And the man was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness where there will be weeping and grinding of teeth.' Indeed, many are called, but few are chosen!"

Now when Jesus arrived in the area of Caesarea Philippi, he asked a question to his disciples, saying, "Who do people say that I, the Son of Man, am?"

They replied, "Some say John the Baptist, some say Elijah, and others say Jeremiah or one of the prophets."

Jesus then said to them, "But you, who do you say that I am?"

Simon Peter answered, "You are the Christ, the Son of the living God!"

And Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. I also tell you that you are Peter, and upon this rock I will build my Church, and the gates of hades will not prevail against it.

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

Sermon – Fr. Marty

(then p. 89)

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! I have loved the beauty of Your house, O Lord, and the place where Your glory dwells. Alleluia, Alleluia, Alleluia!

The musical score is arranged in three systems. The first system is a piano accompaniment with a grand staff (treble and bass clefs) in G major (one sharp). The lyrics "Praise the Lord from the heav - ens! Praise Him in the high - est!" are written below the notes. The second system features vocal parts for Soprano and Alto (treble clef) and Tenor and Bass (bass clef) in D major (two sharps). The lyrics "I love the beaut - y of Your house, O" are written below the notes. The third system continues the piano accompaniment with the lyrics "Lord, and the place where Your glo - ry dwells." The score concludes with a double bar line and repeat dots.

1. Vindicate me, O Lord, for I have walked in my integrity, and I have trusted in the Lord without wavering.
2. Prove me, O Lord, and try me; test my heart and my mind.
3. For your steadfast love is before my eyes, and I walk in your faithfulness.
4. I do not sit with men of falsehood, nor do I consort with hypocrites.
5. I hate the assembly of evildoers, and I will not sit with the wicked.
6. I wash my hands in innocence and go around your altar, O Lord, proclaiming thanksgiving aloud, and telling all your wondrous deeds.
7. O Lord, I love the habitation of your house and the place where your glory dwells.
8. Do not sweep my soul away with sinners, nor my life with bloodthirsty men, in whose hands are evil devices, and whose right hands are full of bribes.
9. But as for me, I shall walk in my integrity; redeem me, and be gracious to me.
10. My foot stands on level ground; in the great assembly I will bless the Lord.

Al - le - lu - i - a, al - le - lu - i -

a, al - le - lu - i - a.