

"Lord, I Call..." – Tone 7

Reader: In the Seventh 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!

Reader: (Reads text from service book)

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

Come, let us rejoice in the Lord,
Who destroyed the dominion of death!
Let us sing to Him with the bodiless hosts,
for He enlightened the race of man!//
O our Maker and Savior, glory to You!

Come, let us re-joice in the Lord Who de-stroyed the do-min - ion of death!

Let us sing to Him with the bo-di-less hosts, for He enlightened the race of man!

O our Ma - ker and Sa-viour, glo - ry to You!

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

You endured the Cross and burial for our sake.
By Your death, You slew death as God.
We fall down before Your Resurrection on the third day, //
O Savior, glory to You!

You en - dured the Cross and bur - ial for our sake!

By Your death, You slew death as God!

We fall down be - fore Your Resurrection on the third day,

O Sa - viour, glo - ry to You!

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

When the Apostles beheld the Resurrection of the Maker,
they were amazed and sang the angelic praise.

This is the glory of the Church.

This is the richness of the Kingdom://

O Lord, crucified for our sake, glory to You!

When the A - pos - tles be - held the Resurrection of the Ma - ker,

they were amazed and sang the an - gel - ic praise! This is the glo - ry of the Church!

This is the richness of the King - dom! O Lord, cru - ci - fied for our sake glo - ry to You!

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

You were held by lawless men, O Christ,
 but to me, You are God, and I am not ashamed.

You were smitten on the cheek, but I do not deny You.

You were nailed to the Cross and I do not conceal it,
 for I glory in Your Resurrection: Your death is my life://

Almighty Lord and Lover of man, glory to You!

You were held by law - less men, O Christ,

but to me You are God and I am not a - shamed!

You were smitten on the cheek but I do not de - ny You!

You were nailed to the Cross and I do not con - ceal it,

for I glo - ry in Your Resurrection; Your death is my life!

O Almighty Lord and Lo - ver of Man, - glo - ry to You!

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

Tone 4

(for St. Anthony)

(Called from on high)

Burning with divine love and radiant with the Spirit,
 your soul rose to desire truly infinite love.
 You despised flesh and blood and lived apart from the world,
 yet you were united to it by great silence and abstinence.

Therefore you were fulfilled as you desired, //
and as a star radiant with blessings, O Anthony, you illumine our souls.

Burning with divine love and radiant with the Spir - it,
your soul rose to desire truly in - fi - nite love.
You de - spised flesh and blood and lived a - part from the world,
yet you were united to it by great silence and ab - sti - nence.
Therefore you were ful - filled as you de - sired,
and as a star radiant with blessings, O Anthony, you il - lu - mine our souls.

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

Burning with divine love and radiant with the Spirit,
your soul rose to desire truly infinite love.
You despised flesh and blood and lived apart from the world,
yet you were united to it by great silence and abstinence.
Therefore you were fulfilled as you desired, //
and as a star radiant with blessings, O Anthony, you illumine our souls.

Burning with divine love and radiant with the Spirit,

your soul rose to desire truly infinite love.

You despised flesh and blood and lived apart from the world,

yet you were united to it by great silence and abstinence.

Therefore you were fulfilled as you desired,

and as a star radiant with blessings, O Anthony, you illuminate our souls.

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

You were radiant with divine light by the grace of the Holy Spirit,

O Father Anthony.

You shattered the flying weapons of the demons.

By your godly teachings you exposed their evil snares.

You were a radiant light for monks:

the first to adorn the desert;

a prayerful and skilled physician of the sick, //

and the first clear example of the ascetic life.

You were radiant with divine light by the grace of the Holy Spirit,

O Father Anthony. You shattered the flying weapons of the demons.

By your godly teachings you exposed their evil snares.

You were a radiant light for monks: the first to adorn the desert;

a prayerful and skilled physician of the sick,

and the first clear example of the ascetic life.

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

You were radiant with divine light by the grace of the Holy Spirit,
 O Father Anthony.
 You shattered the flying weapons of the demons.
 By your godly teachings you exposed their evil snares.
 You were a radiant light for monks:
 the first to adorn the desert;
 a prayerful and skilled physician of the sick, //
 and the first clear example of the ascetic life.

You were radiant with divine light by the grace of the Holy Spirit,

O Father Anthony. You shattered the flying weapons of the demons.

By your godly teachings you exposed their evil snares.

You were a radiant light for monks: the first to adorn the desert;

a prayerful and skilled physician of the sick,

and the first clear example of the ascetic life.

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

O Anthony, pure in heart and soul,
 an earthly angel and a heavenly man,
 a teacher of chastity, a clear measure of abstinence;
 now you live with your Master, O blessed saint.
 You offer Him unceasing praise,
 as do the Angels, all holy monastics, and martyrs.//
 Set free from sin and danger those who ever keep your holy memory!

O Anthony, pure in heart and soul, an earthly angel and a heavenly man,
a teacher of chastity, a clear measure of abstinence;
now you live with your Master, O blessed saint.
You offer Him unceasing praise, as do the Angels, all holy monastics, and martyrs.
Set free from sin and danger those who ever keep your holy memory!

v. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

O Anthony, pure in heart and soul,
an earthly angel and a heavenly man,
a teacher of chastity, a clear measure of abstinence;
now you live with your Master, O blessed saint.
You offer Him unceasing praise,
as do the Angels, all holy monastics, and martyrs.//
Set free from sin and danger those who ever keep your holy memory!

O Anthony, pure in heart and soul, an earthly angel and a heavenly man,
a teacher of chastity, a clear measure of abstinence;
now you live with your Master, O blessed saint.
You offer Him unceasing praise, as do the Angels, all holy monastics, and martyrs.
Set free from sin and danger those who ever keep your holy memory!

a teach - er of chastity, a clear measure of ab - sti - nence;

now you live with your Master, O bless - ed saint.

You offer Him un - ceas - ing praise, as do the Angels, all holy monastics, and mar - tyrs.

Set free from sin and danger those who ever keep your ho - ly mem - o - ry!

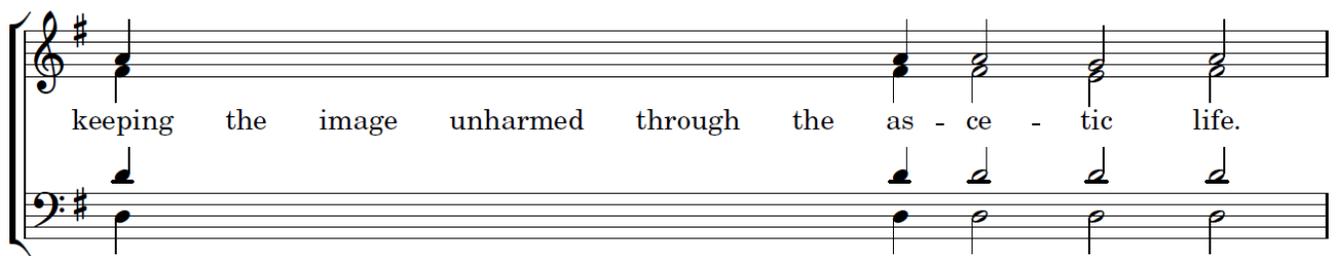
Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6

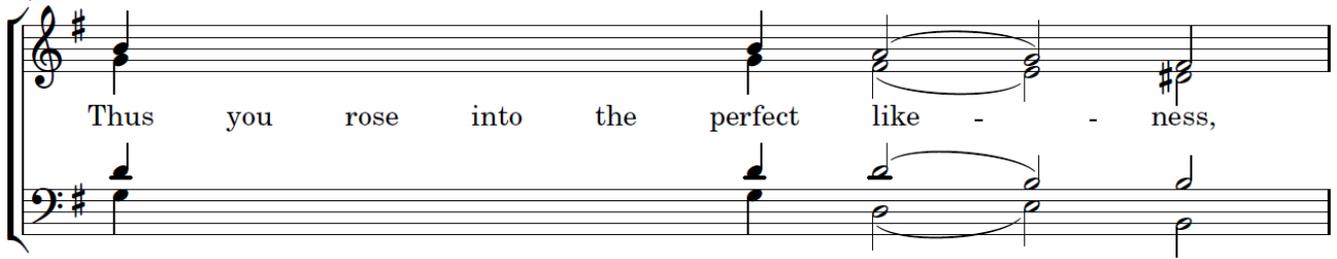
(for St. Anthony, by Sykeotes)

You set your mind as master over the deadly passions,
 keeping the image unharmed through the ascetic life.
 Thus you rose into the perfect likeness,
 for, bravely curbing nature, you hastened to subje \acute{c} t to that which is better:
 and made the body servant to the spirit.
 Therefore you were revealed as the chief of those living the monastic life,
 a citizen of the desert,
 a master teaching those who came to you,
 a perfect example of virtue.
 Now the shadows have been set aside, O Anthony,
 and in heaven you behold in purity the Holy Trinity,//
 as you pray with boldness for those who honor you with faith and love.

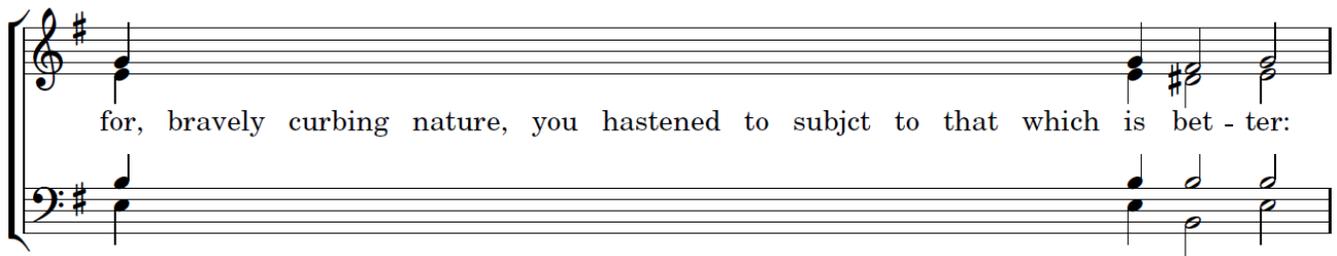
You set your mind as master over the deadly pas - sions,



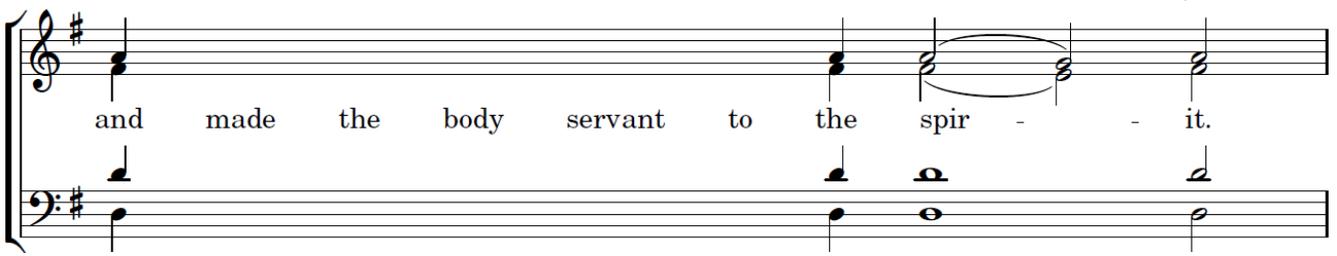
keeping the image unharmed through the as - ce - tic life.



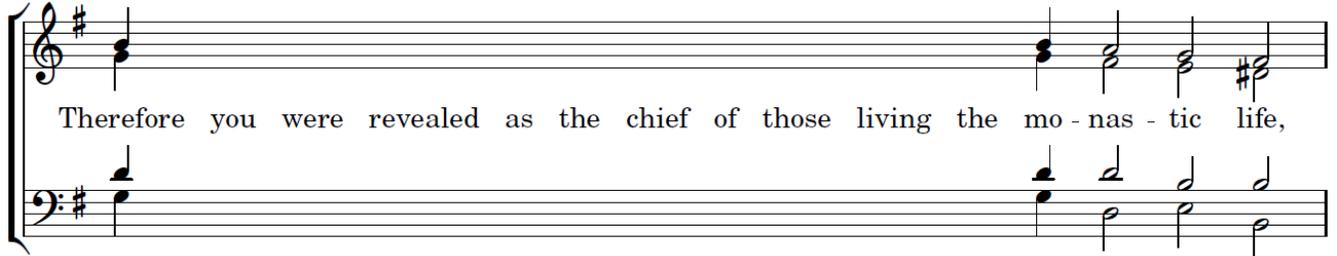
Thus you rose into the perfect like - - ness,



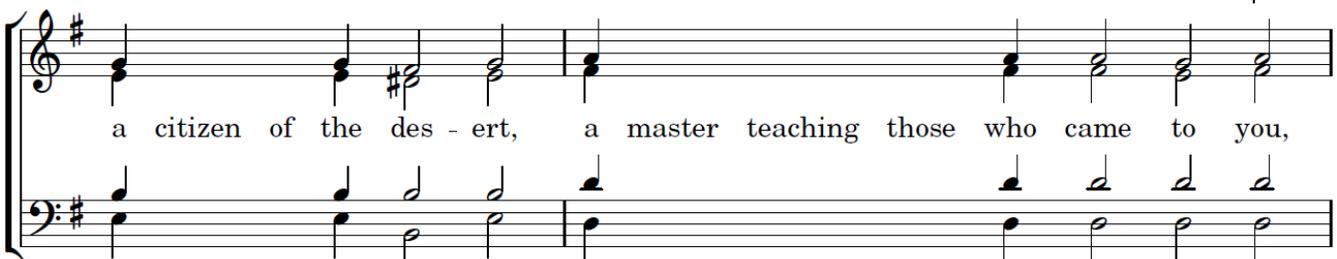
for, bravely curbing nature, you hastened to subject to that which is bet - ter:



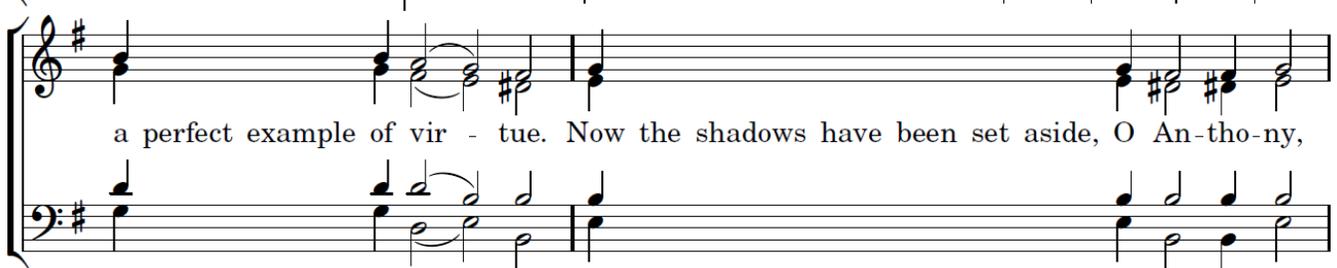
and made the body servant to the spir - - it.



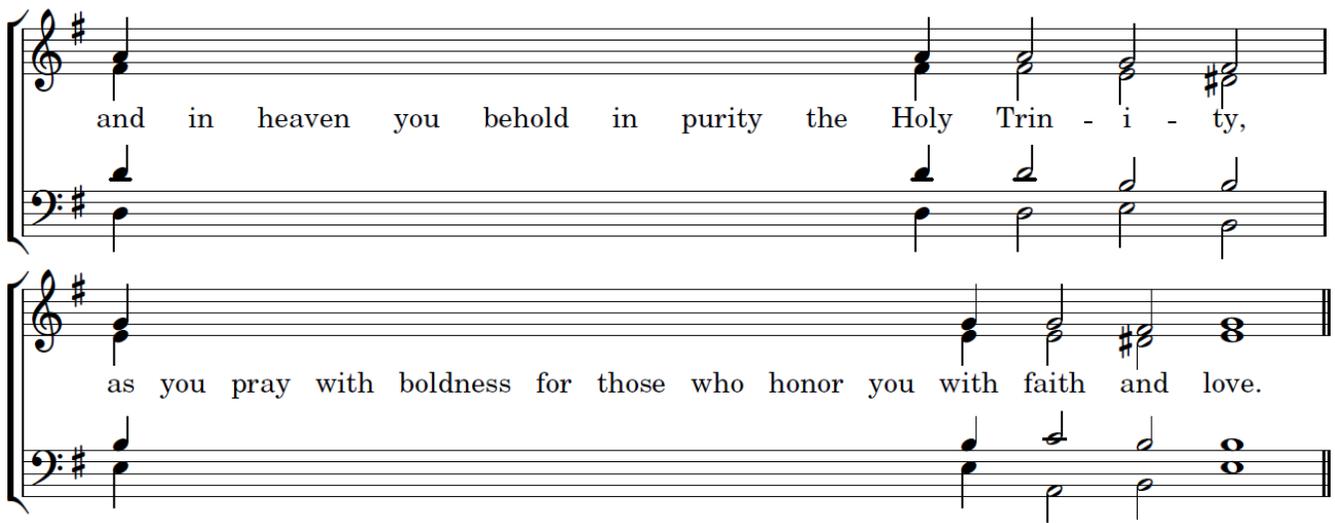
Therefore you were revealed as the chief of those living the mo - nas - tic life,



a citizen of the des - ert, a master teaching those who came to you,



a perfect example of vir - tue. Now the shadows have been set aside, O An - tho - ny,

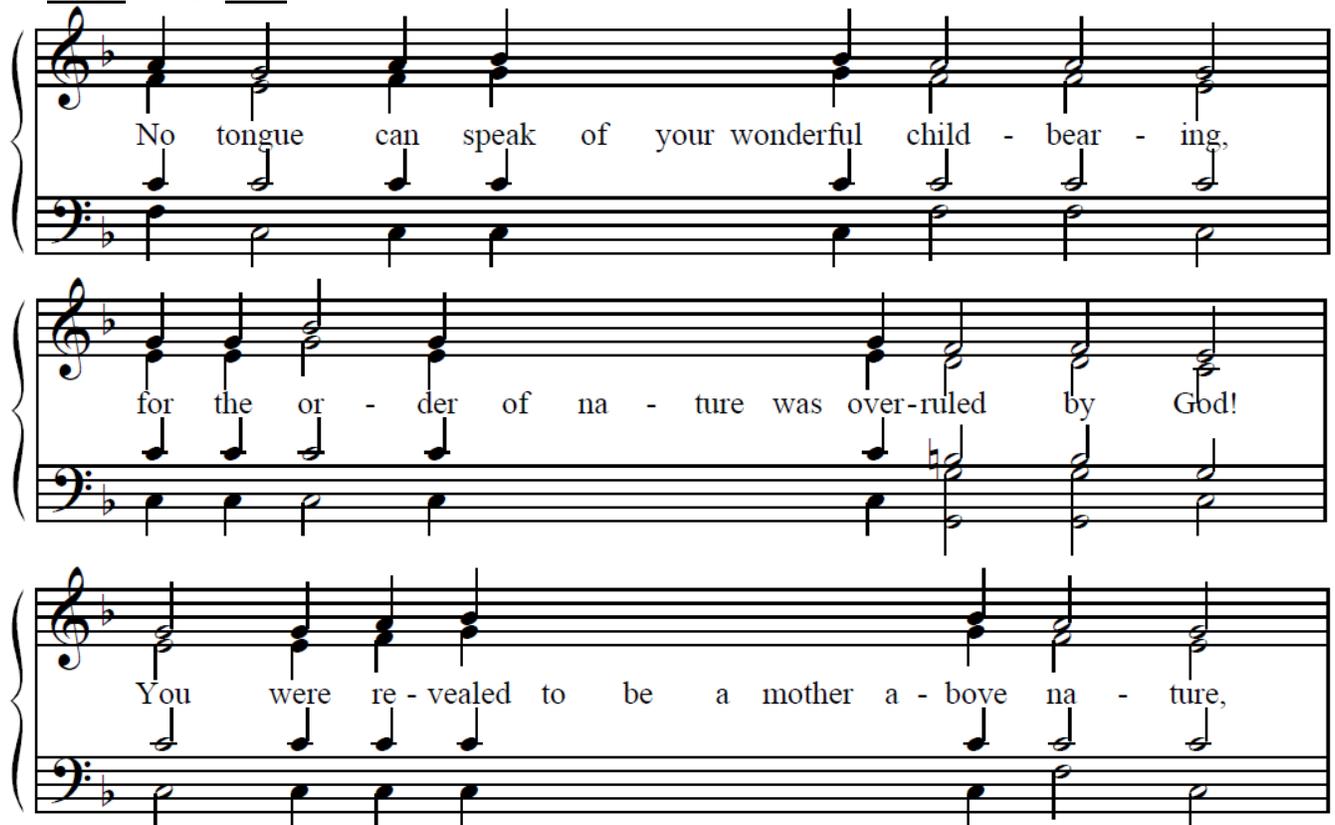


and in heaven you behold in purity the Holy Trin - i - ty,
as you pray with boldness for those who honor you with faith and love.

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

Tone 7 *(Theotokion – Dogmatikon)*

No tongue can speak of your wonderful childbearing,
for the order of nature was overruled by God.
You were revealed to be a Mother above nature,
for you remained a Virgin beyond reason and understanding.
Your conception was most glorious, O Theotokos!
The manner of your giving birth was ineffable, O Virgin!
Knowing you to be the Mother of God,
devoutly we pray to you://
“Beseech Him to save our souls!”



No tongue can speak of your wonderful child - bear - ing,
for the or - der of na - ture was over-ruled by God!
You were re - vealed to be a mother a - bove na - ture,

for you remained a virgin beyond reason and under - stand - ing!

Your con - cep - tion was most glorious, O Theo - to - kos!

The man - ner of your giving birth was ineffable, O Vir - gin!

Know - ing you to be the Moth - er of God. De - vout - ly we pray to you!

Be - seech Him to save our souls!

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, three readings

Old Testament Readings
Wisdom of Solomon 5:15-6:3
Wisdom of Solomon 3:1-9
Wisdom of Solomon 4:7-15

Prokeimenon of the Day, three readings

Priest: Wisdom!

Reader: The reading from the Wisdom of Solomon. (Wisdom of Solomon 5:15-6:3)

Priest: Let us attend!

Reader: The just live forever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

Priest: Wisdom!

Reader: The reading from the Wisdom of Solomon. (Wisdom of Solomon 3:1-9)

Priest: Let us attend!

Reader: The souls of the just are in the hand of God, and no torment will touch them. In the eyes of fools they seemed to die and their departure was reckoned a disaster and their going from us their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself. Like gold in the furnace he tried them and like a whole burnt offering he accepted them. And in the time of their visitation they will shine forth, and will run like sparks through stubble. They will judge nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones and visitation on his elect.

Priest: Wisdom!

Reader: The reading from the Wisdom of Solomon. (Wisdom of Solomon 4:7-15)

Priest: Let us attend!

Reader: A righteous man, even if he die early, shall be at rest. For an honored old age is not so for length of time, nor is it measured by the number of years. Understanding is peoples' true grey hairs, and a ripe old age a spotless life. Having become pleasing to God, he was loved; and while living among sinners, he was taken away. He was snatched away lest wickedness pervert his understanding, or trickery deceive his soul. For the witchery of what is paltry dims what is good, and the inconstancy of desire undermines an innocent mind. Made perfect in a short time, he fulfilled long years, for his soul was pleasing to the Lord, therefore he hurried him from the midst of evil. But the peoples saw and did not understand, nor did they lay such a thing to heart, that grace and mercy are with his holy ones, and his presence with his chosen ones.

Then, the Augmented Litany (p. 18)

Aposticha – Tone 7

As the Savior of the world You arose from the tomb.
As God You resurrected the race of men with Your flesh.//
O Lord, glory to You!

As the Sa - viour of the world You a - rose from the tomb!

As God You resurrected the race of men with Your flesh! O Lord, - glo - ry to You!

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

Come, let us worship the One Who rose from the dead,
and enlightened all creation!
By His death, He saved us from the torments of hell.//
By His Resurrection He has granted eternal life and great mercy.

Come, let us worship the One Who rose from the dead and en - light -

ened all cre - a - tion! By His death He saved us from the tor - ments of hell!

By His Re-sur-rec - tion He has granted eternal life and great mer - cy!

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

Into Hades You descended
capturing death, O Christ.

In three days You arose again,
Resurrecting us who glorify Your Resurrection, //
O Lord and Lover of mankind.

In - to Ha - des You de - scend - ed cap - tur - ing death, O Christ!

The first system of musical notation consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are printed below the notes.

In three days You a - rose a - gain res - ur - rec - ting us who

The second system of musical notation continues the melody and accompaniment from the first system. The lyrics are printed below the notes.

glorify Your Re - sur - rec - tion! O Lord and Lo - ver of Man!

The third system of musical notation concludes the hymn. The lyrics are printed below the notes. The system ends with a double bar line.

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

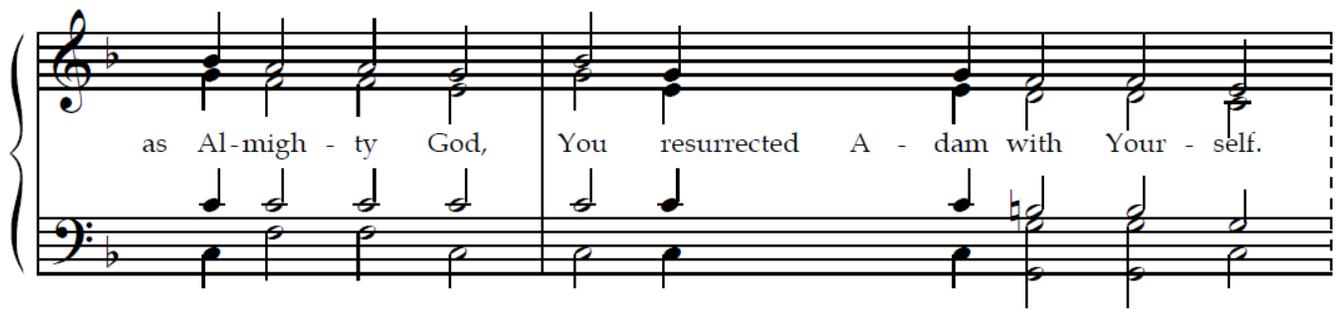
When You were placed in the tomb as one asleep,
the sight was great and awesome.
But when You arose on the third day as almighty God,
You resurrected Adam with Yourself. //
Glory to Your Resurrection, O only Lover of man!

When You were placed in the tomb as one a - sleep, the sight was

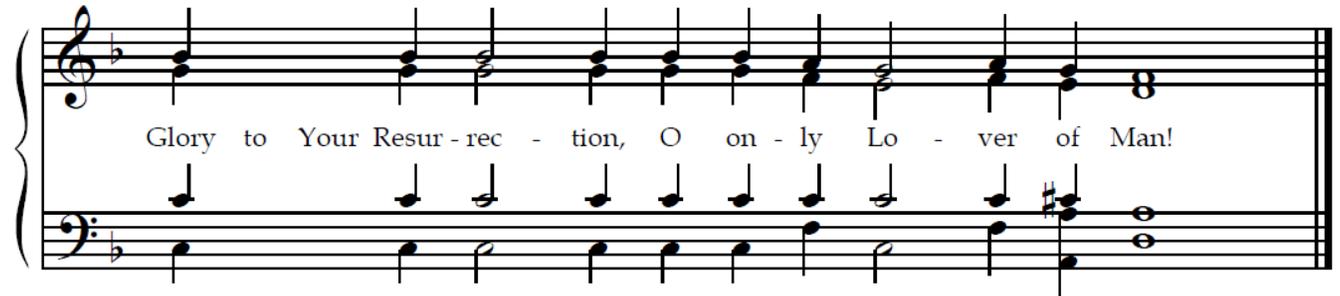
The first system of musical notation for the second hymn consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are printed below the notes.

great and awe - some! But when You a - rose on the third day

The second system of musical notation continues the melody and accompaniment from the first system. The lyrics are printed below the notes.



as Al-migh - ty God, You resurrected A - dam with Your - self.



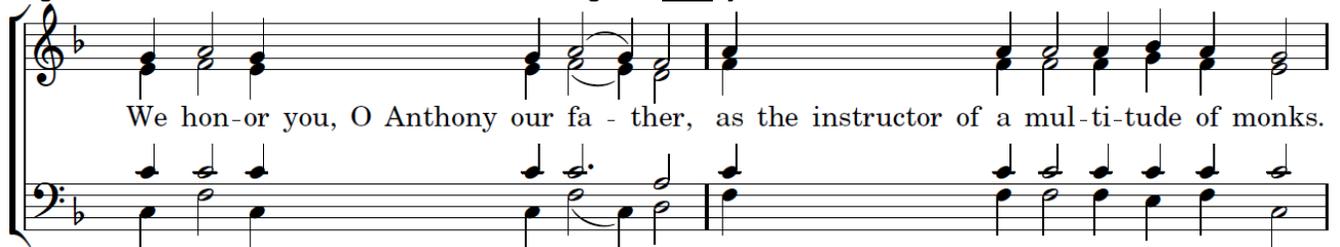
Glory to Your Resur - rec - tion, O on - ly Lo - ver of Man!

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

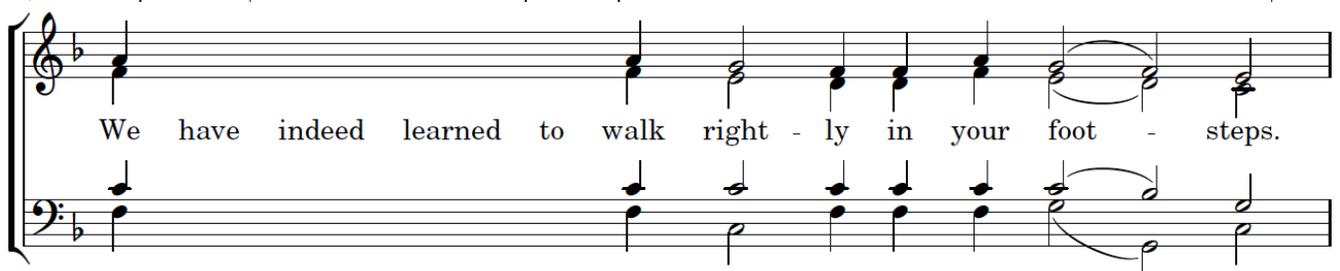
Tone 8

(St. Anthony)

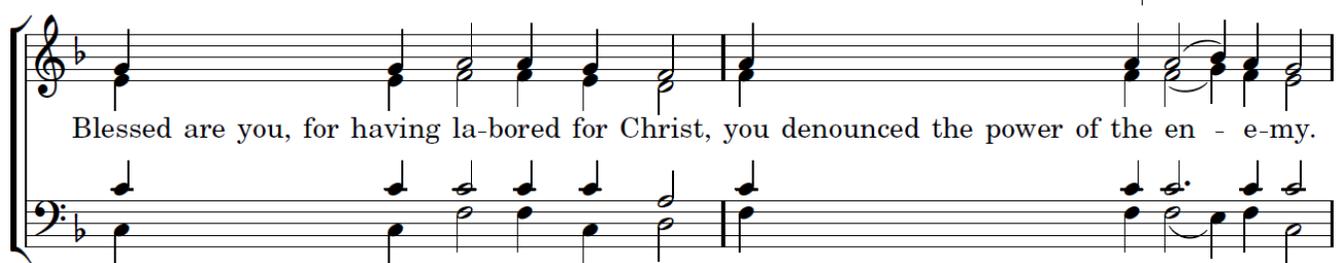
We honor you, O Anthony our father,
 as the instructor of a multitude of monks.
 We have indeed learned to walk rightly in your footsteps.
 Blessed are you, for having labored for Christ,
 you denounced the power of the enemy.
 You were a converser with the Angels and a companion of Paul of Thebes.//
 Together with them, entreat the Lord that He grant mercy to our souls!



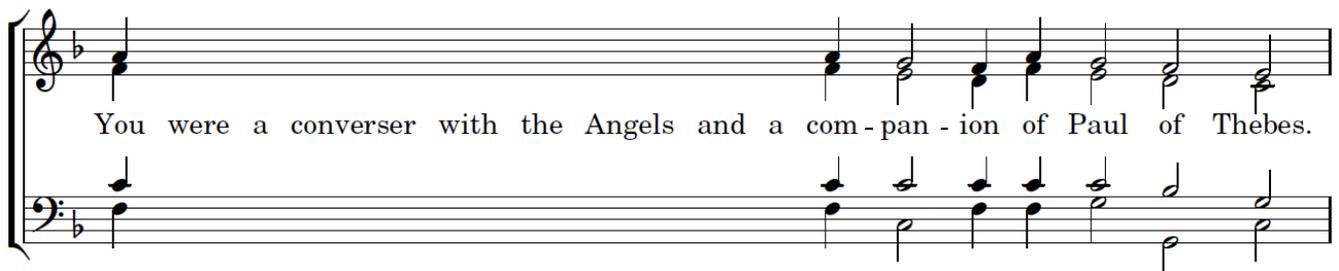
We hon-or you, O Anthony our fa - ther, as the instructor of a mul-ti-tude of monks.



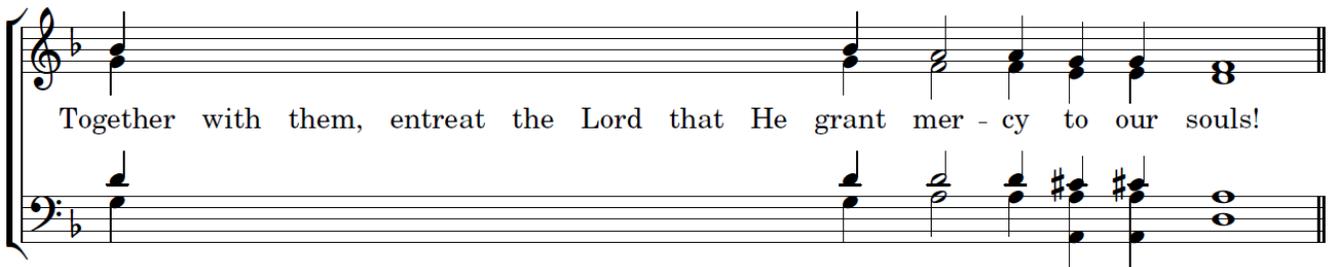
We have indeed learned to walk right - ly in your foot - steps.



Blessed are you, for having la-bored for Christ, you denounced the power of the en - e-my.



You were a converser with the Angels and a com-pan-ion of Paul of Thebes.



Together with them, entreat the Lord that He grant mer-cy to our souls!

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

Tone 8

(Theotokion)

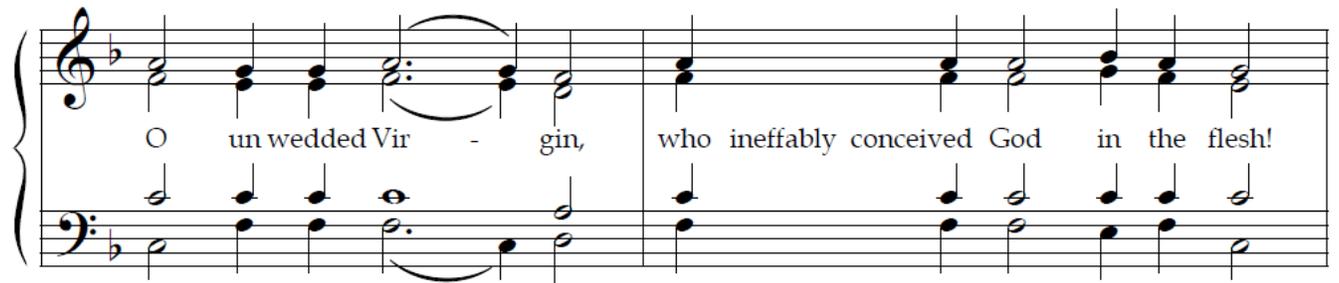
(Theotokion – Tone 8)

O Unwedded Virgin,
who ineffably conceived God in the flesh.

O Mother of God most high,
accept the cries of your servants, O blameless one!

Grant cleansing of transgressions to all!!!

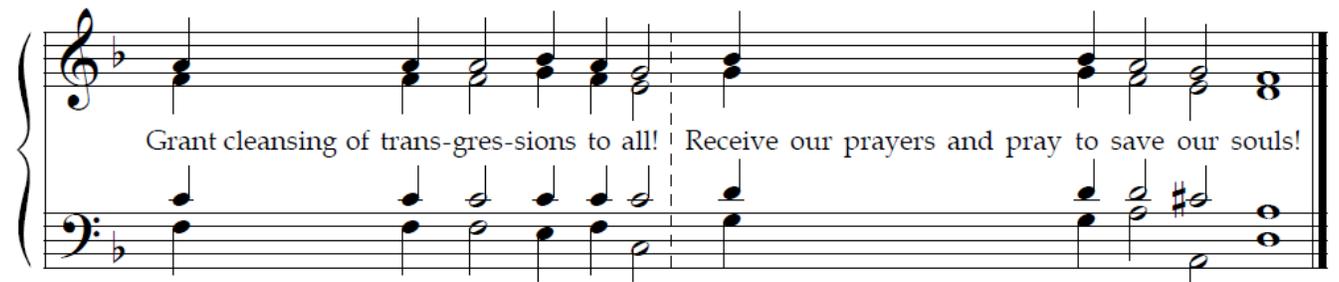
Receive our prayers and pray to save our souls!



O unwedded Vir - gin, who ineffably conceived God in the flesh!



O Mo - ther of God most high! Accept the cries of your servants, O blame - less one!



Grant cleansing of trans-gres-sions to all! Receive our prayers and pray to save our souls!

St. Simeon's Prayer (p. 25)

(at Great Vespers)

Tone 7

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 7)

By Your Cross You destroyed death.

To the thief You opened Paradise.

For the Myrrhbearers You changed weeping into joy.

And You commanded Your disciples, O Christ God,

to proclaim that You are risen,//

granting the world great mercy.

The musical score is written for piano in a single system with four staves. The top two staves are the treble and bass clefs, and the bottom two are the vocal line. The music is in a minor key (one flat) and 4/4 time. The lyrics are: "By Your Cross, You des - troyed_ death! To the thief, You o-pened par - a-dise! For the myrrh - bearers, You changed weeping in-to joy! And You commanded Your disciples, O Christ God, to pro-claim that You are ri - sen, grant-ing the world great mer - cy!"

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

Tone 4

Troparion

(St. Anthony)

(Troparion for the Venerable One – Tone 4)

You imitated the ways of zealous Elijah,

and followed the straight path of John the Baptist.

You became a desert-dweller,

strengthening the world by your prayers.//

O Father Anthony, intercede with Christ God that our souls may be saved!

Soprano
Alto

Tenor
Bass

You imitated the ways of zealous E - li - jah,

and followed the straight path of John the Bap - tist.

You became a desert dwell - er and strengthened the

world by your prayers. Father Anthony, intercede with

Christ God that our souls may be saved.

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

Tone 4 Resurrectional Dismissal Theotokion

(Resurrection Dismissal Theotokion – Tone 4)

The mystery of all eternity,
 unknown even by Angels,
 through you, Theotokos, is revealed to those on earth:
 God incarnate by union without confusion.
 He voluntarily accepted the Cross for us,
 by which He resurrected the first-created man, //
 saving our souls from death.

Soprano
Alto

The mystery of all e - ter - ni - ty, un - known even by

Tenor
Bass

an - gels, through you, Theotokos, is revealed to those on earth:

God incarnate by union without con - fu - sion. He voluntarily

accepted the Cross for us, by which He resurrected the first -

cre - a - ted man, saving our souls from death.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 7

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 7)

By Your Cross You destroyed death.

To the thief You opened Paradise.

For the Myrrhbearers You changed weeping into joy.

And You commanded Your disciples, O Christ God,

to proclaim that You are risen,//

granting the world great mercy.

By Your Cross, You des - troyed death! To the thief, You

o-pened par - a-dise! For the myrrh - bearers, You changed weeping in-to joy!

And You commanded Your disciples, O Christ God, to pro-claim that

You are ri - sen, grant-ing the world great mer - cy!

Tone 4

Troparion

(St. Anthony)

(Troparion for the Venerable One – Tone 4)

You imitated the ways of zealous Eljjah,

and followed the straight path of John the Baptist.

You became a desert-dweller,

strengthening the world by your prayers.//

O Father Anthony, intercede with Christ God that our souls may be saved!

Soprano
Alto

Tenor
Bass

You imitated the ways of zealous E - li - jah,

and followed the straight path of John the Bap - tist.

You became a desert dwell - er and strengthened the

world by your prayers. Father Anthony, intercede with

Christ God that our souls may be saved.

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

Tone 2

Kontakion

(St. Anthony)

(Kontakion for the Venerable One – Tone 2)

You rejected the tumult of this life

living your life to the end in solitude, imitating the Baptist in every way.

With him we honor you, most venerable Anthony, //

the foundation of the Fathers.

Soprano
Alto

Tenor
Bass

You re - ject - ed the tu - mult of this life

and lived your life to the end in solitude, imitating

the Baptist in eve - ry way. With him we honor you,

most venera - ble An - tho - ny, foun - da - tion of the

Fa - thers.

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

Tone 7

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 7)

The dominion of death
 can no longer hold men captive,
 for Christ descended, shattering and destroying its powers.
 Hades is bound, while the Prophets rejoice and cry:
 “The Savior has come to those in faith://
 enter, you faithful, into the Resurrection!”

The do - mi - nion of death can no longer hold men cap - tive

for Christ des - cend - ed, shat - tering and destroy - ing its po - wers.

Hades is bound, while the prophets re - joice and cry: The Sa - viour has come

to those in faith! En - ter, you faithful, in - to the Re - sur - rec - tion!

(then, p. 83)

Tone 7

Prokeimenon

(Resurrection)

Prokeimenon, Tone 7

Priest: Let us attend! † Peace to all!

Reader: And with your spirit!

Priest: Wisdom!

Reader: The Prokeimenon, in the 7th Tone: The Lord shall give strength to His people. The Lord shall bless His people with peace.

Choir: The Lord shall give strength to His people. The Lord shall bless His people with peace.

Reader: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

Choir: The Lord shall give strength to His people. The Lord shall bless His people with peace.

Tone 7

Prokeimenon

(St. Anthony)

Reader: In the Seventh Tone, Precious in the sight of the Lord is the death of His saints.

Choir: Precious in the sight of the Lord is the death of His saints.

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: 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.

Brothers and sisters, obey your leaders and submit to them as they watch over your souls as people who will give an account. This way, they will be able to do this with joy and not with grief because that would not be profitable for you.

Pray for us: we trust that we have a good conscience, desiring to live honorably in all things. I strongly urge you to pray for this: that I may be restored to you sooner.

Now may the God of peace, who with the blood of an eternal covenant brought back from the dead the great shepherd of the sheep, our Lord Jesus, make you complete in every good work so that you may do his will. May God work in you what is well-pleasing in his sight, through Jesus Christ, to whom be the glory unto ages of ages. Amen.

Priest: † Peace to you who read!

Alleluia: Tone 7

Reader: And to Your spirit. In the 7th Tone: Alleluia! It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

Choir: Alleluia! Alleluia! Alleluia!

Reader: To declare Your mercy in the morning, and Your truth by night.

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the Sixth Tone, Blessed is the man who fears the Lord, who greatly delights in His commandments.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (91) Luke 18:18-27 *and* (24) Luke 6:17-23 (*St. Anthony*)

Page 161 and 118

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

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

Priest: At that time, A certain ruler asked him, "Good Teacher, what shall I do to inherit eternal life?"

Jesus asked him, "Why do you call me good? No one is good, except one – God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'"

The ruler replied, "I have observed all these things from my youth."

When Jesus heard these things, he said, "You still lack one thing. Sell all that you have, distribute it to the poor, and you will have a treasure in heaven. Then come, follow me."

But when the man heard these things, he became very distressed because he was very rich.

Jesus, seeing that he had become very distressed, said, "How hard it is for those who have wealth to enter into the Kingdom of God! Indeed, it is easier for a camel to pass through the eye of a needle than for someone who is wealthy to enter into the Kingdom of God!"

Those who heard this exclaimed, "Then who can be saved?"

But Jesus replied, "The things which are impossible with men are possible with God."

At that time, Jesus stood on a level place. A number of his disciples and a great multitude of people from all Judea, Jerusalem, and the sea coast of Tyre and Sidon came to hear him and to be healed of their diseases. Those who were troubled by unclean spirits also came, and they were healed. The whole multitude desired to touch him because power came out from him and healed them all.

Jesus looked up to his disciples, and said:

Blessed are you who are poor, for yours is the Kingdom of God. Blessed are you who hunger now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when men shall

hate you, and when they shall exclude and mock you, and throw out your name as evil for the sake of the Son of Man. Rejoice in that day, and leap for joy, for behold, your reward is great in heaven.

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! The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

The image shows a musical score for a Communion Hymn. It consists of three systems of staves. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is written in a simple, hymn-like style with block chords and single notes. The lyrics are printed below the staves, with hyphens indicating syllables that span across multiple notes. The first system is in the key of D major (one sharp). The second and third systems are in the key of B minor (two flats). The lyrics for the first system are: "Praise the Lord from the heav - ens! Praise Him in the high - est!". The lyrics for the second system are: "The right - eous shall be in ev - er - last - ing re -". The lyrics for the third system are: "mem - brance! He shall not fear - e - vil ti - dings!".

1. Blessed is the man who fears the Lord, who greatly delights in His commandments!
2. His descendants shall be mighty in the land; the generation of the upright will be blessed.
3. Wealth and riches are in his house; and his righteousness endures forever.
4. Light rises in the darkness for the upright; the Lord is gracious, merciful, and righteous.
5. It is well with the man who deals generously and lends, who conducts his affairs with justice. He will never be moved.
6. His heart is firm, trusting in the Lord. His heart is steady, he will not be afraid, until he sees his desire on his adversaries.
7. He has distributed freely, he has given to the poor; his righteousness endures forever; his horn is exalted in honor.
8. The wicked man sees it and is angry; he gnashes his teeth and melts away; the desire of the wicked man comes to nought.

Al - le - lu - ia, — Al - le - lu - ia, —

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It contains four measures of music, each featuring a half note followed by a quarter note, with a slur over the pair. The lower staff is in bass clef and contains four measures of accompaniment, primarily using chords and half notes.

Al - le - lu - ia!

The second system of the musical score also consists of two staves. The upper staff is in treble clef with a key signature of one flat. It contains four measures: three measures of chords and a final measure with a double bar line and a fermata. The lower staff is in bass clef and contains four measures: three measures of chords and a final measure with a double bar line and a fermata.