

"Lord I Call..." – Tone 8

Reader: In the Eighth 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!

Soprano Alto

Lord, I call up - on You, hear me. Hear me, O Lord!

Lord, I call up - on You, hear me; re-ceive the voice of my prayer

when I call up - on 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 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 give thanks to Your name!

We offer to You, O Christ,
our evening song and reasonable service,
for You willed to have mercy on us//
by Your Resurrection.

We of - fer to You, O Christ, our evening song and reasonable ser - vice!

For You willed to have mer - cy on us by Your Re - sur - rec - tion!

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

Lord, Lord, do not cast us away from Your face!

For You willed to have mercy on us//
by the Resurrection.

Lord, Lord, do not cast us a - way from Your face! For You willed to

have mer - cy on us by the Re - sur - rec - tion!

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

Rejoice, holy Zion!

Mother of the churches, the abode of God!

For you were the first to receive remission of sins//
by the Resurrection.

Re-joice, O holy Zi - on!
Mother of the churches, the a - bode____ of God!

For you were the first to re-ceive re - mis - sion of sins
by the Re-sur-rec - tion!

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

The Word of God the Father,
begotten before the ages,
in the latter times willed to be incarnate of the Virgin
and endured crucifixion unto death.
He has saved mortal man//
by His Resurrection.

The Word of God the Fa - ther, begotten before the a - - ges

in the latter times willed to be in - car - nate of the Vir - - gin

and endured cruci-fi-xion un-to death. He has saved mor - tal man by His Re-sur-rec - tion!

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

Tone 5

(for the New Martyrs)

(Rejoice, O Life-giving Cross)

Rejoice, new martyrs and confessors of Russia,

the adornment of the Orthodox.

lambs of the new slaughter, fellow warriors, and guardians of the faith,
Blameless intercessors for us with God in the latter years,
who in your sufferings appear as emulators of the first martyrs;
O unshakeable pillars of patient endurance,/
entreat God that our souls be granted great mercy.

Re-joice, new martyrs and confessors of Russia, the adornment of the Ortho-dox.

lambs of the new slaughter, fellow warriors, and guar - di - ans of the faith,

Blame - less intercessors for us with God in the lat - ter years,

who in your sufferings appear as emulators of the first mar - tyrs;

O un - shake - a - ble pillars of pa - tient en - dur - ance,

entreat God that our souls be grant - ed great mer - - cy.

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.

Rejoice, O glorious passion-bearers!

Following in the steps of the martyrs of old,
you contended firmly for the sake of the faith,
in the cruel and grievous times of your land.

And now you rouse all to the glory and praise of God,
Who strengthened your weaknesses and has enriched you with gifts of the Spirit.//
Ever pray for the salvation of our souls.

Re-joice, O glorious pas-sion-bear-ers! Following in the steps of the mar-tys of old,

you con - tend - ed firmly for the sake of the faith,

in the cru - el and grievous times of your land.

And now you rouse all to the glory and praise of God,

Who strength-ened your weaknesses and has enriched you with gifts of the Spir - it.

Ever pray for the sal - va - tion of our souls.

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

Tone 5 *(for the New Martyrs)* *(Rejoice, O Life-giving Cross)*

O heavenly protectors,
come to us who await the visitation of your prayer,
and deliver us from danger caused by the madness of unbelievers;
for which we are often pursued like prisoners and outcasts,
moving from place to place and wandering in caves and mountains.
Have compassion, O all-praised martyrs and confessors, and grant us relief!
Pacify the storm and extinguish the hostility towards us,//

praying to God Who through you grants to our land great mercy.

O heav-en-ly pro-tec-tors, come to us who await the vis-i-ta-tion of your prayer,
and de-liv-er us from danger caused by the madness of un-be-liev-ers;
for which we are often pursued like prisoners and out-casts,
moving from place to place and wandering in caves and moun-tains.
have com-pas-sion, O all-praised martyrs and confessors, and grant us re-lief!

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 6

(for the New Martyrs)

(Having placed all their hope)

O longsuffering archpastor, Father Tikhon,
in a time of terrible godless persecutions,
comforting the true children of the Church of Russia,
with courage you stood up for Christ and the Orthodox faith;
and, dying day by day for the sake of your pastoral service,
you were revealed as a steadfast confessor.//
For this, we lovingly glorify you.

O longsuffering archpastor, Father Tik - hon,

in a time of terrible godless per - se - cu - - - tions,
 comforting the true children of the Church of Rus - sia,
 with courage you bore the task of standing up for Christ and the Or - tho - dox faith;
 and, dying day by day for the sake of your pastoral ser - vice,
 you were revealed as a steadfast con-fes - sor. For this, we lovingly glo - ri - fy you.

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

O true shepherd, Hieromartyr Vladimir,
 when lawless men compelled you to depart
 from overseeing the Church of Russia,
 you remained faithful in deed and word to Hierarch Tikhon.
 Like a holy sacrifice from Kiev, the mother of Russian cities,
 you offered yourself to God, praying for those who were slaying you.//
 For this, we willingly glorify you.

O true shepherd, Hieromartyr Vlad - i - mir,

when lawless men compelled you to depart from overseeing the Church of Rus - sia,
 you remained faithful in deed and word to Hierarch Tik - hon.
 Like a holy sacrifice from Kiev, the mother of Russian ci - ties,
 you offered yourself to God, praying for those who were slay - ing you.
 For this, we willingly glo - ri - fy you.

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

O Hieromartyr Benjamin,
 as a true son of Christ's Church,
 and having heartfelt zeal for her welfare,
 you bravely took your stand against the false shepherds
 who were striving to steal your flock,
 but not fearing the threats and false testimony of those who questioned you,
 you turned the judgment back upon the head of those who tested you;
 and then, by your death, you strengthened Orthodoxy.//
 For this, we willingly glorify you.

O Hieromartyr Ben - ja - min, as a true son of Christ's Church,

and having heartfelt zeal for her welfare,
 you bravely took a stand against the false shepherds
 who were striving to steal your flock,
 but not fearing the threats and false testimony of the interrogators,
 you turned the judgment back upon the head of those who tested you;
 and then, by your death, you strengthened Orthodoxy.
 For this we willingly glorify you.

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

Tone 5 *(for the New Martyrs)*

O most high Master, glorified and worshipped in Trinity,
take pity on us by the acceptable prayers of Your new martyrs,

who in the presence of tyrants boldly confessed You, the One God,//
and Your ineffable saving incarnation, O Son of God, from a Virgin Mother.

O most high Mas - ter, glorified and worshipped in Trin - i - ty,
take pity on us by the acceptable prayers of your new mar - tyrs,
who in the pres - ence of tyrants boldly confessed You, the One God,
and Your ineffable saving incarnation, O Son of God, from a Vir-gin Moth - er.

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

Tone 8

(*Theotokion – Dogmatikon*)

The King of heaven, because of His love for man,
appeared on earth and dwelt with men.

He took flesh from the pure Virgin
and after assuming it, He came forth from her.

The Son is one: in two natures, yet one Person.

Proclaiming Him as perfect God and perfect Man,
we confess Christ our God!//

Entreat him, O unwedded Mother, to have mercy on our souls!

The King of Heaven, because of His love for man,
appeared on earth and

dwelt with men. He took flesh from the pure Virgin;
 and after assuming it, He came forth from her. The Son is one; in two
 natures, yet one person. Proclaiming Him as perfect God and perfect Man,
 we confess Christ our God! Entreat Him, O unwedded mother, to have mercy on our souls!

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, Three Readings

Priest: Wisdom!

Reader: The Reading from the Acts of the Apostles. (Acts 4:6-32)

Priest: Let us attend!

In those days, Annas (the high priest) was there, along with Caiaphas, John, Alexander, and others that were relatives of the high priest. After placing the apostles in the middle of their assembly, they inquired, “By what power, or in what Name, have you done this?”

Then Peter, filled with the Holy Spirit, addressed them: “Rulers of the people and presbyters of Israel; if we are examined today concerning a good deed done to a crippled man and by what means this man has been healed, let it be known to you all and to all the people of Israel that is it in the Name of Jesus Christ of Nazareth (whom you crucified and whom God raised from the dead) that this man stands here before you whole. This Jesus is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’ There is salvation in no one else, and there is no other Name under heaven that is given among mortals by which we should be saved!”

Now seeing the boldness of Peter and John, and perceiving that they were uneducated and untrained men, they were amazed and recognized that these two men had been with Jesus. Seeing the man who had been healed standing with them, they could say nothing against it. But after instructing them to step out of the council, they conferred among themselves, saying, “What shall we do to these men? Indeed, a remarkable miracle has been accomplished through them, as can plainly be seen by all who dwell in Jerusalem, and we cannot deny it. Nevertheless, to prevent this from spreading any further among the people, let us severely threaten them so that from now on, they will no longer speak to anyone in this Name.” They called the apostles and ordered them not to speak at all or to teach in the Name of Jesus.

But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves! But we cannot help telling the things which we saw and heard!”

When they had further threatened the apostles, they let them go. They found no way to punish them on account of the people, because everyone glorified God for what had been done. (Moreover, the man on whom this miracle of healing had been performed was more than forty years old).

After being released, the apostles came to their own company and reported everything that the chief priests and the presbyters had said to them. When they heard it, they lifted up their voice to God with one accord and said, “O Lord, you who made the heaven, the earth, the sea, and all that is in them; who by the mouth of your servant, David, said,

*Why do the nations rage,
and the peoples plot a vain thing?*

The kings of the earth take a stand, and the rulers take council together, against the Lord, and against his Christ.

For truly, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, were gathered together against your holy child, Jesus, whom you anointed.

They did whatever your hand and counsel had foreordained to happen. And now, Lord, consider their threats and grant your bondservants to speak your word with complete boldness. Stretch out your hand to heal, and may signs and wonders be accomplished through the Name of your holy child Jesus."

When they had prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit and proclaimed the word of God with boldness.

The multitude of those who believed were of one heart and one soul. Not one of them claimed that anything he possessed was his own, but they had all things in common.

Priest: Wisdom!

Reader: The reading from Saint Paul's Second Letter to Timothy (2 Timothy 4:1-8)

Priest: Let us attend!

My son Timothy, I charge you, before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: preach the word. Welcome or unwelcome, insist on it; reprove, rebuke, and exhort, with complete patience and instruction. Indeed, the time will come when people will not listen to the sound doctrine, but, having itching ears, they will gather around themselves teachers who agree with their own lusts. They will turn away their ears from the truth, and be turned to fables. As for you, be sober in all things, endure hardship, do the work of one who proclaims the Good News and fulfill your ministry.

As for me, I am already being offered in sacrifice, and the time of my release has come. I have fought the good fight! I have finished the course! I have kept the faith! From now on, the crown of righteousness is reserved for me, which the Lord—the righteous judge—will give me on that Day, and not only to me but also to all those who have loved his appearing.

Priest: Wisdom!

Reader: The reading from the Epistle of St. Paul to the Hebrews (Hebrews 11:33-40)

Priest: Let us attend!

Brothers and sisters, through faith, the saints overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, became strong in weakness, grew mighty in war and caused foreign armies to flee.

Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

Others were tried by mocking and scourging, yes, by chains and imprisonment. They were stoned, they were sawn apart, they were tempted and they were slain with the sword. They went around in sheep and goat skins, being destitute, afflicted, and ill-treated. And yet the world was not worthy of them! They wandered in deserts, mountains, caves, and the holes of the earth. All of them received a testimony through their faith but they did not receive the promise because God had made provision for us to have something better, and they were not to reach perfection apart from us.

(Doors are closed)

Then, the Augmented Litany (p. 18)

Aposticha – Tone 8

Descending from heaven to ascend the Cross,
 the Eternal Life has come for death
 to raise those who had fallen;
 to enlighten those in darkness.//
 O Jesus, our Savior and illuminator, glory to You!

The musical score consists of three staves of music in G minor (indicated by a 'G' with a flat symbol) and common time. The top staff uses a treble clef, the middle staff an alto clef, and the bottom staff a bass clef. The lyrics are written in blue below the notes.

De-scend - ing from heaven to as - cend the Cross, the eternal Life has

come for death to raise those who had fall - en; to enlighten

those in dark - ness! O Jesus, our Saviour and Illuminator, glo - ry to You!

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

We glorify Christ, who rose from the dead.
 He accepted the human body and soul,
 and freed both from sufferings.
 His most pure soul descended to Hades, which He spoiled.
 His holy body did not see corruption in the tomb.//
 He is the Redeemer of our souls.

The musical score consists of two staves of music in G minor (indicated by a 'G' with a flat symbol) and common time. The top staff uses a treble clef, and the bottom staff a bass clef. The lyrics are written in blue below the notes.

We glo - rify Christ Who rose from the dead! He accepted the human

bo - dy and soul, and freed both from suf - fer - ings! His most pure
 soul descended to Ha - des, which He spoiled! His holy body did not see
 cor-rup - tion in the tomb! He is the Re-deem - er of our souls!

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

In psalms and songs we glorify Your Resurrection from the dead, O Christ.
 By it, You have freed us from the tortures of hell/
 and as God have granted us eternal life and great mercy.

In psalms and songs we glorify Your Resurrection from the dead, O Christ!
 By it, You have freed us from the tor - - tures of hell,
 and as God have granted us eternal life and great mer - - cy!

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

O Master of all, incomprehensible Creator of heaven and earth,
by Your suffering on the Cross You have gained passionlessness for me.
Accepting burial and arising in glory,
You resurrected Adam with Yourself by Your almighty hand.
Glory to Your rising on the third day!
By it You have granted us eternal life and cleansing of sins//
as the only compassionate One.

The musical score consists of five staves of music. The top staff is soprano, the second is alto, and the third is bass. The fourth and fifth staves are continuo parts, likely for harpsichord or organ, indicated by a basso continuo symbol. The music is in common time. The vocal parts enter at different times, corresponding to the lyrics:

- Staff 1 (Soprano): "O Ma - ster of all, incomprehensible Creator of hea - ven and earth!"
- Staff 2 (Alto): "By Your suffering on the Cross You have gained pas - sion - less - ness for me!"
- Staff 3 (Bass): "Accepting burial and a - ris - ing in glo - ry, You resurrected Adam"
- Staff 4 (Continuo): "with Yourself by Your Al - might - y hand! Glory to Your rising"
- Staff 5 (Continuo): "on the third day! By it You have granted us eternal"

There are several grace notes and slurs used throughout the score to indicate performance style.

life and clean - sing of sins as the only com-pas - sion-ate One!

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

Tone 2 *(for the New Martyrs)*

(O House of Ephratha)

O new house of Ephratha,
splendid and elect region,
O holy Russia,
guard the Orthodox faith,/
in which is your confirmation and support.

O new house of E - phra - tha, splendid and elect re - gion, O ho - ly Rus - sia,
guard the Or - tho - dox faith, in which is thy con - fir - ma - tion and sup - port.

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

Tone 8

(Theotokion; for the New Martyrs)

(Oh, most glorious wonder)

O marvelous wonder;
the Queen of heaven and earth,
who has been entreated by the saints of our land,
has until now sheltered the Russian land,
tenderly enriching the choir of its people.
O mighty and sovereign Lady,
cease not to pray for confirmation of the Orthodox faith in Rus'//
and to pour out wonders forever. Amen.

O mar - ve - lous won - der; the Queen of heaven

and earth, who has been entreated by the saints of our land,

has until now covered the Russian land, tenderly enriching the choir of its people.

O Might-y Sovereign La - dy, cease not to pray for confirmation of the Orthodox

faith in Rus' and to pour out wonders for - ev - er. A - men.

(at Great Vespers)

Tone 8

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 8)

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

The musical notation consists of three staves of music in common time, key signature of one flat. The top staff is soprano, the middle staff is alto, and the bottom staff is bass. The lyrics are written in blue below the notes.

You de - scend - ed from on high, O Mer - ci - ful One!

You ac - cept - ed the three-day burial to free us from our suf - fer - ings!

O Lord, our Life and Re - sur - rec - tion: Glo - ry to You!

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

Tone 4

Troparion

(New Martyrs)

(Troparion for the Martyrs – Tone 4)

Today the Church of Russia forms a chorus,

praising her new martyrs and confessors:

hierarchs and priests, royal passion-bearers, right-believing princes and princesses,
venerable men and women, and all Orthodox Christians.

Having laid down their life for faith in Christ during the days of godless persecution,
they preserved the truth by the shedding of blood.//

By their protection, O long-suffering Lord, preserve our land in Orthodoxy till the end of the age.

The musical notation consists of four staves of music in common time, key signature of one flat. The staves are labeled: Soprano, Alto, Tenor, and Bass. The lyrics are written in blue below the notes.

Today the Church of Russia joyfully forms a cho - rus, prais-ing

her new martyrs and con-fess - ors; hierarchs and priests, royal passion-bearers,
 right-believing princes and prin - cess - es, venerable men and women,
 and all Orthodox Christ - ians. Having laid down their life for faith in
 Christ during the days of godless perse - cu - tion, they pre-served
 the truth by the shed - ding of blood. // By their protection, O long -
 suffering Lord, preserve our land in Orthodoxy till the end of the age.
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

Tenor Bass

The mystery of all e - ter - ni - ty, un-known even by
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 8

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 8)

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

You de - scand - ed from on high, O Mer - ci - ful One!

You ac-cept-ed the three-day burial to free us from our suf - fer - ings!

O Lord, our Life and Re - sur - rec - tion: Glo - ry to You!

Tone 4

Troparion

(New Martyrs)

(Troparion for the Martyrs – Tone 4)

Today the Church of Russia forms a chorus, praising her new martyrs and confessors:

praising her now martyrs and confessors,
hierarchs and priests, royal passion-bearers, right-believing princes and princesses,
venerable men and women, and all Orthodox Christians.

Having laid down their life for faith in Christ during the days of godless persecution, they preserved the truth by the shedding of blood.//

By their protection, O long-suffering Lord, preserve our land in Orthodoxy till the end of the age.

her new martyrs and con-fess - ors; hierarchs and priests, royal passion-bearers,
 right-believing princes and prin - cess - es, venerable men and women,
 and all Orthodox Christ - ians. Having laid down their life for faith in
 Christ during the days of godless perse - cu - tion, they pre-served
 the truth by the shed - ding of blood. // By their protection, O long -
 suffering Lord, preserve our land in Orthodoxy till the end of the age.

Glory to the Father, and to the Son, and to the Holy Spirit,
Tone 3 **Kontakion**
(Kontakion for the Martyrs – Tone 3)

(New Martyrs) (Today the Virgin)

Today the new martyrs of Rus' stand in white robes before the Lamb of God,
and with the angels they sing to God the hymn of victory:
"Blessing, and glory, and wisdom, and praise, and honor,
and power, and strength be to our God//
unto the ages of ages. Amen."

Soprano
Alto

To - day the new martyrs of Rus' stand in white robes be - fore the

Tenor
Bass

Lamb _ of God, and with the angels they sing to God the hymn of

vic - to - ry: "Bless-ing, and glory, and wisdom, and praise, and hon - or,

and pow - er, and strength be to our God // un - to the ag - es of

ag - - - - es. A-men."

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

Tone 8

(Resurrectional Kontakion – Tone 8)

By rising from the tomb, You raised the dead and resurrected Adam.

Eve exults in Your Resurrection,

and the world celebrates Your rising from the dead, O greatly Merciful One!

Kontakion

(Resurrection)

By ri-sing from the tomb, You raised the dead and resurrected A - dam.

Eve ex-ults in Your Re-sur-rec - tion. And the world ce - le - brates Your

rising from the dead, O great - ly Mer - ci - ful One!

(then, p. 83)

Tone 8**Prokeimenon***Prokeimenon, Tone 8*

Priest: Let us attend! † Peace to all!

Reader: And with your spirit!

Priest: Wisdom!

Reader: The Prokeimenon, in the 8th Tone: Pray and make your vows before the Lord, our God!

Choir: Pray and make your vows before the Lord, our God!

Musical notation for the Prokeimenon in Tone 8. The music is written on two staves: treble and bass. The lyrics "Pray and make your vows before the Lord, our God!" are written below the notes. The music consists of a series of quarter and eighth notes, with a key signature of one flat.

Reader: In Judah God is known; His name is great in Israel.

Choir: Pray and make your vows before the Lord, our God!!

Musical notation for the Prokeimenon in Tone 8. The music is written on two staves: treble and bass. The lyrics "Pray and make your vows before the Lord, our God!" are written below the notes. The music consists of a series of quarter and eighth notes, with a key signature of one flat.

Reader: In the 7th Tone, God is our refuge and strength, / a help in afflictions that severely befall us.

Choir: God is our refuge and strength, / a help in afflictions that severely befall us.

Musical notation for the Prokeimenon in the 7th Tone. The music is written for four voices: Soprano, Alto, Tenor, and Bass. The lyrics "God is our refuge and strength, a help in afflictions that severely befall us." are written below the notes. The music consists of a series of quarter and eighth notes, with a key signature of one flat.

Deacon: Wisdom!

Epistle: (257) Colossians 3:4-11 and (99) Romans 8:28-39 (*New Martyrs*)**Reader: The Reading from the Epistle of the Holy Apostle Paul to the Colossians.**

Deacon: Let us attend!

Reader: Brothers and Sisters, when Christ who is our life is revealed, then you will also be revealed with him in glory.

Therefore, put to death what is earthly in you: sexual immorality, impurity, depraved passions, lust and greed (which is idolatry). Because of these things, the wrath of God is coming on the children of disobedience.

You also used to live in them when you lived among these people; but now, put them all away: anger, rage, evil, slander, and shameful language.

Do not lie to one another. You have put off the old self with his doings and you have put on the new self who is being renewed in knowledge according to the image of his Creator. Here, there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave or free; but Christ is all, and in all!

Brothers and sisters, we know that all things work together for good for those who love God, to those who are called according to his purpose. Whoever God foreknew, he also predestined to be conformed to the image of his Son, so that his Son might be the firstborn among many brethren. Whoever God predestined, he also called. Those whom he called, he also justified. Those whom he justified, he also glorified.

What then shall we say about these things? If God is for us, who can be against us? He who did not spare his own Son but delivered him up for us all, how would he not also give us all things with him freely? Who could bring a charge against God's elect? It is God who justifies! Who is the one who condemns? It is Christ who died, yes and rather, who is risen, who is even at the right hand of God, who also makes intercession for us.

Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written:

For your sake we are killed all day long.

We were accounted as sheep for the slaughter.

No, in all these things, we are more than conquerors through him who loved us. Indeed, I am convinced that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God which is in Christ Jesus our Lord.

Priest: † Peace to you who read!

Alleluia: Tone 8

Reader: And to Your spirit. In the 8th Tone: Alleluia! Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Choir: Alleluia! Alleluia! Alleluia!

Reader: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

Choir: Alleluia! Alleluia! Alleluia!

Reader: In the 4th Tone: The righteous cried, and the Lord heard them and delivered them out of all their troubles.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (93) Luke 18:35-43 and (105-106) Luke 21:8-19 (*New Martyrs*)

Pages 165 and 190 (Through “By your endurance acquire your lives.”)

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

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

Priest: At that time, as Jesus was approaching Jericho, a certain blind man sat by the road, begging. Hearing a crowd going by, he asked what this meant. People told him that Jesus of Nazareth was passing by. He began to cry out, “Jesus, son of David, have mercy on me!” Then those who led the way rebuked him, ordering him to be quiet. But the blind man cried out all the more, “Son of David, have mercy on me!”

Standing still, Jesus commanded that the blind man be brought to him. When the man had come near, Jesus asked him, “What do you want me to do?”

The man replied, “Lord, that I may see again!”

Jesus said to him, “Receive your sight. Your faith has healed you.”

Immediately, the man received his sight and began to follow Jesus, glorifying God. When all the people saw this, they praised God.

The Lord said: “Watch out that you do not get led astray, for many will come in my Name, saying: ‘I am he,’ and, ‘The time is at hand!’ Do not follow them! When you hear of wars and insurrections, do not be

terrified, for these things must happen first, but the end will not come right away." Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines, and plagues in various places. There will be fearful events and great signs from heaven.

But before all these things happen, you will be placed under arrest and be persecuted; you will be handed over to synagogues and prisons, and brought before kings and governors for my Name's sake. But it will turn out for you as an occasion to bear witness. Therefore, settle it in your hearts not to ponder in advance how to answer, for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or withstand. You will be handed over even by parents, relatives, friends, and brothers. Some of you will be put to death. You will be hated by all for my Name's sake, yet not a hair of your head will perish. By your endurance acquire your lives.

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

The musical score consists of two staves. The top staff uses a treble clef and a key signature of one sharp (F#). The lyrics are: "Praise the Lord from the heav - ens! Praise Him in the high - est!" The bottom staff uses a bass clef and a key signature of one flat (B-flat). The lyrics are: "Re - joice in the Lord, O you right - eous; praise be - fits the just!" The music features eighth-note patterns and some sixteenth-note figures.

1. Praise the Lord with the lyre, make melody to Him with the harp of ten strings.
2. Sing to Him a new song, play skillfully on the strings, with loud shouts.
3. For the word of the Lord is upright; and all His work is done in faithfulness.
4. He loves righteousness and justice; the earth is full of the steadfast love of the Lord.
5. By the word of the Lord the heavens were made, and all their host by the breath of His mouth.
6. He gathered the waters of the sea as in a bottle; He put the deeps in storehouses.
7. Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him!
8. For He spoke, and it came to be; He commanded, and it stood forth.

The musical score consists of two staves. The top staff uses a treble clef and a key signature of one flat (B-flat). The lyrics are: "Al - le - lu - ia, al - le - lu - ia, al - le lu - i - al!" The bottom staff uses a bass clef and a key signature of one flat (B-flat). The music features eighth-note patterns and some sixteenth-note figures.