

SUNDAY, SEPTEMBER 18

14th Sunday after Pentecost

TONE 5

Afterfeast of the Exaltation of the Cross, St. Eumenes, Bishop of Gortyna

"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!

The musical score consists of five staves of music in common time, treble clef, and B-flat key signature. The lyrics are integrated into the music, with some words underlined to indicate they should be read or sung. The score is divided into two sections by a vertical bar line. The first section contains the initial reader's text and the 'Lord, I call upon You' petitions. The second section continues with the petitions and concludes with the offering prayer. Measure lines and rests are present throughout the score.

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!

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 slaughter in order to grant resurrection

to the hu - man race! The prin - ces of Hades were frightened 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,

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) In the Fourth Tone, If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

Tone 4

(for the Feast)

(As one valiant among the martyrs)

When You were raised upon the Cross, O Master,
 You raised the entire fallen nature of Adam with Yourself.
 Therefore, with Your strength, we raise up Your all-pure Cross.

We entreat You, O Most High, the Lover of mankind, crying out:
 "As our merciful God, save those who venerate//
 the honorable, light-bearing and divine exaltation of Your Cross!"

When You were raised upon the Cross, O Master,

You raised the entire fallen nature of Adam with Yourself.

Therefore, with Your strength, we raise up Your all-pure Cross.

We entreat You, O Most High, the Lover of mankind, crying out:

"As our merciful God, save those who venerate - ate

the honorable, light-bearing and di-vine ex-al-ta-tion of Your Cross!"

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.*

Gazing now upon Your footstool;
 the place where Your all-pure feet have stood,
 we sing psalms today, O Master, honoring Your all-precious Cross with love!
 We elevate it with devotion,
 entreating You and crying out:
 "You have sanctified all by Your divine Cross, O Most High!//
 Reveal us to be partakers of Your ineffable compassion and grace!"

Gazing now upon Your foot - stool; the place where Your all-pure feet have stood,
we sing psalms to - day, O Master, honoring Your all - precious Cross with love!

We elevate it with de - vo - tion, entreating You and cry - ing out:

"You have sanctified all by Your divine Cross, O Most High!

Reveal us to be partakers of Your in - ef - fa - ble com - pas - sion and grace!"

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

We bow down before Your all-holy Cross, O Christ,

as before an invincible trophy,

an impregnable shield and divine scepter,

for by it the world has been saved.

Adam dances on its behalf.

We mortals assemble and give it honor,

offering praise in hymns//

As we celebrate its exaltation, we ask for purification.

We bow down before Your all-holy Cross, O Christ, as before an invincible tro - phy,

an im - preg - na - ble shield and divine scep - ter, for by it the world has been saved.
 Adam dan - ces on its be - half. We mortals assemble and give it hon - or,
 offering praise in hymns. As we celebrate its exaltation, we ask for pur - i - fi - ca - tion.

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

Tone 4 (for St. Eumenes) (As one valiant among the martyrs)

Cleansing your soul and body of the passions,
 you became a dwelling-place of the Holy Spirit.
 you adorned yourself with priestly anointing.
 You were an excellent intercessor, O Eumenes,
 a converser with the holy angels,
 and an heir of the glory of the Lord.//
 Ever intercede for those who praise you!

* Pronounced: yev - MEN - ees

Cleansing your soul and body of the pas - sions,
 you became a dwelling - place of the Holy Spir - it.
 you a - adorned your - self with priestly a - noint - ing.

You were an excellent intercessor, O Eu-men - es, a converser with the ho-ly an - gels,
and an heir of the glor - y of the Lord. Ever intercede for those who praise you!

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

Your all-glorious life, illuminated by the virtues,
radiant with the splendors of miracles,
made you truly glorious to the ends of the earth, O most blessed one;
a steadfast beacon, sharing the abode of the saints,
a hierarch who dwells in the holy city,
as a fellow-citizen with the angels,//
a praiseworthy wonderworker.

Your all-glorious life, illuminated by the vir-tues, radiant with the splendors of mir-a-cles,
made you truly glorious to the ends of the earth, O most bless - ed one;
a steadfast beacon, sharing the a - bode of the saints,
a hierarch who dwells in the ho - ly ci - ty,

as a fellow - citizen with the an - gels, a praise - wor - thy won - der - work - er.

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

Let us assemble, and let us honor aloud the hierarch Eumenes,
the adornment of Crete, the bishop of Gortyna,
the unshakable foundation of the Church,
who is magnificent in miracles,
all-glorious in many powers,//
and who enlightens hearts that are in darkness.

Let us assemble, and let us honor aloud the hierarch Eu - men - es,

the adornment of Crete, the bishop of Gorty - na,

the un-shak - able foun - da - tion of the Church, who is magnificent in mir - a - cles,

all-glorious in ma - ny pow - ers, and who enlightens hearts that are in dark - ness.

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

Tone 2 (for the Feast, by Theophanes)

Divine treasure hidden in the earth,
the Cross of the Giver of Life appeared in the heavens to the godly king,
and its inscription spiritually signified his victory over the enemy.
Rejoicing with faith and love, and inspired by God
he made haste to raise on high the Cross which he had seen,
and with great zeal he brought it forth from the bosom of the earth//
for the deliverance of the world and the salvation of our souls.

Divine treasure hid - den in the earth,
 the Cross of the Giver of Life appeared in the heavens to the god - ly king,
 and its in - scrip - tion spiritually signified his victory over the en - e - my.
 Rejoicing with faith and love, and in - spired by God
 he made haste to raise on high the Cross which he had seen,
 and with great zeal he brought it forth from the bo - som of the earth
 for the deliverance of the world and the sal - va - tion of our souls.

In the Fifth Tone, 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.

A musical score for two voices. The top staff uses soprano C-clef, and the bottom staff uses bass F-clef. Both staves are in common time with a key signature of one flat. The lyrics are as follows:

O E - ver-existing God, Who ap - peared as Man, O Lord have
mer - cy on us!

Priest: Wisdom! Let us attend!

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

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 consists of four staves of music in common time, key signature of one flat. The top two staves are soprano voices, and the bottom two are bass voices. The lyrics are written in blue below the notes. The score is divided into four sections by vertical dashed lines.

Section 1:

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

Section 2:

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

Section 3:

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

Section 4:

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!

The continuation of the musical score follows the same four-stave format. The lyrics for this section are:

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

Tone 4

(*for the Feast, by Anatolius*)

Moses prefigured the power of Your precious Cross, O Christ,
when he put to flight his adversary Amalek in the wilderness of Sinai;
for when he stretched out his arms in the form of a cross, the people prevailed.
Now the fulfillment of these images has come to pass for us.
Today the Cross is exalted, and the demons are put to flight.
Today all creation has been set free from corruption,
for through the Cross all the gifts of grace have shone upon us.
Therefore, rejoicing, we all fall before You and cry://
“How marvelous are Your works, O Lord! Glory to You!”

Moses prefigured the power of Your precious Cross, O Christ,
when he put to flight his adversary Amalek in the wilderness of Si - nai;
for when he stretched out his arms in the form of a cross, the peo - ple pre - vailed.

Now the fulfillment of these images has come to pass for us.
 Today the Cross is exalted, and the de - mons are put to flight.
 Today all creation has been set free from cor - rup - tion,
 for through the Cross all the gifts of grace have shone up - on us.
 Therefore, rejoicing, we all fall be - fore You and cry:
 "How marvelous are Your works, O Lord! Glor - y to You!" 8

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 5

(Resurreccional 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.

Troparion

(Resurrection)

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

Tone 4

Troparion

(St. Eumenes)

(Troparion for the Saint – Tone 4)

We have you as a friend and helper,
gracious advocate Eumenes:
for compassion flowed from you

and you pour forth healings on the Church.//
Protect those who honor you.

* Pronounced: yev – MEN – ees

We have you as a friend and help - er,
gracious advocate Eu - men - es:^{*} for compassion flowed
from you and you pour forth heal - ing on the
Church. Protect those who hon - or you.

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

Tone 1

(Troparion of the Cross – Tone 1)

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross,/
preserve Your habitation!

Troparion

(Feast)

Soprano
Alto

O Lord, save Your people, and bless Your inheritance.
Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Your Cross, preserve Your habitation.

Tenor
Bass

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 5

(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.

Troparion

(Resurrection)

The musical notation is presented in four staves, each with a treble clef and a key signature of one flat. The lyrics are integrated into the music, with vertical lines separating different sections of text. The first staff contains the beginning of the troparion, mentioning the Word, the Father, and the Virgin. The second staff continues with the Spirit and the Virgin. The third staff begins with the statement about the Cross and death. The fourth staff concludes the troparion with the resurrection of the dead.

Tone 1

(Troparion of the Cross – Tone 1)

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;

Troparion

(Feast)

and by virtue of Your Cross,/
preserve Your habitation!

Soprano
Alto
Tenor
Bass

O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross, preserve Your habitation.

Tone 4

Troparion

(*St. Eumenes*)

(*Troparion for the Saint – Tone 4*)

We have you as a friend and helper,
gracious advocate Eumenes:
for compassion flowed from you
and you pour forth healings on the Church.//
Protect those who honor you.

* Pronounced: *yev-MEN-ees*

Soprano
Alto
Tenor
Bass

We have you as a friend and helper,

gracious advocate Eu - men - es:*

for compassion flowed

from you and you pour forth heal - ing on the

Church. Protect those who hon - or you.

Tone 2

Kontakion

(*St. Eumenes*)

(Kontakion for the Saint – Tone 2)

Radiant with divine light, O blessed one,
illumine us who lovingly praise your precious and glorious passing;
O Hierarch Father Eumenes,//
unceasingly intercede for us all.

pass-ing; hi-erarch father Eu-men-es,* un-ceas-ing-ly
in-ter-cede for us all.

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

Tone 4

Kontakion

(Feast)

(*Kontakion for the Exaltation – Tone 4*)

As You were voluntarily raised upon the Cross for our sake,
grant mercy to those who are called by Your Name, O Christ God;
make all Orthodox Christians glad by Your power,
granting them victories over their adversaries//
by bestowing on them the invincible trophy, Your weapon of peace!

Soprano Alto Bass

As You were voluntarily raised upon the Cross for our sake,

grant mercy to those who are called by Your Name, O Christ

God; make all Orthodox Christians glad by Your pow - er,

granting them victories over their ad - ver - sar - ies, by bestowing
on them the invincible trophy, Your weap - on of peace.

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

Tone 5

Kontakion

(*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 de-scent-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,

A musical score for soprano and basso continuo. The soprano part (top staff) starts with a dotted half note followed by an eighth note, then a quarter note, another quarter note, and a half note. The basso continuo part (bottom staff) consists of eighth-note patterns. The lyrics "O Lo - ver of Man," "and we all cry to You: O Lord," and "save us!" are written below the staves. Measure 12 begins with a dotted half note followed by an eighth note, then a quarter note, another quarter note, and a half note. The basso continuo part continues with eighth-note patterns. The score concludes with a repeat sign and a section of eighth notes.

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

(then, p. 83)

Prokeimenon, Tone 7

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

Reader: And with your spirit!

Deacon: Wisdom!

Reader: The Prokeimenon in the 7th Tone: Extol the Lord our God: worship at His footstool for He is holy!

Choir: Extol the Lord our God: / worship at His footstool for He is holy!

Ex - tol the Lord our God; worship at his footstool for it—
is— ho - ly.

Reader: The Lord reigns, let the people tremble!

Choir: Extol the Lord our God: / worship at His footstool for He is holy!

Reader: Extol the Lord our God: ...

Choir: ... worship at His footstool for He is holy!

worship at his footstool for it—
is— ho - ly.

Deacon: Wisdom!

Epistle: (203) Galatians 2:16-20 (*Sunday After*) and (170) 2 Corinthians 1:21-2:4

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

Deacon: Let us attend!

Reader: Brothers and sisters, knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not! Indeed, if I build up again those things which I once destroyed, I show that I am breaking the law. For I, through the law, died to the law, so that I might live to God. I have been crucified

with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live it by faith in the Son of God, who loved me and who gave himself up for me.

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.

Priest: † Peace to you who read!

Alleluia: Tone 1

Reader: **And to Your spirit.** In the 1st Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: Remember Your congregation, which You have gotten of old!

Choir: Alleluia! Alleluia! Alleluia!

Reader: God is our King before the ages; He has worked salvation in the midst of the earth!

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (37) Mark 8:34-9:1 (*Sunday After*) and (89) Matthew 22:1-14

Page 280 and 98

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

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

Priest: The Lord said: "Whoever wants to come after me, let him deny himself, take up his cross, and follow me. Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. What will it profit if someone gains the whole world and loses his life? Or what will someone give in exchange for his life?

Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels."

Jesus said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God come with power."

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!"

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

Sermon

(then p. 89)

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

Tone 8

Magnify, O my soul, the most precious Cross of the Lord..

You are a mystical Paradise, O Theotokos,
Who, though untilled have brought forth Christ;
through Him the life-bearing Wood of the Cross was planted on earth.
Now at its Elevation//
as we bow in worship before it, we magnify you.

Soprano
Alto

Mag - ni - fy, O my soul, the most pre - cious Cross of the

Tenor
Bass

Heirmos

Lord! You are a mystical Paradise, O The - o - to - kos, who, though

un-tilled, have brought forth Christ; through Him the life-bearing wood

of the Cross was plant-ed on earth. Now at its El - e - va - tion, //

as we bow in wor-ship be - fore it, we mag - ni - fy you.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! The light of Your countenance has been signed upon us, O Lord. Alleluia, Alleluia, Alleluia!

Praise the Lord from the heav - ens! Praise Him in the high - est!

Soprano
Alto

Let the light of your coun - te -

Tenor
Bass

nance shine on us, shine on us, O Lord.

1. Answer me when I call, O Cod of my right! You have given me room when I was in distress. Be gracious to me, and hear my prayer.
2. Men, how long shall my honor suffer shame? How long will you love vain words, and seek after lies?
3. But know that the Lord has set apart the godly for Himself; the Lord hears when I call to Him.
4. Be angry, but do not sin; commune with your own hearts on your beds, and be silent. Offer right sacrifices, and put your trust in the Lord.
5. There are many who say, "O that we might see some good! Lift up the light of Your countenance upon us, O Lord!"
6. You have put more joy in my heart than they have when their grain and wine abound.
7. In peace I will both lie down and sleep; for You alone, O Lord, make me to dwell in safety.

A musical score for two voices (Soprano and Bass) in G major (two sharps). The vocal parts are written on treble and bass staves respectively. The lyrics "Al - le - lu - i - a," are repeated twice. The music consists of eighth-note patterns. The first ending concludes with a half note followed by a repeat sign. The second ending begins with a quarter note, followed by a half note, and ends with a final cadence on a double bar line.

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