

Priest: "Blessed is our God..."

Choir: "Amen."

Priest: "Christ is risen..." (2½ times)

Choir: "and upon those in the tombs bestowing life!"

(And then Psalm 103)

"Lord I Call..." – Tone 3

Reader: In the Third 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!

Tone 3

(for the Resurrection)

By Your Cross, O Christ our Savior,
death's dominion has been shattered;
the devil's delusion destroyed.

The race of man, being saved by faith, //
always offers You a song.

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;
the devil's de - lu - sion de - stroyed! The race of men being saved by faith,
al - ways of - fers You a song!

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

All has been enlightened by Your Resurrection, O Lord.

Paradise has been opened again.

All creation, praising You, //

always offers You a song.

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been
o - pened a - gain. All creation, praising You, always of - fers You a song!

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

I glorify the power of the Father and the Son.

I praise the authority of the Holy Spirit:

the undivided, uncreated Godhead, //

the consubstantial Trinity which reigns forever.

Musical score for v. (8) in G major, 4/4 time. The score consists of three systems of piano accompaniment with lyrics. The first system contains the lyrics: "I glorify the power of the Fa - ther and the Son! I praise the authority of". The second system contains: "the Holy Spi - rit! The undivided, uncreated God - head,". The third system contains: "the consubstantial Trinity which reigns for - e - ver!". The music features a simple harmonic accompaniment with a steady bass line and chords in the right hand.

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

Tone 1

Idiomela

(from the Pentecostarion)

With Your pure hand, You created man,
and You came to heal the sick, O compassionate Christ.
By Your word You raised the paralytic at the Sheep's Pool,
and cured the pain of the woman with the issue of blood.
You had mercy on the daughter of the Canaanite woman,
and did not reject the request of the centurior.

Therefore we cry to You://

"Glory to You, O almighty Lord!"

Musical score for v. (7) in G major, 4/4 time. The score consists of two systems of piano accompaniment with lyrics. The first system contains the lyrics: "With Your pure hand, You cre - at - ed man;". The second system contains: "You came to heal the sick, O com - pas - sion - ate Christ.". The music features a simple harmonic accompaniment with a steady bass line and chords in the right hand.

By Your word You raised the paralytic at the Sheep's Pool,

You cured the pain of the woman with the issue of blood.

You had mercy on the Canaanite woman's daughter.

You did not reject the request of the centurion.

Therefore we cry to You: "Glory to You, O Almighty Lord!"

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

With Your pure hand, You created man,
 and You came to heal the sick, O compassionate Christ.
 By Your word You raised the paralytic at the Sheep's Pool,
 and cured the pain of the woman with the issue of blood.
 You had mercy on the daughter of the Canaanite woman,
 and did not reject the request of the centurion.

Therefore we cry to You://
 "Glory to You, O almighty Lord!"

With Your pure hand, You created man;

You came to heal the sick, O com - pas - sion - ate Christ.

By Your word You raised the paralytic at the Sheep's Pool,

You cured the pain of the wom - an with the is - sue of blood.

You had mer - cy on the Canaanite wom - an's daugh - ter.

You did not reject the request of the cen - tu - ri - on.

There - fore we cry to You: "Glory to You, O Al - migh - ty Lord!"

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.

The Paralytic was like an unburied corpse.
 He saw You and shouted: "Lord, have mercy on me!
 My bed has become my grave! Why should I live?
 What use is the Sheep's Pool to me?
 I have no one to put me into the pool when the waters are stirred,
 but I come to You, O Fountain of healing.
 Raise me up, that with all I may cry to You://
 'Glory to You, O almighty Lord!'"

The Par - a - lyt - ic was like an un - bur - ied corpse.

He saw You and shouted: "Lord, have mer - cy on me!

My bed has become my grave! Why should I live? What use is the Sheep's Pool to me?

I have no one to put me into the pool when the wa - ters are stirred.

I come to You, O Fountain of heal - - ing.

Raise me up, that with all I may cry to You: Glory to You, O Al - migh - ty Lord!

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

Tone 6

(from the Menaion, for St. Alexis)

Come, all who love the saints,
 let us honor the new Man of God,
 a fruitful branch of Christ, the True Vine,
 a defender of the Orthodox Church,
 the thrice-blessed Priest Alexis,//
 our father and teacher!

Soprano
Alto

Tenor
Bass

Come, all who love the saints, let us honor the new

Man of God, a fruitful branch of Christ, the True Vine,

a defender of the Orthodox Church, the thrice-blessed Priest

Alexis, // our father and teacher!

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

Zealous for the Law of God,
 King Josiah taught Israel to serve only the Lord.
 Our divinely-wise Father Alexis
 guided his people to the Orthodox Faith,
 teaching them to cry aloud://
 "O Lord, have mercy on us!"

Soprano
Alto

Tenor
Bass

Zealous for the Law of God, King Josiah taught Israel to

serve on - ly the Lord. Our divinely-wise Father A - lex - is

guided his people to the Or - tho - dox Faith, teaching them to cry

a - loud: // "O Lord, have mer - cy on us!"

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

Our holy Father Alexis,
 guided by the Spirit of Truth,
 exposed the error of ignorance
 and led his people to the True Faith.
 In humility concealing his virtues from others,//
 he thereby received a heavenly crown.

Soprano
Alto
Tenor
Bass

Our holy Father A - lex - is, guided by the Spir - it of

Truth, exposed the error of ig - no - rance and led his people

to the True Faith. In humility concealing his virtues from

oth - ers, // he thereby received a heav - en - ly crown.

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

Today the Church celebrates a feast of great joy,
 for the holy Priest Alexis guides his sheep back to the knowledge of the Truth,
 watering them with the ever-flowing fountain of his teachings,
 and instructing them to sing://
 “Glory to God for His great mercy!”

Soprano
Alto

Tenor
Bass

Today the Church celebrates a feast of great joy, for the holy

Priest Alexis guides his sheep back to the know - ledge of the Truth,

watering them with the ever-flowing fountain of his teach - ings, and

in-struct - ing them to sing: // "Glory to God for His great mer - cy!"

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

Tone 5

(from the Pentecostarion)

Jesus went up to Jerusalem.

He came to the Sheep's Pool, called in Hebrew "Bethesda."

It had five porches, each filled with a multitude of the sick,
for at certain times an angel of the Lord stirred up the water,
and granted strength to those who approached in faith.

There the Lord saw a man who for many years had been afflicted.

He said: "Do you want to be whole?"

The sick man replied to the Lord:

"I have no man to lower me into the pool when the water is stirred.

I have spent all my wealth on physicians,
but have not been granted mercy!"

Then the Physician of souls and bodies said to him:

"Take up your bed and walk!//

Proclaim My power and great mercy to the ends of the earth!"

Je - sus went up to Je - ru - sa - lem.

He came to the Sheep's Pool, called in Hebrew "Be - thes - da."

It had five porch - es, each filled with a mul - ti - tude of the sick,

for at certain times an Angel of the Lord stirred up the wa - ter,

and granted strength to those who ap - proached in faith.

There the Lord saw a man who for many years had been af - flict - ed.

He said: "Do you want to be whole?" The sick man re - plied to the Lord:

I have no man to lower me into the pool when the wa - ter is stirred.

I have spent all my wealth on phy - si - cians, but have not been granted mer - cy!

The Phy - si - cian of souls and bod - ies said to him: Take up your bed and walk!

Proclaim My power and great mer - cy to the ends of the earth!

In the Third Tone, now and ever, and unto ages of ages. Amen.

Tone 3

(Theotokion – Dogmatikon)

How can we not wonder
 at your mystical childbearing, O exalted Mother?
 For without receiving the touch of man,

you gave birth to a Son in the flesh, O immaculate Virgin.
The Son born of the Father before eternity
was born of you at the fullness of time, O honored Lady.
He underwent no mingling, no change, no division,
but preserved the fullness of each nature.
Entreat Him, O Lady and Virgin, and Mother,
to save the souls of those who, in the Orthodox manner, confess you//
to be the Theotokos.

How can we not won - der at your mystical childbearing, O exalted Mo - ther?

For, without receiving the touch of man, you gave birth to a Son in the flesh,

O Immaculate Vir - gin! The Son born of the Father before e - ter - ni - ty

was born of you at the fullness of time, O honoured La - dy!

He underwent no mingling, no change, no di - vi - sion;

but preserved the fullness of each na - ture. Entreat Him to save the souls,

O Lady and Virgin and Mo - ther, of those who confess you in the Orthodox

man - ner to be the The - o - to - kos.

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, three readings

Priest: Wisdom!

Reader: The reading from Proverbs. (*Composite 2: Proverbs 10, 3, 8*)

Priest: Let us attend!

Reader: The memory of a righteous man is praised, and the Lord's blessing is upon his head. Blessed is one who has found wisdom; a mortal who knows understanding. To import her is better than treasures of gold and silver. She is more valuable than precious stones; nothing of value equals her worth. Righteousness proceeds from her mouth; she bears law and mercy on her tongue. Therefore, my children listen to me, for I speak weighty things. And blessed is the one who keeps my ways. For my goings out are the goings out of life, and favor is prepared from the Lord. Therefore I exhort you, and utter my voice to the children of humankind. Because I, Wisdom, have prepared counsel, knowledge and understanding. I have called on them. Counsel and sureness are mine; prudence is mine, strength is mine. I love those who are my friends, while those who seek me shall find grace. You innocent, then, understand cunning; you untaught, take it to heart. Listen to me, for I will speak weighty things, and I will open right things from my lips. Because my throat will meditate truth; lying lips are abominable before me. All the words of my mouth are with righteousness, there is nothing crooked in them nor twisted. They are all straight for those who understand, and right for those who find knowledge. For I teach you what is true, that your hope may be in the Lord and that you may be filled with spirit.

Priest: Wisdom!

Reader: The reading from the Wisdom of Solomon. (*Composite 4: Proverbs 10:31-32 and Wisdom of Solomon 6, 7, 8, 9*)

Priest: Let us attend!

Reader: The mouth of a righteous man distils wisdom; the lips of men know graces. The mouth of the wise meditates wisdom; righteousness delivers them from death. When a righteous man dies hope is not lost; for a righteous son is born for life, and among his good things he shall pluck the fruit of righteousness. There is light at all times for the righteous, and they shall find grace and glory from the Lord. The tongue of the wise knows what is good, and wisdom shall take its rest in their hearts. The Lord loves holy hearts; while all who are blameless in the way are acceptable to him. The wisdom of the Lord will enlighten the face of the understanding; for she anticipates those who desire her before they know it, and is easily contemplated by those who love her. One who rises for her at dawn shall not toil, and one who keeps vigil because of her shall be without care. For she goes about seeking those who are worthy of her, and shows herself favorably to those on her paths. Wickedness shall never prevail against wisdom. Because of this I too became a lover of her beauty and became her friend, and I sought her out from my youth, and I sought to take her as my bride, because the Master of all things loved her, for she is an initiate of the knowledge of God and one who chooses his works. Her toils are virtues; she herself teaches sobriety and prudence; righteousness and courage, than which things nothing is more useful in human life. If anyone longs for much experience, she knows how to compare things of old and those that are to come. She knows the twists of words and the explanations of riddles. She foresees signs and wonders and the outcomes of seasons and times. And to all she is a good counsellor. Because immortality is in her, and fame in the fellowship of her words. Therefore I appealed to the Lord and besought him and said from my whole heart, "God of my Fathers and Lord of mercy, who made all things by your Word, and established humanity by your Wisdom to be sovereign over the creatures that had come into being by you, and to order the world in holiness and righteousness, give me Wisdom who sits by your throne, and do not reject me from among your children, for I am your servant and the son of your maid servant. Send her out from your holy dwelling and from the throne of your glory, that she may be present with me and teach me what is well pleasing before you. And she will guide me with knowledge and guard me with her glory. For all the thoughts of mortals are wretched and their ideas are unstable".

Priest: Wisdom!

Reader: The reading from the Wisdom of Solomon. (*Composite 5: Wisdom of Solomon 4, 6, 7, 2*)

Priest: Let us attend!

Reader: When a just man is praised, the peoples will be glad; for immortality is his memory, because it is known both to God and humankind, and his soul is pleasing to the Lord. Therefore, O men, desire wisdom, and long for it and be instructed. For her beginning is love and keeping of laws. Honor Wisdom, that you may reign forever. I will declare the mysteries of God to you and not hide them from you. Because he is both the guide of Wisdom and the One who sets right the wise. In his hand are all prudence, and knowledge of works. Wisdom, the artificer of all things, taught me, for in her is an understanding spirit, holy, brightness of the eternal light and image of the goodness of God. She makes friends of God and prophets. She is more lovely than the sun, and beyond every order of the stars. If compared to light, she is found before it. She delivered her devotees from toils, and guided them in straight paths. She gave them holy knowledge and protected them from those who lay in ambush for them. She awarded them a mighty contest, that all might know that true religion is more powerful than all, and that wickedness can never prevail against Wisdom, nor will justice in passing sentence overlook evil people. For they said in themselves, not reasoning correctly, 'Let us overpower the just one, let us not spare his saintliness, nor feel reverence for the aged grey hairs of an elder. Let our strength be law. Let us lie in ambush for the just, for he is a hindrance to us and he is opposed to our works and alleges the sins of our upbringing. He claims to have knowledge of God, and calls himself a child of the Lord. He has become a reproof to our thoughts. He is grievous for us even to look upon, for his life is not like others and his paths are quite different. We are reckoned by him to be counterfeit, and he keeps away from our ways as from filth. He calls the end of just people blessed. Let us see if his words are true, and let us test what will happen to him at the end. Let us examine him by insult and torture, that we may know his forbearance and make trial of his patience. Let us condemn him to a shameful death, for he will have protection from his own words.' This was how they argued, and they were deceived, for their wickedness had blinded them. And they did not know the mysteries of God, nor did they judge that you alone are God, who have authority over life and death, who save in time of tribulation and deliver from every ill; pitying and merciful, giving grace to your holy ones, and by your right arm resisting the proud.

Then, the Augmented Litany (p.18)

Aposticha – Tone 3

(for the Resurrection)

The sun was darkened by Your Passion, O Christ,
but all creation was enlightened by the light of Your Resurrection.//
Accept our evening song, O Lover of man!

(Then the Paschal Stichera with their verses from Psalm 67 in Tone 5)

Music follows the complete text.

v: Let God arise, let His enemies be scattered;

Today, a sacred Pascha is revealed to us:
a new and holy Pascha,
a mystical Pascha,
a Pascha worthy of veneration,
a Pascha which is Christ the Redeemer,
a blameless Pascha,
a great Pascha,
a Pascha of the faithful,
a Pascha which has opened to us the gates of Paradise,//
a Pascha which sanctifies all the faithful.

v: As smoke vanishes so let them vanish!

Come from that scene, O women bearers of glad tidings,
and say to Zion:
“Receive from us the glad tidings of joy,
of Christ’s Resurrection!
Exult and be glad,
and rejoice, O Jerusalem,
seeing Christ the King, Who comes forth from the tomb//
like a bridegroom in procession!”

v: So the sinners will perish before the face of God. But let the righteous be glad!

The myrrih-bearing women,
at the break of dawn,
drew near to the tomb of the Life-giver.

There they found an Angel
sitting upon the stone.

He greeted them with these words:

"Why do you seek the Living among the dead?

Why do you mourn the Incompact amid corruption?//

Go, proclaim the glad tidings to His disciples!"

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

Pascha of beauty,
the Pascha of the Lord,

A Pascha worthy of honor has dawned for us.

Oh, Pascha!

Let us embrace each other joyously!

Pascha, ransom from affliction!

For today, as from a bridal chamber,

Christ has shown forth from the tomb,

and filled the women with joy saying://

"Proclaim the glad tidings to the Apostles!"

Let God a - rise, let His e - ne-mies be scat - tered.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.

A Pascha which has opened for us the gates of Pa - ra - dise.

A Pascha which sanc - ti - fies all the faith - - - ful.

As smoke van - ish - es so let them van - ish.

Come from that scene, O wo-men bear-ers of glad ti - dings,

and say to Zi - on: "Re-ceive from us the glad ti - dings of joy

of Christ's Re-sur - rec - tion. Ex - ult and be glad, and rejoice, O Je -

ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

like a bride - groom in pro - ces - - - sion.

So the sinners will perish before the face of God,

but let the right - eous be glad. The myrrh - bear - ing wo - men

at the break of dawn, drew near to the tomb of the Life - giv - er.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

a-mong the dead? Why do you mourn the incorrupt a-mid corrup - tion?

Go, pro-claim the glad ti - dings to His dis - ci - - - ples.

This is the day which the Lord has made! Let us re-joice, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

A Pascha worthy of all ho-nour has dawned for us. Pas - - - cha!

Let us embrace each o-ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

Proclaim the glad ti - dings to the a - pos - tles!

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

Glory to the Father, and to the Son, and to the Holy Spir - it.

Tone 6*(from the Menaion, for St. Alexis)*

Fleeing the harm that comes from vanity and pride,
 you strove to hide your virtues from the eyes of others
 and patiently endured trials and afflictions.
 Therefore the Lord, Who sees all things, //
 has glorified you, O our Father Alexis.

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 4/4 time. The lyrics are: "Fleeing the harm that comes from van - i - ty and pride, you strove to hide your virtues from the eyes of oth - ers and patiently endured trials and af - flic - tions. Therefore the Lord, Who sees all things, // has glorified you, O our Father A - lex - is." The score consists of four systems, each with a vocal line and a piano accompaniment line. The piano accompaniment is primarily chordal, with some melodic lines in the bass.

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

Tone 8*(from the Pentecostarion)*

Solomon's porch was filled with the sick.
 In the middle of the feast,
 Christ found a man who had been paralyzed for thirty-eight years.
 He shouted to him in a commanding voice:
 "Do you want to be healed?"
 The sick man replied: "Lord, when the water is stirred, I have no man to lower me into the pool."
 The Lord said to him:
 "Pick up your bed!
 Now that you are healed, see that you sin no more!"
 Show to us Your great mercy, O Lord, //
 through the prayers of the Theotokos!

Sol - o - mon's porch was filled with the sick. In the mid - dle of the feast,

Christ found a man who had been par - a - lyzed thir - ty eight years.

He shouted to him in a com - man - ding voice: Do you want to be healed?

The sick man replied: Lord, when the wa - ter is stirred,

I have no man to low - er me in - to the pool. The Lord said to him:

Pick up your bed! Now that you are healed, see that you sin no more!

Show to us Your great mer - cy, O Lord, through the prayers of the The - o - to - kos!

“Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life!” *(once)*

Christ is ri - sen from the dead, tramp - ling down death by death,
and up - on those in the tombs be - stow - ing life!

The musical score is written in G major (one sharp) and 4/4 time. The vocal line consists of two systems of two staves each. The piano accompaniment is also in two systems of two staves each. The lyrics are placed between the vocal staves. The first system covers the first two lines of text, and the second system covers the last two lines. The piano accompaniment provides a harmonic support with chords and moving lines in both hands.

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - joice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

and has grant - ed to the world great — mer - cy!

Tone 4

Troparion

(St. Alexis)

(Troparion for the Saint – Tone 4)

O righteous Father Alexis,
our heavenly intercessor and teacher,
divine adornment of the Church of Christ,
entreat the Master of All
to strengthen the Orthodox Faith in America,
to grant peace to the world//
and to our souls great mercy!

The musical score is written for Soprano Alto and Tenor Bass. It consists of four systems of staves. The first system shows the vocal entries for both parts. The lyrics are: "O righteous Father A - lex - is, our heavenly intercessor and". The second system continues the lyrics: "teach - er, divine adornment of the Church of Christ! En - treat the". The third system continues: "Mas - ter of All to strengthen the Orthodox Faith in A - mer - i - ca,". The fourth system concludes with: "to grant peace to the world and to our souls great mer - cy." The score includes various musical notations such as notes, rests, and dynamic markings.

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)

Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen..." (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

The musical score is written for piano accompaniment in G major (one sharp) and 4/4 time. It consists of four systems of music, each with a treble and bass staff. The lyrics are printed below the notes. The first system covers the first two lines of text, the second system covers the next two lines, the third system covers the next two lines, and the fourth system covers the final line. The music is a simple, homophonic setting of the text.

and has grant - ed to the world great mer - cy!

Tone 4

Troparion

(St. Alexis)

(Troparion for the Saint – Tone 4)

O righteous Father Alexis,
 our heavenly intercessor and teacher,
 divine adornment of the Church of Christ,
 entreat the Master of All
 to strengthen the Orthodox Faith in America,
 to grant peace to the world//
 and to our souls great mercy!

Soprano
Alto

O righteous Father A-lex - is, our heavenly intercessor and

Tenor
Bass

teach - er, divine adornment of the Church of Christ! En - treat the

Mas - ter of All to strengthen the Orthodox Faith in A - mer - i - ca,

to grant peace to the world and to our souls great mer - cy.

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

Tone 5**Kontakion***(St. Alexis)**(Kontakion for the Saint – Tone 5)*

Let us, the faithful, praise the Priest Alexis,
 a bright beacon of Orthodoxy in America,
 a model of patience and humility,
 a worthy shepherd of the flock of Christ!
 He called back sheep who had been led astray
 and brought them by his preaching//
 to the Heavenly Kingdom.

Soprano
Alto

Tenor
Bass

Let us, the faithful, praise the Priest A - lex - is, a bright
 beacon of Orthodoxy in A - mer - i - ca, a mod - el of patience and hu
 mil - i - ty, a wor - thy shepherd of the Flock of Christ. He called
 back the sheep who had been led a - stray and brought them
 by his preach - ing to the Heav - en - ly King - dom.

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

Tone 3**Kontakion***(Pentecostarion)**(Kontakion from the Pentecostarion – Tone 3)*

By Your divine intercession, O Lord,
as You raised up the Paralytic of old,
so raise up my soul, paralyzed by sins and thoughtless acts;
so that being saved I may sing to You://

"Glory to Your power, O compassionate Christ!"

Note: The Kontakion of Pascha is not sung on this day.

Soprano
Alto

Tenor
Bass

By Your di - vine in - ter - ces - sion, O Lord,
as You raised up the par - a - ly - tic of old, so raise up
my soul, paralyzed by sins and thought - less acts; so that
be - ing saved I may sing to You: Glo - ry to Your
pow - er, O com - pas - sion - ate Christ!

Tone 1**Prokeimonon***(Pentecostarion)**Deacon:* Let us attend! *Priest:* † Peace to all!*Reader:* And to your spirit!*Priest:* Wisdom!*Reader:* The Prokeimenon in the 6th Tone, Let Your mercy, O Lord, be upon us / as we have set our hope on You!*Choir:* Let Your mercy, O Lord, be upon us / as we have set our hope on You!

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

Reader: Rejoice in the Lord, O you righteous! Praise befits the just!*Choir:* Let Your mercy, O Lord, be upon us / as we have set our hope on You!

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

Tone 7**Prokeimenon***(St. Alexis)**Reader:* In the Seventh Tone, The righteous shall rejoice in the Lord / and shall hope in Him.*Choir:* The righteous shall rejoice in the Lord / and shall hope in Him.

The right - eous one shall re-joice in the Lord, and shall put his hope in Him.

Deacon: Wisdom!**Epistle:** (23) Acts 9:32-42 and (200) Galatians 1:11-19 *(St. Alexis)**Reader:* The Reading from the Acts of the Apostles.

Deacon: Let us attend!

Reader: In those days, as Peter was traveling through all those regions, he also came down to visit the saints who lived in Lydda. There, he found a certain man named Aeneas, who was paralyzed and who had been bedridden for eight years. Peter said to him, "Aeneas, Jesus Christ heals you! Get up and make your bed!" And immediately, he arose. All who lived in Lydda and Sharon saw him and turned to the Lord.

Now there lived in Joppa a certain disciple named Tabitha, (which, when translated means Gazelle). This woman was full of good works and acts of mercy. But it happened that at this time, she became ill and died. She was washed and placed in an upper room. As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him not to delay in coming to help them. So Peter arose and went with them. When he arrived, the disciples led him into the upper room. All the widows stood by him weeping, showing Peter the coats and garments which Dorcas had made while she was with them. But having put everyone out of the room, Peter knelt down and began to pray. Turning toward the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. Then Peter gave her his hand and raised her up. Calling the saints and widows, he presented her alive. This became known all over Joppa, and many people believed in the Lord.

Brothers and sisters, regarding the Good News which I preached, I proclaimed this to you, that it is not of human origin. I did not receive it from man and I was not taught this Good News by man, but it came to me through a revelation of Jesus Christ. You have heard about how I used to live in Judaism, how I persecuted the Church of God beyond measure, and how I ravaged it. I advanced in the Jewish religion beyond many of my own age among my countrymen, as I was more extremely zealous for the traditions of my forefathers. But when it was the good pleasure of God (who had set me apart from my mother's womb and called me through his grace, to reveal his Son in me so that I might preach him among the Gentiles), I did not immediately confer with flesh and blood: I did not go up to Jerusalem to visit those who were apostles before me, but I went away into Arabia. Later on, I returned to Damascus. Then, after three years, I did go up to Jerusalem to visit Peter, and I stayed with him for fifteen days. However, I did not see any of the other apostles, except James, 'the Lord's brother.'

Priest: † Peace to you who read.

Alleluia, Tone 5

Reader: And to your spirit. In the 5th Tone, Alleluia! I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Choir: Alleluia, Alleluia, Alleluia!

Reader: For You have said: Mercy will be established forever; Your truth will be prepared in the heavens.

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: (14) John 5:1-15 and (35-ctr) John 10:1-9 (*St. Alexis*)

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

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

Priest: At that time: Jesus went up to Jerusalem. Now in Jerusalem, by the sheep gate, there is a pool with five porches called in Hebrew "Bethesda." Under these lay a great multitude of people who were sick, blind, lame, or paralyzed, waiting for the moving of the water. For an angel went down at certain times into the pool, and stirred up the water. Then whoever stepped in first after the stirring of the water was made whole of whatever disease he had. A certain man was there, who had his illness for thirty-eight years. When Jesus saw him lying there and perceived that the man had been sick for a long time, he asked him, "Do you want to be made well?" The sick man replied, "Sir, I have no one to put me into the pool when the water is stirred up, but while I am coming, someone else steps down before me!" Jesus said to him, "Arise, take up your mat, and walk!" Immediately, the man was made well; he took up his mat and began to walk. Now it was the Sabbath on that day. And so, the Jews said to the man who had been cured, "It is the Sabbath! It is not lawful for you to carry the mat!" The man answered them, "He who made me well, that one said to me, 'Take up your mat, and walk.'" Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk?'" But the man who had been healed did not know who it was, for Jesus had withdrawn in the crowd that was there. Later, Jesus found him in the temple and said to him, "Behold, you have become well. Sin no more, so that nothing worse may happen

to you!" The Jews begin to persecute Jesus. The man went away and told the Jews that it was Jesus who had made him well.

The Lord said: "Amen, amen, I tell you; whoever does not enter by the gate into the sheep fold, but climbs up some other way is a thief and a robber. But the one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. The shepherd calls his own sheep by name and leads them out. And whenever he brings out his own sheep, he goes before them and the sheep follow him because they know his voice. They will by no means follow a stranger, but flee from him because they do not recognize the voice of strangers." Jesus spoke this parable to them, but they did not understand what he was telling them.

Jesus therefore said to them again, "Amen, amen, I tell you; I am the gate for the sheep. All who have come before me are thieves and robbers, but the sheep did not listen to them. I am the gate! Anyone who enters in by me will be saved, and go in and out, and will find pasture.

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

Sermon

(then p. 89)

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

The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead."
Rejoice, O ye people!
Shine, shine, O new Jerusalem!
The glory of the Lord has shone on you.
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

The an - - - gel cried to the La - dy
full of grace: Re - joice, Re - joice, O pure Vir - gin!
A - gain I say re - joice! Your Son is ri - sen
from His three days in the tomb. With Him - self

He has raised all the dead. Re - joyce, re-joyce, O ye

peo - ple. Shine! Shine! Shine! O

new Jer - u - sa - lem. The glo - ry of the Lord

has shone on you. Ex - ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

The first system of the musical score is written in D major (one sharp) and 4/4 time. It consists of a vocal line and a piano accompaniment. The vocal line begins with a half note 'Be', followed by a dotted quarter note 'ra', a quarter note 'di', a quarter note 'ant', a half note 'O', a dotted quarter note 'pure', a quarter note 'The', a quarter note 'o', a quarter note 'to', and a half note 'kos'. The piano accompaniment features a steady bass line and chords in the right hand, with some notes circled for emphasis.

in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.

The second system continues the musical score. The vocal line starts with a half note 'in', followed by a dotted quarter note 'the', a quarter note 'Re', a quarter note 'sur', a quarter note 'rec', a quarter note 'tion', a half note 'the', a dotted quarter note 'Re', a quarter note 'sur', a quarter note 'rec', a quarter note 'tion', a quarter note 'of', and a half note 'your Son'. The piano accompaniment continues with similar harmonic support, ending with a final chord.

Communion Hymn

Receive the Body of Christ; taste the fountain of immortality! The righteous shall be in everlasting remembrance! He shall not fear evil tidings! Alleluia, Alleluia, Alleluia!



Re - ceive the Bo - dy of Christ. Taste the foun - tain of im - mor - ta - li - ty.

Then:



The right - eous shall be in ev - er - last - ing re -
mem - brance! He shall not fear - e - vil ti - dings!

The above is repeated as necessary with the verses below, or other hymns may be sung, until the priest picks up the chalice and exits the Holy Doors.

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.

After the Priest re-enters the Holy Doors with the Chalice and sets the remaining Holy Things on the Holy Table, then, the Choir sings: Allilulia! Allilulia! Allilulia!

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 with a melody line and a chordal accompaniment. The lower staff is in bass clef and contains four measures of accompaniment, primarily using chords and moving bass lines. The lyrics 'Al - le - lu - ia, —' are written below the first two measures, and 'Al - le - lu - ia, —' are written below the last two measures.

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: the first three measures show chords, and the fourth measure contains a fermata symbol. The lower staff is in bass clef and contains four measures: the first three measures show chords, and the fourth measure contains a fermata symbol. The lyrics 'Al - le - lu - ia!' are written below the first three measures.

Communion of the Faithful

Before the communion:

Priest: "In the fear of God ..."

Choir: "Blessed is He that comes in the Name of the Lord ..."

After the communion:

Priest: "O Lord, save Your people ..."

Choir: "Christ is risen from the dead ... " (*sung once, instead of "We have seen the True Light ..."*)

Priest: "Always, now and ever ..."

Choir: "Let our mouths be filled ..."

At the Dismissal, the Priest says: "Glory to You, O Christ ... ," *and the choir sings* "Christ is risen from the dead...." (*thrice*).

The Priest gives the Dismissal.

After the "Amen.", the Choir:

And unto us He has given eternal life.

Let us worship His Resurrection on the third day.

Musical notation for "A - men." in G major, 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The text "A - men." is written below the treble staff.

Musical notation for the first part of the choir's response. It consists of two systems of music. The first system contains the lyrics "And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-". The melody is on a treble clef staff, and the bass line is on a bass clef staff. The key signature is G major (one sharp).

Musical notation for the second part of the choir's response. It consists of one system of music. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are "- sur-rec-tion on the third day!". The key signature is G major (one sharp).