

"Lord I Call..." – Tone 4

Reader: In the Fourth Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

Lord, I call upon You, hear me. Hear me, O Lord. Lord, I call upon You, hear me.

Receive the voice of my prayer when I call u - pon — You,

Hear — me, O Lord! Let my prayer a - rise

in Your sight as in - cense, and let the lifting up of my hands

be an evening sac - ri - fice. Hear — me, O Lord!

Reader: (Reads text from service book)

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

We glorify Your Resurrection on the third day, O Christ God,  
by always honoring Your life-creating Cross;  
by it You have renewed the corrupted nature of man  
O almighty One.  
By it You have renewed our entrance to heaven, //  
for You are good and the Lover of man.

The musical score consists of four systems of music, each with a vocal line and a piano accompaniment. The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are written below the vocal line. 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. The fourth system covers the final two lines and ends with a double bar line. The piano accompaniment features a steady bass line and chords in the right hand.

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

You loosed the Tree's verdict of disobedience, O Savior,  
by being voluntarily nailed to the tree of the Cross.  
By descending to Hades, O almighty God,  
You broke the bonds of death.  
Therefore, we adore Your Resurrection from the dead, singing in joy://  
"Glory to You, O all powerful Lord!"

You loosed the tree's verdict of disobedience, O Sa - viour,  
 by being voluntarily nailed to the tree of the Cross! By de-scend - ing to  
 Hades O Al-might - y God, You broke the bonds of death!  
 Therefore, we adore Your Resurrection from the dead, sing - ing in joy:  
 Glory to You, O all pow - er - ful Lord!

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

You smashed the gates of Hades, O Lord,  
 and by Your death You demolished the kingdom of death.  
You delivered the human race from corruption,//  
 granting the world life, incorruption and great mercy.

You smashed the gates of Ha - des, O Lord, and by Your death You demolished the king - dom of death! You de - livered the human race from cor - rup - tion, granting to the world life, incorruption and great mer - cy.

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

Come, O people,  
 let us sing of the Savior's Resurrection on the third day!  
 By it, we have been freed from the unbreakable bond of hell.  
 By it, we have received life and incorruption.  
 Save us by Your Resurrection!!!  
 O Life-creating and almighty Savior, glory to You!

Come, O peo - ple! Let us sing of the Saviour's Resurrection on the third day.  
 By it we have been freed from the unbreakable bond of hell.

By it, we have received life and incorruption

save us by Your Resurrection, O life-creating and Almighty Saviour,

glory to You!

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 St. Anastasia)*

*(As one valiant among the martyrs)*

You bore the torturing of your body with patience,  
 O greatly-suffering Anastasia.  
 You were maimed and burned before your unjust death,  
 receiving the crown of victory.//  
 Now you dwell in the heavenly bridal-chambers.

You bore the torturing of your body with patience, O greatly suffering Anastasia.

You were maimed and burned before your unjust death, receiving the crown of victory.

Now you dwell in the heavenly bridal cham - bers.

*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.*

You are manifested to those who celebrate your memory as a treasure of virginity,  
 an enclosed paradise, a holy offering, and a sacred wall.

You are a living icon, a bride of Christ,  
 a model for those who lead the ascetic life,  
 the adornment of martyrs and a fountain springing with waters of healing,//  
 O all-praised Anastasia.

You are manifested to those who celebrate your memory as a treasure of vir-gin-i-ty,

an enclosed paradise, a holy offering, and a sa - cred wall.

You are a liv-ing icon, a bride of Christ, a model for those who lead the as-ce-tic life,

the adornment of martyrs and a fountain springing with wa - ters of heal - ing,

O all - praised An - a - sta - si - a.

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

Come, let us all zealously praise in songs  
 the adornment of martyrs,  
 the flowering of virgins and greatest jewel of monastics:

the greatly-suffering Anastasia, the boast of Rome,  
 a most pleasing and undefiled sacrifice,  
 an unshakable foundation of piety,//  
 for she has struggled most gloriously in the contest!

Come, let us all zealously praise in songs the adornment of mar - tyrs,  
 the flow - er - ing of virgins and greatest jewel of mo - nas - ties:  
 the greatly - suffering Anastasia, the boast of Rome,  
 a most pleasing and un-de-filed sac - ri - fice, an unshakable foundation of pi - e-ty,  
 for she has struggled most gloriously in the con - test!

*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 8**

*(for Ven. Abramius)*

*(Oh, most glorious wonder)*

O godly-minded Father Abramius,  
 being an imitator of Abraham in the spirit,  
 you became an exile in your native land.  
 Denying yourself the desires of the flesh,  
 and shutting your body within a tiny hut,  
 you made your mind take wing to Heaven,//  
 whose citizenship you clearly gained.

O god - ly mind - ed Fath - er A - bra - mi - us,  
 be - ing an im - i - ta - tor of A - bra - ham in the spir - it,  
 you be - came an ex - ile in your na - tive land. De - ny - ing your - self the de - sires of the flesh,  
 and shut - ting your bo - dy with - in a ti - ny hut,  
 you made your mind take wing to Heav - en, whose ci - ti - zen - ship you clear - ly gained.

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

O venerable Father Abramius,  
 bearing his name, you possessed a soul like Abraham's;  
 strengthened by divine faith you endured temptations;  
 through love you were united to God;  
 adorned with the brilliance of virtues you inherited the Promised Land.//  
 Therefore we joyfully celebrate your memory.

O ven - er - a - ble Father A - bra - mi - us,

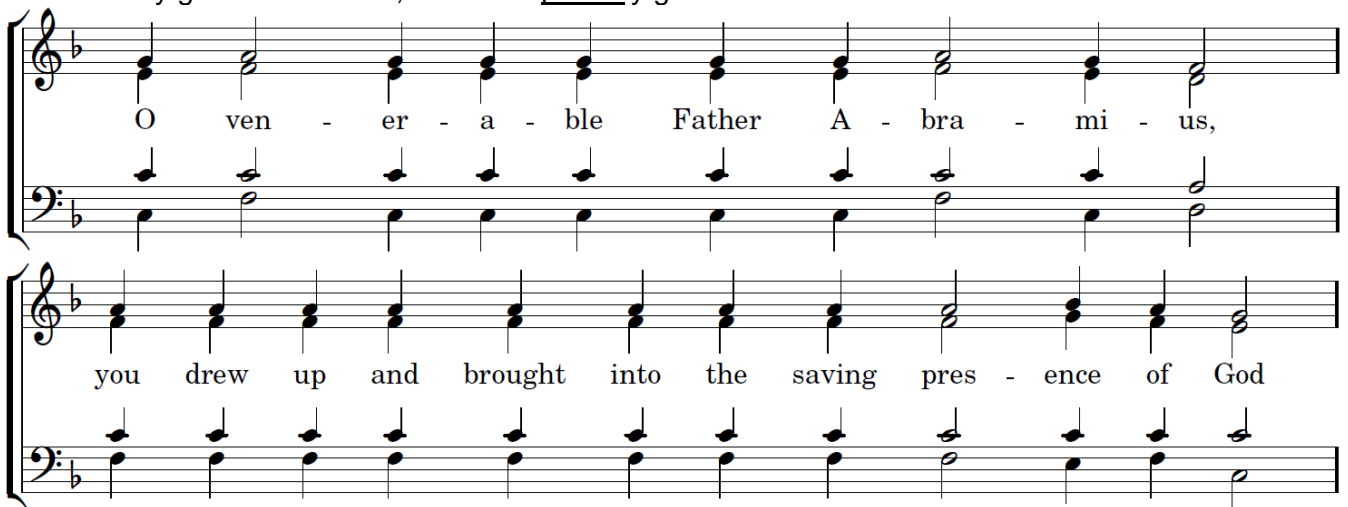




bearing his name, you possessed a soul like A - bra - ham's;  
strengthened by divine faith you en-dured temp-ta-tions; through love you were u-ni-ted to God;  
adorned with the brilliance of virtues you inherited the Pro - mised Land.  
Therefore we joyfully celebrate your mem - o - ry.

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

O venerable Father Abramius,  
you drew up and brought into the saving presence of God  
the woman who had been seduced by the deceptions of the serpent,  
and had slipped into the pit of destruction.  
All were astounded at her repentance,//  
and devoutly glorified the Lord, Who is supremely good.



O ven - er - a - ble Father A - bra - mi - us,  
you drew up and brought into the saving pres - ence of God

the woman who had been seduced by the de-cep-tions of the ser-pent,  
and had slipped into the pit of de-struc-tion. All were astounded at her re-pen-tance,  
and devoutly glorified the Lord, Who is su-preme-ly good.

*Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.  
Amen.*

#### Tone 4

*(Theotokion – Dogmatikon)*

The Prophet David was a Father of the Lord  
Through you, O Virgin.  
He foretold in songs the One Who worked wonder in you:  
“At Your right hand stood the Queen,” Your Mother, the mediatrix of life,  
since God was freely born of her without a father.  
He wanted to renew His fallen image, made corrupt in passion,  
so He took the lost sheep upon His shoulder  
and brought it to His Father,  
joining it to the heavenly pow’rs.  
Christ who has great and rich mercy//  
has saved the world, O Theotokos.

The prophet David was a fa-ther of the Lord, through you, O Vir-gin.  
He fore-told in songs the One Who worked won-der in you.

"At Your right hand stood the Queen, Your mother the medi - a - trix of life

since God was freely born of her with - out a fa - ther!"

He wanted to renew His fallen image, made corrupt in pas - sion;

so He took the lost sheep upon His shoul - - - der;

and brought it to - His Fa - ther, joining it to the hea - ven - ly powers.

Christ, Who has great and rich mer - - - cy,

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The lyrics are written below the notes. The melody is simple, with a final cadence. The lyrics are: "has saved the world, O The - o - to - - - - kos!".

*Priest: Wisdom! Let us attend!*

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

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Aposticha – Tone 4

By ascending the Cross, O Lord,  
 You have annulled our ancestral curse.  
 By descending to hell, You have freed the eternal prisoners,  
 granting incorruption to the human race.//  
 Therefore in songs we glorify Your life-creating and saving Resurrection.

By ascending the Cross, O Lord, You have annulled our an - ce - stral curse!

By de - scend - ing to Hades, You have freed the eternal pri - son - ers,

granting incorruption to the hu - man race! Therefore in song we glorify Your

life-creating and saving Re-sur-rec - - - tion!

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

By hanging upon the tree, O only powerful Lord,  
 You shook all of creation.  
 By being laid in the tomb You have raised those who dwelt in the tombs,  
 granting life and incorruption to the human race.//  
 Therefore in songs we glorify Your rising on the third day.

By hanging upon the Tree, O only pow - er - ful Lord, You shook all of cre - a - tion!

By be - ing laid in the tomb, You have raised those who dwelt in the tombs,

granting life and incorruption to the hu - man race! Therefore in songs we glorify Your

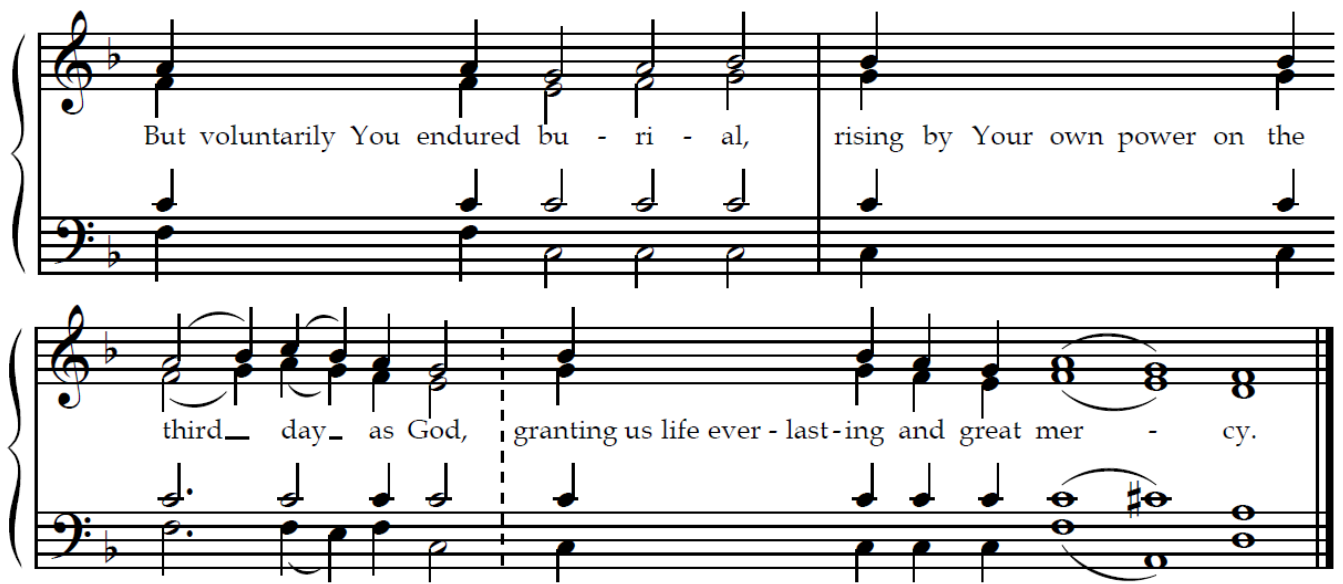
ris - ing on the third day!

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

The lawless people, O Christ,  
 handed You over to Pilate, condemned to be crucified,  
 thus proving themselves ungrateful before their Benefactor.  
 But voluntarily You endured burial,  
 rising by Your own power on the third day as God, //  
 granting us life everlasting and great mercy.

The lawless peo - ple, O Christ, handed You over to Pilate condemned

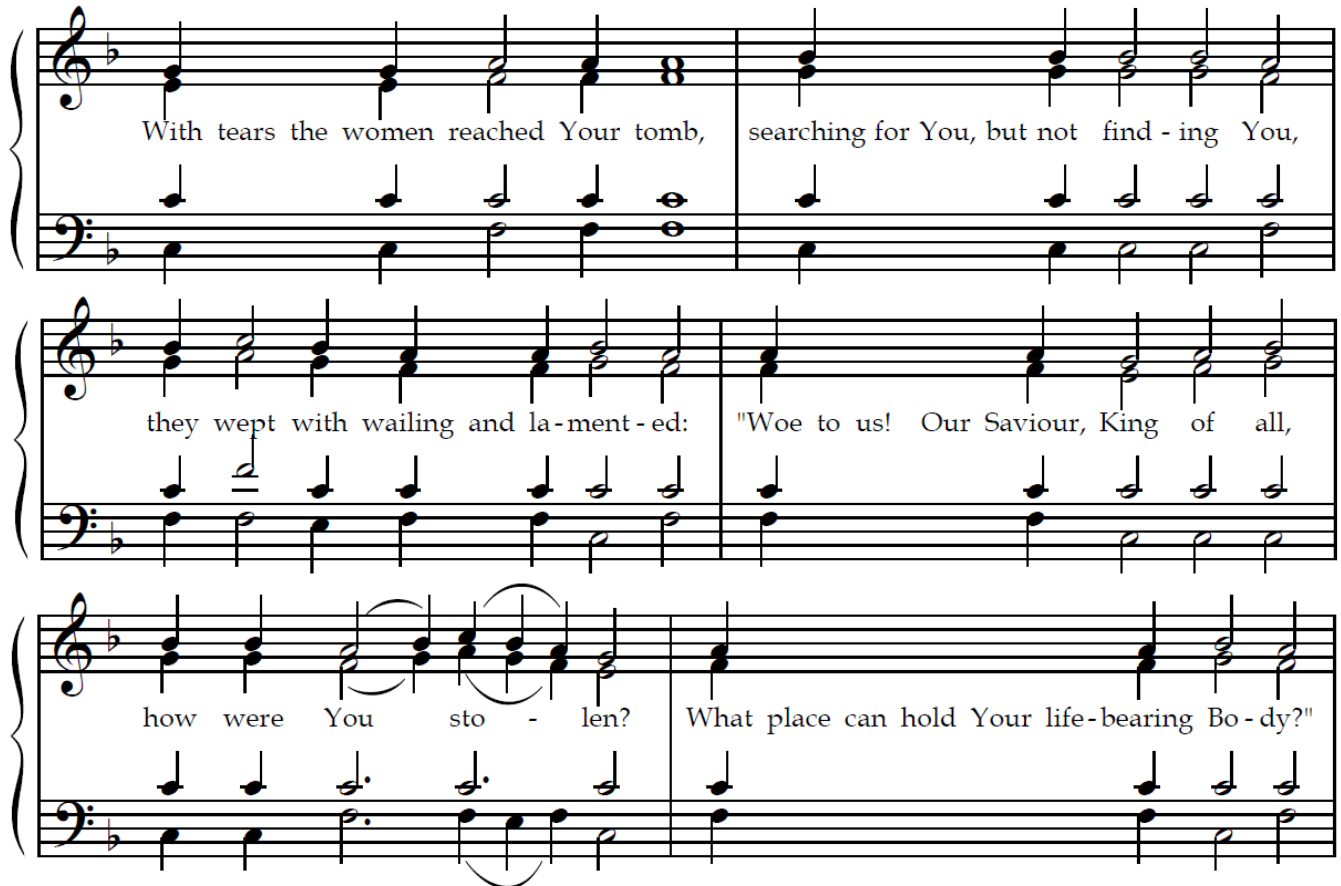
to be cru - ci - fied, thus pro - ving themselves ungrateful before their Ben - e - fac - tor!



But voluntarily You endured bu - ri - al, rising by Your own power on the  
 third\_ day\_ as God, granting us life ever - last - ing and great mer - cy.

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

With tears the women reached Your tomb,  
 searching for You, but not finding You.  
 They wept with wailing and lamented:  
 "Woe to us! Our Savior, King of all,  
 how were You stolen?  
 What place can hold Your life-bearing body?"  
 An Angel replied to them:  
 "Do not weep but go and proclaim that the Lord is risen,//  
 granting us joy as the only compassionate One!"



With tears the women reached Your tomb, searching for You, but not find - ing You,  
 they wept with wailing and la - ment - ed: "Woe to us! Our Saviour, King of all,  
 how were You sto - len? What place can hold Your life-bearing Bo - dy?"

An angel re-plied to them, "Do not weep, but go and proclaim that the

Lord is ri - sen, granting us joy as the on-ly com-pas - sion - ate One!"

*Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.  
Amen.*

*(Theotokion – Tone 4)*

Look on the entreaties of your servants, O Blameless One!

Stop all the terrible attacks against us,

freeing us from every affliction,

for we have only you as our sure and firm anchor!

do not let us be put to shame, O Lady

for we call on you for our intercession!

Hasten to pray for those who call in faith:

"Rejoice, O Lady, Help of all://

the Joy and Shelter and Salvation of our souls!"

Look on the entreaties of your servants, O blame - less one! Stop all the

terrible attacks a - gainst us, free - ing us from every af - flic - tion,

for we have only you as our sure and firm anch - or! Do not let us be put



to shame, O La - dy, for we call on you for our inter-ces - sion!

The first system of music features a treble and bass clef with a key signature of one flat. The lyrics are: "to shame, O La - dy, for we call on you for our inter-ces - sion!". A circled chord in the treble clef consists of G4, A4, B4, and C5. The bass line consists of a steady eighth-note accompaniment.

Hasten to pray for those who call in faith: "Rejoice, O La - dy, help\_ of all,

The second system continues the melody. The lyrics are: "Hasten to pray for those who call in faith: 'Rejoice, O La - dy, help\_ of all,". The treble clef has a circled chord of G4, A4, B4, and C5. The bass line continues with eighth notes.

the joy and shelter and sal - va - tion of our souls!"

The third system concludes the piece. The lyrics are: "the joy and shelter and sal - va - tion of our souls!". The treble clef features a circled chord of G4, A4, B4, and C5. The piece ends with a double bar line and repeat dots.

*St. Symeon's Prayer (p. 25)*

(at Great Vespers)

Tone 4

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 4)

When the women Disciples of the Lord learned from the Angel  
the joyous message of Your Resurrection,  
they cast away the ancestral curse  
and elatedly told the Apostles:  
“Death is overthrown!  
Christ our God is risen,//  
granting the world great mercy!”

When the women disciples of the Lord learned from the an - gel  
the joyous message of Your Re-sur-rec - tion; they cast away the an-ces-tral curse  
and elatedly told the a - pos - tles: Death is o - ver - thrown!  
Christ our God is ri - sen, granting the world great mer - cy!

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

Tone 4

Troparion

(St. Anastasia)

(Troparion for Anastasia – Tone 4)

Your lamb Anastasia calls out to You, O Jesus, in a loud voice:  
“I love You, my Bridegroom, and in seeking You I endure suffering.  
In baptism I was crucified so that I might reign in You,  
and I died so that I might live with You.

Accept me as a pure sacrifice,  
for I have offered myself in love.”//

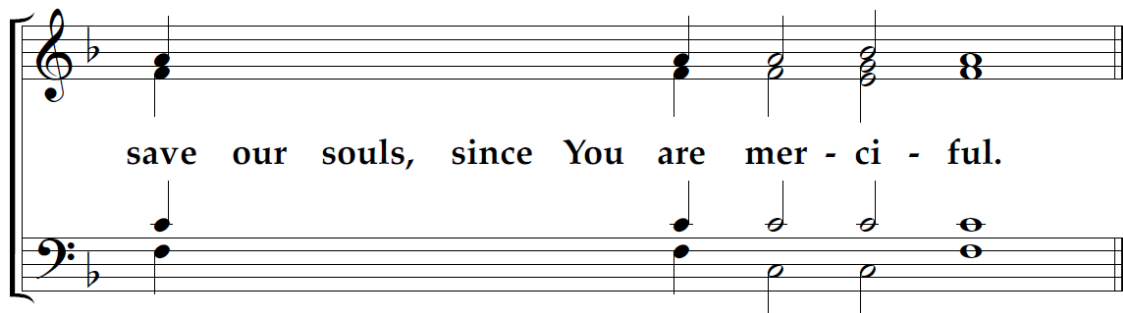
Through her prayers save our souls, since You are merciful!

Soprano  
Alto

Tenor  
Bass

Your lamb Anastasia calls out to You, O Jesus, in  
a loud\_ voice: “I love You, my Bridegroom, and in  
seeking You I endure suf - fer - ing. In baptism I was crucified  
so that I might reign in You, and I died so that  
I might live with You. Accept me as a pure sac - ri - fice,  
for I have offered my - self in love.” Through her prayers

The musical score is written for Soprano and Alto, Tenor and Bass, and piano accompaniment. The key signature is one flat (B-flat major or D minor). The piano part features a simple harmonic accompaniment with chords and some melodic lines. The vocal parts are in a homophonic setting, with the lyrics printed below the notes. The lyrics are: "Your lamb Anastasia calls out to You, O Jesus, in a loud\_ voice: 'I love You, my Bridegroom, and in seeking You I endure suf - fer - ing. In baptism I was crucified so that I might reign in You, and I died so that I might live with You. Accept me as a pure sac - ri - fice, for I have offered my - self in love.'" Through her prayers



save our souls, since You are mer - ci - ful.

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

**Tone 4 Resurrectional Dismissal Theotokion**

*(Resurrection Dismissal Theotokion – Tone 4)*

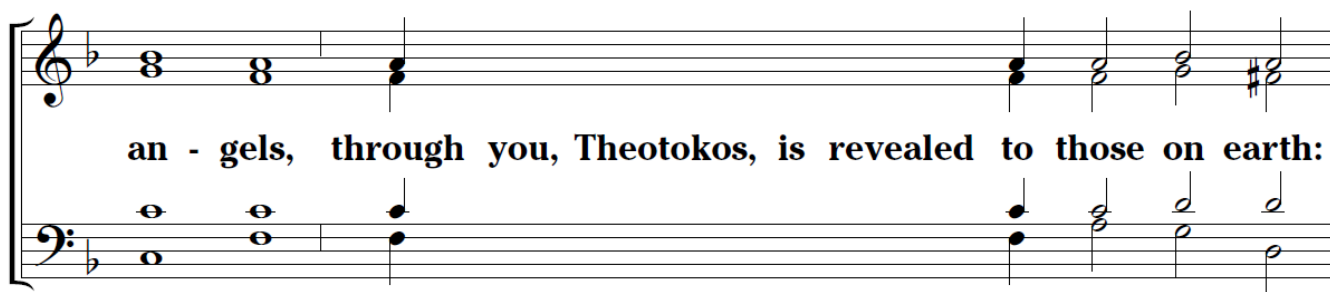
The mystery of all eternity,  
 unknown even by Angels,  
 through you, Theotokos, is revealed to those on earth:  
 God incarnate by union without confusion.  
 He voluntarily accepted the Cross for us,  
 by which He resurrected the first-created man, //  
 saving our souls from death.



Soprano  
Alto

Tenor  
Bass

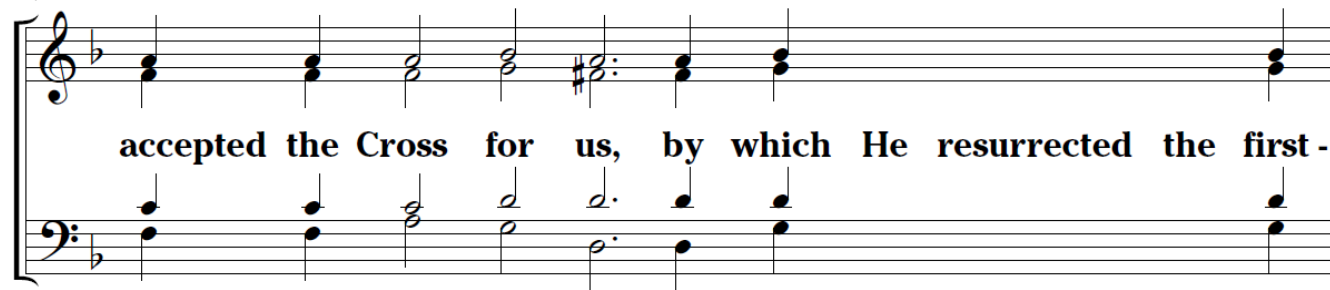
The mystery of all e - ter - ni - ty, un-known even by



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.

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves. The music ends with a double bar line.

*Then, the dismissal (p. 26)*

**(at the Divine Liturgy)**

**Tone 4**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 4)*

When the women Disciples of the Lord learned from the Angel  
the joyous message of Your Resurrection,  
they cast away the ancestral curse  
and elatedly told the Apostles:  
“Death is overthrown!  
Christ our God is risen,//  
granting the world great mercy!”

When the women disciples of the Lord learned from the an - gel  
the joyous message of Your Re-sur-rec - tion; they cast away the an-ces-tral curse  
and elatedly told the a - pos - tles: Death is o - ver - thrown!  
Christ our God is ri - sen, granting the world great mer - cy!

**Tone 4**

**Troparion**

*(St. Anastasia)*

*(Troparion for Anastasia – Tone 4)*

Your lamb Anastasia calls out to You, O Jesus, in a loud voice:  
“I love You, my Bridegroom, and in seeking You I endure suffering.  
In baptism I was crucified so that I might reign in You,  
and I died so that I might live with You.  
Accept me as a pure sacrifice,

for I have offered myself in love."//

Through her prayers save our souls, since You are merciful!

Soprano  
Alto

Tenor  
Bass

Your lamb Anastasia calls out to You, O Jesus, in  
a loud voice: "I love You, my Bridegroom, and in  
seeking You I endure suffering. In baptism I was crucified  
so that I might reign in You, and I died so that  
I might live with You. Accept me as a pure sacrifice,  
for I have offered myself in love." Through her prayers

The musical score is written for four voices: Soprano and Alto (top two staves), and Tenor and Bass (bottom two staves). The music is in a key with one flat (B-flat major or D minor) and a common time signature. The lyrics are printed below the vocal lines. The score consists of six systems of music, each with two staves. The lyrics are: "Your lamb Anastasia calls out to You, O Jesus, in a loud voice: 'I love You, my Bridegroom, and in seeking You I endure suffering. In baptism I was crucified so that I might reign in You, and I died so that I might live with You. Accept me as a pure sacrifice, for I have offered myself in love.'" Through her prayers

save our souls, since You are mer - ci - ful.

**Tone 8**

**Troparion**

*(Ven. Abramius)*

*(Troparion for Abramius – Tone 8)*

The image of God was truly preserved in you, O Father,  
for you took up the Cross and followed Christ.

By so doing, you taught us to disregard the flesh for it passes away;  
but to care instead for the soul, for it is immortal!!

Therefore your spirit, venerable Abramius, rejoices with the angels.

Soprano  
Alto

The im - age of God was truly preserved in you,

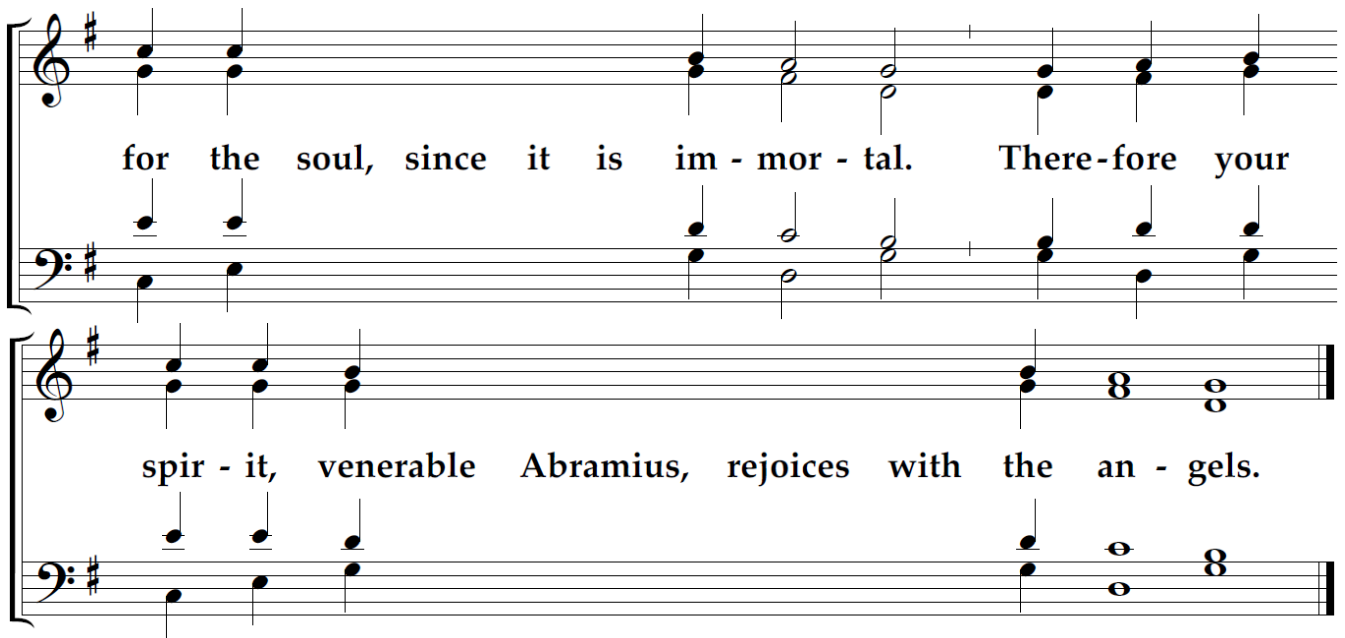
Tenor  
Bass

O Fa - ther, for you took up the Cross and fol - lowed

Christ. By so do - ing you taught us to dis - re - gard

the flesh for it pass - es a - way but to care in - stead





for the soul, since it is im - mor - tal. There-fore your  
spir - it, venerable Abramius, rejoices with the an - gels.

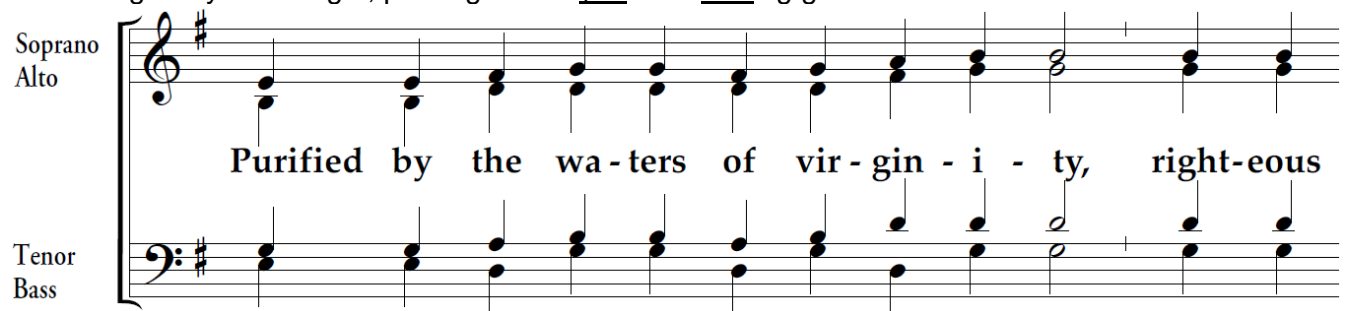
**Tone 3**

**Kontakion**


*(St. Anastasia)*

*(Kontakion for Anastasia – Tone 3)*

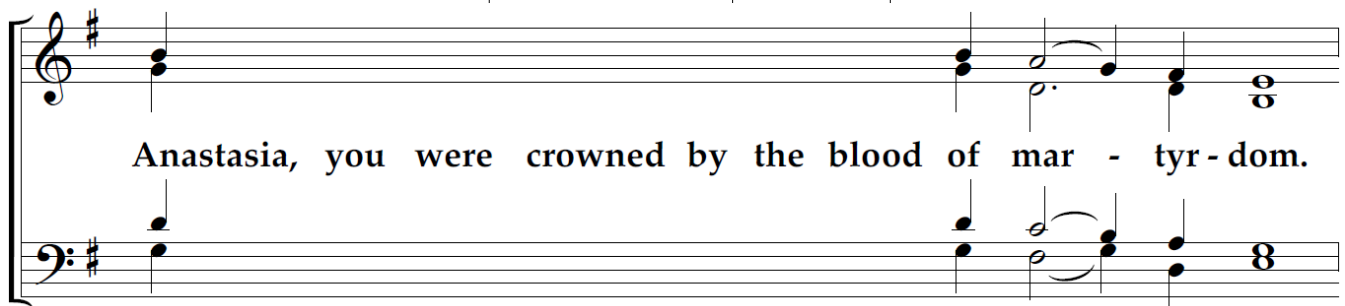
Purified by the waters of virginity,  
righteous Anastasia, you were crowned by the blood of martyrdom.  
You grant healing and salvation to those in need,  
and who call on you from their hearts, //  
for Christ gives you strength, pouring out on you ever-flowing grace.



Soprano  
Alto  
Purified by the wa - ters of vir - gin - i - ty, right-eous



Tenor  
Bass  
Purified by the wa - ters of vir - gin - i - ty, right-eous



Anastasia, you were crowned by the blood of mar - tyr - dom.



You grant healing and salva - tion to those in need, and who

call on you from their hearts, for Christ gives you strength,

pouring out on you ev - er - flow - ing grace!

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

**Tone 3**

**Kontakion**

*(Ven. Abramius)*

*(Kontakion for Abramius – Tone 3)*

You lived in the flesh on earth as an angel,  
and through your ascetic life you became like a tree nourished by the waters of abstinence and  
flourished.

You washed away stains with the streams of your tears  
and so you have been revealed, O Abramius,//  
to be a God-like vessel of the Spirit.

Soprano  
Alto  
Tenor  
Bass

You lived in the flesh on earth as an an - gel,

and through your ascetic life you became like a tree

nourished by the waters of abstinence and flour - ished.

You have washed away stains with the streams of your tears

and so you have been revealed, A - bra - mi - us,

to be a god - like ves - sel of the Spir - it.

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

**Tone 4**

**Kontakion**

*(Resurrection)*

*(Resurrectional Kontakion – Tone 4)*

My Saviour and Redeemer as God  
 rose from the tomb and delivered the earth-born from their chains.  
 He has shattered the gates of Hades,  
 and as Master, //  
 He has risen on the third day!

My Saviour and Redeemer as God

rose from the tomb and delivered the earth-born from their chains.

He has shattered the gates of Ha - des, and as Mas - ter,

He has risen on the third \_\_\_\_\_ day!

*(then, p. 83)*

*Prokeimenon, Tone 4*

*Deacon:* Let us attend! *Priest:* † Peace to all!

*Reader:* And with your spirit!

*Deacon:* Wisdom!

*Reader:* The Prokeimenon, in the 4<sup>th</sup> Tone: O Lord, how manifold are Your works; in wisdom have You made them all.

*People:* O Lord, how manifold are Your works; in wisdom have You made them all.

O Lord, how manifold are Your works! In wisdom you have made them all.

*Reader:* Bless the Lord, O my soul! O Lord, my God, You are very great!

*People:* O Lord, how manifold are Your works; in wisdom have You made them all.

O Lord, how manifold are Your works! In wisdom you have made them all.

*Reader:* O Lord, how manifold are Your works; ...

*People:* ... in wisdom have You made them all.

In wisdom you have made them all.

*Deacon:* Wisdom!

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**Epistle – (203) Galatians 2:16-20**

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***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.

*Priest:* † Peace to you who read!

*Alleluia: Tone 4*

*Reader:* **And to Your spirit.** In the 4<sup>th</sup> Tone: Alleluia, Alleluia, Alleluia!

*People:* Alleluia! Alleluia! Alleluia!

*Reader:* Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

*People:* Alleluia! Alleluia! Alleluia!

*Reader:* For You love righteousness, and hate iniquity.

*People:* Alleluia! Alleluia! Alleluia!

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**Gospel** – (38) Luke 8:26-39

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

*People:* Glory to You O Lord, Glory to You.

*Priest:* At that time, Jesus reached the country of the Gadarenes, which is opposite Galilee.

When Jesus stepped ashore, a man from the town who had had demons for a long time came to meet him. This man wore no clothes, and he did not live in a house, but in the tombs. When he saw Jesus, he cried out and fell down before him. With a loud voice, he said, "What do you want from me, Jesus, you Son of the Most High God? I beg you, do not torment me!"

(For Jesus commanded the unclean spirit to come out of the man). The unclean spirit had often seized the man and he was kept under guard, bound with chains and fetters. But he had been breaking the chains and was driven by the demon into deserted places.

Jesus asked him, "What is your name?"

He replied, "Legion," for many demons had entered into him. And he begged Jesus not to command them to go into the abyss. Now there was a large herd of swine feeding on the mountain, and the demons begged him that he would allow them to enter into those pigs; and Jesus allowed them. The demons came out from the man and entered into the pigs. Then the herd rushed down the steep bank into the lake and the swine were drowned. When the people who fed the pigs saw what had happened, they fled and told the story in the city and in the countryside.

Then people went out to see what had happened. They came to Jesus and found the man from whom the demons had gone out. He was sitting at Jesus' feet, clothed and in his right mind; and they were afraid. Those who had seen it told the people how the demon-possessed man had been delivered. All the people of the surrounding country of the Gadarenes asked Jesus to depart from them, because they were extremely afraid. So he got into the boat and went back. The man from whom the demons had gone out begged to go with Jesus, but Jesus sent him away, saying: "Return to your house and proclaim what great things God has done for you." So the man went on his way, proclaiming throughout the whole city what great things Jesus had done for him.

*People:* Glory to You O Lord, Glory to You.

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**Sermon**

*(then p. 89)*

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