

Priest: "Blessed is our God..." *Choir: "Amen."*

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

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

(And then Reader: "Holy God, Holy Mighty, Holy Immortal ...")

"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.

The musical score is written for piano and voice. It consists of five systems of music. Each system has a piano part on the left (treble and bass staves) and a vocal line on the right (treble staff). The key signature is one flat (B-flat). The tempo and style are indicated by the notation, which includes various note values, rests, and dynamic markings. The lyrics are written below the vocal line. The score is divided into two main sections by a double bar line. The first section contains the first three systems, and the second section contains the last two systems. The lyrics are: 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 men, 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-destroyed! 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.

The musical score is written for piano and voice. It consists of three systems of staves. The first system shows the vocal line entering with the lyrics "I glorify the power of the Fa - ther and the Son!" followed by "I praise the authority of". The piano accompaniment provides a harmonic foundation with chords and moving lines. The second system continues with "the Holy Spi - rit!" and "The undivided, uncreated God - head,". The third system concludes with "the consubstantial Trinity which reigns for - e - ver!". The score uses a key signature of one flat (B-flat) and a common time signature (C).

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

We bow down in worship before Your precious Cross, O Christ,

and we glorify and praise Your Resurrection, //

for by Your wounds we have all been healed.

The musical score continues with two systems of staves. The first system of this section shows the vocal line with the lyrics "We bow down in worship before Your Precious Cross, O Christ,". The piano accompaniment continues with sustained chords and moving lines. The second system shows "and we glorify and praise Your Resur - rec - tion". The score maintains the key signature of one flat (B-flat) and common time (C).



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

Tone 1

Idiomela

(from the Pentecostarion)

With Your pure hand, You created man;
 You came to heal the sick, O compassionate Christ.
 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!"

With Your pure hand, You cre - at - ed 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.
 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 Second Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 2 *(from the Menaion, for Sts. Cyril and Methodius)*

(With what crowns)

With what crowns of praise shall we adorn the divinely-wise teachers:
 the voices of wisdom sounding amid clouds of darkness,
 enlightening those in the shadow of death with the light of the Gospel,
 the great preachers of the undivided Trinity,
 who grafted barren unbelievers as branches
 into the fruitful tree of the Orthodox Church,//
 that they might obtain from Christ our God peace and great mercy?

With what crowns of praise shall we adorn the divinely-wise teach - - ers:

the voices of wisdom sounding amid clouds of dark - ness,

en-light - en - ing those in the shadow of death with the light of the Gos - pel,

the great preachers of the undivided Trin-i-ty, who grafted barren unbelievers as branch-es

into the fruit - ful tree of the Or - tho - dox Church,
that they might obtain from Christ our God peace and great mer - cy?

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

With what songs of praise shall we glorify the divinely-wise teachers:
the golden-mouthed Cyril, who reached the heights of wisdom through his sweet preaching,
humbling the fierce pride of the foolish Moslem sages;
and Methodius, the lover of solitude,/
who in silence received the fruits of the Spirit?//
Through their prayers, O Christ our God, grant us great mercy!

With what songs of praise shall we glorify the divinely-wise teach - ers:
the golden-mouthed Cyril, who reached the heights of wisdom through his sweet preach-ing,
hum - bling the fierce pride of the foolish Moslem sa - ges;
and Methodius, the lover of soli-tude, who in silence received the fruits of the Spir - it?

Through their prayers, O Christ our God, grant us great mer - cy!

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

With what hymns of praise shall we magnify the divinely-wise teachers:
 Cyril, who chose to live with wisdom in his youth,
 and multiplied his talents to the glory of God;
 and Methodius who renounced the things of this world for love of Christ?
 He strove like an angel for the Kingdom of heaven.
 Through them, we have come to know God, the eternal Trinity,
 Father, Son and Holy Spirit,//
 receiving from Christ our God great mercy.

With what hymns of praise shall we magnify the divinely-wise teach - ers:

Cyril, who chose to live with wis - dom in his youth,

and mul - ti - plied his talents to the glor - y of God;

and Methodius who renounced the things of this world for love of Christ?

He strove like an angel for the Kingdom of heav - en.

Through them, we have come to know God, the e - ter - nal Trin - i - ty,
 Father, Son and Holy Spir - it, receiving from Christ our God great mer - cy.

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

With what spiritual songs shall we magnify you, O most blessed teachers?

For the sake of the salvation of the Slavs

you became Equals-to-the-Apostles.

You labored to enlighten them by the lamp of the Word of God,

opening for them the door of the written word.

As we enter, we understand the blessed teaching of Christ, //

receiving from Him peace and great mercy.

With what spiritual songs shall we magnify you, O most blessed teach - ers?

For the sake of the sal - va - tion of the Slavs you be - came Equals - to - the A - pos - tles.

You labored to enlighten them by the lamp of the Word of God,

opening for them the door of the writ - ten word.

As we en - ter, we understand the bless - ed teach - ing of Christ,
receiving from Him peace and great mer - cy.

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

Tone 6

(from the Menaion)

Come, O lovers of feasts,
let us glorify the apostolic laborers with songs of praise,
the pride of hierarchs,
the enlighteners and fervent intercessors for the Slavic people!
Rejoice, Cyril, golden herald of the Word of God!
You light up the mysteries of the Holy Trinity as the sun,
closing the blaspheming mouths of the Moslem sages.
Methodius, rejoice as well!
You assisted him with prayers and miracles.
O most-blessed fathers, never cease to intercede before Christ our God//
for those who praise you with faith and love!

Come, O lov - ers of feasts, let us glorify the apostolic laborers with songs of praise,
the pride of hi - er-archs, the enlighteners and fervent intercessors for the Slavic peo - ple!
Rejoice, Cyril, golden herald of the Word of God!

You light up the mysteries of the Holy Trin - i - ty as the sun,
 closing the blaspheming mouths of the Moslem sa - ges. Methodius, re-joyce as well!
 You assisted him with prayers and mir - a - cles.
 O most-blessed fathers, never cease to intercede before Christ our God
 for those who praise you with faith and love!

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

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!"

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 He - brew "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!

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

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, Three Readings

Deacon: Wisdom!

Reader: The reading from the Proverbs of Solomon. (Composite: Proverbs verses from Chs. 10, 3, 8)

Deacon: 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.

Deacon: Wisdom!

Reader: The reading from the Proverbs of Solomon. (Proverbs 10:31-11:12)

Deacon: Let us attend!

Reader: The mouth of the righteous brings forth wisdom, But the perverse tongue will be cut out. The lips of the righteous know what is acceptable, But the mouth of the wicked what is perverse. Dishonest scales are an abomination to the Lord, But a just weight is His delight. When pride comes, then comes shame; But with the humble is wisdom. The integrity of the upright will guide them, But the perversity of the unfaithful will destroy them. Riches do not profit in the day of wrath, But righteousness delivers from death. The righteousness of the blameless will direct his way aright, But the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, But the unfaithful will be caught by their lust. When a wicked man dies, his expectation will perish, And the hope of the unjust perishes. The righteous is delivered from trouble, And it comes to the wicked instead. The hypocrite with his mouth destroys his neighbor, But through knowledge the righteous will be delivered. When it goes well with the righteous, the city rejoices; And when the wicked perish, there is jubilation. By the blessing of the upright the city is exalted, But it is overthrown by the mouth of the wicked. He who is devoid of wisdom despises his neighbor, But a man of understanding holds his peace.

Deacon: Wisdom!

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

Deacon: Let us attend!

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

Then, the Augmented Litany (p. 18)

Aposticha – Tone 3

(for the Resurrection)

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

The sun was darkened by Your Pas - sion, O Christ, but all creation was
enlightened by the light of Your Resur - rec - tion! Accept our evening
song, O Lov - ver of Man.

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

Music follows the 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 myrh-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 Incorrupt 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!"

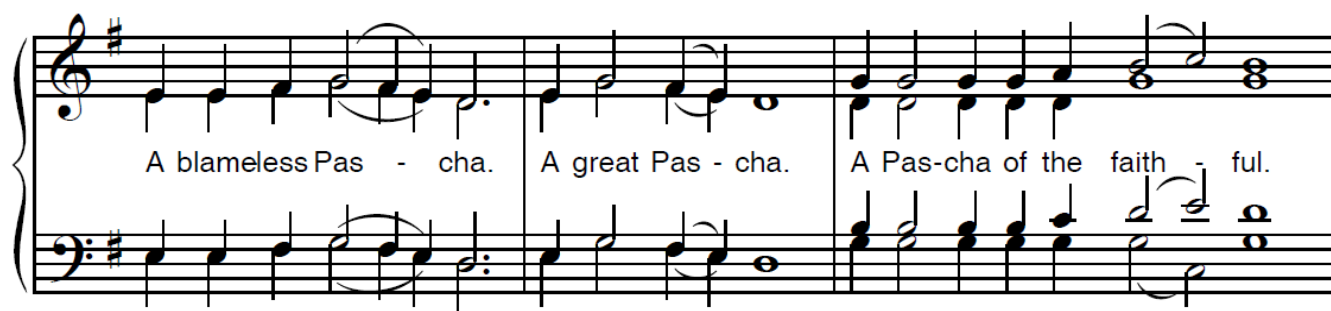
Glory to the Father, and to the Son, and to the Holy Spirit;

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

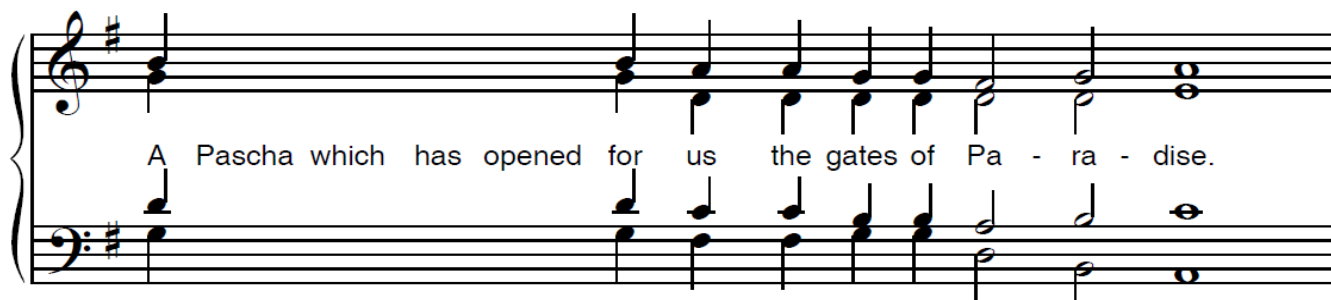
To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

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.



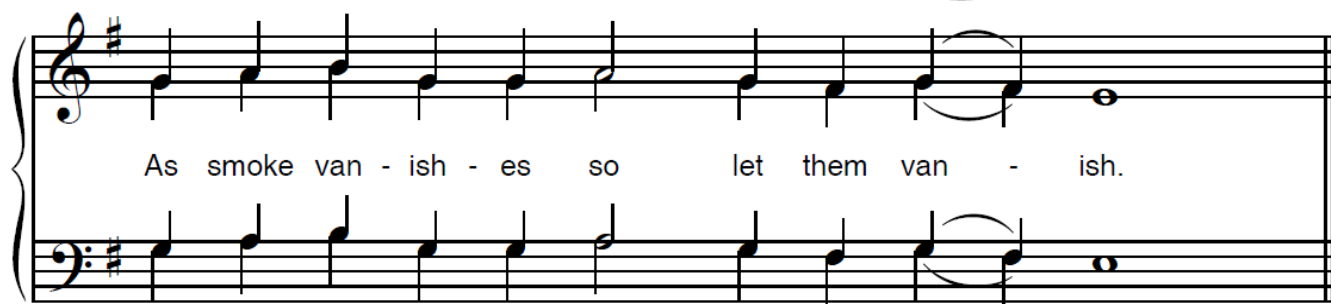
A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.



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 incor-rupt a-mid cor-rup - 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 Spir - it.

Tone 8 *(from the Menaion, for Sts. Cyril and Methodius)*

Rejoice, O blessed ones who enlightened us with the knowledge of God!

Rejoice, Cyril, living source of spiritual wisdom!
 You quenched the thirst of the Slavic people.
 Rejoice, Methodius, pure dwelling of prayer!
 Now you stand in the glory of Christ.
 Therefore never cease to pray that we may glorify Him, //
 as we magnify you throughout the ages!

Re - joice, O blessed ones who enlightened us with the knowl - edge of God!

Rejoice, Cyril, living source of spiritual wis - - - dom!

You quenched the thirst of the Slav - ic peo - - - ple.

Rejoice, Methodius, pure dwell - ing of prayer! Now you stand in the glor - y of Christ.

Therefore never cease to pray that we may glo - ri - fy Him,

as we magnify you throughout the a - - - ges!

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 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!

The musical score is written for a single melodic line, likely for a choir or soloist, using a single staff with a treble clef and a key signature of one flat (B-flat). The rhythm is indicated by note values and rests. The lyrics are in English and are placed below the staff. The score is divided into five systems, each with a double bar line at the end. The lyrics are: 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:

The musical score is written for a voice and piano. It consists of two systems of music. The first system contains the lyrics: "Pick up your bed! Now that you are healed, see that you sin no more!". The second system contains the lyrics: "Show to us Your great mer-cy, O Lord, through the prayers of the The-o-to - kos!". The piano accompaniment is a simple harmonic setting, primarily using chords and moving lines in the right hand, with a more active bass line in the left hand. The key signature has one flat (B-flat major), and the time signature is not explicitly shown but appears to be common time (C).

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!

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.

The musical score is written for piano and voice. It consists of four systems of music. Each system has a piano accompaniment on the left (treble and bass staves) and a vocal line on the right (treble staff). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written below the vocal line. The first system contains the lyrics: "Let the hea - vens re - joice! — Let the earth — be glad!". The second system contains: "For the Lord has shown strength with His arm! He has trampled down". The third system contains: "death by death! He has become the first - born of the dead!". The fourth system contains: "He has delivered us from the depths — of hell,". The piano accompaniment consists of chords and single notes, providing a harmonic support for the vocal line.

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

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

Tone 4

Troparion

(Sts. Cyril and Methodius)

(Troparia for the Saints – Tone 4)

Divinely-wise Cyril and Methodius,
 Equals-to-the-Apostles and teachers of the Slavs,
 entreat the Master of all,
 to strengthen all nations in Orthodoxy and unity of mind //
 to grant peace to the world and to save our souls.

Soprano
Alto
Tenor
Bass

Divinely - wise Cyril and Me - tho - di - us,
 equals - to - the - apostles and teach - ers of the Slavs,
 entreat the Mas - ter of all to strengthen all nations
 in Orthodoxy and u - ni - ty of mind, to grant

peace to the world and to save our souls.

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 Third Hour)

Priest: "Blessed is the Kingdom ... "

Choir: "Amen."

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

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

Then, the Reader continues at, "Holy God, Holy Mighty, Holy Immortal ..."

(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!"

(And immediately the Great Litany.)

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

(Sts. Cyril and Methodius)

(Troparia for the Saints – Tone 4)

Divinely-wise Cyril and Methodius,
Equals-to-the-Apostles and teachers of the Slavs,
entreat the Master of all,
to strengthen all nations in Orthodoxy and unity of mind //
to grant peace to the world and to save our souls.

Soprano
Alto
Tenor
Bass

Divinely - wise Cyril and Me - tho - di - us,
equals - to - the - apostles and teach - ers of the Slavs,
entreat the Mas - ter of all to strengthen all nations

in Orthodoxy and u - ni - ty of mind, to grant

peace to the world and to save our souls.

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

Tone 8

Kontakion

(Pascha)

(Kontakion for Pascha – Tone 8)

You descended into the tomb, O Immortal,

You destroyed the power of death.

In victory You arose, O Christ God,

proclaiming: “Rejoice!” to the Myrrhbearing Women,//

granting peace to Your Apostles, and bestowing Resurrection on the fallen.

You de - scend - ed in - to the tomb, O Im - mor - tal,

You de - stroyed the pow - er of death. In vic - to - ry You a - rose, O Christ God,

pro - claim - ing: Re - joice! to the Myrrh - bear - ing Wom - en,

gran-ting peace to Your A-pos-tles, and bestowing Res-ur-rec-tion on the fal-len.

(then, p. 83)

The image shows a musical score for piano accompaniment. It consists of two staves, a treble staff and a bass staff, both in the key of D major (indicated by two sharps: F# and C#). The time signature is not explicitly shown but appears to be common time (C). The melody is primarily in the treble staff, featuring a series of eighth and sixteenth notes, often beamed together in pairs. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the treble staff, aligned with the notes. The score ends with a double bar line. Below the score, there is a horizontal line and the text '(then, p. 83)' in italics.

Tone 8 Prokeimenon

(Menaion)

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

Reader: And with your spirit!

Deacon: Wisdom!

Prokeimenon, Tone 8

Reader: The Prokeimenon, in the 8th Tone: Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Choir: Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Reader: The heavens describe the Glory of God, and the firmament proclaims the making of his hands.

Choir: Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Reader: Their proclamation has gone out into all the earth, ...

Choir: ...and their words to the ends of the universe.

Deacon: Wisdom!

Reader: The Reading from the Epistle of St. Paul to the Hebrews.

Deacon: Let us attend!

Reader: Brothers and sisters, remember your leaders, those men who proclaimed the word of God to you. Considering the results of their conduct, imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all sorts of strange teachings. It is good that the inner person should be strengthened by grace, not by food which is of no profit to those who have been preoccupied by it!

We have an altar from which those who offer divine service in the holy tabernacle have no right to eat. For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin) are burned outside of the camp. This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. Let us therefore go out of the city to him who is outside of the camp and let us bear his disgrace. For we do not have here on earth an enduring city, but

we seek the one that is to come. Therefore, through him, Jesus, let us continually offer up a sacrifice of praise to God, the fruit of our lips which confessed his Name. But do not forget to do what is good and to share because God is well pleased with such sacrifices.

Priest: † Peace to you who read.

Alleluia: Tone 5

Reader: And to Your spirit. In the 5th Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: 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; My truth will be prepared in the heavens."

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (14) – John 5:1-15

Page 22

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

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

Deacon: 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.

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!

Prestissimo (quarter = 220)

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 - joice, 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.

The image displays a musical score for piano and voice in the key of D major (two sharps). It consists of two systems of music. Each system has a piano accompaniment on the left, consisting of a grand staff (treble and bass clefs) with a brace on the left. The voice part is on the right, with lyrics written below the notes. The lyrics are: "Be ra - di - ant, O pure The - o - to kos, in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son." The piano accompaniment features chords and single notes, with some measures containing eighth and sixteenth notes. The voice part is primarily composed of quarter and half notes, with some measures containing eighth notes. The score is written in a clean, black-and-white style.

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

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

Communion Hymn

Receive the Body of Christ; taste the Fountain of immortality! Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia.

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

This block contains the first part of the Communion Hymn musical score. It is written for a piano accompaniment with a grand staff (treble and bass clefs). The melody is in the right hand, and the bass line is in the left hand. The lyrics are written below the notes.

Then:

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

This block contains the second part of the Communion Hymn musical score. It continues the piano accompaniment with the same grand staff. The lyrics are written below the notes.

*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. Praise Him, all His angels, praise Him, all His hosts!
2. Praise Him, sun and moon, praise Him, all you shining stars!
3. Praise Him, you highest heavens, and you waters above the heavens!
4. Let them praise the Name of the Lord! For He commanded and they were created.
5. He established them for ever and ever; He fixed their bounds which cannot be passed.
6. Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling His command!
7. Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds!
8. Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!
9. Let them praise the Name of the Lord, for His Name alone is exalted; His glory is above earth and heaven.
10. He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him. Praise the Lord!

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: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

This block contains the musical score for the Alleluia. It is written for a piano accompaniment with a grand staff. The melody is in the right hand, and the bass line is in the left hand. The lyrics are written below the notes.

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

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

Priest: "O God, 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).

Then, the Choir: Amen. And unto us He has given eternal life. Let us worship His Resurrection on the third day.

