

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

*Choir: "Amen."*

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

*Choir: "and upon those in the tombs bestowing life!" (And then Holy God, Holy Mighty*

### "Lord I Call..." – Tone 5

*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!

Re-ceive the voice of my prayer,  
when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as in cense,

and let the lifting up of my hands

be an evening sacri-fice!//

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 part on the right (treble staff). The lyrics are written below the vocal staff. The key signature is one flat (B-flat). The time signature is 4/4. The score includes various musical notations such as notes, rests, and dynamic markings. The lyrics are: "Lord, I call upon You, hear me. Hear me, O Lord. Lord, I call upon You hear me. Re-ceive the voice of my prayer when I call upon You. Hear, me, O Lord. Let my prayer a-rise in Your sight as in - cense, and let the lift - ing up of my hands be an 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!

**Tone 5** (for the Resurrection)

By Your precious Cross, O Christ,  
You have put the devil to shame.

By Your Resurrection, You have blunted the sting of sin  
and saved us from the gates of death.//

We glorify You, the only begotten One.

By Your pre - cious Cross, O Christ, You have put the de - vil to shame.

By Your Resur - rec - tion You have blunted the sting of sin and saved us

from the gates of death! We glorify You, O on - ly Be - got - ten One!

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

Christ was led as a sheep to the slaughter  
in order to grant Resurrection to the human race.

The princes of Hades were frightened by this,  
for the gates of sorrow were lifted.

Christ the King of glory had entered,  
saying to those in chains: "Go forth!"//

And to those in darkness: "Come to the light!"

Christ was led as a sheep to the slaugh - ter in order to grant resurrection

to the hu - man race! The prin - ces of Hades were fright - ened by this.

For the gates of sorrow were lift - ed! Christ, the King of glory, had en - tered

say - ing to those in chains, "Go forth!" And to those in dark-ness, "Come to the light!"

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

Oh, great wonder!

The Creator of the invisible suffered in the flesh in His love for man  
and rose again im-mor-tal.

Come, O sons of na-tions,

let us worship Him,

Delivered from error by His compassion,//

we have learned to sing of one God in three Persons!

O great won - der! The Creator of the invisible suffered in the flesh in His

love for man and rose a - gain im - mor - tal! Come, O sons of na - tions

let us wor - ship Him! De - liv - ered from error by His com - pas - sion,

we have learned to sing of one God in three per - sons!

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

**Tone 2**

*Idiomela*

*(from the Pentecostarion)*

The man blind from birth asked himself:  
 "Was I born blind because of my parents' sins?  
 Or am I a living sign of the people's faithlessness?  
 I am not content to continue asking whether it is night or day.  
 My feet can no longer endure tripping on the stones.  
 I have seen nothing: neither the sun shining, nor the image of my Maker.//  
 But I entreat You, O Christ God, look upon me and have mercy on me!"

The man blind from birth asked him-self: "Was I born blind because of my par-ents' sins?

Or am I a living sign of the peo - ple's faith - less - ness?

I am not content to continue asking whether it is night or day.

My feet can no longer endure trip - ping on the stones.

I have seen noth - ing: neither the sun shining, nor the image of my Mak - er.

But I entreat You, O Christ God, look upon me and have mer - cy on me!"

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

The man blind from birth asked himself:  
 "Was I born blind because of my parents' sins?  
 Or am I a living sign of the people's faithlessness?  
 I am not content to continue asking whether it is night or day.  
 My feet can no longer endure tripping on the stones.  
 I have seen nothing: neither the sun shining, nor the image of my Maker.//  
 But I entreat You, O Christ God, look upon me and have mercy on me!"

The man blind from birth asked him-self: "Was I born blind because of my par-ents' sins?

Or am I a living sign of the peo - ple's faith - less - ness?

I am not content to continue asking whether it is night or day.

My feet can no longer endure trip - ping on the stones.

I have seen noth - ing: neither the sun shining, nor the image of my Mak - er.

But I entreat You, O Christ God, look upon me and have mer - cy on me!"

*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.*

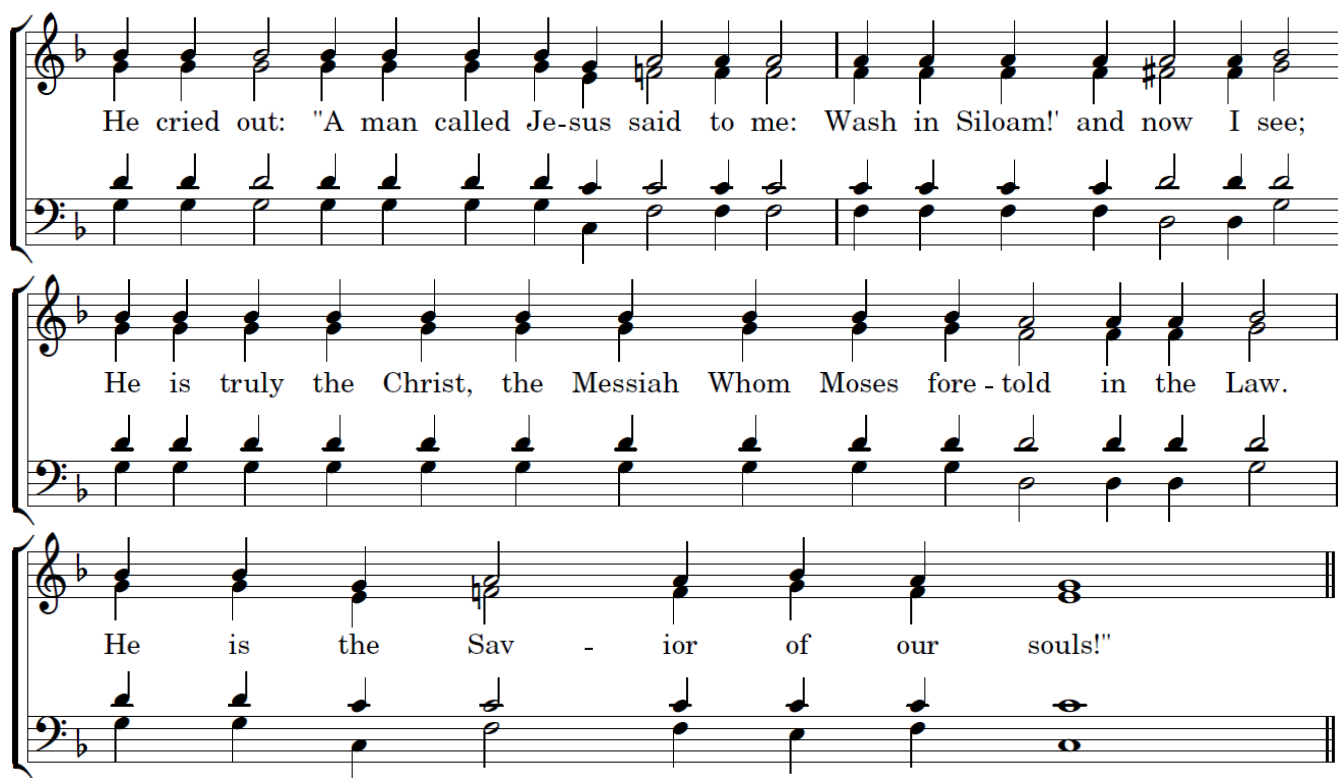
Jesus, passing by the Temple, met a man blind from birth.  
 He had compassion on him and put spittle on his eyes,  
saying: "Go, wash in the pool of Siloam!"  
 He washed himself and then gave glory to God.  
 His neighbors asked him: "Who opened your eyes, which no one could heal before?"  
 He cried out: "A man called Jesus said to me:  
 'Wash in Siloam!' and now I see;  
 He is truly the Christ, the Messiah Whom Moses foretold in the Law.//  
 He is the Savior of our souls!"

Jesus, passing by the Temple, met a man blind from birth.

He had compassion on him and put spit - tle on his eyes,

say-ing: Go, wash in the pool of Si-lo-am! He washed himself and then gave glor-y to God.

His neighbors asked him: "Who opened your eyes, which no one could heal be-fore?"



He cried out: "A man called Je-sus said to me: Wash in Siloam!" and now I see;

He is truly the Christ, the Messiah Whom Moses fore - told in the Law.

He is the Sav - ior of our souls!"

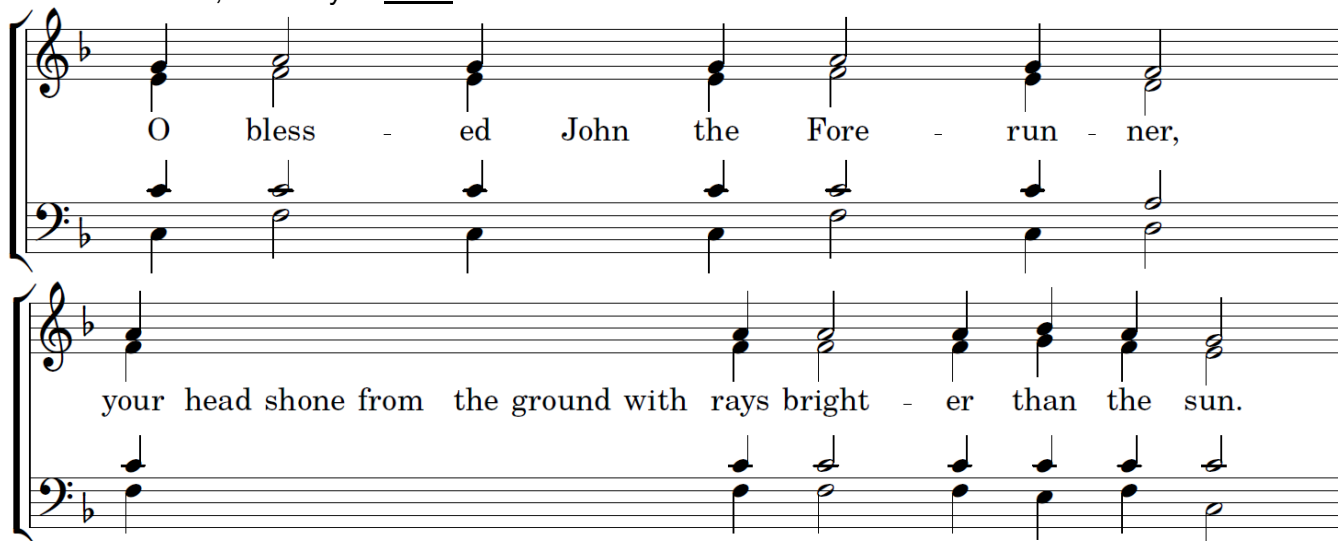
*v. (4) In the Eighth Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

# **Tone 8**

*(for the Forerunner)*

*(Oh, most glorious wonder)*

O blessed John the Forerunner,  
 your head shone from the ground with rays brighter than the sun.  
 It enlightens the faithful.  
 We have it as a divine treasure  
 and draw rich grace from it,  
 sanctifying our souls, our bodies and thoughts.//  
 As we celebrate, we call you blessed.



O bless - ed John the Fore - run - ner,

your head shone from the ground with rays bright - er than the sun.

It en-light - ens the faith - ful. We have it as a divine trea - sure

and draw rich grace from it, sanctifying our souls, our bod - ies and thoughts.

As we celebrate, we call you bless - - ed.

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

Your holy head, O blessed Forerunner,  
 poured out abundant grace.  
 It was shown without his foreknowledge to the priest who was wise in God.  
 He quickly went with faith and grace  
 and openly brought about its manifest appearance,  
 which sanctified the emperor and the divinely wise people,//  
 who fervently maintain the Orthodox Faith.

Your holy head, O blessed Fore - run-ner, poured out a - bun - dant grace.

It was shown without his foreknowledge to the priest who was wise in God.

He quickly went with faith and grace and openly brought about its manifest ap-pear - ance,

which sanctified the emperor and the di - vine - ly wise peo - - ple,  
who fervently maintain the Or - tho - dox Faith.

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

We celebrate the third revelation of your precious head,  
crowned by the Holy Trinity,  
which was severed, O glorious one, because of your godly zeal.  
The ranks of Angels, the company of martyrs,  
the Apostles of God and all the Prophets  
rejoice in its discovery./

Together with them, ever remember us, O Forerunner of the Lord!

We cel-e-brate the third revelation of your pre-cious head, crowned by the Holy Trin-i-ty,

which was severed, O glorious one, be-cause of your god-ly zeal.

The ranks of Angels, the company of mar - - tyrs,

the Apostles of God and all the Pro - phets re-joyce in its dis - cov - ery.

Together with them, ever remember us, O Fore - run - ner of the Lord!

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

# **Tone 6**

*(for the Forerunner, taken from the "Glory..." verse)*

Your head is a treasury of godly gifts, O Forerunner.  
 Guarded safely by God, it came to light from the hollows of the earth.  
 With faith we gain possession of it, O glorious Baptist of Christ.  
 As we venerate it, we are enriched through you  
 with the wonders of miracles,//  
 and in the forgiveness of transgressions.

Your head is a treasury of godly gifts, O Fore - run - ner.

Guarded safely by God, it came to light from the hol - lows of the earth.

With faith we gain possession of it, O glorious Bap - tist of Christ.

As we venerate it, we are en-riched through you with the wonders of mir - a - cles,

and in the forgiveness of trans - gres - sions.

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

## Tone 5

(from the Pentecostarion)

Passing by the way, O Lord,  
You met a man blind from birth.

Your Disciples were puzzled and asked:

"Rabbi, who sinned, this man or his parents, that he was born blind? "

Jesus answered: "It was not that this man sinned, or his parents,  
but that the works of God might be revealed in him.

I must work the works of Him Who sent me, which no one else can do. "

As He said this, He spat on the ground and made clay of the spittle,  
and anointed the man's eyes with the clay and said to him:

"Go, wash in the pool of Siloam! "

He went and washed, and was made whole, crying: "Lord, I believe!"/>

He worshipped You, and we cry: "Have mercy on us!"

Pass - ing by the way, O Lord, You met a man blind from birth.

Your Dis - ci - ples were puz - zled and asked:

Rab - bi, who sinned, this man or his parents, that he was born blind?

Jesus answered: It was not that this man sinned, or his par - ents,

but that the works of God might be re - vealed in him.

I must work the works of Him Who sent me, which no one else can do.

As He said this, He spat on the ground and made clay of the spit - tle,  
and a - noin - ted the man's eyes with the clay and said to him:  
Go, wash in the pool of Sil - o - am!  
He went and washed, and was made whole, crying: Lord, I be - lieve!  
He worshipped You, and we cry: Have mer - cy on us!

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

#### **Tone 5**

*(Theotokion – Dogmatikon)*

In the Red Sea of old,  
a type of the Virgin Bride was prefigured.  
There Moses divided the waters;  
here Gabriel assisted in the miracle.  
There Israel crossed the sea without getting wet,  
here the Virgin gave birth to Christ without seed.  
After Israel's passage, the sea remained impassable;  
after Emmanuel's birth, the Virgin remained a Virgin.  
O ever-existing God, Who appeared as Man, //  
O Lord, have mercy on us!

In the Red Sea of old, a type of the Virgin Bride was pre - fig - ured.

There Mo - ses divided the wa - ters; here Ga - briel assisted in the

mir - a - cle. There Israel crossed the Sea with - out get - ting wet;

here the Virgin gave birth to Christ with - out seed. After Is - rael's passage the

Sea remained im - pass - i - ble; after Emmanuel's birth the Virgin remained a vir - gin.

O E - ver - existing God, Who ap - peared as Man, O Lord have

mer - cy on us!

*Priest: Wisdom! Stand upright!*

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

*Prokeimenon of the Day, Three Readings*

*Priest: Wisdom!*

*Reader: The reading from the Prophecy of Isaiah. (Isaiah 40:1-5, 9; 41:17-18; 45:8; 48:20-21; 54:1)*

*Priest: Let us attend!*

*Reader: Thus says the Lord: Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not. I the LORD will answer them; I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit. Declare this with a shout of joy, proclaim it, send it out to the end of the earth; say, "The LORD has redeemed his servant Jacob!" They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split the rock and the water gushed out. "Sing, O barren one, who did not bear; break forth into singing and cry aloud. For the children of the desolate one will be more than the children of her who is married."*

*Priest: Wisdom!*

*Reader: The reading from the Prophecy of Malachi. (Malachi 3:1-3, 5-7, 12, 17-18; 4:4-6)*

*Priest: Let us attend!*

*Reader: Thus says the Lord Almighty: See, I am sending my Angel, my messenger, before your face, who will prepare your way before you. And the Lord whom you seek will come to his temple. And who shall endure the day of his entrance? And who shall withstand at his appearing? Because he will enter like fire in a smelting furnace and like the lye of launderers. And he will come to you in judgement; and he will be a swift witness against the wicked and against adulteresses and against those swear falsely in his name and those who do not fear him, says the Lord Almighty. Because I am the Lord your God, and I have not changed and you, children of Jacob, have perverted the laws and not kept them. Therefore turn back to me and I will turn back to you, says the Lord Almighty. And all the nations shall call you blessed and you shall know that I am the Lord who discern between just and lawless on the day on which I make a peculiar possession of those who love me. Know then and remember the law of Moses my servant, as I gave him commandment on Horeb, to all Israel ordinances and judgements. And see, I will send you Elijah the Tishbite, before the great and manifest day of the Lord comes; he shall turn again the heart of father to son and of a man to his neighbor, lest when I come I smite the earth grievously, says the Lord Almighty, God the Holy One of Israel.*

*Priest: Wisdom!*

*Reader: The reading from the Wisdom of Solomon. (Wisdom 4:7, 16, 17, 19, 20; 5:1-7)*

*Priest: Let us attend!*

*Reader: The righteous man, though he die early, will be at rest. The righteous man who has died will judge the ungodly who are living. For they will see the end of the righteous, and will not understand what was said about him; for the Lord will cast down the ungodly speechless to the ground and shake them from the foundations; they shall become desolate to the end; they will be in sorrows, and their memory will perish. For they will come with fear at the thought of their sins, and their iniquities shall stand against them to convict them. Then the righteous man will stand with great boldness before those who have afflicted him, and those who have made of no account his labors. Having seen it, they shall be troubled with much fear and they will be amazed at his most-glorious salvation. They will say within themselves in repentance, in anguish of spirit they will groan and say: "This was he whom we had sometimes in derision and a proverb of reproach-we fools! We accounted his life as madness, and his end to be without honor. How is he numbered among the sons of God? And why is his lot among the Saints? "Therefore, we have erred from the way of truth, and the light of righteousness did not illumine us, nor did the sun shine on us. We took our fill of the paths of lawlessness and destruction, and we walked impassible pathways, but the way of the Lord we have not known."*

*Then, the Augmented Litany (p. 18)*

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## Aposticha – Tone 5

We magnify You in songs of praise,  
O incarnate Christ and Savior.  
By accepting the Cross and death for our sake,  
as the Lord and Lover of man,  
You overthrew the gates of Hades,//  
and arose on the third day, saving our souls.

The musical score is written for a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has one flat (B-flat). The tempo and meter are not explicitly marked, but the notation suggests a slow, solemn pace. The lyrics are written below the vocal line. The score consists of four systems of music, each with a vocal line and a piano accompaniment. The lyrics are: "We mag - nify You in songs of praise, O incarnate Christ and Sa - viour! By ac - cept - ing the Cross and death for our sake, as the Lord and Lov - er of Man, You overthrew the gates of Ha - des, and arose on the third day, sav - ing our souls!"

*(Then the Paschal Stichera with their verses from Psalm 67/68 in Tone Five)*

*Music follows the text.*

*v. Let God arise, let His enemies be scattered; [let those who hate Him flee from before His face!]  
(Ps. 67:1)*

*v. Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!*

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; as wax melts before the fire!*

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 myrrh-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!”

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 Spirit;*

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

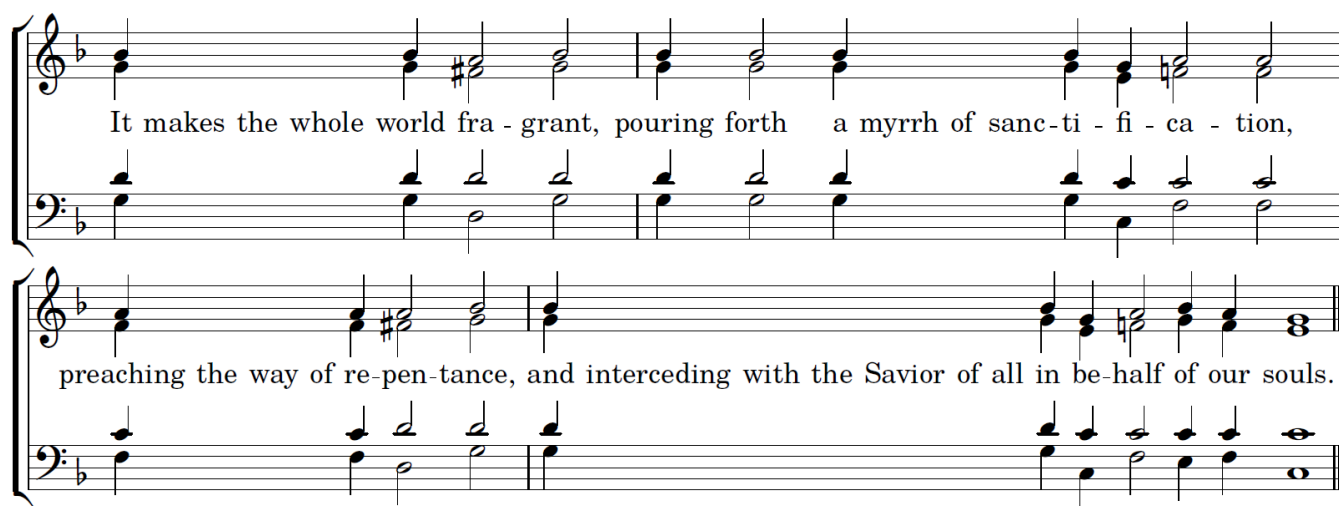
## **Tone 2** *(for the Forerunner)*

O all-praiseworthy John,  
 your head, the all-revered vessel of divine thoughts,  
 which clearly gazed on the mystery of the Essence beyond words,  
 today has come to light from the recesses of the earth, as from a mother's womb.  
 It makes the whole world fragrant,  
 pouring forth a myrrh of sanctification,  
 preaching the way of repentance,//  
 and interceding with the Savior of all in behalf of our souls.

O all-praise - wor - thy John, your head, the all-revered vessel of di - vine thoughts,

which clear - ly gazed on the mystery of the Es - sence be - yond words,

today has come to light from the recesses of the earth, as from a moth - er's womb.



It makes the whole world fra - grant, pouring forth a myrrh of sanc-ti - fi - ca - tion,  
preaching the way of re-pen-tance, and interceding with the Savior of all in be-half of our souls.

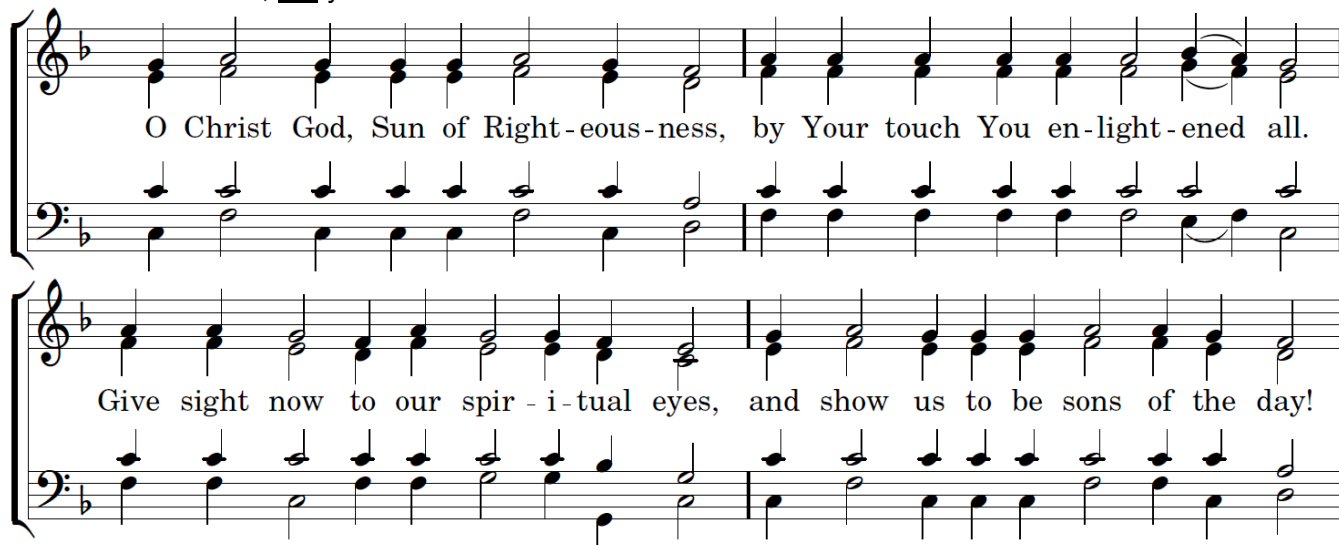
*now and ever, and unto ages of ages. Amen.*



Now and ever and un - to a - ges of a - ges — A - men.

### **Tone 8** *(from the Pentecostarion)*

O Christ God, Sun of Righteousness,  
by Your touch You enlightened all.  
Give sight now to our spiritual eyes,  
and show us to be sons of the day!  
Great is Your ineffable goodness towards us!//  
O Lover of man, glory to You!  
O Christ God, Sun of Righteousness,  
by Your touch You enlightened all.  
Give sight now to our spiritual eyes,  
and show us to be sons of the day!  
Great is Your ineffable goodness towards us!//  
O Lover of mankind, glory to You!



O Christ God, Sun of Right - eous - ness, by Your touch You en - light - ened all.  
Give sight now to our spir - i - tual eyes, and show us to be sons of the day!

Great is Your ineffable good-ness towards us! O Lover of mankind, glor-y to You!

“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!

*Then, St. Simeon's Prayer (p. 25)*

(at Great Vespers)

**Tone 5**

**Troparion**

(Resurrection)

(Resurrectional Troparion – Tone 5)

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

Let us, the faithful praise and wor - ship the Word, co-eternal with the Father

and the Spi - rit, born for our salvation from the Vir - gin;

for He willed to be lifted up on the Cross in the flesh, to en-dure death,

and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

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

**Tone 4**

**Troparion**

(Forerunner)

(Troparion from the Menaion – Tone 5)

Your head was revealed to us by Christ  
as a divine treasure in the earth, O Prophet and Forerunner.  
We gather in honor of this discovery

with inspired hymns of praise to the Savior,//  
Who saves us from corruption through your prayers.

Soprano  
Alto

Tenor  
Bass

Your head was revealed to us by Christ as a divine  
treasure hidden in the earth, O Prophet and Fore-run - ner.  
We gather in honor of this dis - cov - er - y with inspired  
hymns of praise to the Sav - ior, Who saves us from  
cor - rup - tion through your prayers.

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

#### **Tone 4          Resurrectional Dismissal Theotokion**

*(Resurrection Dismissal Theotokion – Tone 4)*

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

saving our souls from death.

Soprano  
Alto

Tenor  
Bass

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

an - gels, through you, Theotokos, is revealed to those on earth:

God incarnate by union without con - fu - sion. He voluntarily

accepted the Cross for us, by which He resurrected the first -

cre - a - ted man, saving our souls from death.

*Then, the dismissal (p. 26)*

**(at the Third Hour)**

*Priest: "Blessed is our God, always ..."*

*Choir: "Amen."*

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

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

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

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**(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.)*

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**Tone 5**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 5)*

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

The musical notation is presented in three systems, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature has one flat (B-flat). The first system contains the lyrics: "Let us, the faithful praise and wor - ship the Word, co-eternal with the Father". The second system contains: "and the Spi - rit, born for our salvation from the Vir - gin;". The third system contains: "for He willed to be lifted up on the Cross in the flesh, to en-dure death,". The piano accompaniment consists of simple chords and single notes, providing a harmonic foundation for the vocal line.

and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

#### Tone 4

#### Troparion

(Forerunner)

(Troparion from the Menaion – Tone 5)

Your head was revealed to us by Christ  
as a divine treasure in the earth, O Prophet and Forerunner.

We gather in honor of this discovery  
with inspired hymns of praise to the Savior,//  
Who saves us from corruption through your prayers.

Soprano  
Alto

Your head was revealed to us by Christ as a divine

Tenor  
Bass

treasure hidden in the earth, O Prophet and Fore-run - ner.

We gather in honor of this dis - cov - er - y with inspired

hymns of praise to the Sav - ior, Who saves us from

cor - rup - tion through your prayers.

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

# **Tone 6**

## **Kontakion**

*(Forerunner)*

*(Kontakion from the Menaion – Tone 6)*

The shining pillar on earth, the Forerunner,

lamp of the Spiritual Sun, has revealed his radiant, holy head to the ends of the earth.

He sanctifies those who venerate it and who faithfully cry://

“Wise Baptist of Christ, save us all!”

Soprano  
Alto  
Tenor  
Bass

The shining pillar on earth, the Fore - run - ner,

lamp of the Spiritual Sun, has revealed his radiant, holy

head to the ends of the earth. He sanctifies those who

venerate it and who faith - ful - ly cry: “Wise\_ Baptist of

Christ, save us all."

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

#### **Tone 4**

#### **Kontakion**

*(Pentecostarion)*

*(Kontakion from the Pentecostarion – Tone 4)*

I come to You, O Christ, blind from birth in my spiritual eyes,  
and call to You in repentance://

"You are the most radiant Light of those in darkness."

I come to You, O Christ, blind from birth in my spir - i - tual eyes,

and call to You in re - pent - ance:

"You are the most radiant Light of those in dark - ness."

*(then, p. 83)*

**Tone 8****Prokeimenon***(Pentecostarion)**Deacon:* Let us attend! *Priest:* † Peace to all!*Reader:* And with your spirit!*Deacon:* Wisdom!*Prokeimenon, Tone 8**Reader:* The Prokeimenon, in the 8<sup>th</sup> Tone: Pray and make your vows before the Lord, our God!*Choir:* Pray and make your vows before the Lord, our God!

Pray and make your vows be-fore the Lord our God!

*Reader:* In Judah God is known; His name is great in Israel.*Choir:* Pray and make your vows before the Lord, our God!!

Pray and make your vows be-fore the Lord our God!!

*Reader:* In the 7<sup>th</sup> Tone, The righteous shall rejoice in the Lord / and shall hope in Him.*Choir:* The righteous shall rejoice in the Lord / and shall put his hope in Him.

The right - eous shall re - joice in the Lord,

and shall put his hope in Him.

*Deacon:* Wisdom!**Epistle:** (38) – Acts 16:16-34 and (176) – 2 Corinthians 4:6-15 *(Forerunner)**Reader:* The Reading from the Acts of the Apostles.*Deacon:* Let us attend!

*Reader:* In those days, as the Apostles were going to prayer, it happened that we encountered a certain girl who had a spirit of divination and who produced much profit to her masters by fortune telling. As she followed Paul and Silas, she cried out, "These men are bondservants of the Most High God, who proclaim to us a way of salvation!" And she did this for many days. But Paul, becoming greatly annoyed, turned

back and said to the spirit, "In the Name of Jesus Christ, I order you to come out of her!" And the spirit came out that very moment. When her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace to face the authorities. Having brought them to the magistrates, they said, "These Jewish men are causing unrest in our city! They teach customs which are not lawful for us Romans to accept or observe!"

When the crowd also rose up against them, the magistrates had them stripped and flogged. After giving them a severe flogging, the magistrates had them thrown into prison, ordering the jailer to keep them securely. Having received such a command, he threw them in the inner cell and fastened their feet in the stocks.

But when it was about midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly, there was a great earthquake, so violent that the foundations of the prison were shaken. At once, all the doors were opened, and everyone's bonds were loosened. The jailer, awaking from sleep and seeing the prison doors open, began to draw his sword and he was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here!"

Having asked for lights, the jailer rushed in and fell down trembling before Paul and Silas. He brought them out and asked, "Sirs, what must I do to be saved?"

They answered, "Believe in the Lord Jesus Christ and you will be saved, you and your household!" Then they spoke the word of the Lord to him and to all those who were in his household.

Late as it was, the jailer washed their wounds and was immediately baptized, he and his entire household. He took them into his house and set food before them. He was filled with joy for believing in God, along with his entire household.

Brothers and sisters, it is God who commanded light to shine out of darkness, and he has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

However, we have this treasure in vessels of clay, so that the amazing power may be from God and not from ourselves. We are pressed on every side, yet we are not crushed! We are perplexed, but not to the point of despair. We are persecuted yet not forsaken; struck down, yet not destroyed; and we always carry in our bodies the death of the Lord Jesus, so that the life of Jesus may also be revealed in our body. Indeed, we who live are always delivered to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. And so, death is at work in us, but life in you. Still, we have the same spirit of faith, according to what is written, "I believed, and therefore I spoke." We believe, and therefore we also speak; knowing that he who raised the Lord Jesus will also raise us with Jesus, and bring us with you into his presence. All these things are for your benefit, so that as grace is extended to many, this may also cause thanksgiving to be multiplied to the glory of God.

*Priest:* † Peace be to you.

*Alleluia: Tone 8*

*Reader: And to Your spirit.* In the 8<sup>th</sup> Tone: Alleluia! Look upon me and have mercy on me!

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* Guide my steps according to Your word!

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* In the 5<sup>th</sup> Tone, Light dawns for the righteous, and joy for the upright in heart.

*Choir:* Alleluia! Alleluia! Alleluia!

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**Gospel:** (34) – John 9:1-38 and (40) – Matthew 11:2-15

**Page 32 and 60**

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

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

*Priest:* At that time, As Jesus was passing by, he saw a man blind from birth. His disciples asked him, "Rabbi, who has sinned, this man or his parents, that he was born blind?"

Jesus answered, "Neither did this man sin, nor his parents; but it was in order that the works of God might be revealed in him. I must do the works of the one who sent me while it is day. The night is coming, when no one can work. While I am in the world, I am the light of the world."

When he had said this, he spat on the ground, made mud with the saliva and anointed the blind man's eyes with the mud. He then said to him, "Go, wash in the pool of Siloam" (which means "Sent"). And so, the man went away, washed, and came back seeing. At this, the neighbors and those who saw that he

had been blind before said, "Is this not the man who sat and begged?" Others were saying, "It is he!" Still others were saying, "He looks like him."

The man said, "I am he!" Therefore, the people asked him, "How were your eyes opened?"

He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' And so, I went away and washed, and I received sight."

Then they asked him, "Where is he?"

The man replied, "I do not know."

They brought the man who had been blind to the Pharisees. It was a Sabbath when Jesus made the mud and opened his eyes. Again, the Pharisees also asked the man how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I see!"

At this, some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They asked the blind man again, "What do you say about him, since he opened your eyes?"

He said, "He is a prophet!"

The Jews did not believe the report about this man, that he had been blind and had received his sight, until they called the parents of this man who had received his sight. They asked the parents, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them, "We know that this is our son, and that he was born blind. But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age. Ask him! He will speak for himself."

His parents said this because they feared the Jews; for the Jews had already agreed that if anyone would confess Jesus as Christ, that person would be expelled from the synagogue. Therefore, his parents said, "He is of age. Ask him!"

And so, they called the man who had been blind a second time, and they told him, "Give glory to God! We know that this man is a sinner!"

At this, the man answered, "I do not know if he is a sinner. One thing I do know: that though I was blind, now I see!"

Again, they asked him, "What did he do to you? How did he open your eyes?"

He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You do not also want to become his disciples, do you?"

They insulted him and said, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses; but as for this man, we do not know where he comes from."

The man answered them, "How amazing! You do not know where he comes from, yet he opened my eyes. Now we know that God does not listen to sinners; but he will listen to anyone who is God-fearing and who does his will. Since the world began, it has never been heard of that anyone opened the eyes of someone born blind. If this man were not from God, he could do nothing."

They answered him, "You were born completely in sins, and do you teach us?" And they threw him out. Jesus heard that they had thrown the man out, and having found him he said, "Do you believe in the Son of God?"

The man answered, "And who is he, Sir, that I may believe in him?"

And Jesus said to him, "You have seen him, and it is he who is speaking with you."

Then the man said, "Sir, I believe!" and he expressed adoration to Jesus.

At that time, when John heard about the works of Christ from his prison, he sent two of his disciples to ask him, "Are you the one who comes or should we look for another?"

Jesus replied to them, "Go and tell John about the things you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have Good News preached to them. Blessed is he who finds no occasion for stumbling in me."

As they went their way, Jesus began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? If not, what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses! But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet! Indeed, he is the one of whom it is written:

*Behold, I send my messenger before your face, who will prepare your way before you.*

Amen, I tell you: among those born of women, there has not arisen anyone greater than John the Baptizer! Yet the least in the Kingdom of Heaven is greater than he. From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

For all the prophets and the law prophesied until John came. If you are willing to accept it, this John is Elijah who was to come. Anyone who has ears for listening should listen!

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

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***Sermon***

*(then p. 89)*

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**(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 - 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.

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 musical score is written for piano and voice. It consists of two systems. The first system has two staves: a treble staff with a key signature of two sharps (D major) and a common time signature, and a bass staff. The piano accompaniment features chords and single notes, with some notes beamed together. The voice part is written below the piano staff, with lyrics underneath. The second system also has two staves, continuing the piano and voice parts. The piano part includes some repeat signs and a final cadence. The voice part continues with the lyrics. The overall style is simple and clear, typical of a hymn or liturgical song.

## Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! The righteous shall be in everlasting remembrance! He shall not fear evil tidings! Alleluia, Alleluia, Alleluia!

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

Re - joice in the Lord, O you right - eous; praise be - fits the just!

The first system of the musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in a key with one flat (B-flat). The music is written in a simple, hymn-like style with block chords and moving lines. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

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

Al - le - lu - ia, — Al - le - lu - ia, —

Al - le - lu - ia!

The second system of the musical score continues the melody. It also consists of two staves in treble and bass clefs. The lyrics 'Al - le - lu - ia, —' are written below the staves, with a long dash indicating a continuation of the phrase. The third system shows the final part of the 'Al - le - lu - ia!' phrase, ending with a double bar line and a repeat sign (8).

**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.

The image shows a musical score for a hymn. It consists of three systems of music, each with a treble and bass staff. The first system is for the word 'Amen.' and features a simple harmonic setting. The second system contains the lyrics 'And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-' and features a more complex, rhythmic setting with many eighth notes. The third system contains the lyrics '- sur-rec-tion on the third day!' and features a simpler harmonic setting. The key signature is one sharp (F#) and the time signature is 4/4.

A - men.

And un-to us He has giv-en e-ter-nal life! Let us wor-ship His Re-

- sur-rec-tion on the third day!