

"Lord I Call..." – Tone 2

Reader: In the Second 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 part 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 staff. The score is divided into measures by vertical bar lines. Some measures contain multiple notes, while others contain rests. The piano part provides a harmonic accompaniment for the vocal line. 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 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!

Come, let us worship the Word of God
begotten of the Father before all ages,
and incarnate of the Virgin Mary!
Having endured the Cross,
He was buried as He himself desired.//
And having risen from the dead, He saved me, an erring man.

The musical score is written for a piano accompaniment, featuring a grand staff with a treble and bass clef. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The score is divided into four systems, each corresponding to a line of the hymn text. The first system covers the first two lines of text, the second system covers the next two lines, the third system covers the next two lines, and the fourth system covers the final line. The music concludes with a double bar line and repeat dots.

Come, let us worship the Word of God begotten of the Father before all a - ges,
and in - car - nate of the Vir - gin Ma - ry! Having en - dured the Cross
He was buried as He Him - self de - sired!
And, having risen from the dead, He saved me an err - ing man.

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

Christ our Savior
nailed to the Cross the bond against us,
He voided it and destroyed the dominion of death.//
We fall down before His Resurrection on the third day.

Christ our Sa - viour nailed to the Cross the bond a - gainst us,

He void - ed it and destroyed the do - min - ion of death!

We fall down before His Resurrection on the third day!

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

With the Archangels

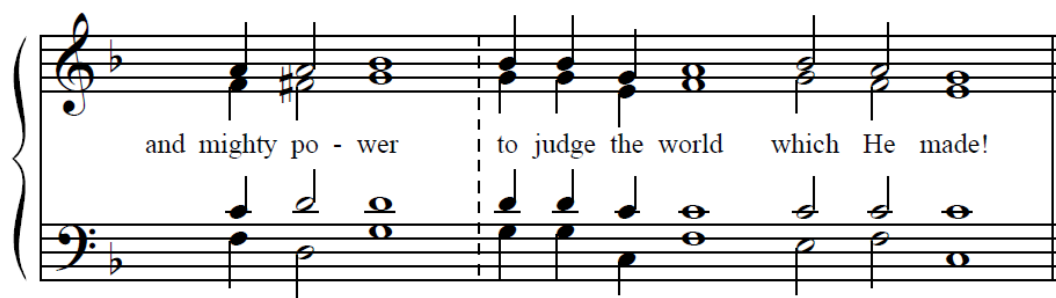
let us praise the Resurrection of Christ!

He is our Savior, our Redeemer.

He is coming with awesome glory and mighty power//
to judge the world which He made.

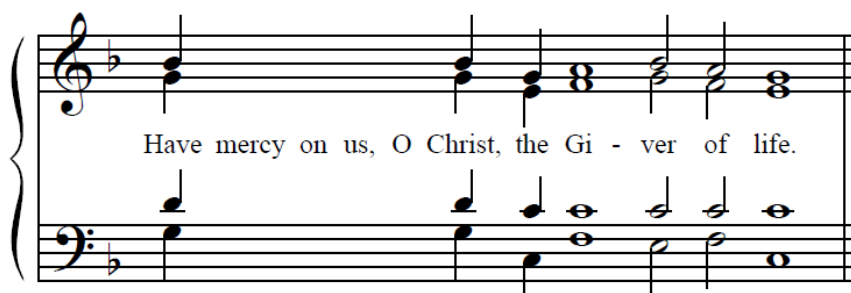
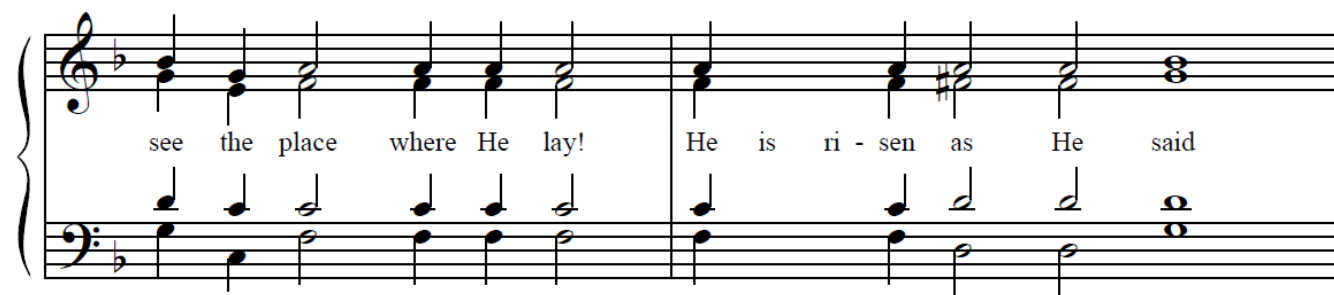
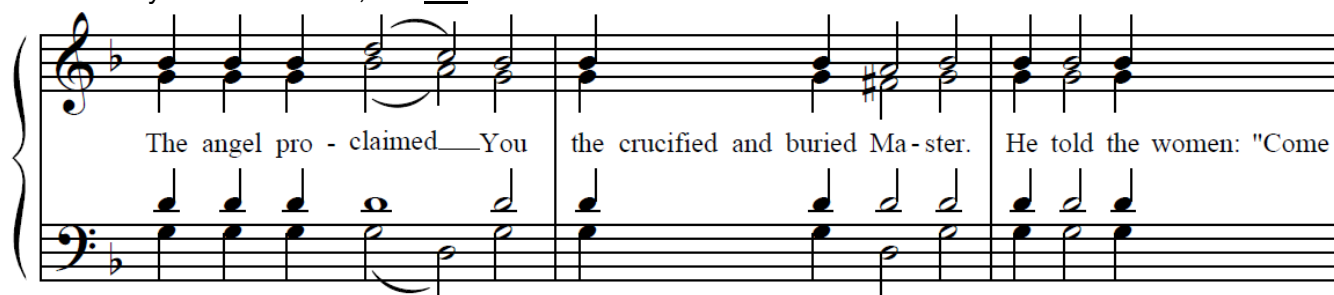
With the arch - an - gels let us praise the resur - rec - tion of Christ!

He is our Sa - viour, our Re - deem - er! He is coming with awesome glory



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

The Angel proclaimed You
 the crucified and buried Master.
 He told the women: "Come, see the place where He lay!
 He is risen as He said,
 for He is almighty."
 We worship You, O only immortal One.//
 Have mercy on us O Christ, the Giver of life!



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

By Your Cross, You destroyed the curse of the tree.
 By Your burial You destroyed the dominion of death.

By Your rising, You enlightened the race of man.//
 O Benefactor, Christ our God, glory to You!

By Your Cross, You destroyed the curse of the tree. By Your burial You slew

the do-min-ion of death. By Your ri-sing, You enlightened the race of man.

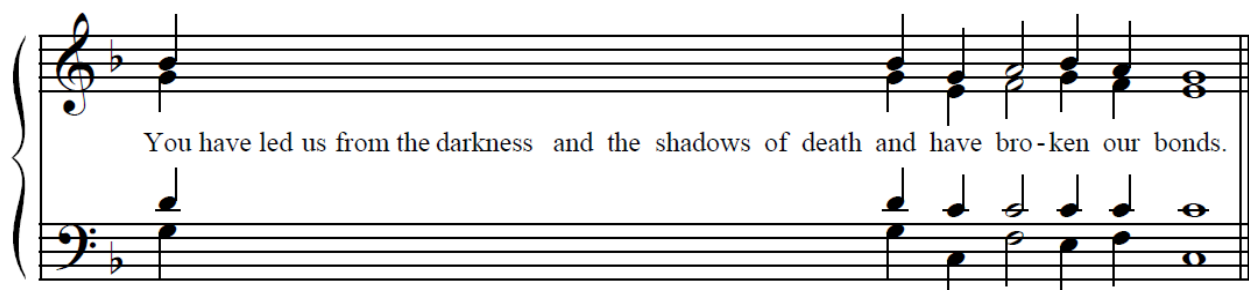
O Benefactor, Christ our God, glo-ry to You!

v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

The gates of death opened to You from fear, O Lord.
 When the guards of Hades saw You they were afraid,
 for You demolished the gates of brass and smashed the iron chains.//
 You have led us from the darkness and the shadows of death, and have broken our bonds.

The gates of death opened to You from fear, O Lord when the guards of Hades

saw You they were a-fraid for You, demolished the gates of brass and smashed the iron chains



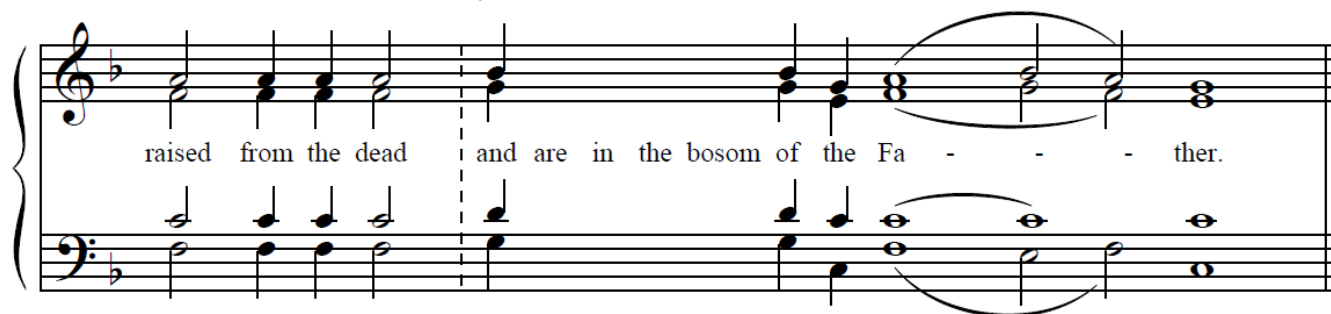
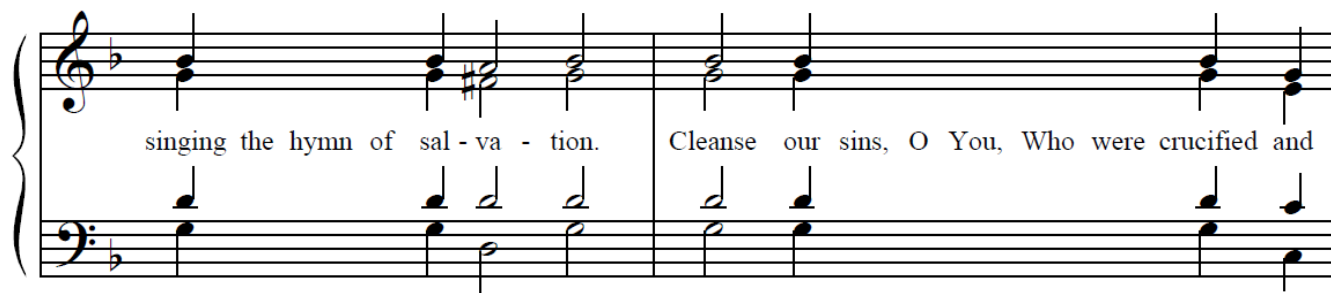
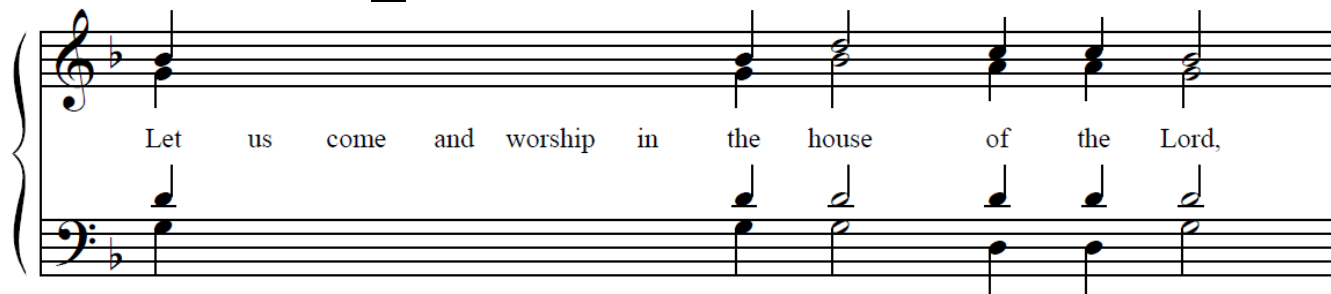
v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Let us come and worship in the house of the Lord,

singing the hymn of salvation:

"Cleanse our sins, O You, Who were crucified and raised from the dead, //

and are in the bosom of the Father!"



v. (3) In the Eighth Tone, 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 St. Eutychius)

(Oh, most glorious wonder)

O blessed Martyr Eutychius*

you were trained in holiness by the honored disciple,

the Theologian and Preacher of the Word.

You were taught the fullness of his most sacred revelation,

and were revealed yourself to be a light,

illuminating every mind by grace through your sacred theology. //

Therefore we honor your holy memory.

* Pronounced "yoo-TEE-kee-us"

O bles - sed Martyr Eu - tych - i - us,

you were trained in holiness by the honored dis - ci - ple,

the The - o - lo - gian and Preach - er of the Word!

You were taught the fullness of his most sacred re - ve - la - tion,

and were revealed yourself to be a light,

illumining every mind by grace through your sac - red the - ol - ogy.

Therefore we honor your holy mem - o - ry.

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

O all-blessed Martyr Eutychius,
 you tore down the fortress of error with the weapon of firm patience.
 You endured heavy wounds and a glorious death;
 therefore you received immortality.
 You dwell with the choirs of martyrs and the ranks of Angels;
 you are fully deified in a godly manner, //
 perfectly partaking in the higher communion.

O all bles - sed Martyr Eu - tych - i - us,

you tore down the fortress of error with the weapon of firm pa - tience.

You endured heavy wounds and a glo - ri - ous death;

There - fore you received im - mor - tal - i - ty.

You dwell with the choirs of martyrs and the ranks of An - gels;

you are fully deified in a god - ly man - ner,

perfectly partaking in the higher com - mun - ion.

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

When you were imprisoned in a dungeon,
you received the heavenly Bread of Life.

When you were thrown into the flames, you remained unharmed, O glorious one.

You submitted to cruelly inflicted beatings,
taming the raging of wild beasts by your prayers.

When you were beheaded by the sword, you were taken up into heaven//
as on a divine chariot.

When you were imprisoned in a dun-geon, you received the heavenly Bread of Life.

When you were thrown into the flames, you remained un-harmed, O glo-ri-ous one.

You sub - mit - ted to cruelly inflicted beat - ings,
taming the raging of wild beasts by your prayers.
When you were beheaded by the sword, you were taken up in - to hea - ven
as on a divine cha - ri - ot.

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

Tone 2 *(Theotokion – Dogmatikon)*

The shadow of the Law passed when grace came;
as the bush burned, yet was not consumed,
so the Virgin gave birth, yet remained a Virgin.
The righteous Sun has risen instead of a pillar of flame//
Instead of Moses, Christ, the Salvation of our souls.

The shadow of the Law passed when grace came! As the bush burned,

yet was not con - sumed. So the Vir - gin gave birth, yet remained a vir - gin!

The righteous Sun has risen instead of a pil - lar of flame!

Instead of Moses, Christ the sal - va - tion of our souls!

Priest: Wisdom! Let us attend!

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

Aposticha – Tone 2

Your Resurrection, O Christ our Savior,
has enlightened the whole universe,
recalling Your creation.//
Glory to You, O almighty Lord!

Your Resurrection, O Christ our Sa - viour, has enlightened the whole un - i - verse

re-call - ing Your cre - a - tion. Glory to You, O Al-migh - ty Lord!

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

By the Tree You destroyed the curse of the Tree O Savior,
By Your burial You mortified the majesty of death.
You have enlightened our race by Your Resurrection.//
O Giver of life, Christ our God, glory to You!

By the Tree You destroyed the curse of the tree, O Sa - viour.

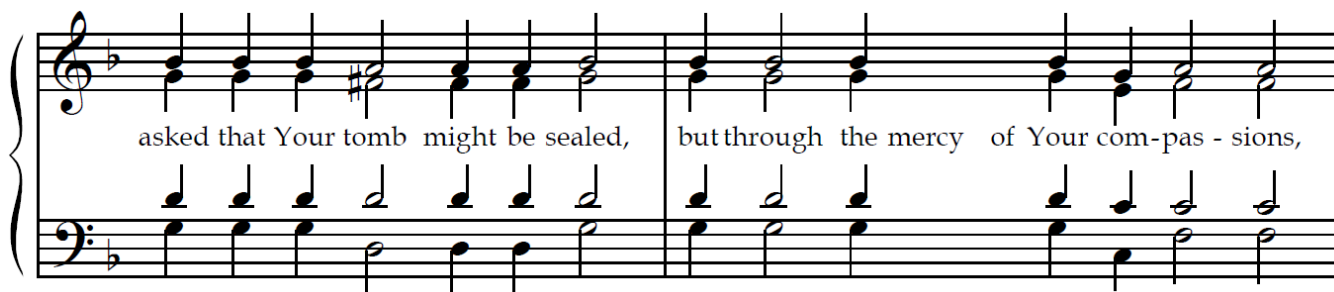
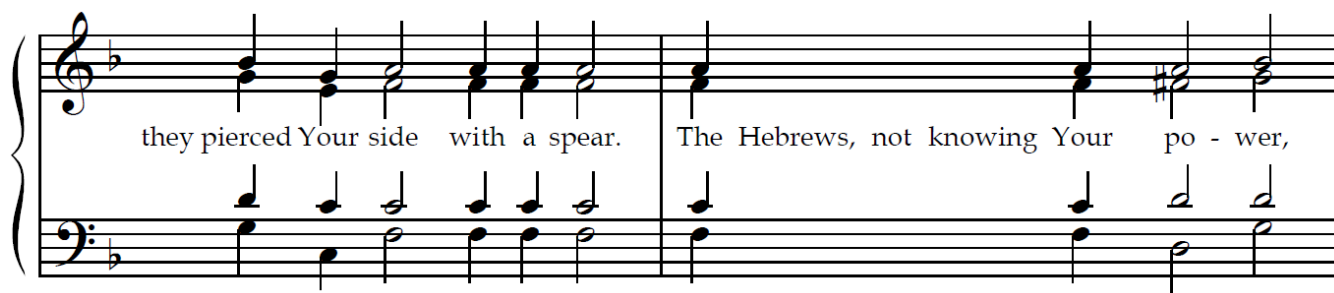
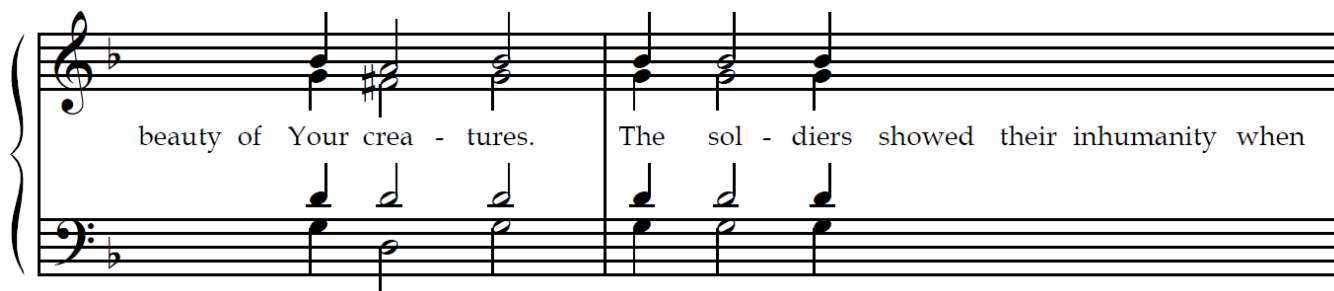
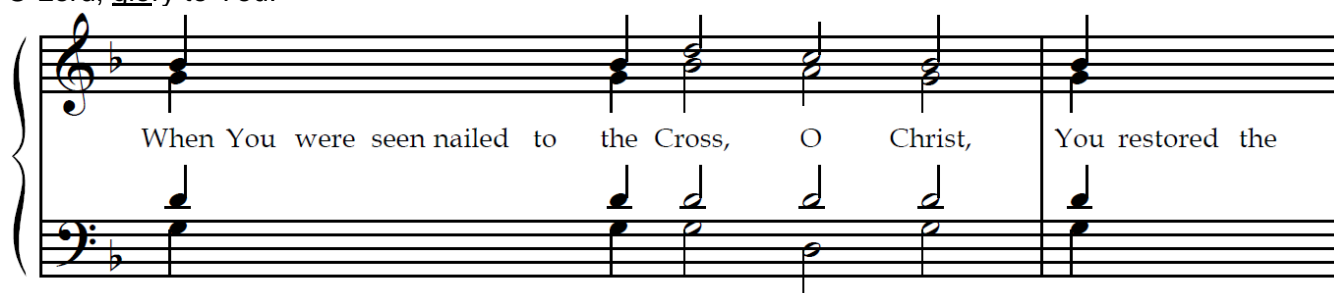
By Your burial You mortified the ma - jes - ty of death. You have

enlightened our race by Your Re - sur - rec - tion. O Giver of Life, Christ



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

When You were seen nailed to the Cross, O Christ,
 You restored the beauty of Your creatures.
 The soldiers showed their inhumanity when they pierced Your side with a spear.
 The Hebrews not knowing Your power
 asked that Your tomb might be sealed,
 but through the mercy of Your compassions,
 You accepted the tomb
 and rose on the third day!//
 O Lord, glory to You!



You ac-cept-ed the tomb and rose on the third day. O Lord, glo - ry to You!

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

O Christ, the Giver of life,
 for the sake of the dead You voluntarily endured death,
descending into Hades as the Mighty One
 to save those who awaited Your coming,
 granting him the life of paradise instead of hell.
 Grant also to us who glorify Your Resurrection on the third day//
 cleansing of our sins and great mercy!

O Christ, the Gi - ver of Life, for the sake of the dead You

voluntarily en-dured death de - scen - ding into Hades as, the migh - ty one

to save those who awaited Your com - ing, granting Him the life of paradise

in- stead of hell, grant also to us who glorify Your Resurrection on the

third day cleansing of our sin and great mer - - - cy.

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

A new miracle surpasses all ancient miracles!
 Who knows of a Mother who gave birth without a man,
 who carried in her arms her Creator?
 This birth is the will of God!
 Since you carried Him as an infant in your arms, O most pure one,
 and since you possess motherly boldness before Him,
 do not cease praying for us who honor you, //
 that He may be bountiful and save our souls!

A new miracle surpasses all ancient mir - a - cles!

Who knows of a Mother who gave birth with - out a man,

who car - ried in her arms her Cre - a - tor? This

birth is the will of God! Since you carried Him as an

infant in your arms, O most pure one, and since

you pos - sess motherly boldness be - fore Him, do not cease

praying for us who hon - or you, // that He may be

boun - ti - ful and save — our souls!

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 2

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 2)

When You descended to death, O Life Immortal,
You slew Hades with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

When You descended to death, O Life Im - mor - - tal,
You slew Hades with the splendour of Your God - head! And when from the depths
You raised the dead, all the powers of hea - ven cried out:
O Giver of Life! Christ our God, glo - ry to You!

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

Tone 4

Troparion

(St. Eutychius)

(Troparion for the Martyr – Tone 4)

By sharing in the ways of the Apostles,
you became a successor to their throne.
Through the practice of virtue, you found the way to divine contemplation, O inspired one of God;
by teaching the word of truth without error, you defended the Faith, even to the shedding of your
blood://
O Hieromartyr Eutychius, entreat Christ God to save our souls!

Soprano
Alto

Tenor
Bass

By sharing in the ways of the A - pos - tles, you became

a suc - ces - sor to their throne. Through the practice of virtue,

you found the way to divine contemplation, O in - spir - ed

one of God; by teaching the word of truth without error, you

defended the Faith, even to the shed - ding of your blood.

Hieromartyr Eutychius,* entreat Christ God 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

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 Divine Liturgy)

Tone 2

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 2)

When You descended to death, O Life Immortal,
You slew Hades with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

When You descended to death, O Life Im - mor - - tal,
You slew Hades with the splendour of Your God - head! And when from the depths
You raised the dead, all the powers of hea - ven cried out:
O Giver of Life! Christ our God, glo - ry to You!

Tone 4

Troparion

(St. Eutychius)

(Troparion for the Martyr – Tone 4)

By sharing in the ways of the Aposles,
you became a successor to their throne.
Through the practice of virtue, you found the way to divine contemplation, O inspired one of God;
by teaching the word of truth without error, you defended the Faith, even to the shedding of your
blood://
O Hieromartyr Eutychius, entreat Christ God to save our souls!

Soprano
Alto

Tenor
Bass

By sharing in the ways of the A - pos - tles, you became

a suc - ces - sor to their throne. Through the practice of virtue,

you found the way to divine contemplation, O in - spir - ed

one of God; by teaching the word of truth without error, you

defended the Faith, even to the shed - ding of your blood.

Hieromartyr Eutychius,* entreat Christ God to save our souls.

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

Tone 3

Kontakion

(St. Eutychius)

(Kontakion for the Martyr – Tone 3)

A successor of the Apostles and an excellent example to bishops,

Eutychius, you were glorified as a martyr.
 You shone forth like the sun enlightening all,
 dispelling the dark night of godlessness.//
 Therefore, we honor you as truly a godly celebrant of the Mysteries of Christ.

Soprano
Alto

Tenor
Bass

A suc-cessor of the Apostles and an excellent exam-ple to
 bish - ops, Eutychius,* you were glorified as a mar - tyr.
 You shone forth like the sun_ en-light-en-ing all, dispelling the
 dark night of god-less-ness. Therefore, we honor you as truly a
 god-ly cel - e-brant of the Mys - ter-ies of Christ.

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

Tone 2

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 2)

Hades became afraid, O almighty Savior,
 seeing the miracle of Your Resurrection from the tomb!
 The dead arose! Creation, with Adam, beheld this and rejoiced with You,//

and the world, my Savior, praises You forever.

Ha - des became afraid, O Al - migh - ty Sa - - - viour,

The first system of musical notation for the hymn. It consists of a grand staff with a treble and bass clef. The melody is written in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The lyrics are: "Ha - des became afraid, O Al - migh - ty Sa - - - viour,". The word "Sa" is followed by a long dash, indicating a sustained note.

see - ing the miracle of Your Re - sur - rec - tion from the tomb!

The second system of musical notation. The melody continues in the treble clef, and the bass line provides harmonic support. The lyrics are: "see - ing the miracle of Your Re - sur - rec - tion from the tomb!".

The dead arose! Creation, with Adam, beheld this and re-joiced with You!

The third system of musical notation. The melody continues in the treble clef, and the bass line provides harmonic support. The lyrics are: "The dead arose! Creation, with Adam, beheld this and re-joiced with You!".

And the world, O my Sa-viour prais-es You for - e - - ver.

The fourth system of musical notation, which is the final system on this page. The melody concludes in the treble clef, and the bass line provides harmonic support. The lyrics are: "And the world, O my Sa-viour prais-es You for - e - - ver.". The system ends with a double bar line.

(then, p. 83)

Tone 2**Prokeimenon***(Resurrection)**Prokeimenon, Tone 2**Deacon: Let us attend! Priest: † Peace to all!**Reader: And with your spirit!**Deacon: Wisdom!**Reader: The Prokeimenon, in the 2nd Tone: The Lord is my strength and my song; He has become my salvation.**People: The Lord is my strength and my song; He has become my salvation, my salvation.*

The Lord is my strength and my song. He has be - come my

sal - va - tion, my sal - va - tion.

*Reader: The Lord has chastened me sorely, but He has not given me over to death.**People: The Lord is my strength and my song; He has become my salvation, my salvation.*

The Lord is my strength and my song. He has be - come my

sal - va - tion, my sal - va - tion.

*Reader: The Lord is my strength and my song ...**People: ... He has become my salvation, my salvation.*

He has be - come my sal - va - tion, my sal - va - tion.

Deacon: Wisdom!

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

Deacon: Let us attend!

Reader: Brothers and sisters, you are the seal of my apostleship in the Lord. My defense to those who question me is this: Have we no right to eat and to drink? Do we not have the right to take along a sister – a wife – even as the rest of the apostles, and the brothers of the Lord, and Kephaz? Or is it only Barnabas and I who are obliged to work? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Or who feeds a flock and does not drink from the flock's milk? Do I speak these things according to human ways? Does not the law say the same thing as well? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God shows care, or does he say these things for our benefit? Yes, it was written for us, because whoever plows should plow in hope, and whoever threshes in hope should have a share in his hope. If we sowed to you spiritual things, is it such a great thing if we reap your material things?

If others partake of this right over you, should we not even more? Nevertheless, we did not use this right, but we bear all things, so that we may cause no hindrance to the Good News of Christ.

Priest: † Peace to you who read!

Alleluia: Tone 2

Reader: And to Your spirit. In the 2nd Tone: Alleluia! Alleluia! Alleluia!

People: Alleluia! Alleluia! Alleluia!

Reader: May the Lord hear you in the day of trouble! May the name of the God of Jacob protect you!

People: Alleluia! Alleluia! Alleluia!

Reader: Save the King, O Lord, and hear us on the day we call!

People: Alleluia! Alleluia! Alleluia!

Gospel – (77) Matthew 18:23-35

Page 87

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

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

Priest: The Lord said this parable: the Kingdom of Heaven is like a king who wanted to settle his accounts with his slaves. When he began the settlement, someone was brought in who owed him ten thousand talents. But because the slave could not pay, his lord gave orders that he be sold, with his wife, children, and all that he had, so that payment may be made. At this, the slave fell down on his knees before him, saying: 'Lord, have patience with me, and I will repay you all!' The lord of that slave, moved with compassion, released him, and forgave him the debt.

However, that slave went out and found one of his fellow slaves who owed him one hundred denarii. He grabbed him and took him by the throat, saying: 'Pay me what you owe!'

And so, his fellow slave fell down at his feet and begged him, saying:

'Have patience with me, and I will repay you!' But the first man would not have compassion but went off and had him cast into prison, until he should pay back what was due. When his other fellow slaves saw what had been done, they were extremely distressed and came to their lord to report all that had taken place. Then his lord summoned the first slave and said to him, 'You wicked slave! I forgave you all that debt because you begged me. Should you not also have had mercy on your fellow slave, even as I had mercy on you?' His lord was angry and delivered him to the jailers until he would pay all that was due. This is how my heavenly Father will also treat you if you do not each forgive each other their trespasses from your hearts."

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

Sermon

(then p. 89)