

"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 part on the right (single 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, indicating a melodic 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!"

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!

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-stroyed! The race of men being saved by faith,

al - ways of - fers_ You_ a song!

The musical score is written for piano accompaniment on a grand staff (treble and bass clefs). The key signature has one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing harmonic support. The lyrics are placed below the notes, with some words hyphenated across measures. The first system ends with a double bar line.

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!

The musical score continues on a second system. It maintains the same key signature and instrumentation. The melody continues across the measures, with the lyrics "o - pened a - gain." followed by "All creation, praising You, always of-fers_ You_ a song!". The system concludes with a double bar line.

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

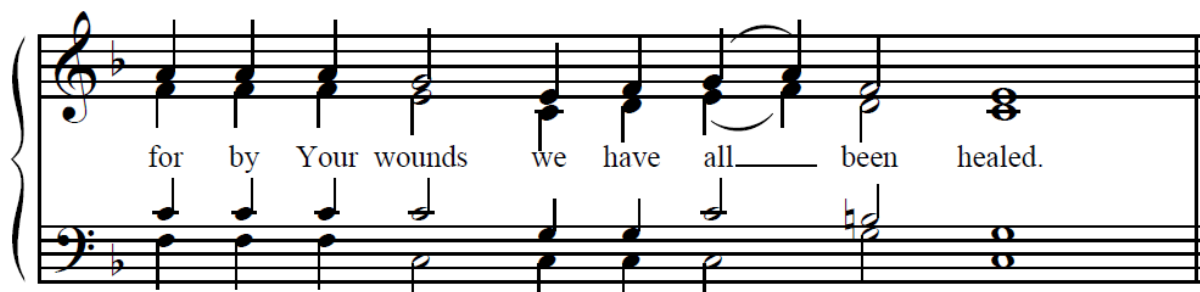
I glorify the power of the Father and the Son.
 I praise the authority of the Holy Spirit:
 the undivided, uncreated Godhead,//
 the consubstantial Trinity which reigns forever.

The musical score is written for piano and voice. It consists of three systems of staves. The first system contains the lyrics "I glorify the power of the Fa - ther and the Son! I praise the authority of". The second system contains "the Holy Spi - rit! The undivided, uncreated God - head,". The third system contains "the consubstantial Trinity which reigns for - e - ver!". The piano part provides a harmonic accompaniment with chords and moving lines in both hands. The vocal part is written in a single line with lyrics underneath.

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

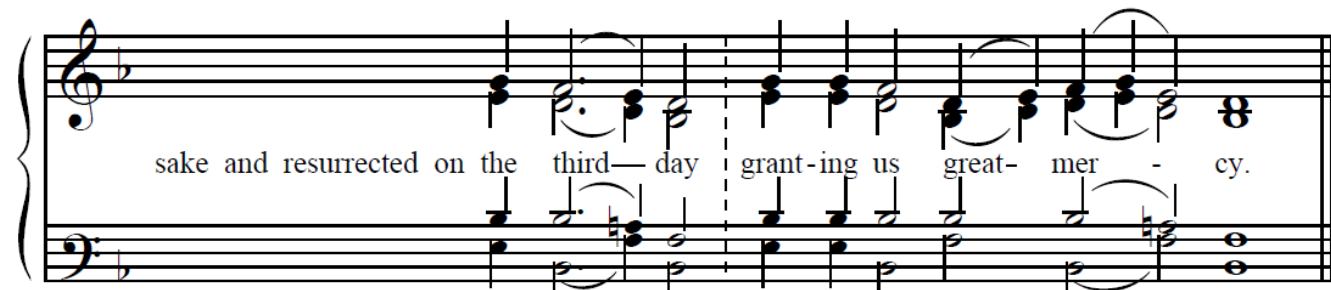
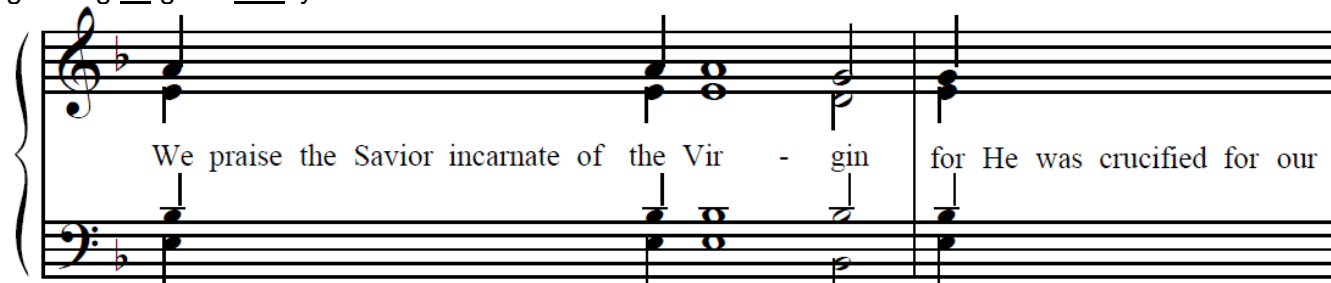
We bow down in worship before Your precious Cross, O Christ,
 and we glorify and praise Your Resurrection,//
 for by Your wounds we have all been healed.

The musical score continues with two systems of staves. The first system contains the lyrics "We bow down in worship before Your Precious Cross, O Christ,". The second system contains "and we glorify and praise Your Resur - rec - - tion". The piano accompaniment continues with harmonic support for the vocal line. The lyrics are written below the vocal staff.



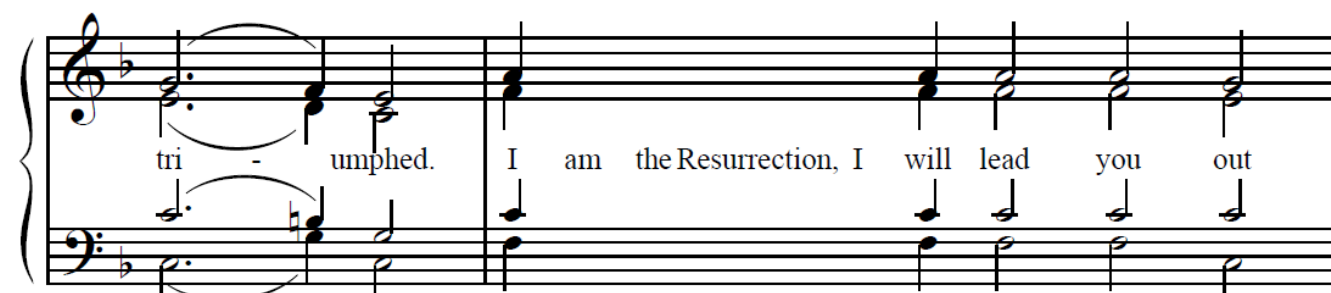
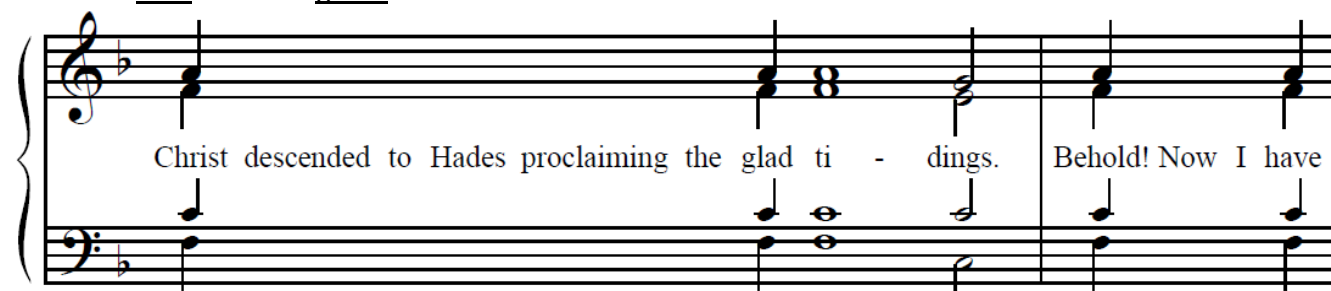
v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

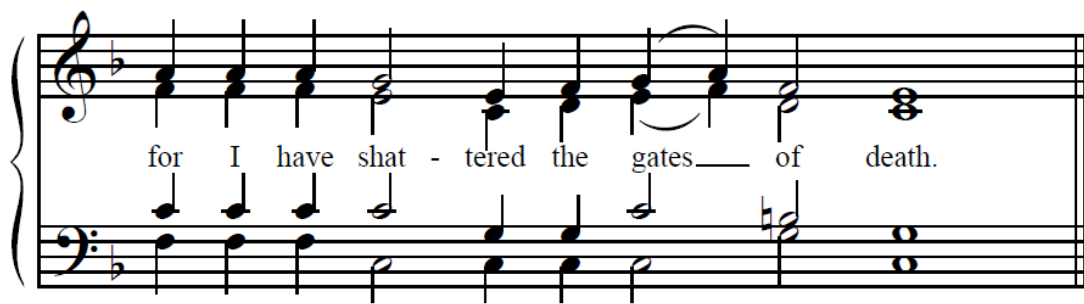
We praise the Savior incarnate of the Virgin,
for He was crucified for our sake and resurrected on the third day, //
granting us great mercy.



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.

Christ descended to Hades proclaiming the glad tidings:
"Behold! Now I have triumphed!
I am the Resurrection, I will lead you out, //
for I have shattered the gates of death!"





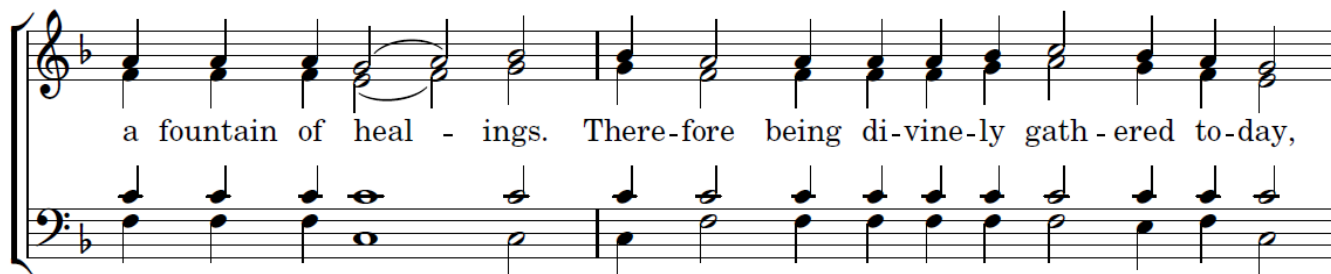
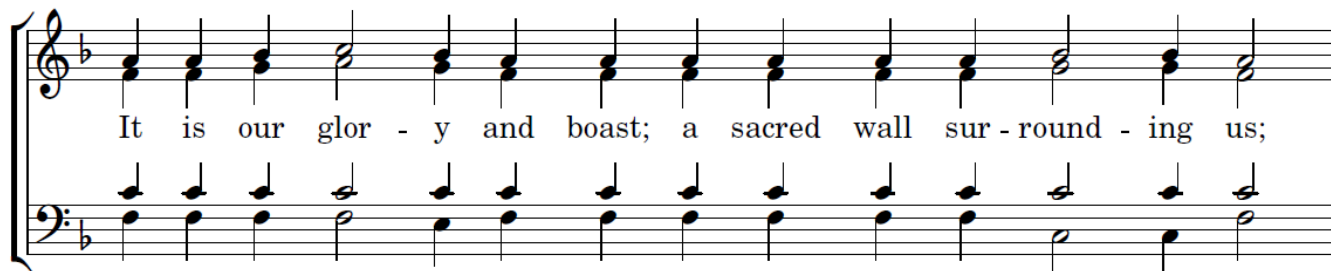
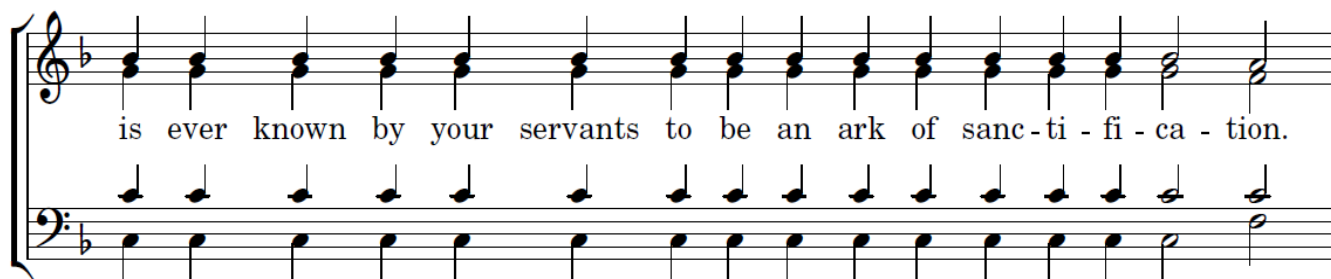
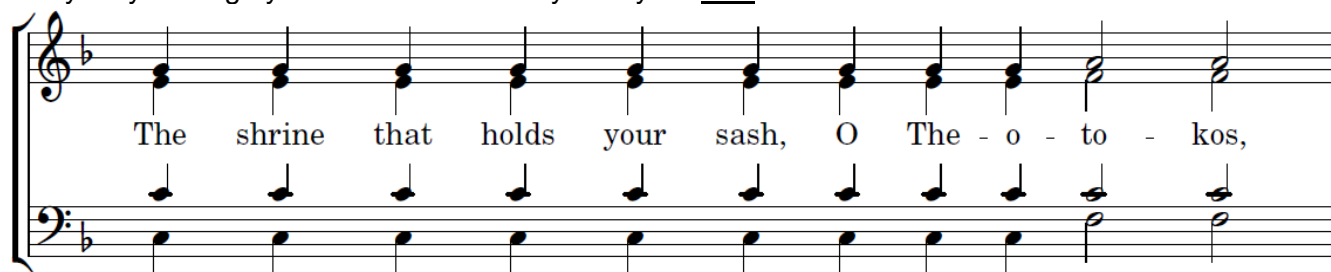
v. (4) In the Fourth Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 4

(for the Theotokos)

(As one valiant among the martyrs)

The shrine that holds your sash, O Theotokos,
 is ever known by your servants to be an ark of sanctification.
 It is our glory and boast; a sacred wall surrounding us;
 a fountain of healings.
 Therefore being divinely gathered today, //
 we hymn your mighty acts and the vast abyss of your wonders.



we hymn your mighty acts and the vast abyss of your won - ders.

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

The shrine that holds your sash, O Theotokos,
 is ever known by your servants to be an ark of sanctification.
 It is our glory and boast; a sacred wall surrounding us;
 a fountain of healings.
 Therefore being divinely gathered today, //
 we hymn your mighty acts and the vast abyss of your wonders.

The shrine that holds your sash, O The - o - to - kos,

is ever known by your servants to be an ark of sanc-ti-fi-ca-tion.

It is our glor - y and boast; a sacred wall sur-round - ing us;

a fountain of heal - ings. There-fore being di-vine-ly gath - ered to-day,

we hymn your mighty acts and the vast abyss of your won - ders.

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

Behold the all-glorious place!

Behold the ever-radiant temple in which a treasure has been laid:
the sash of the Mother of the divine Son!

Come, O people! Draw forth enlightenment and mercy,
and shout with a grateful heart:

"All-holy Virgin, we bless you, //

for we have been saved by your childbearing."

The musical score is written for a two-part setting (Soprano and Bass) in a key of one flat (B-flat major or D minor). It consists of five systems of staves. The lyrics are written below the staves, with some words hyphenated across measures. The music features a simple, hymn-like melody with a steady bass line. The final system ends with a double bar line and a key signature change to two sharps (F# and C#).

Behold the all glor - i - ous place!

Behold the ever - radiant temple in which a trea - sure has been laid:

the sash of the Mother of the di - vine Son!

People, come! Draw forth enlightenment and mer - cy, and shout with a grate-ful heart:

All-holy Virgin, we bless you, for we have been saved by your child-bear-ing.

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

We rejoice and keep the feast of the placing of your belt, O Theotokos,
for today you have granted it to your people,
it is a sacred garment, wealth that cannot be stolen,
a precious gift and river of healings //
overflowing with spiritual treasures!

We rejoice and keep the feast of the placing of your belt, O The-o - to - kos,

for today you have granted it to your peo - ple,

it is a sa - cred gar - ment, wealth that cannot be sto - len,

a precious gift and river of heal - ings overflowing with spir-i-tual trea - sures!

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

Tone 2

(for the Theotokos)

As with a supremely shining crown,
the Church of God is robed in your holy sash, O all-holy Theotokos.

Today it is radiant and cries out to you rejoicing:

"Rejoice, sovereign Lady,
precious diadem and crown of divine glory!

Rejoice, for you alone are the fullness of glory and everlasting gladness!

Rejoice, refuge of those who run to you, //
our intercessor and salvation!"

As with a supremely shin - ing crown,

the Church of God is robed in your holy sash, O all-holy The-o - to - kos.

To - day it is radiant and cries out to you re - joic - ing:

"Rejoice, sovereign La - dy, precious diadem and crown of di-vine glor - y!

Rejoice, for you alone are the fullness of glory and everlasting glad - ness!

Rejoice, refuge of those who run to you, our intercessor and sal - va - tion!

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

Tone 3 *(Theotokion – Dogmatikon)*

How can we not wonder
 at your mystical childbearing, O exalted Mother?
 For without receiving the touch of man,
 you gave birth to a Son in the flesh, O immaculate Virgin.
 The Son born of the Father before eternity
 was born of you at the fullness of time, O honored Lady.
 He underwent no mingling, no change, no division,
 but preserved the fullness of each nature.
 Entreat Him to save the souls, O Lady and Virgin, and Mother,
 of those who confess you in the Orthodox manner //
 to be the Theotokos.

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

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

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

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

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

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

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

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

Priest: Wisdom! Let us attend!

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

Aposticha – Tone 3

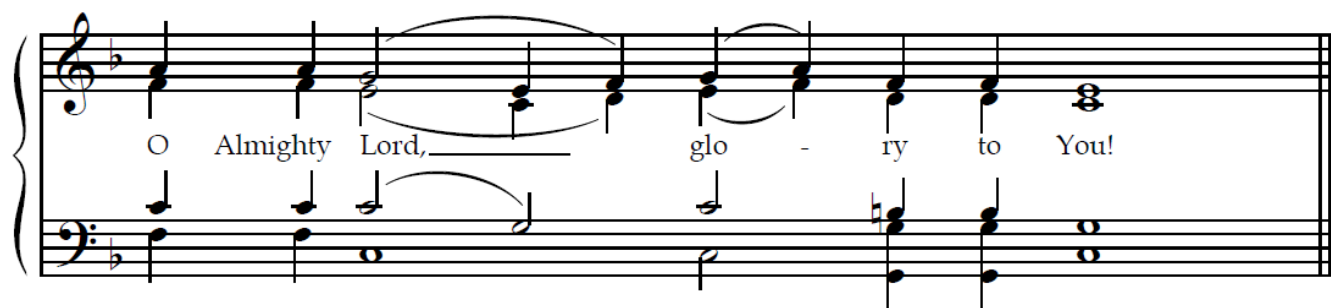
The sun was darkened by your Passion, O Christ,
but all creation was enlightened by the light of Your Resurrection.//
Accept our evening song, O Lover of mankind!

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.

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

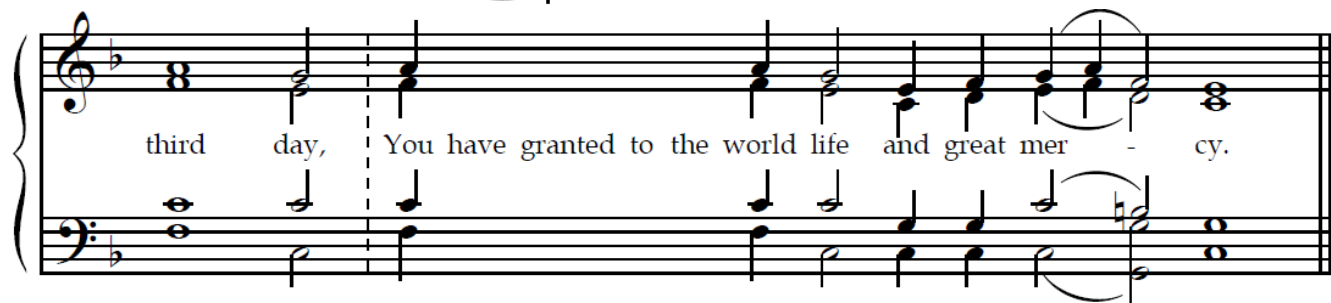
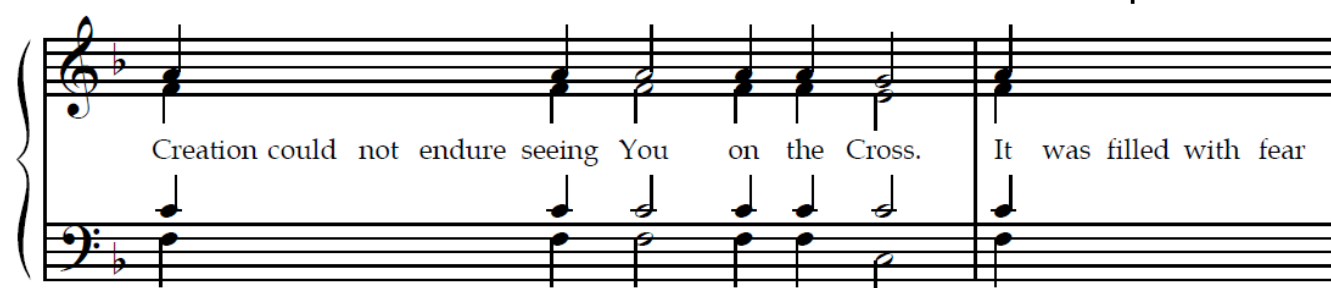
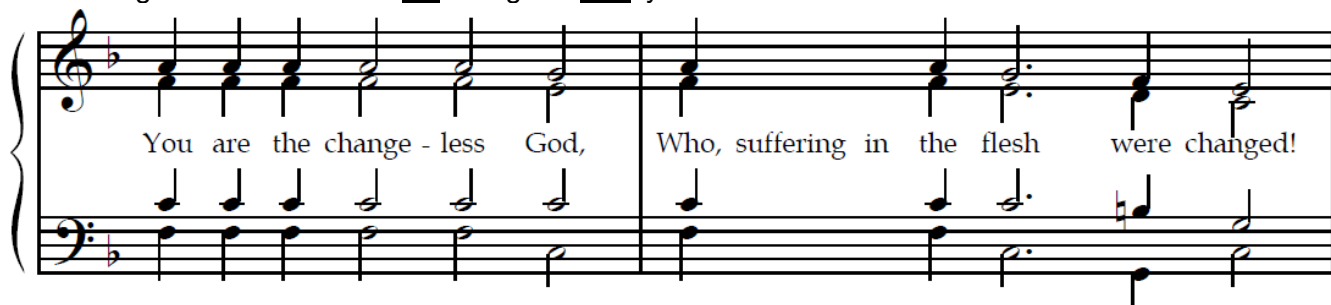
Your life-bearing Resurrection, O Lord,
enlightened the whole universe,
recalling Your creation.
Delivered from Adam's curse, we sing://
"Almighty Lord, glory to You!"

Your life-bearing resur - rec - tion, O Lord, enlightened the whole u - ni - verse,
recalling Your cre - a - tion. Delivered from Adam's curse, we sing:



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

You are the changeless God,
 Who, suffering in the flesh, were changed.
 Creation could not endure seeing You on the Cross.
 It was filled with fear while praising Your patience.
 By descending to Hades! and rising on the third day, //
 You have granted to the world life and great mercy.



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

You endured death, O Christ,
 to deliver the race of man from death.
 You rose from the dead on the third day,
 raising with Yourself those who knew You as God //

and enlightening the world. Glory to You!

You endured death, O Christ, to deliver the race of man from death.

You rose from the dead on the third day, raising with Yourself those

who knew You as God and enlightening the world, glo - ry to You!

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

Tone 2

(for the Theotokos)

Having cleansed our heart and mind,
let us keep feast together with the Angels,
joyfully addressing the song of David
to the maiden Bride of the King of all, Christ our God, saying:
“Arise, O Lord, into Your resting place,
both You and the ark of Your holiness!”
For You have adorned her as a beautiful palace,
giving her as an inheritance to Your people, O Master,
to preserve and shelter them from their enemies,//
by Your mighty power, through her supplications.

Having cleansed our heart and mind, let us keep feast together with the An-gels,

joy - ful - ly address - ing the song of Da - vid

to the maiden Bride of the King of all, Christ our God, say - ing:

Arise, Lord, into Your res - ting place, both You and the ark of Your ho - li - ness!

For You have adorned her as a beautiful pal - ace,

giving her as an inheritance to Your people, O Mas - ter,

to pre - serve and shelter them from their en - e - mies,

A musical score for a hymn, featuring a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody consists of eighth and quarter notes, with a final phrase of two eighth notes beamed together. The bass staff provides a simple accompaniment of quarter notes, with a final phrase of two eighth notes beamed together. The lyrics are written below the treble staff.

by Your mighty power, through her sup - pli - ca - tions.

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

Tone 8

Troparion

(Theotokos)

(Troparion for the Theotokos – Tone 8)

Ever Virgin Theotokos, protectress of mankind,

you have given your people a powerful legacy:

the robe and sash of your most honored body which remained incorrupt throughout your seedless childbearing;

for through you time and nature are renewed.//

Therefore we implore you: "Grant peace to your people and to our souls great mercy!"

Soprano
Alto

Ev - er - Vir - gin The - o - tokos, protectress of man - kind,

Tenor
Bass

you have giv - en your peo - ple a pow - er - ful leg - a - cy:

the robe and sash of your most honored body which remained

incorrupt throughout your seedless child-bear-ing; for through

you time and na-ture are re-newed! There-fore we im-plore

you: "Grant peace to your people and to our souls great

mer-cy!"

Then, the dismissal (p. 26)

(at the Divine Liturgy)

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 background for the vocal line. The vocal line is written in a simple, melodic style, with some notes beamed together and some notes having longer durations.

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

Tone 8

Troparion

(Theotokos)

(Troparion for the Theotokos – Tone 8)

Ever Virgin Theotokos, protectress of mankind,

you have given your people a powerful legacy:

the robe and sash of your most honored body which remained incorrupt throughout your seedless childbearing;

for through you time and nature are renewed.//

Therefore we implore you: "Grant peace to your people and to our souls great mercy!"

Soprano
Alto

Ev - er - Vir - gin The - o - tokos, protectress of man - kind,

Tenor
Bass

you have giv - en your peo - ple a pow - er - ful leg - a - cy:

the robe and sash of your most honored body which remained

incorrupt throughout your seedless child - bear - ing; for through

you time and na - ture are re - newed! There - fore we im - plore

you: "Grant peace to your people and to our souls great

mer - cy!"

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

Tone 4

Kontakion

(Theotokos)

(Kontakion for the Theotokos – Tone 4)

Today your flock celebrates the enshrinement of your precious sash,
and it earnestly cries out to you://

"Rejoice, O Virgin, boast of all Christians!"

Soprano
Alto

Tenor
Bass

Today your flock celebrates the enshrinement of your

pre - cious sash, and it earnestly cries out to you:

"Rejoice, O Virgin, boast of all Chris - tians!"

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

Tone 3

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 3)

On this day You rose from the tomb,
 O Merciful One,
 leading us from the gates of death.
 On this day Adam exults as Eve rejoices;
 with the Prophets and Patriarchs they unceasingly praise //
 the divine majesty of Your power.

On this day, You — rose from the tomb, O Mer - ci - ful One, lead - ing us from the
 gates of death. On this day Adam exults as Eve re - joic - es;
 With the prophets and pa - tri - archs they un - ceas - ing - ly praise
 the di - vine ma - jes - ty of Your po - wer!

(then, p. 83)

Prokeimenon, Tone 3

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

Reader: And with your spirit!

Deacon: Wisdom!

Prokeimenon, Tone 3

Reader: The Prokeimenon, in the 3rd Tone: Sing praises to our God, sing praises! Sing praises to our King, sing praises!

People: Sing praises to our God, sing praises! Sing praises to our King, sing praises!



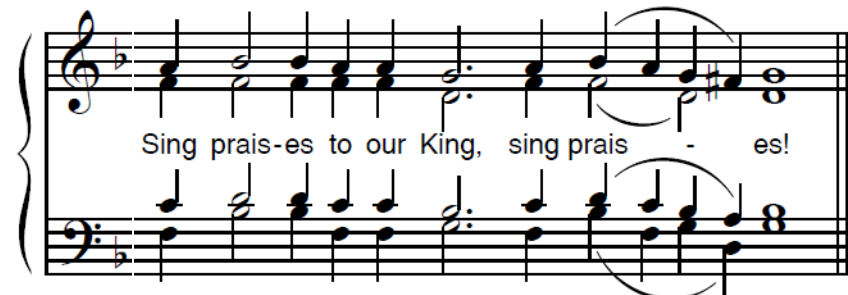
Reader: Clap your hands, all peoples! Shout to God with loud songs of joy!

People: Sing praises to our God, sing praises! Sing praises to our King, sing praises!



Reader: Sing praises to our God, sing praises! ...

People: ... Sing praises to our King, sing praises!



Deacon: Wisdom!

Epistle: (158) 1 Corinthians 15:1-11

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

Deacon: Let us attend!

Reader: Brothers and sisters, I declare to you, the Good News which I preached to you, which also you accepted, in which you also stand. And you are saved by it, that is if you hold firmly to the word which I preached to you. Otherwise, you believed in vain. For I delivered to you, first of all, what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Kephass, then to the Twelve. After that, he appeared to over five hundred brethren at once, most of whom remain alive until now, but some have also fallen asleep.

Then he appeared to James, then to all the apostles, and last of all, as to the child born at the wrong time, he appeared to me also. Indeed, I am the least of the apostles, unworthy to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am. His grace which was bestowed on me was not in vain, but I worked more than all of them – yet not I, but the grace of God which was with me. It does not matter whether is it I or they: this is what we preach, and so you believed.

Priest: † Peace to you who read!

Alleluia: Tone 3

Reader: And to Your spirit. In the 3rd Tone: Alleluia, Alleluia, Alleluia!

People: Alleluia! Alleluia! Alleluia!

Reader: In You, O Lord, have I hoped; let me never be put to shame!

People: Alleluia! Alleluia! Alleluia!

Reader: Be a God of protection for me, a house of refuge in order to save me!

People: Alleluia! Alleluia! Alleluia!

Gospel: (79) Matthew 19:16-26

Page 90

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

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

Priest: At that time, a man came to him and asked, "Good teacher, what good thing shall I do in order to have eternal life?"

Jesus said to him, "Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

The man asked him, "Which ones?"

Jesus replied, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not bear false witness.' 'Honor your father and mother;' and, 'You shall love your neighbor as yourself.'"

The young man then said to him, "All these things I have observed from my youth! What do I still lack?"

Jesus replied, "If you want to be perfect, go, sell what you have, give it to the poor, and you will have a treasure in heaven. Then come, and follow me!" But when the young man heard these words, he went away sad because he was a person with great possessions. Jesus said to his disciples, "Amen I say to you: it will be hard for someone who is rich to enter into the Kingdom of Heaven! Indeed, I tell you that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God."

When his disciples heard this, they were extremely astonished and said, "Who then can be saved?"

Gazing at them, Jesus answered, "By human resources, this is impossible, but with God all things are possible!"

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

Sermon

(then p. 89)
