

"Lord I Call..." – Tone 6

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

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

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

re - ceive 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!*

Possessing victory over Hades, O Christ,
since You are free among the dead,
You ascended the Cross
raising with Yourself those who sat in the shades of death.//
Drawing life from Your light, O Almighty Savior, have mercy on us!

The musical score is written for piano and voice. It consists of three 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#). The time signature is 4/4. The lyrics are: "Possessing victory over Ha - des, O Christ, since You are free a-mong the dead, You a-scend - ed the Cross raising with Yourself those who sat in the shades of death! Drawing life from Your light, O Almighty Saviour, have mer - cy on us!" The score ends with a double bar line.

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

Today Christ tramples on death,
for He is risen as He said!
Let us all sing this song,
for He has granted joy to the world:
"O Light unapproachable, O Fountain of life!//
O Savior Almighty, have mercy on us!"

The musical score is written for piano and voice. It consists of two 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#). The time signature is 4/4. The lyrics are: "Today Christ tram - ples on death, for He is ri - sen as He said!" The score ends with a double bar line.

Let us all sing this song, for He has granted joy to the world.

"O Light unapproachable, O Foun - tain of Life! O Saviour Almighty, have

mer - cy on us!"

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

Where shall we sinners flee from You, for You are in all creation?

In heaven You dwell!

In Hades You trampled on death!

In the depths of the sea?

Even there is Your hand, O Master!

To You we flee, and falling before You, we pray://

"O You Who rose from the dead, have mercy on us!"

Where shall we sinners flee from You Who are in all cre - a - tion?

In hea - ven You dwell! In Hades You tram - pled on death!

In Hades You tram - pled on death!

In the depths of the sea? Even there is Your hand, O Ma - ster!

To You we flee, and falling be - fore You, we pray:

"O You Who rose from the dead, have mer - cy on us!"

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

In Your Cross, we glory, O Christ.
 We sing and glorify Your Resurrection.
 For You are our God, //
 and we know no other than You.

In Your Cross we glo - ry, O Christ! We sing and glorify Your resur-rec - tion!

For You are our God and we know no o - ther than You!

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

Tone 6 *(for the Feast)* *(Having placed all their hope)*
 As the Cross is lifted on high,
 it urges all of creature
 to praise the undefiled Passion of Christ, Who was lifted up on it.
 For by the Cross He killed the one who killed us,

and brought us back to life when we were dead.
 He adorned us in beauty,
 and in His compassion made us worthy to live in heaven.
 Therefore we rejoice and exalt His Name, //
 and magnify His infinite condescension.

Soprano
Alto

Tenor
Bass

As the Cross is lift - ed on high, it urges all of
 cre - a - tion to praise the undefiled Passion of Christ, Who was
 lift - ed up on it. For by the Cross He killed the one who killed
 us, and brought us back to life when we were dead.
 He adorned us in beau - ty, and in His compassion made us

worthy to live in heav - en. Therefore we rejoice and ex - alt

His name, // and magnify His infinite conde - scen - sion.

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.

As the Cross is lifted on high,
it urges all of creation
to praise the undefiled Passion of Christ, Who was lifted up on it.
For by the Cross He killed the one who killed us,
and brought us back to life when we were dead.
He adorned us in beauty,
and in His compassion made us worthy to live in heaven.
Therefore we rejoice and exalt His Name, //
and magnify His infinite condescension.

Soprano
Alto

As the Cross is lift - ed on high, it urges all of

Tenor
Bass

cre - a - tion to praise the undefiled Passion of Christ, Who was

lift - ed up on it. For by the Cross He killed the one who killed

us, and brought us back to life when we were dead.

He adorned us in beau - ty, and in His compassion made us

worthy to live in heav - en. Therefore we rejoice and ex - alt

His name, // and magnify His infinite conde - scen - sion.

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

Moses prefigured you, O precious Cross,
when he stretched out his hands on high,
and put the tyrant Amalek to flight.

You are the boast of the faithful, the support of those who suffer,
the glory of the Apostles, the champion of the Righteous,
and the preservation of all the Saints.

Therefore, beholding you raised on high,
creation rejoices and celebrates,

glorifying Christ Who has joined together through you that which was divided//
in His infinite goodness.

Moses prefigured you, O pre - cious Cross, when he stretched out
his hands on high, and put the tyrant Am - a - lek to flight.
You are the boast of the faithful, the support of those who suf - fer,
the glory of the Apostles, the champion of the Right - eous, and the
preservation of all the Saints. Therefore, beholding you raised on high,

creation rejoices and cel - e - brates, glorifying Christ Who has

joined together through you that which was di - vid - ed, // in His

in - fi - nite good - ness.

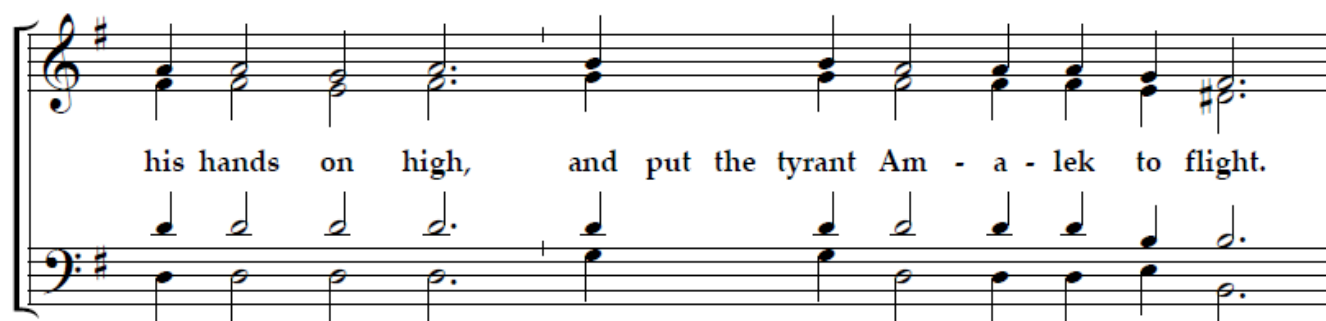
v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

Moses prefigured you, O precious Cross,
when he stretched out his hands on high,
and put the tyrant Amalek to flight.

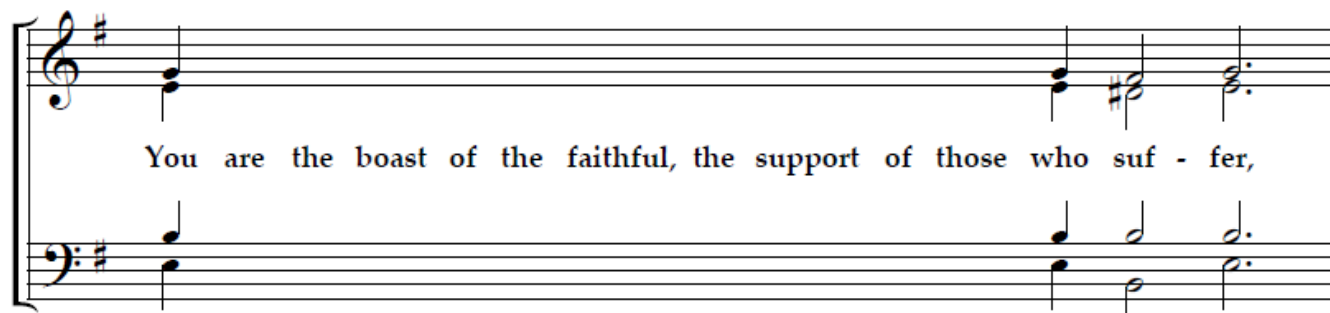
You are the boast of the faithful, the support of those who suffer,
the glory of the Apostles, the champion of the Righteous,
and the preservation of all the Saints.

Therefore, beholding you raised on high,
creation rejoices and celebrates,
glorifying Christ Who has joined together through you that which was divided//
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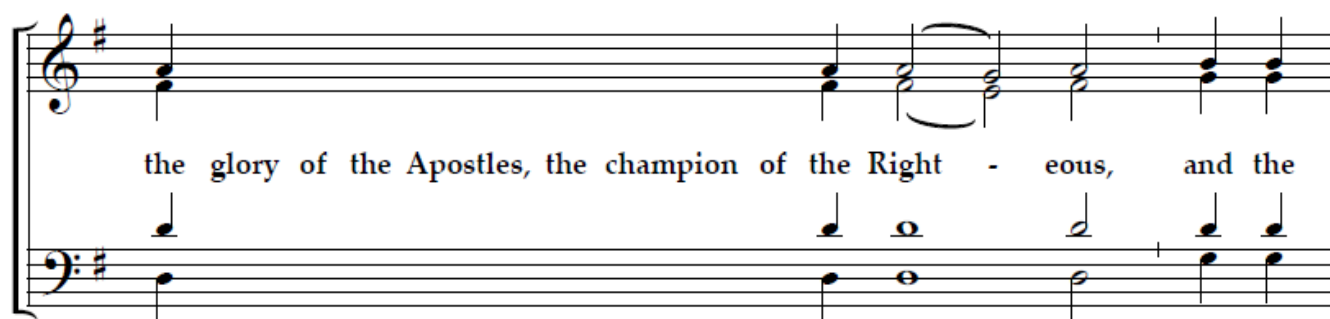
Moses prefigured you, O pre - cious Cross, when he stretched out



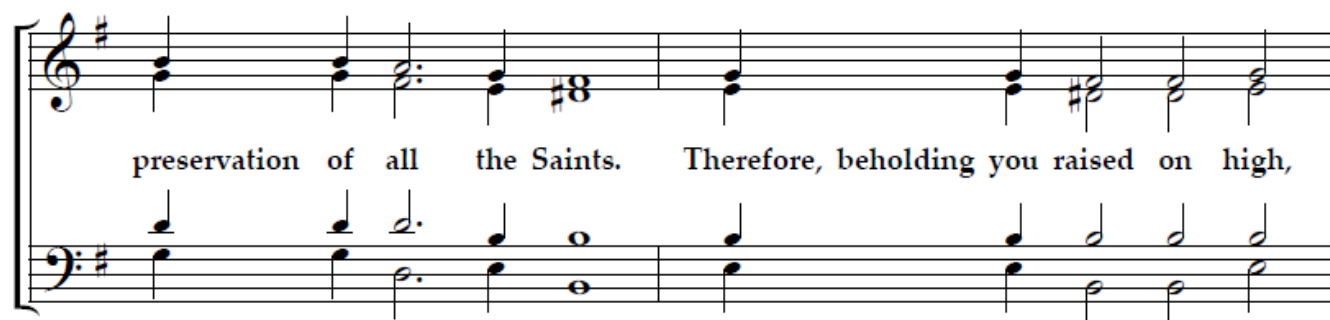
his hands on high, and put the tyrant Am - a - lek to flight.



You are the boast of the faithful, the support of those who suf - fer,



the glory of the Apostles, the champion of the Right - eous, and the



preservation of all the Saints. Therefore, beholding you raised on high,



creation rejoices and cel - e - brates, glorifying Christ Who has

joined together through you that which was di - vid - ed, // in His
in - fi - nite good - ness.

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

O most venerable Cross,
attended by ranks of rejoicing angels,
as you are exalted today at the divine command,
may you lift up again
all those who through the stolen food
had been cast out and were sunk in death.
Therefore, as we venerate you in faith with heart and lips,
we draw sanctification from you and cry aloud:
"Exalt Christ, the God transcendent in goodness,//
and venerate His divine footstool!"

O most ven'r - a - ble Cross, attended by ranks of rejoicing
An - gels, as you are exalted today at the di - vine com-mand,

may you lift up a - gain all those who through the stolen food had

been cast out and were sunk in death. Therefore, as we venerate you in

faith with heart and lips, we draw sanctification from you and cry

a - loud: "Exalt Christ, the God transcendent in good - ness, //

and venerate His divine foot - stool!"

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

O most venerable Cross,
 attended by ranks of rejoicing angels,
 as you are exalted today at the divine command,
 may you lift up again
 all those who through the stolen food
 had been cast out and were sunk in death.
 Therefore, as we venerate you in faith with heart and lips,
 we draw sanctification from you and cry aloud:

"Exalt Christ, the God transcendent in goodness,//
and venerate His divine footstool!"

O most ven'r - a - ble Cross, attended by ranks of rejoicing

An - gels, as you are exalted today at the di - vine com-mand,

may you lift up a - gain all those who through the stolen food had

been cast out and were sunk in death. Therefore, as we venerate you in

faith with heart and lips, we draw sanctification from you and cry

a - loud: "Exalt Christ, the God transcendent in good - ness, //

and venerate His divine foot - stool!"

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

Tone 2

(for the Feast)

Come, all you nations,
 let us fall down in worship before the blessed Tree,
 by which eternal justice has come to pass!
 For he who deceived Adam by a Tree
 is caught by the lure of the Cross;
 and he who held under his tyranny the creature endowed by God with royal dignity
 is brought down in a headlong fall.
 The serpent's venom is washed away by the blood of God,
 and the curse of just condemnation is undone
 when the Just One is condemned by an unjust judgment.
 For it was fitting that the tree should be healed by a Tree,
 and that by the Passion of the passionless God
 what was wrought on the Tree should destroy the passions of man, who was condemned.
 But glory to Your dread dispensation for our sakes, O Christ the King,
 through which You have saved us all, //
 since You are good and the Lover of man!

Soprano
Alto

Tenor
Bass

Come, all you na - tions, let us fall down in worship

be - fore the bless - ed Tree, by which eternal justice has come to pass!

For he who deceived A - dam by a Tree is caught by the lure

of the Cross; and he who held under his tyranny the creature endowed

by God with roy - al dig - ni - ty, is brought down in

a head - long fall. The serpent's venom is washed away by the Blood

of God, and the curse of just con - dem - na - tion is un - done

when the Just One is condemned by an unjust judg - ment. For it was

fitting that the Tree should be healed by a Tree, and that by the

Pas - sion of the pas - sion-less God what was wrought on the

Tree should destroy the passions of man, who was con-demned. But glo - ry

to Your dread dispensation for our sakes, O Christ the King, through which

You have saved us all // since You are good and the Lov -

er of man - kind!

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

Tone 6

(Theotokion – Dogmatikon)

Who will not bless you, O most holy Virgin?
 Who will not sing of your most pure childbearing?
 The only-begotten Son shone timelessly from the Father,
 but from you He was ineffably incarnate.
 God by nature yet Man for our sake,
 Not two persons but One known in two natures.
 Entreat Him, O pure and all-blessed Lady,//
 to have mercy on our souls!

Who will not bless you, O Most Holy Vir - gin? Who will not sing of your

most pure child - bear - ing? The only-begotten Son shone timelessly from the Fa - ther,

but from you, He was ineffably in - car - nate! God by nature, yet man for our sake!

Not two persons, but one known in two na - - - tures!

Entreat Him, O pure and all-blessed La - dy, to have mer - cy on our souls!

Priest: Wisdom! Let us attend!

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

Prokeimenon of the Day, Three readings

Aposticha – Tone 6

Your Resurrection, O Christ our Savior,
the Angels in heaven sing!
Enable us on earth//
to glorify You in purity of heart!

Your Resurrection, O Christ our Sav - iour, the angels in hea - ven sing!

Enable us on earth to glorify You in pu - ri - ty of heart!

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

Destroying the gates of hades,
breaking the chains of death,
You resurrected the fallen human race as almighty God!//
O Lord, Who rose from the dead, glory to You!

Destroying the gates of Ha - des; break - ing the chains of death;

You resurrected the fallen human race as Al - migh - ty God!

O Lord, Who rose from the dead, glo - ry to You!

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

Desiring to return us to Paradise,

Christ was nailed to the Cross and placed in a tomb.
 The Myrrhbearing Women sought Him with tears, crying,
 "Woe to us, O Savior!
 How do You deign to descend to death?
 What place can hold Your life bearing body?
 Come to us as You promised!
 Take away our wailing and tears!"
 Then the Angel appeared to them:
 "Stop your lamentations!
 Go, proclaim to the Apostles:
 'The Lord is risen,//
 granting us purification and great mercy!'"

Desiring to return us to Pa - ra - dise, Christ was nailed to the Cross
 and placed in a tomb. The myrrh-bearing women sought Him with tears,
 cry - ing, "Woe to us, O Sav - iour! How do You deign to
 de-scent to death? What place can hold Your life-bearing Bo - dy?
 Come to us as You pro - mised! Take away our wail - ing and tears!"

Then the angel ap-peared to them: "Stop your lamen - ta - tions!

Go, proclaim to the a - pos - tles: The Lord is ri - sen,

granting us purification and great mer - cy!"

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

Having been crucified as You willed,
 by Your burial You captured death, O Christ,
 and rose on the third day as God in glory,//
 granting the world unending life and great mercy!

Having been crucified as You willed by Your burial You cap-tured death, O Christ,

and arose on the third day as God in glo - - - ry,

granting the world unending life 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.*

Tone 8 *(for the Feast, by John the Monk)*

Your precious Cross, O Christ God,
which Moses of old prefigured in his own person
when he overthrew Amalek and put him to flight;
which David commanded to be worshipped,
calling it Your footstool:
this same Cross we sinners worship today with unworthy lips.
We praise You Who were pleased to be nailed upon it,
and we cry to You://
"With the thief, make us worthy of Your Kingdom, O Lord!"

Soprano
Alto

Your pre - cious Cross, O Christ God, which Moses of

Tenor
Bass

old prefigured in his own per - son when he overthrew Am - a -

lek and put him to flight; which David commanded to be wor - shipped,

calling it your foot - stool. This Cross we sinners worship to - day

with un - wor - thy lips, and praise You, Who deigned to be nailed

up - on it, and we cry — to You: // "With the thief, make us

worthy of Your King - dom, O Lord!"

Then, St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 6

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 6)

The angelic powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured Hades,
not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.

Ma - ry stood by Your grave, seek-ing Your most pure Bo - dy.

You cap-tured Ha - - des, not be - ing temp - ted by it.

You came to the Vir - gin, grant - ing life.

O Lord, Who rose from the dead:— 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 1

Troparion

(Feast)

(Troparion for the Feast – Tone 1)

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross, //
preserve Your habitation!

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in a key with one flat (B-flat) and a 4/4 time signature. The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass parts providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures. The score is divided into four systems, each with two staves (Soprano/Alto and Tenor/Bass). The lyrics are: "O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross, preserve Your habitation." The score ends with a double bar line.

Soprano
Alto
Tenor
Bass

O Lord, save Your people, and bless Your
in - her - i - tance. Grant victories to the Or - tho - dox
Chris - tians over their ad - ver - sar - ies; and by
vir - tue of Your Cross, preserve Your habi - ta - tion.

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 6

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 6)

The angelic powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured Hades,
not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

The angelic powers were at Your tomb; The guards be-came as dead men.

This block contains the first line of musical notation for the troparion. It is written for piano accompaniment on a grand staff (treble and bass clefs). The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The time signature is 8/8. The lyrics are written below the notes.

Ma - ry stood by Your grave, seek-ing Your most pure Bo - dy.

This block contains the second line of musical notation. It continues the melody and bass line from the first line. The lyrics are written below the notes.

You cap-tured Ha - - des, not be - ing temp - ted by it.

This block contains the third line of musical notation. It continues the melody and bass line. The lyrics are written below the notes.

You came to the Vir - gin, grant - ing life.

This block contains the fourth line of musical notation. It continues the melody and bass line. The lyrics are written below the notes.

O Lord, Who rose from the dead:— Glo - ry to You!

This block contains the fifth and final line of musical notation for this section. It concludes with a double bar line. The lyrics are written below the notes.

Tone 1**Troparion***(Feast)**(Troparion for the Feast – Tone 1)*

O Lord, save Your people,
 and bless Your inheritance!
Grant victories to the Orthodox Christians
 over their adversaries;
 and by virtue of Your Cross,//
 preserve Your habitation!

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D minor (one flat) and 4/4 time. The melody is primarily in the Soprano and Alto parts, with the Tenor and Bass providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures. The score consists of four systems of staves, each with a vocal line and a basso continuo line. The lyrics are: "O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Your Cross, preserve Your habitation." The piece concludes with a double bar line.

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

Tone 6**Kontakion***(Resurrection)**(Resurrectional Kontakion – Tone 6)*

When Christ God the Giver of Life,
 raised all of the dead from the valleys of misery with His mighty hand,
 He bestowed resurrection on the human race.//
 He is the Savior of all, the Resurrection, the Life, and the God of all.

When Christ God the Gi - ver of Life, raised all of the dead from the

valleys of misery with His might - y hand, He bestowed resurrection on

the hu - man race. He is the Saviour of all, the Resurrection,

the Life, and the God of all.

now and ever and unto ages of ages. Amen.

Tone 4

Kontakion

(Feast)

(Kontakion for the Feast – Tone 6)

As You were voluntarily raised upon the Cross for our sake,
 grant mercy to those who are called by Your Name, O Christ God;
 make all Orthodox Christians glad by Your power,
 granting them victories over their adversaries//
 by bestowing on them the invincible trophy, Your weapon of peace!

Soprano
Alto

Tenor
Bass

As You were voluntarily raised upon the Cross for our sake,

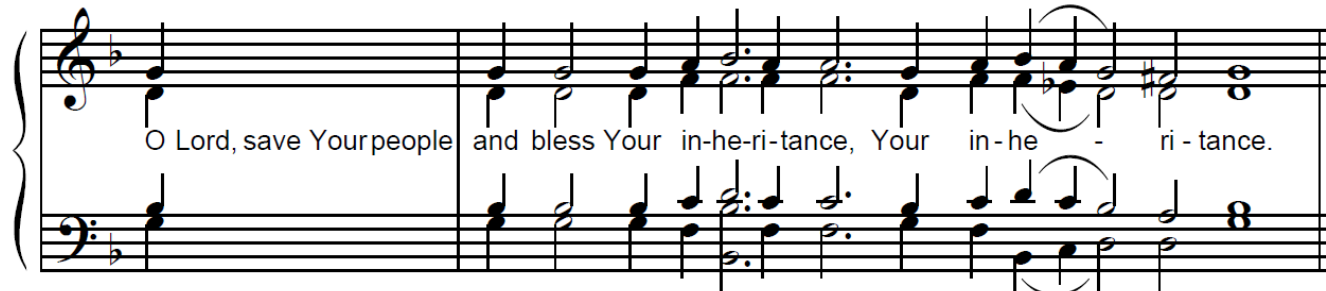
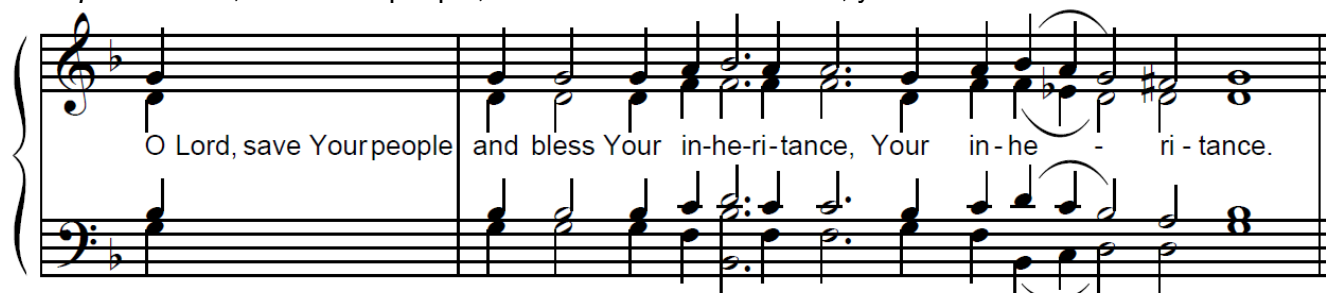
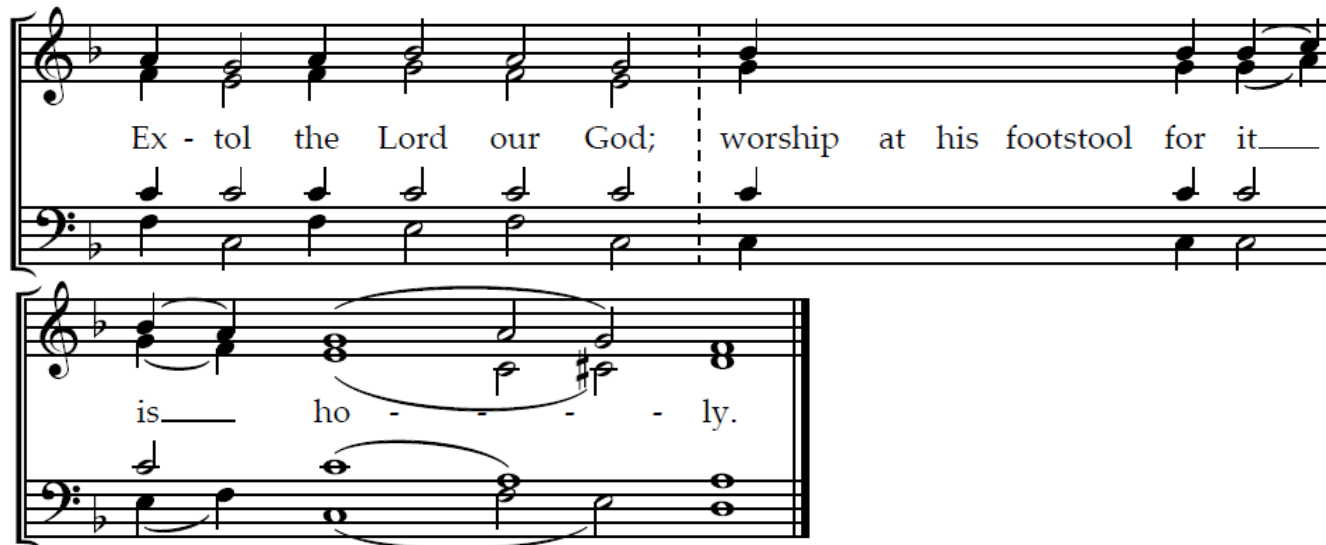
grant mercy to those who are called by Your Name, O Christ

God; make all Orthodox Christians glad by Your pow - er,

granting them victories over their ad - ver - sar - ies, by bestowing

on them the invincible trophy, Your weap - on of peace.

(then, p. 83)

Tone 6**Prokeimenon***(Resurrection)**Prokeimenon, Tone 6**Deacon: Let us attend! Priest: † Peace to all!**Reader: And with your spirit!**Deacon: Wisdom!**Reader: The Prokeimenon, in the 6th Tone: O Lord, save Your people, and bless Your inheritance!**People: O Lord, save Your people, and bless Your inheritance, your inheritance!**Reader: To You, O Lord, will I call. O my God, be not silent to me!**People: O Lord, save Your people, and bless Your inheritance, your inheritance!**Reader: In the 7th Tone: Extol the Lord our God; worship at his footstool for it is holy.**Choir: Extol the Lord our God; worship at his footstool for it is holy.**Deacon: Wisdom!***Epistle – (203) Galatians 2:16-20 (Sunday After) and (176) 2 Corinthians 4:6-15****Reader: The Reading from the Epistle of the Holy Apostle Paul to the Galatians.***Deacon: Let us attend!*

Reader: Brothers and sisters, knowing that no one is justified by the works of the law but through faith in Jesus Christ, we believed in Christ Jesus, so that we might be justified by faith in Christ, and not by the works of the law, because no one will be justified by the works of the law. But if, even though we desired to be justified in Christ, we were found to be sinners, does that mean that Christ is a servant of sin? Certainly not! Indeed, if I build up again those things which I once destroyed, I show that I am breaking the law. For I, through the law, died to the law, so that I might live to God. I have been

crucified with Christ, and it is no longer I who live, but Christ who lives in me. I now live this life in the flesh, but I live it by faith in the Son of God, who loved me and who gave himself up for me.

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 to you who read!

Alleluia: Tone 6

Reader: And to Your spirit. In the 6th Tone: Alleluia! He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God.

People: Alleluia! Alleluia! Alleluia!

Reader: He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust.

People: Alleluia! Alleluia! Alleluia!

Reader: In the 1st Tone, Remember Your congregation, which You have gotten of old!

People: Alleluia! Alleluia! Alleluia!

Gospel – (37) Mark 8:34-9:1 (Sunday After) and (92) Matthew 22:35-46

Pages 280 and 102

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

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

Priest: The Lord said: "Whoever wants to come after me, let him deny himself, take up his cross, and follow me. Indeed, whoever wants to save his life will lose it; and whoever will lose his life for my sake and for the sake of the Good News will save it. What will it profit if someone gains the whole world and loses his life? Or what will someone give in exchange for his life?

Whoever will be ashamed of me and my words in this adulterous and sinful generation, the Son of Man also will be ashamed of when he comes in the glory of his Father with the holy angels."

Jesus said to them, "Amen, I tell you that there are some standing here who will not taste death until they see the Kingdom of God come with power."

At that time, a lawyer asked him a question in order to test him. "Teacher, which is the greatest commandment in the law?"

Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. The second is like it: 'You shall love your neighbor as yourself.' The entire law and the prophets depend on these two commandments."

Now while the Pharisees were assembled, Jesus asked them a question, saying, "What do you think of the Messiah? Whose son is he?" They answered, "He is the son of David."

Jesus said to them, "How, then, does David, in the Spirit, call him 'Lord,' saying:

*'The Lord said to my Lord,
sit at my right hand,
until I make your enemies a footstool for your feet?'*

If then David calls him Lord, how is he his son?"

No one was able to answer him a word, and from that day on, no one dared to ask him any more questions.

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

Sermon

(then p. 89)

(Instead of "It is truly meet...", we sing:)

Tone 8

Magnify, O my soul, the most precious Cross of the Lord!

You are a mystical Paradise, O Theotokos,
who, though untilled, have brought forth Christ;
through Him the life-bearing wood of the Cross was planted on earth.

Now at its Exaltation,
as we bow in worship before it, we magnify you.

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 8/8 time. The score is divided into five systems, each with a vocal line and a piano accompaniment line. The lyrics are written below the vocal line. The first system begins with the lyrics "Mag - ni - fy, — O my soul, the most pre - cious Cross of the". The second system begins with "Lord! You are a mystical Paradise, O The - o - to - kos, who, though". The third system begins with "un-tilled, have brought forth — Christ; through Him the life-bearing wood". The fourth system begins with "of the Cross was plant-ed on earth. Now at its El - e - va - tion,". The fifth system begins with "as we bow in wor-ship be - fore it, we mag - ni - fy you." The score concludes with a double bar line.

Soprano
Alto
Tenor
Bass

Mag - ni - fy, — O my soul, the most pre - cious Cross of the

Lord! You are a mystical Paradise, O The - o - to - kos, who, though

un-tilled, have brought forth — Christ; through Him the life-bearing wood

of the Cross was plant-ed on earth. Now at its El - e - va - tion,

as we bow in wor-ship be - fore it, we mag - ni - fy you.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! The light of Your countenance has been signed upon us, O Lord. Alleluia, Alleluia, Alleluia!

Soprano
Alto

Tenor
Bass

Let the light of your countenance shine on us, shine on us, O Lord.

Verses:

1. Answer me when I call, God, the upholder of my right!
2. When I was hard pressed you set me free; be gracious to me and hear my prayer.
3. Men of rank, how long will you dishonor my glorious one, setting your heart on empty idols and resorting to false gods?
4. Know that the Lord has singled out for himself his loyal servant; the Lord hears when I call to him.
5. Let awe restrain you from sin; while you rest, meditate in silence:
6. Offer your due of sacrifice, and put your trust in the Lord.
7. There are many who say, 'If only we might see good times! Let the light of your face shine on us, Lord.'
8. You have put into my heart a greater happiness than others had from grain and wine in plenty.
9. Now in peace I shall lie down and sleep; for it is you alone, Lord, who let me live in safety.

Al - le - lu - i - a, al - le - lu - i - a, al - le - lu - i - a.

(then, p. 132)