

"Lord I Call..." – Tone 1

Reader: In the First 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 eve - ning 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!

Accept our evening prayers, O holy Lord!

Grant us remission of sins, //

for You alone have manifested the Resurrection to the world.

Ac - cept our evening prayers, O ho - ly Lord!

Grant us re - mis - sion of sins,

for You alone have manifested the Resur - rec - tion to the world!

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

Encircle Zion
 And surround her, O people!
 Give glory in her to the One Who rose from the dead!
 For He is our God, //
 Who has delivered us from our transgressions!

En - cir - cle Zi - on and surround her, O peo - - - ple!

Give glo - ry in her to the One Who rose from the dead!

For He is our God, Who has delivered us from our trans - gres - sions.

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

Come, O people,

Let us hymn and fall down before Christ,
 glorifying His Resurrection from the dead!//
 For He is our God,
 Who has delivered the world from the Enemy's deceit!

The musical score is written for piano and voice. It consists of three systems of staves. The first system has two staves (treble and bass clef) with the lyrics 'Come, O peo - ple! Let us hymn and fall down be - fore Christ,'. The second system also has two staves with the lyrics 'glo-rifying His re-sur-rec - tion from the dead! For He is our God,'. The third system has two staves with the lyrics 'Who has delivered the world from the En - e-my's de-ceipt!'. The music is in a simple, hymn-like style with a key signature of one flat (B-flat) and a common time signature.

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

Be glad, O heavens!
 Sound trumpets, O foundations of the earth!
Sing in gladness, O mountains!
 Behold Emmanuel has nailed our sins to the Cross!
 Granting life, He has slain death.//
 He has resurrected Adam as the Lover of Man.

The musical score is written for piano and voice. It consists of two systems of staves. The first system has two staves (treble and bass clef) with the lyrics 'Be glad, O hea - vens! Sound trumpets, O found - a - tions of the earth!'. The second system also has two staves with the lyrics 'Sing in glad-ness O moun-tains. Behold, Emmanuel has nailed our sins to the Cross,'. The music is in a simple, hymn-like style with a key signature of one flat (B-flat) and a common time signature.

grant-ing life, He has slain death. He has resurrected Adam as the Lo-ver of Man.

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

Tone 6

(for the Fathers)

(Despairing for her life)

The seven honorable councils of the Fathers, held at various times,
 were brought together under one canon in good order
 by Patriarch Germanus the New.
 He established and recorded their teachings;
 he also presented these Fathers to the Lord
 as watchful intercessors for our salvation//
 and as fellow-shepherds of the fold.

The seven honorable councils of the Fathers, held at var - i - ous times,
 were brought together under one canon in good or - der by Patriarch Ger -
 man - us the New. He established and recorded their teach - ings;
 he also presented these Fa - thers to the Lord as watchful intercessors for our
 sal - va - tion and as fellow shep - herds of the fold.

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 seven honorable councils of the Fathers, held at various times,
were brought together under one canon in good order
by Patriarch Germanus the New.
He established and recorded their teachings;
he also presented these Fathers to the Lord
as watchful intercessors for our salvation//
and as fellow-shepherds of the fold.

The seven honorable councils of the Fathers, held at var - i - ous times,
were brought together under one canon in good or - der by Patriarch Ger -
man - us the New. He established and recorded their teach - ings;
he also presented these Fa - thers to the Lord as watchful intercessors for our
sal - va - tion and as fellow shep - herds of the fold.

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

The book of the Law instructed the sons of Israel
that the seventh day was to be honored,
and they devoted themselves to a shadow and reverenced it.
But, O Fathers, who came together in the Seventh Council,
at the behest of God,
Who fashioned the universe in six days and blessed the seventh day,//
you have made the seventh more honorable by laying down a definition of the Faith.

The book of the Law instructed the sons of Is - ra - el that the
seventh day was to be ho - nored, and they devoted themselves to a shadow and
rev - 'renced it. But, O Fathers, who came together in the Seventh Coun - cil,
at the be - hest of God, Who fashioned the universe in six days and blessed
the se - venth day, you have made the seventh more honorable by laying down a
def - i - ni - tion of the Faith.

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

You have enabled all men, O thrice-blessed Fathers,
to come to the knowledge of the Trinity
as the Cause of the world's generation;
for by your mystical reasoning
you established three and four Councils,
and you appeared as champions of Orthodoxy,
for you showed that, while there are four elements, //
it is the Trinity Who created them and made the world.

You have enabled all men, O thrice-blessed Fa - thers, to come to the knowledge
of the Tri - ni - ty as the Cause of the world's gen - e - ra - tion;
for by your mystical rea - son - ing you established three and
four Coun - cils, and you appeared as champions of
Or - tho - dox - y, for you showed that, while there are four
e - le - ments, it is the Trinity Who created them and made the world.

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

It would have been enough for Elisha the Prophet
to have bent down only once to give life to the dead son of the woman;
but he knelt and bent seven times.
And in his foresight he prophesied your gathering,
by which you breathed life into the slaying of God the Word, //
by putting to death Arius and his profane companions.

It would have been enough for Elisha the Pro - phet to have bent
down only once to give life to the dead son of the wo - man; but he knelt and bent
se - ven times. And in his foresight he prophesied your ga - ther - ing,
by which you breathed life into the slaying of God the Word,
by putting to death Arius and his profane com - pa - - nions.

v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

In your wisdom, O venerable Fathers,
you mended the garment of Christ, rent by howling dogs;
for you could not bear looking upon the nakedness of His Body,
but as Shem and Japheth of old who hid their father's nakedness,
you put to shame that slayer of his father, the wretched Arius, //
and those who foolishly follow his teachings.

In your wisdom, O venerable Fa - thers, you mended the garment
of Christ, rent by how - ling dogs; for you could not bear looking upon the nakedness of
His Bo - dy, but as Shem and Japheth of old who hid their father's
na - ked - ness, you put to shame that slayer of his father, the wretched
A - ri - us, and those who foolishly follow his teach - ings.

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

Tone 6

(for the Fathers)

Today let us praise the mystical trumpets of the Spirit,
the God-bearing Fathers, who stand in the midst of the Church, singing true theology,
praising the changeless Trinity.

They laid low the errors of Arius and upheld the Orthodox Faith.//

They always entreat the Lord to have mercy on our souls.

Today let us praise the mystical trumpets of the Spi - rit,

the God-bearing Fathers, who stand in the midst of the Church, singing true the - o - lo - gy,

praising the changeless Tri - ni - ty. They laid low the errors of Arius and upheld

the Or - tho - dox Faith. They always entreat the Lord to have mer - cy on our souls.

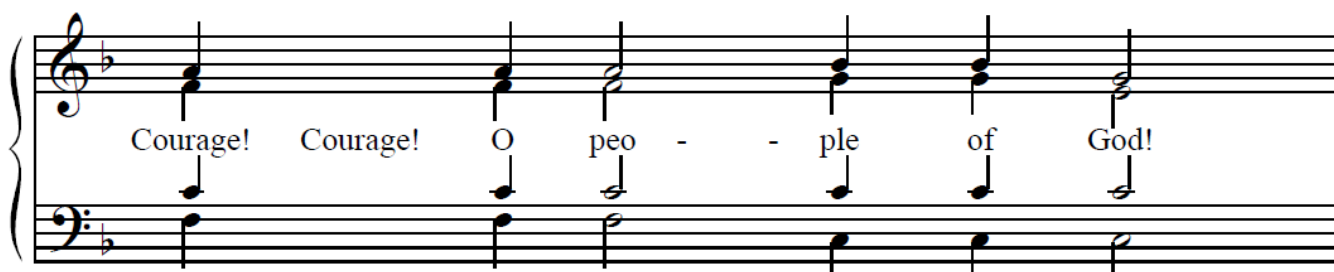
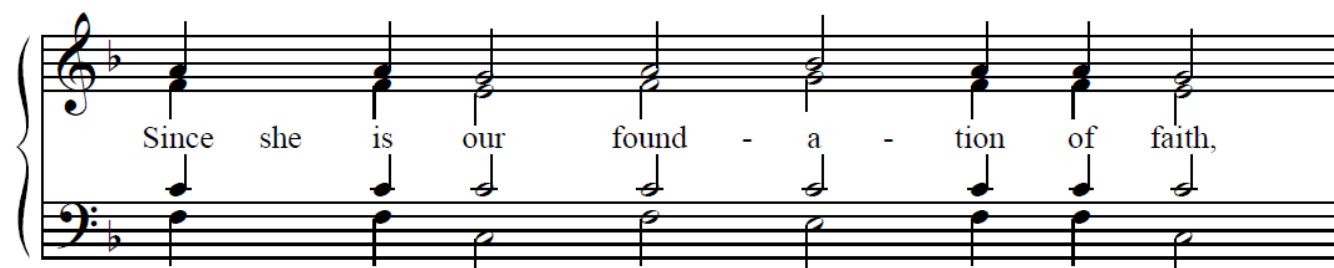
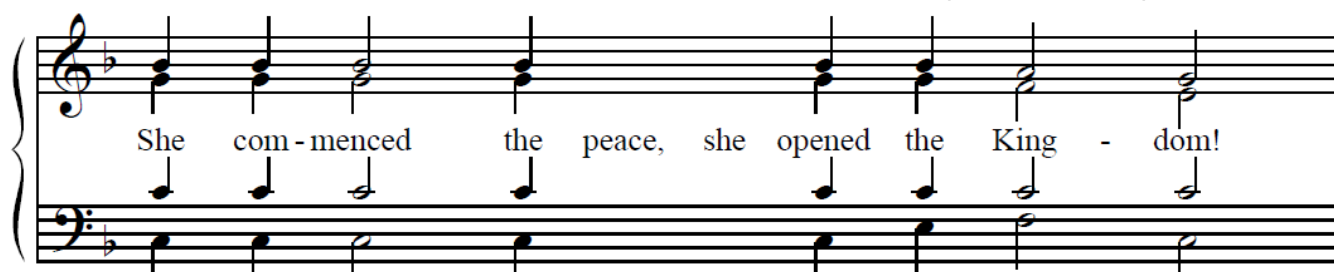
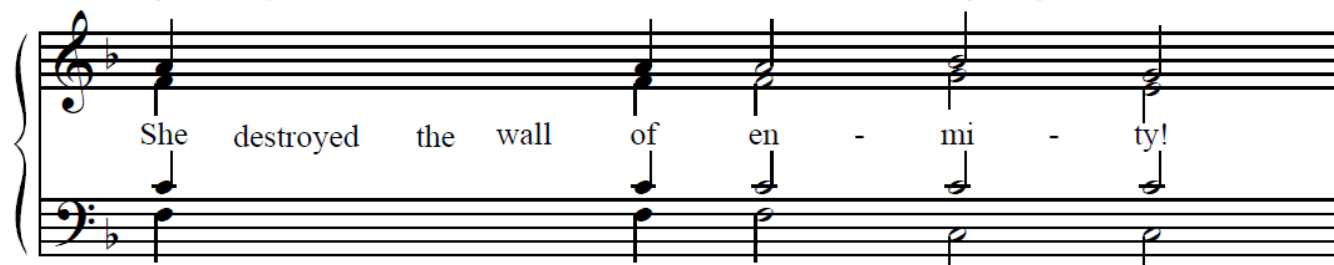
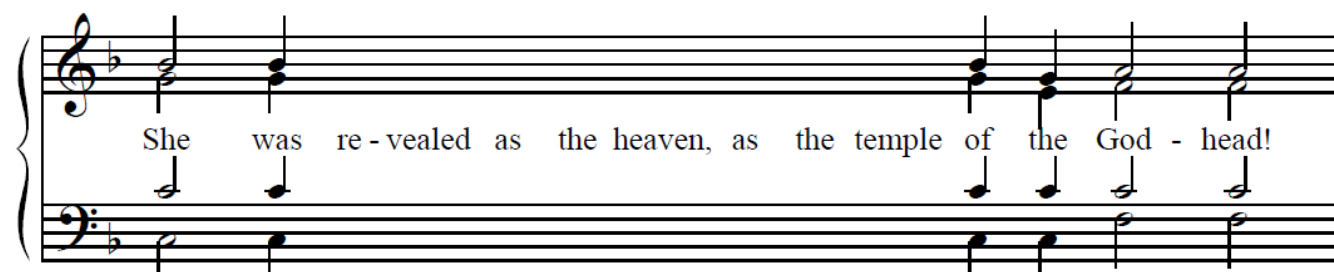
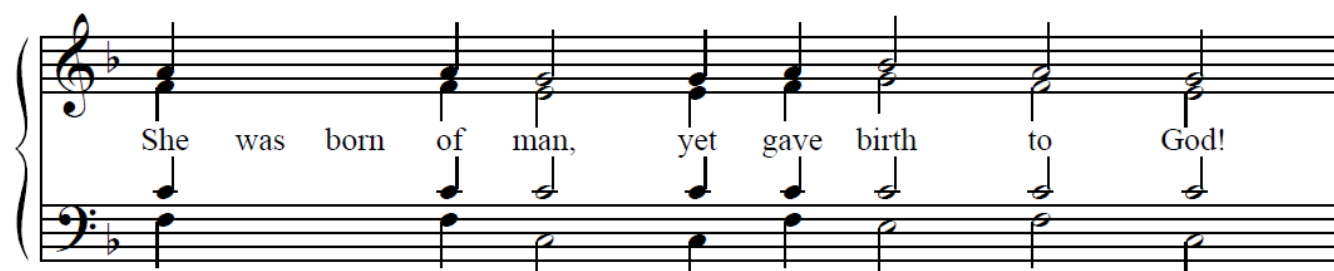
In the First Tone, now and ever, and unto ages of ages. Amen.

Tone 1 *(Theotokion – Dogmatikon)*

Let us praise the Virgin Mary!
 The gate of heaven, the glory of the world!
 The song of the angels, the beauty of the faithful!
 She was born of man, yet gave birth to God!
She was revealed as the heaven, as the temple of the godhead!
 She destroyed the wall of enmity!
 She commenced the peace; she opened the Kingdom!
 Since she is our foundation of faith,
 our defender is the Lord Whom she bore!
 Courage! Courage! O People of God!
 For Christ will destroy our enemies//
 since He is all powerful.

Let us praise the Vir-gin Ma - ry! The gate of heaven, the glo - ry of the world!

The song of the angels, the beauty of the faith - ful!



A musical score for piano and voice. The piano part is written on a grand staff (treble and bass clefs) with a key signature of one flat (B-flat). The melody is simple, using mostly quarter and eighth notes. The voice part is written on a single staff with a treble clef and a key signature of one flat. The lyrics are: "For Christ will destroy our en - e - mies since He is all - pow - er - ful." The score ends with a double bar line and repeat dots.

Priest: Wisdom! Let us attend!

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

Priest: Wisdom!

Reader: The reading from the First Book of Moses called Genesis. (*Genesis 14:14-20*)

Priest: Let us attend!

Reader: Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants three hundred and eighteen, and pursued the enemy as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Cho-bal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Cho-do-lo-go-mor and the kings with him, to the valley of Sha-veh this was the plain of Kings. And Melchizedek, king of Salem, brought out bread and wine; he was Priest of the Most High. And he blessed Abram and said: Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 1:8-11, 15-17b*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: See, I have delivered the land before you; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, to give it to them and to their seed after them. And I spoke to you at that time saying: I alone shall not be able to bear you. the Lord your God has multiplied you, and behold, you are to-day as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as he has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I commanded your judges at that time, saying: Hear cases between your brethren, and judge rightly between a man and his brother and the stranger who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person; for the judgement is God's.

Priest: Wisdom!

Reader: The reading from the Fifth Book of Moses called Deuteronomy. (*Deuteronomy 10:14-18, 20-21*)

Priest: Let us attend!

Reader: Moses said to the sons of Israel: Behold the heaven and the highest heaven belong to the Lord your God, the earth and all that is in it. The Lord preferred your fathers, to love them: and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of Gods and the Lord of Lords, the great God, mighty and awesome, who shows no partiality, who takes no bribe. He executes judgement for the stranger, the orphan and the widow; and loves the stranger, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, he your God, who has done for you the great and wonderful things which your eyes have seen.

Then, the Augmented Litany (p. 18)

Aposticha – Tone 1

We have been freed from sufferings
by Your suffering, O Christ.
We have been delivered from corruption
by Your Resurrection.//
O Lord, glory to You!

We have been freed from suf - fer - ings by Your suf - fer - ing, O Christ.

We have been delivered from cor - rup - tion by Your Re -

sur - rec - tion. O Lord, glo - ry to You.

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

Let creation rejoice!
Let the heavens be glad!
Let the nations clap their hands with gladness,
for Christ our Savior has nailed our sins to the Cross.
Slaying death, He has given life.//
He has resurrected fallen Adam as the Lover of Man.

Let cre - a - tion re - joice. Let the hea - vens be glad. Let the na -

tions clap their hands with glad - ness. For Christ our Saviour has

nailed our sins to the Cross. Slay-ing death, He has gi - ven life.

He has resurrected fallen Adam as the Lo - ver of Man.

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

As King of heaven and earth,
 You were voluntarily crucified in Your love for man.
Hades was angered when it met You below.
 Adam rose seeing You, the Cre-ator, un-der the earth.
O Wonder!
 How has the Life of All tasted death?
You enlightened the world which cries://
 "O Lord, Who rose from the dead, glory to You!"

As King of hea - ven and earth, You were voluntarily crucified

in Your love for man. Ha - des was angered when it met You be - low.

Adam rose seeing You, the Cre-a - tor un - der the earth. O won - der!

How has the life of all tast - ed death? You en - light - ened the world which cries:
O Lord, Who rose from the dead, glo - ry to You!

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

The myrrhbearing women came with haste to Your tomb,
bearing myrrh and lamentations.
Not finding Your most pure body,
they learned from the angel of the new and glorious wonder.
They told the Apostles:://
"The Lord is risen, granting the world great mercy."

The myrrh - bearing women came with haste to Your tomb, bearing myrrh
and lamen - ta - tions. Not find - ing Your most pure Bo - dy
they learned from the angel of the new and glo - ri - ous won - der.

They told the a-pos-tles: "The Lord is risen granting to the world great mer - cy."

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

Tone 4 *(for the Fathers)*

Come, all Orthodox Churches,
 let us celebrate today in faith and true worship
 the yearly commemoration of the divinely-arrayed Fathers
 who gathered at Nicea from throughout the world!
 There they refuted the godless teaching of Arius,
 banishing him from the catholic Church by a decree of the council.
 They taught all to confess openly the Son of God,
 consubstantial and co-eternal with the Father,
 proclaiming this with precision and true worship in the Symbol of Faith.
 Therefore, as we faithfully follow their divine doctrines,
 let us worship the Father, the Son and the most Holy Spirit, //
 the consubstantial Trinity in one Godhead!

Come, all Orthodox Church-es, let us celebrate today in faith and true wor-ship

the year - ly com - mem - o - ra - tion of the divinely - arrayed Fa - thers

who gathered at Nicea from through - out the world!

There they refuted the godless teach - ing of Ar - i - us,

banishing him from the catholic Church by a decree of the coun - cil.

They taught all to confess openly the Son of God,

consubstantial and co e - ter - nal with the Fa - - ther,

proclaiming this with precision and true worship in the Sym - bol of Faith.

Therefore, as we faithfully follow their divine doc - trines,

let us worship the Father, the Son, and the most Ho - ly Spir - it,

the consubstantial Trinity in one God - - head!

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

Tone 4 (Theotokion)

Look on the entreaties of your servants, O Blameless One!

Stop all the terrible attacks against us,

freeing us from every affliction,

for we have only you as our sure and firm anchor!

Lady, do not let us be put to shame,

for we call on you for our intercession!

Hasten to pray for those who call in faith:

"Rejoice, Lady, Help of all://

the Joy and Shelter and Salvation of our souls!"

Look on the entreaties of thy servants, O blame - less one! Stop all the

terrible attacks a - gainst us, free - ing us from every af - flic - tion,

for we have only thee as our sure and firm anch - or! Do not let us be put

to shame, O La - dy, for we call on thee for our inter - ces - sion!

Hasten to pray for those who call in faith: "Rejoice, O La - dy, help - of all,

A musical score for piano accompaniment, consisting of a grand staff with a treble and bass clef. The key signature has one flat (B-flat). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff. The music ends with a double bar line.

the joy and shelter and sal - va - tion of our souls!"

then, St. Symeon's Prayer, p.25

(at Great Vespers)

Tone 1

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 1)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
Granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!!!

Glory to Your dispensation, O you who love mankind!”

When the stone__ had been sealed by the Jews; While the soldiers were guarding

Your most pure Bo - dy; You rose__ on the third day, O Sa - viour,

grant-ing life to the world. The po - wers of heaven therefore cried to

You, O Gi - ver of Life: Glo - ry to Your Re - sur - rec - tion, O Christ!

Glo - ry to Your King-dom! Glory to Your dispensation, O You Who love man - kind!

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

Tone 8

Troparion

(Fathers)

(Troparion for the Fathers – Tone 8)

You are most glorious, O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to 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 lyrics are written below the staves, with some words underlined to indicate emphasis. The score is divided into four systems, each with a Soprano/Alto staff and a Tenor/Bass staff. The lyrics are: "You are most glo - ri - ous, O Christ our God. You have es - tab - lished the Holy Fathers as lights on the earth. Through them you have guid - ed us to the true faith. O great - ly Com - pas - sion - ate One, glo - ry to You!"

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

Tone 8

Resurrectional Dismissal Theotokion

(Resurrectional Dismissal Theotokion – Tone 8)

For our sake You were born of the Virgin and endured crucifixion, O Good One, destroying death by death

revealing the Resurrection as God. Do not despise the work of Your hand!

Reveal Your love for man, O Merciful One and accept the Theotokos praying for us, //

and save the despairing people, O our Savior!

For our sake You were born of the Virgin and endured

crucifixion, O Good One, de-stroy-ing death by death! Re-veal-ing the Re-sur -

rec - tion as God, do not despise the work of Your hand!

Re - veal Your love for man, O Merciful One, and accept the

The-o - to-kos pray - ing for us! And save the despairing people, O our Sa-viour!

Then, the dismissal (p. 26)

(at the Divine Liturgy)

Tone 1

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 1)

When the stone had been sealed by the Jews,
while the soldiers were guarding Your most pure body,
You rose on the third day, O Savior,
Granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:

“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O you who love mankind!”

When the stone__ had been sealed by the Jews; While the soldiers were guarding

Your most pure Bo - dy; You rose__ on the third day, O Sa - viour,

grant-ing life to the world. The po - wers of heaven therefore cried to

You, O Gi - ver of Life: Glo - ry to Your Re - sur - rec - tion, O Christ!

Glo - ry to Your King-dom! Glory to Your dispensation, O You Who love man - kind!

Tone 8**Troparion***(Fathers)**(Troparion for the Fathers – Tone 8)*You are most glorious, O Christ our God!You have established the Holy Fathers as lights on the earth.Through them You have guided us to the true Faith.//O greatly compassionate One, glory to You!

Soprano
Alto

Tenor
Bass

You are most glo - ri - ous, O Christ our God. You have

es - tab - lished the Holy Fathers as lights on the earth.

Through them you have guid - ed us to the true faith.

O great - ly Com - pas - sion - ate One, glo - ry to You!

*Glory to the Father, and to the Son, and to the Holy Spirit,***Tone 6****Kontakion***(Fathers)**(Kontakion for the Fathers – Tone 6)*The Son who shone forth from the Father
was ineffably born, two-fold in nature, of a woman.Having beheld Him, we do not deny the image of His form,
but depict it piously and revere it faithfully.Thus, keeping the True Faith,//the Church venerates the icon of Christ Incarnate.

Soprano
Alto

Tenor
Bass

The Son who shone forth from the Fa - ther was in -

effably born, two-fold in nature, of a wom - an. Having beheld

Him, we do not deny the im - age of His form, but de - pict it

piously and revere it faith - ful - ly. Thus, keeping the True_

Faith, the Church_ venerates the icon of Christ In - car - nate.

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

Tone 1

Kontakion

(Resurrection)

(Resurrectional Kontakion – Tone 1)

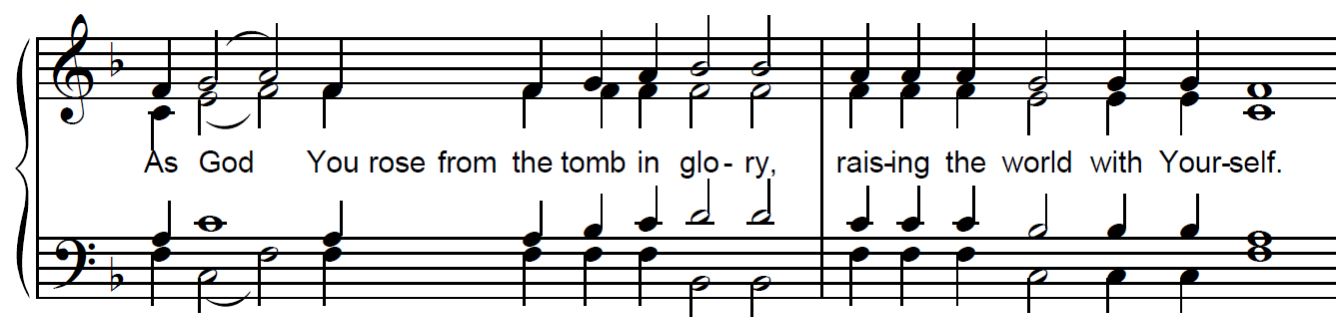
As God, You rose from the tomb in glory,
raising the world with Yourself.

Human nature praises You as God for death has vanished.

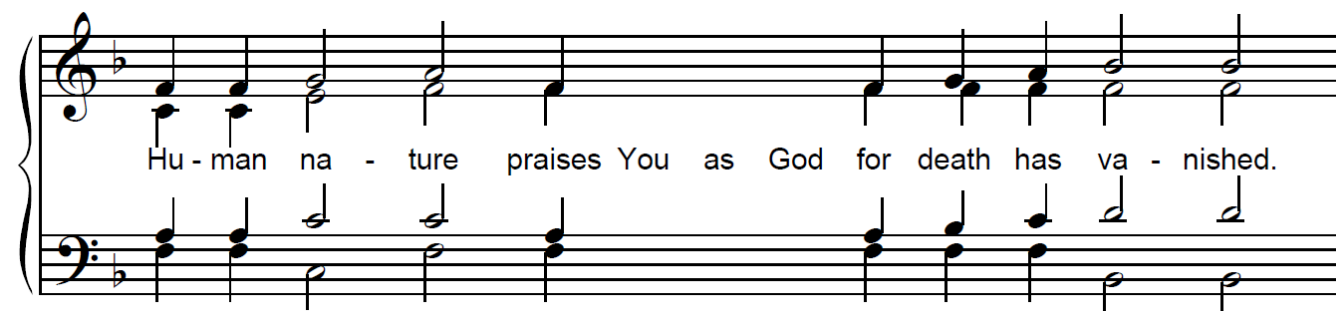
Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to You::/

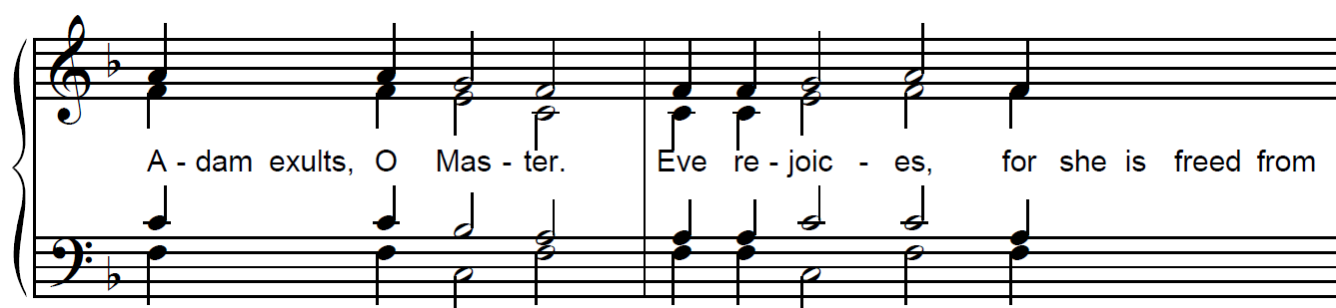
"You are the Giver of Resurrection to all, O Christ!"



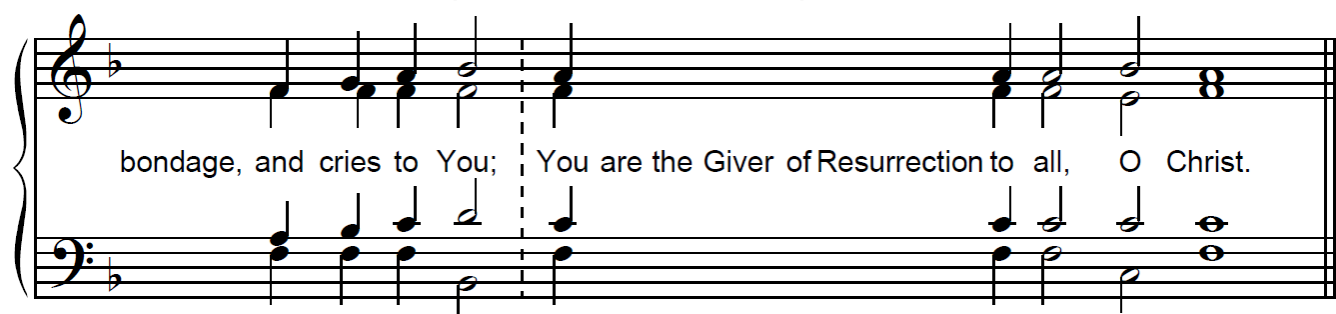
As God You rose from the tomb in glo-ry, raising the world with Your-self.



Hu-man na-ture praises You as God for death has va-nished.



A-dam exults, O Mas-ter. Eve re-joic-es, for she is freed from



bondage, and cries to You; You are the Giver of Resurrection to all, O Christ.

(then, p. 83)

Tone 1**Prokeimenon***(Resurrection)**Prokeimenon, Tone 1**Deacon: Let us attend! Priest: † Peace to all!**Reader: And with your spirit!**Deacon: Wisdom!**Reader: The Prokeimenon, in the 1st Tone: Let Your mercy, O Lord, be upon us as we have set our hope on You!**People: Let Your mercy, O Lord, be upon us as we have set our hope on You, as we have set our hope on You!*

Let Your mercy, O Lord, be upon us as we have set our hope on You,

as we have set our hope on You.

The musical notation is for the first system of the Prokeimenon in Tone 1. It consists of two systems of staves. The first system has a treble and bass staff with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the staves. The second system continues the melody and accompaniment, ending with a double bar line.

*Reader: Rejoice in the Lord, O you righteous! Praise befits the just!**People: Let Your mercy, O Lord, be upon us as we have set our hope on You, as we have set our hope on You!*

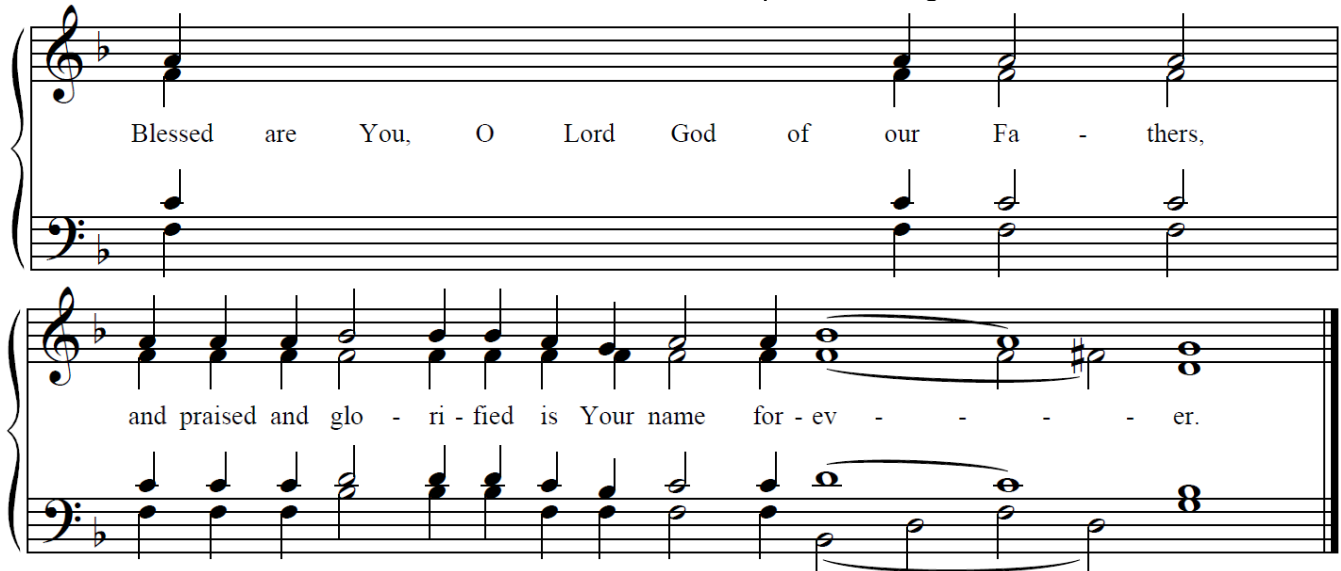
Let Your mercy, O Lord, be upon us as we have set our hope on You,

as we have set our hope on You.

The musical notation is for the second system of the Prokeimenon in Tone 1. It consists of two systems of staves. The first system has a treble and bass staff with a key signature of one flat (B-flat). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the staves. The second system continues the melody and accompaniment, ending with a double bar line.

Tone 4**Prokeimenon***(Song of the Three Holy Children)**Reader: In the 4th Tone, the Song of the Fathers, Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!*

Choir: Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever!



Deacon: Wisdom!

Epistle: (188) 2 Corinthians 9:6-11 and (334) Hebrews 13:7-16 (*Fathers*)

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

Deacon: Let us attend!

Reader: Brothers and sisters, remember this: whoever sows sparingly will also reap sparingly. Whoever sows generously will also reap generously. Let everyone give according to what he determines in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.

And God is able to make all grace abound to you, so that by having what is needed in everything, you may overflow in every good work. As it is written:

He has scattered abroad, he has given to the poor.

His righteousness remains forever.

Now may he who supplies seed to the sower and bread for food also supply and multiply your seed for sowing, and increase the fruits of your righteousness. Thus, may you be enriched in everything, so that you may be generous in all things; and through us, this brings thanksgiving to God.

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

We have an altar from which those who offer divine service in the holy tabernacle have no right to eat. For the bodies of those animals (whose blood is brought into the holy place by the high priest as an offering for sin) are burned outside of the camp. This is why Jesus suffered outside of the gate, so that he might sanctify the people through his own blood. Let us therefore go out of the city to him who is outside of the camp and let us bear his disgrace. For we do not have here on earth an enduring city, but we seek the one that is to come. Therefore, through him, Jesus, let us continually offer up a sacrifice of praise to God, the fruit of our lips which confessed his Name. But do not forget to do what is good and to share because God is well pleased with such sacrifices.

Priest: † Peace to you who read!

Alleluia: Tone 1

Reader: **And to Your spirit.** In the 1st Tone: Alleluia! God gives vengeance unto me, and subdues people under me.

People: Alleluia! Alleluia! Alleluia!

Reader: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever.

People: Alleluia! Alleluia! Alleluia!

Reader: In the 1st Tone, The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

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

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

Deacon: At that time, Jesus went to a city called Nain. Many of his disciples, along with a great multitude, went with him. Now when Jesus drew near to the gate of the city, behold, a dead person was being carried out, who was the only son of his mother, and she was a widow. Many people of the city were with her. When the Lord saw her, he had compassion on her, and said to her, "Do not cry." He came near and touched the coffin, and the bearers stood still. He then said, "Young man, I tell you, arise!" And the dead man sat up, and began to speak. Jesus then gave him to his mother.

They were all filled with awe and glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

At that time, Jesus, lifting up his eyes to heaven, said, "Father, the time has come! Glorify your Son, so that your Son may also glorify you, even as you gave him authority over all flesh, to give eternal life to all whom you have given him.

This is eternal life: that they should know you, the only true God, and him whom you have sent, Jesus Christ.

I have glorified you on the earth! I have accomplished the work which you have given me to do! Now, Father, glorify me with yourself with the glory I had with you before the world existed. I have revealed your Name to the people whom you have given me out of the world. They were yours, and you have given them to me; they have kept your word. Now they have known that all things you have given me are from you. The words you have given me, I have given to them. They have received them and they have known for certain that I came forth from you, and they have believed that you sent me. I pray for them; I do not pray for the world, but for those whom you have given me, for they are yours. All things that are mine are yours, and yours are mine, and I am glorified in them. I am no longer in the world, but these are still in the world, and I am coming to you. Holy Father, keep them through your Name which you have given me, so that they may be one, even as we are one. While I was with them in the world, I protected them in your Name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I say these things in the world, so that they may have my joy made full in themselves.

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

Sermon

(then p. 89)

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! Rejoice in the Lord, O you righteous; praise befits the just! Alleluia, Alleluia, Alleluia!

The musical score is written for piano and four-part vocal harmony. The piano part is in G major (one sharp) and 2/4 time. The vocal parts are in 6/8 time. The piano accompaniment consists of two staves: a treble staff and a bass staff. The vocal parts are also in two staves: a soprano/alto staff and a tenor/bass staff. The lyrics are: "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! Al - le - lu - ia, al - le - lu - ia, al - le lu - i - a!"

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

Soprano
Alto

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

Tenor
Bass

mf

mf

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.

The musical score is written for piano and four-part vocal harmony. The piano part is in G major (one sharp) and 2/4 time. The vocal parts are in 6/8 time. The piano accompaniment consists of two staves: a treble staff and a bass staff. The vocal parts are also in two staves: a soprano/alto staff and a tenor/bass staff. The lyrics are: "Al - le - lu - ia, al - le - lu - ia, al - le lu - i - a!"

Al - le - lu - ia, al - le - lu - ia, al - le lu - i - a!