

"Lord I Call..." - Tone 5

Reader: In the Fifth 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 upon You. Hear me, O Lord. Let my prayer a-rise

in Your sight as in - cense, and let the lift - ing up of my hands

be an evening sac - ri - fice. Hear me, O Lord.

Reader: (Reads text from service book)

v. (10) Bring my soul out of prison, that I may give thanks to Your name!

By Your precious Cross, O Christ,  
 You have put the devil to shame.  
 By Your Resurrection, You have blunted the sting of sin  
 and saved us from the gates of death.//  
 We glorify You, O only begotten One.

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

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

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

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

Christ was led as a sheep to the slaughter  
 in order to grant Resurrection to the human race.  
 The princes of Hades were frightened by this,  
 for the gates of sorrow were lifted.  
 Christ the King of glory had entered,  
 saying to those in chains: “Go forth!”//  
 And to those in darkness: “Come to the light!”

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

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

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

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

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

Oh, great wonder!

The Creator of the invisible suffered in the flesh in His love for man  
and rose again immortal.

Come, O sons of nations,  
let us worship Him,

Delivered from error by His compassion,//

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

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

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

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

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

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

We offer You our evening worship,  
 O never setting Light,  
 Who came in these last days to the world in the flesh;  
 Who even descended to Hades to dispel its darkness.  
 And Who have revealed the light of Resurrection to the nations.//  
 Glory to You, O Lord and Giver of light!

We of - fer You our evening wor - ship. O ne - ver set - ting light

Who came in these last days to the world in the flesh, who e - ven descended to

Hades to dispel its dark - ness, and Who have revealed the light of resurrection

to the na - tions! Glory to You, O Lord and Gi - ver of Light!

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

We glorify the Leader of our salvation;  
 by His Resurrection from the dead,  
 the world was saved from deceit.  
 The assembly of Angels rejoices

as the deceit of demons is overthrown.//

Fallen Adam rises as the devil falls.

We glo - rify the leader of our sal - va - tion by His Resur - rec - tion from the dead,  
the world was saved from de - ceit. The as - sem - bly of angels re - joi - ces  
as the deceit of demons is o - ver - thrown. Fallen Adam ris - es as the de - vil falls.

*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 guards were instructed by the lawless ones:

"Hide the rising of Christ, take money and say:

'The body was stolen from the tomb while we were asleep.'"

But who has heard of a body being stolen,

a body embalmed and naked,

with its grave clothes left behind in the tomb?

Do not be deceived, O Jews,

study the words of the Prophets and understand://

Christ is the Redeemer of the world and all powerful!

The guards were instructed by the law-less ones: "Hide the rising of Christ, take mo - ney and say:  
The Bo - dy was stolen from the tomb while we were a - sleep."

But who has heard of a body being sto - len, a body embalmed and na - ked,  
 with its grave-clothes left be-hind in the tomb! Do not be de - ceived, O Jews,  
 study the words of the Pro - phets and un - der - stand  
 Christ is the Redeemer of the world and all - po - wer - ful!

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

**Tone 6**

*(from the Lenten Triodion)*

*(Having placed all their hope)*

O Lord, Whom nothing can contain or grasp,  
 from all eternity You shone forth from the Father  
 before the morning star.

The Prophets, inspired by the Holy Spirit,  
 foretold that You would take flesh and assume the form of a child,  
 from her who is ever-virgin.

You lived among men;

You were seen by material creation.

Through the prayers of the Prophets, O compassionate One,  
 make us worthy to receive Your light, //

for we sing praises to Your glorious Resurrection!

Soprano  
Alto

O Lord, Whom nothing can con-tain or grasp, from all eternity

Tenor  
Bass

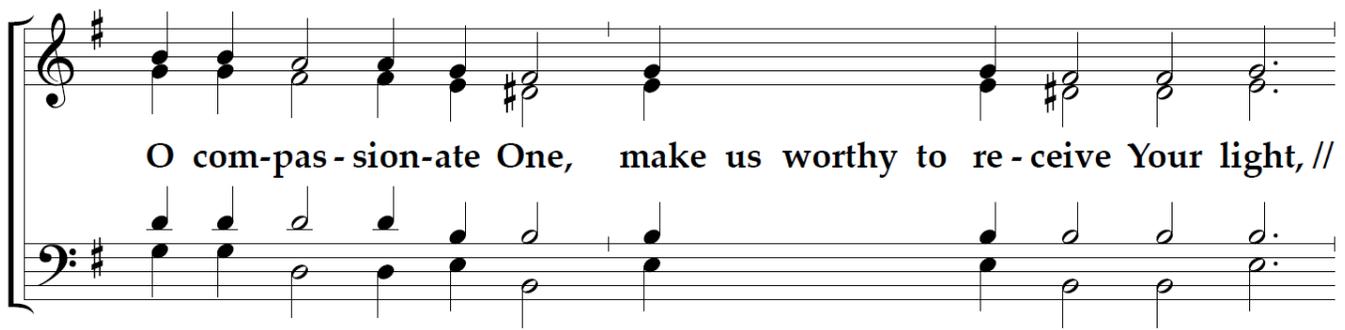
You shone forth from the Fa - ther be-fore the morn-ing star.

The Prophets, inspired by the Holy Spir - it, foretold that You

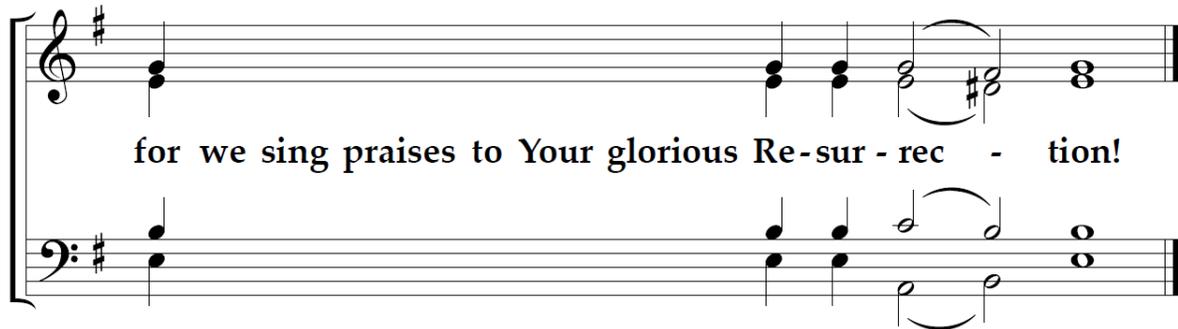
would take flesh and assume the form of a child, from her who

is ev - er vir - gin. You lived a-mong men; You were seen

by material cre - a - tion. Through the prayers of the Prophets,



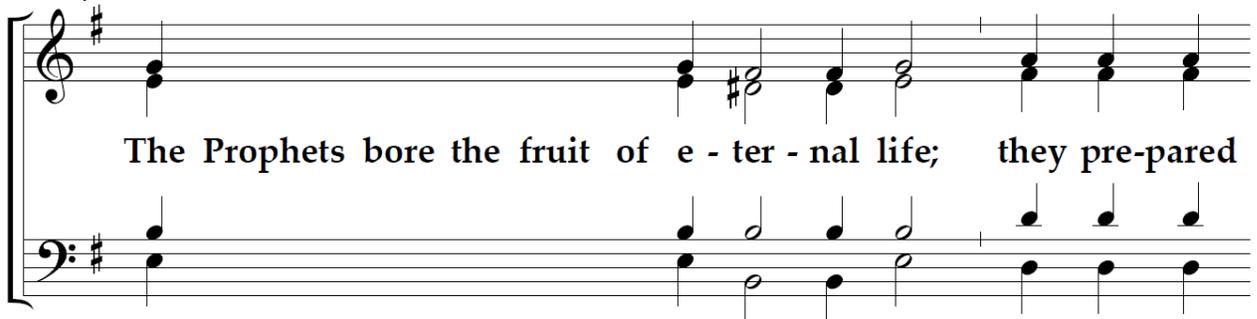
O com-pas-sion-ate One, make us worthy to re-ceive Your light, //



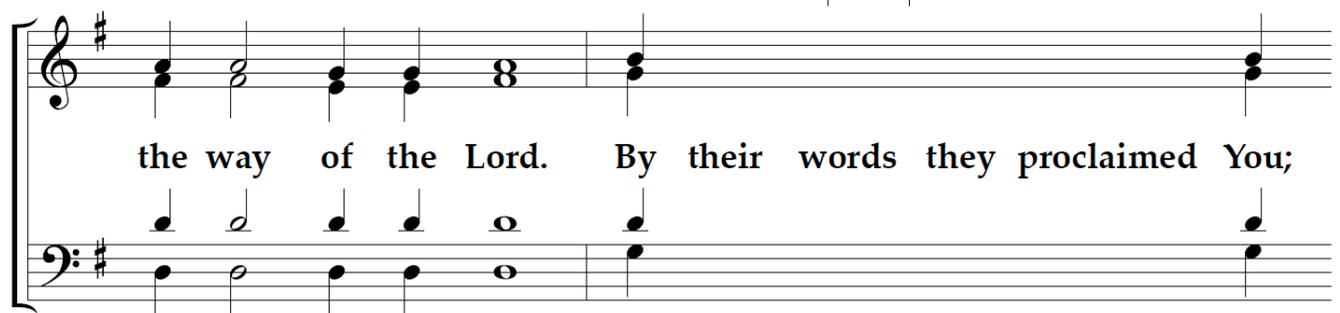
for we sing praises to Your glorious Re-sur-rec-tion!

*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 Prophets bore the fruit of eternal life;  
 they prepared the way of the Lord.  
 By their words they proclaimed You; by their deeds they honored You:  
 they would not worship creation instead of You, the Creator.  
 As Your Gospel commands, they renounced the world.  
 They foretold Your Passion by suffering themselves.  
 Through their prayers, O Lord, //  
 enable us to pass over the battlefield of Lent without sin!



The Prophets bore the fruit of e-ter-nal life; they pre-pared



the way of the Lord. By their words they proclaimed You;

by their deeds they hon-ored You: they would not worship creation

instead of You, the Cre - a - tor. As Your Gospel commands, they

re-nounced the world. They foretold Your Passion by suf - fer-ing

them - selves. Through their prayers, O Lord, // enable us to

pass over the battlefield of Lent with - out sin!

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

You are infinite in Your divine nature, O Master;  
 in these latter days You accepted the limitations of the flesh.  
 By assuming our body, You accepted all its weaknesses.  
 Therefore we make images of Your form;  
 we venerate them, having You in mind.  
 We fall down before You in love;  
 by so doing we follow the tradition of the Apostles//

and are given the grace of healing.

You are infinite in your divine nature, O Mas - ter; in these

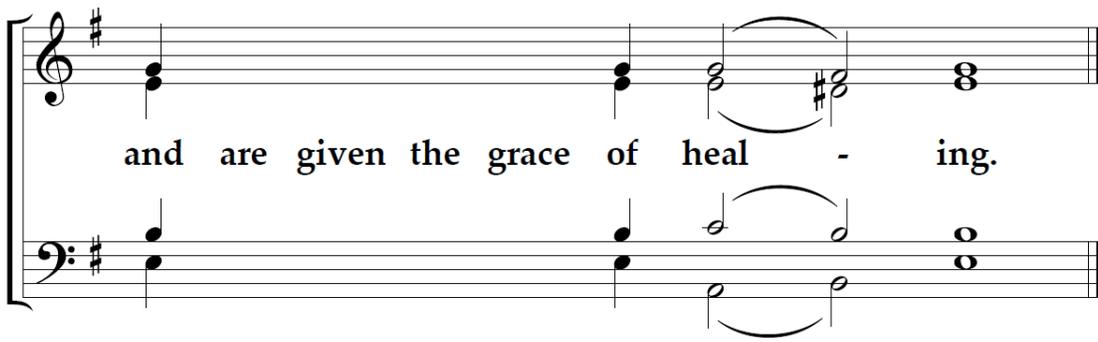
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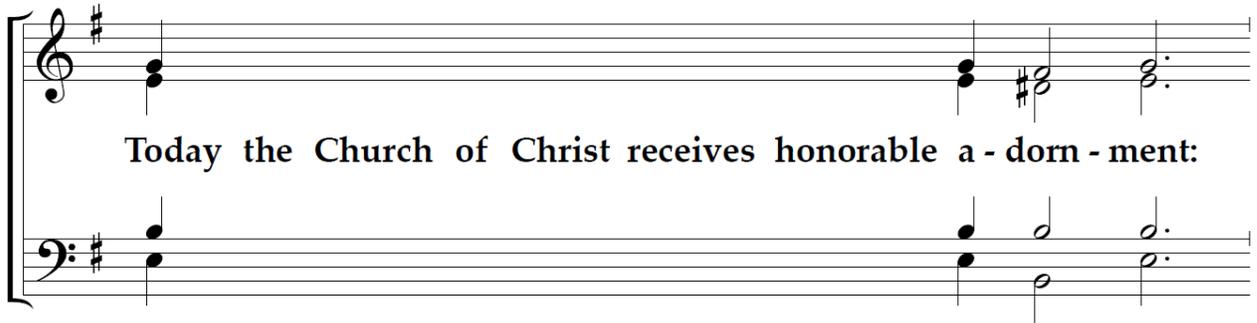
by so doing we follow the traditions of the A - pos - tles, //



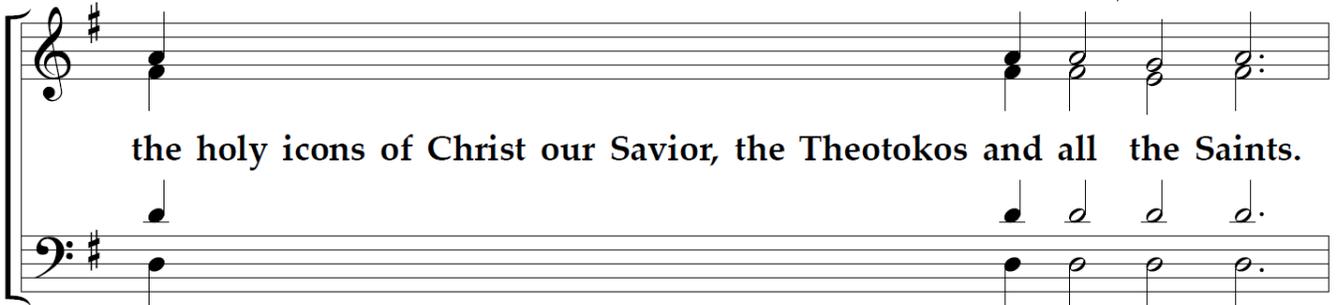
and are given the grace of heal - ing.

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

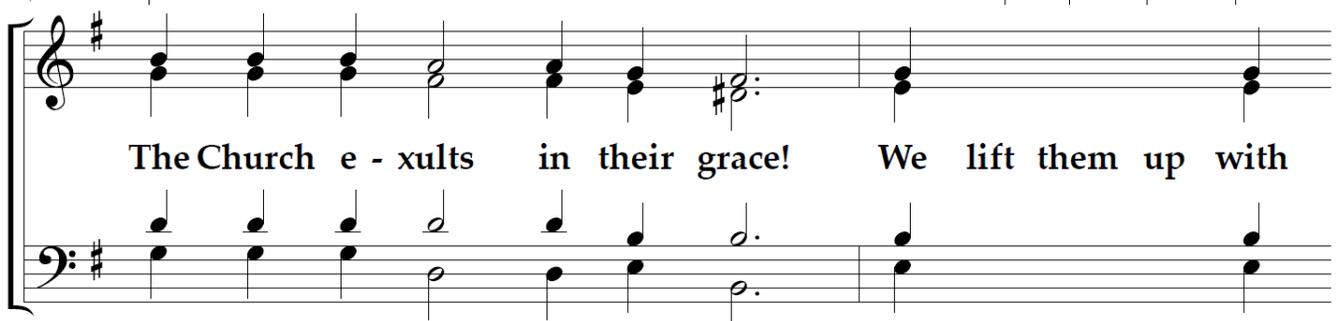
Today the Church of Christ receives honorable adornment:  
 the holy icons of Christ our Savior, the Theotokos, and all the Saints.  
 The Church exults in their grace!  
 We lift them up with joy and gladness!  
 We glorify God, the Lover of man, //  
 Him Who patiently suffered for our sake!



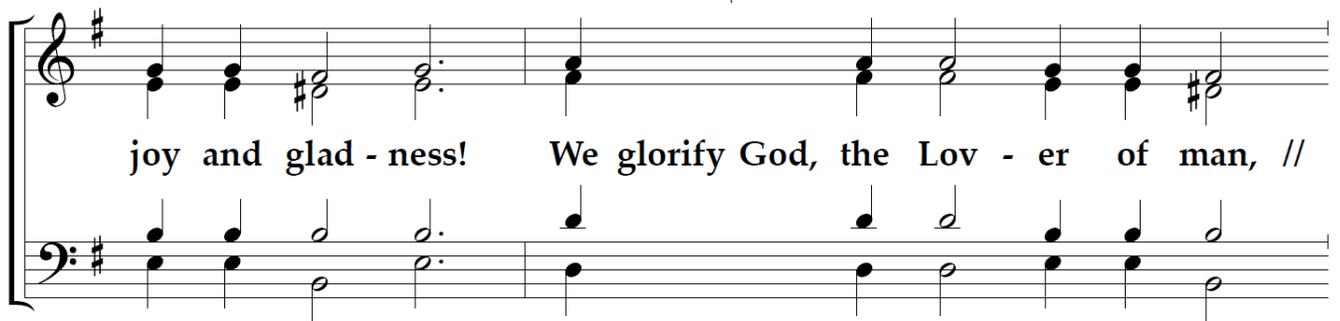
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The Church e - xults in their grace! We lift them up with



joy and glad - ness! We glorify God, the Lov - er of man, //

Him Who patiently suf - fered for our sake!

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

**Tone 2** *(from the Lenten Triodion)*

Grace and truth have shone forth.  
 The predictions of old have been clearly fulfilled.  
 Behold, the Church adorns herself with the form of Christ incarnate!  
 The icons of the new creation transcend the adornments of the old.  
 As the Ark of the Covenant held the presence of God,  
 so now the icons reveal the presence of the One we adore.  
 By honoring them we will never go astray.  
 It is our glory to fall down and worship Christ in the flesh.  
Come, O faithful, venerate His image and cry out://  
 O Lord, save Your people, and bless Your inheritance!

Soprano  
Alto

Grace and truth have shone forth. The predictions of old have

Tenor  
Bass

been clear - ly ful-filled. Be - hold, the Church adorns herself

with the form of Christ in - car - nate! The icons of the new creation

transcend the a-dorn-ments of the old. As the ark of the covenant

held the pres-ence of God, so now the icons reveal the presence

of the One we a-dore. By honoring them we will nev-er

go a-stray. It is our glory to fall down and worship Christ

in the flesh. Come, O faithful, venerate His im-age and cry out: //

"O Lord, save Your people and bless Your in-her-it-ance!"

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

**Tone 5***(Theotokion – Dogmatikon)*

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

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

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

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

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

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

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

mer - cy on us!

*Priest: Wisdom! Let us attend!*

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

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## Aposticha – Tone 5

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

We mag - nify You in songs of praise, O incarnate Christ and Sa - viour!

By ac - cept - ing the Cross and death for our sake,

as the Lord and Lov - er of Man, You overthrew the gates of Ha - des,

and arose on the third day, sav - ing our souls!

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

By being pierced in the side, O Lover of man,  
You have poured out drops of life and salvation for all.  
By accepting death in the flesh, You have granted us immortality.  
You have freed us by being placed in the tomb,  
and have resurrected us with Yourself in glory, as God. //  
Glory to You, O Lord and Lover of man!

By being pierced in the side, O Lov - er of Man, You have poured out drops  
of life and sal - va - tion for all. By ac - cept - ing death in the flesh, You  
have granted us im - mor - ta - li - ty. You have freed us by being placed in  
the tomb, and have resurrected us with Yourself in glo - ry as God!  
Glory to You, O Lord, and Lov - er of Man!

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

Your crucifixion and descent into Hades are awesome, O Lover of man.

You have captured it, releasing the ancient prisoners.

You have opened Paradise and given it to us.

Grant us purification of sins,

who glorify Your Resurrection on the third day!

Make us worthy of Paradise//

and save us, O Lover of man!

Your cru - ci - fi - xion and descent into Hades are awesome, O Lov - er of Man!

You have captured it releasing the ancient pri - son - ers! You have opened

paradise and gi - ven it to us! Grant us purifi - ca - tion of sins,

who glorify Your Resurrection on the third day! Make us worthy of Par - a - dise

and save us, O Lov - er of Man!

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

For our sake, You accepted death in the flesh,  
 to rise from the dead on the third day.  
Heal us from our earthly passions,  
 and restore us from our evil transgressions;//  
 and save us, O Lover of man!

For our sake, You accepted death in the flesh, to rise from the dead on the third day!

Heal us from our earth-ly pas - sions, and re-store us from our evil trans-gres-sions;

and save us, O Lov - er of Man!

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

**Tone 2** *(from the Lenten Triodion)*

Advancing from false doctrine to true faith,  
 illumined with the light of knowledge,  
 let us clap our hands and offer grateful praise to God in song!  
 With due honor let us venerate the holy icons of Christ,  
 of the all-pure Virgin, and of all the saints,  
 depicted on walls or panels or sacred vessels,  
 rejecting the godless teaching of the heretics!  
 For as Saint Basil says:  
 "The honor shown to the image passes to its prototype."  
 By the prayers of Your pure Mother and of all the saints, //  
 we beseech You, O Christ our God, to grant us great mercy!

Soprano  
Alto

Advancing from false doctrine to true — faith, illumined with

Tenor  
Bass

the light of know-ledge, let us clap our hands and offer grateful

praise to God in song! With due honor let us venerate the holy

i - cons of Christ, of the all-pure Virgin, and of all the saints,

de - pict - ed on walls or panels or sa - cred ves - sels, rejecting the

godless teaching of the her - e - tics! For as Saint Bas - il says:

"The hon - or shown to the image passes to its pro - to - type."

By the prayers of Your pure Mother and of all the saints, //

we beseech You, O Christ our God, to grant us great mer - cy!

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

**Tone 2** *(Theotokion)*

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

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

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

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

birth is the will of God! Since you carried Him as an  
 infant in your arms, O most pure one, and since  
 you pos - sess motherly boldness be - fore Him, do not cease  
 praying for us who hon - or you, // that He may be  
 boun - ti - ful and save — our souls!

*St. Symeon's Prayer (p. 25)*

(at Great Vespers)

**Tone 5**

**Troparion**

(Resurrection)

(Resurrectional Troparion – Tone 5)

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

Let us, the faithful praise and wor - ship the Word, co-eternal with the Father  
and the Spi - rit, born for our salvation from the Vir - gin;  
for He willed to be lifted up on the Cross in the flesh, to en-dure death,  
and to raise the dead by His glo - ri - ous Re-sur-rec - tion!

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

**Tone 2**

**Troparion**

(Sunday of Orthodoxy)

(Troparion from the Triodion – Tone 2)

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.

Of Your good will You were pleased to ascend the cross in the flesh  
and deliver Your creatures from bondage to the Enemy.

Therefore with thankfulness we cry aloud to You:

“You have filled all with joy, O our Savior,//  
for You alone have come to save the world.”

Soprano  
Alto

Tenor  
Bass

We ven - erate Your most pure image, O Good\_ One,

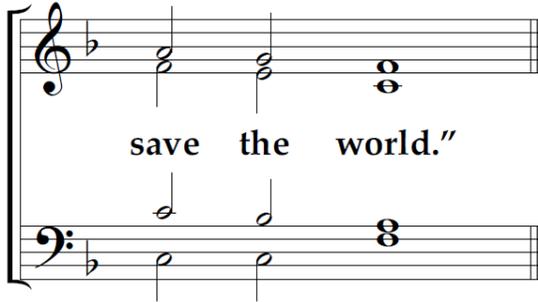
and ask forgiveness of our transgressions, O Christ God. Of Your

own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the en - e - my.

There-fore with thanksgiving we cry a-loud to You: “You have

filled all with joy, O our Sav - ior, by\_ com - ing to



save the world."

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

**Tone 2 Resurrectional Dismissal Theotokion**

*(Resurrection Dismissal Theotokion – Tone 2)*

All beyond thought, all most glorious,  
are your mysteries, O Theotokos.

Sealed in purity, preserved in virginity,

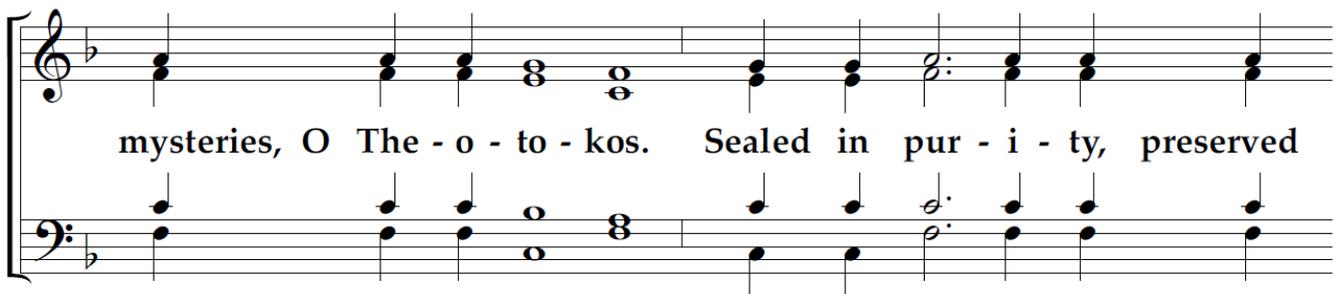
you were revealed to be the true Mother who gave birth to the True God://

Entreat Him to save our souls!

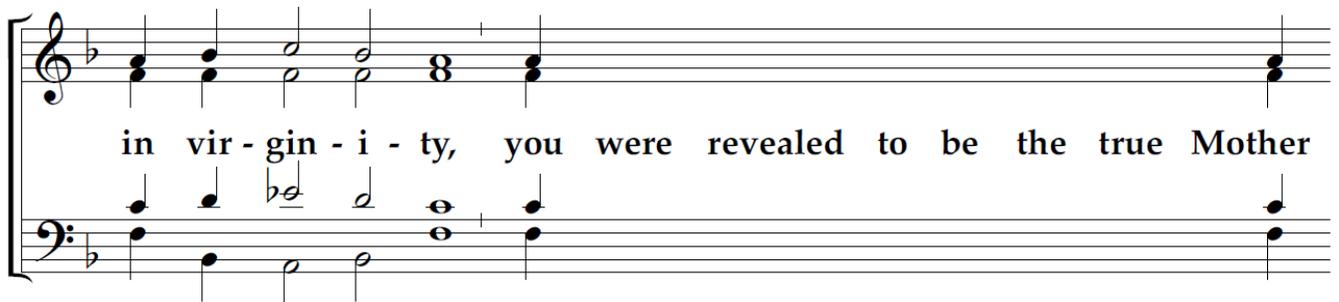


Soprano  
Alto  
Tenor  
Bass

All beyond thought, all most glo - ri - ous, are your



mysteries, O The - o - to - kos. Sealed in pur - i - ty, preserved



in vir - gin - i - ty, you were revealed to be the true Mother

who gave birth to the True God. En - treat Him to

save our souls.

*Then, the dismissal (p. 26)*

**(at the Divine Liturgy)**

**Tone 5**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 5)*

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

The musical score is written for piano and voice. It consists of four systems of music. Each system has a vocal line on a single staff and a piano accompaniment on two staves (treble and bass clef). The key signature has one flat (B-flat). The tempo and meter are not explicitly stated but appear to be a common time signature. The lyrics are printed below the vocal line. The first system covers the first two lines of the text. The second system covers the next two lines. The third system covers the next two lines. The fourth system covers the final line of the text, which ends with a double bar line. There are some musical markings such as slurs and accents in the piano part.

**Tone 2**

**Troparion**

*(Sunday of Orthodoxy)*

*(Troparion from the Triodion – Tone 2)*

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your good will You were pleased to ascend the cross in the flesh

and deliver Your creatures from bondage to the Enemy.

Therefore with thankfulness we cry aloud to You:

“You have filled all with joy, O our Savior,//  
for You alone have come to save the world.”

Soprano  
Alto

We ven - erate Your most pure image, O Good\_ One,

Tenor  
Bass

and ask forgiveness of our transgressions, O Christ God. Of Your

own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the en - e - my.

There-fore with thanksgiving we cry a-loud to You: “You have

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 common time signature. The lyrics are in Latin. The score consists of five systems, each with a vocal line and a piano accompaniment line. The piano accompaniment is primarily chordal, with some melodic lines in the bass. The lyrics are: "We ven - erate Your most pure image, O Good\_ One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the en - e - my. There-fore with thanksgiving we cry a-loud to You: “You have

filled all with joy, O our Sav - ior, by\_ com - ing to

save the world."

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

**Tone 8**

**Kontakion**

*(Sunday of Orthodoxy)*

*(Kontakion from the Triodion – Tone 8)*

No one could describe the Word of the Father;  
 but when He took flesh from you, O Theotokos, He accepted to be described,  
 and restored the fallen image to its former state by uniting it to divine beauty.//  
 We confess and proclaim our salvation in words and images.

Soprano  
Alto

No one could de - scribe the Word of the Fa - ther;

Tenor  
Bass

but when He took flesh from you, O Theotokos, He accepted

to be de - scribed, and re - stored the fall - en image to its

former state by uniting it to di-vine beau-ty. // We con-fess and pro-

claim our sal - va - tion in word and im - ag - es.

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#). The first system covers the lyrics 'former state by uniting it to di-vine beau-ty. // We con-fess and pro-'. The second system covers 'claim our sal - va - tion in word and im - ag - es.'. The piano accompaniment is primarily chordal, with some melodic movement in the bass line. The vocal line is mostly sustained notes.

*(then, p. 83)*

**Tone 4**

**Prokeimenon**

*(Song of the Fathers)*

*Prokeimenon, Tone 4*

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

*Reader: And with your spirit!*

*Deacon: Wisdom!*

*Reader: The Prokeimenon, in the 4<sup>th</sup> 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!*

Blessèd are You O Lord God of our fa - thers, and praised and glo - ri - fied is Your name for - ev - - - er.

*Reader: For You are just in all that You have done for us!*

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

Blessèd are You O Lord God of our fa - thers, and praised and glo - ri - fied is Your name for - ev - - - er.

*Reader: Blessed are You, O Lord God of our Fathers, ...*

*Choir: ... and praised and glorified is Your Name forever!*

and praised and glo - ri - fied is Your name for - ev - - - er.

*Deacon: Wisdom!*

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

*Deacon:* Let us attend!

*Reader:* Brothers and sisters, by faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing to share ill-treatment with God's people rather than enjoy the pleasures of sin for a time. He considered the disgrace of the Anointed greater wealth than the treasures of Egypt because he had his eyes fixed on the reward. By faith, he left Egypt, not fearing the wrath of the king, but he persevered as if seeing him who is invisible. By faith, Moses kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch them. By faith, they passed through the Red Sea as on land and when the Egyptians tried to do likewise, they were swallowed up. By faith, the walls of Jericho fell down, after the people of the city had been encircled for seven days.

By faith, Rahab the prostitute did not perish with those who were disobedient because she had received the spies in peace. What more shall I say? Time would fail me if I mentioned Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets. Through faith, they overpowered kingdoms, administered justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, became strong in weakness, grew mighty in war and caused foreign armies to flee.

Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.

Others were tried by mocking and scourging, yes, by chains and imprisonment. They were stoned, they were sawn apart, they were tempted and they were slain with the sword. They went around in sheep and goat skins, being destitute, afflicted, and ill-treated. And yet the world was not worthy of them! They wandered in deserts, mountains, caves, and the holes of the earth. All of them received a testimony through their faith but they did not receive the promise because God had made provision for us to have something better, and they were not to reach perfection apart from us.

And so, seeing that we are surrounded by such a great a cloud of witnesses, let us lay aside every weight and the sin which so easily entangles us. Let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith.

*Priest:* † Peace to you who read.

**Tone 4**

*Alleluia: Tone 4*

*Reader: **And to Your spirit.*** In the 4<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* Moses and Aaron were among His priests; Samuel also was among those who called on His Name.

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* They called to the Lord and He answered them.

*Choir:* Alleluia! Alleluia! Alleluia!

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**Gospel: (5) John 1:43-51**

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

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

*Deacon:* At that time, Jesus went into Galilee, And Jesus met Philip and said to him, "Follow me!" Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel and said to him, "We have found the one of whom Moses in the law and the prophets, wrote: Jesus of Nazareth, the son of Joseph!" Nathanael asked him, "Can anything good come out of Nazareth?" Philip replied, "Come and see!" As Jesus saw Nathaniel coming to him, he said about him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael asked Jesus, "How do you know me?"

Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael replied, "Rabbi, you are the Son of God! You are King of Israel!"

Jesus said to him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” He said to Philip, “Amen, amen, I tell you; hereafter, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

Priest: † Peace to you who has proclaimed the Gospel.

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

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***Sermon***

*(then p. 89)*

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*(Instead of "It is truly meet...", we sing the following)*

### Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace:  
the assembly of Angels and the race of men.  
O sanctified temple and spiritual paradise,  
the glory of virgins,  
from whom God was incarnate and became a Child –  
our God before the ages.  
He made your body into a throne,  
and your womb He made more spacious than the heavens.  
All of creation rejoices in you, O Full of Grace.//  
Glory to you!

The musical score is written for piano accompaniment and vocal line. It consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one sharp (F#), and the time signature is 8/8. The lyrics are: "All of creation re - joi - ces in you, O Full of Grace, the assembly of angels and the race of men. O sanctified temple and spiritual par - a - dise, the glory of vir - gins, from whom God was incarnate and be - came a child". The score includes various musical notations such as chords, single notes, and rests.

our God before the a - ges. He made your body in - to a throne,

and your womb He made more spacious than the hea - vens.

All of creation re - joi - ces in you, O Full of Grace, — Glo - ry to you!

## 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 consists of two systems. The first system features a grand staff with a treble clef and a bass clef, both in the key of D major. The lyrics are: "Praise the Lord from the heav - ens! Praise Him in the high - est!". The second system features a grand staff with a treble clef and a bass clef, both in the key of D minor. The lyrics are: "Re - joice in the Lord, O you right-eous; praise be-fits the just!". The vocal parts are labeled "Soprano Alto" and "Tenor Bass".

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 consists of a grand staff with a treble clef and a bass clef, both in the key of D minor. The lyrics are: "Al - le - lu - ia, al - le - lu - ia, al - le lu - i - a!".