

"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!

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!

Come, O peo - ple! Let us hymn and fall down be - fore Christ,
 glo-rifying His re-sur-rec - tion from the dead! For He is our God,
 Who has delivered the world from the En - e-my's de-keit!

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.

Be glad, O hea - vens! Sound trumpets, O found - a - tions of the earth!
 Sing in glad-ness O moun-tains. Behold, Emmanuel has nailed our sins to the Cross,

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

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

Let us praise Him
 Who voluntarily was crucified in the flesh for our sake.
 He suffered, was buried, but rose from the dead.
 By orthodoxy confirm Your Church, O Christ. //
 Grant peace for our life
 As the gracious Lover of Man.

Let us praise Him Who voluntarily was crucified in the flesh for our sake.

He suf - fered, was buried, but rose from the dead.

By Orthodoxy con - firm Your Church, O Christ. Grant peace for our life

as the gracious Lo - ver of Man.

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.

We stand before Your life bearing tomb
 Unworthily, O Christ God,
 offering glory to Your unspeakable compassion.
 You have accepted the Cross and death, O sinless One//
 to grant Resurrection to the world as the Lover of man.

We stand before Your life-bearing tomb unworthily, O Christ— God
 offering glo - ry to Your unspeakable com - pas - sion.
 You have accepted the Cross and death, O sin - less One
 to grant resurrection to the world as the Lov - er of Man.

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)

You stood before the doors of the Church,
 polluted with evil and unable to enter.
 Accused by your own conscience, O wise one of God,
 you converted to a better way of life.
 Looking upon the icon of the blessed Mother of God,
 you condemned all your past sins, O Mother Mary,//
 and went to bow before the precious Cross.

Soprano
 Alto
 Tenor
 Bass

You stood before the doors of the Church, polluted with evil

and unable to en - ter. Accused by your own conscience, O

wise one of God, you converted to a bet - ter way of life.

Looking upon the icon of the blessed Moth - er of God,

you condemned all your past sins, O Mother Mar - y, //

and went to bow before the pre - cious Cross.

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 stood before the doors of the Church,
 polluted with evil and unable to enter.
 Accused by your own conscience, O wise one of God,
 you converted to a better way of life.
 Looking upon the icon of the blessed Mother of God,
 you condemned all your past sins, O Mother Mary,//
 and went to bow before the pre - cious Cross.

Soprano
Alto

You stood before the doors of the Church, polluted with evil

Tenor
Bass

and unable to enter. Accused by your own conscience, O

wise one of God, you converted to a better way of life.

Looking upon the icon of the blessed Mother of God,

you condemned all your past sins, O Mother Mary, //

and went to bow before the precious Cross.

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

Having worshipped at the holy places with great joy,
you received saving grace for your journey of virtue.
You set out in haste to follow the narrow path,
crossing the river Jordan,
and going to live where the Baptist had dwelt.
Through self-denial you tamed the savagery of the passions;
through violence you broke the rebellion of your flesh, //
taking the Kingdom of God by force.

Having worshipped at the holy places with great joy,

The first system of music features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily composed of chords, with some single notes in the bass line. The lyrics are centered between the staves.

you received saving grace for your journey of vir - tue.

The second system continues the musical setting. It includes a fermata over the final chord of the phrase. The lyrics are split across the two staves.

You set out in haste to follow the nar - row path,

The third system continues the musical setting. The lyrics are split across the two staves.

crossing the River Jor - dan, and going to live where the

The fourth system continues the musical setting. The lyrics are split across the two staves.

Bap - tist had dwelt. Through self-denial you tamed the savagery

The fifth system continues the musical setting. The lyrics are split across the two staves.

of the pas - sions; through violence you broke the re -

bel - lion of your flesh, // taking the Kingdom of God by force.

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

You lived alone in the wilderness,
 and as you erased the images of sin from your soul,
 God marked it with the imprint of holiness.
 Filled with the spirit, O Blessed Mother,
 you walked on the surface of the waters;
 by your prayers you ascended from earth to heaven.
 Since you stand before Christ, O glorious Mary,//
 entreat Him with boldness to save our souls!

You lived alone in the wil - der - ness, and as you erased the

images of sin from your soul, God marked it with the

im - print of ho - li - ness. Filled with the spirit, O Blessed

Moth - er, you walked on the surface of the wa - ters;

by your prayers you ascended from earth to heav - en.

Since you stand before Christ, O glorious Mar - y, //

entreat Him with boldness to save our souls!

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

Tone 4 *(from the Lenten Triodion)*

The power of Your Cross has worked a wonder, O Christ.
 Through it a harlot became a champion of the ascetic life.
 She cast aside her weakness and bravely fought the devil,
 and having won the prize of victory, //
 she ceaselessly prays for our souls.

Soprano
Alto
Tenor
Bass

The power of Your Cross has worked a won - der, O Christ.

Through it a harlot became a champion of the as - cet - ic life.

She cast as - ide her weakness and bravely fought the dev - il,

and having won the prize of vic - to - ry, // she cease-less - ly

prays for 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 enimity!
 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!

She was born of man, yet gave birth to God!

She was re - vealed as the heaven, as the temple of the God - head!

She destroyed the wall of en - mi - ty!

She com - menced the peace, she opened the King - dom!

Since she is our found - a - tion of faith,

our de - fend - er is the Lord Whom she bore!

Courage! Courage! O peo - - ple of God!

For Christ will destroy our en - e - mies since He is all - pow - er - ful.

Priest: Wisdom! Let us attend!

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

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 sufferings by Your suffering, O Christ.

We have been delivered from corruption by Your Re-

sur-rection. O Lord, glory 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 creation rejoice. Let the heavens 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 Creator, under 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 myrrbearing 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 2 *(from the Lenten Triodion)*

With the sword of abstinence,
 you cut down the corrupt desires of your soul and the passions of your flesh.
 With the silence of the wilderness you strangled your sinful words and thoughts.
 You watered the desert with the streams of your tears,
 and made the fruits of repentance to grow for us.//
 We celebrate your memory, O holy one.

Soprano
Alto

Tenor
Bass

With the sword of ab - sti - nence, you cut down the corrupt

desires of your soul and the pas - sions of your flesh. With the

si - lence of the wilderness you strangled your sin - ful words and

thoughts. You watered the desert with the streams of your tears,

and made the fruits of repentance to grow for us. //

We celebrate your memory, O ho - ly one.

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!

(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

(St. Mary of Egypt)

(Troparion for St. Mary of Egypt – Tone 8)

The image of God was truly preserved in you, O Mother,
for you took up the Cross and followed Christ.

By so doing, you taught us to disregard the flesh for it passes away;
but to care instead for the soul, for it is immortal //

Therefore your spirit, O holy Mother Mary, rejoices with the angels.

Soprano
Alto

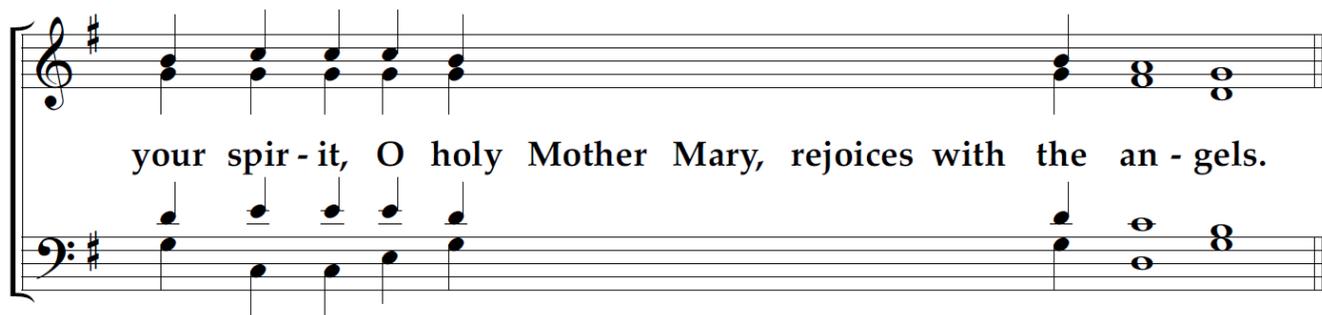
The im-age of God was truly preserved in you, O Mo-ther,

Tenor
Bass

for you took up the Cross and fol-lowed Christ. By so doing, you

taught us to dis-re-gard the flesh, for it pass-es a-way; but to

care in-stead for the soul, since it is im-mor-tal. There-fore



your spir - it, O holy Mother Mary, rejoices with the an - gels.

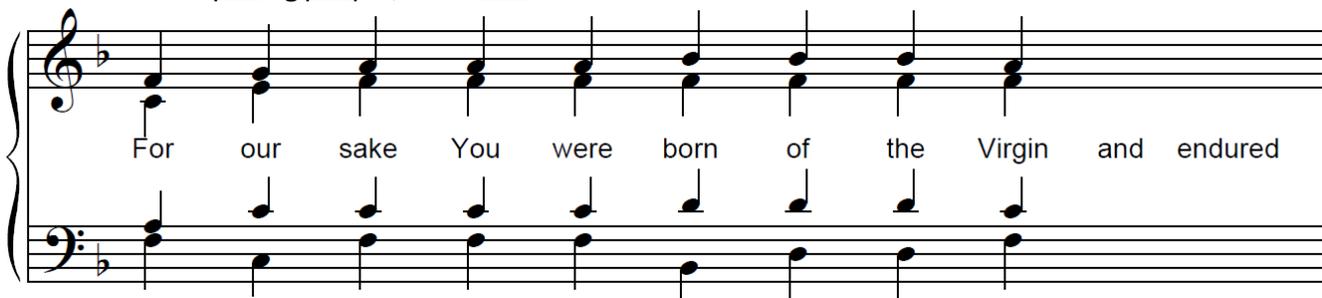
now and ever, and unto ages of ages. Amen.

Tone 8 Resurrectional Dismissal Theotokion

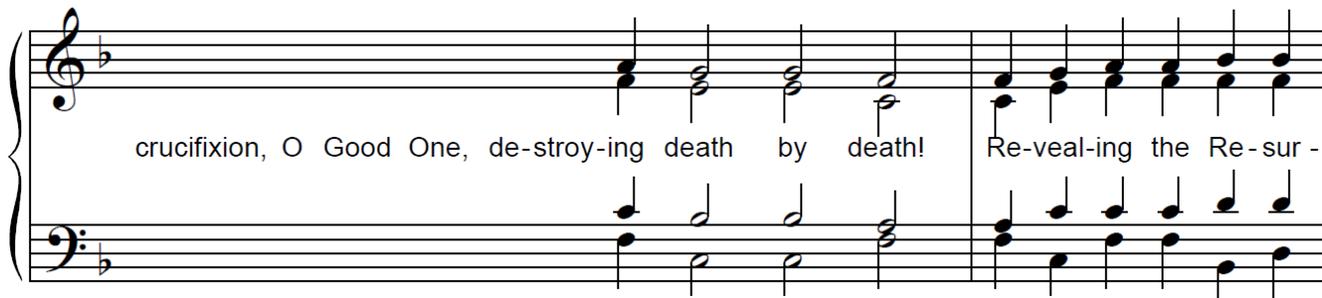
(Resurrectional Dismissal Theotokion – Tone 8)

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!



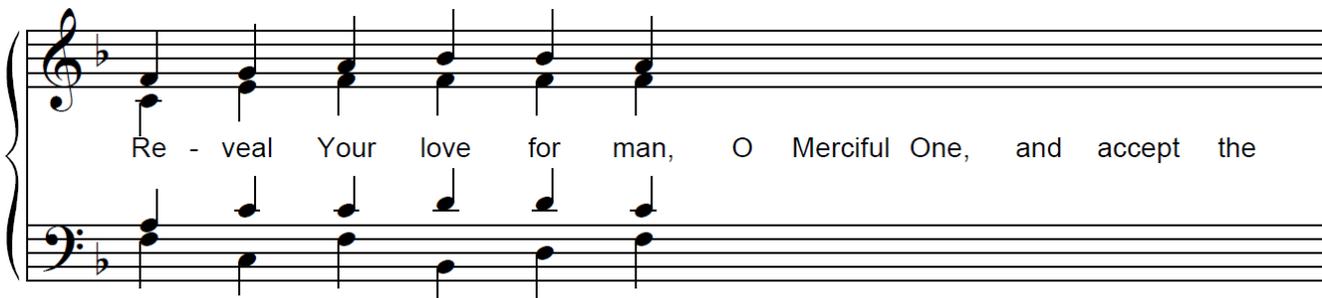
For our sake You were born of the Virgin and endured



crucifixion, O Good One, de-destroy-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 de spair ing people, O our Sa-viour!

The image shows a musical score for piano accompaniment. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is written in a key signature of one flat (B-flat major or D minor). The melody is primarily in the treble staff, with chords and bass lines in the bass staff. The lyrics are written below the treble staff, aligned with the notes. A dashed vertical line separates the two phrases of the lyrics. The piece concludes with a double bar line and repeat dots.

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

(St. Mary of Egypt)

(Troparion for St. Mary of Egypt – Tone 8)

The image of God was truly preserved in you, O Mother,
for you took up the Cross and followed Christ.

By so doing, you taught us to disregard the flesh for it passes away;
but to care instead for the soul, for it is immortal./.

Therefore your spirit, O holy Mother Mary, rejoices with the angels.

Soprano
Alto

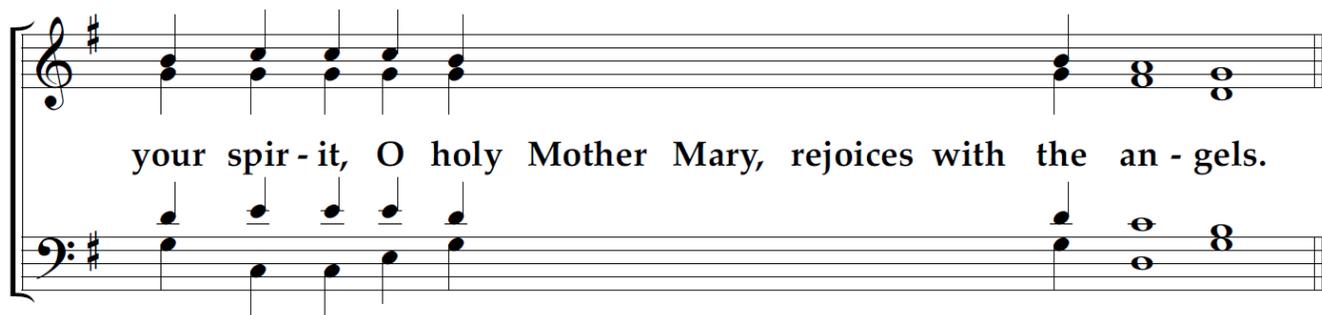
Tenor
Bass

The im-age of God was truly preserved in you, O Mo-ther,

for you took up the Cross and fol-lowed Christ. By so doing, you

taught us to dis-re-gard the flesh, for it pass-es a-way; but to

care in-stead for the soul, since it is im-mor-tal. There-fore



your spir - it, O holy Mother Mary, rejoices with the an - gels.

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

Tone 3

Kontakion

(St. Mary of Egypt)

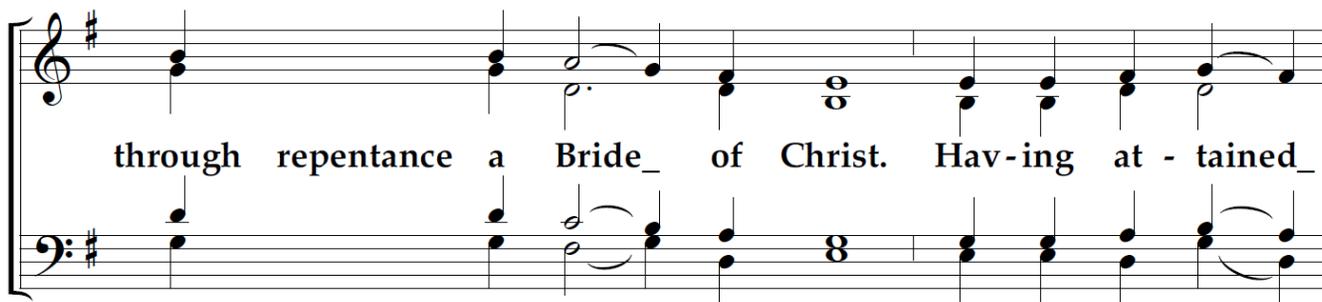
(Kontakion for St. Mary of Egypt – Tone 3)

Having been a sinful woman,
 you became through repentance a bride of Christ.
 Having attained angelic life,
 you defeated demons with the weapon of the Cross.//
 Therefore, O most glorious Mary, you are a bride of the Kingdom.

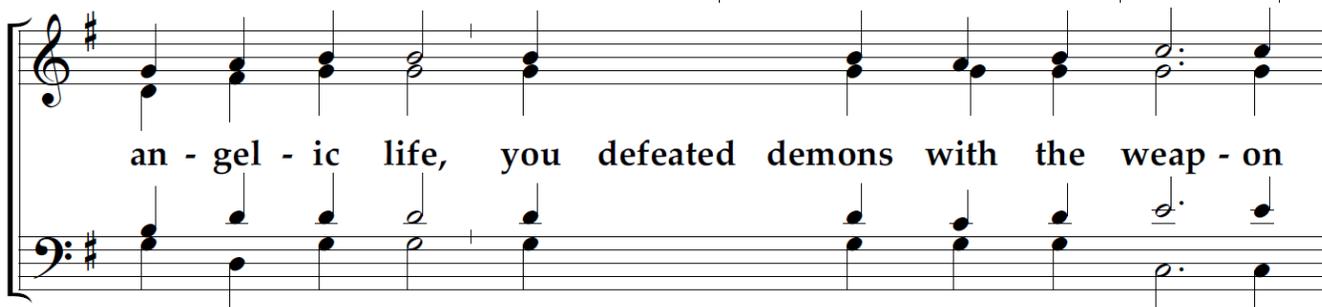


Soprano
Alto
Tenor
Bass

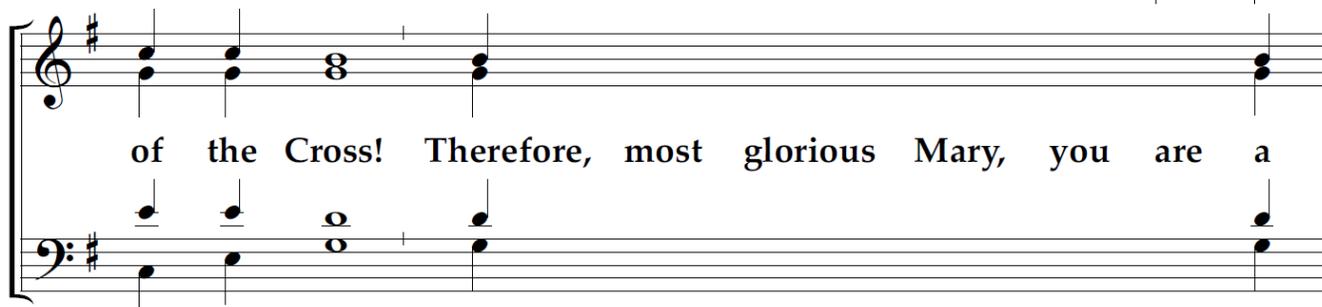
Hav - ing been a sin - ful wom - an, you became



through repentance a Bride_ of Christ. Hav - ing at - tained_



an - gel - ic life, you defeated demons with the weap - on



of the Cross! Therefore, most glorious Mary, you are a

Bride of the King - dom.

This musical score is for the phrase "Bride of the King - dom." It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#) and the time signature is 8/8. The melody is written in the treble clef, and the bass line is in the bass clef. There are fermatas over the final notes of both staves.

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

(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.

This musical score is for the first line of the text. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (Bb) and the time signature is 8/8. The melody is written in the treble clef, and the bass line is in the bass clef.

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

This musical score is for the second line of the text. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (Bb) and the time signature is 8/8. The melody is written in the treble clef, and the bass line is in the bass clef.

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

This musical score is for the third line of the text. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (Bb) and the time signature is 8/8. The melody is written in the treble clef, and the bass line is in the bass clef.

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

This musical score is for the fourth line of the text. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (Bb) and the time signature is 8/8. The melody is written in the treble clef, and the bass line is in the bass clef. There is a double bar line with repeat dots at the end of the piece.

(then, p. 83)

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.

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.

Reader: In the Fourth Tone, God is wonderful in His saints, the God of Israel.

Choir: God is wonderful in His saints, the God of Israel.

God is wonderful in His saints, the God of Israel.

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

Deacon: Let us attend!

Reader: Brothers and sisters, Christ appeared as a high priest of the good things to come, he entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation. It was not through the blood of goats and calves but through his own blood that he entered into the Holy Place once for all, having obtained eternal redemption. Indeed, if the blood of bulls and goats, and the ashes of a heifer (sprinkling those who have been defiled) could sanctify to restore the purity of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to offer divine service to the living God?

Those from Italy greet you. Grace be with you all! Amen.

Brothers and sisters, before faith came, we were kept in custody under the law, locked up to wait for the faith which would later be revealed. Hence, the law was our tutor which was to bring us to Christ, so that we might be justified by faith. But now that faith has come, we are no longer under a tutor, and you are all God's children, through faith in Christ Jesus! For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. If you are Christ's, then you are Abraham's seed and heirs according to the promise.

Priest: † Peace to you who read!

Alleluia: Tone 8

Reader: **And to Your spirit.** In the 8th Tone: Alleluia! Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

People: Alleluia! Alleluia! Alleluia!

Reader: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

People: Alleluia! Alleluia! Alleluia!

Reader: In the First Tone, I waited patiently for the Lord; He attended to me and heard my supplication.

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (47) Mark 10:32-45 and (33) Luke 7:36-50 (*St. Mary of Egypt*)

p. 202 and 123

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

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

Deacon: At that time, Jesus took the Twelve aside and began to tell them about the things that were going to happen to him. "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death and deliver him to the Gentiles. They will scourge him, mock him, spit on him, and kill him. On the third day, he will rise again."

James and John, the sons of Zebedee, approached Jesus and said, "Teacher, we want you to do for us whatever we will ask!"

He replied, "What do you want me to do for you?"

They answered, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

But Jesus said to them, "You do not know what you are asking! Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"

They replied, "We are able!"

Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with! However, to sit at my right hand and at my left hand is not mine to give, but it is for whom it has been prepared."

When the ten heard this, they became upset with James and John.

Jesus called them, and told them, “You know that those who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. But it shall not be so among you! Whoever wants to become great among you shall be your servant.

Whoever of you wants to become first shall be slave of all. For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

At that time, one of the Pharisees invited Jesus to eat with him. He entered into the Pharisee’s house, and sat at the table. And behold, a woman who was a sinner in the city, when she learned that he was reclining at the table in the Pharisee’s house, brought an alabaster jar of perfume. Standing behind at his feet, weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head. She also kissed his feet and anointed them with the perfumed oil. Now when the Pharisee who had invited Jesus saw this, he said to himself, “If this man were a prophet, he would have perceived who is touching him and what kind of woman this is, that she is a sinner.”

Jesus said to him, “Simon, I have something to tell you.” He replied, “Speak, teacher.”

“A certain lender had two debtors. One owed five hundred denarii, and the other fifty. And when they could not pay, he forgave them both. Tell me then, which of them will love him the most?”

Simon answered, “The one to whom he forgave the most I suppose.”

Jesus said to him, “You have judged correctly.” Turning to the woman, he said to Simon, “Do you see this woman? I entered into your house, and you gave me no water for my feet; but she has wet my feet with her tears and wiped them with the hair of her head. You gave me no kiss, but since the time I came in, she has not ceased kissing my feet. You did not anoint my head with oil, but she has anointed my feet with perfume. Therefore, I tell you, her sins, which are many, are forgiven because she has loved much. But the one to whom little is forgiven loves little.” Jesus said to her, “Your sins are forgiven.”

Those who sat at the table with him began to say to themselves, “Who is this who even forgives sins?”

Then Jesus said to the woman, “Your faith has saved you. Go in peace.”

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

Sermon

(then p. 89)

(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 in G major (one sharp) and 4/4 time. It consists of four systems of music, each with a grand staff (treble and bass clefs). The lyrics are printed below the notes. The first system covers the first two lines of text. The second system covers the next two lines. The third system covers the next two lines. The fourth system covers the final line of text. The music is primarily homophonic, with block chords and simple melodic lines in both hands.

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

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 Hymns

Praise the Lord from the heavens, praise Him in the highest! The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia, Alleluia, Alleluia!

The image shows a musical score for a Communion Hymn. It consists of three systems of staves. Each system has a treble clef staff on top and a bass clef staff on the bottom. The music is written in a simple, hymn-like style with block chords and single notes. The lyrics are printed below the staves. The first system is in G major (one sharp) and the second and third systems are in F major (one flat). The lyrics are: "Praise the Lord from the heav - ens! Praise Him in the high - est! The right - eous shall be in ev - er - last - ing re - mem - brance! He shall not fear - e - vil ti - dings!"

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

The right - eous shall be in ev - er - last - ing re -

mem - brance! He shall not fear - e - vil ti - dings!

1. Blessed is the man who fears the Lord, who greatly delights in His commandments!
2. His descendants shall be mighty in the land; the generation of the upright will be blessed.
3. Wealth and riches are in his house; and his righteousness endures forever.
4. Light rises in the darkness for the upright; the Lord is gracious, merciful, and righteous.
5. It is well with the man who deals generously and lends, who conducts his affairs with justice. He will never be moved.
6. His heart is firm, trusting in the Lord. His heart is steady, he will not be afraid, until he sees his desire on his adversaries.
7. He has distributed freely, he has given to the poor; his righteousness endures forever; his horn is exalted in honor.
8. The wicked man sees it and is angry; he gnashes his teeth and melts away; the desire of the wicked man comes to naught.

Al - le - lu - ia, — Al - le - lu - ia, —

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It contains a vocal line with lyrics and a piano accompaniment. The lower staff is in bass clef with the same key signature, providing a harmonic foundation for the vocal line. The lyrics are "Al - le - lu - ia, — Al - le - lu - ia, —".

Al - le - lu - ia!

The second system of the musical score also consists of two staves. The upper staff is in treble clef with a key signature of one flat. It features a vocal line with the lyrics "Al - le - lu - ia!" and a piano accompaniment. The lower staff is in bass clef with the same key signature, providing harmonic support. The lyrics are "Al - le - lu - ia!".