

*Priest: "Blessed is our God..." Choir: "Amen." Priest: "Christ is risen..." (2½ times) Choir: "and upon those in the tombs bestowing life!"
(And then the Reader continues with "Holy God, Holy Mighty, Holy Immortal...")*

"Lord I Call..." – Tone 3

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

Lord, I call upon You, hear me.

Hear me, O Lord.

Lord, I call upon You, hear me.

Receive the voice of my prayer,

when I call upon You.//

Hear me, O Lord.

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice.//

Hear me, O Lord.

The musical score is written in the Third Tone (one flat) and consists of five systems of music. Each system includes a vocal line and a piano accompaniment. The lyrics are: "Lord, I call upon You, hear me. Hear me, O Lord. Lord, I call upon You, hear me, receive the voice of my prayer when I call u-pon You. Hear me, O Lord! Let my prayer a-rise in Your sight as in - cense, and let the lifting up of my hands be an evening sac - ri - fice. Hear me, O Lord!" The score features various musical notations such as notes, rests, and dynamic markings.

Reader: (Reads text from service book)

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

Tone 3 (for the Resurrection)

By Your Cross, O Christ our Savior,
death's dominion has been shattered;
the devil's delusion destroyed.

The race of men, being saved by faith, //
always offers You a song.

By Your Cross, O Christ our Sa - viour, death's dominion has been shat - tered;
the devil's de - lu - sion de - stroyed! The race of men being saved by faith,
al - ways of - fers You a song!

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

All has been enlightened by Your Resurrection, O Lord.
Paradise has been opened again. //
All creation, praising You, always offers You a song.

All has been enlightened by Your Resur - rec - tion, O Lord! Paradise has been
o - pened a - gain. All creation, praising You, always of - fers You a song!

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

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

The musical score for verse 8 is written for voice and piano. It consists of three systems of music. Each system has a vocal line and a piano accompaniment. The piano accompaniment is in a simple, homophonic style, using chords and single notes. The vocal line is in a simple, homophonic style, using single notes. The lyrics are: "I glorify the power of the Fa - ther and the Son! I praise the authority of the Holy Spi - rit! The undivided, uncreated God - head, the consubstantial Trinity which reigns for - e - ver!"

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

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

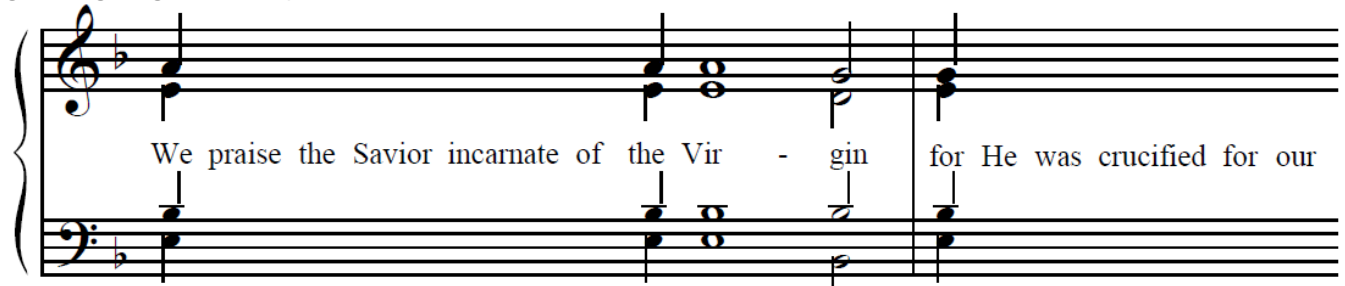
The musical score for verse 7 is written for voice and piano. It consists of two systems of music. Each system has a vocal line and a piano accompaniment. The piano accompaniment is in a simple, homophonic style, using chords and single notes. The vocal line is in a simple, homophonic style, using single notes. The lyrics are: "We bow down in worship before Your Precious Cross, O Christ, and we glorify and praise Your Resur - rec - - - tion"



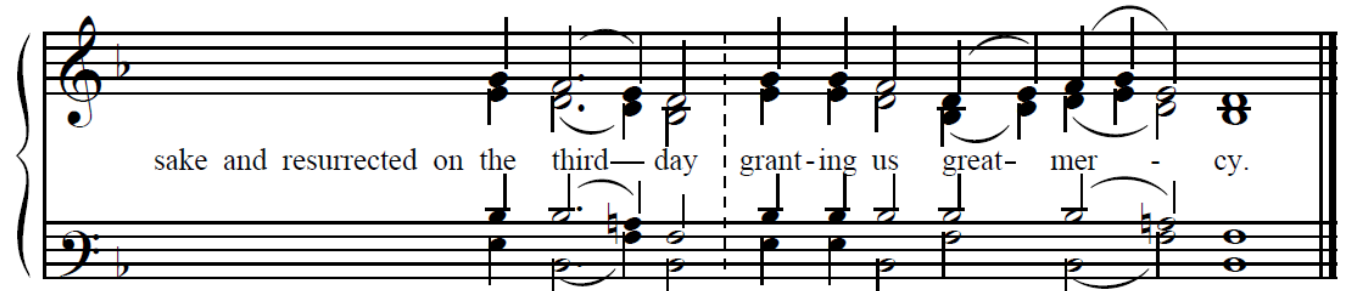
for by Your wounds we have all been healed.

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

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



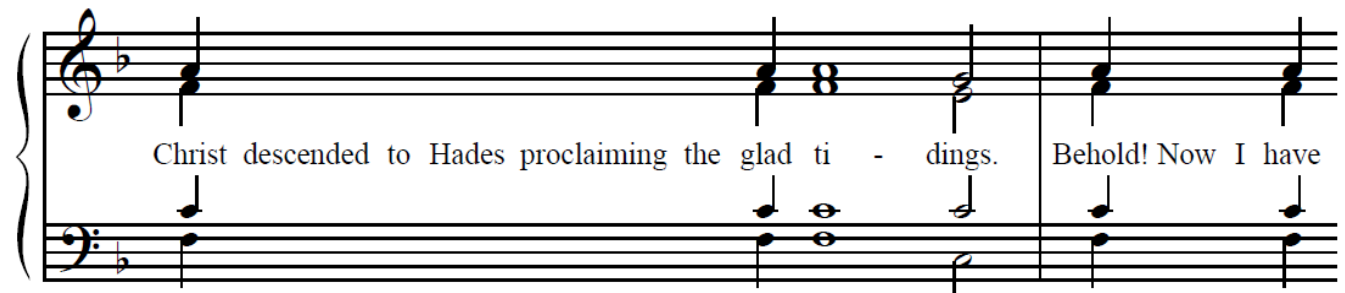
We praise the Savior incarnate of the Vir - gin for He was crucified for our



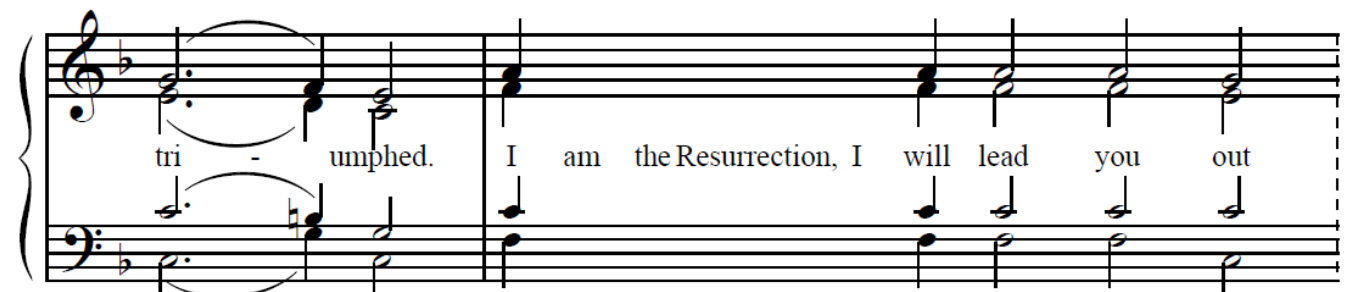
sake and resurrected on the third - day grant - ing us great - mer - cy.

v. (5) *For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.*

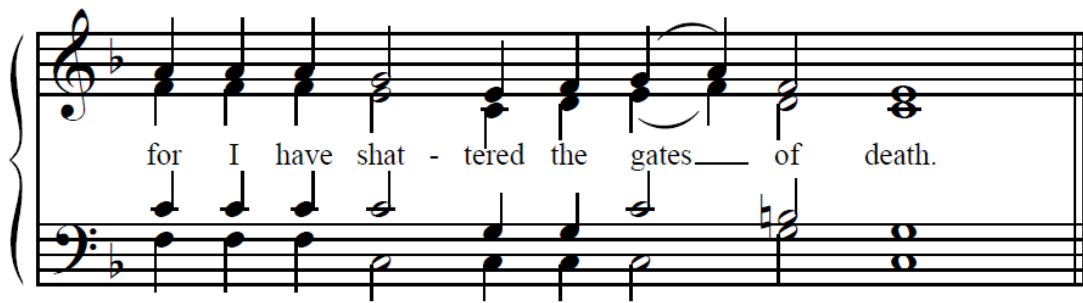
Christ descended to Hades proclaiming the glad tidings:
 "Behold! Now I have triumphed!
 I am the Resurrection, I will lead you out,//
 for I have shattered the gates of death!"



Christ descended to Hades proclaiming the glad ti - dings. Behold! Now I have



tri - umphed. I am the Resurrection, I will lead you out



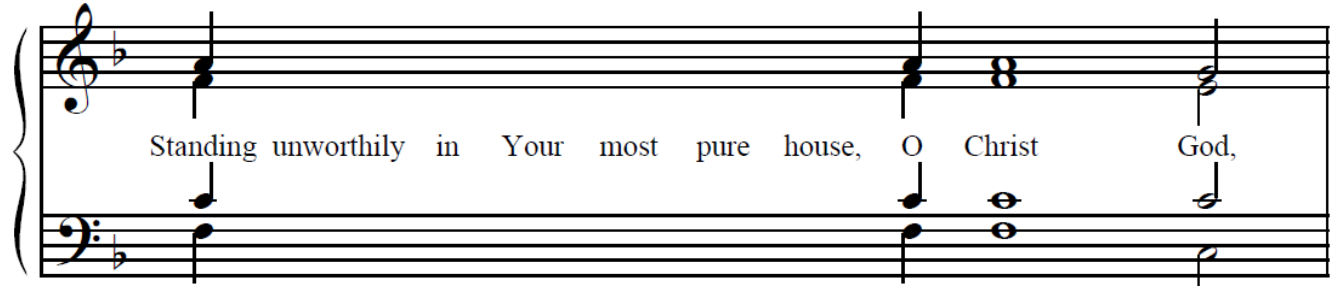
for I have shat - tered the gates of death.

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

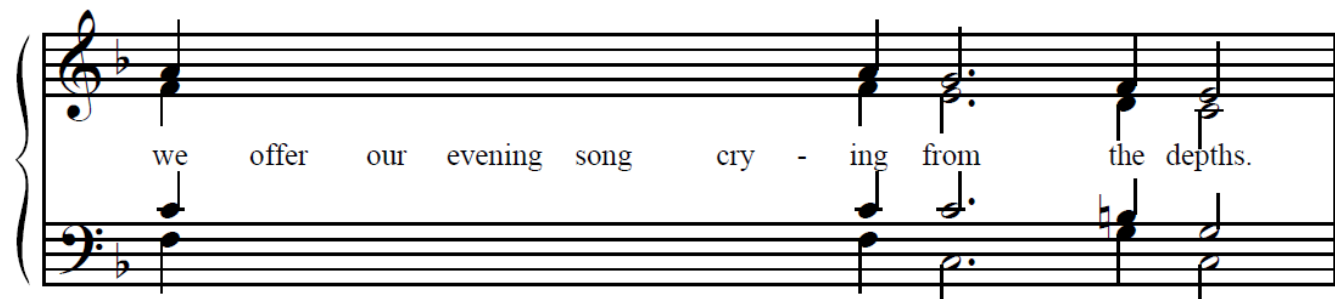
Standing unworthily in Your most pure house, O Christ God,
we offer our evening song, crying from the depths:

“You Who enlightened the world by Your Resurrection on the third day, //

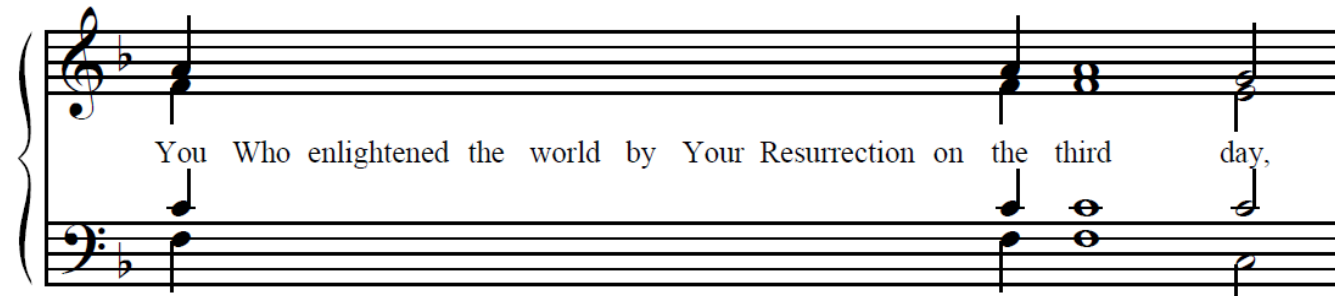
O Lover of man, deliver Your people from the hand of Your enemies.



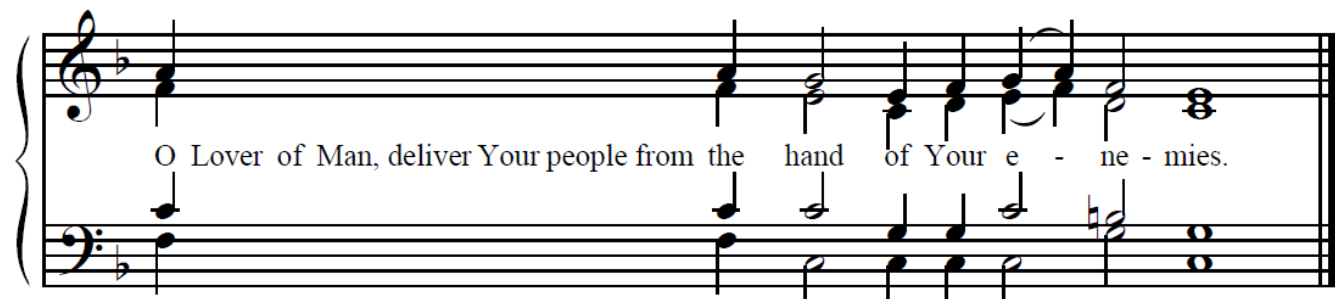
Standing unworthily in Your most pure house, O Christ God,



we offer our evening song cry - ing from the depths.



You Who enlightened the world by Your Resurrection on the third day,



O Lover of Man, deliver Your people from the hand of Your e - ne - mies.

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

Tone 1*Idiomela**(from the Pentecostarion)*

With Your pure hand, You created man;
You came to heal the sick, O compassionate Christ.
By Your word You raised the paralytic at the Sheep's Pool,
You cured the pain of the woman with the issue of blood.
You had mercy on the Canaanite woman's daughter.
You did not reject the request of the centurion.

Therefore we cry to You://

“Glory to You, O Almighty Lord!”

The musical score is written in a single system with six systems of music. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are printed below the vocal line, with hyphens indicating syllables that span across multiple notes. The piano accompaniment consists of simple chords and single notes that provide harmonic support for the vocal line.

With Your pure hand, You cre - at - ed man;
You came to heal the sick, O com - pas - sion - ate Christ.
By Your word You raised the paralytic at the Sheep's Pool,
You cured the pain of the wom - an with the is - sue of blood.
You had mer - cy on the Canaanite wom - an's daugh - ter.
You did not reject the request of the cen - tu - ri - on.

There - fore we cry to You: "Glory to You, O Al-might - y Lord!"

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

With Your pure hand, You created man;
 You came to heal the sick, O compassionate Christ.
 By Your word You raised the paralytic at the Sheep's Pool,
 You cured the pain of the woman with the issue of blood.
 You had mercy on the Canaanite woman's daughter.
 You did not reject the request of the centurion.
 Therefore we cry to You://
 "Glory to You, O Almighty Lord!"

With Your pure hand, You cre - at - ed man;

You came to heal the sick, O com - pas - sion - ate Christ.

By Your word You raised the paralytic at the Sheep's Pool,

You cured the pain of the wom - an with the is - sue of blood.

You had mer - cy on the Canaanite wom - an's daugh - ter.

You did not reject the request of the cen - tu - ri - on.
 There - fore we cry to You: "Glory to You, O Al-might - y Lord!"

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

The Paralytic was like an unburied corpse.
 He saw You and shouted: "Lord, have mercy on me!
 My bed has become my grave! Why should I live?
 What use is the Sheep's Pool to me?
 I have no one to put me into the pool when the waters are stirred.
 I come to You, O Fountain of healing.
 Raise me up, that with all I may cry to You://
 'Glory to You, O Almighty Lord!'"

The Par - a - lyt - ic was like an un - bur - ied corpse.

He saw You and shouted: "Lord, have mer - cy on me!"

My bed has become my grave! Why should I live?

What use is the Sheep's Pool to me?

I have no one to put me into the pool when the waters are stirred,

but I come to You, O Fountain of healing.

Raise me up, that with all I may cry to You: Glory to You, O al-might-y Lord!"

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

Tone 5 *(from the Pentecostarion)*

Jesus went up to Jerusalem.
 He came to the Sheep's Pool, called in Hebrew "Bethesda."
 It had five porches, each filled with a multitude of the sick,
 for at certain times an Angel of the Lord stirred up the water,
 and granted strength to those who approached in faith.
There the Lord saw a man who for many years had been afflicted.
 He said: "Do you want to be whole?"
 The sick man replied to the Lord:
 "I have no man to lower me into the pool when the water is stirred.
 I have spent all my wealth on physicians,
 but have not been granted mercy!"
 The Physician of souls and bodies said to him:
 "Take up your bed and walk!//
 Proclaim My power and great mercy to the ends of the earth!"

Je - sus went up to Je - ru - sa - lem.

He came to the Sheep's Pool, called in Hebrew "Be - thes - da."

It had five porch - es, each filled with a mul - ti - tude of the sick,

for at certain times an Angel of the Lord stirred up the wa - ter,

and granted strength to those who ap - proached in faith.

There the Lord saw a man who for many years had been af - flict - ed.

He said: "Do you want to be whole?" The sick man re-plied to the Lord:

"I have no man to lower me into the pool when the wa - ter is stirred.

I have spent all my wealth on phy-si - cians, but have not been granted mer-cy!"

The Phy-si - cian of souls and bod-ies said to him: "Take up your bed and walk!

Proclaim My power and great mer - cy to the ends of the earth!"

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

Tone 3 *(Theotokion – Dogmatikon)*

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

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

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

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

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

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

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

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

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

Priest: Wisdom! Let us attend!

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

Aposticha – Tone 3

(for the Resurrection)

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

The sun was darkened by Your Pas - sion, O Christ, but all creation was
enlightened by the light of Your Resur - rec - tion! Accept our evening
song, O Lov - ver of Man.

(Then the Paschal Stichera with their verses from Psalm 67)

Music follows the text.

v: Let God arise, let His enemies be scattered!

Today, a sacred Pascha is revealed to us:
a new and holy Pascha,
a mystical Pascha,
a Pascha worthy of veneration,
a Pascha which is Christ the Redeemer,
a blameless Pascha,
a great Pascha,
a Pascha of the faithful,
a Pascha which has opened to us the gates of Paradise,//
a Pascha which sanctifies all the faithful.

v: As smoke vanishes so let them vanish!

Come from that scene, O women bearers of glad tidings,
and say to Zion:
“Receive from us the glad tidings of joy,
of Christ’s Resurrection!
Exult and be glad,
and rejoice, O Jerusalem,
seeing Christ the King, Who comes forth from the tomb//
like a bridegroom in procession!”

v: So the sinners will perish before the face of God. But let the righteous be glad!

The myrh-bearing women,

at the break of dawn,
 drew near to the tomb of the Life-giver.
 There they found an Angel
sitting upon the stone.
 He greeted them with these words:
 “Why do you seek the Living among the dead?
 Why do you mourn the Incorrupt amid corruption?//
Go, proclaim the glad tidings to His disciples!”

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

Pascha of beauty,
 the Pascha of the Lord,
 A Pascha worthy of honor has dawned for us.
Oh, Pascha!
 Let us embrace each other joyously!
Pascha, ransom from affliction!
 For today, as from a bridal chamber,
Christ has shown forth from the tomb,
 and filled the women with joy saying://
 “Proclaim the glad tidings to the Apostles!”

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

Let God a - rise, let His e - ne-mies be scat - tered.

To-day a sa-cred Pas-cha is revealed to us. A new and ho - ly

Pas - cha. A mys-ti - cal Pas - cha. A Pas - cha wor-thy of

ve-ne-ra - tion. A Pascha which is Christ, the Redeem - er.

A blameless Pas - cha. A great Pas - cha. A Pas-cha of the faith - ful.

A Pascha which has opened for us the gates of Pa - ra - dise.

A Pascha which sanc - ti - fies all the faith - - - ful.

As smoke van - ish - es so let them van - ish.

Come from that scene, O wo-men bear-ers of glad ti - dings,

and say to Zi - on: "Re-ceive from us the glad ti - dings of joy

of Christ's Re-sur - rec - tion. Ex-ult and be glad, and rejoice, O Je -

ru - sa - lem, seeing Christ the King, Who comes forth from the tomb,

like a bride - groom in pro - ces - - - sion.

So the sinners will perish before the face of God,

but let the right - eous be glad. The myrrh - bear - ing wo - men

at the break of dawn, drew near to the tomb of the Life-giv - er.

There they found an an - gel sit - ting up - on the stone,

he greet - ed them with these words: Why do you seek the li - ving

among the dead? Why do you mourn the incorrupt a-mid corrup - tion?

Go, pro-claim the glad ti - dings to His dis - ci - - - ples.

This is the day which the Lord has made! Let us re-joice, and be glad in it!

Pas - cha of beau - ty! The Pas - cha of the Lord!

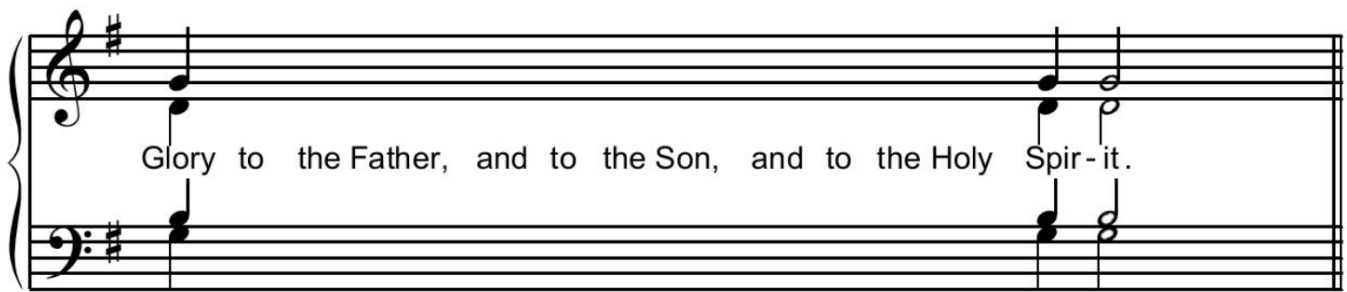
A Pascha worthy of all ho - nour has dawned for us. Pas - - - cha!

Let us embrace each o - ther joy - ous - ly. Pas - cha ransom from af -

flic - tion. For today as from a bri - dal cham - ber

Christ has shone forth from the tomb. And filled the women with joy - say - ing:

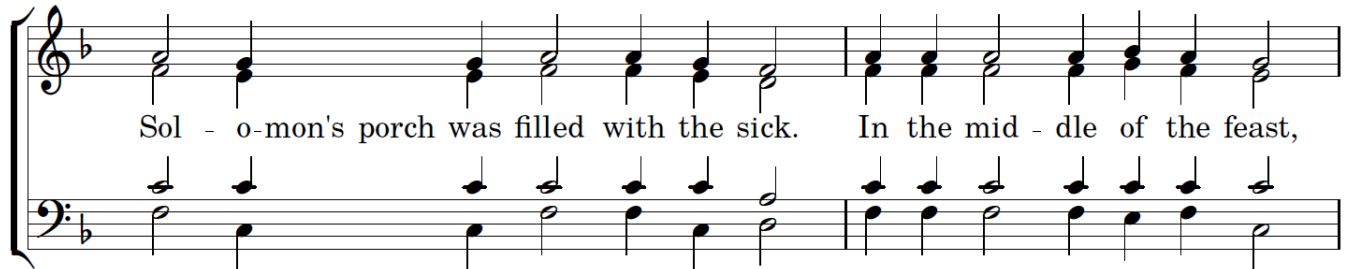
Proclaim the glad ti - dings to the a - pos - tles!



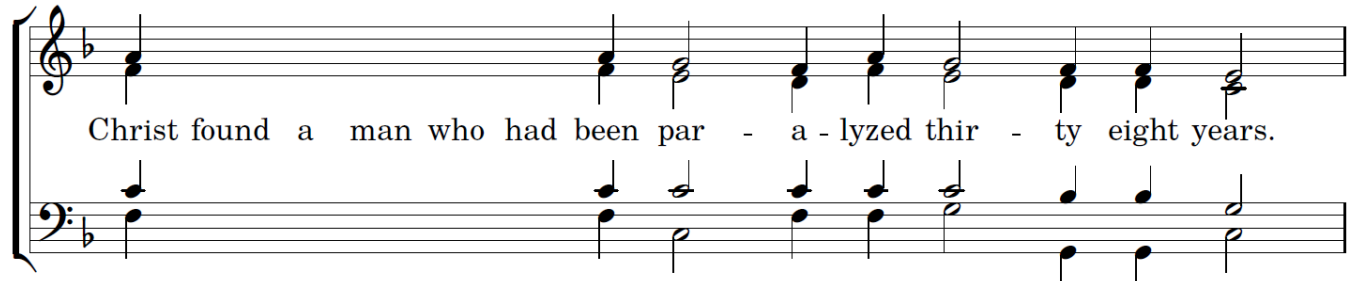
Glory to the Father, and to the Son, and to the Holy Spir-it.

Tone 8 *(from the Pentecostarion)*

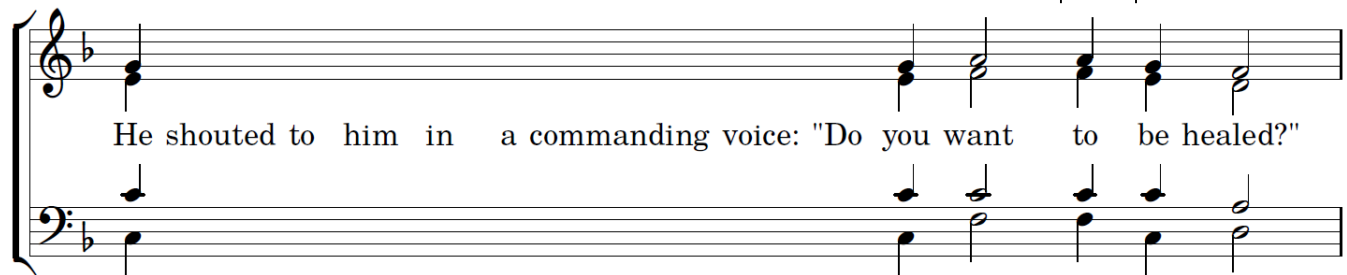
Solomon's porch was filled with the sick.
 In the middle of the feast,
 Christ found a man who had been paralyzed thirty-eight years.
 He shouted to him in a commanding voice: "Do you want to be healed?"
 The sick man replied: "Lord, when the water is stirred,
 I have no man to lower me into the pool."
 The Lord said to him:
 "Pick up your bed!
 Now that you are healed, see that you sin no more!"
 Show to us Your great mercy, O Lord, //
 through the prayers of the Theotokos!



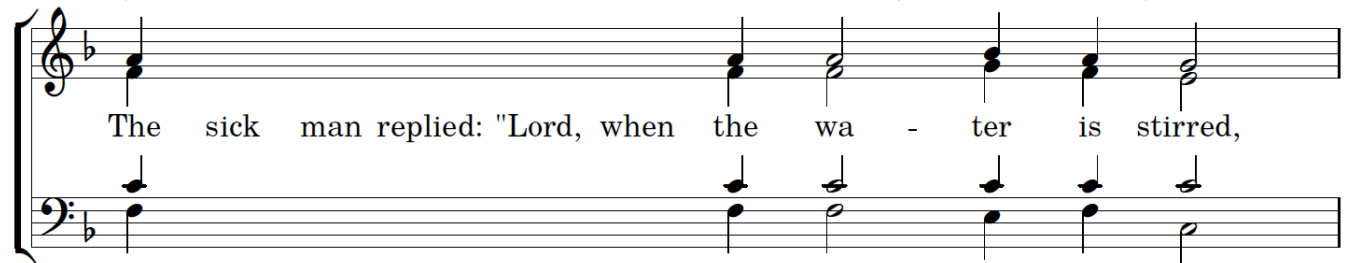
Sol - o - mon's porch was filled with the sick. In the mid - dle of the feast,



Christ found a man who had been par - a - lyzed thir - ty eight years.



He shouted to him in a commanding voice: "Do you want to be healed?"



The sick man replied: "Lord, when the wa - ter is stirred,

I have no man to low - er me in - to the pool." The Lord said to him:

"Pick up your bed! Now that you are healed, see that you sin no more!"

Show to us Your great mer-cy, O Lord, through the prayers of the The-o-to - kos!

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

Now and ever and un - to a - ges of a - ges — A - men.

Tone 5

This is the day of resurrection!
 Let us be illumined by the feast!
 Let us embrace each other!
 Let us call "Brothers" even those that hate us,
 and forgive all by the resurrection,
 and so let us cry:
 "Christ is risen from the dead,
 trampling down death by death,
 and upon those in the tombs bestowing life!" (*Once*)

This is the day of Re - sur - rec - tion!

Let us be il - lu - mined by the feast! Let us em - brace each o - ther!

Let us call bro - thers even those that hate us and for - give all by the

Re - sur - rec - - - tion, and so let us cry:

"Christ is Risen" is sung only once.

Christ is ri - sen from the dead, tramp - ling down death by death,

and up - on those in the tombs be - stow - ing life!

St. Symeon's Prayer (p. 25)

(at Great Vespers)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Let the hea - vens re - jice! — Let the earth — be glad!

For the Lord has shown strength with His arm! He has trampled down

death by death! He has become the first - born of the dead!

He has delivered us from the depths — of hell,

The musical score is written for piano and voice. It consists of four systems of music. Each system has a piano accompaniment on the left (treble and bass clefs) and a vocal line on the right (treble clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal line. The first system contains the first two lines of the troparion. The second system contains the next two lines. The third system contains the next two lines. The fourth system contains the final line of the troparion.

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

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

Tone 3 Resurrectional Dismissal Theotokion

(Resurrection Dismissal Theotokion – Tone 3)

We praise you as the mediatrix of our salvation,
Virgin Theotokos.

For your Son, our God, Who took flesh from you,
accepted the Passion on the Cross, //
delivering us from corruption as the Lover of Man.

Soprano
Alto
Tenor
Bass

We praise you as the mediatrix of our sal - va - tion,

Virgin Theo - to - kos. For your Son, our God, who took

flesh from you, accepted the Pas - sion on the Cross,

deliver - ing us from cor - rup - tion as the Lov - er

of Man.

The image shows a musical score for two staves. The top staff is in treble clef with a key signature of one sharp (F#). It contains a whole note chord consisting of F#4 and A4. The bottom staff is in bass clef with the same key signature. It contains a whole note chord consisting of F#3 and A3. The lyrics 'of Man.' are positioned between the two staves, with 'of' aligned under the first measure and 'Man.' aligned under the second measure.

Then, the dismissal (p. 26)

(at the Third Hour)

Priest: "Blessed is the Kingdom ... "

Choir: "Amen."

Priest: "Christ is risen from the dead ... " (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

Then, the Reader continues at, "Holy God, Holy Mighty, Holy Immortal ..."

(at the Divine Liturgy)

Priest: "Blessed is the Kingdom..."

Choir: "Amen."

Priest: "Christ is risen... " (2 ½ times)

Choir: "and upon those in the tombs bestowing life!"

(And immediately the Great Litany.)

Tone 3

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 3)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

The musical score consists of three systems of piano accompaniment. Each system has a treble and bass clef staff with a key signature of one sharp (F#). The lyrics are written below the notes. The first system covers the first two lines of text: "Let the heavens rejoice! Let the earth be glad!". The second system covers the next two lines: "For the Lord has shown strength with His arm! He has trampled down". The third system covers the final two lines: "death by death! He has become the first - born of the dead!".

He has delivered us from the depths — of hell,

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

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

Tone 3

Kontakion

(Pentecostarion)

(Kontakion from the Pentecostarion – Tone 3)

By Your divine intercession, O Lord,
 as You raised up the Paralytic of old,
 so raise up my soul, paralyzed by sins and thoughtless acts;
 so that being saved I may sing to You://
 “Glory to Your power, O compassionate Christ!”

Soprano
Alto

Tenor
Bass

By Your di - vine in - ter - ces - sion, O Lord,

as You raised up the par - a - ly - tic of old, so raise up

my soul, paralyzed by sins and thought - less acts; so that

be - ing saved I may sing to You: Glo - ry to Your

pow - er, O com - pas - sion - ate Christ!

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

Tone 8

Kontakion

(Pascha)

(Kontakion for Pascha – Tone 8)

You descended into the tomb, O Immortal,

You destroyed the power of death.

In victory You arose, O Christ God,

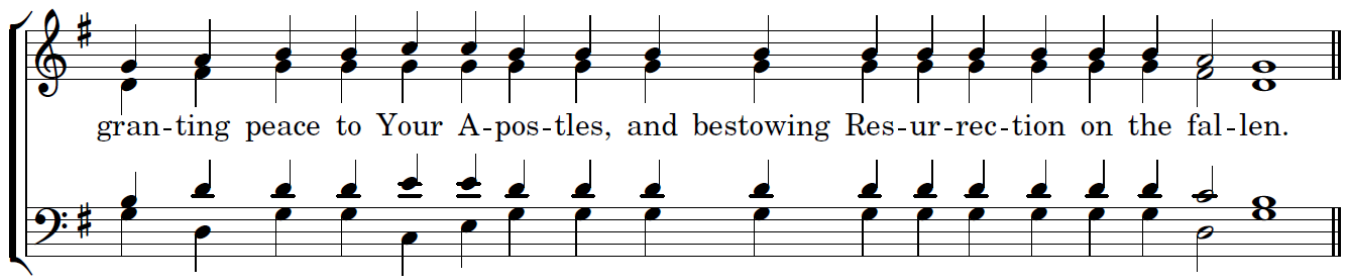
proclaiming: “Rejoice!” to the Myrrhbearing Women,//

granting peace to Your Apostles, and bestowing Resurrection on the fallen.

You de - scend - ed in - to the tomb, O Im - mor - tal,

You de - stroyed the pow - er of death. In vic - to - ry You a - rose, O Christ God,

pro - claim - ing: Re - joice! to the Myrrh - bear - ing Wom - en,



gran-ting peace to Your A-pos-tles, and bestowing Res-ur-rec-tion on the fal-len.

The image shows a musical score for a hymn. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the treble staff. The music ends with a double bar line.

(then, p. 83)

Tone 1

Prokeimenon

(Pentecostarion)

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

Reader: And with your spirit!

Deacon: Wisdom!

Prokeimenon, Tone 1

Reader: The Prokeimenon, in the 1st Tone: Let Your mercy, O Lord, be upon us as we have set our hope on You!

Choir: 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!

Choir: 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: Let Your mercy, O Lord, be upon us ...

Choir: ... as we have set our hope on You, as we have set our hope on You!

as we have set our hope on You, as we have set our hope on You.

Deacon: Wisdom!

Reader: The Reading from the Acts of the Apostles.

Deacon: Let us attend!

Reader: In those days, as Peter was traveling through all those regions, he also came down to visit the saints who lived in Lydda. There, he found a certain man named Aeneas, who was paralyzed and who had been bedridden for eight years. Peter said to him, “Aeneas, Jesus Christ heals you! Get up and make your bed!” And immediately, he arose. All who lived in Lydda and Sharon saw him and turned to the Lord.

Now there lived in Joppa a certain disciple named Tabitha, (which, when translated means Gazelle). This woman was full of good works and acts of mercy. But it happened that at this time, she became ill and died. She was washed and placed in an upper room. As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, imploring him not to delay in coming to help them. So Peter arose and went with them. When he arrived, the disciples led him into the upper room. All the widows stood by him weeping, showing Peter the coats and garments which Dorcas had made while she was with them. But having put everyone out of the room, Peter knelt down and began to pray. Turning toward the body, he said, “Tabitha, get up!” She opened her eyes, and when she saw Peter, she sat up. Then Peter gave her his hand and raised

her up. Calling the saints and widows, he presented her alive. This became known all over Joppa, and many people believed in the Lord.

Priest: † Peace to you who read.

Alleluia: Tone 5

Reader: And to Your spirit. In the 5th Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

Choir: Alleluia! Alleluia! Alleluia!

Reader: For You have said: "Mercy will be established forever; My truth will be prepared in the heavens."

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (14) – John 5:1-15

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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 up to Jerusalem. Now in Jerusalem, by the sheep gate, there is a pool with five porches called in Hebrew "Bethesda." Under these lay a great multitude of people who were sick, blind, lame, or paralyzed, waiting for the moving of the water. For an angel went down at certain times into the pool, and stirred up the water. Then whoever stepped in first after the stirring of the water was made whole of whatever disease he had. A certain man was there, who had his illness for thirty-eight years. When Jesus saw him lying there and perceived that the man had been sick for a long time, he asked him, "Do you want to be made well?" The sick man replied, "Sir, I have no one to put me into the pool when the water is stirred up, but while I am coming, someone else steps down before me!" Jesus said to him, "Arise, take up your mat, and walk!" Immediately, the man was made well; he took up his mat and began to walk. Now it was the Sabbath on that day. And so, the Jews said to the man who had been cured, "It is the Sabbath! It is not lawful for you to carry the mat!" The man answered them, "He who made me well, that one said to me, 'Take up your mat, and walk.'" Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk?'" But the man who had been healed did not know who it was, for Jesus had withdrawn in the crowd that was there. Later, Jesus found him in the temple and said to him, "Behold, you have become well. Sin no more, so that nothing worse may happen to you!" The Jews begin to persecute Jesus. The man went away and told the Jews that it was Jesus who had made him well.

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

Sermon

(then p. 89)

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

The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: 'Rejoice,
your Son is risen from His three days in the tomb!
With Himself He has raised all the dead.'"
Rejoice, O ye people!

Shine, shine, O New Jerusalem!
The glory of the Lord has shone on you!
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of your Son!

Prestissimo (quarter = 220 bpm)

The an - - - gel cried to the La - dy
full of grace: Re - joice, Re - joice, O pure Vir - gin!
A - gain I say re - joice! Your Son is ri - sen
from His three days in the tomb. With Him - self

He has raised all the dead. Re - joice, re-joyce, O ye

peo - ple. Shine! Shine! Shine! O

new Jer - u - sa - lem. The glo - ry of the Lord

has shone on you. Ex - ult

now, ex - ult and be glad, O Zi - on.

Be ra - di - ant, O pure The - o - to kos,

The first system of the musical score consists of two staves. The upper staff is a vocal line in treble clef, and the lower staff is a piano accompaniment in bass clef. The key signature is D major (two sharps). The lyrics are: "Be ra - di - ant, O pure The - o - to kos,". The music features a mix of eighth and quarter notes, with some chords circled in the vocal line.

in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son.

The second system of the musical score continues from the first. It also consists of two staves: a vocal line in treble clef and a piano accompaniment in bass clef. The key signature remains D major. The lyrics are: "in the Re - sur - rec - tion, the Re - sur-rec - tion of your Son." The piano accompaniment includes some chords with repeat signs (double dots) and a final cadence.

Communion Hymn

Receive the Body of Christ; taste the Fountain of immortality! Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia.

Re-ceive the Bo - dy of Christ. Taste the foun - tain of im - mor - ta - li - ty.

The musical score is written for piano in G major and 4/4 time. It consists of two systems of music. The first system covers the lyrics 'Re-ceive the Bo - dy of Christ. Taste the foun - tain of im - mor - ta - li - ty.' The melody is in the treble clef, and the bass line is in the bass clef. The music is characterized by a steady, rhythmic accompaniment.

Then:

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

The musical score continues with the lyrics 'Praise the Lord from the heav - ens! Praise Him in the high - est!'. The melody and bass line continue with the same rhythmic pattern as the first part.

The above is repeated as necessary with the verses below, or other hymns may be sung, until the priest picks up the chalice and exits the Holy Doors.

1. Praise Him, all His angels, praise Him, all His hosts!
2. Praise Him, sun and moon, praise Him, all you shining stars!
3. Praise Him, you highest heavens, and you waters above the heavens!
4. Let them praise the Name of the Lord! For He commanded and they were created.
5. He established them for ever and ever; He fixed their bounds which cannot be passed.
6. Praise the Lord from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling His command!
7. Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds!
8. Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!
9. Let them praise the Name of the Lord, for His Name alone is exalted; His glory is above earth and heaven.
10. He has raised up a horn for His people, praise for all His saints, for the people of Israel who are near to Him. Praise the Lord!

After the Priest re-enters the Holy Doors with the Chalice and sets the remaining Holy Things on the Holy Table, then, the Choir sings: Allilulia! Allilulia! Allilulia!

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

The musical score concludes with the lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.' The melody and bass line continue with the same rhythmic pattern as the previous parts.

