

At "Lord I have cried", Glory, in the 8th Tone

Reader: Glory, in the 8th Tone:

The image shows a musical score for two voices, labeled I and II. The music is written in a key with one sharp (F#) and a common time signature. The lyrics are: "Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit." The melody is simple and homophonic, with the two voices moving in parallel motion. The text "Spi - - - rit." is spread across several measures, with long horizontal lines indicating the duration of the notes.

Your steadfast courage is the glory of the Church of Russia, /
O new passion-bearers and confessors, /
for ye are the disciples of Philip and Hermogenes, /
and the servants of the much-suffering Patriarch Tikhon, who gave you your name. /
Persecuted and slain, ye remained in tribulations with patience. /
And who can reckon the number of your torments and bitter deaths? /
Yet ye showed yourselves to be preachers to those with you in bondage, /
enlighteners of those who before were unbelievers, /
performers of the holy Mysteries. /
Great is your love for Christ,
great is your faith! //
In all things ye have shown yourselves to be servants of God!

Both now and ever....: the Dogmatic Theotokion in the tone of the week.

A READING FROM THE PROPHECY OF ISAIAH [ISA 43:9-13]

Thus saith the Lord: All the nations are gathered together, and princes shall be gathered out of them: who will declare these things? or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you: ye are my witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands: I will work, and who shall turn it back? Thus saith the Lord God that redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON [Wis 3:1-9]

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastened, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON [Wis 4:7-15]

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood naught, neither laid they up this in their minds, that His grace and mercy is with His servants, and that He hath respect unto His chosen.

At the Litia, this sticheron, in Tone 8:

May the joyous angels of God summon us all, /
and let us be glad; /
for, rejoicing over a single sinner who repenteth, /
they dance for joy over the multitude of new saints, /
the martyrs and confessors of the Church of Russia, /
who shone forth in their sufferings. /
Behold, the Tsar and those of his household, /
the Patriarch, holy hierarchs, priests and monks, /
and a multitude of people of every calling, /
tested by bondage and privations, /
by cruel and multifarious torments, /
and by death, which brought them to everlasting life. /
And for the sake of this their struggle, /
grace hath been given them to pray for us, /
for they are a royal priesthood, /
the hope for the renewal of our generation, /
the proclaimers of the mercy of Christ our Savior, //
Who hath called them to His own wondrous light.

Litia (continued)

Reader: In the same tone, Glory, both now...

The image shows a musical score for a liturgical chant. 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 staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff. The text reads: "Glory... Both now and ev - er and unto the a - ges of a - ges, A - - - - men." The word "Amen" is written with four dashes, indicating a long note. The music is in a simple, homophonic style with a steady rhythm.

O fervent helper, ready joy of the sorrowful, /
thou art the comforter /
of those who call upon thee in their hour of tribulation, /
O all-holy Mistress Theotokos. /
Look upon the ruined temples of thy Son, /
look upon the mockery /
to which His humble servants have been subjected by the godless. /
Hearken to the groans of thy servants,
and do thou thyself, with the holy passion-bearers, //
help and have mercy upon us.