

Divine Liturgy of St. John Chrysostom for Transfiguration

IF NOT OPENED DURING THE HOURS, THE HOLY DOORS ARE OPENED.

PRIEST: O Heavenly King, the Comforter, the Spirit of Truth, everywhere present and filling all things. Treasury of Blessings, and Giver of Life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Glory to God in the highest, and on earth peace, good will towards men. *(2X WITH METANIA)*

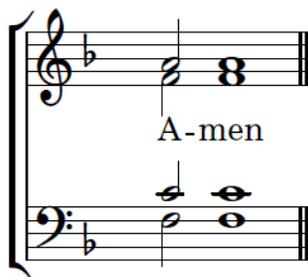
O Lord, open my lips, and my mouth shall show forth Your praise. *(METANIA)*

THE PRIEST KISSES THE HOLY GOSPEL, AND THE HOLY TABLE, THE DEACON(S), THE HOLY TABLE.

THE PRIEST BLESSES THE HOLY TABLE WITH THE GOSPEL BOOK:

PRIEST: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The Great Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



For the peace from above and for the salvation of our souls, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer-cy

The musical notation consists of a treble and bass clef system. The treble clef part features a melody of eighth notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass clef part provides a harmonic accompaniment with notes: G3, Bb3, C4, Bb3, G3. The lyrics "Lord, have mer-cy" are written below the treble clef staff.

For this holy place and for those who enter with faith, reverence and fear of God, let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer - cy

The musical notation consists of a treble and bass clef system. The treble clef part features a melody of eighth notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass clef part provides a harmonic accompaniment with notes: G3, Bb3, C4, Bb3, G3. The lyrics "Lord, have mer - cy" are written below the treble clef staff.

For His Beatitude Metropolitan *TIKHON*,
for His Eminence Archbishop *ALEXANDER*,
(AND/OR for His Grace Bishop *N.*)

the honorable Priesthood, the Diaconate in Christ, and for all the clergy, and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer-cy

The musical notation consists of a treble and bass clef system. The treble clef part features a melody of eighth notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass clef part provides a harmonic accompaniment with notes: G3, Bb3, C4, Bb3, G3. The lyrics "Lord, have mer-cy" are written below the treble clef staff.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer - cy

The musical notation consists of a treble and bass clef system. The treble clef part features a melody of eighth notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass clef part provides a harmonic accompaniment with notes: G3, Bb3, C4, Bb3, G3. The lyrics "Lord, have mer - cy" are written below the treble clef staff.

For this city, for every city and land, and for the faithful dwelling in them, let us pray to the Lord.

PEOPLE: Lord, have mercy.



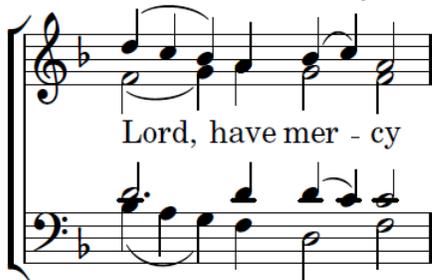
For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For travelers by land, by sea, and by air, for the sick and the suffering, for captives, and their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.



That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You, O Lord.

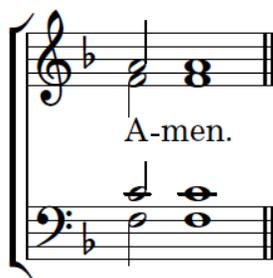


THE PRIEST SAYS THE PRAYER OF THE FIRST ANTIPHON:

PRIEST: *O Lord our God, Your power is incomparable. Your glory is incomprehensible. Your mercy is immeasurable. Your love for man is inexpressible. Look down on us and on this holy house with pity, O Master, and impart the riches of Your mercy and Your compassion to us and to those who pray with us.*

EXCLAMATION: For unto You are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The First Antiphon

IF TWO DEACONS ARE SERVING, THE FIRST DEACON ENTERS THROUGH THE SOUTH DOOR. BOTH DEACONS PROCEED TO THE HIGH PLACE, VENERATE THE HIGH PLACE, BOW TO THE CELEBRANT AND THEN TO EACH OTHER. DEACON OUT.

When Israel went forth from Egypt, the house of Jacob from a people of strange language,

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Judah became his sanctuary, Israel his dominion.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

The sea looked and fled; Jordan turned back.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

What ails you, O sea, that you fled? O Jordan, that you turned back?

Refrain: Through the prayers of the Theotokos, O Savior, save us.

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

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Soprano
Alto

Tenor
Bass

When Israel went forth from E - gypt the house of Jacob from

Refrain

a people of strange lan - guage. Through the prayers of the

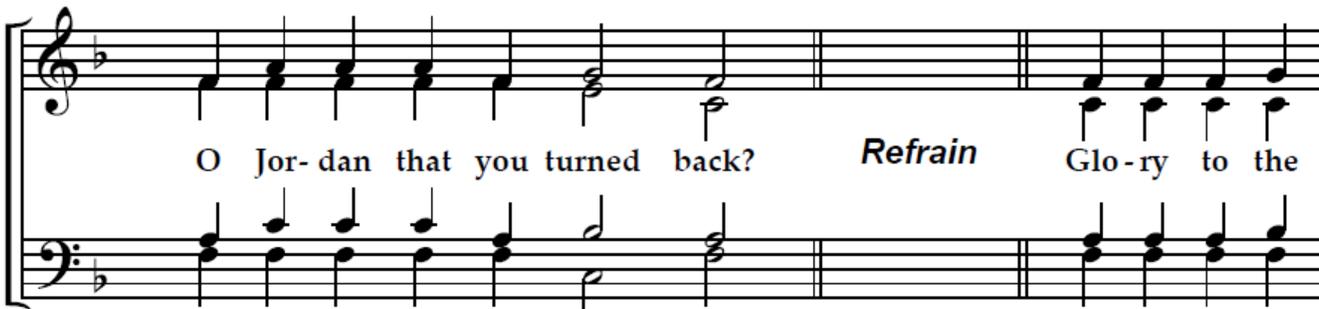
The - o - to - kos, O Sav - ior save us.

Ju - dah be - came His sanc - tu - ar - y Is - ra - el His

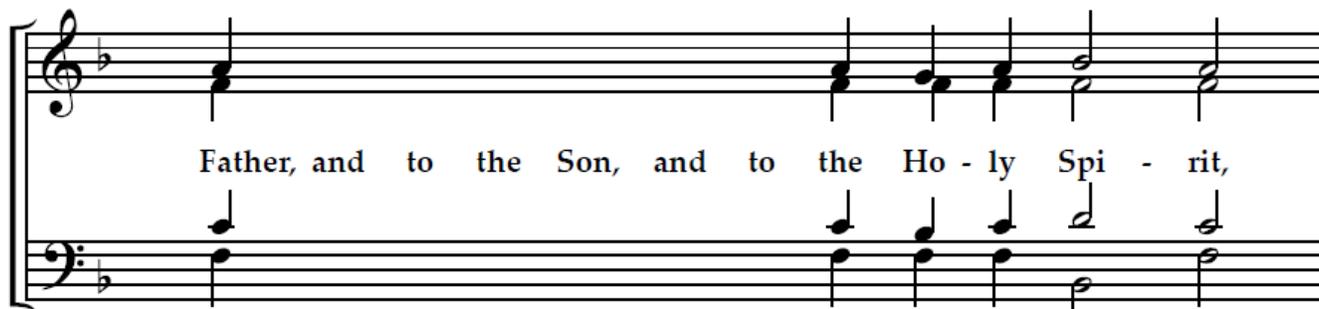
do - min - ion. *Refrain* The sea looked and fled; Jor - dan



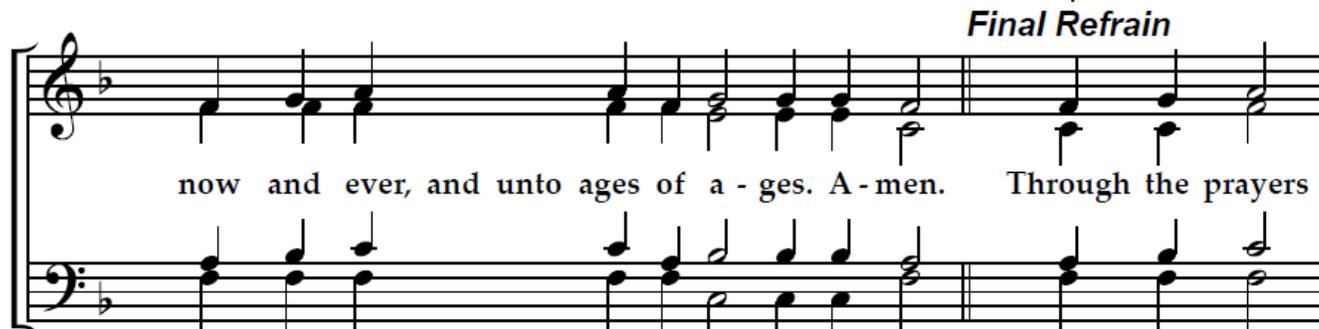
turned back. **Refrain** What ails you, O sea, that you fled?



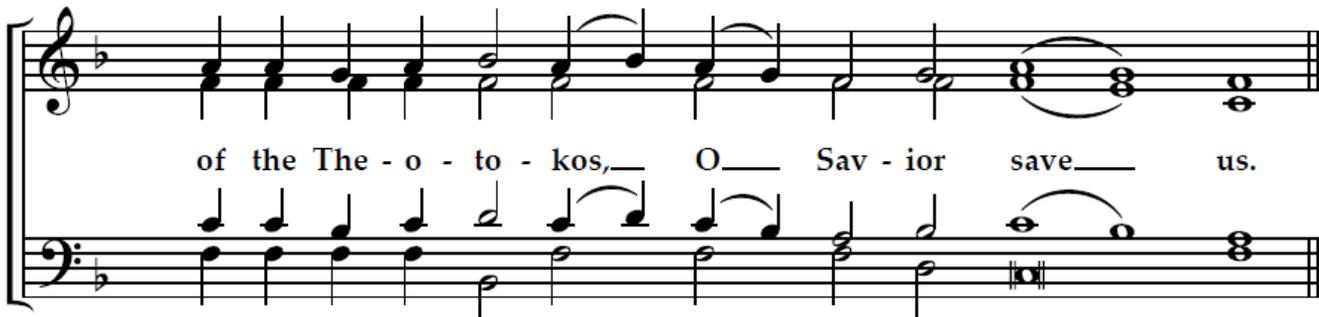
O Jor-dan that you turned back? **Refrain** Glo-ry to the



Father, and to the Son, and to the Ho-ly Spi-rit,



Final Refrain
now and ever, and unto ages of a-ges. A-men. Through the prayers



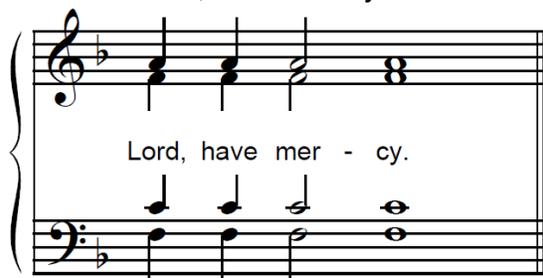
of the The-o-to-kos, O Sav-ior save us.

Little Litany

AT THE COMPLETION OF THE FIRST ANTIPHON:

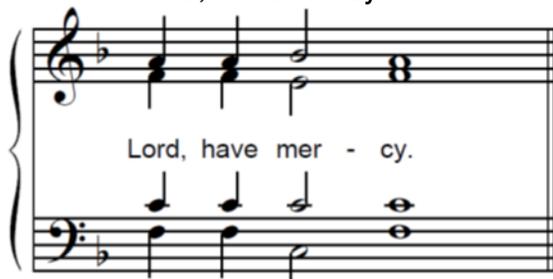
DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



Commemorating our most-holy, most pure, most blessed, and glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

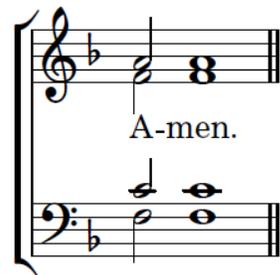
PEOPLE: To You, O Lord.



PRIEST: O Lord, our God, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in return by Your divine power, and forsake us not who put our hope in You.

EXCLAMATION: For Yours is the dominion, and Yours is the Kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The Second Antiphon

CHECK FOR ADDITIONAL COMMEMORATIONS.

IF THREE DEACONS ARE SERVING, THE DEACON ENTERS THROUGH THE SOUTH DOOR. BOTH SECOND AND THIRD DEACONS PROCEED TO THE HIGH PLACE AND VENERATE, BOW TO THE CELEBRANT AND THEN TO EACH OTHER. THIRD DEACON OUT.

I love the Lord because He has heard my voice and my supplication.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

Because He inclined his ear to me, therefore I will call on Him as long as I live.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish, then I called on the name of the Lord.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

Gracious and righteous is the Lord; our God is merciful.

Refrain: O Son of God, baptized in the Jordan, save us who sing to You: Alleluia.

Soprano
Alto

Tenor
Bass

I love the Lord be-cause He has heard my voice and

Refrain

my sup - pli - ca - tion. O Son of God, bap-tized in the Jor - dan

save us who sing to You, Al - le - lu - ia.

Be-cause He in-clined His ear to me, there-fore I will call

on Him as long as I live. *Refrain* The snares of death

encompassed me; the pangs of She-ol laid hold on me; I suf-

fered dis-tress and anguish, then I called on the Name of the Lord.

Refrain Gra-cious and right-eous is the Lord; our God is

Final Refrain

mer - ci - ful. O Son of God, bap-tized in the Jor - dan
 save us who sing to You, Al - le - lu - ia.

Hymn of Justinian the Great

Glory to the Father and to the Son and to the Holy Spirit,
 Now and ever and unto ages of ages, amen.

Only-begotten Son and immortal Word of God, Who for our salvation willed to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change become man and was crucified, Who is one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

N. Soloviev

GLO - RY TO THE FATHER AND TO THE SON AND TO THE HOLY SPI - RIT,
 Now and ever and unto a - ges of a - ges. A - men.

On - ly - be - got - ten Son and Im - mor - tal Word of God,

Who for our sal - va - tion willed to be in - car - - - nate

of the Ho - ly Theotokos and ever - Vir - gin Ma - - - ry,

Who with - out change, be - came man and were cru - ci - fied,

O Christ our God, tramp - ling down death by death,

Who are one of the Ho-ly Tri - ni - ty, glo - ri-fied with the Father, and
 the Ho - ly Spi - rit: Save us!

Little Litany

AT THE COMPLETION OF THE SECOND ANTIPHON:

DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer - cy.

Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

Lord, have mer - cy.

Commemorating our most-holy, most pure, most blessed, and glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

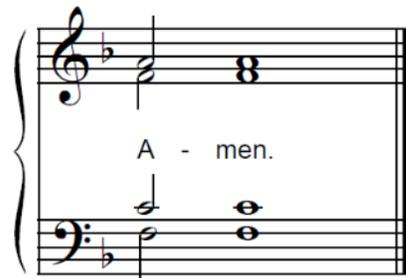
PEOPLE: To You, O Lord.



PRIEST: O You Who have given us grace with one accord to make our common supplications unto You, and promised that when two or three are gathered together in Your name You would grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be expedient for them, granting us in this world the knowledge of Your truth, and in the world to come, life everlasting.

EXCLAMATION: For You are a good God and love mankind, and unto You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The Third Antiphon and The Little Entrance

THE FIRST DEACON CARRIES THE GOSPEL, THE SECOND DEACON THE CENSER. THE THIRD DEACON REMAINS IN THE ALTAR.

AT "Let those who fear the Lord ..." THREE METANIAS, KISS THE ALTAR TABLE. THE PRIEST PICKS UP THE HOLY GOSPEL AND GIVES IT TO THE DEACON. TO HIGH PLACE AND OUT, TO HOLY DOORS.

READER: O give thanks to the Lord, for He is good; for His mercy endures forever.

Tone 1 Troparion of the Feast

When You, O Lord, were baptized in the Jordan,
the worship of the Trinity was made manifest.

For the voice of the Father bore witness to You,
calling You His Beloved Son;

and the Spirit in the form of a dove
confirmed the truthfulness of His word.

O Christ our God, You have revealed Yourself, //
and have enlightened the world, glory to You.

Soprano
Alto

Musical notation for the Troparion of the Feast. It features a grand staff with a soprano and alto part on the upper staff and a tenor and bass part on the lower staff. The melody is written in the soprano part, starting on a G4 note, moving to A4, B4, and then a whole note chord of C5 and G4. The bass line provides accompaniment with notes G3, F3, and E3.

Tenor
Bass

When You, O Lord, were baptized in the Jordan, the

worship of the Trinity was made man-i - fest, for the voice_ of

the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Your - self and have enlightened the world, glo - ry to You!

READER: Let the house of Israel now confess that the Lord is good; for His mercy endures forever.

Troparion of the Feast

Soprano
Alto

Tenor
Bass

When You, O Lord, were baptized in the Jor-dan, the

Detailed description: This system contains the first two staves of the vocal score. The Soprano and Alto parts are on a single staff with a treble clef. The Tenor and Bass parts are on a single staff with a bass clef. The music is in a key with one flat (B-flat major or D minor) and a common time signature. The lyrics are: "When You, O Lord, were baptized in the Jor-dan, the".

worship of the Trinity was made man-i - fest, for the voice_ of

Detailed description: This system contains the next two staves of the vocal score. The lyrics are: "worship of the Trinity was made man-i - fest, for the voice_ of".

the Fa-ther bore wit-ness to You, and called You His be-loved

Detailed description: This system contains the next two staves of the vocal score. The lyrics are: "the Fa-ther bore wit-ness to You, and called You His be-loved".

Son, and the Spir - it, in the form of a dove, confirmed the

Detailed description: This system contains the next two staves of the vocal score. The lyrics are: "Son, and the Spir - it, in the form of a dove, confirmed the".

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Detailed description: This system contains the final two staves of the vocal score on this page. The lyrics are: "truth-ful-ness of His word. O Christ_ our God, You have re-vealed".

Your - self and have enlightened the world, glo - ry to You!

READER: Let the house of Aaron now confess that the Lord is good; for His mercy endures forever.

DEACON (QUIETLY): LET US PRAY TO THE LORD.

PRIEST (QUIETLY RECITES THE PRAYER OF THE ENTRANCE): O Master, Lord our God, Who has appointed in heaven orders and hosts of angels and archangels for the service of Your glory: Grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness. For unto You is due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Troparion of the Feast

Soprano
Alto

Tenor
Bass

When You, O Lord, were baptized in the Jor-dan, the

worship of the Trinity was made man-i - fest, for the voice_ of

the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Your - self and have enlightened the world, glo - ry to You!

READER: Let those who fear the Lord now confess that the Lord is good; for His mercy endures forever.

Troparion of the Feast

Soprano
Alto

Tenor
Bass

When You, O Lord, were baptized in the Jor-dan, the

worship of the Trinity was made man-i - fest, for the voice_ of

the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Your - self and have enlightened the world, glo - ry to You!

The Introit of the Little Entrance

WITH THE GOSPEL ON THE LEFT SHOULDER, QUIETLY, THE DEACON: Bless, Master, the Holy Entrance.

PRIEST: † Blessed is the entrance of Your saints always, now and ever, and unto ages of ages.

PRIEST GRASPS AND KISSES GOSPEL, DEACON KISSES PRIEST'S HAND.

AFTER ANTIPHON, CELEBRANT MAKES THE SIGN OF THE CROSS WITH THE GOSPEL.

DEACON: Wisdom! Let us attend! Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and hath revealed Himself to us!

PEOPLE: Come, let us worship and fall down before Christ, Who rose from the dead, O Son of God, save us who sing to You: Alleluia.

Come let us wor - ship and fall down be - fore

Christ. *O Son of God, (**for Sundays): Who rose from the

dead, save us who sing to You. Al - le - lu - ia,

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

SERVING WITHOUT A DEACON, THE PRIEST (HOLDING THE GOSPEL ON HIS LEFT SHOULDER) KISSES THE DOORPOST ICON OF CHRIST, THEN BLESSES THE PEOPLE WITH HIS HAND, THEN KISSES THE DOORPOST ICON OF THE THEOTOKOS AND REENTERS THE SANCTUARY.

THE DEACON NOW ENTERS THE SANCTUARY, RETURNS THE HOLY GOSPEL TO THE HOLY TABLE AND KISSES IT.

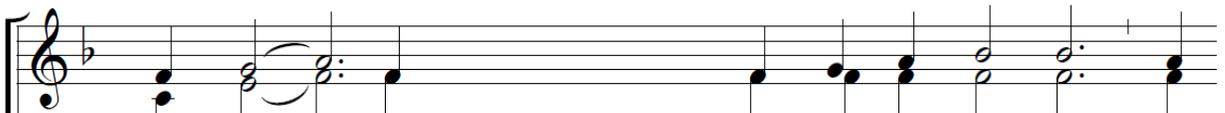
CHOIR:

Tone 4

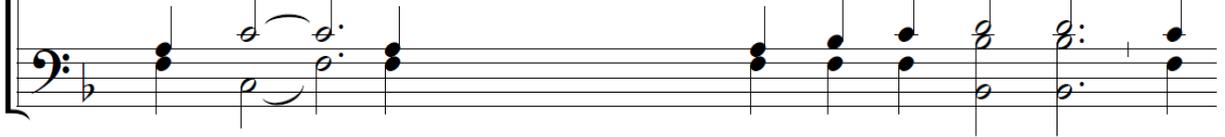
Kontakion

When You, O Lord, were baptized in the Jordan,
 the worship of the Trinity was made manifest.
 For the voice of the Father bore witness to You,
 calling You His Beloved Son;
 and the Spirit in the form of a dove
 confirmed the truthfulness of His word.
 O Christ our God, You have revealed Yourself, //
 and have enlightened the world, glory to You.

Soprano
Alto



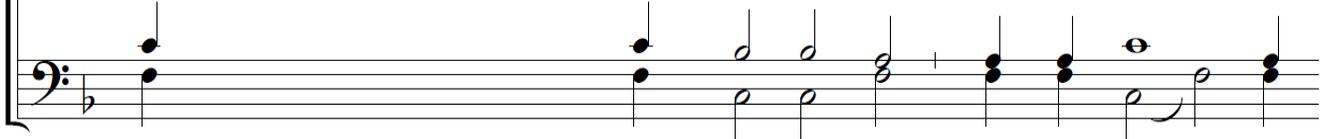
Tenor
Bass



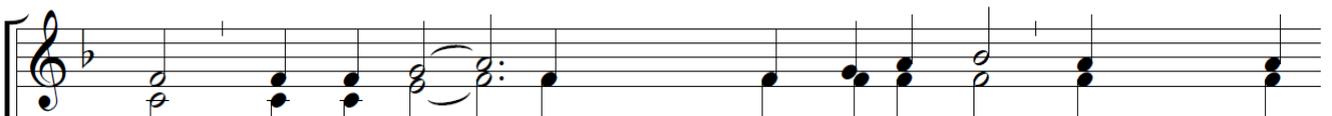
When You, O Lord, were baptized in the Jor-dan, the



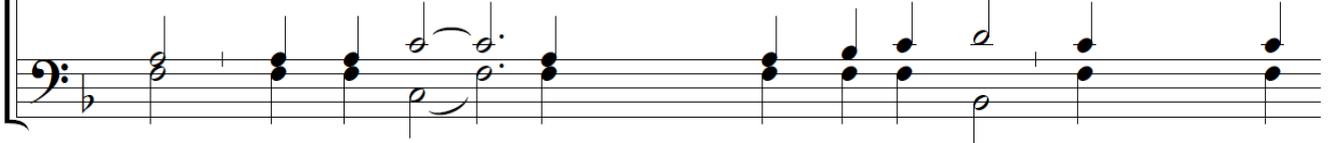
worship of the Trinity was made man-i - fest, for the voice_ of



the Fa-ther bore wit-ness to You, and called You His be-loved



Son, and the Spir - it, in the form of a dove, confirmed the



truth-ful-ness of His word. O Christ_ our God, You have re-vealed



Your - self and have enlightened the world, glo - ry to You!

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

Tone 4

Kontakion

Today You have shone forth to the world, O Lord,
 and the light of Your countenance has been marked on us.
 Knowing You, we sing Your praises.
 You have come and revealed Yourself, //
 O unapproachable Light.

Soprano
Alto
Tenor
Bass

To - day You have shown forth to the world, O Lord,

and the light of Your countenance has been marked on us.

Know - ing You, we sing Your prais - es. You have come and

re - vealed Your - self, O un - ap - proach - a - ble Light.

AS THE CHOIR AND PEOPLE SING, THE PRIEST PRAYS QUIETLY:

PRIEST: O Holy God, Who rests in the saints; Who is hymned by the Seraphim with the Thrice-holy cry, and glorified by the Cherubim, and worshipped by every heavenly power; Who out of nothing has brought all things into being: Who created man after Your own image and likeness, and has adorned him with Your every gift; Who gives to him who asks wisdom and understanding; Who does not despise the sinner, but instead has appointed repentance unto salvation; Who has granted to us, Your humble and unworthy servants, even in this hour to stand before the glory of Your holy altar, and to offer worship and praise which are due unto You: O Master, accept from the mouths of us who are sinners the Thrice-holy hymn, and visit us in Your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve You in holiness all the days of our life. Through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have been well-pleasing to You.

AT NOW AND EVER ... AND THE LAST KONTAKION, THE DEACON APPROACHES AND REVERENCES THE HIGH PLACE, KISSES THE SOUTH SIDE OF THE HOLY TABLE, AND HOLDS HIS ORARION TO RECEIVE A BLESSING FROM THE PRIEST:

DEACON (QUIETLY): Bless, Master, the time of the thrice holy.

FIRST DEACON OUT THROUGH HOLY DOORS.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.



PRIEST: For You are holy, O our God, and unto You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

IF NO DEACON, PRIEST CONTINUES: and unto ages of ages.

IF DEACON IS SERVING, POINT TO ICON OF CHRIST WITH ORARION

DEACON: O Lord, save the pious...

PEOPLE: O Lord, save the pious...

DEACON: ...and hear us.

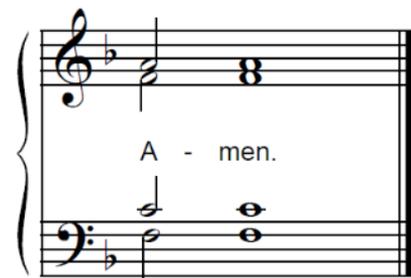
PEOPLE: ...and hear us.

TURNING, LEADING WITH ORARION:

DEACON: ...And unto ages of ages.

DEACON IN

PEOPLE: Amen.



The Trisagion Hymn

NOTE: THIS HYMN IS OCCASIONALLY REPLACED WITH FESTAL HYMNS. PLEASE SEE THE BULLETIN IF THAT IS THE CASE.

PEOPLE: (REPEAT THREE TIMES) As many as have been baptized into Christ, have put on Christ. Alleluia.

THEN: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages, Amen, have put on Christ. Alleluia.

As many as have been baptized into Christ, have put on Christ. Alleluia.

(3 Times)

Obikhod

As ma - ny as have been bap - tised in - to Christ have put

on Christ: Al - le - lu - ia. **Fine** Glory to the Father, and to the

Son, and to the Holy Spi - rit, now and ever and unto ages of a - ges.

A-men. Have put on Christ: Al - le - lu - ia.

As ma - ny as have been bap - tised in - to Christ have put

on Christ: Al-le-lu-ia.

THE PRIEST SERVING ALONE BLESSES THE EPISTLE READER BEFORE MOVING TO THE HIGH PLACE.

DEACON: *Command, Master.*

AS THEY GO TO THE HIGH PLACE, THE PRIEST SAYS:

PRIEST: *Blessed is He that comes in the name of the Lord.*

DEACON: *Bless, Master, the High Place.*

PRIEST (BLESSING THE HIGH PLACE): † *Blessed are You on the throne of the glory of Your Kingdom, Who sits upon the Cherubim; always, now and ever and unto ages of ages.*

FIRST DEACON, NORTH SIDE OF HIGH PLACE

SECOND DEACON, CARRIES THE BOOK OF THE EPISTLES, GIVES TO THE CELEBRANT OR BISHOP TO REVERENCE, THEN PROCEEDS OUT THE HOLY DOORS.

The Epistle

PRIEST/DEACON: *Let us attend!*

PRIEST: † *Peace be unto all!*

READER: *And to Your spirit!*

PRIEST/DEACON: *Wisdom!*

PRIEST SERVING ALONE RETURNS TO THE ALTAR TABLE AND IS GIVEN THE CENSER. THE FIRST DEACON ASKS THE BLESSING AND DOES THE LESSER CENSING.

DEACON: *Bless, Master, the censer.*

PRIEST: † *We offer You incense, O Christ our God, for an odor of spiritual fragrance. Receive it upon Your heavenly Altar, and send down upon us in turn the grace of Your all-Holy Spirit.*

READER: *The Prokeimenon in the 4th tone. Blessed is He that comes in the name of the Lord. God is the Lord and He has given us light.*

CHOIR: *Blessed is He that comes in the name of the Lord. God is the Lord and He has given us light.*

Soprano
Alto

Tenor
Bass

Blessed is He that comes in the name of the Lord!

God is the Lord and He has gi - ven us light!

READER: O give thanks to the Lord for He is good, for His mercy endures forever.

CHOIR: Blessed is He that comes in the name of the Lord. God is the Lord and He has given us light.

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff with a key signature of one flat (B-flat). The Tenor/Bass part is on a bass clef staff with the same key signature. The lyrics are: "Blessed is He that comes in the name of the Lord!"

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff with a key signature of one flat (B-flat). The Tenor/Bass part is on a bass clef staff with the same key signature. The lyrics are: "God is the Lord and He has gi - ven us light!"

READER: Blessed is He that comes in the name of the Lord. ...

CHOIR: ... God is the Lord and He has given us light.

Musical score for Soprano/Alto and Tenor/Bass parts. The Soprano/Alto part is on a treble clef staff with a key signature of one flat (B-flat). The Tenor/Bass part is on a bass clef staff with the same key signature. The lyrics are: "God is the Lord and He has gi - ven us light!"

PRIEST: Wisdom!

READER: The Reading from the Letter of the Holy Apostle Paul to Titus.

PRIEST: Let us attend!

READER: My son Titus, the grace of God has appeared, bringing salvation to all. It has taught us that we should deny what is ungodly and worldly lusts; that we should live soberly, righteously, and in a godly way in this present world, waiting for the blessed hope: the appearing of the glory of our great God and Savior Jesus Christ. He gave himself for us in order to redeem us from all iniquity and to purify for himself a people for his own possession, zealous for good works.

But when the kindness of God our Savior and his love toward mankind appeared, (not by works of righteousness which we did ourselves, but according to his mercy), he saved us through the washing of regeneration and renewing of the Holy Spirit. Yes, God richly poured out this Spirit on us, through Jesus Christ our Savior, so that being justified by his grace, we become heirs according to the hope of eternal life.

AFTER THE EPISTLE, THE PRIEST: † Peace be to you.

DEACON/READER: And to your spirit. In the 4th Tone, Alleluia! Alleluia! Alleluia!

PEOPLE: Alleluia! Alleluia! Alleluia!

A musical score for the Alleluia. It consists of two staves: a treble clef staff and a bass clef staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, rhythmic style. The lyrics are: "Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)". The bass staff provides a simple harmonic accompaniment.

DEACON/READER: Bring to the Lord, O you sons of God, bring to the Lord young rams.

PEOPLE: Alleluia! Alleluia! Alleluia!

DEACON/READER: The voice of the Lord is upon the waters; the God of glory thunders, the Lord, upon many waters.

PEOPLE: Alleluia! Alleluia! Alleluia!

Prayer before the Gospel

PRIEST: *Illuminate our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and to You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

FIRST DEACON RECEIVES THE BOOK OF THE HOLY GOSPELS HOLDING THE ORARION IN HIS RIGHT HAND, AND BRINGS IT AROUND THE ALTAR TABLE ON THE NORTH SIDE, PRECEDED BY CANDLES.

THE DEACON ASCENDS THE AMBON AND CROSSES THROUGH THE HOLY DOORS AND PROCEEDS TO THE NORTH SIDE OF THE ALTAR. HOLDING THE GOSPEL UPRIGHT ON THE LECTERN, THE FIRST DEACON SAYS:

DEACON: Bless, Master, him who proclaims the good tidings of the holy Apostle and Evangelist *N.* (Matthew, Mark, Luke, OR John the Theologian).

PRIEST: May God, through the prayers of the holy, glorious, and all laudable Apostle and Evangelist *N.*, enable you to proclaim the good tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

DEACON: Amen.

The Gospel

DEACON: Wisdom! Let us attend! Let us listen to the Holy Gospel.

PRIEST (FACING THE PEOPLE): † Peace be unto all.

PEOPLE: And to your spirit.

A musical score for the phrase "And to your spirit." It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is common time. The melody is simple and rhythmic. The lyrics are: "And to your spi - rit."

DEACON: The reading from the Holy Gospel according to Saint Matthew.

PEOPLE: Glory to You, O Lord, glory to You.

The musical score is written for a two-part setting in G major (one sharp) and 4/4 time. The melody is simple and homophonic, consisting of a series of quarter and eighth notes. The lyrics are: "Glo - ry to You, O Lord, glo - ry to You." The score is presented on a grand staff with a treble clef on the top line and a bass clef on the bottom line.

DEACON: Let us attend!

THE DEACON KISSES THE ALTAR AND RETURNS THE EPISTLE BOOK TO ITS APPOINTED PLACE AS THE GOSPEL IS READ.

At that time, Jesus came from Galilee to the Jordan to be baptized by John.

However, John would have prevented him, saying, "I need to be baptized by you, and it is you who come to me?"

But Jesus answered and said to him, "Allow it for now, for it is fitting that in this way, we should fulfill all righteousness." Then John allowed Jesus to be baptized. After he had been baptized, Jesus immediately came out of the water and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove and coming down on him. And behold, a voice from heaven said:

"This is my beloved Son, with whom I am well pleased!"

IF A DEACON READS, PRIEST: † Peace be unto you who have proclaimed the Gospel.

PEOPLE: Glory to You, O Lord, glory to You.

This musical score is identical to the one above, featuring a two-part setting in G major and 4/4 time with the lyrics: "Glo - ry to You, O Lord, glo - ry to You." It is presented on a grand staff with treble and bass clefs.

THE DEACON, COMING BACK TO THE HOLY DOORS, GIVES THE BOOK OF THE HOLY GOSPELS TO THE PRIEST, KISSING HIS HAND, WHO BLESSES THE FAITHFUL WITH IT. THE GOSPEL BOOK IS THEN PLACED STANDING ON THE ALTAR TABLE ABOVE THE ANTIMENSION.

THE PRIEST BLESSES THE PEOPLE WITH THE GOSPEL BOOK AND STANDS THE BOOK UP ON THE ALTAR TABLE ABOVE THE ANTIMENSION.

The Litany of Fervent Supplication

DEACON OUT. NOTE: IF ONLY TWO DEACONS SERVE, THE FIRST DEACON TAKES THIS LITANY.

DEACON: Let us all say with all our soul and with all our mind, let us say.

PEOPLE: Lord, have mercy.

Musical notation for the first line of the litany. It consists of a treble and bass clef staff in G major (one sharp). The melody is simple, with the lyrics "Lord, have mer-cy" written below the notes. The bass line provides a steady accompaniment.

O Lord Almighty, the God of our fathers, hear us and have mercy.

PEOPLE: Lord, have mercy.

Musical notation for the second line of the litany. The melody is more melodic than the first line, with the lyrics "Lord, have mer - cy" written below. The bass line continues with a steady accompaniment.

Have mercy on us, O God, according to Your great goodness, hear us and have mercy.

PEOPLE: Lord, have mercy. (3X)

Musical notation for the third line of the litany. The melody is a simple, repetitive pattern, with the lyrics "Lord, have mercy, Lord, have mercy, Lord, have mer-cy" written below. The bass line provides a steady accompaniment.

Again we pray for His Beatitude Metropolitan *TIKHON*,
for His Eminence Archbishop *ALEXANDER*,
(*AND/OR* His Grace Bishop *N.*,)

for priests, deacons, and all other clergy; and for all our brethren in Christ.

UNFOLD BOTTOM OF ANTIMENSION AND KISS AT THE NAME OF THE HIERARCH THAT CONSECRATED IT.

PEOPLE: Lord, have mercy. (3X)

Musical notation for the fourth line of the litany. The melody is a simple, repetitive pattern, with the lyrics "Lord, have mercy, Lord, have mercy, Lord, have mer - cy" written below. The bass line provides a steady accompaniment.

Again we pray for this Country, its President, for all civil authorities, and for the armed forces.

PEOPLE: Lord, have mercy. (3X)

Lord, have mercy, Lord, have mercy, Lord, have mer-cy

Again we pray for the blessed and ever-memorable holy Orthodox patriarchs; and for the blessed and ever-memorable founders of this holy place, and all our fathers, mothers, brothers, sisters and kindred, the Orthodox departed this life before us, (especially *N.N.*), who here and in all the world lie asleep in the Lord.

PEOPLE: Lord, have mercy. (3X)

Lord, have mercy, Lord, have mercy, Lord, have mer - cy

Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God *N.N.*, and for the pardon and remission of their sins.

PEOPLE: Lord, have mercy. (3X)

Lord, have mercy, Lord, have mercy, Lord, have mer-cy

SPECIAL PETITIONS ARE INSERTED HERE.

THE THIRD (SECOND, IF ONLY TWO) DEACON MOVES AT THIS POINT. DO NOT WAIT FOR DEACON.

Again we pray for those who bring offerings and do good works in this holy and all-venerable place, for those who labor and those who sing; and for all the people here present, who await Your great and rich mercy.

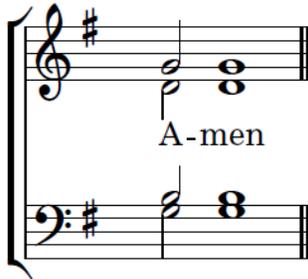
PEOPLE: Lord, have mercy. (3X)

Lord, have mercy, Lord, have mercy, Lord, have mer - cy

PRIEST (QUIETLY): O Lord our God, accept this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercies. Send down Your bounties upon us and upon all Your people, who await the rich mercy that comes from You.

EXCLAMATION: For You are a merciful God, and love mankind, and to You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



The Litany for the Catechumens

CLOSE DOORS

DEACON: Pray to the Lord, you catechumens.

PEOPLE: Lord, have mercy.



Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.

PEOPLE: Lord, have mercy.



That He may teach them the word of truth.

PEOPLE: Lord, have mercy.



That He may reveal to them the Gospel of righteousness.

PEOPLE: Lord, have mercy.



UNFOLD UPPER PART OF ANTIMENSION. THE PRIEST MAKES THE SIGN OF THE CROSS OVER IT WITH THE SPONGE, THEN KISSES THE SPONGE AND LAYS IT ON THE RIGHT SIDE OF THE ANTIMENSION.

That He may unite them to His Holy, Catholic, and Apostolic Church.

PEOPLE: Lord, have mercy.



Help them, save them, have mercy on them, and keep them, O God, by Your grace.

PEOPLE: Lord, have mercy.



Bow your heads to the Lord, you catechumens.

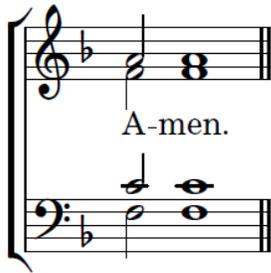
PEOPLE: To You, O Lord.



PRIEST: O Lord our God, Who dwells on high and regards the humble of heart; Who has sent forth as the salvation of the race of men Your only-begotten Son and God, our Lord Jesus Christ: Look down upon Your servants the catechumens N.N., who have bowed their necks before You; make them worthy in due time of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to Your Holy, Catholic, and Apostolic Church, and number them with Your chosen flock.

EXCLAMATION: That with us they may glorify Your all honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.



THE NEXT PROCLAMATION IS NOT MADE IN HOLY TRANSFIGURATION PRACTICE, BUT ARE PART OF THE TRADITIONAL LITURGY OF THE CHURCH:

DEACON: ~~All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumens remain.~~

THE REMAINDER OF THE DIVINE LITURGY IS CALLED THE "LITURGY OF THE EUCHARIST" BECAUSE ITS PURPOSE IS TO COMPLETE THE COMMUNION MEAL WHICH WAS JESUS' MANIFESTATION OF HIMSELF IN THE OLD TESTAMENT PASSOVER, EMBODYING THE MYSTERY OF GOD AND HIS COMMUNITY. THIS SECTION CONTAINS PRAYERS, BLESSINGS, A CONFESSION OF FAITH, AND A COMMEMORATION OF THE SAVING ACTS OF GOD, ALL OF WHICH CALL US TO PRIESTLY BEARING AND PARTICIPATION IN THE HEART OF CHRISTIAN WORSHIP: COMMUNION IN THE BODY AND BLOOD OF JESUS CHRIST, OFFERED BY HIM ALONE AND OFFERED ONCE, ALWAYS THERE AND ACCESSIBLE TO US IN SACRAMENTAL WORSHIP.

The Litany of the Faithful

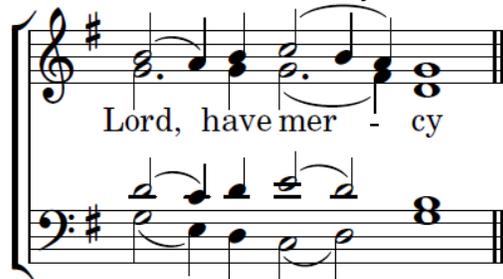
DEACON: Let us, the faithful, again and again in peace pray unto the Lord.

PEOPLE: Lord, have mercy.



DEACON: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



DEACON: Wisdom!

PRIEST: We thank You, O Lord God of Hosts, Who has accounted us worthy to stand even now before Your holy altar, and to fall down before Your compassion for our sins and for the errors of all Your people. And enable us also, whom You have placed in this Your service, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness.

EXCLAMATION: For unto You are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

Musical notation for 'Amen' in G major, 4/4 time. The treble clef part consists of a half note G4 and a whole note chord of A4-G4-F#4. The bass clef part consists of a half note G2 and a whole note chord of A2-G2-F#2.

CENSING FOR CHERUBIC HYMN MAY BEGIN HERE, IF MULTIPLE DEACONS ARE SERVING.

DEACON: Again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

Musical notation for 'Lord, have mercy' in G major, 4/4 time. The treble clef part consists of a half note G4, a quarter note A4, a quarter note B4, and a whole note chord of A4-G4-F#4. The bass clef part consists of a half note G2, a quarter note A2, a quarter note B2, and a whole note chord of A2-G2-F#2.

Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

Musical notation for 'Lord, have mercy' in G major, 4/4 time. The treble clef part consists of a half note G4, a quarter note A4, a quarter note B4, a quarter note A4, a quarter note G4, and a whole note chord of A4-G4-F#4. The bass clef part consists of a half note G2, a quarter note A2, a quarter note B2, a quarter note A2, a quarter note G2, and a whole note chord of A2-G2-F#2.

DEACON: Wisdom!

PRIEST: Again and often times we fall down before You, O God, Who loves mankind, that looking down upon our petition You would cleanse our souls and bodies from all defilement of flesh and spirit; and grant us to stand blameless and without condemnation before Your holy altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them to worship You blamelessly with fear and love, and to partake without condemnation of Your Holy Mysteries, and to be accounted worthy of Your heavenly Kingdom.

PRIEST: That guarded always by Your might, we may send up glory to You: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Musical notation for 'Amen' in G major, 4/4 time. The treble clef part consists of a half note G4 and a whole note chord of A4-G4-F#4. The bass clef part consists of a half note G2 and a whole note chord of A2-G2-F#2.

THE HOLY DOORS ARE NOW OPENED. FIRST DEACON (OR PRIEST IF SERVING ALONE) DOES LESSER CENSING

PEOPLE: Let us who mystically the Cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

p Let us who mys - tic - ly, who mys - tic - ly

rep - re - sent the Cher - u - bim, the Cher - u - bim,

rep - re - sent the Cher - u - bim,

p and who sing the thrice ho - ly hymn, who sing the thrice

ho - ly hymn to the life cre - a - ting Trin - i - ty,

to the life cre - a - ting, life cre - a - ting Trin - i - ty.

Now lay - a side all cares, now lay a - side all

earth - ly cares. now lay a - side, all earth - ly cares,

all earth-ly cares, lay a-side all earth-ly, earth-ly

cares.

THE CHERUBIC HYMN IS REPEATED AS NEEDED.

AS THE CHOIR SINGS THE CHERUBIC HYMN:

PRIEST (ALWAYS QUIETLY): No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve You, O King of Glory; for to minister to You is great and awesome even to the heavenly powers. Nevertheless through Your unspeakable and boundless love for mankind, You become man, yet without change or alteration, and as Ruler of All become our High Priest, and gave to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth; Who is borne on the throne of the Cherubim; Who is Lord of the Seraphim and King of Israel; Who alone is Holy and rests in the saints. Therefore, I entreat You Who is good and ready to listen: Look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Table, and perform the Sacred Mystery of Your Holy and Pure Body and Precious Blood. For I draw near to You, and bowing my neck I implore You: Do not turn Your face away from me, nor cast me out from among Your children; but make me, Your sinful and unworthy servant, worthy to offer gifts to You. For You are the Offerer and the Offered, the Receiver and the Received, O Christ our God, and to You we send up glory, together with Your Father, Who is from everlasting, and Your Most-holy, Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

THE PRIEST OR DEACON BEGINS THE CENSING OF THE ALTAR.

PRIEST (WITH HANDS RAISED): Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

FIRST, THEN SECOND, THEN FIRST DEACON: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia! (METANIA)

DEACON: LIFT UP, MASTER.

THE PRIEST PUTS THE LARGE AER ON THE FIRST DEACON'S LEFT SHOULDER SAYING:

PRIEST: Lift up your hands to the holy place and bless the Lord.

THEY BOTH GO FORTH ON THE NORTH SIDE, PRAYING, AND PRECEDED BY SERVERS WITH LIGHTED CANDLES, AND THE DEACON WITH THE CENSER.

Great Entrance

DEACON: His Beatitude, *TIKHON*, Archbishop of Washington, Metropolitan of All America and Canada;

His Eminence, *ALEXANDER*, Archbishop of *TOLEDO AND THE BULGARIAN DIOCESE*;
(His Grace *N.*, Bishop of *CITY AND DIOCESE*;))

May the Lord God remember them in His Kingdom, always, now and ever, and unto ages of ages.

IF THE BISHOP IS CELEBRATING, THE FIRST DEACON COMMEMORATES ONLY THE CELEBRANT (AND ANY OTHER) BISHOP(S) (AND THE ABBOT, IF A MONASTERY). THE BISHOP WILL COMMEMORATE THE METROPOLITAN:

FIRST DEACON: His Eminence, *ALEXANDER*, Archbishop of *TOLEDO AND THE BULGARIAN DIOCESE*;
(His Grace *N.*, Bishop of *CITY AND DIOCESE*;))

may the Lord God remember them in His Kingdom, always, now and ever, and unto ages of ages.

THE DEACON ENTERS THE ALTAR AND KNEELS ON THE SOUTHWEST CORNER OF THE HOLY TABLE, HOLDING THE DISCOS. IF THE BISHOP SERVES, THE FIRST DEACON KNEELS AT THE HOLY DOORS AND THE GIFTS ARE HANDED TO HIM WHILE THE DEACON CENSES.

This community, our Country, its President, Civil Authorities, Armed Forces, and People; and every Christian People and every land, may the Lord God remember them in His Kingdom, always, now and ever ...

The founders, benefactors, beautifiers and parishioners of this Holy Place, and those who are absent from this service for a worthy cause, may the Lord God remember them in His Kingdom, always, now and ever ...

For the sick and afflicted who have asked us to pray for them unworthy though we be, [among them: *N.N.*,] for widows and orphans, for all those sick and suffering, for the homeless and hungry, for those persecuted for our sake and for the sake of the Orthodox faith, and for those who persecute them, for those in prison and confinement, may the Lord God remember them in His Kingdom always, now and ever ...

For the Orthodox departed this life before us, all our fathers, mothers, and kindred, [especially the newly departed servants of God *N.N.*,] may the Lord God remember in His Kingdom always, now and ever ...

PRIEST, BLESSING WITH THE CHALICE: † You and all Orthodox Christians, may the Lord God remember in His Kingdom always, ...

As the priest enters the Altar:

DEACON: May the Lord God remember your priesthood (*IF A BISHOP SERVES:* high priesthood) in His Kingdom.

PRIEST: May the Lord God remember your diaconate in His Kingdom, always, now and ever, and unto ages of ages.

PEOPLE: Amen. That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts. Alleluia, Alleluia, Alleluia!

The musical score is written for piano and voice. It begins with a piano introduction in G major, 8/8 time, marked *f*. The piano part consists of a simple harmonic accompaniment. The vocal line enters with the lyrics "A-men. f That we may receive,". The melody is simple and hymnic, with a final cadence on the word "receive,". The score is presented on a grand staff with a treble clef for the voice and a bass clef for the piano.

that we may re - ceive the King of All,

Who comes in - vis - i - bly up - borne by the an - gel - ic hosts,

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

Al - le - lu - ia.

THE PRIEST RE-ENTERS THROUGH THE HOLY DOORS

THE PRIEST SETS THE HOLY CHALICE DOWN ON THE HOLY TABLE AND THEN, TAKING THE HOLY DISKOS FROM THE DEACON, SETS IT DOWN, SAYING:

PRIEST: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb. In the tomb with the body and in Hades with the soul, as God; in paradise with the thief and on the throne with the Father and the Spirit, were You, O Christ, filling all things, Yourself infinite. Your tomb has shone forth as giving life more splendid than paradise, and more radiant than any royal chamber, O Christ, the fountain of our resurrection.

THE PRIEST TAKES THE VEILS FROM THE HOLY DISKOS AND CHALICE, PLACING THEM ON THE HOLY TABLE, AT THE CORNERS UNDER ANY BLESSING CROSSES:

PRIEST: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb.

THE PRIEST CENSES THE AER, THEN COVERS THE GIFTS. HE THEN TAKES THE CENSER AND CENSES THE GIFTS:

PRIEST: Do good to Zion in Your good pleasure, and let the walls of Jerusalem be built. Then shall You be pleased with the sacrifice of righteousness, with oblations and whole-burnt offerings; then shall they offer bullocks upon Your altar.

THE PRIEST GIVES UP THE CENSER.

PRIEST: Remember me, brother and concelebrant.

DEACON: May the Lord God remember your priesthood (High Priesthood) in His Kingdom.

PRIEST: Pray for me, my concelebrant.

DEACON: May the Holy Spirit descend on you, and the power of the Most High overshadow you.

PRIEST: May the Holy Spirit Himself serve together with us all the days of our life.

DEACON: Remember me, holy Master.

PRIEST: † May the Lord God remember you in His Kingdom always, now and ever and unto ages of ages.

DEACON: Amen.

CLOSE HOLY DOORS AND CURTAIN

The Litany of Supplication

DEACON: Let us complete our prayer to the Lord.

PEOPLE: Lord, have mercy.



For the precious Gifts now offered, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For this holy place and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

PEOPLE: Lord, have mercy.



For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.

Musical score for the first prayer. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The treble staff contains a melody with lyrics 'Lord, have mer - cy' written below it. The bass staff provides a harmonic accompaniment. The piece ends with a double bar line.

Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

Musical score for the second prayer. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The treble staff contains a melody with lyrics 'Lord, have mer-cy' written below it. The bass staff provides a harmonic accompaniment. The piece ends with a double bar line.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical score for the third prayer. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The treble staff contains a melody with lyrics 'Grant it, O Lord.' written below it. The bass staff provides a harmonic accompaniment. The piece ends with a double bar line.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical score for the fourth prayer. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The treble staff contains a melody with lyrics 'Grant it, O Lord.' written below it. The bass staff provides a harmonic accompaniment. The piece ends with a double bar line.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical score for the fifth prayer. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one sharp (F#). The treble staff contains a melody with lyrics 'Grant it, O Lord.' written below it. The bass staff provides a harmonic accompaniment. The piece ends with a double bar line.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical notation for the first instance of the phrase. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one sharp (F#). The melody in the treble clef starts with a half note G4, followed by a quarter note A4, and then a quarter note B4. The bass line starts with a half note G2, followed by a quarter note A2, and then a quarter note B2. The lyrics "Grant it, O Lord." are written below the treble staff.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical notation for the second instance of the phrase. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one sharp (F#). The melody in the treble clef starts with a half note G4, followed by a quarter note A4, and then a quarter note B4. The bass line starts with a half note G2, followed by a quarter note A2, and then a quarter note B2. The lyrics "Grant it, O Lord." are written below the treble staff.

A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Musical notation for the third instance of the phrase. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one sharp (F#). The melody in the treble clef starts with a half note G4, followed by a quarter note A4, and then a quarter note B4. The bass line starts with a half note G2, followed by a quarter note A2, and then a quarter note B2. The lyrics "Grant it, O Lord." are written below the treble staff.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To you, O Lord.

Musical notation for the phrase "To you, O Lord." It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The key signature has one sharp (F#). The melody in the treble clef starts with a half note G4, followed by a quarter note A4, and then a quarter note B4. The bass line starts with a half note G2, followed by a quarter note A2, and then a quarter note B2. The lyrics "To You, O Lord" are written below the treble staff.

PRIEST: O Lord God Almighty, Who alone are holy, Who accept the sacrifice of praise from those who call upon You with their whole heart: accept also the prayer of us sinners, and bear it to Your holy altar, enabling us to offer unto You gifts and spiritual sacrifices for our sins and for the errors of the people. Make us worthy to find grace in Your sight, that our sacrifices may be acceptable unto You, and that the good spirit of Your grace may dwell upon us and upon these Gifts here offered, and upon all Your people:

EXCLAMATION: Through the compassions of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

Musical notation for the word "Amen". It consists of two staves, treble and bass clef, in the key of D major. The melody is simple, with the word "A-men" written below the notes.

OPEN CURTAIN.

The Peace

PRIEST: † Peace be to all.

PEOPLE: And to your spirit.

Musical notation for the phrase "And to your spirit". It consists of two staves, treble and bass clef, in the key of D major. The melody is simple, with the words "And to your spi-rit." written below the notes.

DEACON: Let us love one another, that with one mind we may confess:

PEOPLE: Father, Son, and Holy Spirit! The Trinity one in essence, and undivided!

Musical notation for the beginning of the prayer: "Fa - ther, Son, and Ho - ly Spir - it, the". It consists of two staves, treble and bass clef, in the key of D major. The melody is more complex, with the words written below the notes.

Musical notation for the continuation of the prayer: "Trin - i - ty one in es - sense and un - di - vid - ed." It consists of two staves, treble and bass clef, in the key of D major. The melody is more complex, with the words written below the notes. A "rit." marking is present above the final notes.

PRIEST: I will love You, O Lord, my strength. The Lord is my foundation, my refuge, and my deliverer.

AND HE THEN KISSES THE HOLY THINGS, WHICH REMAIN COVERED. IF THERE ARE MORE PRIESTS, THEY KISS THE HOLY THINGS AND EACH OTHER ON THE SHOULDER. THE CELEBRANT SAYS: Christ is in our midst. AND ANSWER: He is and ever shall be.

DEACON: The doors! The doors! In wisdom, let us attend!

THE PRIEST LIFTS THE LARGE AER AND RAISES IT UP AND DOWN OVER THE HOLY GIFTS.

The Creed

ALL: I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; Begotten not made; of one essence with the Father; by Whom all things were made; Who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven,

(NOTE: STOP WAVING AER, KISS, FOLD, AND SET ASIDE)

and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead. Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified, Who spoke by the Prophets.

In one holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

The musical score is written for Soprano, Alto, and Tenor/Bass voices. It begins with a treble clef and a key signature of one sharp (F#). The lyrics are: "I be-lieve in one God, the Father al-might - y, Maker of heaven and earth, and of all things visible and in - vis - i - ble. And in one Lord, Jesus Christ, the Son — of God, the Only-be-". The music consists of block chords and simple melodic lines for each voice part. The Soprano and Alto parts are in the treble clef, and the Tenor/Bass part is in the bass clef. The lyrics are placed below the notes.

gotten, begotten of the Father before all a - ges;— Light of

Light, true God of true God; be - got - ten, not made; of one

es - sence with the Fa - ther; by whom all things were made; who for us

men and for our salvation came down from heav - en, and

was incarnate of the Holy Spirit and the Virgin Mary, and be - came

suf-fered, and was bur - ied, and the third day He rose a -

gain, according to the Scrip - tures, and ascended into heaven, and

sits at the right hand of the Fa - ther; and He shall come a -

gain with glory to judge the living and the dead; whose Kingdom shall

have — no end. — And in the Holy Spirit, the Lord, the

Giver of Life, who proceeds from the Fa - ther; who with the

Father and the Son together is worshipped and glorified; who spoke by the

proph - ets. In one Holy, Catholic, and Ap - os - to - lic

Church. I acknowledge one baptism for the re - mis - sion of

sins. — I look for the re - sur - rec - tion of the dead,

and the life of the world — to come. A - men.

The Anaphora

DEACON: Let us stand aright! Let us stand with fear! Let us attend, that we may offer the Holy Oblation in peace.

FIRST DEACON IN

PEOPLE: A mercy of peace! A sacrifice of praise!

A mer - cy of peace, a sacrifice of praise.

PRIEST (FACING THE PEOPLE): † The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

PEOPLE: And with your spirit.

And with your spi - rit

PRIEST: Let us lift up our hearts.

PEOPLE: We lift them up unto the Lord.

We lift them up un-to the Lord

PRIEST (WITH METANIA OR PROSTRATION): Let us give thanks unto the Lord.

PEOPLE: It is meet and right ...

It is meet and right to worship the Father and the Son and the Ho-ly Spi - rit

The Trini-ty one in essence and un-di-vi - ded.

PRIEST: It is meet and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable inconceivable, invisible, incomprehensible, always-existing and eternally the same, You and Your only-begotten Son and Your Holy Spirit. You it was Who brought us from non-existence into being, and when we had fallen away raised us up again, and did not cease to do all things until You had brought us up to heaven, and had endowed us with Your Kingdom which is to come. For all these things we give thanks to You, and to Your only begotten Son and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen; and we thank You for this Liturgy which You have deigned to accept at our hands, though there stand by You thousands of archangels and hosts of angels, the Cherubim and the Seraphim, six-winged, many-eyes, who soar aloft, borne on their pinions ...

DEACON TOUCHES THE DISKOS WITH EACH OF THE POINTS OF THE STAR MAKING THE SIGN OF THE CROSS, THEN KISSES IT AND LAYS IT ASIDE.

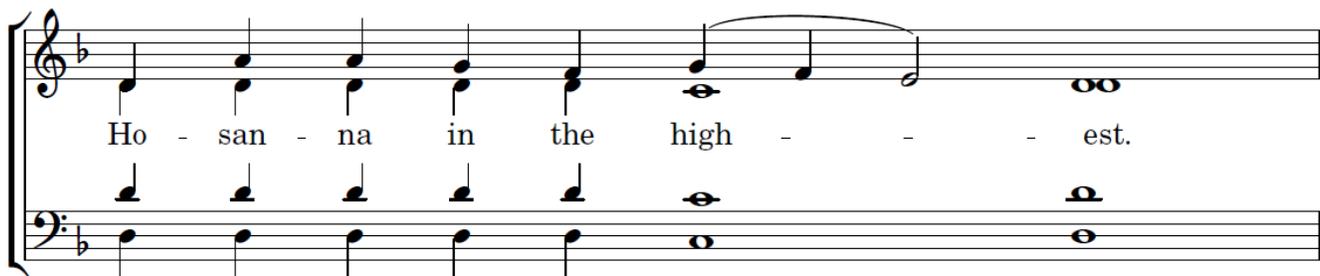
EXCLAMATION: ... Singing the triumphant hymn, shouting, proclaiming and saying:

PEOPLE: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He That comes in the name of the Lord! Hosanna in the highest!

Ho - ly, Ho - - ly, Ho - ly Lord of Sab - a - oth!

Hea - ven and earth are full of Your glo - ry

Ho-san-na in the high-est! Bles-sed is He that comes in the name of the Lord.

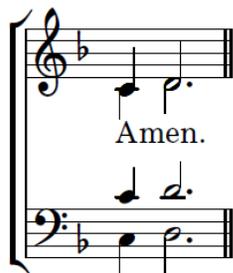


PRIEST: With these blessed powers, O Master Who loves mankind, we also cry aloud and say: You are Holy and most-holy, You and Your only-begotten Son and Your Holy Spirit! You are Holy and most-holy, and magnificent is Your glory! Who so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have everlasting life; Who, when He had come and had fulfilled all the dispensation for us, in the night in which He was given up – or rather, gave Himself up for the life of the world – took bread in His holy, pure, and blameless hands; and when He had given thanks and blessed it, and hallowed it, and broken it, He gave it to His holy disciples and apostles, saying:

DEACONS POINT TO THE GIFTS WITH THEIR ORARIONS.

EXCLAMATION: Take! Eat! This is My Body which is broken for you, for the remission of sins.

PEOPLE: Amen.



PRIEST (QUIETLY): And likewise, after supper, He took the cup saying:

EXCLAMATION: Drink of it, all of you! This is My Blood of the new covenant, which is shed for you and for many, for the remission of sins!

PEOPLE: Amen.



PRIEST (QUIETLY): Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the sitting at the right hand, and the second and glorious coming.

THE CONSECRATED GIFTS ARE ELEVATED, BY THE DEACON IF ONE SERVES, OR IF NOT, BY THE PRIEST.

FIRST DEACON CROSSES HIS RIGHT HAND OVER HIS LEFT AND ELEVATES THE HOLY DISKOS AND HOLY CHALICE.

PRIEST: Your own of Your own we offer unto You, on behalf of all and for all.

CHOIR (VERY SLOWLY): We praise you, we bless you, we give thanks unto You O Lord; and we pray unto You, O our God.

We praise You, we bless You, we give thanks un-to You, O Lord.

and we pray un-to You, O our God.

(THREE METANIA, KISS HOLY TABLE)

PRIEST: O Lord, Who sent Your Most Holy Spirit upon Your apostles at the third hour: Do not take Him from us, O Good One, but renew Him in us who pray to You. (METANIA)

DEACON: Create in me a clean heart, O God, and renew a right spirit within me.

PRIEST: O Lord, Who sent ... (METANIA)

DEACON: Cast me not away from Your presence, and take not Your Holy Spirit from me.

PRIEST: O Lord, Who sent ... (METANIA)

PRIEST (QUIETLY): Again we offer unto you this reasonable and bloodless worship, and ask you, and pray you, and supplicate you: Send down Your Holy Spirit upon us and upon these Gifts here offered.

DEACONS POINT TO THE DISKOS AND THE HOLY BREAD WITH THEIR ORARION

DEACON: Bless, Master, the Holy Bread.

PRIEST: † **And make this Bread the precious Body of Your Christ.**

DEACON: Amen.

THE DEACONS POINT TO THE CHALICE, SAYING:

DEACON: Bless, Master, the Holy Cup.

PRIEST: † **And that which is in this Cup, the precious Blood of Your Christ.**

DEACON: Amen.

DEACON: Bless both, Master.

PRIEST: † **Making the change by Your Holy Spirit.**

DEACON: Amen. Amen. Amen.

THE FIRST DEACON BOWS HIS HEAD TO THE PRIEST:

DEACON: Remember me, a sinner, holy Master.

PRIEST: May the Lord God remember you in His Kingdom always, now and ever and unto ages of ages.

DEACON: AMEN.

THE PRIEST BOWS BEFORE THE HOLY TABLE:

PRIEST: That they may be to those who partake for the purification of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the Kingdom of Heaven, for boldness towards You, and not for judgment or condemnation.

ALL MAKE A METANIA (ON SUNDAYS AND FEAST DAYS) BEFORE THE HOLY TABLE.

Again we offer unto You this rational worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

THE PRIEST CENSES THE GIFTS.

PRIEST (EXCLAMATION): Especially for our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary.

The Hymn to the Theotokos

FOURTH (MOST JUNIOR) DEACON CENSES THE REMAINING THREE SIDES OF THE HOLY TABLE AND THE CELEBRANT X3 (BISHOP X9) FROM THE HIGH PLACE.

A PRIEST SERVING ALONE DOES NOT CENSE THE REMAINING SIDES OF THE HOLY TABLE.

PEOPLE: Magnify, O my soul, the most-pure Virgin Theotokos,
more honorable than the heavenly hosts.

No tongue knows how to praise you worthily, O Theotokos;
even Angels are overcome with awe praising you.
But since you are good, accept our faith;
for you know our love inspired by God.
You are the defender of Christians, and we magnify you.

The musical score is written for Soprano/Alto and Tenor/Bass voices. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Mag - ni - fy, — O my soul, the most pure Vir - gin The - o - to - kos, more hon'-ra - ble than the hea - ven - ly hosts! No tongue knows how to praise you worthily, O The - o - to - kos, even angels are o - ver - come with awe — prais ing you. But since you".

are good, ac - cept our faith; for you know our love in -

spired by God. You are the defender of Christians, and

we mag - ni - fy you.

DURING THE HYMN, THE PRIEST PRAYS: For the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; Saint N. (OF THE DAY), whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially N.N.; grant them rest, O God, where the light of Your countenance shines on them.

Again we entreat You: Remember, O Lord, all the Orthodox Episcopate, who rightly teach the word of Your truth; all the priests, the deacons in Christ, and every order of the clergy. Again, we offer unto You this reasonable worship: for the Holy, Catholic, and Apostolic Church; for those who live in chastity and holiness of life; for all civil authorities; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

AND AFTER THE CHOIR CONCLUDES THE HYMN

PRIEST (EXCLAMATION): Among the first, remember, O Lord, His Beatitude, the Most Blessed TIKHON, Archbishop of Washington, Metropolitan of all America and Canada,

and His Eminence, the Most reverend ALEXANDER, Bishop of TOLEDO AND THE BULGARIAN DIOCESE.

and His Grace, the Right reverend N., Bishop of (city and diocese).

Grant them for Your holy churches in peace, safety, honor, health, and length of days, rightly to define the word of Your truth.

PEOPLE: And all mankind.

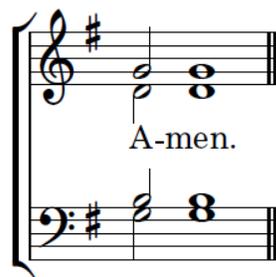


AND THE PRIEST CONTINUES TO PRAY QUIETLY:

PRIEST: Remember, O Lord, the city in which we dwell, every city and land; those who in faith dwell in them. Remember, O Lord, travelers by land, by sea, and by air; the sick and the suffering; captives, and their salvation. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies. (AND HERE HE MAY REMEMBER BY NAME THE LIVING FAITHFUL, WHOM HE WILL)

EXCLAMATION: And grant that with one mouth and one heart we may praise Your all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

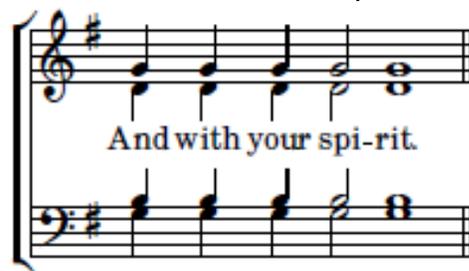


THE PRIEST TURNS AND BLESSES THE PEOPLE.

FOURTH (MOST JUNIOR) DEACON OUT.

PRIEST: † And may the mercies of our great God and Savior Jesus Christ be with all of you.

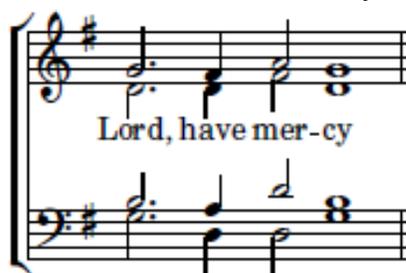
PEOPLE: And with Your spirit.



The Litany Before the Lord's Prayer

DEACON: Having remembered all the saints, again and again in peace let us pray to the Lord.

PEOPLE: Lord, have mercy.



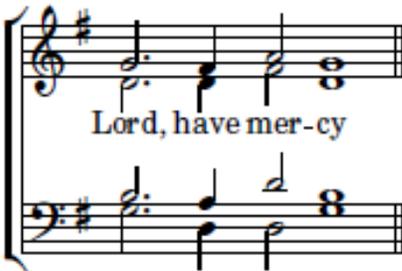
For the precious Gifts now offered and sanctified, let us pray to the Lord.

PEOPLE: Lord, have mercy.



That our God Who loves mankind, receiving them upon His holy, heavenly, and ideal altar as a sweet spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.



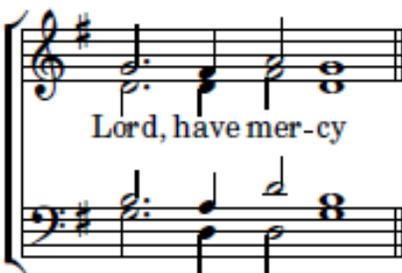
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.



Help us, save us, have mercy on us and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.



That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

PEOPLE: Grant it, O Lord.



An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The lower staff is in bass clef with the same key signature and time signature. It contains a bass line of four notes: G3 (quarter), A3 (quarter), B3 (quarter), and C4 (half). The lyrics "Grant it, O Lord." are written below the upper staff.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The lower staff is in bass clef with the same key signature and time signature. It contains a bass line of four notes: G3 (quarter), A3 (quarter), B3 (quarter), and C4 (half). The lyrics "Grant it, O Lord." are written below the upper staff.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The lower staff is in bass clef with the same key signature and time signature. It contains a bass line of four notes: G3 (quarter), A3 (quarter), B3 (quarter), and C4 (half). The lyrics "Grant it, O Lord." are written below the upper staff.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The lower staff is in bass clef with the same key signature and time signature. It contains a bass line of four notes: G3 (quarter), A3 (quarter), B3 (quarter), and C4 (half). The lyrics "Grant it, O Lord." are written below the upper staff.

A Christian ending to our life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

PEOPLE: Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a melody of four notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (half). The lower staff is in bass clef with the same key signature and time signature. It contains a bass line of four notes: G3 (quarter), A3 (quarter), B3 (quarter), and C4 (half). The lyrics "Grant it, O Lord." are written below the upper staff.

Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To You, O Lord.



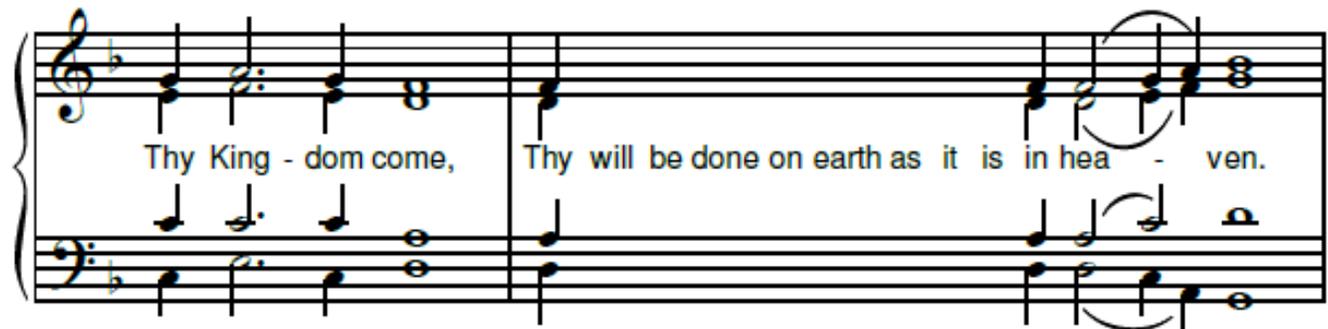
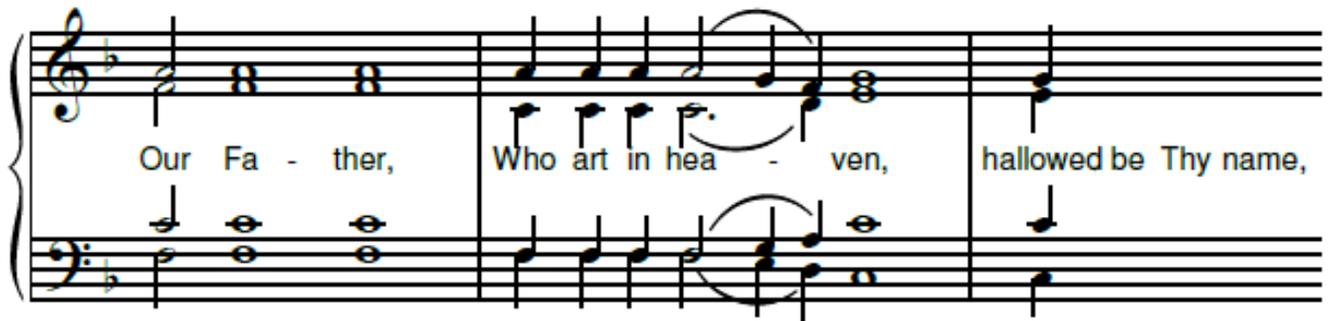
PRIEST (QUIETLY): Unto You we commend our whole life and our hope, O Master Who loves mankind. We ask You, and pray You, and supplicate You: Make us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the Kingdom of Heaven, for boldness toward You, but not for judgment or condemnation.

The Lord's Prayer

PRIEST (WITH RAISED HANDS): And make us worthy, O Master, that with boldness and without condemnation we may dare to call on You, the heavenly God, as Father, and to say:

DEACONS, STANDING, CROSS ORARION.

ALL: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.



Give us this day our dai - ly bread and for-give us our tres - pass-es,
 as we forgive those who trespass a - gainst us:
 and lead us not into temp-ta - tion but deliver us from the e - vil one.

PRIEST: For Thine is the Kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

A - men.

PRIEST (FACING THE PEOPLE): † Peace be unto all.

PEOPLE: And to your spirit.

And to your spi - rit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.

Musical score for the phrase "To You, O Lord." It consists of two staves, a treble clef on top and a bass clef on the bottom. The melody is written in a simple, homophonic style with a key signature of one flat (B-flat). The lyrics "To You, O Lord." are written below the treble staff.

PRIEST (QUIETLY): We give thanks unto You, O King invisible, Who by Your measureless power made all things, and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads unto You, the awesome God. O Master, distribute these Gifts here offered, unto all of us for good, according to the individual need of each, sail with those who sail, travel with those who travel by land, by sea and by air; heal the sick, O You Who are the physician of our souls and bodies.

EXCLAMATION: Through the grace and compassion and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

HOLY DOORS CLOSED AND CURTAIN DRAWN.

CHOIR (VERY SLOWLY): Amen.

Musical score for the word "Amen." It consists of two staves, a treble clef on top and a bass clef on the bottom. The melody is written in a simple, homophonic style with a key signature of one flat (B-flat). The lyrics "A - men." are written below the treble staff.

PRIEST (QUIETLY): Attend, O Lord Jesus Christ our God, out of Your holy dwelling place, from the throne of glory of Your Kingdom; and come to sanctify us, O You Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart unto us Your most pure Body and precious Blood, and through us to all the people.

O God, cleanse me, a sinner, and have mercy on me. (METANIA) (X3)

DEACON: Let us attend!

AND THE PRIEST, TAKING UP THE HOLY BREAD IN BOTH HANDS, ELEVATES IT ABOVE THE HOLY TABLE:

PRIEST: The Holy Things for the Holy!

PEOPLE: One is Holy! One is Lord: Jesus Christ, to the glory of God the Father. Amen.

Musical score for the phrase "One is Holy! One is Lord: Jesus Christ, to the glory of God the Father. Amen." It consists of two staves, a treble clef on top and a bass clef on the bottom. The melody is written in a simple, homophonic style with a key signature of one flat (B-flat). The lyrics "One is ho - ly, One is Lord: Je - sus" are written below the treble staff.

Christ, to the glo - ry of God the Fa - ther. A - men.

Communion

AS THE PRIEST PREPARES HIS COMMUNION, AND THE COMMUNION FOR THE FAITHFUL, THE CHOIR SINGS THE COMMUNION HYMN.

The grace of God has appeared for the salvation of all men.

Soprano
Alto

The grace of God, the grace of God has ap -

Male Tenor
Bass

peared for the sal - va - tion of all men.

VERSES:

1. Oh, sing to the LORD a new song! For He has done marvelous things; His right hand and His holy arm have gained Him the victory.
2. The LORD has made known His salvation; His righteousness He has revealed in the sight of the nations.
3. He has remembered His mercy and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God.
4. Shout joyfully to the LORD, all the earth; Break forth in song, rejoice, and sing praises.
5. Sing to the LORD with the harp, With the harp and the sound of a psalm,
6. With trumpets and the sound of a horn; Shout joyfully before the LORD, the King.
7. Let the sea roar, and all its fullness, The world and those who dwell in it;
8. Let the rivers clap *their* hands; Let the hills be joyful together before the LORD,
9. For He is coming to judge the earth. With righteousness He shall judge the world, And the peoples with equity.

THE ABOVE IS REPEATED AS NECESSARY, OR OTHER HYMNS MAY BE SUNG, UNTIL THE PRIEST PICKS UP THE CHALICE AND EXITS THE HOLY DOORS. THEN, THE CHOIR SINGS:

Alleluia! Alleluia! Alleluia!

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

lu - i - a, al - le - lu - i - a.

As the Choir sings, the priest divides the Holy Bread.

DEACON: *DIVIDE, MASTER, THE HOLY BREAD.*

PRIEST: **Divided and distributed is the Lamb of God; Who is divided, yet not disunited; Who is ever eaten, yet never consumed; but sanctifies those who partake thereof.**

THE DEACON, THEN, POINTING TO THE HOLY CHALICE:

DEACON: *Amen. Fill, Master, the Holy Cup.*

AS THE PRIEST PLACES THE PORTION IC INTO THE CHALICE:

PRIEST: **The fullness of the Holy Spirit.**

DEACON: *Amen.*

AND TAKING THE HOT WATER:

DEACON: *Bless, Master, the warmth.*

PRIEST: **Blessed is the warmth of Your holy things, always, now and ever, and unto ages of ages.**

THE FIRST DEACON POURS A SUFFICIENT QUANTITY OF WATER INTO THE CHALICE CROSS-WISE, SAYING:

DEACON: **The warmth of faith, full of the Holy Spirit. Amen.**

PRIEST: *Forgive me my brothers and concelebrants.*

TURNING TOWARD THE PEOPLE: *Forgive me my brothers and sisters.*

PRIEST (SEVENTH COMMUNION PRAYER): *O God, absolve, remit and pardon me my transgressions; as many sins as I have committed by word or action or thought, willingly or unwillingly, consciously or unconsciously; forgive me everything since You are good and the lover of mankind.*

AS THE OTHER PRIESTS PARTAKE, THEY EXCHANGE THE KISS OF PEACE BEFORE THE ALTAR TABLE, SAYING: *Christ is in our midst! and the response He is and ever shall be!*

IF TWO OR MORE DEACONS REMAIN IN THE SANCTUARY, THEY MOVE TO THE HIGH PLACE, AND EXCHANGE THE KISS OF PEACE WITH EACH OTHER IN LIKE MANNER AS THE PRIESTS.

PRIEST: *Deacons, draw near.*

THE DEACON APPROACHES AND BOWS, ASKING FORGIVENESS; HE THEN KISSES THE HOLY TABLE:

DEACON: *Give unto me, Master, the precious and holy Body of our Lord and God and Savior Jesus Christ.*

KISSING THE DEACON'S SHOULDER, THE PRIEST GIVES TO HIM A PORTION OF THE HOLY BREAD, SAYING:

PRIEST: *To the pious deacon N. is given the precious, holy, and most pure Body of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

THE DEACON KISSES THE PRIEST'S HAND AND SHOULDER AS HE RECEIVES THE HOLY BREAD, AND GOES BEHIND THE HOLY TABLE AND PRAYS WITH BOWED HEAD:

AS THE PRIEST TAKES A PORTION OF THE HOLY BREAD WITH HIS LEFT HAND, PLACING IT IN HIS RIGHT HAND:

PRIEST: *The precious and most holy Body of our Lord and God and Savior Jesus Christ is given unto me, the unworthy priest N. for the remission of my sins, and unto life everlasting.*

THE CHOIR PAUSES, AND THE PRAYER BEFORE COMMUNION IS SAID IN UNISON: *I believe, O Lord, and I confess that you are truly the Christ, the Son of the Living God, Who came into the world to save sinners, of whom I am first. I believe also that this is truly Your Own Most Pure Body, and that this is truly Your Own Precious Blood. Therefore, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.*

Of Your Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Your Mystery to Your enemies, neither like Judas will I give you a kiss; but like the thief will I confess you: Remember me, O Lord, in Your Kingdom.

May the communion of Your holy Mysteries be neither to my judgment nor to my condemnation, O Lord, but to the healing of soul and body.

THE CHOIR CONTINUES THEIR HYMN(S).

THUS THE CLERGY PARTAKE OF THE HOLY BREAD WITH ALL FEAR AND REVERENCE. THE PRIEST THEN TAKES THE HOLY CHALICE IN BOTH HANDS WITH THE VEIL AND PARTAKES OF IT THRICE SAYING:

PRIEST: *The precious and Most Holy Blood of our Lord and God and Savior Jesus Christ is given to me, the priest N. for the remission of my sins, for life everlasting.*

PRIEST: *Lo, this has touched my lips, and shall take away my iniquities, and cleanse my sins.*

THE PRIEST THEN SUMMONS THE DEACON:

PRIEST: *Deacon, draw near.*

THE DEACON APPROACHES AND BOWS ONCE, SAYING:

DEACON: *Low, I draw near unto the immortal King and our God. Give unto me, Master, the precious and holy Blood of our Lord and God and Savior Jesus Christ.*

THE PRIEST HOLDS THE CHALICE AND SAYS:

PRIEST: *The servant of God, Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ, for the remission of his sins, and unto life everlasting.*

WHEN THE DEACON HAS PARTAKEN, THE PRIEST SAYS:

PRIEST: *Lo, this has touched your lips, and shall take away your iniquities, and cleanse your sins.*

People's Communion

DEACON: *In the fear of God, and with faith (and love) draw near!*

PEOPLE: *Blessed is He that comes ...*

Blessed is He that comes in the Name of the Lord;

God is the Lord and has revealed Him - self un - to us.

DURING THE COMMUNION OF THE PEOPLE, THE CHOIR SINGS:

PEOPLE: Receive the Body of Christ; taste the fountain of immortality.

REPEAT AS NEEDED. OTHER HYMNS MAY BE SUNG AS WELL. WHEN PRIEST RETURNS TO THE ALTAR, SING ONCE MORE, THEN SING "ALLELUIA".

PEOPLE: Alleluia. Alleluia. Alleluia.

AFTER ALL HAVE COMMUNED, THE CELEBRANTS RETURN TO THE SANCTUARY AND PLACE THE CHALICE ON THE HOLY TABLE.

(NOTE: THESE ARE OFTEN SAID BY THE CELEBRANT).

DEACON: Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise and glorify Your resurrection; for You are our God and we know no other than You; we call on Your name. Come, all you faithful, let us venerate Christ's holy resurrection. For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His resurrection, for by enduring the Cross for us, He has destroyed death by death.

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.

O Christ, great and most holy Pascha, O Wisdom, Word, and Power of God: grant that we may more perfectly partake of You in the never-ending day of Your Kingdom.

AS HE THOROUGHLY WIPES THE REMAINING PARTICLES FROM THE DISKOS WITH THE SPONGE INTO THE CHALICE, HE SAYS:

DEACON: Wash away, O Lord, the sins of all those who have been remembered here, by Your precious Blood; through the prayers of Your saints.

PRIEST: † O God, save Your people, and bless Your inheritance.

PEOPLE: We have seen the true Light! ...

We have seen the true Light! We have received the heavenly Spirit!

We have found the true Faith! Worshipping the undivided Trinity:

Who has saved us!

THE PRIEST COVERS THE CHALICE WITH ONE VEIL. HE PUTS ALL THE OTHERS ON THE DISKOS. HE CENSES THE CHALICE THREE TIMES, SAYING QUIETLY:

PRIEST: *Be exalted, O God, above all the heavens, and Your glory over all the earth.*

THE FIRST DEACON TAKES THE CENSER, THEN THE PRIEST GIVES THE DISKOS TO THE FIRST DEACON, AND THE FIRST DEACON, TAKING IT WITH THE CENSER UNDERNEATH, MAKES A SLIGHT BOW TOWARD THE FAITHFUL THROUGH THE HOLY DOORS, SAYING NOTHING, HE CARRIES IT TO THE TABLE OF OBLATION.

THE PRIEST TAKES THE CHALICE IN HIS RIGHT HAND, AND MAKES WITH IT THE SIGN OF THE CROSS OVER THE ANTIMENSION, AND SAYS QUIETLY TO HIMSELF:

PRIEST (QUIETLY): *Blessed is our God ...*

THEN, HOLDING THE CHALICE:

PRIEST (FACING THE PEOPLE, ALOUD): *Always, now and ever, and unto ages of ages.*

PEOPLE: Amen. Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory; for You have made us worthy to partake of Your holy, divine, immortal, and life-creating Mysteries. Keep us in Your holiness, that all the day we may meditate upon Your righteousness. Alleluia! Alleluia! Alleluia!

A - men. Let our mouths be filled with Your praise, O Lord,

that we may sing of Your glo - ry: for You have made us wor - thy

to partake of Your holy, divine, immortal, and life - creat - ing Mys - ter - ies.

Keep us in Your ho - li-ness, that all the day we may meditate
upon Your right-eous-ness. Alleluia! Alleluia! Al - le - lu - ia!

THE PRIEST CARRIES THE CHALICE TO THE TABLE OF OBLATION AS THE FIRST DEACON CENSES AND THEN, RECEIVING THE CENSER, CENSES THE CHALICE THREE TIMES. HE RETURNS TO THE ALTAR TABLE.
FOLD THE ANTIMENSION BEFORE NEXT EXCLAMATION.
FIRST DEACON OUT, PRIEST AT ALTAR TABLE.

The Litany of Thanksgiving

DEACON: Let us attend! Having partaken of the divine, holy, most pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks unto the Lord.

PEOPLE: Lord, have mercy.

Lord, have mer - cy.

Help us, save us, have mercy on us, and keep us, O God, by Your grace.

PEOPLE: Lord, have mercy.

Lord, have mer - cy.

Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

PEOPLE: To you, O Lord.



PRIEST: We thank you, O Master Who loves mankind, Benefactor of our souls, that You have made us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in Your fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.

DURING THE EXCLAMATION, THE PRIEST MAKES THE SIGN OF THE CROSS WITH THE GOSPEL OVER THE FOLDED ANTIMENSION.

EXCLAMATION: For You are our Sanctification, and unto You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

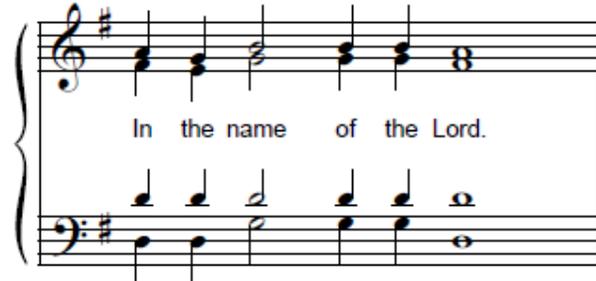
PEOPLE: Amen.



The Prayer Behind the Ambon

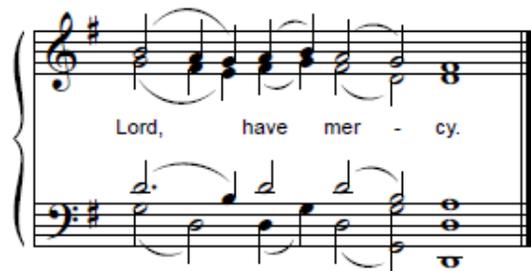
PRIEST: Let us depart in peace.

PEOPLE: In the name of the Lord.



DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.



PRIEST: O Lord, Who blesses those who bless You, and sanctifies those who trust in You, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in return by Your divine power, and forsake us not who put our hope in You. Give peace to Your world, to Your churches, to Your priests, to all those in civil authority, and to all Your people. For every good gift and every perfect gift is from above, coming down from You, the Father of Lights, and unto You we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen. Blessed be the name of the Lord, henceforth and forever more. (x3)

FIRST DEACON IN.

IF THERE ARE NO DEACONS, THE PRIEST BLESSES THE CHALICE ON THE TABLE OF OBLATION:

THE DEACON(S) KNEELS AT THE NORTH SIDE OF THE HOLY TABLE:

PRIEST: † O Christ our God, Who are Yourself the fulfillment of the law and the prophets, Who fulfilled all the dispensation of the Father, fill our hearts with joy and gladness, always, now and ever, and unto ages of ages. Amen.

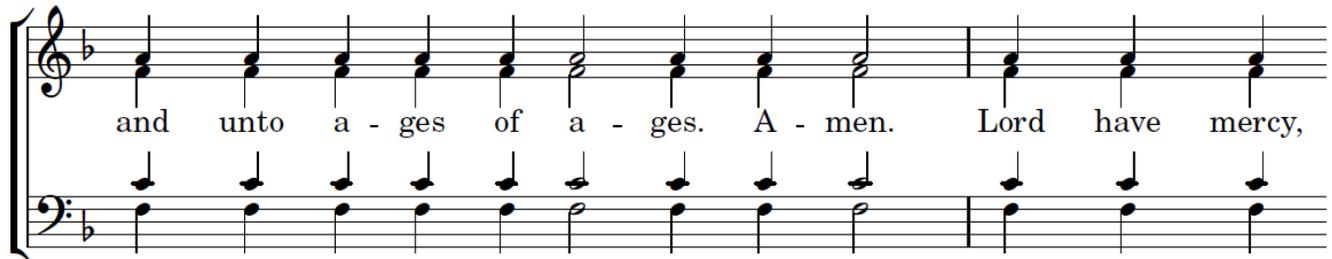
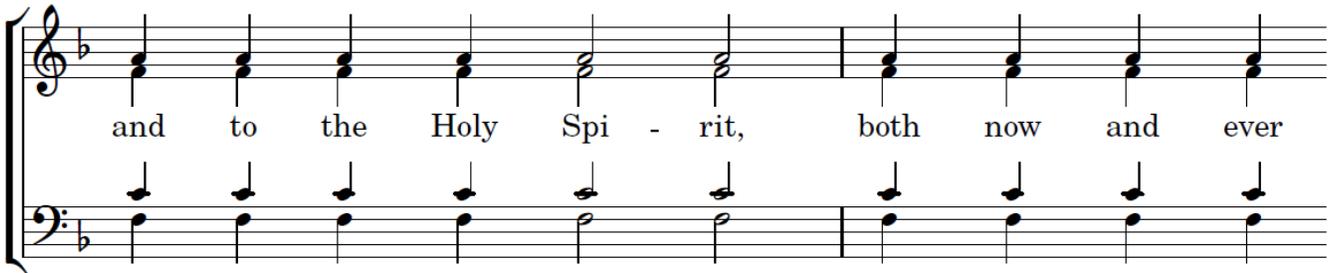
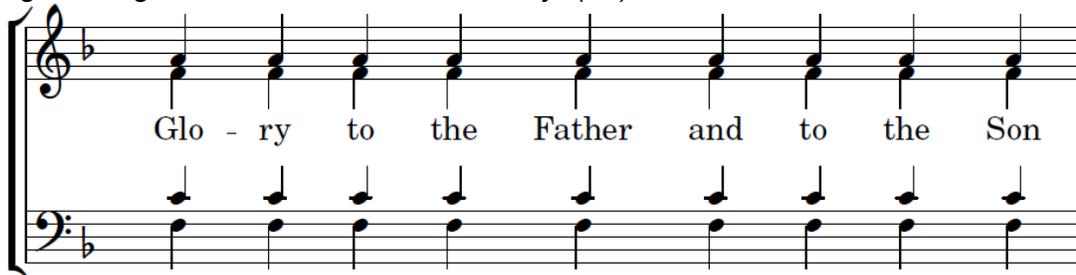
PRIEST: † The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

PEOPLE: Amen.



PRIEST (FACING EAST, HANDS RAISED): Glory to you, O Christ our God and our hope, glory to you!

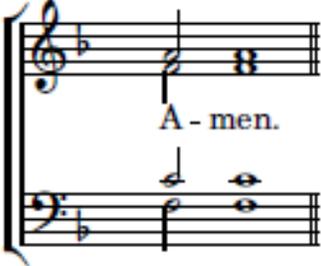
PEOPLE: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3x) Father, bless!



DURING THE PASCHAL SEASON, THE ABOVE IS REPLACED BY "CHRIST IS RISEN ..." SUNG THREE TIMES.

PRIEST, HOLDING THE BLESSING CROSS: May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

PEOPLE: Amen.



THE PRIEST MAKES ANY ANNOUNCEMENTS, AND THE FAITHFUL AND THE CATECHUMENS, AS WELL AS THOSE WHO MAY BE GUESTS, MAY VENERATE THE CROSS AND RECEIVE THE BLESSED BREAD (CALLED ANTIDORON).

Great Blessing of Water

THE PRIEST, VESTED IN EPITRACHELION AND PHELONION, CENSES THE CROSS LYING ON THE HOLY TABLE THREE TIMES. AFTER THIS, HAVING GIVEN UP THE CENSER, HE TAKES UP THE CROSS AND, HOLDING IT UPON HIS HEAD, EXITS THROUGH THE ROYAL GATES. BEFORE HIM GOES CANDLEBEARERS; AND BEFORE ALL OF THEM GO TWO CARRYING BANNERS, ONE OF WHOM ALSO CARRIES THE GOSPEL BOOK. THE PRIEST TAKES THE CROSS FROM HIS HEAD, MAKES THE SIGN OF THE CROSS WITH IT OVER THE PEOPLE FROM FOUR SIDES, AND PLACES THE CROSS ON THE TABLE PREPARED FOR IT. BUT IF THE WATER BE IN A VESSEL, THE CROSS IS SET ON THE EDGE OF IT. A SMALL TABLE IS PREPARED AS AT THE LESSER SANCTIFICATION OF WATERS.

Soprano
Alto

Tenor
Bass

The voice of the Lord is upon the waters cry - ing:

Detailed description: This block contains the first line of musical notation. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The music is in a minor key (one flat) and 4/4 time. The lyrics are: "The voice of the Lord is upon the waters cry - ing:". The Soprano/Alto part begins with a half note G4, followed by quarter notes A4, B4, and C5. The Tenor/Bass part begins with a half note G3, followed by quarter notes A3, B3, and C4. The phrase "cry - ing:" is marked with a fermata over the final notes.

"Come, one and all, re-ceive the Spir - it of wis - dom,

Detailed description: This block contains the second line of musical notation. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The lyrics are: "Come, one and all, re-ceive the Spir - it of wis - dom,". The Soprano/Alto part begins with a half note G4, followed by quarter notes A4, B4, and C5. The Tenor/Bass part begins with a half note G3, followed by quarter notes A3, B3, and C4. The phrase "Spir - it of wis - dom," is marked with a fermata over the final notes.

the Spirit of under - stand - ing, the Spirit of the fear_ of God,

Detailed description: This block contains the third line of musical notation. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The lyrics are: "the Spirit of under - stand - ing, the Spirit of the fear_ of God,". The Soprano/Alto part begins with a half note G4, followed by quarter notes A4, B4, and C5. The Tenor/Bass part begins with a half note G3, followed by quarter notes A3, B3, and C4. The phrase "fear_ of God," is marked with a fermata over the final notes.

from Christ Who now has shone_ forth."

Detailed description: This block contains the fourth line of musical notation. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The lyrics are: "from Christ Who now has shone_ forth." The Soprano/Alto part begins with a half note G4, followed by quarter notes A4, B4, and C5. The Tenor/Bass part begins with a half note G3, followed by quarter notes A3, B3, and C4. The phrase "shone_ forth." is marked with a fermata over the final notes.

Soprano
Alto

Tenor
Bass

To-day the nature of the waters is sanc - ti - fied. The Jordan is

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The Soprano and Alto parts are written in treble clef with a key signature of one flat. The Tenor and Bass parts are written in bass clef. The lyrics are: "To-day the nature of the waters is sanc - ti - fied. The Jordan is".

part-ed in two; it holds back the flow of its wa - ters

Detailed description: This system continues the vocal parts from the first system. The lyrics are: "part-ed in two; it holds back the flow of its wa - ters".

as it beholds the washing of the Mas - ter.

Detailed description: This system continues the vocal parts from the second system. The lyrics are: "as it beholds the washing of the Mas - ter.". The system ends with a double bar line.

Soprano
Alto

Tenor
Bass

You have come to the river as a Man, O Christ the King,

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The lyrics are: "You have come to the river as a Man, O Christ the King,".

and hasten to be baptized like a servant by the Fore - run - ner,

Detailed description: This system continues the vocal parts from the fourth system. The lyrics are: "and hasten to be baptized like a servant by the Fore - run - ner,".

on account of our sins, O good God Who love man-kind.

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

Soprano
Alto

Tenor
Bass

To the voice of one crying in the wil-der-ness, "Pre-pare the

way of the Lord," You came, O Lord taking the form of—

ser - vant. You asked to be baptized though You have no know -

ledge of sin. The wa-ters saw You and were a-fraid. The Fore-run-ner

trem-bled and cried a - loud: "How will the Lamp il-lu-mine the Light?

How will a servant lay his hand on the Mas - ter? You take away

the sin of the world, O Sav - ior. Sanctify both me and

the wa - ters."

PRIEST/DEACON: Wisdom!

READER: The reading from the Prophecy of Isaiah (35:1-10)

PRIEST/DEACON: Let us attend!

READER: Thus says the Lord: Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgment and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it.

There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away”.

PRIEST/DEACON: Wisdom!

READER: The reading from the Prophecy of Isaiah (55:1-13)

PRIEST/DEACON: Let us attend!

READER: Thus says the Lord: You that thirst, go for water. And as many of you as have no money, make your way and buy. And eat and drink wine and fat without money and price. Why do you spend money on what is not food, and toil for what does not satisfy? Hear me, and eat what is good, and your soul shall delight in good things. Give heed with your ears and follow in my ways. Listen to me and your soul shall live among good things. And I will make an eternal Covenant with you, the sure mercies of David. See, I have given him as a testimony among the Nations, a ruler and commander among the Nations. See, Nations who do not know you shall call upon you, and peoples who are not acquainted with you shall take refuge with you, for the sake of the Lord your God and the Holy One of Israel, because he has glorified you. Seek the Lord, and when you find him, call upon him. But when he comes near you, let the impious abandon his ways and a lawless man his plans. And return to the Lord and you shall find mercy, and cry out, for he will abundantly forgive your sins. For my plans are not like your plans, nor are my ways like your ways, says the Lord. But as far as heaven is from earth, so far is my way from your ways and your thoughts from my mind. For as rain or snow comes down from heaven and does not return until it has saturated the earth and it brings forth and sprouts and gives seed to the sower and bread for food, so shall my word be. Whatever comes out of my mouth shall not return to me empty, until everything that I wished has been fulfilled. And I will make my ways and my commands prosper. You shall go out with gladness and be taught with joy. For the mountains and hills shall leap up, welcoming you with joy, and all the trees of the field shall clap with their branches. And instead of brambles cypress shall come up, and instead of nettles myrtle shall come up. And there shall be for the Lord a name and an everlasting sign, and it shall not fail.

PRIEST/DEACON: Wisdom!

READER: The reading from the Prophecy of Isaiah (12:3-6)

PRIEST/DEACON: Let us attend!

READER: Thus says the Lord: Draw water with gladness from the wells of salvation. And you shall say in that day, “Sing praise to the Lord and cry out his name. Proclaim among the Nations his glorious deeds Remind them that his name has been exalted. Sing praise to the name of the Lord, for he has done mighty things. Proclaim these in all the earth. Rejoice and be glad, you that dwell in Sion, because the Holy One of Israel has been exalted in the midst of her”.

PRIEST: Let us attend! † Peace be unto all!

READER: And to Your spirit!

PRIEST/DEACON: Wisdom!

PRIEST SERVING ALONE RETURNS TO THE ALTAR TABLE AND IS GIVEN THE CENSER.

READER, FOR THE GREAT BLESSING OF WATER, TONE 3: The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

Choir:

Soprano Alto

Tenor Bass

The Lord is my light and my Sa - vior, whom shall I fear?

READER: The Lord is the defender of my life, of whom shall I be afraid?

Choir:

Soprano Alto

Tenor Bass

The Lord is my light and my Sa - vior, whom shall I fear?

READER: The Lord is my light and my Savior ...

CHOIR: ... whom shall I fear?

PRIEST/DEACON: Wisdom!

THE EPISTLE READING (143 ctr – 1 CORINTHIANS 10:1-4)

READER: The reading from the First Epistle of St. Paul to the Corinthians.

PRIEST/DEACON: Let us attend!

READER: Brothers and sisters, I do not want you to be ignorant, that our forefathers were all under the cloud: all passed through the sea; and they were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ.

PRIEST: † Peace be to you.

Alleluia: Tone 4

READER: **And to Your spirit.** In the 4th Tone: Alleluia! Alleluia! Alleluia!

CHOIR: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia! (x3)

READER: The voice of the Lord is upon the waters.

CHOIR: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

READER: The God of glory thunders; the Lord is upon many waters.
CHOIR: Alleluia! Alleluia! Alleluia!

Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)

AFTER THE CENSING, THE PRIEST, STANDING AT THE ALTAR TABLE, READS THE PRAYER BEFORE THE GOSPEL:

PRIEST: *Illuminate our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

THE GOSPEL – (2) Mark 1:9-11

PRIEST/DEACON: Wisdom! Let us attend! Let us hear the Holy Gospel.

PRIEST (FACING THE PEOPLE): † Peace be to all.

CHOIR: And to your spirit.

And to your spi - rit.

FIRST DEACON: The reading from the Holy Gospel according to St. Mark.

CHOIR: Glory to You, O Lord, glory to You.

Musical score for the choir. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Glo - ry to You, O Lord, glo - ry to You."

PRIEST/DEACON: Let us attend!

At that time, Jesus came from Nazareth of Galilee, and he was baptized by John in the Jordan. Immediately coming up from the water, he saw the heavens torn open and the Spirit descending on him like a dove. A voice came out of the heavens, "You are my beloved Son. In you I am well pleased."

CHOIR: Glory to You, O Lord, glory to You.

Musical score for the choir. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Glo - ry to You, O Lord, glo - ry to You."

THEN THE DEACON SAYS THIS LITANY:

In peace let us pray to the Lord.

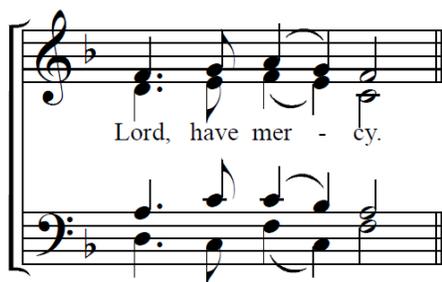
CHOIR: Lord, have mercy. (*AFTER EACH PETITION*)

Musical score for the choir. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, have mer - cy."

For the peace from above and for the salvation of our souls, let us pray to the Lord.

Musical score for the choir. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Lord, have mer - cy."

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.



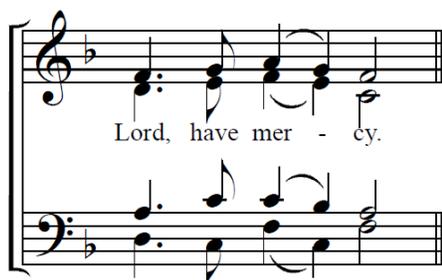
Lord, have mer - cy.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.



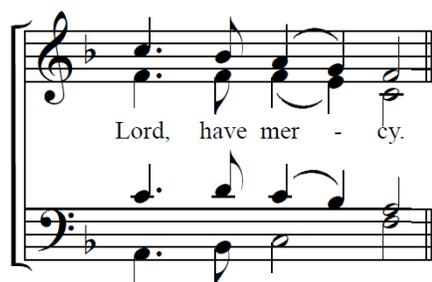
Lord, have mer - cy.

Again we pray for our Metropolitan *TIKHON*,
for our Archbishop *ALEXANDER*,
for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.



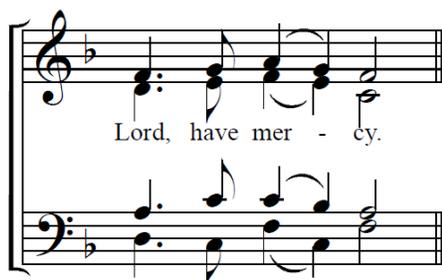
Lord, have mer - cy.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.



Lord, have mer - cy.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.



Lord, have mer - cy.

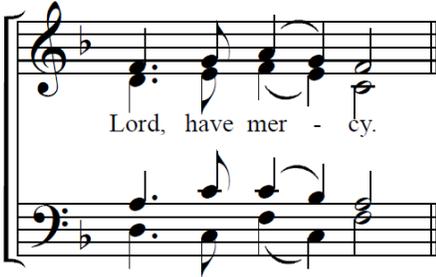
For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.



Lord, have mer - cy.

The musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate a long note.

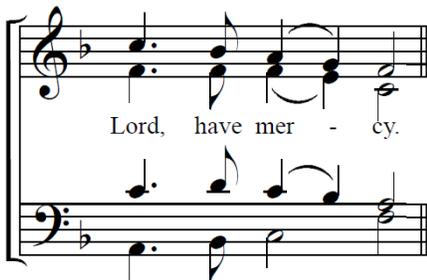
For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.



Lord, have mer - cy.

The musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate a long note.

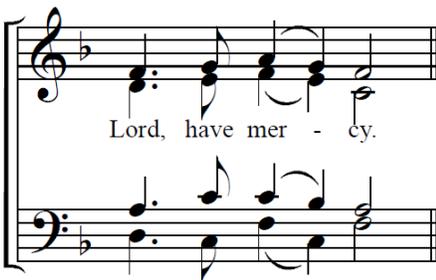
That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



Lord, have mer - cy.

The musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate a long note.

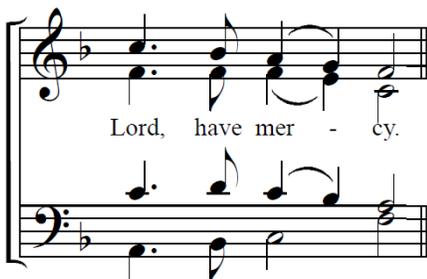
That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.



Lord, have mer - cy.

The musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate a long note.

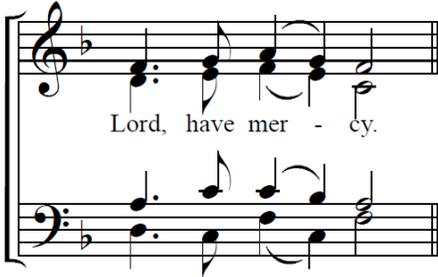
That there may be granted unto them the grace of redemption, the blessing of Jordan, by the power, operation and descent of the Holy Spirit, let us pray to the Lord.



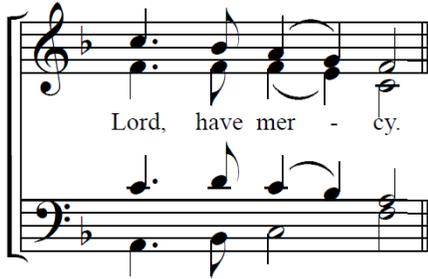
Lord, have mer - cy.

The musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate a long note.

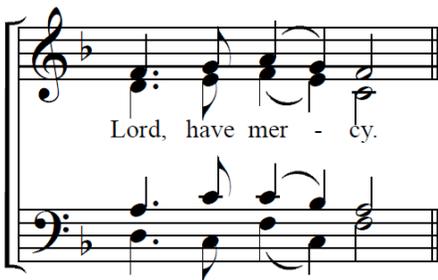
That Satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.



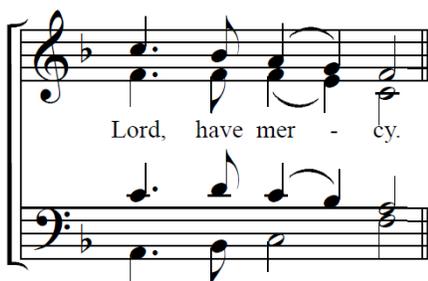
That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.



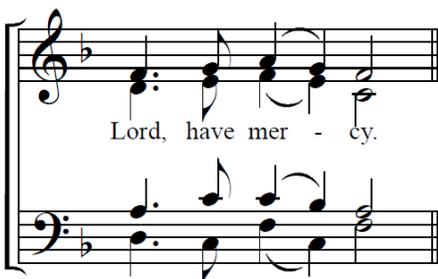
That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.



That the Lord God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.



That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.



That this water may spring up unto life eternal, let us pray to the Lord.

Lord, have mer - cy.

The first musical notation consists of a treble and bass staff in G major. The treble staff has a melody of quarter notes: G4, A4, B4, G4, F4, E4. The bass staff has a bass line of quarter notes: G2, A2, B2, G2, F2, E2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.

Lord, have mer - cy.

The second musical notation is identical to the first, with a treble and bass staff in G major. The treble staff has a melody of quarter notes: G4, A4, B4, G4, F4, E4. The bass staff has a bass line of quarter notes: G2, A2, B2, G2, F2, E2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

For them that draw of it and take of it for the sanctification of their homes, let us pray to the Lord.

Lord, have mer - cy.

The third musical notation is identical to the first, with a treble and bass staff in G major. The treble staff has a melody of quarter notes: G4, A4, B4, G4, F4, E4. The bass staff has a bass line of quarter notes: G2, A2, B2, G2, F2, E2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.

Lord, have mer - cy.

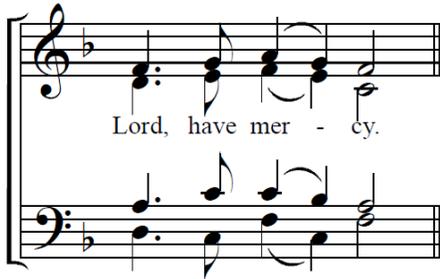
The fourth musical notation is identical to the first, with a treble and bass staff in G major. The treble staff has a melody of quarter notes: G4, A4, B4, G4, F4, E4. The bass staff has a bass line of quarter notes: G2, A2, B2, G2, F2, E2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.

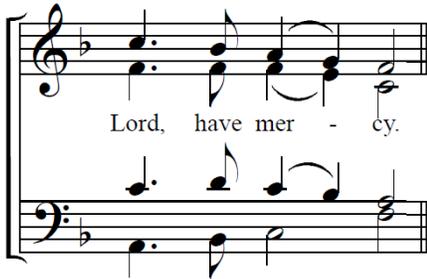
Lord, have mer - cy.

The fifth musical notation is identical to the first, with a treble and bass staff in G major. The treble staff has a melody of quarter notes: G4, A4, B4, G4, F4, E4. The bass staff has a bass line of quarter notes: G2, A2, B2, G2, F2, E2. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

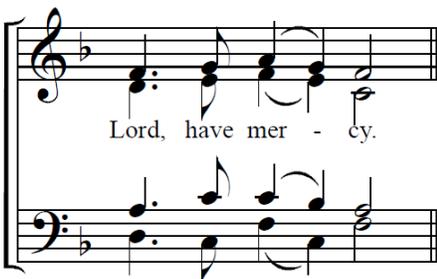
That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.



Help us, save us, have mercy on us, and keep us, O God, by Your grace.



Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To You, O Lord.

IF THERE BE NO DEACON, THE PRIEST READS THE PRAYER, INCLUDING "AMEN", SECRETLY AFTER THE LITANY.

O Lord Jesus Christ, the Only-begotten Son, Who is in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that came into the world to enlighten it: Illumine our mind by Your Holy Spirit, and accept us who are offering majesty and thanksgiving unto You for Your wondrous and mighty works which are from the ages, and for Your saving Providence in these latter ages, in which You have clothed Yourself in our weak and poor substance, and, condescending to the estate of a servant, Who is King of all, and furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover of Mankind: Sprinkle upon us, Your unworthy servants, according to Your divine promise, pure water, the gift of Your deep compassion, that the prayer of us sinners over this water may be acceptable through Your grace, and that through it Your blessing may be granted unto us and unto all Your faithful people, to the glory of Your holy and adorable Name. For unto You is due all glory, honor and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

AND HE SAYS TO HIMSELF, "Amen".

AND WHEN THE DEACON HAS FINISHED THE LITANY, THE PRIEST BEGINS THIS PRAYER WITH A LOUD VOICE:

Great are You, O Lord, and wondrous are Your works; and no word shall be sufficient to hymn Your wonders. (*THRICE*)

For You, by Your will, from nothingness brought all things into being, by Your might You uphold creation, and by Your providence You order the world. From four elements You have formed creation; You have crowned the course of the year with four seasons. All the rational powers tremble before You. The sun hymns You. The moon glorifies You. The stars meet together before You. The light hearkens unto You. The deeps shudder before You. The springs of water serve You. You have stretched out the heaven as a curtain. You have established the earth upon the waters. You have bounded the sea with sand. You have spilled out the air for breathing. The Angelic Powers serve You. The choirs of Archangels worship You. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine unapproachable glory. For You, who are God inexpressible, unoriginate, and ineffable, came down upon earth, taking the form of a servant, being made in the likeness of man. For You, O Master, for the sake of Your tender mercy, could not endure to behold the race of man tormented by the devil; but You came and saved us. We confess Your grace. We proclaim Your mercy. We conceal not Your benevolent acts. You have liberated the nature of our race. You sanctified the Virginal womb by Your nativity. All creation sings the praises of You who has manifested Yourself. For You, O our God, have revealed Yourself upon earth, and have dwelt among men. You sanctified the streams of Jordan, sending down from heaven Your Holy Spirit, and crushed the heads of the dragons that lurked therein.

O King, the Lover of mankind, come now through the descent of Your Holy Spirit, and sanctify this water.

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might, that all them that draw and partake of it may have it for the cleansing of souls and bodies, for the healing of sufferings, for the sanctification of homes, and for every useful purpose. For You are our God, Who through water and the Spirit renewed our nature grown old through sin. You are our God, Who through water drowned sin in the days of Noah. You are our God, Who through the sea, by Moses, freed the Hebrew race from the slavery of Pharaoh. You are our God, Who cleaved the rock in the Wilderness, and it gushed forth waters and poured out streams, and satisfied Your thirsty people. You are our God, Who through water and fire, by Elijah, converted Israel from the delusion of Ba'al.

THEN THE PRIEST SAYS THE FOLLOWING THRICE, BLESSING THE WATER WITH HIS HAND AT EACH REPETITION:

And, O Master, sanctify now this water by Your Holy Spirit. (*THRICE*)

And grant unto all them that touch it, and partake of it, and anoint themselves with it, sanctification, health, cleansing and blessing.

Save, O Lord, and be merciful unto our Metropolitan, *TIKHON*, our Archbishop, *ALEXANDER*, the Priests, Priestmonks, the Diaconate in Christ, all the clergy and people here present, together with our brothers and sisters who are absent for just cause.

Save, O Lord, our faithful rulers. And preserve them under Your protection in peace, and subdue under them every enemy and adversary, granting all their petitions which are for salvation and life eternal, that by the elements, by men and angels, by things visible and invisible, Your Most-holy Name may be glorified, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

CHOIR: Amen.

PRIEST: † Peace be unto all.

CHOIR: And to your spirit.

PRIEST/DEACON: Let us bow our heads unto the Lord.

CHOIR: To You, O Lord.

AND THE PRIEST, BOWING HIS HEAD, SAYS THIS PRAYER:

Incline Your ear, O Lord, and hear us, You Who willed to be baptized in the Jordan, and sanctified the waters. And bless all of us who, through the bending of our necks, signify our servitude. And count us worthy to be filled with Your sanctification by partaking of this water. And may it be to us, O Lord, for the healing of soul and body.

EXCLAMATION:

For You are our sanctification, and unto You do we send up glory, thanksgiving and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

CHOIR: Amen.

AND IMMEDIATELY, BLESSING THE WATER IN CROSSWISE FORM WITH THE PRECIOUS CROSS, HE DIPS IT PERPENDICULARLY, SINKING IT IN THE WATER AND RAISING IT, HOLDING IT BY THE CROSSBARS WITH BOTH HANDS, AND SINGING THIS TROPARION, TONE 1:

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It consists of three systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are in English and describe the baptism of Christ in the Jordan. The music is in a simple, homophonic style with a clear harmonic structure. The lyrics are: "When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest, for the voice of the Father bore witness to You, and called You His beloved".

Soprano
Alto

When You, O Lord, were baptized in the Jordan, the

Tenor
Bass

worship of the Trinity was made man-i - fest, for the voice_ of

the Fa-ther bore wit-ness to You, and called You His be-loved

Son, and the Spir - it, in the form of a dove, confirmed the

truth-ful-ness of His word. O Christ_ our God, You have re-vealed

Your - self and have enlightened the world, glo - ry to You!

BLESSING 1

FIRST TIME: PRIEST
SECOND TIME: CHOIR
THIRD TIME: CHOIR

BLESSING 2

FIRST TIME: PRIEST
SECOND TIME: CHOIR
THIRD TIME: CHOIR

BLESSING 3

FIRST TIME: PRIEST
SECOND TIME: CHOIR
THIRD TIME: CHOIR

AND THE SAME IS SUNG BY THE CHOIR. AGAIN, A SECOND TIME, IN LIKE MANNER THE PRIEST SIGNS THE WATER; AND LIKEWISE A THIRD TIME. EACH TIME THE PRIEST SIGNS THE WATER, THE CHOIR SINGS THE TROPARION A SECOND AND A THIRD TIME. THEN THE PRIEST TAKES SOME OF THE SANCTIFIED WATER IN A BOWL, AND TURNS TO FACE THE WEST. HE HOLDS THE CROSS IN HIS LEFT HAND AND THE SPRINKLER (AN ASPERGILLUS OR BRANCH OF BASIL) IN HIS RIGHT HAND. THEN ALL APPROACH AND KISS THE PRECIOUS CROSS, AND THE PRIEST SIGNS EACH IN THE FACE WITH THE SANCTIFIED WATER. AND THE TROPARION IS SUNG MANY TIMES, UNTIL EVERYONE HAS BEEN SANCTIFIED BY THE SPRINKLING OF THE WATER.

AND IMMEDIATELY ALL GO INTO THE TEMPLE, SINGING, IN TONE 6:

Soprano
Alto

Tenor
Bass

Let us the faithful praise the greatness of God's plan for us.

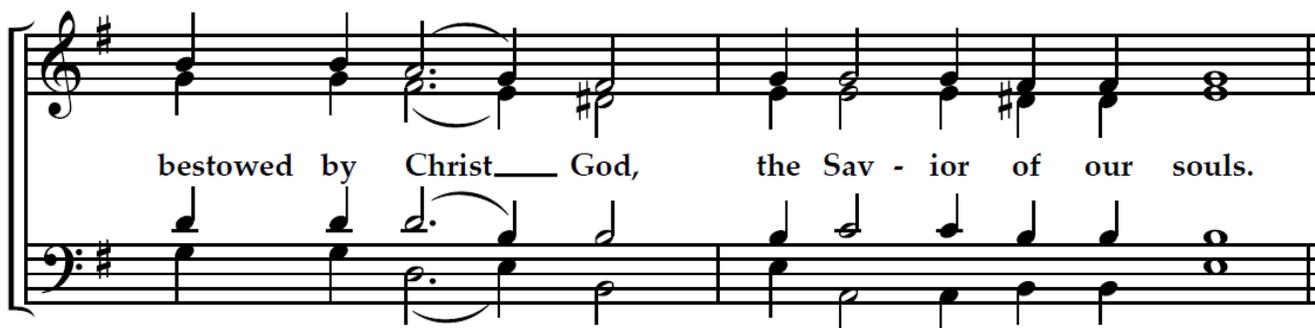
For He Who alone is pure and un-defiled becomes a man because of

our trans-gress - ions. He is cleansed with our cleansing in the Jor-dan,

sanctifying both us and the wa - ters, and crushing the heads of the

dragons in the wa - ters. Therefore, let us draw water in glad - ness,

for upon those who draw in faith the grace of the Spirit is invisibly



bestowed by Christ God, the Sav - ior of our souls.

PRIEST: † The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

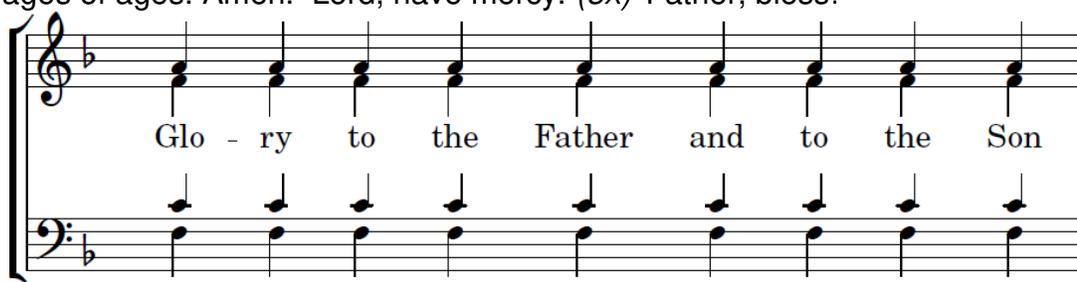
PEOPLE: Amen.



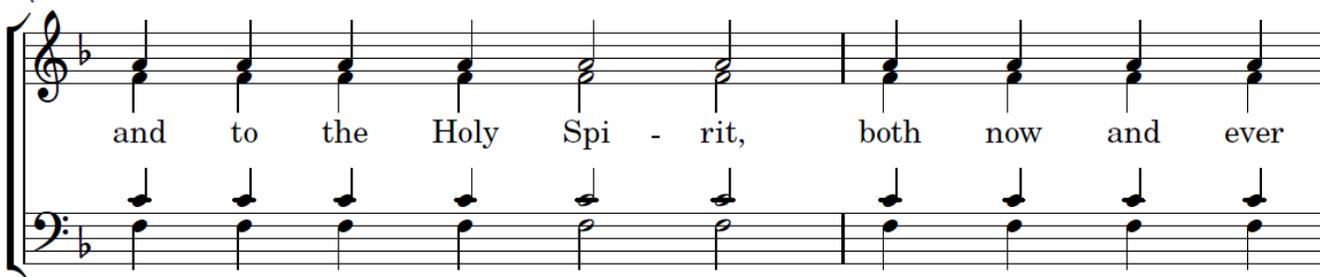
A - men.

PRIEST (FACING EAST, HANDS RAISED): Glory to you, O Christ our God and our hope, glory to you!

PEOPLE: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (3X) Father, bless!



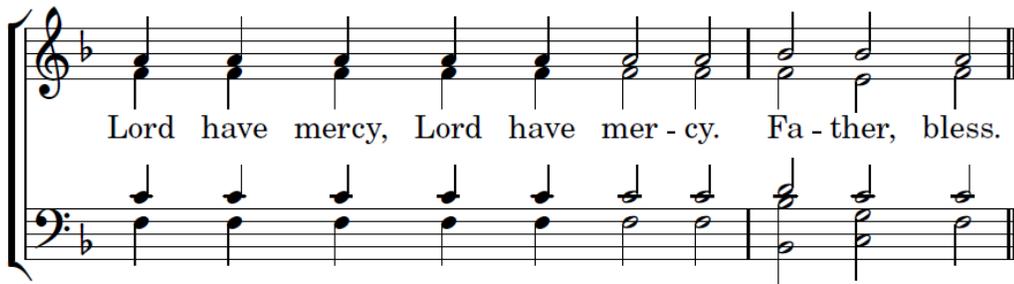
Glo - ry to the Father and to the Son



and to the Holy Spi - rit, both now and ever



and unto a - ges of a - ges. A - men. Lord have mercy,



Lord have mercy, Lord have mer - cy. Fa - ther, bless.

This musical score is written for a piano accompaniment. It features two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is primarily composed of chords, with some single notes in the bass line. The lyrics are placed between the two staves.

PRIEST, HOLDING THE BLESSING CROSS: May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

PEOPLE: Amen.



A - men.

This musical score is written for a piano accompaniment. It features two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is primarily composed of chords, with some single notes in the bass line. The lyrics are placed between the two staves.