

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

Reader: Amen.

Glory to You, our God; glory to You!

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!

The Trisagion Prayers

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. *(3x)*

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. *(3x)*

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

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.

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.

Reader: Amen.

Lord, have mercy. *(12x)*

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

Reader: Come, let us worship God our King.

Come, let us worship and fall down before Christ our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

Come, let us worship and fall down before Him.

Psalm 103(4) is typically read (chanted) at Daily Vespers, but may be sung at Great Vespers.

Reader: Bless the LORD, O my soul!

O LORD my God, You are very great:

You are clothed with honor and majesty,

Who cover Yourself with light as with a garment,

Who stretch out the heavens like a curtain.

He lays the beams of His upper chambers in the waters,

Who makes the clouds His chariot,

Who walks on the wings of the wind,

Who makes His angels spirits,

His ministers a flame of fire.

You who laid the foundations of the earth,

So that it should not be moved forever,

You covered it with the deep as with a garment;

The waters stood above the mountains.

At Your rebuke they fled;

At the voice of Your thunder they hastened away.

They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
You have set a boundary that they may not pass over,
That they may not return to cover the earth.
He sends the springs into the valleys;
They flow among the hills.
They give drink to every beast of the field;
The wild donkeys quench their thirst.
By them the birds of the heavens have their home;
They sing among the branches.
He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.
He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
And wine that makes glad the heart of man,
Oil to make his face shine,
And bread which strengthens man's heart.
The trees of the LORD are full of sap,
The cedars of Lebanon which He planted,
Where the birds make their nests;
The stork has her home in the fir trees.
The high hills are for the wild goats;
The cliffs are a refuge for the rock badgers.
He appointed the moon for seasons;
The sun knows its going down.
You make darkness, and it is night,
In which all the beasts of the forest creep about.
The young lions roar after their prey,
And seek their food from God.
When the sun rises, they gather together
And lie down in their dens.
Man goes out to his work
And to his labor until the evening.
O LORD, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your possessions –
This great and wide sea,
In which are innumerable teeming things,
Living things both small and great.
There the ships sail about;
There is that Leviathan
Which You have made to play there.
These all wait for You,
That You may give them their food in due season.
What You give them they gather in;
You open Your hand, they are filled with good.
You hide Your face, they are troubled;
You take away their breath, they die and return to their dust.
You send forth Your Spirit, they are created;
And You renew the face of the earth.
May the glory of the LORD endure forever;

May the LORD rejoice in His works.
He looks on the earth, and it trembles;
He touches the hills, and they smoke.
I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
May my meditation be sweet to Him;
I will be glad in the LORD.
May sinners be consumed from the earth,
And the wicked be no more.
Bless the LORD, O my soul!
The sun knows its going down.
You make darkness, and it is night,
O LORD, how manifold are Your works!
In wisdom You have made them all.

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

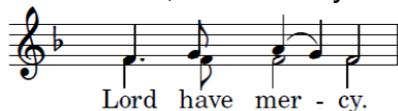
Alleluia, Alleluia, Alleluia. Glory to You, O God! (*Twice*)

Alleluia, Alleluia, Alleluia. Glory to You, O God, O our God and our Hope, glory to You.

Great Litany

First Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.



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

Choir: 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.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

For His Beatitude Metropolitan *Tikhon*,

for His Eminence, Archbishop *Alexander*,

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: 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.

Choir: Lord, have mercy.

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

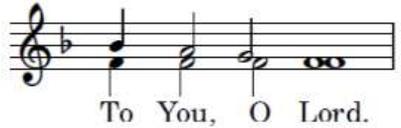
Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

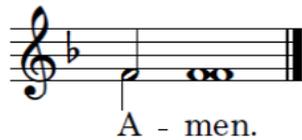
Commemorating our most holy, most pure, most blessed, and glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To You O Lord.



Priest (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.

Choir: Amen.



Lord, I Call (Tone 2)

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

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

Musical score for "Lord, I Call (Tone 2)". It consists of two systems of music, each with a vocal line and a piano accompaniment. The key signature is one flat (B-flat). The first system contains the lyrics: "Lord, I call upon You, hear me. Hear me, O Lord." The second system contains the lyrics: "Lord, I call upon You, hear me. Receive the voice of my prayer". The piano accompaniment features a steady bass line and chords in the right hand.

when I call u - pon You. Hear me, O Lord.

Let my prayer a - rise in Your sight as in - cense and let the lifting

up of my hands be an evening sac - ri - fice. Hear me, O Lord.

Lord, I Call . . . (continued)

Reader (chanted after the first sticharion is completed): Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips. Incline not my heart unto words of evil, to make excuse with excuses in sins, with men that work iniquity; and I will not join with their chosen. The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head. For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been. They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades. For unto You, O Lord, O Lord, are my eyes, in You have I hoped; take not my soul away. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity. The sinners shall fall into their own net; I am alone until I pass by. With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication. I will pour out before Him my supplication, mine affliction before Him will I declare. When my spirit was fainting within me, then You knew my paths. In this way where I have walked they hid for me a snare. I looked upon my right hand, and beheld, and there was none that knew me. Flight has failed me, and there is none that watches out for my soul. I have cried unto You, O Lord; I said: You are my hope, You are my portion in the land of the living. Attend unto my supplication, for I am brought very low. Deliver me from them that persecute me, for they are stronger than I. (10) Bring my soul out of prison, that I may confess Your name. (9) The righteous shall wait patiently for me until You shall reward me.

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

Come, let us greatly rejoice in the Lord,
as we sing of this present mystery:
the wall that divided God from man has been destroyed;
the flaming sword withdraws from Eden's gate;
the Cherubim withdraw from the Tree of Life;
and I, who had been cast out through my disobedience,
now feast on the delights of Paradise:
for today the Father's perfect Image,
marked with the stamp of His eternity,
has taken the form of a servant.
Without undergoing change He is born from an unwedded mother;
He was true God, and He remains the same,
but through His love for mankind,
He has become what He never was: true man.
Come, O faithful, let us cry to Him://
"O God, born of the Virgin, have mercy on us!"

Soprano Alto

Tenor Bass

Come, let us greatly rejoice in the Lord as we tell of this

present mys - ter - y! The di - vid - ing wall has been destroyed;

the flam - ing sword turns back, the Che - ru - bim withdraw from the

Tree of Life, and I partake of the delight of par - a - dise

from which I was cast out through dis-o-be - dience. For the express

im - age of the Father, the imprint of His e - ter - ni - ty,

takes the form of a serv - ant, and with - out un - der - going change

He comes forth from an unwedded moth - er. For what He was,

He has re-mained: true_ God, and what He was not, He has taken up -

on Him - self, be - com - ing man_ through love for man - kind.

Un - to Him, let us cry a - loud: "O God
born of a Vir - gin, have mer - cy on us!"

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

Come, let us greatly rejoice in the Lord,
 as we sing of this present mystery:
 the wall that divided God from man has been destroyed;
 the flaming sword withdraws from Eden's gate;
 the Cherubim withdraw from the Tree of Life;
 and I, who had been cast out through my disobedience,
 now feast on the delights of Paradise:
 for today the Father's perfect Image,
marked with the stamp of His eternity,
 has taken the form of a servant.
 Without undergoing change He is born from an unwedded mother;
 He was true God, and He remains the same,
 but through His love for mankind,
 He has become what He never was: true man.
Come, O faithful, let us cry to Him://
 "O God, born of the Virgin, have mercy on us!"

Soprano
Alto
Tenor
Bass

Come, let us greatly re-joice in the Lord as we tell of this
 pres - ent mys - ter - y! The di - vid - ing wall has been destroyed;

the flam - ing sword turns back, the Che - ru - bim withdraw from the

Tree of Life, and I partake of the delight of par - a - dise

from which I was cast out through dis - o - be - dience. For the express

im - age of the Father, the imprint of His e - ter - ni - ty,

takes the form of a serv - ant, and with - out un - der - going change

He comes forth from an unwedded moth - er. For what He was,

He has re-mained: true_ God, and what He was not, He has taken up-

on Him - self, be - com - ing man_ through love for man - kind.

Un - to Him, let us cry_ a - loud: "O God_

born of a Vir - gin, have mer - cy on us!"

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

When the Lord Jesus was born of the Holy Virgin,
 the whole universe was filled with light.
 The shepherds watched in the fields.
 The Wise Men worshipped, and the Angels sang.
 But Herod was troubled,
 for God had appeared in the flesh.//
 He is the Savior of our souls.

When the Lord Je - sus was born of the ho - ly Vir - gin, all the

world was en - light - ened. The shep - herds watched
in the fields, the Ma - gi a - dored and the angels praised
in song; but Herod was trou - bled: for God has ap -
peared in the flesh, the Sav - ior of our souls!

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

When the Lord Jesus was born of the Holy Virgin,
the whole universe was filled with light.
The shepherds watched in the fields.
The Wise Men worshipped, and the Angels sang.
But Herod was troubled,
for God had appeared in the flesh.//
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When the Lord Je - sus was born of the ho - ly Vir - gin, all the

world was en - light - ened. The shep - herds watched
in the fields, the Ma - gi a - dored and the angels praised
in song; but Herod was trou - bled: for God has ap -
peared in the flesh, the Sav - ior of our souls!

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

Your Kingdom endures forever, O Christ our God.
Your rule is from age to age.
Made flesh by the Holy Spirit,
made man of the ever-virgin Mary,
You have filled all creation with joy.
The light of Your coming has shone on us;
every living creature praises You,
the Image of the Father's glory.
Light of Light, the radiance of the Father,
the same yesterday, today, and forever,
You have shone forth from the Virgin.//
O God, have mercy on us!

Your King - dom, O Christ our God, is a kingdom of all the a - ges,

and Your rule is from generation to gen - er - a - tion! Made flesh

of the Holy Spirit and made man of the ever-virgin Mar - y, You have en-

light - ened us by Your com - ing. Light of light, Brightness

of the Fa - ther, You have made the whole creation shine with

joy. All that has breath prais - es You, the image of the glory of the

Fa - ther! O God, You are and have ev - er been! As You have

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

Your Kingdom endures forever, O Christ our God.
 Your rule is from age to age.
 Made flesh by the Holy Spirit,
 made man of the ever-virgin Mary,
 You have filled all creation with joy.
 The light of Your coming has shone on us;
 every living creature praises You,
 the Image of the Father's glory.
 Light of Light, the radiance of the Father,
 the same yesterday, today, and forever,
 You have shone forth from the Virgin.//
 O God, have mercy on us!

Your King - dom, O Christ our God, is a kingdom of all the a - ges,
 and Your rule is from generation to gen - er - a - tion! Made flesh

of the Holy Spirit and made man of the ever-virgin Mar-y, You have en-
light-ened us by Your com-ing. Light of light, Brightness
of the Fa-ther, You have made the whole creation shine with
joy. All that has breath prais-es You, the image of the glory of the
Fa-ther! O God, You are and have ev-er been! As You have
shone forth from a Vir-gin have mer-cy on us!

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

What shall we offer You, O Christ,
Who for our sakes have appeared on earth as a man?
Every creature made by You offers You thanks:
the Angels offer a hymn; the heavens, a star;

the Wise Men, gifts; the shepherds, their wonder;
 the earth, its cave; the wilderness, a manger,
 and we offer You a virgin Mother!//
 O Pre-eternal God, have mercy on us!

What shall we of - fer You, O Christ, who for our sakes have
 appeared on earth as a man? Eve - ry crea - ture made by You
 of - fers You thanks, the an - gels offer You a hymn; the heav - ens a
 star; the Magi gifts; the shepherds, their won - der; the earth its
 cave; the wilderness, the man - ger; and we of - fer You a Virgin
 Moth - er! O pre - e - ter - nal God, have mer - cy on us!

v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

What shall we offer You, O Christ,
 Who for our sakes have appeared on earth as a man?
 Every creature made by You offers You thanks:
 the Angels offer a hymn; the heavens, a star;
 the Wise Men, gifts; the shepherds, their wonder;
 the earth, its cave; the wilderness, a manger,
 and we offer You a virgin Mother!//
 O Pre-eternal God, have mercy on us!

What shall we offer You, O Christ, who for our sakes have
 appeared on earth as a man? Every creature made by You
 offers You thanks, the angels offer You a hymn; the heavens a
 star; the Magi gifts; the shepherds, their wonder; the earth its
 cave; the wilderness, the manger; and we offer You a Virgin

Moth - er! O pre - e - ter - nal God, have mer - cy on us!

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

When Augustus ruled alone upon the earth,
 the many kingdoms of men came to an end,
 and when You were made man of the pure Virgin,
 the many gods of idolatry were destroyed.
 The cities of the world passed under one single rule,
 and the nations came to believe in one sovereign Godhead.
 The peoples were enrolled by the decree of Caesar,
 and we the faithful were enrolled in the name of the Godhead,
 When You, our God, were made man.
 Great is Your mercy, O Lord, glory to You!

Soprano
Alto

Tenor
Bass

When Au - gus - tus reigned a - lone up - on the earth, the many kingdoms

of man - kind came to an end; and when You were made man of the

pure Vir - gin, the man - y gods of i - dol - a - try were des - troyed.

The cities of the world passed under one sin - gle rule, and the

na-tions came to believe in one sovereign God - head. The peo-ples
 were enrolled by the decree of Cae - sar; and we, the faithful,
 were enrolled in the name of the God - head, when You, our God, were
 made a man. Great is Your mer - cy: glo - ry to You!

Priest: Wisdom! Stand upright!

Choir: O Gladsome Light ...

Prokeimenon of the Day, Old Testament readings

First Deacon: Let us attend.

Priest: + Peace be to all.

First Deacon: Wisdom.

And then the prokeimenon of the day:

Priest/Deacon: The Prokeimenon in the Fourth Tone: The Lord hears me when I call on Him.

Choir/People: The Lord hears me when I call on Him.

The Lord hears me when I call on Him.

Priest/Deacon: Hear me when I call, O God of my righteousness!

Choir/People: The Lord hears me when I call on Him.

The Lord hears me when I call on Him.

Priest/Deacon: The Lord hears me ...
Choir/People: ... when I call on Him.

when I call on Him.

Old Testament Readings

The Holy Doors are closed.

Priest: Wisdom!

Reader: The reading from the First Book of Moses, called Genesis. (*Genesis 1:1-13*)

Priest: Let us attend!

Reader: In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and the Spirit of God was borne upon the water. And God said, "Let there be light", and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said, "Let there be a firmament in the midst of the water and let there be a separation between the water and the water"; and it was so. And God made the firmament. And God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven; and God saw that it was good, and there was evening and there was morning, a second day. And God said, "Let the water below heaven be gathered together into one gathering, and let dry land appear"; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said, "Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth"; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

Priest: Wisdom!

Reader: The reading from the Fourth Book of Moses, called Numbers. (*Numbers 24:2-3, 5-9, 17-18*)

Priest: Let us attend!

Reader: And the Spirit of God came upon Balaam, and he took up his discourse, and said, "How fair are your houses, O Jacob, your tents, O Israel. Like shady groves, like gardens

beside a river, like tents that the Lord has planted, like cedar trees beside the waters. A man shall come forth from his seed and shall be lord over many nations, and his kingdom shall be exalted and increased. God led him out of Egypt; he has as it were the glory of the unicorn, he shall eat up the nations of his adversaries, and suck the marrow of their fat bones, and pierce the foe through with his arrows. He couched, he lay down like a lion, and like a young lion; who will rouse him? Blessed be every one who blesses you, and cursed be every one who curses you". A star shall come forth out of Jacob, and a man shall rise out of Israel; and shall crush the princes of Moab, and plunder all the sons of Seth. Edom shall be an inheritance, Esau his foe shall be an inheritance, while Israel did valiantly.

Priest: Wisdom!

Reader: The reading from the Prophecy of Micah. (*Micah 4:6-7; 5:2-4*)

Priest: Let us attend!

Reader: In those days, says the Lord, I will gather her that is bruised, and her that has been driven out I will receive, and those whom I have driven out; and her that has been bruised I will make into a remnant; and her that has been cast out into a strong nation; and the Lord shall reign over them in Mount Sion from this henceforth and for ever more. Thus says the Lord: And you Bethlehem, house of Ephratha, are not least among the thousands of Juda; for from you there shall come forth for me the one who is to be ruler in Israel, and his goings out are from the beginning, from eternity. Because of this he will give them until the moment that she who bears child shall bring to birth; and the remainder of his brethren shall return to the children of Israel. And he will stand and shall see, and shepherd his flock in the strength of the Lord, and they shall abide in the glory of the name of the Lord his God; for now they shall be magnified even to the extremities of the earth.

The Holy Doors are opened.

*(Then we **stand** and sing the following troparion. The reader chants the verses and the choir responds.)*

Tone 6

Troparion

You were secretly in the cave,
but heaven spoke through a star and proclaimed You to all, O Savior.
And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

Thou wast born se - cret - ly in the cave, but heav - en
You were

spoke through a star and pro - claimed Thee to all, O Sav - ior.
You

And it brought Ma - gi, who wor - shipped Thee with faith;

have mercy u - pon them and u - pon us!

v: His foundations are in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob.

And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

And it brought Ma - gi, who wor - shipped Thee with faith;

have mercy u - pon them and u - pon us!

v: Glorious things are spoken of you, O City of God. I will make mention of Rahab and Babylon to those who know Me.

And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

And it brought Ma - gi, who wor - shipped Thee with faith;

have mercy u - pon them and u - pon us!

v: Behold, O Philistia and Tyre and the people of Ethiopia!

And it brought Magi, who worshipped You with faith;

have mercy upon them and upon us!

And it brought Ma - gi, who wor - shipped Thee with faith;
You
have mercy u - pon them and u - pon us!

v: "This one was born there," And of Zion it will be said, "This one and that one were born in her, and the Most High Himself shall establish her."

And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

And it brought Ma - gi, who wor - shipped Thee with faith;
You
have mercy u - pon them and u - pon us!

v: The Lord will record, when He registers the people and the princes born in her. All rejoice to have their dwelling in you.

And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

And it brought Ma - gi, who wor - shipped Thee with faith;
You
have mercy u - pon them and u - pon us!

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

You were born secretly in the cave,
but heaven spoke through a star and proclaimed You to all, O Savior.
And it brought Magi, who worshipped You with faith;
have mercy upon them and upon us!

The image shows a musical score for the Christmas carol "The First Noel". It consists of four systems of music, each with a treble and bass staff. The lyrics are: "Thou wast born se - cret - ly in the cave, but heav - en spoke through a star and pro - claimed Thee to all, O Sav - ior. And it brought Ma - gi, who wor - shipped Thee with faith; have mercy u - pon them and u - pon us!". The music is in a simple, homophonic style with a key signature of one flat (B-flat) and a common time signature.

Old Testament Readings

The Holy Doors are closed.

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (*Isaiah 11:1-10*)

Priest: Let us attend!

Reader: Thus says the Lord: There shall come forth a rod from the root of Jesse, and a flower shall grow out of the root. And the Spirit of the Lord God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and piety. The spirit of the fear of the Lord will fill him. He shall not judge by glory nor reprove by hearsay; but he will give judgement for the lowly with justice, and reprove with equity the glorious ones of the earth; and he shall smite the earth with the word of his mouth, and with the breath of his lips he shall destroy the wicked. And he will have his loins girt with righteousness, and his sides clothed with truth. Then the wolf shall feed with the lamb, and the leopard shall lie down with the kid, and the calf and the bull and the lion shall feed together, and a little child shall lead them. The ox and the bear shall feed together; their young shall be together; and the lion shall eat straw like the ox. An infant child shall put its hand over the hole of asps, and the weaned child its hand on the nest of the offspring of asps. They shall not hurt or be able to

destroy anyone on my holy mountain; for the whole earth shall be full of the knowledge of the Lord as much water covers the sea. In that day there shall be the root of Jesse, and he that shall arise to rule nations; in him shall the nations hope, and his rest shall be honor.

Priest: Wisdom!

Reader: The reading from the Prophecy of Jeremiah. (*Baruch 3:36-4:4*)

Priest: Let us attend!

Reader: This is our God, and there shall be none other reckoned in comparison with him. He has found out all the way of knowledge, and given it to Jacob his servant and Israel his beloved. After this he appeared on earth and lived among men. This is the book of the commandments of God, and the law which exists unto the ages; all those who keep it fast shall have life; but those who abandon it shall die. Turn back Jacob, and lay hold of it, walk in the presence of its light to be illumined. Do not give your glory to another, and what is profitable to you to a foreign nation.

Priest: Wisdom!

Reader: The reading from the Prophecy of Daniel. (*Daniel 2:31-36, 44-45*)

Priest: Let us attend!

Reader: Daniel said to Nebuchadnezzar, "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was lightening. The head of this image was of pure gold, its hands, breast and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. As you looked, a stone was cut out from a mountain by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces; then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth. This was the dream; now we shall tell the king its interpretation. The God of heaven will set up a kingdom that shall never be destroyed, nor shall this kingdom be left to another people. It shall crush all these kingdoms and bring them to an end, and it shall stand unto the ages; just as you saw that a stone was cut from the mountain not by hands, and that it crushed the iron, the bronze, the clay, the silver, and the gold. The great God has informed the king what shall be hereafter. The dream is certain, and its interpretation trustworthy".

The Holy Doors are opened. All stand.

Tone 6

Troparion

You have shone forth from a Virgin, O Christ,
Spiritual Sun of righteousness,
and a star showed You, Whom nothing can contain,
contained within a cave.

You have led Magi to worship You,
and joining them we magnify You:
"O Giver of Life, glory to You!"

Thou hast shone forth from a Vir - gin, O Christ, thou spir - i - tual Sun of
You have you

right - eous - ness, and a star showed Thee, Whom noth - ing can con - tain,
You

con - tained with - in a cave. Thou hast led Ma - gi to wor - ship Thee,
You have

and join - ing them we mag - ni - fy Thee: O Giver of Life, glor - y to Thee!
You

v: The Lord is King; He is robed in majesty; the Lord has put on His apparel and girded Himself with strength.

You have led Magi to worship You,
and joining them we magnify You:
"O Giver of Life, glory to You!"

Thou hast led Ma - gi to wor - ship Thee,
You have

and join - ing them we mag - ni - fy Thee: O Giver of Life, glor - y to Thee!
You

v: He has made the world so sure, that it cannot be moved; Your throne is from of old; You are from everlasting.

You have led Magi to worship You,
and joining them we magnify You:
"O Giver of Life, glory to You!"

Thou hast led Ma - gi to wor - ship Thee,
You have

and join-ing them we mag-ni-fy Thee: O Giver of Life, glor-y to Thee!
You You

v: The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves at the voice of many waters.

You have led Magi to worship You,
 and joining them we magnify You:
 "O Giver of Life, glory to You!"

Thou hast led Ma-gi to wor-ship Thee,
You have You

and join-ing them we mag-ni-fy Thee: O Giver of Life, glor-y to Thee!
You You

v: Wonderful are the mighty waves of the sea; wonderful is the Lord on high. Your testimonies are very sure.

You have led Magi to worship You,
 and joining them we magnify You:
 "O Giver of Life, glory to You!"

Thou hast led Ma-gi to wor-ship Thee,
You have You

and join-ing them we mag-ni-fy Thee: O Giver of Life, glor-y to Thee!
You You

v: Holiness becomes Your house, O Lord, forever.

You have led Magi to worship You,
 and joining them we magnify You:
 "O Giver of Life, glory to You!"

Thou hast led Ma-gi to wor-ship Thee,
You have

and join-ing them we mag-ni-fy Thee: O Giver of Life, glor-y to Thee!
You You

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

You have shone forth from a Virgin, O Christ,
Spiritual Sun of righteousness,
and a star showed You, Whom nothing can contain,
Contained within a cave.
You have led Magi to worship You,
and joining them we magnify You:
"O Giver of Life, glory to You!"

Thou hast shone forth from a Vir-gin, O Christ, thou spir-i-tual Sun of
You have you

right-eous-ness, and a star showed Thee, Whom noth-ing can con-tain,
You

con-tained with-in a cave. Thou hast led Ma-gi to wor-ship Thee,
You have You

and join-ing them we mag-ni-fy Thee: O Giver of Life, glor-y to Thee!
You You

The Holy Doors are closed.

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (*Isaiah 9: 6-7*)

Priest: Let us attend!

Reader: A child has been born for us, a son has been given to us; whose government is upon his shoulder, and his name shall be called “Angel of Great Counsel, Wonderful Counsellor, Mighty God, Potentate, Prince of Peace, Father of the age to come”. For I will bring peace upon princes, peace and health to him. Great his government, and of his peace there is no bound, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with justice from henceforth and for ever more. The zeal of the Lord of hosts will do this.

Priest: Wisdom!

Reader: The reading from the Prophecy of Isaiah. (*Isaiah 7:10-16 & 8:1-4, 8-10*)

Priest: Let us attend!

Reader: Again the Lord spoke to Ahaz, “Ask a sign of the Lord your God; in the depth or in the height”. But Ahaz said, “I will not ask, and I will not put the Lord to the test”. And Isaiah said, “Hear then, O house of David . Is it a little thing for you to contend with men, and how do you contend with the Lord? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and they shall call his name Emmanuel. He shall eat butter and honey before he knows how to prefer evil or choose good. For before the child knows good or evil, he refuses the evil to choose the good. Then the Lord said to me, ‘Take for yourself a large new volume and write upon it in with a man’s pen, Of making a rapid plunder of spoils; for it is at hand. And get me witnesses, reliable men, Urias the priest and Zachary the son of Barachias’. And I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, ‘Call his name Despoil-quickly-plunder-rapidly; for before the child knows how to cry ‘Father’ or ‘Mother,’ he will take the power of Damascus and the spoil of Samaria before the king of the Assyrians’. Know you nations and be wasted; give ear, as far as the extremity of the earth; for if again you have become strong, again you shall be wasted. And whatever counsel you take, the Lord will scatter it; and whatever word you speak, it shall not remain in you, for God is with us”.

The Holy Doors are opened.

The Little Litany

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

Choir: Lord, have mercy.

Musical notation for the first instance of the litany. It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The melody is written in the treble clef, starting on a G4 note, moving to A4, B4, and then a whole rest. The bass line starts on a G3 note, moving to A3, B3, and then a whole rest. The lyrics "Lord, have mer - cy." are written below the notes.

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

Choir: Lord, have mercy.

Musical notation for the second instance of the litany. It is identical to the first instance, featuring a grand staff with a treble clef on the top line and a bass clef on the bottom line. The melody is written in the treble clef, starting on a G4 note, moving to A4, B4, and then a whole rest. The bass line starts on a G3 note, moving to A3, B3, and then a whole rest. The lyrics "Lord, have mer - cy." are written below the notes.

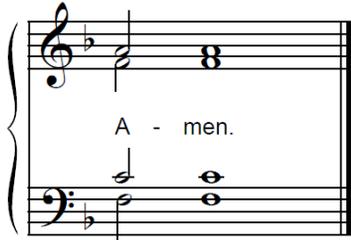
Commemorating our all-holy, most pure, most blessed, and glorious Lady Theotokos and Ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To You, O Lord.



Priest: For holy are You, O our God, 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.

Choir: Amen.



The Trisagion Prayers

Reader: Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

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.

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.

Reader: Amen.

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

Reader: And to your spirit!

Priest: Wisdom!

Reader: The Prokeimenon in the 1st Tone, The Lord said to Me, "You are My Son, this day have I begotten You."

Choir: The Lord said to Me, "You are My Son, this day have I begotten You."



Reader: Ask of Me, and I shall give You the nations for Your inheritance, and the ends of the earth as Your possession!

Choir: The Lord said to Me, "You are My Son, this day have I begotten You."

Reader: The Lord said to Me,...

Choir: ... "You are My Son, this day have I begotten You."

First Deacon: Wisdom!

Epistle: (303) Hebrews 1:1-12

Reader/Second Deacon: The reading from the Epistle of the Holy Apostle Paul to the Hebrews.

First Deacon: Let us attend!

Reader: Brothers and sisters, in the past, God spoke to the fathers through the prophets at many times and in various ways. At the end of these days, he has spoken to us in his Son whom he has appointed heir of all things and through whom he had made the ages. His Son is the radiance of his glory, the exact counterpart of his person, upholding all things by the word of his power. When he had by himself made purification for our sins, he sat down on the right hand of the Majesty on high, having become much better than the angels as the Name he has inherited is superior to theirs. For to which of the angels did God ever say:

You are my Son! Today I have become your father!

and again:

I will be a Father to him, and he will be a Son to me?

Also, when he brings the firstborn into the world, God says:

"Let all the angels of God express adoration to him."

Of the angels, God says:

Who makes his angels spirits, and his servants a flame of fire;

but of the Son he says:

Your throne O God is unto ages of ages!

The scepter of justice is the scepter of your Kingdom.

You have loved righteousness and hated iniquity;

therefore God, your God, has anointed you with the oil of gladness above your companions.

You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

They will perish, but you continue. They all will grow old as a garment,

As a mantle, you will roll them up, and they will be changed;

but you are the same. Your years will not fail.

Priest: † Peace be to you.

Second Deacon/Reader: **And to your spirit.** In the 5th Tone, Alleluia! The Lord said to My Lord: "Sit at My right hand until I make Your enemies Your footstool!"

Choir: Alleluia! Alleluia! Alleluia!

Musical score for Alleluia. The score is written for voice and piano. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The key signature has one flat (B-flat). The tempo is marked with a common time signature (C). The lyrics are: "Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia! (x3)". The piano accompaniment consists of chords and single notes, providing a harmonic support for the vocal line.

verse: "The Lord shall send You a rod of strength out of Zion."

Choir: Alleluia! Alleluia! Alleluia!

verse: "From the womb before the morning star have I begotten You."

Choir: Alleluia! Alleluia! Alleluia!

Gospel: (5) Luke 2:1-20

Priest: *Illumine 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.*

Second Deacon: Wisdom! Let us attend! Let us hear the Holy Gospel.

Priest (facing the people): †Peace be unto all.

Choir: And to your spirit.

Musical score for "And to your spirit." The score is written for voice and piano. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The key signature has one flat (B-flat). The tempo is marked with a common time signature (C). The lyrics are: "And to your spi-rit." The piano accompaniment consists of chords and single notes, providing a harmonic support for the vocal line.

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

Choir: Glory to You, O Lord, glo-ry to You.

Musical score for "Glory to You, O Lord, glo-ry to You." The score is written for voice and piano. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The key signature has one flat (B-flat). The tempo is marked with a common time signature (C). The lyrics are: "Glory to You, O Lord, glo-ry to You!" The piano accompaniment consists of chords and single notes, providing a harmonic support for the vocal line.

Second Deacon/Priest: Let us attend!

In those days, Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census made when Quirinius was governor of Syria. All went to enroll themselves, everyone to his own city. Because he was of the house and family of David, Joseph left the city of Nazareth in Galilee and went up to Judea, to the city of David which is called Bethlehem. He did so to enroll himself with Mary who was pledged to be married to him as wife and who was pregnant.

While they were there, the time came for her to deliver her child. She gave birth to her firstborn son and wrapped him in swaddling clothes. She laid him in a manger because there was no room for them in the inn.

There were shepherds in the same countryside, staying in the field and keeping watch by night over their flock. And behold, an angel of the Lord stood by them and the glory of the Lord shone around them, and they were terrified. The angel said to them, "Do not be afraid, for behold, I bring you Good News of great joy which will be for all the people. For there is born to you, this day, in the city of David, a Savior, who is Christ the Lord!

This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a manger." Suddenly, there was with the angel a multitude of the heavenly host praising God, and saying:

*Glory to God in the highest,
and on earth peace, and good will among mankind.*

When the angels went away from them into heaven, the shepherds said to one another, "Let us go to Bethlehem now and see what has taken place, which the Lord has made known to us." They came with haste and found both Mary and Joseph; and the baby was lying in the manger. After seeing it, they revealed the news which had been spoken to them about this child. All those who heard what the shepherds were saying were amazed, but Mary kept all these sayings, pondering them in her heart. The shepherds returned, glorifying and praising God for all the things which they had heard and seen, just as it was told them.

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



A sermon is offered.

The Litany of Fervent Supplication

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

People: Lord, have mercy.

Lord, have mer-cy

The first musical staff is in G major (one sharp) and 4/4 time. The melody is written in the treble clef and consists of a half note G4, a quarter note A4, a quarter note B4, and a half note C5. The bass line is in the bass clef and consists of a half note G2, a quarter note A2, a quarter note B2, and a half note C3. The piece ends with a double bar line.

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

People: Lord, have mercy.

Lord, have mer - cy

The second musical staff is in G major and 4/4 time. The melody in the treble clef is: G4 (half), A4 (quarter), B4 (quarter), C5 (half). The bass line in the bass clef is: G2 (half), A2 (quarter), B2 (quarter), C3 (half). The piece ends with a double bar line.

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

People: Lord, have mercy. (3x)

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

The third musical staff is in G major and 4/4 time. The melody in the treble clef is: G4 (half), A4 (quarter), B4 (quarter), C5 (half), G4 (half), A4 (quarter), B4 (quarter), C5 (half), G4 (half), A4 (quarter), B4 (quarter), C5 (half). The bass line in the bass clef is: G2 (half), A2 (quarter), B2 (quarter), C3 (half), G2 (half), A2 (quarter), B2 (quarter), C3 (half). The piece ends with a double bar line.

Again we pray for our Metropolitan *Tikhon*,

for our Archbishop *Alexander*,

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

People: Lord, have mercy. (3x)

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

The fourth musical staff is in G major and 4/4 time. The melody in the treble clef is: G4 (half), A4 (quarter), B4 (quarter), C5 (half), G4 (half), A4 (quarter), B4 (quarter), C5 (half), G4 (half), A4 (quarter), B4 (quarter), C5 (half). The bass line in the bass clef is: G2 (half), A2 (quarter), B2 (quarter), C3 (half), G2 (half), A2 (quarter), B2 (quarter), C3 (half). The piece ends with a double bar line.

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

The fifth musical staff is in G major and 4/4 time. The melody in the treble clef is: G4 (half), A4 (quarter), B4 (quarter), C5 (half), G4 (half), A4 (quarter), B4 (quarter), C5 (half). The bass line in the bass clef is: G2 (half), A2 (quarter), B2 (quarter), C3 (half), G2 (half), A2 (quarter), B2 (quarter), C3 (half). The piece ends with a double bar line.

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

The musical notation consists of a treble and bass staff in G major (one sharp). The treble staff features a melody of quarter notes and half notes, with lyrics placed below it. The bass staff provides a harmonic accompaniment with chords and moving lines.

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

The musical notation is similar to the first, with a treble and bass staff in G major. The lyrics are placed below the treble staff.

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

The musical notation is similar to the previous ones, with a treble and bass staff in G major. The lyrics are placed below the treble staff.

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.

A-men

The musical notation for 'Amen' is simple, consisting of a treble and bass staff in G major. The treble staff has two notes (G4 and A4) and the bass staff has two notes (G2 and A2).

The Holy Doors are Closed.

The Litany for the Catechumens

Deacon: Pray to the Lord, you catechumens.

People: Lord, have mercy.

Lord, have mer - cy.

A musical score for piano accompaniment. The right hand (treble clef) plays a series of chords: a half note G4, a half note A4, a half note B4, and a whole note C5. The left hand (bass clef) plays a series of chords: a half note G2, a half note A2, a half note B2, and a whole note C3. The lyrics 'Lord, have mer - cy.' are written below the right hand staff, with arrows pointing to the notes G, A, B, and C.

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

People: Lord, have mercy.

Lord, have mer - cy.

A musical score for piano accompaniment. The right hand (treble clef) plays a series of chords: a half note G4, a half note A4, a half note B4, and a whole note C5. The left hand (bass clef) plays a series of chords: a half note G2, a half note A2, a half note B2, and a whole note C3. The lyrics 'Lord, have mer - cy.' are written below the right hand staff, with arrows pointing to the notes G, A, B, and C.

That He may teach them the word of truth.

People: Lord, have mercy.

Lord, have mer - cy.

A musical score for piano accompaniment. The right hand (treble clef) plays a series of chords: a half note G4, a half note A4, a half note B4, and a whole note C5. The left hand (bass clef) plays a series of chords: a half note G2, a half note A2, a half note B2, and a whole note C3. The lyrics 'Lord, have mer - cy.' are written below the right hand staff, with arrows pointing to the notes G, A, B, and C.

That He may reveal to them the Gospel of righteousness.

People: Lord, have mercy.

Lord, have mer - cy.

A musical score for piano accompaniment. The right hand (treble clef) plays a series of chords: a half note G4, a half note A4, a half note B4, and a whole note C5. The left hand (bass clef) plays a series of chords: a half note G2, a half note A2, a half note B2, and a whole note C3. The lyrics 'Lord, have mer - cy.' are written below the right hand staff, with arrows pointing to the notes G, A, B, and C.

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

People: Lord, have mercy.

Lord, have mer - cy.

A musical score for piano accompaniment. The right hand (treble clef) plays a series of chords: a half note G4, a half note A4, a half note B4, and a whole note C5. The left hand (bass clef) plays a series of chords: a half note G2, a half note A2, a half note B2, and a whole note C3. The lyrics 'Lord, have mer - cy.' are written below the right hand staff, with arrows pointing to the notes G, A, B, and C.

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 in the heavens and regards all Your works: Look upon Your servants the catechumens, who have bowed their necks before You. Grant them a light yoke; make them honorable members of Your Holy Church; make them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption - for the knowledge of You, our true God.

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 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: You, O Lord, revealed to us this great mystery of salvation. You enabled us, Your humble and unworthy servants, to be ministers at Your holy altar. By the power of Your Holy Spirit, enable us also to perform this service so that standing blamelessly before Your holy glory, we may offer You a sacrifice of praise. For You alone accomplish all things in all men. May our sacrifice be acceptable and well-pleasing in Your sight, O Lord, for our sins and for the errors of all Your people.

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.

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.



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

People: Lord, have mercy.

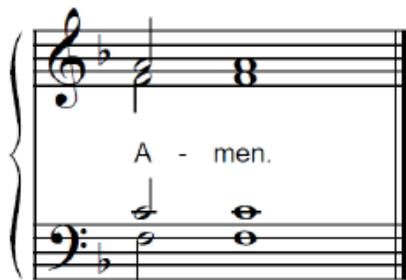


Deacon: Wisdom!

Priest: O God, Who in mercy and compassion has visited our lowliness; Who has set us, Your humble and sinful and unworthy servants, to serve at Your holy altar before Your holy glory. By the power of Your Holy Spirit, strengthen us for this service; and grant speech to our lips so that we may call down the grace of Your Holy Spirit upon the gifts that are about to be offered.

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.



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.

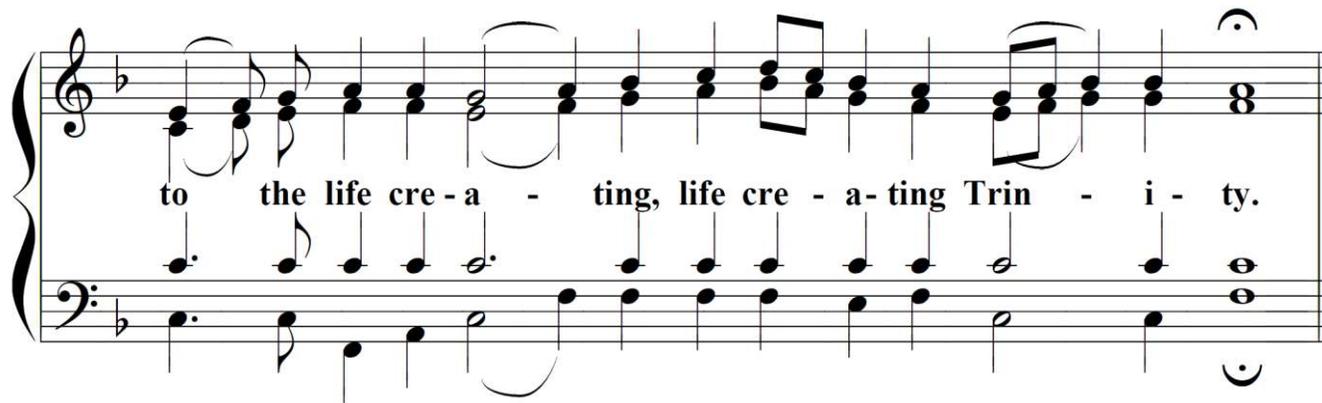
p Let us who mys - tic - ly, who mys - tic - ly

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

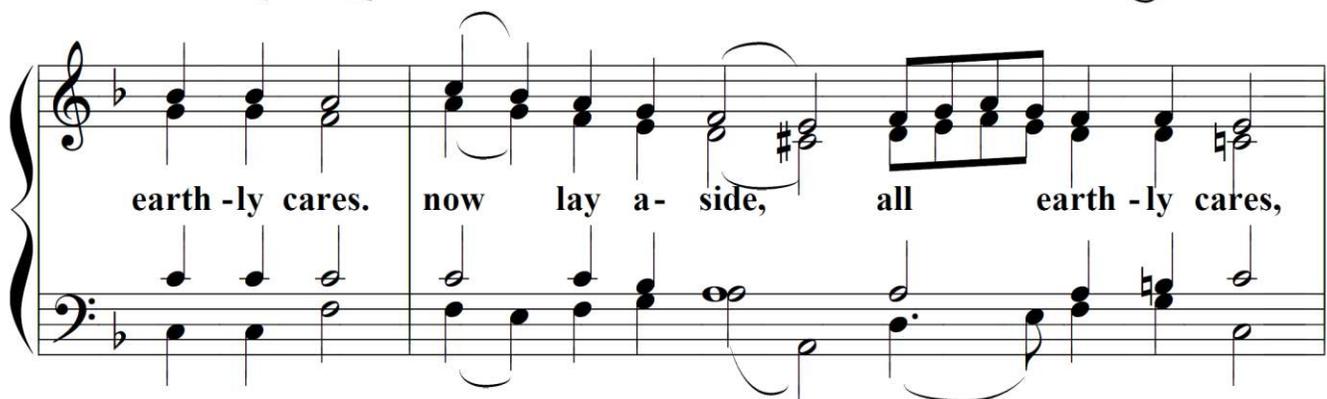
ho - ly hymn to the life cre - a - ting Trin - i - ty,



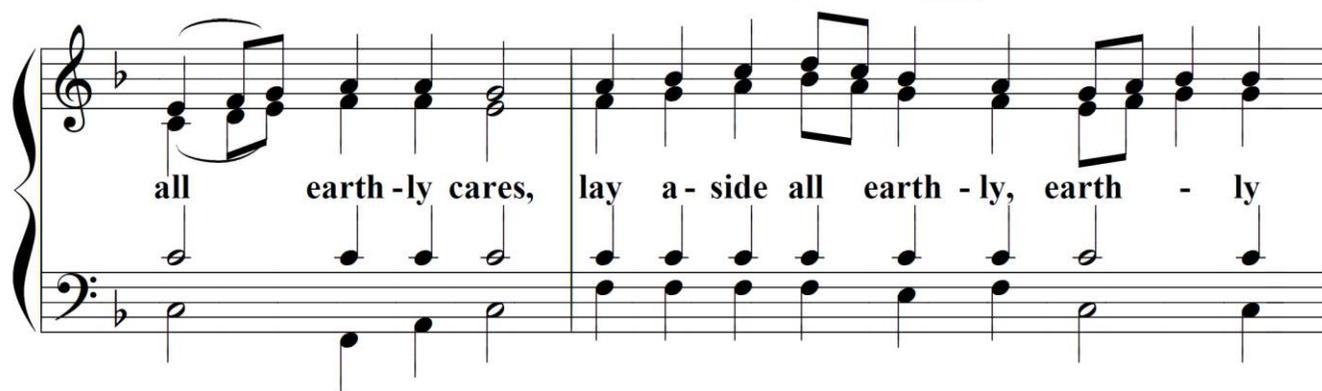
to the life cre - a - ting, life cre - a - ting Trin - i - ty.



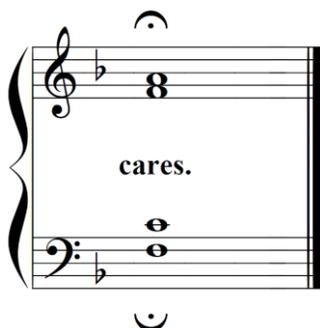
Now lay - a side all cares, now lay a - side all



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.

Great Entrance

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:

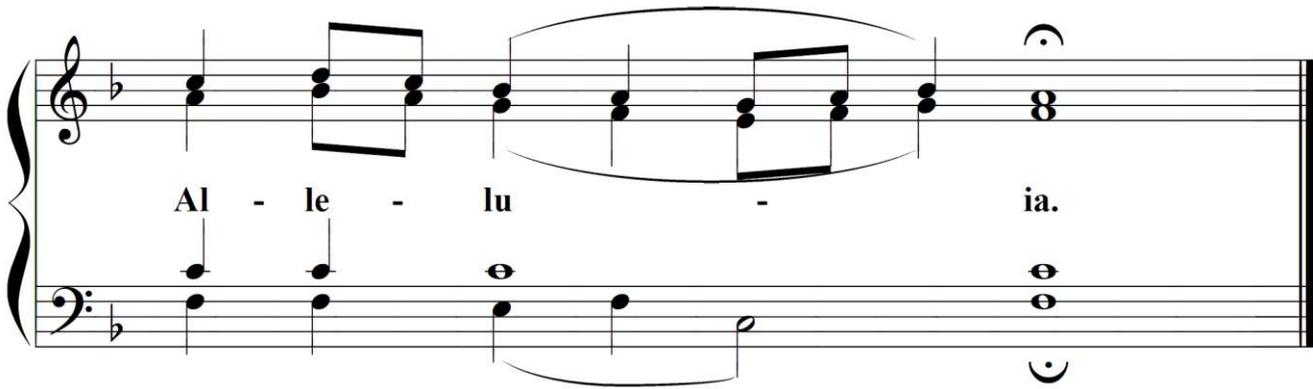
Deacon/People: May the Lord God remember your priesthood (*if a Bishop serves:* high priesthood) in His Kingdom.

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

People: Amen.

A-men. *f* That we may re - ceive,
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,

The musical score is written for piano and voice. It consists of four systems of music. The first system begins with a piano introduction marked 'A-men. f' in a key signature of one flat (B-flat major) and a 3/4 time signature. The vocal line starts with the lyrics 'That we may re - ceive,'. The second system continues with 'that we may re - ceive the King of All,'. The third system continues with 'Who comes in - vis - i - bly up - borne by the an - gel - ic hosts,'. The fourth system concludes with 'Al - le - lu - ia, Al - le - lu - ia,'. The piano accompaniment features a steady bass line and a more active treble line with chords and melodic fragments.



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 (Bishop: 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.

Musical notation for the first response. 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 a simple, homophonic style. The lyrics "Lord, have mer - cy" are written below the treble staff.

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

People: Lord, have mercy.

Musical notation for the second response. 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 a simple, homophonic style. The lyrics "Lord, have mer - cy" are written below the treble staff.

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.

Musical notation for the third response. 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 a simple, homophonic style. The lyrics "Lord, have mer - cy" are written below the treble staff.

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

People: Lord, have mercy.

Musical notation for the fourth response. 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 a simple, homophonic style. The lyrics "Lord, have mer - cy" are written below the treble staff.

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

People: Lord, have mercy.

Musical notation for the fifth response. 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 a simple, homophonic style. The lyrics "Lord, have mer - cy" are written below the treble staff.

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

People: Grant it, O Lord.



Musical notation for the first prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody in the treble clef is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass line in the bass clef is: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter). The lyrics "Grant it, O Lord." are written below the treble staff.

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 notation for the second prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody in the treble clef is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass line in the bass clef is: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter). The lyrics "Grant it, O Lord." are written below the treble staff.

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

People: Grant it, O Lord.



Musical notation for the third prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody in the treble clef is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass line in the bass clef is: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter). The lyrics "Grant it, O Lord." are written below the treble 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.



Musical notation for the fourth prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody in the treble clef is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass line in the bass clef is: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter). 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 fifth prayer. It consists of a grand staff with a treble clef and a bass clef. The key signature has one sharp (F#). The melody in the treble clef is: G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (quarter), C4 (quarter). The bass line in the bass clef is: G3 (quarter), F#3 (quarter), E3 (quarter), D3 (quarter), C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter). 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.



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, Who has created us and brought us into this life; Who has shown us the ways to salvation, and bestowed on us the revelation of heavenly mysteries: You are the One Who has appointed us to this service in the power of Your Holy Spirit. Therefore, O Lord, enable us to be ministers of Your new Testament and servants of Your holy Mysteries. Through the greatness of Your mercy, accept us as we draw near to Your holy altar, so that we may be worthy to offer to You this reasonable and bloodless sacrifice for our sins and for the errors of Your people. Having received it upon Your holy, heavenly, and ideal altar as an odor of spiritual fragrance, send down upon us in return the grace of Your Holy Spirit. Look down on us, O God, and behold this our service. Receive it as You received the gifts of Abel, the sacrifices of Noah, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. Even as You received from Your holy apostles this true worship, so now, in Your goodness, accept these gifts from the hands of us sinners, O Lord; that having been accounted worthy to serve without offense at Your holy altar, we may receive the reward of wise and faithful stewards on the awesome day of Your just retribution.

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.



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: a treble clef staff and a bass clef staff, both in the key of D major. The melody is a simple, rhythmic line of eighth and quarter 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 "Kievan Chant" section. It features two vocal parts: Soprano Alto and Tenor Bass. The music is in D major and consists of two systems of staves. The lyrics are: "Fa-ther, Son, and Ho-ly Spir-it, the Trin-i-ty one in es-sence and un-di-vid-ed." The notation includes various note values and rests, with a final cadence.

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

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, 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.

Soprano
Alto

I be - lieve in one God, the Father al - might - y,

Tenor
Bass

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-

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

man. — And He was crucified for us under Pontius Pilate, and

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: Mercy and peace! A sacrifice of praise!

Mer - cy and 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 Holy Spi - rit

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

Priest: O Existing One, Master, Lord God, Father almighty and adorable! It is truly meet and right and befitting the magnificence of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You - the only true existing God - and to offer to You this our reasonable worship with a contrite heart and a spirit of humility, for You have granted us the knowledge of Your truth. Who can utter Your mighty acts? Or make all Your praises known? Or tell of all Your miracles at all times? O Master of all, Lord of heaven and earth and of all creation both visible and invisible; who sits upon the throne of glory and beholds the depths; without beginning, invisible, incomprehensible, indescribable, changeless. O Father of our Lord Jesus Christ, the great God and Savior, our hope, Who is the image of Your goodness, the seal of Your very likeness, showing forth in Himself You, O Father - the living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light, through Whom the Holy Spirit was revealed - the Spirit of truth, the gift of sonship, the pledge of future inheritance, the first fruits of eternal blessings, the life-creating power, the foundation of sanctification, through Whom every creature of reason and understanding worships You and always sings to You a hymn of glory, for all things are Your servants. You are praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and many-eyed Cherubim. Round about You stand the Seraphim, one with six wings and the other with six wings; with two they cover their faces, with two they cover their feet, and with two they fly crying one to another with unceasing voices and ever-resounding praises:

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.

Ho - san - na in the high - - - est.

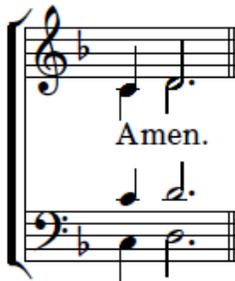
Priest: With these blessed powers, O Master Who loves mankind, we also cry aloud and say: You are Holy- truly most holy - and there are no bounds to the magnificence of Your holiness. You are gracious in all Your deeds, for with righteousness and true judgment You have ordered all things for us. When You created man by taking dust from the earth, and honored him with Your own image, O God, You set him in a paradise of delight, promising him eternal life and the enjoyment of everlasting blessings in the observance of Your commandments. But when man disobeyed You, the true God Who had created them, and was deceived by the guile of the serpent, becoming subject to death through his own transgressions, You, O God, in Your righteous judgment, sent him forth from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Christ Himself. For You did not turn Yourself away forever from Your creature, whom You made, O Good One, nor did You forget the works of Your hands. Through the tender compassion of Your mercy, You visited him in various ways: You sent prophets: You performed mighty works by Your saints, who in every generation were well-pleasing to You; You spoke to us by the mouth of Your servants the prophets, foretelling to us the salvation which was to come; You gave us the law as a help; You appointed angels as guardians. And when the fullness of time had come, You spoke to us through Your Son Himself, by Whom You also made the ages; Who, being the Radiance of Your glory and the Image of Your person, upholding all things by the word of His power, thought it not robbery to be equal to You, the God and Father. He was God before the ages, yet He appeared on earth and lived among men, becoming incarnate of a holy Virgin; He emptied Himself, taking the form of a servant, being likened to the body of our lowliness, that He might liken us to the image of His glory. For as by man sin entered into the world, and by sin death, so it pleased Your only-begotten Son, Who was in the bosom of You, the God and Father, Who was born of a woman, the holy Theotokos and Ever-Virgin Mary, Who was born under the law to condemn sin in His flesh, so that those who were dead in Adam might be made alive in Your Christ Himself. He lived in this world and gave us commandments of salvation; releasing us from the delusions of idolatry, He brought us to knowledge of You, the true God and Father. He obtained us for His own chosen people, a royal priesthood, a holy nation. Having cleansed us in water, and sanctified us with the Holy

Spirit, He gave Himself as a ransom to death, in which we were held captive, sold under sin. Descending through the Cross into hell - that he might fill all things with Himself - He loosed the pangs of death. He arose on the third day, having made for all flesh a path to the resurrection from the dead, since it was not possible for the Author of Life to be a victim of corruption. So He became the first-fruits of those who have fallen asleep, the first-born of the dead, that He might be Himself truly the first in all things. Ascending into heaven, He sat down at the right hand of Your majesty on high, and He will come to render to every man according to his works. And as memorials of His saving Passion, He has left us these things which we have set forth according to His command. For when He was about to go forth to His voluntary and ever-memorable and life-creating death - in the night in which He gave Himself up for the life of the world - He took bread into His holy and pure hands; and having shown it to You, the God and Father, having given thanks, blessed and hallowed it, and broken it,

Deacons point to the gifts with their Orarions.

Exclamation: He gave it to His holy disciples and apostles, saying: Take! Eat! This is My Body which is broken for you, for the remission of sins.

People: Amen.



Priest (quietly): Likewise He took the cup of the fruit of the vine, and having mingled it and given thanks, blessed and hallowed it,

Exclamation: He gave it to his holy disciples and apostles, saying: 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): Do this in remembrance of Me! For as often as you eat this Bread and drink this Cup, you proclaim My Death, you confess My Resurrection. Therefore, we also, O Master, remembering His saving Passion and life-creating Cross, His three-day Burial and Resurrection from the dead, the Ascension into heaven and Sitting at the right hand of God and Father, and His glorious and awesome Second 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. Shed for the life of this world.**

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.

And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit. Grant that none of us may partake of the holy Body and Blood of Your Christ for judgment or condemnation. Instead, may we find mercy and grace with all the

saints who through the ages have been well-pleasing to You: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and 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.

All of cre - a - tion re - joic - es in you, O Full of Grace. The as - sem - bly
of an - gels and the race of men. O sanc - ti - fied tem - ple and spir - i - tual par - a - dise.
The glor - y of vir - gins, from whom God was in - carn - ate and be - came a child:
our God be - fore the a - ges. He made your bo - dy in - to a throne,
and your womb He made more spa - cious than the hea - vens. All of

cre - a - tion re - joic - es in you, O Full of Grace, Glor - y to you!

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*, Archbishop of *Toledo and the Bulgarian 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 all mankind.

And the priest continues to pray quietly:

Priest: Remember, O Lord, all the Orthodox Episcopate, who rightly define the word of Your truth. Remember, O Lord, my unworthiness also, by the multitude of Your compassions; forgive my every transgression, both voluntary and involuntary. Because of my sins, do not withhold the grace of Your Holy Spirit from these Gifts here set forth. Remember, O Lord, the priesthood, the diaconate in Christ, and every order of the clergy. Let none of us who stand about Your holy altar be put to confusion. Visit us with Your loving kindness, O Lord; manifest Yourself to us through Your rich compassions. Grant us seasonable and healthful weather; send gentle showers upon the earth so that it may bear fruit; bless the crown of the year with Your goodness. Prevent schisms among the churches; pacify the ragings of the pagans; quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your kingdom, showing us to be children of the light and children of the day. Grant us Your peace and Your love, O Lord our God, for You have given all things to us.

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.

A - men.

The Priest turns and blesses the people.

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

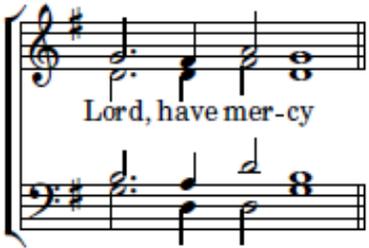
People: And with Your spirit.



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.



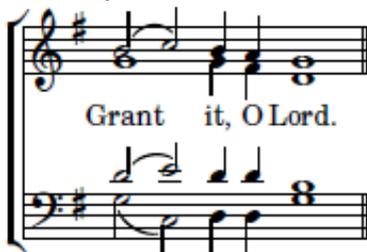
Pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.



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.



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.



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.



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): O our God, the God of Salvation, teach us to thank You worthily for the benefits which You have performed for us and still perform with us. Having accepted these gifts, O our God, purify us from every defilement of flesh and spirit, and teach us how to perfect our sanctification, in Your fear, so that receiving a portion of Your holy things with a pure conscience we may be united with the holy Body and Blood of Your Christ. Having received them worthily, may we have Christ dwelling in our hearts, and may we become the Temple of Your Holy Spirit. O God, let none of us be guilty of these, Your awesome and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily. But, enable us, even to our last breath, to receive a portion of Your holy things worthily, as a support on the road to eternal life and an acceptable defense at the dread judgment seat of Your Christ. That we also, together with all the saints who through the ages have been well pleasing to You, may become partakers of Your eternal good things, which You have prepared for those who love You, O Lord.

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 oration.

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.

Our Fa - ther, Who art in hea - ven, hallowed be Thy name,

Thy King - dom come, Thy will be done on earth as it is in hea - ven.

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.



Priest (facing the people): † Peace be unto all.

People: And to your spirit.



Deacon: Let us bow our heads unto the Lord.

People: To You, O Lord.



Priest (quietly): O Master, Lord, Father of compassions and God of every consolation: Bless, sanctify, guard, strengthen, and confirm those who have bowed their heads to You. Withdraw them from every evil deed; apply them to every good work and make them worthy to partake without condemnation of these, Your most-pure and life-creating Mysteries, for remission of sins and for the communion of the Holy Spirit.

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.



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.

One is ho - ly, One is Lord: Je - sus
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 Lord has sent redemption to His people. Alleluia, Alleluia, Alleluia!

The Lord has sent re - demp - tion to His peo - - - ple!

1. I will confess You, O Lord, with my whole heart in the council of the upright and in the congregation.
2. Great are the works of the Lord, sought out in all the things that He has willed.
3. Confession and majesty are His work, and His righteousness abides unto ages of ages.
4. He made a remembrance of His wondrous deeds; merciful and compassionate is the Lord; He has given food to them that fear Him.
5. He will be mindful forever of His covenant; the power of His works has He declared unto His people.
6. That He may give them the inheritance of the nations; the works of His hands are truth and judgement.
7. Faithful are all His commandments, confirmed unto ages of ages, made in truth and uprightness.
8. He has sent redemption to His people, He has enjoined His covenant forever; holy and terrible is His name.
9. The fear of the Lord is the beginning of wisdom; and all they that foster this have a good understanding.
10. His praise abides unto ages of ages.

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

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

The image shows a musical score for a piano accompaniment. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is primarily in the treble clef, with chords in the bass clef. The lyrics are written below the treble staff.

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!

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.

The image shows two musical staves for piano accompaniment. The first staff has the lyrics "Blessed is He that comes in the Name of the Lord;" and the second staff has "God is the Lord and has revealed Him - self un - to us." The music is in a simple, homophonic style with a one-flat key signature.

During the communion of the people, the choir sings:

People: Receive the Body of Christ; taste the fountain of immortality. Alleluia. Alleluia. Alleluia.

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

The image shows a musical score for piano accompaniment. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat. The melody is in the treble clef, with chords in the bass clef. The lyrics are written below the treble staff.

Repeat as needed. When priest returns to the altar, sing once more, then sing "Alleluia".

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

This system of music is written for piano in a 2/4 time signature with a key signature of one flat (B-flat). It consists of two staves, treble and bass clef. The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are 'Al - le - lu - - - ia, Al - le - lu - ia, Al - le - lu - ia.' The first measure has a long dash under 'ia', and the second measure has a colon under 'ia'.

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 re-ceived the hea-ven-ly Spi - rit!

This system of music is written for piano in a 2/4 time signature with a key signature of one sharp (F#). It consists of two staves, treble and bass clef. The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are 'We have seen the_ true Light! We have re-ceived the hea-ven-ly Spi - rit!'.

We have found the_ true Faith! Worshipping the un-di-vid-ed Tri - ni - ty:

This system of music is written for piano in a 2/4 time signature with a key signature of one sharp (F#). It consists of two staves, treble and bass clef. The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are 'We have found the_ true Faith! Worshipping the un-di-vid-ed Tri - ni - ty:'.

Who has saved _____ us!

This system of music is written for piano in a 2/4 time signature with a key signature of one sharp (F#). It consists of two staves, treble and bass clef. The melody is primarily in the treble clef, with accompaniment in the bass clef. The lyrics are 'Who has saved _____ us!' with a long line under 'saved'.

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 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.



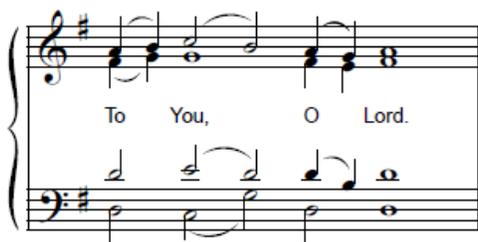
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.



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 Lord our God, for the participation in Your holy, most pure, immortal, and heavenly Mysteries, which You have granted us for the good and sanctification and healing of our souls and bodies. O Master of all, grant that the communion of the holy Body and Blood of Your Christ may be to us for a faith unashamed, a love unfeigned, an increase of wisdom, the healing of soul and body, the repelling of every adversary, the observing of Your commandments, and an acceptable defense at the dread judgment seat of Your Christ.

During the Exclamation, the priest makes the sign of the cross with the Gospel over the folded antimimension.

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.

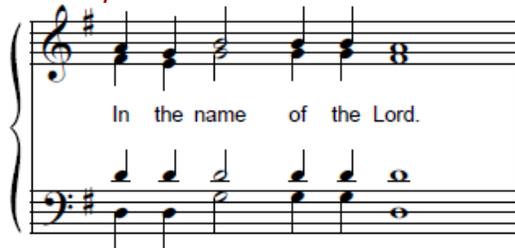
People: Amen.



The Prayer Behind the Ambon

Priest: Let us depart in peace.

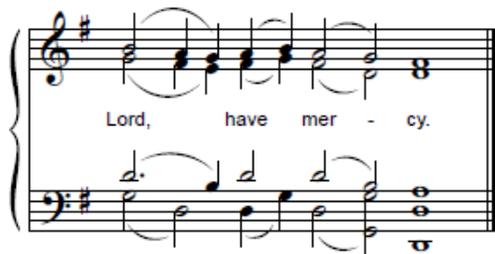
People: In the name of the Lord.



Musical notation for the phrase "In the name of the Lord." It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "In the name of the Lord." are written below the treble staff.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.



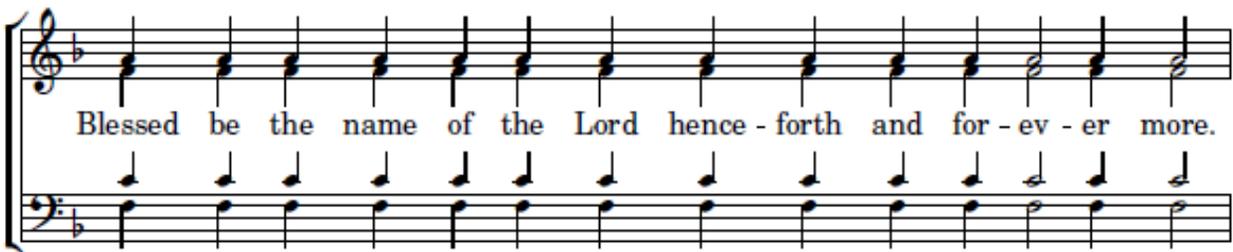
Musical notation for the phrase "Lord, have mercy." It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature has one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "Lord, have mercy." are written below the treble staff.

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.

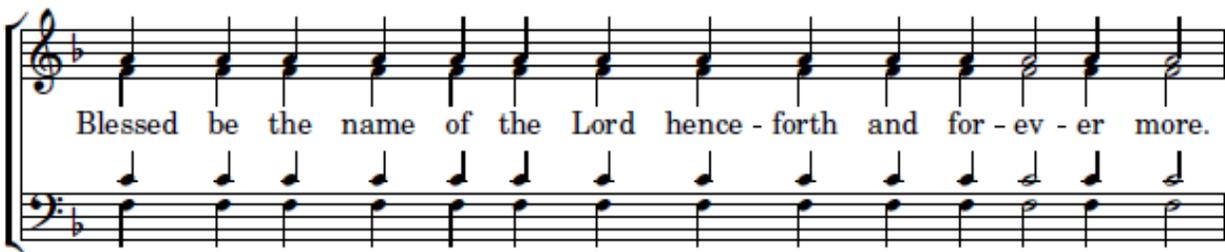
People: Amen. Blessed be the name of the Lord, henceforth and forever more. (x3)



Musical notation for the word "Amen." It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature has one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "A - men." are written below the treble staff.



Musical notation for the phrase "Blessed be the name of the Lord henceforth and forever more." It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature has one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "Blessed be the name of the Lord hence - forth and for - ev - er more." are written below the treble staff.



Musical notation for the phrase "Blessed be the name of the Lord henceforth and forever more." It consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature has one flat (Bb). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics "Blessed be the name of the Lord hence - forth and for - ev - er more." are written below the treble staff.

Bles - sed be the name of the Lord hence - forth and for - ev - er more.

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.

Priest, holding the blessing cross: May He who was born in a cavern and lay in a manger for our salvation, Christ our True God, through the intercessions of His most pure Mother; of the holy and glorious apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia; of our holy and God-bearing fathers; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

(Immediately after the Dismissal the clergy go to the center of the church where the icon of the feast has been placed. The Troparion and the Kontakion of the feast are sung.)

Tone 4

Troparion

Your Nativity, O Christ our God,
has shone to the world the light of wisdom!
For by it, those who worshipped the stars,
were taught by a star to adore You,
the Sun of righteousness,
and to know You, the Orient from on high.//
O Lord, glory to You!

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of B-flat major (one flat) and 4/4 time. The lyrics are: "Your Nativity, O Christ our God, has shone to the world the Light of wisdom! For by it, those who worshipped the stars, were taught by a star to adore You, the Sun of Righteousness, and to know You, the Orient from on high." The score includes a double bar line with repeat dots at the end of the first line of music, indicating a repeat sign. The lyrics are placed below the vocal staves, with some words hyphenated across lines.

High. O Lord, 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 3

Kontakion

Today the Virgin gives birth to the Transcendent One,
 and the earth offers a cave to the Unapproachable One!
Angels with shepherds glorify Him!
 The wise men journey with the star, //
 since for our sake the eternal God was born as a little Child!

Soprano
Alto

To-day the Virgin gives birth to the Tran - scen - dent One,

Tenor
Bass

and the earth offers a cave to the Unap-proach - a - ble One!

An-gels with shep - herds glo - ri - fy Him, the wise men

jour - ney with a star, since for our sake the Eternal God

The image shows a musical score for a hymn. It consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (indicated by two sharps). The time signature is 8/8. The lyrics are: "is born as a Lit - tle Child!". The melody is written in the treble clef, and the accompaniment is in the bass clef. There are two long horizontal lines above the treble staff and two below the bass staff, indicating a continuation of the melody or accompaniment.

Priest: Christ is Born!

All: Glorify Him!

The priest makes any announcements to the faithful.