

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

Glory to God in the highest, and on earth peace, Good Will among men. (metania)

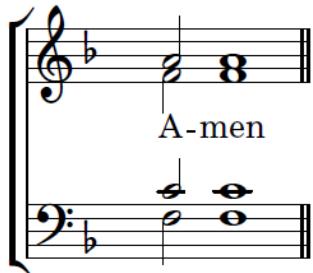
Lord, you will open my lips and my mouth will proclaim your praise. (metania)

Lord, Lord, open the door of your mercy to us. (metania)

Deacon (aloud): Bless, Master.

Priest 1: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and to the ages of ages.

People: Amin.



Reader: Glory to You, our God; glory to You!

Reader: Heavenly king, comforter, Spirit of the Truth, who are everywhere present and fill all things, treasury of good things and giver of life, come and tabernacle 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 to the ages of ages. Amin.

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 to the ages of ages. Amin.

Reader: 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 to the ages of ages.

Reader: Amin.

Lord, have mercy. (12x)

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

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: both now and ever, and to the ages of ages. Amin.

Alliluia, Alliluia, Alliluia. Glory to You, O God! (x3)

Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

Musical notation for the Great Litany, first section. It consists of two staves: treble and bass. The lyrics "Lord, have mer - cy." are written below the notes. The music features eighth and sixteenth note patterns.

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

People: Lord, have mercy.

Musical notation for the Great Litany, second section. It consists of two staves: treble and bass. The lyrics "Lord, have mer - cy." are written below the notes. The music features eighth and sixteenth note patterns.

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

People: Lord, have mercy.

Musical notation for the Great Litany, third section. It consists of two staves: treble and bass. The lyrics "Lord, have mer - cy." are written below the notes. The music features eighth and sixteenth note patterns.

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

People: Lord, have mercy.

Musical notation for the Great Litany, fourth section. It consists of two staves: treble and bass. The lyrics "Lord, have mer - cy." are written below the notes. The music features eighth and sixteenth note patterns.

For our Archbishop *Alexander*, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Musical notation for 'Lord, have mercy.' featuring two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a dotted half note. The lyrics 'Lord, have mer - cy.' are written below the notes. The music continues with a dotted half note followed by a quarter note and a dotted half note.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.

People: Lord, have mercy.

Musical notation for 'Lord, have mercy.' featuring two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a dotted half note. The lyrics 'Lord, have mer - cy.' are written below the notes. The music continues with a dotted half note followed by a quarter note and a dotted half note.

For this holy city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

People: Lord, have mercy.

Musical notation for 'Lord, have mercy.' featuring two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a dotted half note. The lyrics 'Lord, have mer - cy.' are written below the notes. The music continues with a dotted half note followed by a quarter note and a dotted half note.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

People: Lord, have mercy.

Musical notation for 'Lord, have mercy.' featuring two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a dotted half note. The lyrics 'Lord, have mer - cy.' are written below the notes. The music continues with a dotted half note followed by a quarter note and a dotted half note.

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

People: Lord, have mercy.

Musical notation for 'Lord, have mercy.' featuring two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a dotted half note. The lyrics 'Lord, have mer - cy.' are written below the notes. The music continues with a dotted half note followed by a quarter note and a dotted half note.

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

People: Lord, have mercy.

Musical notation for the phrase "Lord, have mercy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. Both staves are in common time and key signature of one flat. The soprano staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The bass staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. 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.

People: Lord, have mercy.

Musical notation for the phrase "Lord, have mercy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. Both staves are in common time and key signature of one flat. The soprano staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The bass staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The lyrics "Lord, have mer - cy." are written below the notes.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

People: To You O Lord.

Musical notation for the phrase "To you, O Lord." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. Both staves are in common time and key signature of one flat. The soprano staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The bass staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The lyrics "To you, O Lord." are written below the notes.

Priest (Ekphonisis): For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

People: Amin.

Musical notation for the word "Amen." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. Both staves are in common time and key signature of one flat. The soprano staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The bass staff has a dotted half note followed by a quarter note, then a eighth note followed by a sixteenth note, then another eighth note followed by a sixteenth note. The lyrics "A - men." are written below the notes.

"Lord I Call..." – Tone 6

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

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,
when I call upon You!//

Hear me, O Lord!

Let my prayer arise
in Your sight as incense,
and let the lifting up of my hands
be an evening sacrifice!//

Hear me, O Lord!

The musical score consists of five staves of music, each with a treble clef and a key signature of one sharp (F#). The music is in common time. The lyrics are integrated into the musical lines, with some words underlined to indicate they should be emphasized or sung louder.

Staff 1:

- Line 1: Lord, I call upon You, hear me. Hear me, O Lord!
- Line 2: Lord, I call upon You, hear me;

Staff 2:

- Line 1: re - ceive the voice of my prayer
- Line 2: when I call u - pon You.

Staff 3:

- Line 1: Hear me, O Lord!
- Line 2: Let my prayer a - rise

Staff 4:

- Line 1: in Your sight as in - cense,
- Line 2: and let the lifting up of my hands

Staff 5:

- Line 1: be an evening sac - ri - fice.
- Line 2: Hear me, O Lord!

Reader: 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!*

Tone 6

(from the Lenten Triodion, for the Cross)

(Having placed all hope)

You endured the Cross and Passion
in the midst of the earth, O merciful Lord,
granting all men redemption and freedom from passions.

Therefore on the middle day of the Fast,
we set Your Cross before us and venerate it with rejoicing.

Glorious with the light of divine virtues,
may we be counted worthy to see Your passion and life-giving Resurrection,//
O only merciful Word of God.

You endured the Cross and Pas-sion in the midst of the earth, O mer-ci-ful Lord,

granting all men redemption and freedom from pas - sions.

Therefore on the middle day of the Fast,
 we set Your Cross before us and venerate it with re - joic - ing.
 Glorious with the light of divine vir - - tues,
 may we be counted worthy to see Your passion and life-giving Res - ur - rec - tion,
 O only merciful Word of God.

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

Nailed upon the Cross,
 Your side pierced with a spear,
 You were counted as a lifeless corpse,
 and given gall to drink, O long-suffering Master,
 Who sweetened the waters of Marah by the hand of Moses.
 Therefore I entreat You and pray:
 "Uproot the bitter passions from my understanding,
 sweeten my mind with the honey of repentance,/
 and grant that I may worship at Your holy Passion!"

Nailed up - on the Cross, Your side pierced with a spear,

You were counted as a life-less corpse, and given gall to drink, O long-suffering Master,
Who sweetened the waters of Marah by the hand of Mos - es.
Therefore I en-treat You and pray: "Uproot the bitter passions from my un-der-stand-ing,
sweeten my mind with the honey of re - pen - tance,
and grant that I may worship at Your holy Pas - sion!"

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

Tone 1

(from the Lenten Triodion, for the Cross) (He Who once spoke to Moses)

Today we see the mighty Cross placed before us
which Moses once prefigured with outstretched arms,
as He put Amalek to flight.
O peoples, trembling, let us touch it with pure minds and lips,
for Christ was raised up on it when he slew death.
May we all be counted worthy of His grace,
and, praising the Savior of all with hymns inspired by God,/
let us pray that we may come to His saving Resurrection!

To - day we see the mighty Cross placed be - fore us

which Moses once prefigured with out stretched arms, as He put Am - a-lek to flight.
 O peoples, trembling, let us touch it with pure minds and lips,
 for Christ was raised up on it when he slew death.
 May we all be counted wor - thy of His grace,
 and, prais - ing the Savior of all with hymns in - spired by God,
 let us pray that we may come to His saving Res - ur - rec - tion!

v. (5) *In the Sixth Tone, 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.*

Tone 6

(from the Menaion, for the Feast)

(Having placed all hope)

Revealing to you the pre-eternal counsel,
Gabriel came and stood before you, O Maiden,
and greeting you, he said:

"Rejoice, earth that has not been sown!
Rejoice, burning bush that remains unconsumed!
Rejoice, unsearchable depth!
Rejoice, bridge that leads to Heaven!
Rejoice, ladder raised on high that Jacob saw!
Rejoice, divine jar of manna!"

Rejoice, deliverance from the curse!

Rejoice, restoration of Adam;//

the Lord is with you!"

Soprano Alto

Revealing to you the pre-eternal coun - sel, Gabriel came and

Tenor Bass

stood before you, O Maid - en, and greet-ing you, he said:

"Rejoice, earth that has not been sown! Rejoice, burning bush that

re - mains un - con-sumed! Re - joice, un - search - a - ble depth!

Rejoice, bridge that leads to Heav - en! Rejoice, ladder raised on high

that Ja - cob saw! Rejoice, divine jar of man - na! Re-joice,

The musical score is composed for four voices (Soprano, Alto, Tenor, Bass) and piano. The key signature is G major, indicated by a single sharp sign. The time signature is common time (indicated by a 'C'). The vocal parts are written in standard staff notation with note heads and stems. The piano part is represented by a single staff below the vocal staves, showing bass notes and some harmonic indications (e.g., ♯, ♮). The lyrics are integrated into the music, appearing below the corresponding vocal lines. The vocal parts are: Soprano, Alto, Tenor, and Bass. The piano part is implied by the bass line and harmonic changes.

de - liv - erance from the curse! Rejoice, restoration of Ad - am; //

the Lord is with you!"

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

Revealing to you the pre-eternal counsel,
Gabriel came and stood before you, O Maiden,
and greeting you, he said:

"Rejoice, earth that has not been sown!
Rejoice, burning bush that remains unconsumed!
Rejoice, unsearchable depth!
Rejoice, bridge that leads to Heaven!
Rejoice, ladder raised on high that Jacob saw!
Rejoice, divine jar of manna!
Rejoice, deliverance from the curse!
Rejoice, restoration of Adam;/
the Lord is with you!"

Soprano Alto

Revealing to you the pre-eternal coun - sel, Gabriel came and

Tenor Bass

stood before you, O Maid - en, and greet-ing you, he said:

"Rejoice, earth that has not been sown! Rejoice, burning bush that
 re - mains un - con-sumed! Re - joice, un - search - a - ble depth!
 Rejoice, bridge that leads to Heav - en! Rejoice, ladder raised on high
 that Ja - cob saw! Rejoice, divine jar of man - na! Re-joice,
 de - liv - erance from the curse! Rejoice, restoration of Ad - am; //
 the Lord is with you!"

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

"You appear to me in the form of a man,"
 said the undefiled Maid to the chief of the Heavenly Hosts.
 "How then do you speak to me of things that pass man's power?
 You have said that God shall be with me
 and shall take up His dwelling in my womb.
 How shall I become the spacious habitation
 and the holy place of Him Who rides upon the Cherubim?
 Do not deceive me with trickery;
 for I have not known pleasure,
 I have not entered into wedlock.//
 How then shall I bear a Child?"

Soprano Alto

"You appear to me in the form of a man," said the undefiled Maid
 to the chief of the Heav - en - ly Hosts. "How then do you speak to me
 of things that pass man's pow - er? You have said that God shall be
 with me and shall take up His dwell-ing in my womb. How shall I
 become the spacious habi - ta - tion and the holy place of Him Who

rides upon the Che - ru - bim? Do not deceive me with trick - er - y;
 for I have not known pleas - ure, I have not entered into wed-lock.//
 How then shall I bear a Child?""

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

"You appear to me in the form of a man,"
 said the undefiled Maid to the chief of the Heavenly Hosts.
 "How then do you speak to me of things that pass man's power?
 You have said that God shall be with me
 and shall take up His dwelling in my womb.
 How shall I become the spacious habitation
 and the holy place of Him Who rides upon the Cherubim?
 Do not deceive me with trickery;
 for I have not known pleasure,
 I have not entered into wedlock.//
 How then shall I bear a Child?"

"You appear to me in the form of a man," said the undefiled Maid

to the chief of the Heav - en - ly Hosts. "How then do you speak to me
 of things that pass man's pow - er? You have said that God shall be
 with me and shall take up His dwell-ing in my womb. How shall I
 become the spacious habi - ta - tion and the holy place of Him Who
 rides upon the Che - ru - bim? Do not deceive me with trick - er - y;
 for I have not known pleas - ure, I have not entered into wed-lock. //

How then shall I bear a Child?"

Clergy note: The entrance is made with the Gospel Book.

Deacon: Let us pray to the Lord.

Priest: In the evening, in the morning, and at noon, we praise, bless, give thanks, and pray to you, Master of all, Lord who love mankind. Make our prayer arise straight like incense before you, and let not our hearts incline to words or thoughts of evil, but deliver us from all who seek after our souls, for toward you, Lord, Lord, are our eyes and in you we have hoped, our God, do not put us to shame, for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Deacon: Bless, Master, the holy entrance.

Priest: Blessed is the entrance of your holy place always, now and ever and to the ages of ages.

Deacon: Amin.

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

Then the bodiless Angel replied:

"When God so wills, the order of nature is overcome,
and what is beyond man comes to pass.

Believe that my sayings are true,
O all-holy and immaculate Lady!"

And she cried aloud:

"Let it be to me according to your word,
and I shall bear Him Who is without flesh!
He shall borrow flesh from me,
that through this mingling
He may lead mankind up to its ancient glory,//
for He alone has power so to do."

Soprano
Alto

Then the bodiless An - gel re-plied: "When God so wills, the

Tenor
Bass

order of nature is o - ver - come, and what is beyond man comes to pass.

to your word, and I shall bear Him Who is with-out____ flesh!

He shall borrow flesh from me, that through this min - gling He may

lead mankind up to its ancient glo - ry, // for He alone has power

so to do."

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

Tone 6

(for the Feast, by John the Monk)

The Archangel Gabriel was sent from heaven,
to announce to the Virgin the good news of her conceiving.
And coming to Nazareth, he was filled with wonder at the miracle,
and reasoned within himself:
“How is it that He Who dwells on high,
Whom none can comprehend, is to be born of a Virgin?
How is He, Whose throne is Heaven and Whose footstool is the earth,
to be contained in the womb of a woman?
He upon Whom the six-winged Seraphim and the many-eyed Cherubim
are not able to gaze
is well-pleased to be made flesh from her at a single word.
It is the Word of God Who is to come.
Why then do I hesitate, and not say to the Maiden:
‘Rejoice, O Lady, full of grace, the Lord is with you!
Rejoice, pure Virgin!
Rejoice, Bride without Bridegroom!
Rejoice, Mother of the Life!//
Blessed is the Fruit of your womb!”

A musical score for a four-part choir or organ. The score consists of five systems of music, each with a treble clef and a bass clef. The key signature is one sharp (F#). The music is in common time. The lyrics are in English, written below the notes. The score includes a variety of musical markings such as dynamic changes (e.g., p , f), articulation marks, and rests. The lyrics describe the birth of Jesus Christ and the Word becoming flesh.

is to be born of a Vir - gin? How is He, Whose throne is
 Heaven and Whose foot - stool is the earth, to be contained in the
 womb of a wom - an? He upon Whom the six-winged Seraphim
 and the many-eyed Cherubim are not a - ble to gaze is well-pleased
 to be made flesh from her at a sin - gle word. It is the Word
 of God Who is to come. Why then do I hesitate, and not say to

the Maid - en: 'Rejoice, O Lady, full of grace, the Lord is with you!
 Re-joice, pure Vir - gin! Rejoice, Bride without Bride - groom!
 Re-joice, Moth - er of the Life! // Blessed is the Fruit of your womb!'''

Deacon: Wisdom! Upright!

During the singing of Gladsome light, the clergy enter the altar, cense the Holy Table, and venerate the Holy Table.

Gladsome Light, then Prokeimenon

O Gladsome Light of the Holy Glory
 Of the immortal Father,
 Heavenly, holy, blessed Jesus Christ!
 Now that we have come to the setting of the sun
 And behold the light of evening
 We praise God: Father, Son, and Holy Spirit, One God.
 For meet it is at all times to worship You
 With voices of praise, O Son of God
 And Giver of Life!
 Therefore all the world glorifies You.

O Glad-some Light of the ho-ly glo - ry of the im-mor-tal Fa -

ther, heav - en - ly, ho - ly, bless - ed Je - sus Christ!

Now that we have come to the set-ting of the sun—— and be -

hold the light of eve - ning we praise—— God:—— Fa-ther, Son, and Ho-ly

Spir - it. For meet it is at all times to wor-ship

You—— with voic - es of praise, O Son—— of God and

Giv - er of Life!—— Therefore all the world glo-ri-fies You.

Old Testament Readings

Reading from Genesis (9:8-17)

First Deacon: Wisdom!

Reader: The reading from the first book of Moses, called Genesis. (9:8-17)

First Deacon: Let us attend!

The Lord God spoke to Noah and his sons with him and said, See, I am setting up my covenant with you and with your descendants after you and with every living soul with you, from birds and beasts, and with all the wild animals of the earth, as many as are with you from all those who came out of the ark; and I will establish my covenant with you, and all flesh shall not die from the water of the flood and there shall not again be a flood to destroy the whole earth. And the Lord God said to Noah, This is the sign of the covenant, the sign that I setting between me and you and between every living soul which is with you for eternal generations. I am placing my bow in the cloud and it will be a sign of covenant between me and the earth. And it shall be when I gather together the clouds upon the earth that my bow shall appear in the cloud. And I shall remember my covenant, which is between every living soul in all flesh, and there never again be water for a flood so as to wipe out all flesh. And my bow shall be in the cloud, and I shall see it to remember the eternal covenant between me and the earth and between every living soul in all flesh which is on the earth. And God said to Noah, This is the sign of the covenant which I have established between me and between all flesh which is upon the earth.

Reading from Proverbs (12:8-22)

First Deacon: Wisdom!

Reader: The reading from the Proverbs of Solomon. (12:8-22)

First Deacon: Let us attend!

The mouth of one with understanding is praised by a man, but the dull of heart is held in derision. Better a man in dishonour who is a slave to himself than one who surrounds himself with honour and lacks bread. A righteous man has pity on the souls of his beasts, but the bowels of the ungodly are without mercy. One who works his own land will be filled with bread, but those who pursue vanities lack sense. One whose pleasure is in banquets of wine will leave behind dishonour in his own strongholds. The desires of the ungodly are wicked, but the roots of the godly are strongly set. Through sin of the lips the sinner falls into snares, but the righteous escapes them. One who looks with gentleness will find mercy, but one who is contentious in the gates will afflict souls. From fruits of the mouth the soul of a man will be filled with blessings, but the recompense of his lips will be given him. The ways of fools are right in their own eyes, but the wise listen to advice. A fool announces his anger the same day, but a prudent man hides his own dishonour. The righteous declares open trust, but the witness of the unjust is deceitful. There are those who wound with a sword when they speak, but the tongues of the wise heal. True lips establish testimony, but a hasty witness has an unjust tongue. There is deceit in the heart of one who imagines wickedness, but those who wish for peace will rejoice. Nothing unjust pleases a righteous man, but the ungodly are filled with evils. Lying lips are an abomination to the Lord, but one who acts faithfully is accepted by him.

Reading from Genesis (28:10-17) (*Annunciation*)

First Deacon: Wisdom!

Reader: The reading from the first book of Moses, called Genesis. (28:10-17)

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: Jacob went out from the well of the oath and journeyed towards Harran. And he lighted on a place and slept there, for the sun had set. And he took one of the stones of the place and put it at his head; and he slept in that place, and he dreamed. And behold, a ladder set up on the earth, whose head reached to heaven; and the Angels of God were going up and going down upon it. But the Lord stood above it and said: I am the God of Abraham your father, and the God of Isaac, do not be afraid. The land on which you are sleeping I shall give to you and to your seed. And your seed shall be like the sand of the earth, and it shall be spread abroad to the Sea and Liva and North and East; and in you and in your seed all the tribes of the earth shall be blessed. And behold, I am with you, guarding you on every road on which you may journey; and I shall bring you back again to this land, because I shall never abandon you until I have done all that I have said to you. And Jacob arose from his sleep and said: The Lord is in this place, but I did not know it. And he was afraid, and said: How fearful is this place . This is none other than the house of God, this is the gate of heaven.

Reading from Ezekiel (43:27-44:4) (*Annunciation*)

Priest: Wisdom!

Reader: The reading from the Prophecy of Ezekiel. (*Ezekiel 43:72, 44:1-4*)

Priest: Let us attend!

Reader: Thus says the Lord: It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me: This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out. And he brought me by the way of the gate towards the North, opposite the House; and I saw, and behold the whole house of the Lord was full of glory.

Reading from Proverbs (9:1-11) (*Annunciation*)

Priest: Wisdom!

Reader: The reading from the Proverbs of Solomon. (*Proverbs 9:1-11*)

Priest: Let us attend!

Reader: Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl: Whoever is foolish, let him turn to me. And to those who lack wisdom she said: Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you shall live; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked shall gain dishonor for himself. One who rebukes the impious shall get blame for himself; for to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he shall love you. Give instruction to a wise man and he shall be wiser; teach a righteous man and he shall increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints, understanding. While to know the law is the part of a good mind. For by this means you shall live for a long time, and years shall be added to your life.

Little Litany

Deacon/Priest 2: Again and again in peace let us pray to the Lord.

People: Lord, have mercy.

Musical notation for the phrase "Lord, have mercy." It consists of two staves: treble and bass. The treble staff has a clef, a key signature of one flat, and a tempo marking of 8. The bass staff has a bass clef and a key signature of one flat. The lyrics "Lord, have mer - cy." are written below the notes. The music features a simple harmonic progression with quarter and eighth notes.

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

People: Lord, have mercy.

Musical notation for the phrase "Lord, have mercy." It consists of two staves: treble and bass. The treble staff has a clef, a key signature of one flat, and a tempo marking of 8. The bass staff has a bass clef and a key signature of one flat. The lyrics "Lord, have mer - cy." are written below the notes. The music features a simple harmonic progression with quarter and eighth notes.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

People: To You, O Lord.

Musical notation for the phrase "To You, O Lord." It consists of two staves: treble and bass. The treble staff has a clef, a key signature of one flat, and a tempo marking of 8. The bass staff has a bass clef and a key signature of one flat. The lyrics "To You, O Lord." are written below the notes. The music features a simple harmonic progression with quarter and eighth notes.

Priest 2: Lord our God, save your people and bless your inheritance, preserve the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and forsake us not who hope in you,

Ekphonisis: For yours is the dominion and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

People: Amin.

Musical notation for the word "Amen." It consists of two staves: treble and bass. The treble staff has a clef, a key signature of one flat, and a tempo marking of 8. The bass staff has a bass clef and a key signature of one flat. The lyrics "A-men." are written below the notes. The music features a simple harmonic progression with quarter and eighth notes.

Tone 4**Troparion***(Annunciation)**(Troparion for Annunciation – Tone 4)*

Today is the beginning of our salvation,
the revelation of the eternal mystery!
The Son of God becomes the Son of the Virgin
as Gabriel announces the coming of Grace.
Together with him let us cry to the Theotokos:
“Rejoice, O Full of Grace, //
the Lord is with you!”

Soprano Alto Tenor Bass

Today is the beginning of our sal - va - tion, the revelation
of the eternal mys - ter - y! The Son of God becomes the Son of
the Vir - gin as Gabriel announces the com - ing of Grace.
Together with him let us cry to the The - o - to - kos:
Re - joice, O Full of Grace, the Lord is with you.

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

(Kontakion for the Annunciation – Tone 8)

O victorious leader of triumphant hosts!

We your servants, delivered from evil

Sing our grateful thanks to you, O Theotokos!

As you possess invincible might set us free from every calamity

So that we may sing: Rejoice, O unwedded Bride!

Soprano
Alto
Tenor
Bass

O vic - to - ri - ous lead - er of tri - um - phant hosts! 8

We your ser-vants, de - liv - ered from e - vil sing our grate - ful

thanks to you, O The - o - to - kos! As you pos - sess in - 8

vin - ci - ble might set us free from every ca - lam - i - ty 8

so that we may sing: Re - joice, O un - wed - ded Bride! 8

Deacon/Priest 1: Let us pray to the Lord.

People: Lord, have mercy.

Lord, have mer - cy.

Priest 1: For You are holy, O our God, and unto You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

People: Amin.

A - men.

The Trisagion Hymn

People: (repeat three times)

Holy God, Holy Mighty, Holy Immortal have mercy on us!

Ho - ly God, Ho - ly Migh - ty

Ho - ly Im - mor - tal have mer - cy on us.

then: Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages, Amin. Holy Immortal have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spir - it, Now and ever

and unto a - ges. A- men. Ho - ly Im - mor - tal have mer - cy on us.

Holy God, Holy Mighty, Holy Immortal have mercy on us!

Tone 4

Prokeimenon

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

Reader: And with your spirit!

Priest: Wisdom!

Prokeimenon, Tone 4

Reader: The Prokeimenon, in the 4th Tone: From day to day proclaim the salvation of our God!

Choir: From day to day proclaim the salvation of our God!

Reader: O sing to the Lord a new song; sing to the Lord, all the earth!

Choir: From day to day proclaim the salvation of our God!

Reader: From day to day ...

Choir: ... proclaim the salvation of our God!

Deacon: Wisdom!

Epistle: (306) – Hebrews 2:11-18

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

Deacon: Let us attend!

Reader: Brothers and sisters, both the one who sanctifies and those who are sanctified are all from one; for this reason, he is not ashamed to call them brethren, saying:

I will declare your Name to my brethren.

In the midst of the congregation I will sing your praise.

Again:

I will put my trust in him,

and:

Behold, here I am with the children whom God has given me.

Since the children have shared in the same flesh and blood, he likewise shared the same human nature, so that through death he might bring to nothing the one who had the power of death – the devil – and deliver all those who through fear of death were subject to life-long slavery.

Certainly, Jesus did not take on the nature of angels, but that of Abraham's seed. For this reason, he had to be made like his brethren in all things, so that he might become a merciful and faithful high priest in things pertaining to God, able to make a sacrifice of atonement for the sins of the people. Moreover, since he himself suffered and was tempted, he is able to help those who are tempted.

Priest: † Peace to you, Reader.

Alleluia: Tone 1

Reader: **And to Your spirit.** In the 1st Tone: Alleluia, Alleluia, Alleluia!

Choir: Alleluia! Alleluia! Alleluia!

Reader: He shall descend like rain upon the fleece, like drops of rain that water the earth.

Choir: Alleluia! Alleluia! Alleluia!

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

Reader: May His Name be blessed forever; may His Name continue even longer than the sun.

Choir: Alleluia! Alleluia! Alleluia!

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

Priest 1: Master who love mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to the understanding of your gospel teachings. Implant also in us the fear of your blessed commandments, so that, trampling down all fleshly desires, we follow a spiritual manner of living, both thinking and doing all things that are well-pleasing to you, for you are the illumination of our souls and bodies, Christ God, and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

The Gospel

Deacon/Priest 1: Wisdom! Upright! Let us hear the Holy Gospel.

Priest 1 (facing the people): † Peace to all.

People: And to your spirit.

And to your spi - rit.

Priest: The reading from the Holy Gospel according to St. Luke.

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

Glo - ry to You, O Lord, glo - ry to You.

Priest: In those days Zacharias' wife Elizabeth conceived, and she hid herself five months, saying: "The Lord has done this to me in the days when he looked at me, in order to take away my disgrace among men." Now in the sixth month, the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary. Having come in, the angel said to her, "Rejoice, full of grace! The Lord is with you! Blessed are you among women!"

But when she saw him, she was greatly troubled at his saying and considered what kind of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bring forth a son, and you will call his name 'Jesus.' He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, and he will reign over the house of Jacob forever. And of his Kingdom there shall be no end."

Mary said to the angel, "How can this be happening to me, since I do not know a man?"

The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one who is born will be called the Son of God. Behold, your relative Elizabeth has also conceived a son in her old age and this is the sixth month of her pregnancy for her who was called barren. For nothing shall be impossible with God."

Mary said, "Behold, the handmaid of the Lord! Let it be to me according to your word."

And the angel departed from her.

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

Glo - ry to You, O Lord, glo - ry to You.

Sermon

(then p. 89)

Then, the remainder of the Liturgy of St. John Chrysostom, beginning with the "Augmented Litany."

(Instead of the Hymn to the Theotokos we sing:

O earth, announce good tidings of great joy: O heavens, praise the glory of God!

Since she is a living Ark of God

let no profane hand touch the Theotokos.

But let the lips of believers unceasingly sing to her,

praising her in joy with the Angel's song:

"Rejoice, O Lady, full of grace, the Lord is with you!"

Soprano
Alto

O earth, announce good tidings of great joy; // O heav - ens,

Tenor
Bass

praise the glo - ry of God!

Heirmos

Since she is a liv-ing Ark of God

let no profane hand touch the The - o - to - kos. But let the lips

of believers unceasing - ly sing to her, praising her in joy with

A musical score for two voices (Soprano and Bass) and piano. The music is in common time, key signature of two sharps. The vocal parts are written in soprano and bass staves respectively. The piano part is in the bass staff. The lyrics are:

the An - gel's song: // "Rejoice, O Lady, full of grace, the
Lord is with you!"

The vocal parts enter at the beginning of the first measure, singing eighth-note chords. The piano part begins in the second measure, providing harmonic support. The vocal parts sing sustained notes in the third measure, while the piano part continues its harmonic progression.

Communion Hymn:

The Lord has chosen Zion; He has desired it for His habitation. Alleluia, Alleluia, Alleluia!

Soprano Alto

Tenor Bass

The Lord has cho-sen Zi - on; He has de - sired - it
(has)

for His hab - i - ta - tion.

This musical score consists of two staves. The top staff is for Soprano and Alto voices, and the bottom staff is for Tenor and Bass voices. The music is in common time with a key signature of one sharp. The vocal parts sing a simple melody consisting mostly of quarter notes and eighth notes. The lyrics are integrated directly into the musical notation.

1. This is my resting place for ever; here I will dwell, for I have desired it.
2. I will abundantly bless her provisions; I will satisfy her poor with bread.
3. Her priests I will clothe with salvation, and her saints will shout for joy.
4. There I will make a horn to sprout for David; I have prepared a lamp for mine anointed.
5. His enemies I will clothe with shame, but upon himself his crown will shed its luster.

Al - le - lu - ia, Al - le - lu - ia, —
(-ia,)

Al - le - lu - ia!

This musical score consists of two staves. The top staff continues the melody from the previous section, while the bottom staff begins a new section. Both staves feature eighth-note patterns. The lyrics "Al - le - lu - ia" are repeated twice, followed by a single exclamation mark on the second staff.