

**Priest, making the cross over the folded antimimension with the Gospel:** 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 to the 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 to the 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 to the 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 to the 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.

**Note:** *the prayers on the next few pages are for the priest to say quietly as Psalm 103(4) is chanted. Sometimes these prayers are said prior to the beginning of vespers, so that the censuring may not be hurried.*

**READER: Psalm 103(4) begins on page 4.**

**Head uncovered.**

*Prayer I*

*Lord, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication, do with us a sign for good, guide us in your way to walk in your truth, make joyful our hearts to fear your holy Name, for you are great and you work wonders; you alone are God and among the gods there is none like you, Lord, powerful in mercy and good in might, in order to help and to comfort and to save all those who hope in your holy Name, 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.*

*Prayer II*

*Lord, reprove us not with your anger, nor chastise us with your wrath, but, Physician and Healer of our souls, do with us according to your gentleness, guide us to the haven of your will, enlighten the eyes of our hearts to the knowledge of your Truth, and grant us that the remainder of the present day and the whole time of our life be peaceful and sinless, through the intercessions of the holy Birthgiver of God and of all the saints, 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. Amin.*

*Prayer III*

*Lord our God, remember us the sinners and your unprofitable servants as we call upon your holy Name, and put us not to shame in our expectation of your mercy, but grant us, Lord, all our petitions which are to salvation, and make us worthy to love and fear you from our whole heart, and to do your will in all things, for you are a good God and love mankind, and to 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. Amin.*

*Prayer IV*

*You who are hymned by the holy powers with unending hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a portion and share with all who fear you in truth and keep your commandments, through the intercessions of the holy Birthgiver of God and of all your saints, 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.*

*Prayer V*

*O Lord, Lord, who uphold all things together in the pure palm of your hand, who are long-suffering toward us all and repent of our evils, remember your compassions and your mercy, watch over us in your goodness and grant us also to escape the many wiles of the evil one through the remainder of the present day, and keep our life unassailed, through the grace of your all-holy Spirit,*

*through the mercy and love for 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 to the ages of ages. Amin.*

### *Prayer VI*

*O God great and wonderful, who with inexpressible goodness and rich forecare govern all things, who have granted us also the blessings of this world and, through the good things already bestowed on us, have brought us to the promised kingdom, who have also made us turn away from every evil during the past part of the present day, grant us also to complete the remainder of this day blamelessly before your holy Glory, hymning you, our God who alone are good and love mankind,*

*for you are our God, and to 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. Amin.*

### *Prayer VII*

*O great and most high God, who alone have immortality, dwelling in unapproachable light, who fashioned all creation in wisdom, who separated between the light and the darkness and set the sun for authority over the day and the moon and the stars for authority over the night, who also at this present hour have counted us the sinners worthy to come before your Face in confession and offer you our evening hymn of glory, yourself, Lord who love mankind, make our prayer arise straight like incense before you and receive it as a sweet fragrance. Grant us that the present evening and the coming night be peaceful, clothe us with the weapons of light, deliver us from fear of the night and from every deed that walks in darkness; and grant us the sleep which you have given to our weakness for repose, freed from every fantasy of the devil. Yes, Master of all, giver of good things, so that we, being moved to compunction even on our beds, remember your name in the night and, being enlightened by the practice of your commandments, rise up in gladness of soul for the praise of your Goodness, offering supplications and intercessions to your loving kindness for our own sins and of all your people. Watch over them in your mercy through the intercessions of the holy Birthgiver of God,*

*for you are a good God and love mankind, and to 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. Amin.*

*Head covered. Go to page 6.*

*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 to  
the 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

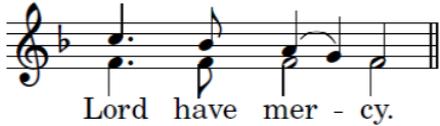
*First Deacon:* In peace let us pray to the Lord.

*People:* Lord, have mercy.



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

*People:* Lord, have mercy.



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

*People:* Lord, have mercy.

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.

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.

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.

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.

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.

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.

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

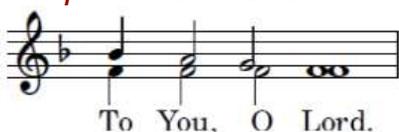
*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

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.





*Refrain*

A - rise, O Lord, save me, O my God.

*Refrain*

Sal - va - tion be - longs to the Lord, Your blessing be upon Your peo - ple.

*Refrain*

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

*Refrain*

Now and ev - er, and un - to a - ges of a - ges. A - men.

*Refrain*

*Then, Alliluia (x3) repeated three times:*

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

Al - le - lu - ia, glo - ry to You, O God.

*After the Kathisma, the Second Deacon says the little litany.*

**Little Litany**

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

*People:* Lord, have mercy.

Lord have mer - cy.

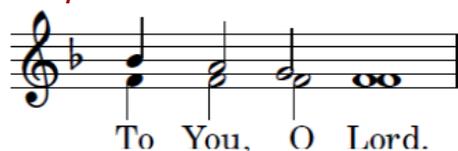
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

*People:* Lord, have mercy.



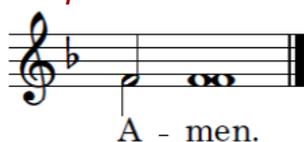
Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

*People:* To You O Lord.



*Priest:* 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.



*If there is no Deacon, the Priest puts on the phelonion and blesses the incense. at the words Let my prayer arise in Your sight as incense, he censens the holy Table round about, the whole sanctuary (prothesis, holy vima), and, going out through the northern gate, censens the holy icons, each thrice, the people and the whole temple according to the custom of the holy Churches, returning then again into the sanctuary through the southern gate.*

*The Entrance will be made with the Holy Gospel.*

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*Deacon:* Let us pray to the Lord.

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*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.*

## Lord, I Call (Tone 2)

*(Note: melody in Alto)*

*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!

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (bass clef). The key signature is one flat (B-flat major or D minor). The lyrics are: "Lord, I call upon You, hear me. Hear me, O Lord. Lord, I call upon You, hear me. Receive the voice of my prayer when I call 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 score includes various musical notations such as notes, rests, slurs, and dynamic markings.

## 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.

*v. (10) Bring my soul out of prison, that I may confess Your name.*

*v. (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 2**

*(by John the Monk)*

Our Light that enlightens all comes to be baptized.

The Forerunner sees Him and rejoices in His soul.

His hand trembles as he shows Him to the people:

“Behold, the Redeemer of Israel,

the One Who frees us from corruption.”//

O sinless One, Christ our God, glory to You!

Soprano Alto

Tenor Bass

Our Light that enlightens all comes to be baptized. The Forerunner sees Him and rejoices in his soul. His hand trembles as he shows Him to the people: "Behold the Redeemer of Israel, the One who frees us from corruption." O sinless One, Christ our God, glory to You!

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

Our Light that enlightens all comes to be baptized.  
 The Forerunner sees Him and rejoices in His soul.  
 His hand trembles as he shows Him to the people:  
 "Behold, the Redeemer of Israel,  
 the One Who frees us from corruption."//  
 O sinless One, Christ our God, glory to You!

Soprano Alto

Tenor Bass

Our Light that en-light-ens all comes to be bap-tized. The Fore-

runner sees Him and re-joic-es in his soul. His hand trembles

as he shows Him to the peo-ple: "Behold the Redeemer of Is-ra-el,

the One who frees us from cor-rup-tion." O sinless One, Christ

our God, glo-ry to You!

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

A servant baptized our Redeemer  
 and the coming of the Spirit bore witness to Him.  
 The hosts of Angels saw this and shook with fear.  
 And the voice of the Father was heard from heaven:  
 "This One on Whom the Forerunner lays his hand,  
 He is My beloved Son; I am well pleased in Him."//

O Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

A servant baptized our Re-deem - er, and the coming of the Spirit

bore wit-ness to Him. The hosts of angels saw this and shook with fear.

And the voice of the Father was heard from hea - ven: "This One

on Whom the Forerunner lays his hand, He is My beloved Son; I

am well pleased in Him." O Christ our God, - glo - ry to You!

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

A servant baptized our Redeemer  
and the coming of the Spirit bore witness to Him.  
The hosts of Angels saw this and shook with fear.  
And the voice of the Father was heard from heaven:  
"This One on Whom the Forerunner lays his hand,

He is My beloved Son; I am well pleased in Him."//  
O Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

A servant baptized our Re-deem - er, and the coming of the Spirit  
bore wit-ness to Him. The hosts of angels saw this and shook with fear.  
And the voice of the Father was heard from hea - ven: "This One  
on Whom the Forerunner lays his hand, He is My beloved Son; I  
am well pleased in Him." O Christ our God, - glo - ry to You!

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

The streams of the Jordan received You, their source,  
and the Comforter descended in the form of a dove.

He Who bowed the heavens now bows His head.

The Clay cries aloud to the Potter:

“Why do you command me to do what is beyond me;  
 for I rather should be baptized by You.”//  
 O sinless One, Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

The streams of the Jordan received You, their source, and the Com-  
 forter descended in the form of a dove. He who bowed the heavens  
 now bows His head. The Clay cries aloud to the Pot-ter: "Why do You  
 command me to do what is be-yond me; for I ra-ther should be bap-  
 tized by You." O sinless One, Christ our God, glo - ry to 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.*

The streams of the Jordan received You, their source,  
 and the Comforter descended in the form of a dove.  
He Who bowed the heavens now bows His head.

The Clay cries aloud to the Potter:

"Why do you command me to do what is beyond me;

for I rather should be baptized by You."//

O sinless One, Christ our God, glory to You!

Soprano  
Alto

Tenor  
Bass

The streams of the Jordan received You, their source, and the Com-  
forter descended in the form of a dove. He who bowed the heavens  
now bows His head. The Clay cries aloud to the Pot-ter: "Why do You  
command me to do what is be-yond me; for I ra-ther should be bap-  
tized by You." O sinless One, Christ our God, - glo - ry to You!

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

Wishing to save mankind that had gone astray,

You did not think it unworthy for You

to be clothed in the form of a servant;

for it was proper for You as Master and God  
 to take upon Yourself human nature for our sake.  
 Being baptized in the flesh, O Redeemer,  
 You made us worthy of forgiveness.  
 And so we cry out to You://  
 "O Benefactor, Christ our God, glory to You!"

Soprano  
Alto

Tenor  
Bass

Wishing to save humanity that had gone a - stray You did  
 not think it un-wor - thy for You to be clothed in the form of a  
 ser - vant; for it was proper for You as Mas - ter and God  
 to take upon Yourself human na - ture for our sake. Be-ing bap - tized  
 in the flesh, O Re-deem - er, You made us worthy of for-give-ness.

This is why we cry out to You: "O Benefactor Christ our

God, - glo - ry to You."

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

Wishing to save mankind that had gone astray,  
 You did not think it unworthy for You  
 to be clothed in the form of a servant;  
 for it was proper for You as Master and God  
 to take upon Yourself human nature for our sake.  
 Being baptized in the flesh, O Redeemer,  
 You made us worthy of forgiveness.  
 And so we cry out to You://  
 "O Benefactor, Christ our God, glory to You!"

Soprano  
Alto

Wishing to save humanity that had gone a - stray You did

Tenor  
Bass

not think it un-wor - thy for You to be clothed in the form of a

ser - vant; for it was proper for You as Mas - ter and God

to take upon Yourself human na - ture for our sake. Be-ing bap-tized

in the flesh, O Re-deem - er, You made us worthy of for-give-ness.

This is why we cry out to You: "O Benefactor Christ our

God, glo - ry to You."

*Whenever Glory, now is sung, both the Deacon and the Priest make the entrance together, the phelonion being already worn. **The Priest gives the Gospel Book to the Deacon**, or carries the Gospel Book if no deacon serves, and they exit through the North Door, the Priest following the Deacon. Standing in front of the Holy Doors:*

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*Deacon:* Bless, Master, the holy entrance.

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

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*Deacon:* Amin.

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

**Tone 2**

(by Byzas)

You bowed Your head before the Forerunner  
and crushed the heads of the dragons.

You stood in the waters and enlightened all things//  
that they might glorify You, O Savior, the Light of our souls.

Soprano  
Alto

Tenor  
Bass

You bowed Your head before the Fore-run-ner and crushed the  
heads of the dra - gons. You stood in the waters and en-light-ened  
all things that they might glorify You, O Sav-ior, the Light of our souls.

*Deacon/Priest, making the cross with the Gospel Book: Wisdom! Upright!  
During the singing of Gladsome light, the clergy enter the altar, cense the Holy Table, and venerate the Holy Table.*

*Choir: O Gladsome Light ...*

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.

**Prokeimenon of the Day**

*First Deacon:* Let us attend.

*Priest:* † Peace to all.

*First Deacon:* Wisdom.

*Select the prokeimenon for the corresponding evening from the pages that follow.*

**Sunday evening: eighth tone**

**Priest:** Wisdom. The prokimenon in the *Eighth* tone. Come, bless the Lord, \* all you servants of the Lord.

**People:**

Musical score for the first system. The vocal line (treble clef) and piano accompaniment (bass clef) are shown. The lyrics are: "Come bless the Lord all you ser - vants of the Lord." The music is in the eighth tone, indicated by a sharp sign on the eighth line of the bass clef. The vocal line has a long note on "ser - vants" and a final note on "Lord." The piano accompaniment provides harmonic support with chords and moving lines.

**Priest:** You that serve in the house of the Lord, even in the courts of the house of our God.

**People:**

Musical score for the second system, identical to the first system. The vocal line and piano accompaniment are shown with the same lyrics: "Come bless the Lord all you ser - vants of the Lord." The musical notation and structure are the same as in the first system.

**Priest:** Come, bless the Lord ...

**People:**

Musical score for the third system, showing a continuation of the vocal line and piano accompaniment. The lyrics are: "all you ser - vants of the Lord." The musical notation continues from the previous systems, with the vocal line and piano accompaniment maintaining the eighth tone.



**Monday evening: fourth tone**

**Priest:** Wisdom. The prokimenon in the *Fourth* tone. The Lord hears me \*when I call on him.

**People:**



The Lord hears me when I call on Him.

**Priest:** When I called, the God of my righteousness heard me.

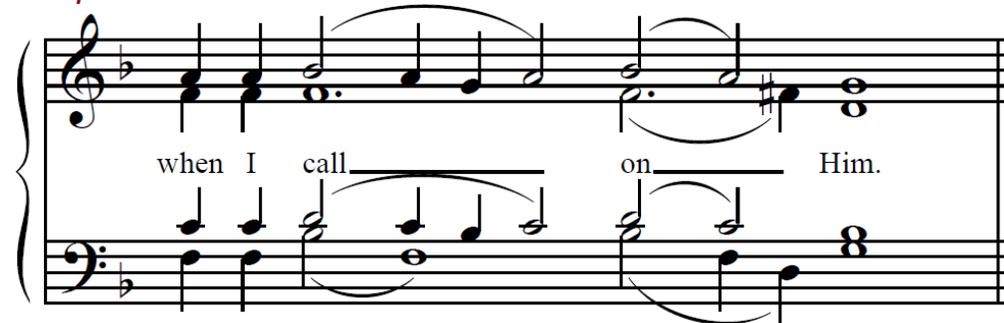
**People:**



The Lord hears me when I call on Him.

**Priest:** The Lord hears me ...

**People:**



when I call on Him.



**Tuesday evening: first tone**

**Priest:** Wisdom. The prokimenon in the *First* tone. Your loving mercy, O Lord, \* shall follow me all the days of my life.

**People:**

Your loving mercy, O Lord shall fol-low me\_ all the days of\_ my life!

**Priest:** The Lord is my shepherd; therefore can I lack nothing: he makes me to lie down in a green pasture.

**People:**

Your loving mercy, O Lord shall fol-low me\_ all the days of\_ my life!

**Priest:** Your loving mercy, O Lord,

**People:**

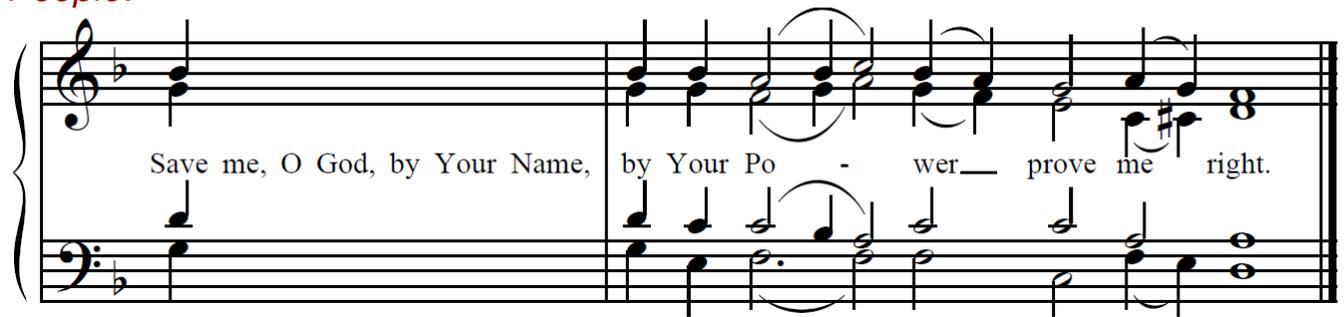
shall fol-low me\_ all the days of\_ my life!



**Wednesday evening: fifth tone**

**Priest:** Wisdom. The prokimenon in the *Fifth* tone. Save me, O God, by Your name, \* by Your power prove me right.

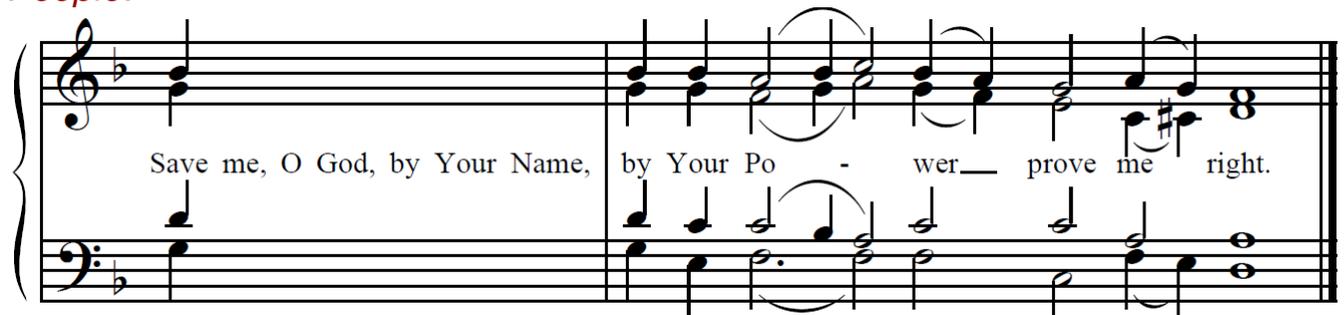
**People:**



Musical score for the first system. It consists of a piano accompaniment on the left and a vocal line on the right. The piano part is in G major (one flat) and 4/4 time. The vocal line is in the same key and time, with lyrics: "Save me, O God, by Your Name, by Your Power - prove me right." The melody is simple and melismatic, with a long note on "wer" and a sharp sign indicating a pitch change.

**Priest:** Hear my prayer, O God: hearken unto the words of my mouth.

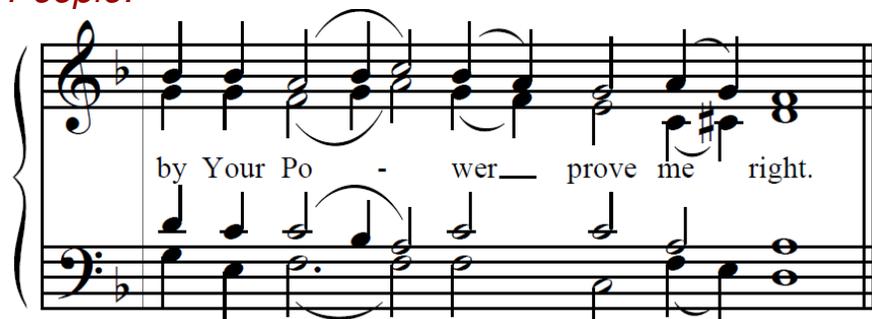
**People:**



Musical score for the second system, identical to the first system. It consists of a piano accompaniment on the left and a vocal line on the right. The piano part is in G major (one flat) and 4/4 time. The vocal line is in the same key and time, with lyrics: "Save me, O God, by Your Name, by Your Power - prove me right." The melody is simple and melismatic, with a long note on "wer" and a sharp sign indicating a pitch change.

**Priest:** Save me, O God, by Your name,

**People:**



Musical score for the third system, identical to the first system. It consists of a piano accompaniment on the left and a vocal line on the right. The piano part is in G major (one flat) and 4/4 time. The vocal line is in the same key and time, with lyrics: "by Your Power - prove me right." The melody is simple and melismatic, with a long note on "wer" and a sharp sign indicating a pitch change.



**Thursday evening: sixth tone**

**Priest:** Wisdom. The prokimenon in the *Sixth* tone. My help is from the Lord  
\*who made heaven and earth.

**People:**

My help is from the Lord — Who made hea - ven and earth.

**Priest:** I lifted up mine eyes unto the hills: from whence will my help come?

My help is from the Lord — Who made hea - ven and earth.

**Priest:** My help is from the Lord

**People:**

Who made hea - ven and earth.



**Friday evening: seventh tone**

*Note: if before a soul Saturday, see next page.*

**Priest:** Wisdom. The prokimenon in the *Seventh* tone. You, O God, are my helper, \*and Your mercy shall come to me.

**People:**

Music notation for the first system, including vocal line and piano accompaniment. The lyrics are: "You, O God, are my help - er and Your mer - cy shall come to me." The score is in a key with one flat (B-flat) and a common time signature. The vocal line is in a soprano or alto range, and the piano accompaniment is in a lower range. The lyrics are written below the vocal line.

**Priest:** Rescue me from my enemies, O God: and deliver me from them that rise up against me.

**People:**

Music notation for the second system, identical to the first system. The lyrics are: "You, O God, are my help - er and Your mer - cy shall come to me." The score is in a key with one flat (B-flat) and a common time signature. The vocal line is in a soprano or alto range, and the piano accompaniment is in a lower range. The lyrics are written below the vocal line.

**Priest:** You, O God, are my helper ...

*People:*

and Your mer - cy shall come to me.

This musical score is for a piano accompaniment. It features a treble and bass clef with a key signature of one flat (B-flat). The melody is primarily in the treble clef, with some chords in the bass clef. The lyrics are: "and Your mer - cy shall come to me." The music concludes with a double bar line.

**On Friday evenings before a Soul Saturday:**

*Priest:* Wisdom! In the *Eighth Tone*, Alliluia, Alliluia, Alliluia!

*People:*

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

This musical score is for a piano accompaniment. It features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some chords in the bass clef. The lyrics are: "Al - le - lu - ia, Alleluia, Al - le - lu - ia." The music concludes with a double bar line.

*Priest:* Blessed are they whom You have chosen and taken to Yourself, O Lord!

*People:*

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

This musical score is for a piano accompaniment. It features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some chords in the bass clef. The lyrics are: "Al - le - lu - ia, Alleluia, Al - le - lu - ia." The music concludes with a double bar line.

*Priest:* Their memory is from generation to generation.

*People:*

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

This musical score is for a piano accompaniment. It features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily in the treble clef, with some chords in the bass clef. The lyrics are: "Al - le - lu - ia, Alleluia, Al - le - lu - ia." The music concludes with a double bar line.

**Saturday evening: sixth tone**

*On Saturday evening:* The Great Prokimenon in the Sixth Tone for the Lord's Day: The Lord is king, / He is robed in majesty.

*People:*

The Lord is King! He is robed in ma - - - jes - ty.

*Deacon:* The Lord is robed with strength and has girded Himself.

*People: repeats the prokimenon*

*Deacon:* For he has established the world, which shall not be moved.

*People: repeats the prokimenon*

*Deacon:* Holiness befits Your house, O Lord, forevermore.

*People: repeats the prokimenon*

*Deacon:* The Lord is king...

*People:*

He is robed in ma - - - jes - ty.

## Old Testament Readings

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*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

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

*Priest/Deacon:* 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/Deacon:* Wisdom!

*Reader:* The reading from the Second Book of Moses called Exodus (14:15-18, 21-23, 27-29):

*Priest/Deacon:* Let us attend!

*Reader:* The Lord said to Moses, "Why do you cry to me? Speak to the children of Israel and let them strike camp. And you, lift up your rod, and stretch out your hand over the sea and divide it, let the children of Israel go into midst of the sea on dry ground. And I will harden the hearts of Pharaoh, of his servants and of all the Egyptians so that they shall go in after them, and I will be glorified in Pharaoh and all his host, his chariots, and his horses. And all the Egyptians shall know that I am the Lord, when am glorified in Pharaoh, his chariots, and his horses". Then Moses stretched out his hand over the sea; and the Lord drove the sea back by a strong south wind all night, and made the sea dry land, and the water was divided. And the children of Israel went into the midst of the sea on dry ground, and the water was a wall for them on their right hand and on their left. The Egyptians pursued, and went in after them into the midst of the sea, all

Pharaoh's cavalry, his chariots, and his riders. And Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when day came; and the Egyptians fled into the water, and the Lord shook off the Egyptians into the midst of the sea. The waters returned and covered the chariots and the riders and all the host of Pharaoh that had gone after them into the sea; not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Second Book of Moses called Exodus (15:22-16:1):

*Priest/Deacon:* Let us attend!

*Reader:* Moses led the children of Israel up from the Red Sea and brought them to the desert of Sour. And they marched for three days in the desert and found no water to drink. They came to Merry and were unable to drink the water from Merry, because it was bitter. And so the place was named "Bitterness". And the people started to murmur against Moses and say, "What are we to drink?" Moses cried to the Lord and the Lord showed him a piece of wood. He threw it into the water and it became sweet. There God laid down for him statutes and judgments and he tested him there and said, "If you listen to the voice of the Lord, your God, and do what is well-pleasing before him, heed his commandments and keep all his statutes, I will not bring on you any of the diseases that I brought on the Egyptians. For I am the Lord who heals you". And they came to Elam and there were twelve springs of water there and seventy date palms. And they encamped there by the waters. Then they moved away from Elam and the whole Assembly of the children of Israel came to desert of Sin, which is between Elam and Shina.

*(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the people respond.)*

### Tone 5 Troparion

Soprano  
Alto

Tenor  
Bass

You, the Cre - a - tor of the world, have shone forth in the

world, to give light to those who sit in dark - - - ness.//

O God Who love man-kind, glo - ry to You!

*Reader:* O God, be gracious unto us and bless us; make Your face to shine upon us and have mercy on us, that Your way may be known upon the earth, Your saving power among the nations.

Soprano  
Alto

to give light to those who sit in dark - - - ness. //

Tenor  
Bass

O God Who love man - kind, glo - ry to You!

*Reader:* Let the peoples confess You, O God; let all the peoples confess You. Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon the earth.

Soprano  
Alto

to give light to those who sit in dark - - - ness. //

Tenor  
Bass

O God Who love man - kind, glo - ry to You!

**Reader:** Let the peoples confess You, O God; let all the peoples confess You: the earth has yielded its increase. May God, our God bless us. May God bless us. Let all the ends of the earth fear Him.

Soprano  
Alto

to give light to those who sit in dark - - - ness.//

Tenor  
Bass

O God Who love man - kind, 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.

Soprano  
Alto

You, the Cre - a - tor of the world, have shone forth in the

Tenor  
Bass

world, to give light to those who sit in dark - - - ness.//

O God Who love man-kind, glo - ry to You!

## Old Testament Readings

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*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

*Reader:* The reading from Joshua, son of Nun (3:7-8, 15-17)

*Priest/Deacon:* Let us attend!

*Reader:* The Lord said to Jesus, “This day I will begin to exalt you in the sight of all the children of Israel, that they may know that, as I was with Moses, so I will be with you. And now command the priests who bear the Ark of the Covenant, and say, ‘When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan’”. And when the priests who bore the ark of the covenant of the Lord had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflowed all its banks throughout the time of harvest), the waters coming down from above stood and rose up in a heap far off, from the city of Adami, as far as the area of Kariathiarim, and those flowing down toward the sea of the Araba, as far as the Salt Sea, were wholly cut off. And the people stopped opposite Jericho. The priests who bore the Ark of the Covenant of the Lord stood ready on dry ground in the midst of the Jordan. And all the children of Israel crossed through dry land, until the whole people had finished passing over the Jordan.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Fourth Book of Kingdoms (2 Kings 2:6-14)

*Priest/Deacon:* Let us attend!

*Reader:* Elijah said to Elisha, Stay here; for the Lord has sent me as far as the Jordan”. But Elisha said, “As the Lord lives, and as you yourself live, I will not leave you”. So the two of them went on. Fifty men of the sons of the prophets came and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water with it; the water was parted to the one side and to the other, and the two of them crossed on dry ground. When they had crossed, Elijah said to Elisha, “Ask me what I may do for you, before I am taken up from you”. Elisha said, “Please let me inherit a double share of your spirit”. He replied, “You have asked a hard thing; yet, if you see me as I am being taken up from you, it shall be granted you; if not, it shall not”. It came to pass that as they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah was taken up in a whirlwind as if into heaven. Elisha kept watching and crying out, “Father, father. The chariot of Israel and its horseman.” But when he could no longer see him, Elisha grasped his own clothes and tore them in two pieces. He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. Elisha took the mantle of Elijah that had fallen from him, and struck the water, and they were not parted. And he said, “Where is the God of Elijah now?” And so Elisha struck the waters, and the waters were parted to the one side and to the other, and Elisha went over on dry ground.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Fourth Book of Kingdoms (2 Kings 5:9-14)

*Priest/Deacon:* Let us attend!

*Reader:* Gneomon, Governor of the King of the Assyrians, came with his chariots and horses, and halted at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be cleansed". But Gneomon was angry, and went away, saying, "Behold, I said that he shall come out to me, and call on the name of the Lord his God, and lay his hand on the leprosy, and remove it from my flesh. Are not Ababa and Pharphar, the rivers of Damascus, better than all the waters of Israel? Could I not go and wash in them, and be cleansed?" So he turned and went away in a rage. But his servants came near and said to him, "Father, if the prophet had commanded you to do some great thing, would you not have done it? But he has simply said to you, 'Wash, and be cleansed'?" So he went down and plunged himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored for him like the flesh of a little child, and he was cleansed.

*(Then we stand and sing the following troparion. The Holy Doors are opened. The reader reads the verses and the people respond.)*

### Tone 6 Troparion

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It is in the key of D major (one sharp) and 4/4 time. The lyrics are: "You have shone forth to tax collectors and sin - ners be-cause of Your abundant mer - cies. Where should Your light shine but on those who sit in dark - - ness? // O our Sav - ior, glo - ry to You!"

*Reader:* The Lord reigns, He is robed in majesty; the Lord is robed, He is girded with strength. Yea, the world is established; it shall never be moved; Your throne is established from of old; you are from everlasting.

Soprano  
Alto

Tenor  
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

*Reader:* The floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their roaring.

Soprano  
Alto

Tenor  
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, glo - ry to You!

*Reader:* Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty! Your decrees are very sure; holiness befits Your house, O Lord, for evermore.

Soprano  
Alto

Tenor  
Bass

Where should Your light shine but on those who sit in

dark - - - ness? // O our Sav - ior, 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.

Soprano  
Alto  
Tenor  
Bass

You have shone forth to tax collectors and sin - ners be-cause of

Your abundant mer - cies. Where should Your light shine but on those who

sit in dark - - - ness? // O our Sav - ior, glo - ry to You!

### Old Testament Readings

*The Holy Doors are closed.*

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Prophecy of Isaiah (1:16-20)

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: Wash yourselves; make yourselves clean; remove your evil doings from your souls; before my eyes cease from your evil doings. Learn to do good; seek judgment, deliver the oppressed; give judgment for the orphan, do right for the widow. And come and let us reason together, says the Lord. Though your sins are like scarlet, I will make them white as snow; though they are red like crimson, I will make them white like wool. If you are willing and listen to me, you shall eat the good of the land; but if you are not willing and do

not listen to me, a sword shall devour you; for the mouth of the Lord has spoken this.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the First Book of Moses called Genesis (32:1-10)

*Priest/Deacon:* Let us attend!

*Reader:* Jacob looked up and saw the army of God encamped around and the angels of God met him; and when Jacob saw them he said, “This is God’s encampment.” So he called the name of that place Encampment. And Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom, instructing them, “Thus you shall say to my lord Esau: Thus says your servant Jacob, ‘I have sojourned with Laban, and stayed until now; and I have sheep, oxen, asses, menservants, and maidservants; and I have sent to tell my lord Esau, in order that your servant may find favor in your sight’”. And the messengers returned to Jacob, saying, “We came to your brother Esau, and he is coming to meet you, and four hundred men with him”. Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the oxen and the sheep, into two encampments, thinking, “if Esau comes to the one encampment and destroys it, then the other encampment which is left shall be saved”. And Jacob said, O God of my father Abraham and God of my father Isaac, O Lord who said to me, ‘Return to the land of your birth and I will do you good,’ let me be worthy of all the righteousness and all the truth which you have done to your servant, for I crossed the Jordan with only this staff of mine”.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Second Book of Moses called Exodus (2:5-10)

*Priest/Deacon:* Let us attend!

*Reader:* Pharaoh’s daughter came down to wash at the river, and her maidens walked beside the river; she saw the basket among the reeds and sent her maid to fetch it. When she opened it she saw the child in the basket; and it was crying. Pharaoh’s daughter took pity on him and said, “This is one of the Hebrews’ children”. Then his sister said to Pharaoh’s daughter, “Do you want me to call you a Hebrew women to nurse the child for you?” And Pharaoh’s daughter said to her, “Go”. So the girl went and called the child’s mother. And Pharaoh’s daughter said to her, “Look after this child, and nurse him for me, and I will give you your wages”. So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh’s daughter, and he became a son for her; and she named him Moses, for she said, “I took him out of the water”.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from Judges of Israel (6:36-40)

*Priest/Deacon:* Let us attend!

*Reader:* Gideon said to God, “If you are going to save Israel by my hand, as you have said, see, I am laying a fleece of wool on the threshing floor; if there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you are going to save Israel by my hand, as you have said”. And it was so. When

Gideon rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. Then Gideon said to God, "Do not let your anger burn against me, let me speak once again; pray, let me make trial once again with the fleece; let it be dry only on the fleece, and on all the ground let there be dew". And God did so that night; for it was dry on the fleece only, and on all the ground there was dew.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Third Book of Kingdoms (1 Kings 18:30-39)

*Priest/Deacon:* Let us attend!

*Reader:* Elijah said to the people, "Come close". And all the people came closer to him. Elijah took twelve stones, according to the number of the tribes of Israel, to whom the word of the Lord had come, saying, "Israel shall be your name". With the stones he built and repaired the altar of the Lord that had been cast down. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the pieces of wood on the altar he had made, cut the holocaust in pieces, and laid them on the pieces of wood and piled them on the altar. He said, "Bring me two jars of water and pour it on the holocaust and on the pieces of wood". Then he said, "Do it a second time"; and they did it a second time. Again he said, "Do it a third time"; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water. And the prophet Elijah cried aloud to heaven and said, "O Lord, God of Abraham, Isaac, and Israel, hear me today by fire. And let this people know that you alone the Lord, the God of Israel, that I am your servant, and that through you I have done all these things, and that you have turned back the heart of this people to you". Then fire from the Lord fell from heaven and consumed the holocaust and the pieces of wood; and the fire licked up the water that was in the trench, the stones, and the dust. And the people fell on their faces and said, "The Lord indeed is God; he is God".

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Fourth Book of Kingdoms (2 Kings 2:19-22)

*Priest/Deacon:* Let us attend!

*Reader:* The men of the city of Jericho said to Elisha, "The situation of this city is good, as you see, lord; but the water is bad, and the land is unfruitful". He said, "Bring me a new bowl, and put salt in it". And he took it. Then he went to the spring of water and threw the salt in it, and said, "Thus says the Lord, I have healed this water; henceforth no one shall die from it, no one be unfruitful because of it". So the water has been healed to this day, according to the word which Elisha spoke.

*Priest/Deacon:* Wisdom!

*Reader:* The reading from the Prophecy of Isaiah (49:8-15)

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: In an acceptable time I heard you, in a day of salvation I helped you. I fashioned you and I gave you and set you as a covenant to the people, to establish the land, to apportion inheritances for the

desolate, saying to the prisoners, "Come forth"; to those who are in darkness, "Reveal yourselves". They shall feed along the ways, on all the paths shall be their pasture. They shall not hunger nor thirst, neither scorching wind nor sun shall smite them, but he who has mercy on them will comfort them, and will lead them through springs of waters. And I will make every mountain a way, and every path a pasture for them. See, some shall come from afar, some from the North and from the Sea, and others from the land of the Persians. Let the heavens rejoice and the earth be glad; let the mountains break out into joy and the hills into righteousness. For God has had mercy on his people, and has comforted the lowly of his people. But Sion said, "The Lord has forsaken me and the Lord has forgotten me". Shall a woman forget her child, or have no mercy on the offspring of her womb? Even though a woman may forget, yet I will not forget you, says the Lord Almighty.

*(Then the Little Litany and the Trisagion)*

### The Little Litany

*Second Deacon:* Again and again in peace 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 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 to the ages of ages.

*Choir:* Amen.



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### 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 to the 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 to the 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 to the ages of ages.

*Reader:* Amen.

### Tone 3

### Prokeimenon

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

*Reader:* And to Your spirit!

*Priest/Deacon:* Wisdom!

*Priest serving alone returns to the Altar Table and is given the censer.*

*Reader, For the Great Blessing of Water, Tone 3:* The prokeimenon in the Third Tone, The Lord is my light and my Savior, whom shall I fear?

*People:*

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

*Priest/Deacon:* The Lord is the defender of my life, of whom shall I be afraid?

*People:*

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The lyrics are: "The Lord is my light and my Sa - vior, whom shall I fear?"

*Priest/Deacon:* The Lord is my light and my Savior ...

*People:* ... whom shall I fear?

Musical score for Soprano and Tenor/Bass parts. The Soprano part is written on a treble clef staff, and the Tenor/Bass part is written on a bass clef staff. The lyrics are: "whom shall I fear?"

*Priest/Deacon:* Wisdom!

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### *The Epistle Reading (143 – 1 Corinthians 9:19-27)*

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

*Priest/Deacon:* Let us attend!

*Reader:* Brothers and sisters, although I was free from all, I brought myself in obedience to all, so that I might gain even more. To the Jews I became as a Jew, so that I might win over the Jews. To those who are under the law, I became as

under the law, so that I might gain those who are under the law. To those who are without law, I became as one without law (not being without law toward God, but under law toward Christ), so that I might win those who are without law. To the weak I became as weak, that I might gain the weak. I have become all things to all people, so that I may by all means save some. Now I do this for the sake of the Good News, so that I may be a joint partaker of it. Do you not know that those who run in a race run with everyone else, but that only one receives the prize? Run like that, in order to win! Everyone who competes in the games exercises self-control in all things. Now they do it in order to receive a corruptible crown, but we seek an incorruptible crown. This is how I run, not without a goal. This is how I fight, not beating the air! Instead, I chastise my body and bring it into submission, for fear that after having preached to others, I myself should be disqualified.

*Priest:* † Peace to you who read.

*Alleluia: Tone 6*

*Reader: And to Your spirit.* In the 6<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

*People:* Alleluia! Alleluia! Alleluia!

Musical score for Alleluia in the 6th tone. The score is written for voice and piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the soprano voice part. The lyrics are: Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3). The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. A circled section of the melody is repeated three times.

*Reader:* My heart overflows with a goodly theme: I address my verses to the king.

*People:* Alleluia! Alleluia! Alleluia!

Musical score for Alleluia in the 6th tone, identical to the first instance. The score is written for voice and piano accompaniment. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is in the soprano voice part. The lyrics are: Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3). The piano accompaniment consists of chords in the right hand and a simple bass line in the left hand. A circled section of the melody is repeated three times.

*Reader:* You are the fairest of the sons of men.

*People:* Alleluia! Alleluia! Alleluia!

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

*After the censing, the priest, standing at the Altar Table, reads the prayer before the Gospel:*

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

**The Gospel – (9) Luke 3:1-18**

**p 327 (Ninth Hour)**

**Priest/Deacon:** Wisdom! Let us attend! Let us hear the Holy Gospel.

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

**People:** And to your spirit.

And to your spi - rit.

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

**People:** Glory to You, O Lord, glory to You.

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

**Priest/Deacon:** Let us attend!

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. He came into the entire region around the Jordan,

preaching the baptism of repentance for remission of sins. As it is written in the book of the words of Isaiah the prophet, saying:

*The voice of one crying in the wilderness,  
"Make ready the way of the Lord.  
Make his paths straight.  
Every valley will be filled.  
Every mountain and hill will be brought low.  
The crooked will become straight,  
and the rough ways smooth.  
All flesh will see God's salvation."*

To the multitudes who went out to be baptized by him, John said, "You offspring of vipers, who warned you to flee from the wrath to come?

Therefore, bring forth fruits worthy of repentance. Do not begin to say among yourselves, 'We have Abraham as our father;' for I tell you that God is able to raise up children to Abraham from these stones! Even now, the axe also lies at the root of the tree, and so every tree that does not bring forth good fruit is to be cut down and thrown into the fire."

The multitudes asked him, "What then must we do?"

John answered them, "Whoever has two coats should give to the one who has none. He who has food should do likewise."

Tax collectors also came to be baptized, and they asked him, "Teacher, what must we do?" He replied, "Do not collect more than what is appointed to you."

Soldiers also asked him, "What about us? What must we do?" He said to them, "Do not accuse anyone wrongfully, and extort from no one by violence. Be satisfied with your wages."

As the people were in expectation, and everyone reasoned in their hearts concerning John, whether perhaps he was the Christ, John answered them all, "I indeed baptize you with water, but the one who is coming is more powerful than I! I am not worthy to untie the strap of his sandals! He will baptize you in the Holy Spirit and fire! His winnowing fan is in his hand, and he will thoroughly cleanse his threshing floor. He will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire."

With many other exhortations, he preached Good News to the people.

*People:* Glory to You, O Lord, glory to You.



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*A sermon is offered.*

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## Augmented Litany

*Deacon/Priest 1:* Let us all say from our whole soul and from our whole mind, let us say.

*People:* Lord, have mercy.

Musical notation for the first 'Lord, have mercy' response. It consists of a treble and bass clef staff in G major (one sharp). The melody is simple and homophonic, with lyrics 'Lord, have mer-cy' written below the notes.

Lord ruler-of-all, God of our fathers, we pray you, hear us and have mercy.

*People:* Lord, have mercy.

Musical notation for the second 'Lord, have mercy' response. It consists of a treble and bass clef staff in G major. The melody is more melodic than the first, with lyrics 'Lord, have mer - cy' written below the notes.

Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

*People:* Lord, have mercy. (x3)

Musical notation for the third 'Lord, have mercy' response. It consists of a treble and bass clef staff in G major. The melody is a simple, repetitive pattern, with lyrics 'Lord, have mercy, Lord, have mercy, Lord, have mer-cy' written below the notes.

Again we pray for our Archbishop *Alexander*, for priests, deacons, and all other clergy; and for all our brethren in Christ.

*People:* Lord, have mercy. (3x)

Musical notation for the fourth 'Lord, have mercy' response. It consists of a treble and bass clef staff in G major. The melody is a simple, repetitive pattern, with lyrics 'Lord, have mercy, Lord, have mercy, Lord, have mer - cy' written below the notes.

Again we pray for mercy, life, peace, health, salvation, visitation, and the pardon and remission of the sins of the servants of God (*N.N.*, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy church.

**People:** Lord, have mercy. (3x)

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

Again we pray for the blessed and ever-memorable founders of this holy house and for all our right-glorifying fathers, mothers, brothers, and sisters who are in their rest before us (especially remembering *N.N.*), who piously lie asleep here and everywhere.

**People:** Lord, have mercy. (3x)

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

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

**People:** Lord, have mercy. (3x)

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

**Priest 1 (quietly, Prayer of Fervent Supplication):** Lord our God, receive this fervent supplication from your servants and have mercy on us according to the magnitude of your mercy and send down your compassions upon us and upon all your people, who await the rich mercy that comes from you,

**Ekphonisis:** for you are a merciful God and love mankind, and to 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

## Prayer of Deliverance from COVID-19

*Priest:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*Priest:* O God Almighty, Lord of heaven and earth, and of all creation visible and invisible, in your ineffable goodness, look down upon us, your people gathered in your Holy Name. Be our helper and defender in this day of affliction. You know our weakness. You hear our cry in repentance and contrition of heart. O Lord who loves mankind, deliver us from the impending threat of the corona virus. Send your angel to watch over us and protect us. Grant health and recovery to those suffering from this virus. Guide the hands of physicians and preserve those who are healthy. Enable us to continue to serve our suffering brothers and sisters in peace that together we may glorify your most honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

*Choir:* Amen.

## *The Holy Doors are now closed.*

### The Litany for the Catechumens

*Deacon:* Pray, catechumens, to the Lord.

*People:* Lord, have mercy.

Musical notation for the first 'Lord, have mercy' response. It consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

Let us, the faithful, pray for the catechumens.

*People:* Lord, have mercy.

Musical notation for the second 'Lord, have mercy' response. It consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

That the Lord have mercy on them

*People:* Lord, have mercy.

Musical notation for the third 'Lord, have mercy' response. It consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

That He teach them the word of truth.

*People:* Lord, have mercy.

Musical notation for the first instance of '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 flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

That He reveal to them the Gospel of righteousness.

*People:* Lord, have mercy.

Musical notation for the second instance of '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 flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

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

*People:* Lord, have mercy.

Musical notation for the third instance of '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 flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

*People:* Lord, have mercy.

Musical notation for the fourth instance of '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 flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Lord, have mer-cy' are written below the treble staff.

Catechumens, bow your heads to the Lord.

*People:* To You, O Lord.

Musical notation for 'To You, O 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 flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'To You, O Lord' are written below the treble staff.

*The Priest takes the holy Gospel and makes with it the sign of the cross over the antiminsion, places it on the top side of the holy Table and says, before unfolding the antiminsion,*

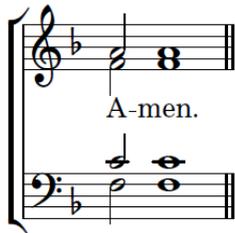
*Priest:* Lord our God, who dwell on high and watch over the lowly, who for salvation have sent forth to the race of men your only-begotten Son and God, our Lord Jesus Christ, watch over your servants the catechumens,

*[N.N., and all those throughout the world]*

who have bowed their neck before you, and count them worthy in due time of the washing of rebirth, the remission of sins, and the garment of incorruption; unite them to your holy, catholic, and apostolic Church, and number them with your chosen flock,

*Ekphonisis:* that they also glorify with us your all honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

*People:* Amin.



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*The following proclamation is omitted in Holy Transfiguration Parish practice.*

*Deacon:* ~~As many as are catechumens, go forth. Go forth, catechumens. As many as are catechumens, go forth. Let no catechumen remain.~~

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*Unfold antimimension. The priest makes the Sign of the cross over it with the sponge, then kisses the sponge and lays it on the right side of the antimimension.*

## The Litany of the Faithful

*Deacon/Priest 2:* As many as are faithful, 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.

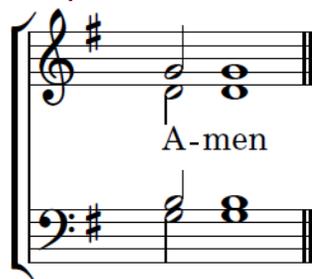


*Deacon:* Wisdom!

*Priest 2:* You, Lord, have revealed to us this great mystery of salvation, you have counted us, your lowly and unworthy servants, worthy to be ministers of your holy altar, yourself enable us for this service by the power of your Holy Spirit, so that we offer you a sacrifice of praise, standing uncondemned before your holy Glory, for you are the one who works all things in all. Grant, Lord, that our sacrifice for our own sins and for the unknowing errors of the people be acceptable and well-pleasing before you,

*Ekphonisis:* 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 to the ages of ages.

*People:* Amin.



**Deacon/Priest 1:** Again and again in peace let us pray to the Lord.

**People:** Lord, have mercy.

Musical notation for the first petition. It consists of a treble and bass staff in G major (one sharp). The treble staff has a whole note chord of G4, B4, D5, and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3 and a whole note chord of G2, B2, D3. The lyrics "Lord, have mer-cy" are written below the treble staff.

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*The next four petitions are said **only** by a deacon if one serves:*

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 second petition. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5, a quarter note G4, a quarter note B4, a quarter note D5, and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3, a quarter note G2, a quarter note B2, a quarter note D3, and a whole note chord of G2, B2, D3. The lyrics "Lord, have mer-cy" are written below the treble staff.

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

**People:** Lord, have mercy.

Musical notation for the third petition. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5 and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3 and a whole note chord of G2, B2, D3. 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 fourth petition. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5, a quarter note G4, a quarter note B4, a quarter note D5, and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3, a quarter note G2, a quarter note B2, a quarter note D3, and a whole note chord of G2, B2, D3. 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 fifth petition. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5 and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3 and a whole note chord of G2, B2, D3. The lyrics "Lord, have mer-cy" are written below the treble staff.

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

**People:** Lord, have mercy.

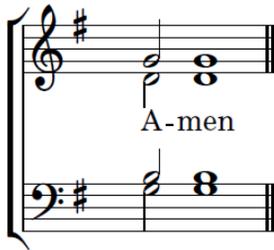
Musical notation for the sixth petition. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5, a quarter note G4, a quarter note B4, a quarter note D5, and a whole note chord of G4, B4, D5. The bass staff has a whole note chord of G2, B2, D3, a quarter note G2, a quarter note B2, a quarter note D3, and a whole note chord of G2, B2, D3. The lyrics "Lord, have mer-cy" are written below the treble staff.

**Deacon:** Wisdom!

**Priest 1:** *O God, who in mercy and compassions have watched over our lowliness, who have made us, your lowly, sinful, and unworthy servants, stand before your holy Glory, liturgizing at your holy altar, strengthen us for this service by the power of your Holy Spirit, and grant us speech in the opening of our mouth that we call down the grace of your Holy Spirit upon the gifts that are about to be set forth,*

**Ekphonisis:** so that, guarded always by your might, we send up glory to you, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

**People:** Amin.



**The Holy Doors are now opened.**

*Deacon (or priest if serving alone) does Lesser Censing for the Cherubic Hymn*

# The Cherubic Hymn

*People:* Let us who mystically represent the Cherubim, and who sing the Thrice-Holy hymn to the life-creating Trinity, now lay aside all earthly cares.

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

The first system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are written below the notes. The first measure contains the lyrics "Let us who" and the second measure contains "mys - tic - ly,". The third measure contains "who mys" and the fourth measure contains "tic - ly".

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

The second system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are written below the notes. The first measure contains the lyrics "rep - re - sent the" and the second measure contains "Cher - u - bim,". The third measure contains "the Cher" and the fourth measure contains "u - bim,".

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

The third system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are written below the notes. The first measure contains the lyrics "rep - re - sent the" and the second measure contains "Cher". The third measure contains "u - bim,".

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

The fourth system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are written below the notes. The first measure contains the lyrics "and who sing the" and the second measure contains "thrice ho - ly hymn,". The third measure contains "who sing the" and the fourth measure contains "thrice".

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

The fifth system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has one flat (B-flat). The music is in a 4/4 time signature. The lyrics are written below the notes. The first measure contains the lyrics "ho - ly hymn" and the second measure contains "to the life cre - a - ting". The third measure contains "Trin" and the fourth measure contains "i - ty,".

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

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

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

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

cares.

*The Cherubic Hymn is repeated as needed.  
As the choir sings:*

**Priest 1 (always quietly):** No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or liturgize to you, King of Glory, for to serve you is great and fearful even to the heavenly powers. Nevertheless through your unutterable and boundless love for mankind, without change or alteration you became man and made yourself our High Priest, and as Master of all handed us the priestly ministry of this liturgical and unbloody sacrifice. For you alone, Lord our God, rule over those in heaven and on earth, who ride on the cherubic throne, who are Lord of the Seraphim and King of Israel, who alone are holy and rest in the holy place. Therefore, I entreat you who alone are good and ready to listen: watch over me, the sinner and your unprofitable servant, and cleanse my soul and my heart from an evil conscience, and by the power of your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this your holy Table and minister the priestly work of your holy and pure body and precious blood. For to you I draw near bowing my neck, and I implore you: do not turn your face away from me, nor cast me out from among your children, but deign that these your gifts be offered to you by me, the sinner and your unworthy servant. For you are the one who offers and is offered and receives and is distributed, Christ our 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. Amen.

**Priest (with hands raised):** Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now put aside all worry of this life,

**First, then Second, then First Deacon:** as we receive the King of all invisibly escorted by the angelic ranks. Allilulia! (*metania*)

*Then, blessing the incense as is customary, the Priest (or the Deacon, according to the older order) censens around the holy Table in the form of the cross, saying, if it is Sunday Having beheld the resurrection of Christ and then Psalm 50 and, if it is not, Come, let us worship thrice and then Psalm 50, until the verse God will not despise. And, having censened the sanctuary according to order, he goes outside the doors a little and censens the icons, the people, and the Deacon who stands opposite him; then censening again the royal icons, he enters the sanctuary preceded by the Deacon.*

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

**Heads are uncovered** until after gifts are returned to the oblation table.

*First bowing together twice before the holy Table, they kiss the antiminsion on it, and bow once more, then bowing to the people and asking forgiveness, they go to the prothesis, praying to themselves and saying: God, cleanse me, the sinner, and have mercy on me.*

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*Deacon: Lift up, Master.*

*The Priest puts the large aer on the Deacon's left shoulder saying:*

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

*They both go forth on the north side, praying, and preceded by servers with lighted candles, and the Deacon with the Censer.*

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## **Great Entrance**

*Deacon:* His Eminence, *Alexander*, Archbishop of *Toledo and the Bulgarian Archdiocese*; May the Lord God remember them in His Kingdom, always, now and ever, and to the ages of ages.

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

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

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

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

*Priest, blessing with the chalice:* † All of you the Lord God remember in his kingdom always, now and ever and to the ages of ages.

---

*As the priest enters the Altar:*

*Deacon:* May the Lord God remember your priesthood (*Bishop:* high priesthood) in His Kingdom.

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

---

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

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

The first system of musical notation for the hymn. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat). The time signature is 8/8. The lyrics 'A-men. *f* That we may re - ceive,' are written below the notes. The music features a series of chords and moving lines in both staves, with a fermata over the final note of the first phrase.

that we may re - ceive the King of All,

The second system of musical notation. It continues the grand staff with the lyrics 'that we may re - ceive the King of All,'. The music consists of chords and moving lines in both staves, maintaining the 8/8 time signature and B-flat key signature.

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

The third system of musical notation. It continues the grand staff with the lyrics 'Who comes in - vis - i - bly up - borne by the an - gel - ic hosts,'. The music features a key change to two flats (B-flat and E-flat) starting with the word 'invisibly'. The notation includes various note values and rests in both staves.

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

The fourth system of musical notation. It continues the grand staff with the lyrics 'Al - le - lu - ia, Al - le - lu - ia,'. The music consists of chords and moving lines in both staves, maintaining the two-flat key signature and 8/8 time signature.

Al - le - lu - ia.

The fifth and final system of musical notation. It continues the grand staff with the lyrics 'Al - le - lu - ia.' and ends with a double bar line. The music features a final cadence with a fermata over the final note in both staves.

*The priest re-enters through the Holy Doors and removes the small veils from the gifts. The Priest censes the aer, then covers the gifts. He then takes the censer and censes the Gifts: The Priest gives up the censer.*

***Close Holy Doors and Curtain***

## The Litany of Supplication

*Deacon/Priest 1:* Let us complete our supplication to the Lord.

*People:* Lord, have mercy.

Musical notation for the first response. It consists of a treble and bass clef staff with a key signature of one sharp (F#). The melody is in the treble clef, starting on G4 and moving to A4, B4, and C5. The bass line is in the bass clef, starting on G2 and moving to A2, B2, and C3. The lyrics "Lord, have mer-cy" are written below the treble staff.

For the precious gifts set forth, let us pray to the Lord.

*People:* Lord, have mercy.

Musical notation for the second response. It consists of a treble and bass clef staff with a key signature of one sharp (F#). The melody is in the treble clef, starting on G4 and moving to A4, B4, and C5. The bass line is in the bass clef, starting on G2 and moving to A2, B2, and C3. The lyrics "Lord, have mer - cy" are written below the treble staff.

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 third response. It consists of a treble and bass clef staff with a key signature of one sharp (F#). The melody is in the treble clef, starting on G4 and moving to A4, B4, and C5. The bass line is in the bass clef, starting on G2 and moving to A2, B2, and C3. 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 a treble and bass clef staff with a key signature of one sharp (F#). The melody is in the treble clef, starting on G4 and moving to A4, B4, and C5. The bass line is in the bass clef, starting on G2 and moving to A2, B2, and C3. 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 a treble and bass clef staff with a key signature of one sharp (F#). The melody is in the treble clef, starting on G4 and moving to A4, B4, and C5. The bass line is in the bass clef, starting on G2 and moving to A2, B2, and C3. The lyrics "Lord, have mer-cy" are written below the treble staff.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

*People:* Grant it, O Lord.

Grant it, O Lord.

The musical notation 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 in the treble clef is a series of chords: G4-B4-D5, A4-C5-E5, and G4-B4-D5. The bass line consists of a half note G2, followed by quarter notes B2, D3, and E3, and a final whole note G2.

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

*People:* Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of 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 in the treble clef is a series of chords: G4-B4-D5, A4-C5-E5, and G4-B4-D5. The bass line consists of a half note G2, followed by quarter notes B2, D3, and E3, and a final whole note G2.

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

*People:* Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of 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 in the treble clef is a series of chords: G4-B4-D5, A4-C5-E5, and G4-B4-D5. The bass line consists of a half note G2, followed by quarter notes B2, D3, and E3, and a final whole note G2.

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

*People:* Grant it, O Lord.

Grant it, O Lord.

The musical notation consists of 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 in the treble clef is a series of chords: G4-B4-D5, A4-C5-E5, and G4-B4-D5. The bass line consists of a half note G2, followed by quarter notes B2, D3, and E3, and a final whole note G2.

To 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 first part of the response. It consists of a treble and bass staff in G major (one sharp). The treble staff has a whole note chord of G4, B4, D5, and G5. The bass staff has a whole note chord of G2, B2, and D3. The lyrics 'Grant it, O Lord.' are written below the treble staff.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

**People:** Grant it, O Lord.

Musical notation for the second part of the response. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5, and G5. The bass staff has a whole note chord of G2, B2, and D3. The lyrics 'Grant it, O Lord.' are written below the treble staff.

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 third part of the response. It consists of a treble and bass staff in G major. The treble staff has a whole note chord of G4, B4, D5, and G5. The bass staff has a whole note chord of G2, B2, and D3. The lyrics 'To You, O Lord' are written below the treble staff.

**Priest 1:** Lord our God, who created us and brought us into this life, who showed us ways to salvation and granted us a revelation of heavenly mysteries, you are the one who have placed us in this service by the power of your Holy Spirit. Therefore, Lord, be well-pleased that we become servants of your new testament, ministers of your holy mysteries; according to the magnitude of your mercy receive us as we draw near to your holy altar, so that we become worthy to offer you this reasonable and unbloody sacrifice for our own sins and for the unknowing errors of your people; having received it upon your holy, heavenly, and noetic altar as a scent of sweet fragrance, send down upon us in return the grace of your Holy Spirit. Watch over us, O God, and behold this our worship, and receive it as you received the gifts of Abel, the sacrifices of Noah, the whole-burnt-offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. As you received this true worship from your holy apostles, so also in your goodness, Lord, receive these gifts from the hands of us the sinners, so that, having been counted worthy to liturgize blamelessly at your holy altar, we gain the reward of faithful and wise stewards on the fearful day of your righteous recompense,



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/Priest 1:* Let us stand aright! Let us stand with fear! Let us be mindful, that we offer the holy oblation in peace.

*People:* Mercy and peace! A sacrifice of praise!

Musical score for the response "Mercy and peace! A sacrifice of praise!". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble staff with a soprano line and a bass line. The lyrics "Mer-cy and peace! A sacrifice of praise!" are written below the treble staff. The piece ends with a double bar line and a repeat sign.

*Priest 1 (facing the people, from the ambon):* † 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.

Musical score for the response "And with your spirit.". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble staff with a soprano line and a bass line. The lyrics "And with your spi - rit." are written below the treble staff. The piece ends with a double bar line and a repeat sign.

*Priest 1 (with raised hands, passing under the arch above the holy doors):* Let us have the hearts on high.

*People:* We lift them up unto the Lord.

Musical score for the response "We lift them up unto the Lord.". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble staff with a soprano line and a bass line. The lyrics "We lift them up un-to the Lord." are written below the treble staff. The piece ends with a double bar line and a repeat sign.

*Priest 1 (before the altar table, with metania or prostration):* Let us give thanks to the Lord.

*People:* It is meet and right ...

Musical score for the beginning of the response "It is meet and right, to worship the Father and the Son". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble staff with a soprano line and a bass line. The lyrics "It is meet and right, to wor-ship the Fa-ther and the Son" are written below the treble staff. The piece ends with a double bar line and a repeat sign.

Musical score for the continuation of the response "and the Holy Spirit the Trinity One in essence and undivided.". It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble staff with a soprano line and a bass line. The lyrics "and the Ho-ly Spir-it the Tri-ni-ty One in es-sence and un-di-vi-ded." are written below the treble staff. The piece ends with a double bar line and a repeat sign.

**Priest 2:** *Master, He-Who-Is, Lord God, Father ruler-of-all, who are to be worshipped, it is truly proper and right and befitting the majesty of your holiness to praise you, to hymn you, to bless you, to worship you, to give thanks to you, to glorify you, the only truly existing God, and to offer you this our reasonable worship with a shattered heart and spirit of humility, for it is you who have granted us the knowledge of your truth. And who is able to tell of your mighty works, to make all your praises heard, or to recount all your wonders at every moment? Master of all, Lord of heaven and earth and of all creation both visible and invisible, who sit upon the throne of glory and behold the depths, Unoriginate, Invisible, Incomprehensible, Uncircumscribable, Immutable, 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, the Father – the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was revealed, the Spirit of the Truth, the gift of sonship, the pledge of future inheritance, the first-fruits of eternal good things, the life-creating Power, the Fountain of sanctification, by whom enabled every rational and noetic creature worships you and sends up to you the everlasting hymn of glory, for all things together are your servants. Angels, archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed Cherubim praise you. Round about you stand the Seraphim, one with six wings and another with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying out to one another with unresting mouths and never-silent hymns of glory,*

**Ekphonisis:** ... roaring, lowing aloud, crying out, and saying the triumphant hymn:

**People:** Holy! Holy! Holy! Lord of Sabaoth! ...

Ho - ly! Ho - ly! Ho - ly! Lord of Sa - ba - oth.

Hea-ven and earth are full of Your glo - ry! Ho-san-na in the high - est!

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

***Priest 1:** With these blessed powers, Master who love mankind, we the sinners also cry out and say: holy are you truly and all-holy, and there is no measure to the majesty of your holiness, and holy are you in all your works, for with righteousness and true judgment you have brought about all things for us. You formed the human being by taking dust from the earth and honored him with your own Image, O God; you placed him in the paradise of delight, you promised him immortality of life and enjoyment of eternal good things in the observance of your commandments, but when he disobeyed you, the true God who had created him, and was led astray by the guile of the serpent and was put to death by his own transgressions, you, God, in your righteous judgment sent him forth from paradise into this world and returned him to the earth from which he was taken, providing for him the salvation through rebirth which is in your Christ himself. For truly you did not turn away from your creature whom you had made, Good One, nor did you forget the work of your hands, but, through the tender compassions of your mercy, you watched over him in various ways: you sent forth prophets, you performed mighty works through your saints who in every generation have been 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 the law as a help, and you appointed angels as guardians.*

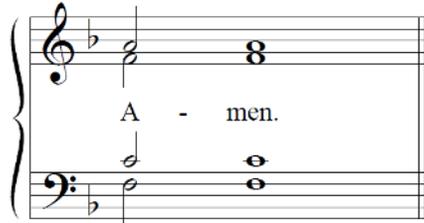
*And when the fullness of time had come, you spoke to us through your Son himself, through whom you also created the ages, who, being the radiance of your Glory and the Image of your being, upholding all things by the word of his power, did not think being equal to you, God and Father, a thing to be held onto, but, being God before all ages, he appeared on earth and lived among men, and, becoming incarnate of a holy virgin, he emptied himself, taking the form of a servant, becoming conformed to the body of our lowliness that he might make us conformed 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, God and Father, born of a woman, the holy Birthgiver of God and ever-virgin Mary, 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; and living in this world, giving us commandments of salvation, turning us from the deceit of idols, he brought us to the knowledge of you, the true God and Father, obtaining us for himself as a treasured people, royal dwelling, Priesthood, a holy nation; and, cleansing us in water and sanctifying us with the Holy Spirit, he gave himself as a ransom to death, in which we were held captive, sold under sin; and, descending through the cross into hell, so that he might fill all things with himself, he loosed the pangs of death; and, rising on the third day, making for all flesh a path to the resurrection from the dead – since it was not possible for the source of life to be held by corruption – he became the firstfruits of the fallen asleep, the first-born of the dead, so that he is first all things in all; and, ascending into heaven, he sat down at the right hand of your majesty on high, and he will come again to render to each according to his works.*

And he has left us as memorials of his saving passion these that we have set forth before you according to his commandments. 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, taking bread into his holy and pure hands and showing it to you, the God and Father, giving thanks, blessing, sanctifying, and breaking,

**Ekphonisis:** 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.

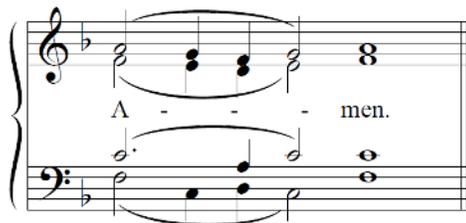
**People:** Amin.



**Priest 1 (quietly):** Likewise, taking also the cup of the fruit of the vine, mingling it, giving thanks, blessing and sanctifying,

**Ekphonisis:** He gave it to his holy disciples and apostles, saying, “Drink of it, all of you! This is my blood, the blood of the new testament, which is shed for you and for many for the remission of sins!

**People:** Amin.



**Priest 1 (quietly):** Do this in remembrance of me! For as often as you eat this bread and drink this cup, you proclaim my death and you confess my resurrection.” Therefore, Master, we also, remembering his saving passions, the life-creating cross, the three-day burial, the resurrection from the dead, the ascension into heaven, the sitting at your right hand, the God and Father, and his glorious and fearful second coming,

**The consecrated gifts are elevated, by the deacon if serving, or if not, by Priest 1. Priest 1:** offering you your own of your own, 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.



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

*Priest 1 (quietly):* Therefore, all-holy Master, we also, the sinners and your unworthy servants, who have been counted worthy to liturgize at your holy altar, not because of our own righteousness – for we have done nothing good upon the earth – but because of your mercies and your compassions, which you have so richly poured out upon us, we now dare to approach your holy altar and, setting forth the antitypes of the holy body and blood of your Christ, we implore you and call upon you, Holy of holies, that, by the good-pleasure of your Goodness, your Holy Spirit come upon us and upon these gifts here set forth, and bless them and sanctify and show...

*Deacons point to the diskos and the Holy Bread with their orarion*

*Deacon:* Bless, Master, the Holy Bread.

**Priest 1:** † **this bread to be the precious body itself of our Lord and God and Savior Jesus Christ,**

*Deacon:* Amin. Bless, Master, the Holy Cup.

**Priest 1:** † **and this cup to be the precious blood itself of our Lord and God and Savior Jesus Christ,**

*Deacon:* Amin. Bless both holy things, Master.

**Priest 1:** † **poured out for the life and salvation of the world,**

**Deacon:** **Amin. Amin. Amin.**

*All make a metania (prostration on weekdays) before the Holy Table.*

To unite all of us, who partake of the one bread and cup, with one another unto communion of the one Holy Spirit, and to let none of us partake of the holy body and blood of your Christ unto judgment or condemnation, but that we find mercy and grace with all the saints who from of old have been well-pleasing to you, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit completed in faith,

*The priest censures the gifts (x3).*

**Priest 1 (Ekphonisis):** Especially with our all-holy, pure, most blessed and glorious Lady Birthgiver of God and ever-virgin Mary,

*Fourth (most Junior) Deacon censures 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.*

*(Instead of "It is truly meet ...," we sing the following)*

### Hymn to the Theotokos

All of creation rejoices in you, ...

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The lyrics are: "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!"

*During the hymn, the priest prays: With the holy prophet, forerunner and baptist John, the holy, glorious, and all-laudable Apostles, and all your saints, at whose intercessions watch over us, O God. And remember all those who have fallen asleep in hope of the resurrection of eternal life (he remembers by name the dead as he wishes)*

*Archbishop Job, Archbishop David, Archim. Athanasy, Archim. Roman, Archpriest Alexander, Sandra, Ray, all those departed this life in hope of the resurrection but apart from your Holy Church,*

*and rest them where the light of your face watches over them. Again we entreat you, remember, Lord, your holy, catholic, and apostolic Church, which is from end to end of the inhabited world, and grant peace to her, whom you have obtained by the precious blood of your Christ, and establish this holy house until the consummation of the age. Remember, Lord, those who have offered you these gifts and those for whom and through whom and on behalf of whom they have offered them. Remember, Lord, those who bring offerings and those who make acceptable sacrifices in your holy Churches, and those who remember the poor; reward them with your riches and heavenly gifts of grace, grant them heavenly things for earthly, eternal things for temporal, and incorruptible things for corruptible. Remember, Lord, those who are in deserts and mountains and caves and the hollows of the earth. Remember, Lord, those who live in virginity and piety and asceticism and a godly way of life.*

*Remember, Lord, all our rulers whom you have ordained to rule upon the earth, grant them deep and untroubled peace, speak good into their heart for your Church and all your people, so that we, in their tranquility, lead a calm and quiet life in all piety and godliness. Remember, Lord, every ruler and authority and our brothers in the palace and all the armies. Sustain those who are good in your goodness and make good those who are evil by your loving-kindness.*

*Remember, Lord, the people standing here and those who are absent for right reasons, and have mercy on them and on us according to the magnitude of your mercy, fill their store-houses with every good thing, preserve their marriages in peace and in oneness of mind, raise the infants, guide the young, support the aged, comfort the faint-hearted, gather the scattered, lead back those who have gone astray and join them to your holy, catholic, and apostolic Church. Free those who are troubled by unclean spirits, sail with those who sail, travel with those who travel, support the widows, protect the orphans, deliver the imprisoned, heal the sick. Remember, God, those who are in trials and mines and exiles, in bitter slavery and in any kind of affliction and necessity and distress, and all who entreat your great loving kindness, and those who love us and those who hate us, and those who have asked us, the unworthy, to pray for them. And remember all your people, Lord our God, and pour out your rich mercy upon all of them, granting all their petitions that are for salvation. And those whom we have not remembered through ignorance or forgetfulness or the multitude of names, remember yourself, O God, who know the age and name of each, who know each from his mother's womb.*

*For you, Lord, are the help of the helpless, the hope of the hopeless, the savior of the bestormed, the haven of the voyager, and the physician of the sick. Yourself be all things to all people, who know each and his petition, household and its need. Deliver, Lord, this city, and every monastery, city, and countryside from famine, plague, earthquake, flood, fire, sword, invasion by enemies, and from civil war.*

*And after the choir concludes the hymn*

*All Priests (Ekphonisis):* First of all remember, Lord, our Archbishop *Alexander*, Grant him to your holy Churches in peace, safety, honor, health, and length of days, and cutting straight the word of your Truth.

*People:* And all mankind.



*And the priest continues to pray quietly:*

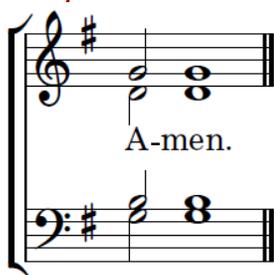
*Priest 1:* Remember, Lord, all the episcopate of the Orthodox, those who cut straight the word of your Truth. Remember, Lord, according to the magnitude of your compassions, my unworthiness also; forgive my every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of your Holy Spirit from the gifts here set forth. Remember, Lord, the priesthood, the diaconate in Christ, and every priestly and monastic order, and put none of us to shame, who stand around your holy altar.

*Watch over us in your loving-kindness, Lord, reveal yourself to us in your rich compassions, grant us seasonable and healthful weather, bestow gentle showers upon the earth so that it bear fruit. Bless the crown of the year with your goodness, end the schisms of the churches, quench the ragings of the nations, quickly put down the uprisings of heresies by the power of your Holy Spirit.*

*Receive us all into your kingdom, showing us to be sons of light and sons of day. Grant us your peace and your love, Lord our God, for you have given us all things,. (And here he may remember by name the living faithful, whom he will)*

*Ekphonisis:* and grant that with one mouth and one heart we glorify and praise your all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

*People:* Amin.



*Priest 1 (blessing the people):* † And the mercies of our great God and Savior Jesus Christ be with all of you.

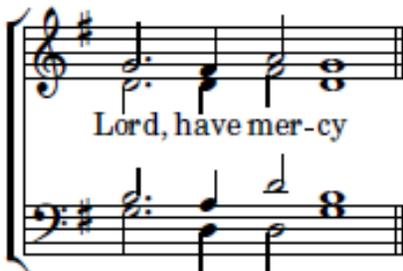
*People:* And with Your spirit.



### The Litany Before the Lord's Prayer

*Deacon/Priest 2:* Having remembered all the saints, again and again in peace let us pray to the Lord.

*People:* Lord, have mercy.



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

*People:* Lord, have mercy.



That our God Who loves mankind, having received them upon His holy, heavenly, and noetic altar as a scent of spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

*People:* Lord, have mercy.



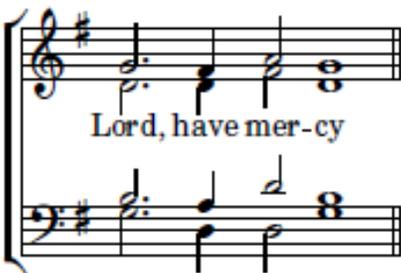
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

*People:* Lord, have mercy.



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

*People:* Lord, have mercy.



The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

*People:* Grant it, O Lord.



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

*People:* Grant it, O Lord.



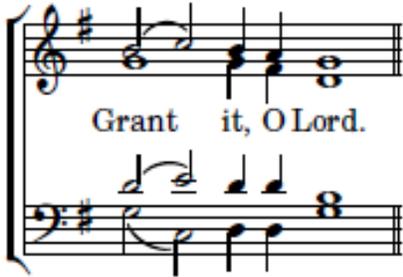
Pardon and remission of our sins and transgressions, let us ask of the Lord.

*People:* Grant it, O Lord.



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

*People:* Grant it, O Lord.



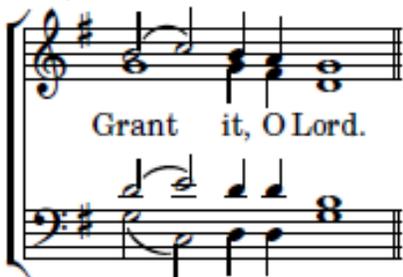
To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

*People:* Grant it, O Lord.



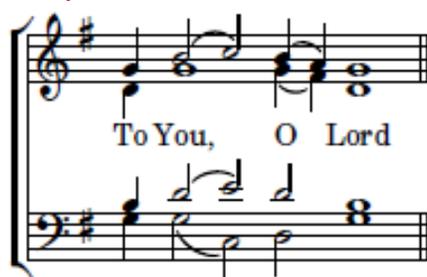
The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

*People:* Grant it, O Lord.



Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us offer ourselves and one another, and our whole life to Christ God.

*People:* To You, O Lord.



*Priest 2 (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 2:* and count us worthy, Master, with boldness and without condemnation to dare call you, the heavenly God, "Father;" and say:

*p*

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 heav - en.

(rit) *p* (a tempo)

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:

(rit)

and lead us not into temp - ta - tion but deliver us from the

*pp*

e - vil one.

*Priest 2:* 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.

*People:* Amin.

A - men.

*Priest 2 (facing the people):* † Peace to all.

**People:** And to your spirit.



**Deacon/Priest 2:** Let us bow our heads to the Lord.

**People:** To You, O Lord.



**Priest 2 (quietly):** Master, Lord, Father of compassions and God of every consolation, bless, sanctify, guard, strengthen, and empower those who have bowed their heads to you, withdraw them from every evil work, apply them to every good work, and count them worthy to partake without condemnation of these your pure and life-creating mysteries for remission of sins and for communion of the Holy Spirit,

**Ekphonisis:** through the grace and compassions and love for 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 to the ages of ages.

**People:** Amin.



**Priest 1 (quietly):** Attend, Lord Jesus Christ our God, from your holy dwelling place and from the throne of glory of your kingdom, and come to sanctify us, you who are enthroned on high with the Father and are invisibly present here with us, and by your mighty hand deign to impart to us your pure body and precious blood, and through us to all the people. O God, cleanse me, the sinner, and have mercy on me. (*metania*) (x3) I will exalt you, my God, my King!

**Deacon:** Let us attend!

**Elevating the Holy Gifts, Priest 1:** The holy things are for the holy!

**Holy Doors closed and curtain drawn.**

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

The image shows a musical score for a hymn. It consists of two systems of music, each with a treble and bass clef staff. The lyrics are written below the notes. The first system contains the lyrics: "One is ho - ly, One is Lord: Je - sus". The second system contains the lyrics: "Christ, to the glo - ry of God the Fa - ther. A - men." The music is in a simple, homophonic style with a key signature of one flat (B-flat).

---

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

*Deacon:* Break, Master, the Holy Bread.

---

**Priest 1:** Broken and distributed is the Lamb of God; broken, yet not divided, ever eaten, yet never consumed, but sanctifying those who partake.

---

*Deacon:* Fill, Master, the Holy Cup.

---

**Priest 1:** The fullness of the Holy Spirit.

---

*Deacon:* Amin.

*Deacon:* Bless, Master, the warm water.

---

**Priest 1:** Blessed is the warmth of Your holy things, always, now and ever, and to the ages of ages.

**Deacon:** The warmth of the Holy Spirit. Amin.

**Priest:** Forgive me my brothers and concelebrants.

*Turning toward the people:* Forgive me my brothers and sisters.

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

*As the other priests partake, they exchange the kiss of peace before the altar table, saying: Christ is in our midst! and the response He is and ever shall be!*

---

*As the priest takes a portion of the Holy Bread with his left hand, placing it in his right hand:*

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

***The Choir pauses, and the prayer before communion is said in unison:***

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

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

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

***The Choir continues their hymn(s).***

***The clergy partake of the Holy Bread with all fear and reverence. The priest then takes the holy chalice in both hands with the veil and partakes of it (x3) saying:***

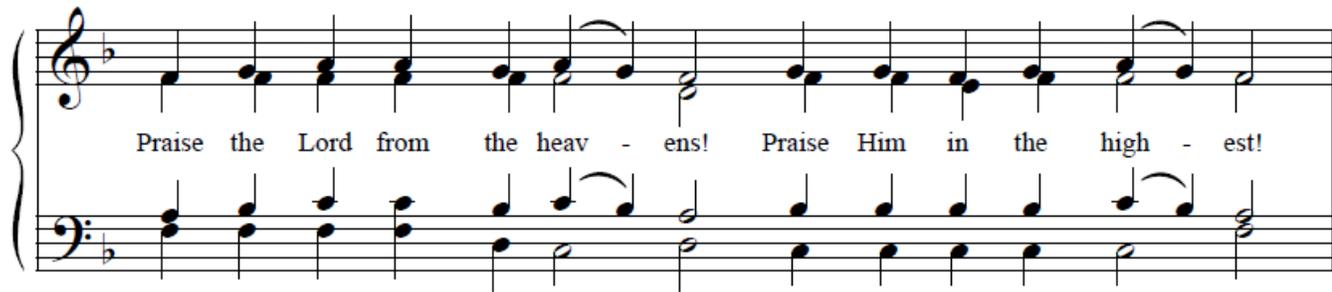
***Priest:*** *The precious and Most Holy Blood of our Lord and God and Savior Jesus Christ is given to me, the priest N. for the remission of my sins, for life everlasting.*

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

***The Choir continues their hymn(s).***

## Communion Hymn

*Refrain:* Praise the Lord from the heavens! Praise Him in the highest!

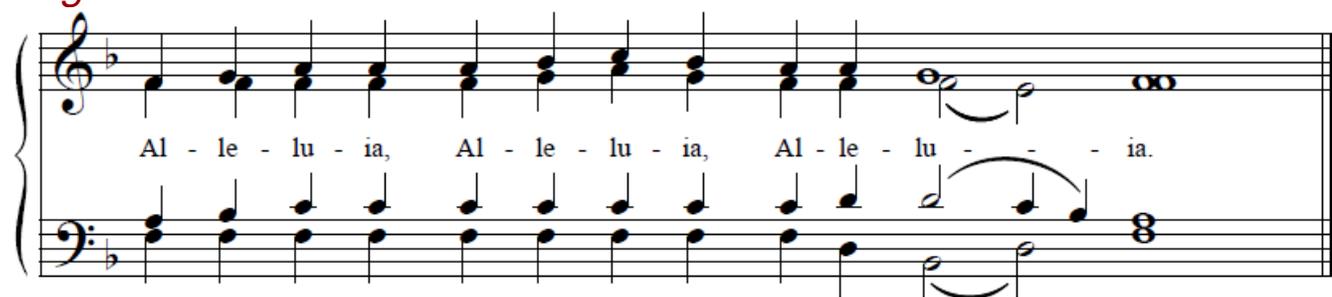


Musical notation for the refrain: Praise the Lord from the heavens! Praise Him in the highest! The notation is in G major, 4/4 time, and consists of two staves (treble and bass clef) with lyrics written below the notes.

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

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

*After the Priest exits the Holy Doors with the Chalice, then, the Choir sings:* Allilulia! Allilulia! Allilulia!



Musical notation for the Allilulia refrain: Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - - - ia. The notation is in G major, 4/4 time, and consists of two staves (treble and bass clef) with lyrics written below the notes.

## People's Communion

*Deacon/Priest 1:* With fear of God, faith, and love, come forth!

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

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

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

*During the communion of the people, the choir sings:*

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

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

*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.

*Returning to the sanctuary, Deacon/Priest 2:*

*As he thoroughly wipes the remaining particles from the diskos with the sponge into the chalice, he says:*

*Deacon/Priest 2:* Wash away, O Lord, the sins of all those who have been remembered here, by Your precious Blood; through the prayers of Your saints.

*Priest:* † God, save Your people, and bless Your inheritance.

*People:* We have seen the true Light! ...

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

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

Who has saved us!

*The Priest covers the chalice with one veil. He puts all the others on the diskos, covering the holy utensils. He censes the chalice three times, saying quietly:*

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

*Priest (quietly):* Blessed is our God ...

*Then, holding the chalice:*

*Priest (facing the people, aloud):* Always, now and ever, and to the ages of ages.

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

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

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

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

Keep us in Your ho - li - ness, that all the day we may meditate

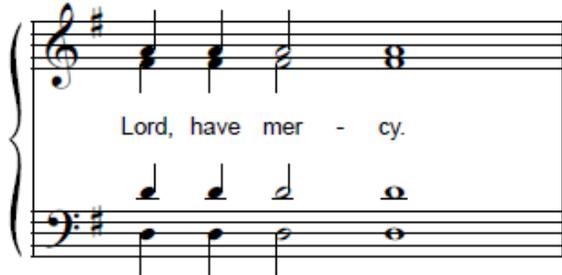
upon Your right - eous - ness. Alleluia! Alleluia! Al - le - lu - ia!

*The Priest carries the chalice to the Table of Oblation as the Deacon censures and then, receiving the censer, censes the chalice three times. He returns to the Altar Table. Fold the antimission before next exclamation. Deacon out, Priest at altar table. **Head Covered***

## The Litany of Thanksgiving

*Deacon/Priest 2:* Upright! Having partaken of the divine, holy, pure, immortal, heavenly and life-creating, frightful mysteries of Christ, let us worthily give thanks to the Lord.

*People:* Lord, have mercy.



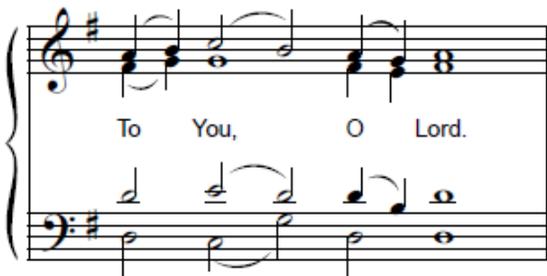
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

*People:* Lord, have mercy.



Having asked that the whole day may be perfect, holy, peaceful, and sinless, let us offer ourselves and one another, and our whole life to Christ God.

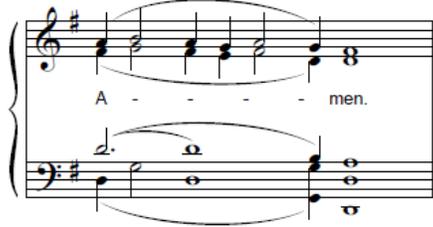
*People:* To you, O Lord.



*Priest 2:* We give thanks to you, Lord our God, for the partaking of your holy, pure, immortal and heavenly mysteries, which you have granted us for the well-doing and sanctification and healing of our souls and bodies. Yourself, Master of all, grant that the communion of the holy body and blood of your Christ be to us for faith unashamed, for love unfeigned, for fullness of wisdom, for healing of soul and body, for driving away of every adversary, for observance of your commandments, and for acceptable defense at the fearful judgment seat of your Christ,

*Ekphonisis:* for you are our sanctification, and to 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.

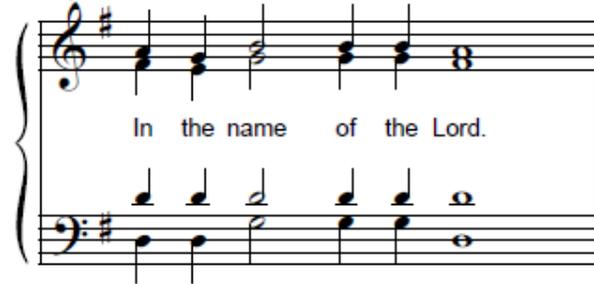
*People:* Amin.



## The Prayer Behind the Ambon

*Priest 2:* Let us go forth in peace.

*People:* In the name of the Lord.



*Deacon/Priest 2:* Let us pray to the Lord.

*People:* Lord, have mercy.



*Priest 2:* Christ, our God – who receive as a sacrifice of praise and acceptable worship this reasonable and unbloody sacrifice from those who call upon you with their whole heart, Lamb and Son of God who take up the sin of the world, unblemished calf who do not bear the yoke of sin and were willingly sacrificed for us, who are broken yet not divided, eaten yet never consumed, but who sanctify those who eat; who, in remembrance of your voluntary passion and life-creating rising on the third day, have shown us to be partakers of the unutterable and heavenly and frightful mysteries of your holy body and your precious blood – preserve in your sanctification us, your servants, those who minister, and our rulers, and the army, and the people standing here.

And grant us to meditate on your righteousness at every time and moment, so that, guided to your will and doing what is well-pleasing to you, we also become worthy of standing at your right hand when you come to judge the living and the dead. Deliver our brethren in prisons, watch over those in sickness, guide those in dangers on the sea, on land, and in the air, and rest the souls that have fallen asleep before us in hope of eternal life where the light of your face watches over them, and attend to all who implore your help, for you are the giver of good things and to you we send up glory, together with your unoriginate Father, and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages.

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

Musical notation for the first system, featuring a treble and bass clef with a key signature of one flat. The lyrics "A - men." are written below the notes.

Musical notation for the second system, featuring a treble and bass clef with a key signature of one flat. The lyrics "Blessed be the name of the Lord hence - forth and for - ev - er more." are written below the notes.

Musical notation for the third system, featuring a treble and bass clef with a key signature of one flat. The lyrics "Blessed be the name of the Lord hence - forth and for - ev - er more." are written below the notes.

Musical notation for the fourth system, featuring a treble and bass clef with a key signature of one flat. The lyrics "Bles - sed be the name of the Lord hence - forth and for - ev - er more." are written below the notes.

*After the prayer before the ambo, the Great Blessing of Waters takes place.*

### **Great Blessing of Water**

*The Priest, vested in Epitrachelion and Phelonion, censes the Cross lying on the Holy Table three times. After this, having given up the censer, he takes up the Cross and, holding it upon his head, exits through the Royal Gates. Before him goes candlebearers; and before all of them go two carrying banners, one of whom also carries the Gospel Book. The Priest takes the Cross from his head, makes the Sign of the Cross with it over the people from four sides, and places the Cross on the table prepared for it. But if the water be in a vessel, the Cross is set on the edge of it. A small table is prepared as at the Lesser Sanctification of Waters.*

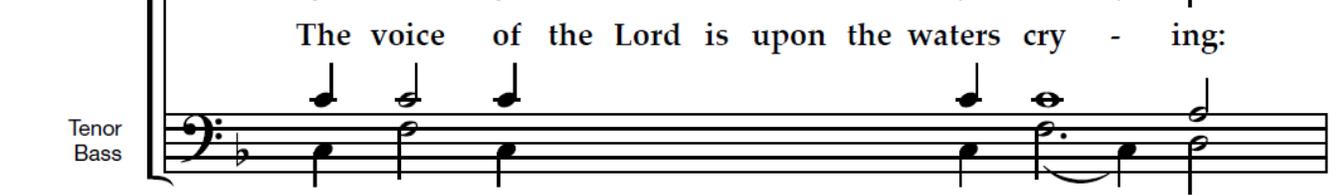
*Choir:*

Soprano  
Alto

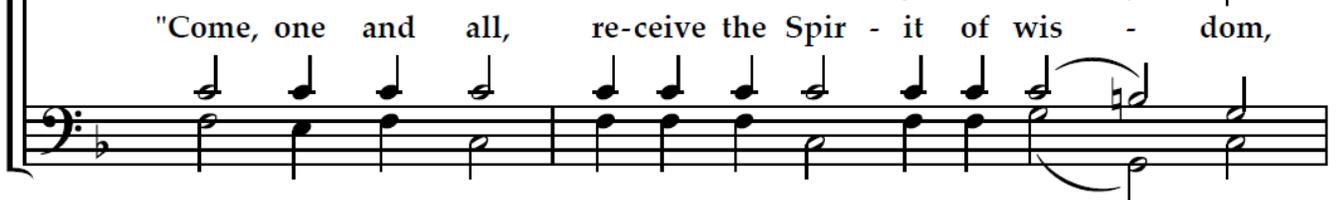


Tenor  
Bass

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



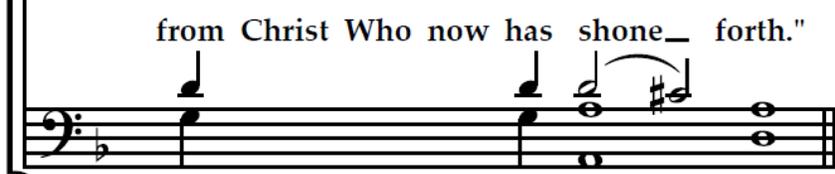
"Come, one and all, re-ceive the Spir - it of wis - dom,



the Spirit of under-stand - ing, the Spirit of the fear\_ of God,



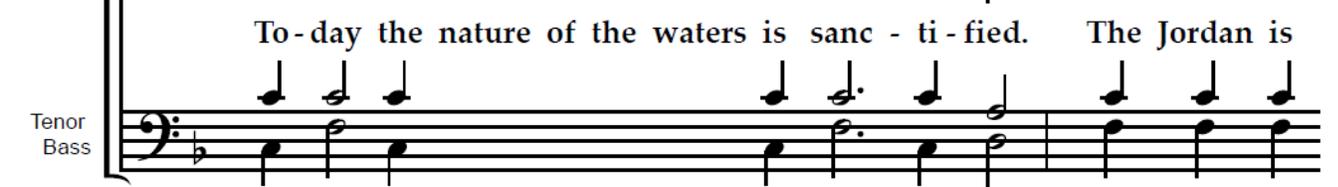
from Christ Who now has shone\_ forth."



Soprano  
Alto



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



Tenor  
Bass

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

as it beholds the washing of the Mas - ter.

Soprano  
Alto

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

Tenor  
Bass

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

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

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

Soprano  
Alto

Tenor  
Bass

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

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

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

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

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

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

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

the wa - ters."

*Priest/Deacon:* Wisdom!

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

*Priest/Deacon:* Let us attend!

*Reader:* Thus says the Lord: Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgment and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk

on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away”.

*Priest/Deacon:* Wisdom!

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

*Priest/Deacon:* Let us attend!

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

*Priest/Deacon:* Wisdom!

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

*Priest/Deacon:* Let us attend!

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



*The Epistle Reading (143 ctr – 1 Corinthians 10:1-4)*

*Priest/Deacon/Reader:* The reading from the First Epistle of St. Paul to the Corinthians.

*Priest/Deacon:* Let us attend!

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

*Priest:* † Peace be to you.

*Alleluia: Tone 4*

*Reader: And to Your spirit.* In the 4<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

*People:* Alleluia! Alleluia! Alleluia!

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

The musical score is written on a grand staff with a treble and bass clef. The key signature has one flat (B-flat). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes. The first two phrases are separated by a comma, and the third phrase is followed by '(x3)'. There are some circled notes in the original image, likely indicating a specific melodic pattern or ornamentation.

*Reader:* The voice of the Lord is upon the waters.

*People:* Alleluia! Alleluia! Alleluia!

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

This musical score is identical to the one above, featuring a grand staff with a treble and bass clef, a key signature of one flat, and the lyrics 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. It includes the same melodic and accompaniment lines and circled notes.

*Reader:* The God of glory thunders; the Lord is upon many waters.

*People:* Alleluia! Alleluia! Alleluia!

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

*After the censing, the priest, standing at the Altar Table, reads the prayer before the Gospel:*

*Priest: 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 as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

*The Gospel – (2) Mark 1:9-11*

**p 327 (Sixth Hour)**

*Priest/Deacon: Wisdom! Let us attend! Let us hear the Holy Gospel.*

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

*People: And to your spirit.*

And to your spi - rit.

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

*People: Glory to You, O Lord, glory to You.*

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

*Priest/Deacon: Let us attend!*

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

*People:* Glory to You, O Lord, glory to You.

The image shows a musical score for a vocal part. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign on the F line. The time signature is not explicitly shown but appears to be 4/4. The melody is written in a simple, homophonic style. The lyrics 'Glo - ry to You, O Lord, glo - ry to You.' are written below the treble staff. The music ends with a double bar line.

*Then the Deacon says this Litany:*

In peace let us pray to the Lord.

*People:* Lord, have mercy. *(after each petition)*

Lord, have mer - cy.

The image shows a musical score for the first petition. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The image shows a musical score for the second petition, identical in notation to the first. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The image shows a musical score for the third petition, identical in notation to the first. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The image shows a musical score for the fourth petition, identical in notation to the first. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The first musical system consists of a treble clef staff and a bass clef staff. The treble staff contains a series of chords: a dotted quarter note G4, an eighth note A4, a dotted quarter note Bb4, an eighth note C5, a dotted quarter note D5, and an eighth note E5. The bass staff contains a series of chords: a dotted quarter note G2, an eighth note A2, a dotted quarter note Bb2, an eighth note C3, a dotted quarter note D3, and an eighth note E3. The lyrics "Lord, have mer - cy." are written below the treble staff.

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

Lord, have mer - cy.

The second musical system is identical to the first, with the same treble and bass staves and the lyrics "Lord, have mer - cy." written below the treble staff.

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

Lord, have mer - cy.

The third musical system is identical to the first, with the same treble and bass staves and the lyrics "Lord, have mer - cy." written below the treble staff.

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

Lord, have mer - cy.

The fourth musical system is identical to the first, with the same treble and bass staves and the lyrics "Lord, have mer - cy." written below the treble staff.

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

Lord, have mer - cy.

The fifth musical system is identical to the first, with the same treble and bass staves and the lyrics "Lord, have mer - cy." written below the treble staff.

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

Lord, have mer - cy.

The first musical notation consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style with dotted rhythms and sustained notes. The lyrics 'Lord, have mer - cy.' are written below the treble staff, with hyphens under 'mer' and 'cy' to indicate syllable placement.

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

Lord, have mer - cy.

The second musical notation is identical to the first, featuring a treble and bass staff with a key signature of one flat and common time. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

The third musical notation is identical to the first, featuring a treble and bass staff with a key signature of one flat and common time. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

Lord, have mer - cy.

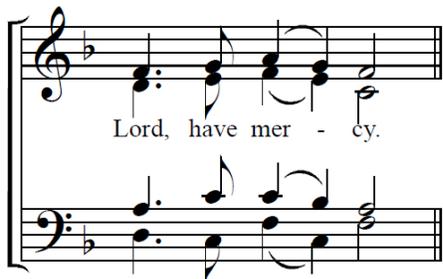
The fourth musical notation is identical to the first, featuring a treble and bass staff with a key signature of one flat and common time. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

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

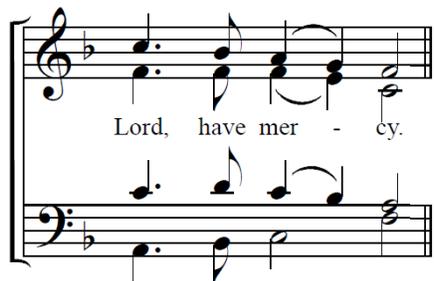
Lord, have mer - cy.

The fifth musical notation is identical to the first, featuring a treble and bass staff with a key signature of one flat and common time. The lyrics 'Lord, have mer - cy.' are written below the treble staff.

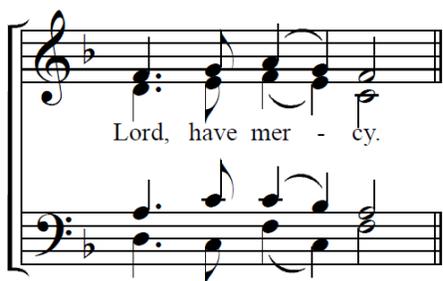
That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.



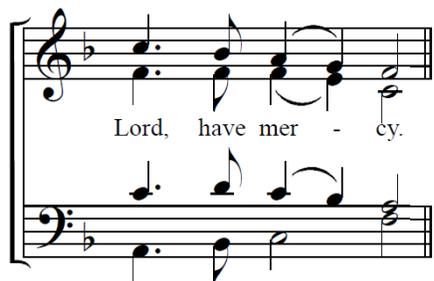
That the Lord God will send down the blessing of Jordan, and sanctify these waters, let us pray to the Lord.



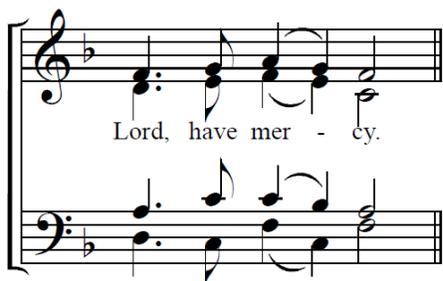
That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.



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



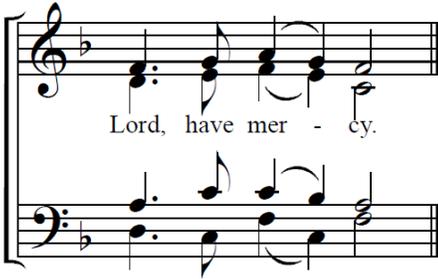
That it may be shown to be the averting of every snare of enemies, visible and invisible, let us pray to the Lord.



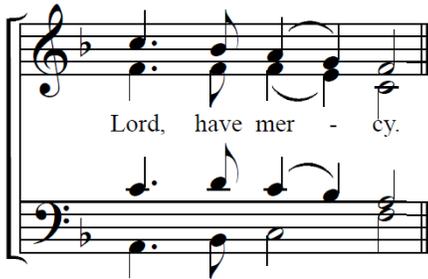
For them that draw of it and take of it for the sanctification of their homes, let us pray to the Lord.



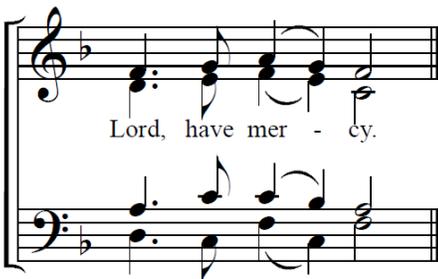
That it may be to the cleansing of soul and body of all that with faith draw and partake of it, let us pray to the Lord.



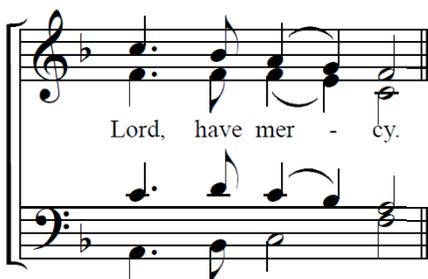
That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.



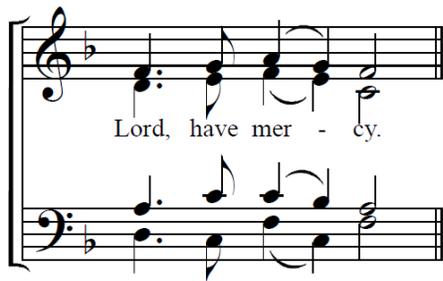
That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



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



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



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

*People:* To You, O Lord.



*If there be no Deacon, the Priest reads the Prayer, including "Amen", secretly after the Litany.*  
*O Lord Jesus Christ, the Only-begotten Son, Who is in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that came into the world to enlighten it: Illumine our mind by Your Holy Spirit, and accept us who are offering majesty and thanksgiving unto You for Your wondrous and mighty works which are from the ages, and for Your saving Providence in these latter ages, in which You have clothed Yourself in our weak and poor substance, and, condescending to the estate of a servant, Who is King of all, and furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover of Mankind: Sprinkle upon us, Your unworthy servants, according to Your divine promise, pure water, the gift of Your deep compassion, that the prayer of us sinners over this water may be acceptable through Your grace, and that through it Your blessing may be granted unto us and unto all Your faithful people, to the glory of Your holy and adorable Name. For unto You is due all glory, honor and worship, together with Your Father Who is without beginning, and Your Most holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.*  
*And he says to himself, "Amen".*

*And when the Deacon has finished the Litany, the Priest begins this Prayer with a loud voice:*

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

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

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

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

*Then the Priest says the following thrice, blessing the water with his hand at each repetition:*

And, O Master, sanctify now this water by Your Holy Spirit. (x3)

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

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

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

*People:* Amen.



*Priest:* † Peace to all.

*People:* And to your spirit.



*Priest/Deacon:* Let us bow our heads unto the Lord.

*People:* To You, O Lord.



*And the Priest, bowing his head, says this Prayer:*

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

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

*People:* Amen.



And immediately, blessing the water in crosswise form with the Precious Cross, he dips it perpendicularly, sinking it in the water and raising it, holding it by the crossbars with both hands, and singing this Troparion, TONE 1:

First time: Priest

Second time: People

Third time: People

Soprano  
Alto

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

Tenor  
Bass

worship of the Trinity was made man-i - fest, for the voice\_ of

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

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

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

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

*The Priest takes some of the sanctified water in a bowl, and turns to face the west. He holds the Cross in his left hand and the sprinkler (an aspergillus or branch of basil) in his right hand. Then all approach and kiss the Precious Cross, and the Priest signs each in the face with the sanctified water. And the Troparion is sung many times, until everyone has been sanctified by the sprinkling of the water.*

*And all sing, in Tone 6:*

Soprano  
Alto

Tenor  
Bass

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

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

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

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

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It consists of four systems of music. Each system has a vocal line (Soprano/Alto or Tenor/Bass) and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Let us the faithful praise the greatness of God's plan for us. For He Who alone is pure and un-defiled becomes a man because of our trans-gress - ions. He is cleansed with our cleansing in the Jor-dan, sanctifying both us and the wa - ters, and crushing the heads of the".

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

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

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



Glory to the Father and to the Son and to the Holy Spi - rit,  
 both now and ever and unto ages of a - ges, a - men.  
 Lord have mercy, Lord have mercy, Lord have mer - cy. Fa - ther, bless.

*And first having drunk of the sanctified water, the Priest makes the Full Dismissal:*

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

*People:* Amen.

A - men.



***Note: These are to be inserted in the regular Liturgy of St. John.***

**The First Antiphon**

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

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

Judah became his sanctuary, Israel his dominion.

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

The sea looked and fled; Jordan turned back.

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

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

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

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

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

Soprano  
Alto

Tenor  
Bass

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

*Refrain*

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

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

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

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

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

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

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

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

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





## The Second Antiphon

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

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

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

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

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

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

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

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

Soprano  
Alto

Tenor  
Bass

*Refrain*

I love the Lord be-cause He has heard my voice and  
my sup - pli - ca - tion. O Son of God, bap - tized in the Jor - dan  
save us who sing to You, Al - le - lu - ia.  
Be - cause He in - clined His ear to me, there - fore I will call

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

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

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

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

*Final Refrain*  
mer - ci - ful. O Son of God, bap-tized in the Jor - dan

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

## Hymn of Justinian the Great

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

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

N. Soloviev

GLO - RY TO THE FATHER AND TO THE SON AND TO THE HOLY SPI - RIT,

Now and ever and unto a - ges of a - ges. A - men.

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

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

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

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

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

Who are one of the Ho - ly Tri - ni - ty, glo - ri - fied with the Father, and

the Ho - ly Spi - rit: Save us!





## The Third Antiphon

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

### Tone 1 Troparion of the Feast

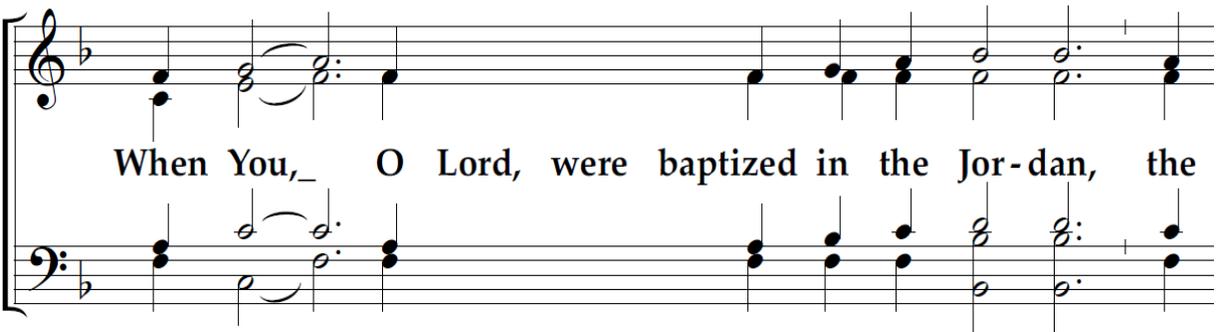
When You, O Lord, were baptized in the Jordan,  
the worship of the Trinity was made manifest.

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

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

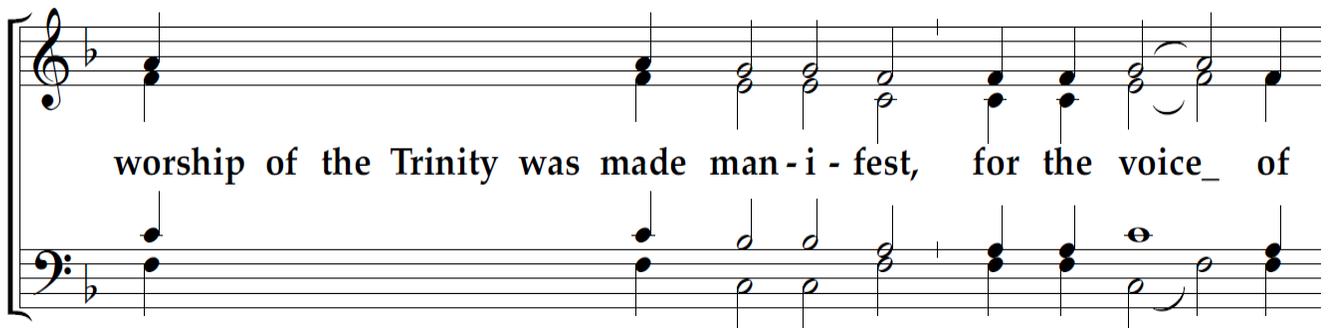
O Christ our God, You have revealed Yourself, //  
and have enlightened the world, glory to You.

Soprano  
Alto

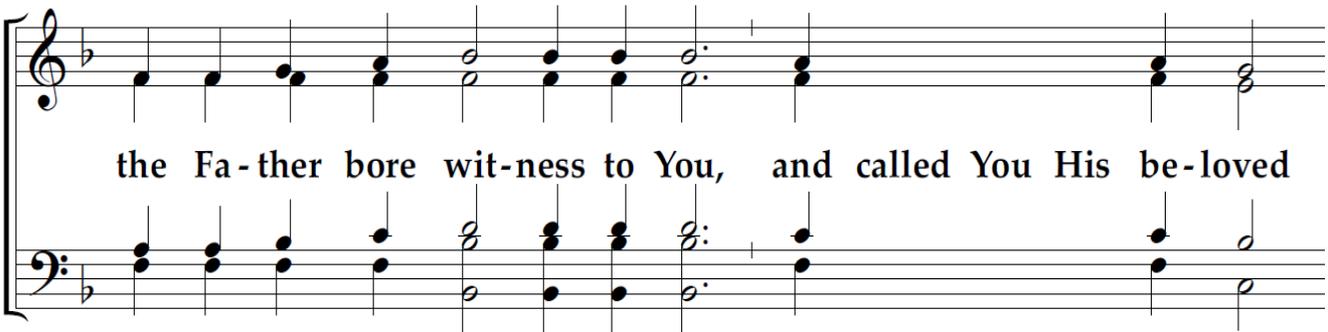


When You, O Lord, were baptized in the Jor-dan, the

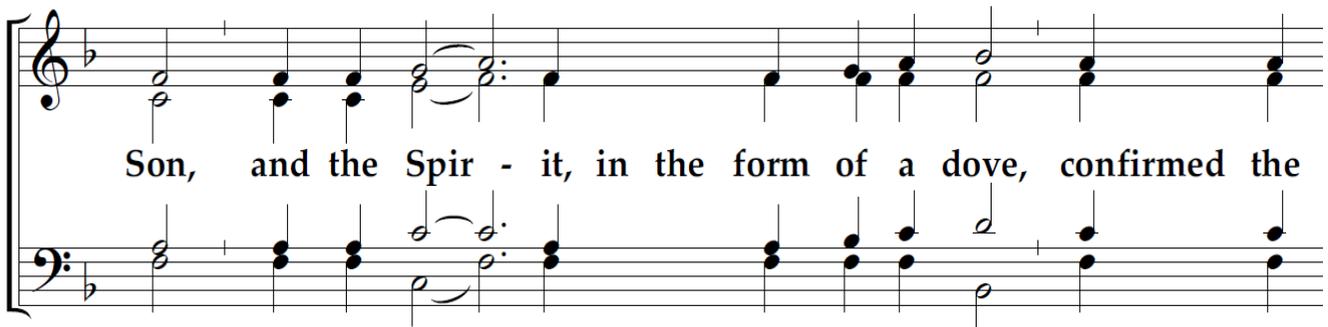
Tenor  
Bass



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



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



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

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

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

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

*Troparion of the Feast*

Soprano  
Alto

Tenor  
Bass

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

worship of the Trinity was made man-i - fest, for the voice\_ of

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

Son, and the Spir - it, in the form of a dove, confirmed the  
truth-ful-ness of His word. O Christ\_ our God, You have re-vealed  
Your - self and have enlightened the world, glo - ry to You!

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

**Deacon (quietly):** Let us pray to the Lord.

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

*Troparion of the Feast*

Soprano  
Alto  
When You, O Lord, were baptized in the Jor-dan, the  
Tenor  
Bass

worship of the Trinity was made man-i - fest, for the voice\_ of

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

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

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

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

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

*Troparion of the Feast*

Soprano  
Alto

Tenor  
Bass

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

Detailed description: This system shows the first two staves of a musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a key with one flat (B-flat) and a common time signature. The lyrics are: "When You, O Lord, were baptized in the Jor-dan, the".

worship of the Trinity was made man-i - fest, for the voice\_ of

Detailed description: This system shows the next two staves of the musical score. The lyrics are: "worship of the Trinity was made man-i - fest, for the voice\_ of".

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

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

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

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

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

Detailed description: This system shows the final two staves of the musical score. The lyrics are: "truth-ful-ness of His word. O Christ\_ our God, You have re-vealed".

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

### The Introit of the Little Entrance

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

*Priest:* Wisdom! Stand upright! Blessed is He that comes in the Name of the Lord! We have blessed you from the house of the Lord! God is the Lord and has revealed Himself to us!

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

Come let us wor - ship and fall down be - fore  
 Christ. \*O Son of God, (\*\*for Sundays): Who rose from the  
 dead, save us who sing to You. Al - le - lu - ia,  
 Al - le - lu - ia, Al - le - lu - ia.

## Tone 1 Troparion of the Feast

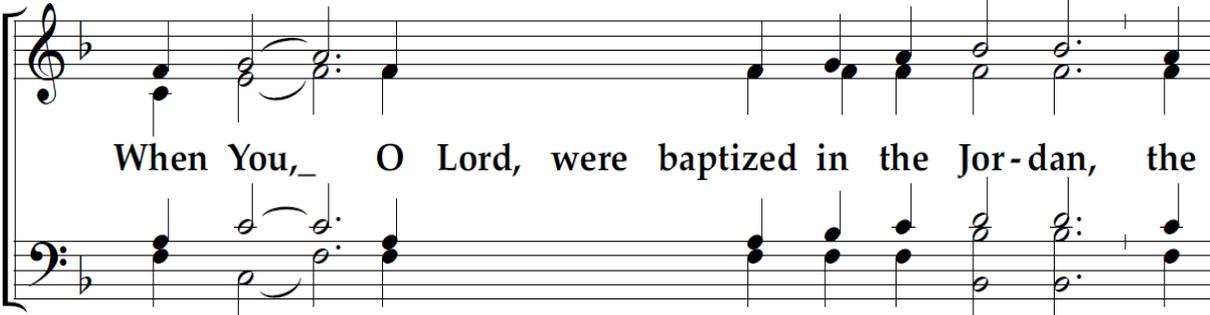
When You, O Lord, were baptized in the Jordan,  
the worship of the Trinity was made manifest.

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

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

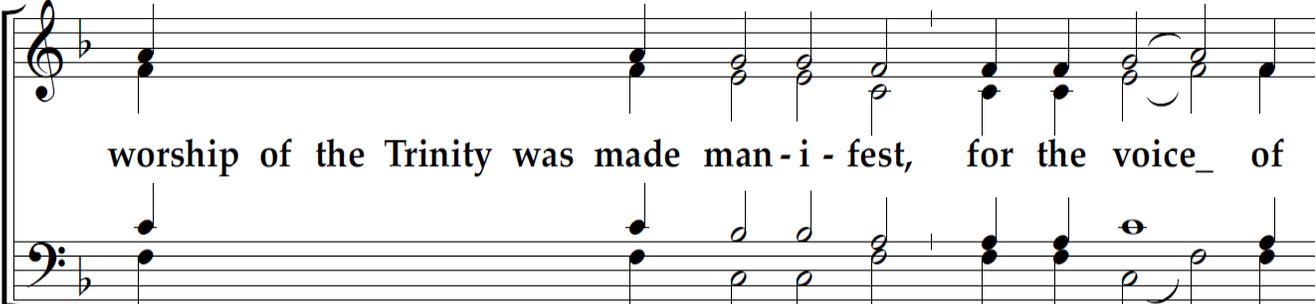
O Christ our God, You have revealed Yourself, //  
and have enlightened the world, glory to You.

Soprano  
Alto

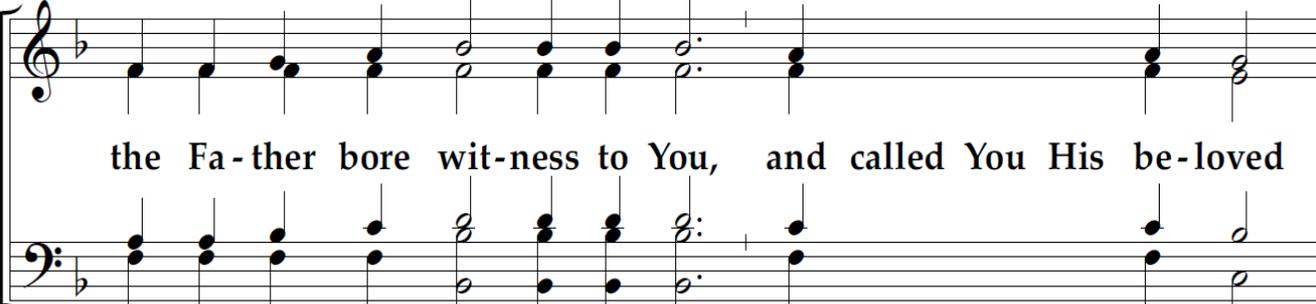


When You, O Lord, were baptized in the Jor-dan, the

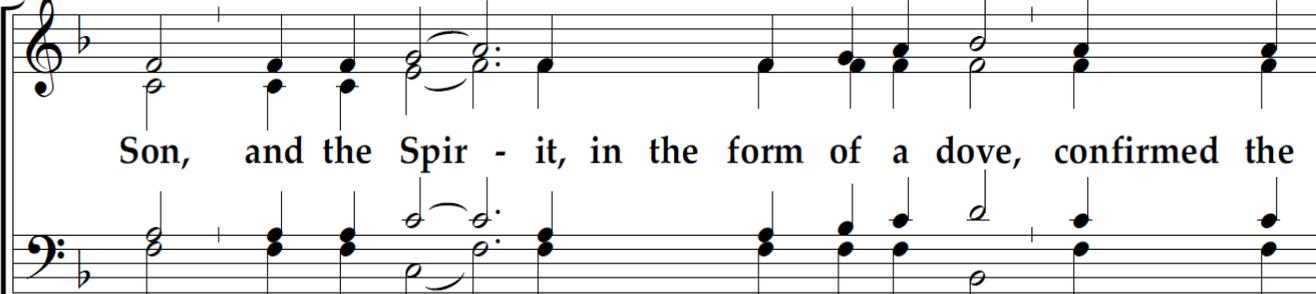
Tenor  
Bass



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



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



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

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

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

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

**Tone 4 Kontakion of the Feast**

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

Soprano  
Alto

Tenor  
Bass

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

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

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

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

The image shows a musical score for two systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has one flat (B-flat). The first system contains the lyrics 'Know - ing You, we sing Your prais - es. You have come and'. The second system contains the lyrics 're - vealed Your - self, O un - ap - proach - a - ble Light.' The piano accompaniment features chords and some melodic lines, with a final double bar line at the end of the second system.

*(Instead of the Trisagion, we sing:)*

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

(3 Times)

Obikhod

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

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

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

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

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

on Christ: Al - le - lu - ia.





**Tone 4 Prokeimenon**

*Priest/Deacon:* Let us attend!

*Priest:* † Peace be unto all!

*Reader:* And to Your spirit!

*Priest/Deacon:* Wisdom!

*Priest serving alone returns to the Altar Table and is given the censer. The First Deacon asks the blessing and does the Lesser Censing.*

*Deacon:* Bless, Master, the censer.

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

*Reader:* The Prokeimenon in the 4<sup>th</sup> tone. Blessed is He that comes in the name of the Lord. God is the Lord and has revealed Himself to us.

*Choir:* Blessed is He that comes in the name of the Lord. God is the Lord and has revealed Himself to us.

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains a vocal line with the lyrics: "Blessed is He Who comes in the name of the Lord." The lower staff is in bass clef and contains a piano accompaniment of chords. The second system also consists of two staves. The upper staff continues the vocal line with the lyrics: "God is the Lord and has re-vealed Him-self to us." The lower staff continues the piano accompaniment. The piece concludes with a double bar line.

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

*Choir:* Blessed is He that comes in the name of the Lord. God is the Lord and has revealed Himself to us.

The second system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains a vocal line with the lyrics: "Blessed is He Who comes in the name of the Lord." The lower staff is in bass clef and contains a piano accompaniment of chords.

God is the Lord and has re - vealed Him - self to us.

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

*Choir:* ... God is the Lord and has revealed Himself to us.

God is the Lord and has re - vealed Him - self to us.

*Priest:* Wisdom!

**Epistle:** Titus 2:11-14, 3:4-7

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

*Priest:* Let us attend!

*Reader:* My son Titus, the grace of God has appeared, bringing salvation to all. It has taught us that we should deny what is ungodly and worldly lusts; that we should live soberly, righteously, and in a godly way in this present world, waiting for the blessed hope: the appearing of the glory of our great God and Savior Jesus Christ. He gave himself for us in order to redeem us from all iniquity and to purify for himself a people for his own possession, zealous for good works. But when the kindness of God our Savior and his love toward mankind appeared, (not by works of righteousness which we did ourselves, but according to his mercy), he saved us through the washing of regeneration and renewing of the Holy Spirit. Yes, God richly poured out this Spirit on us, through Jesus Christ our Savior, so that being justified by his grace, we become heirs according to the hope of eternal life.

*After the Epistle, the Priest:* † Peace be to you.

*Deacon/Reader:* And to your spirit. In the 4<sup>th</sup> Tone, Alleluia! Alleluia! Alleluia!

*People:* Alleluia! Alleluia! Alleluia!

A musical score for a piano accompaniment of the Alleluia. The score is written on a grand staff with a treble and bass clef. The key signature has one flat (B-flat). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: "Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia! (x3)". The first two phrases are separated by a comma. The third phrase is repeated three times. The score includes various musical notations such as eighth notes, quarter notes, and rests.

*Deacon/Reader:* Bring to the Lord, O you sons of God, bring to the Lord young rams.

*People:* Alleluia! Alleluia! Alleluia!

*Deacon/Reader:* The voice of the Lord is upon the waters; the God of glory thunders, the Lord, upon many waters.

*People:* Alleluia! Alleluia! Alleluia!

## Prayer before the Gospel

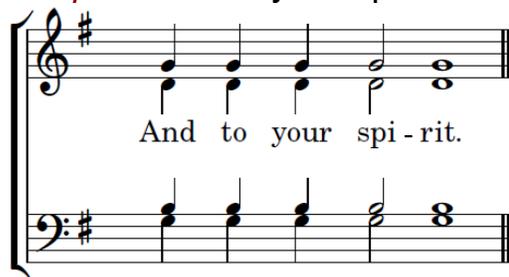
*Priest: Illumine our hearts, O Master, Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments that trampling down all carnal desires, we may enter upon a spiritual 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.*

## The Gospel

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

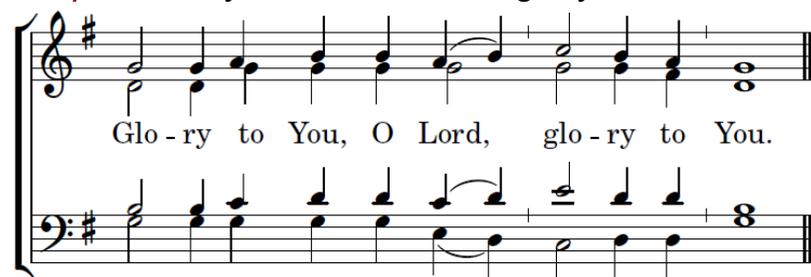
*Priest (facing the people): † Peace be unto all.*

*People: And to your spirit.*



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

*People: Glory to You, O Lord, glory to You.*



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## Gospel: (6) Matthew 3:13-17

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*Deacon: Let us attend!*

At that time, Jesus came from Galilee to the Jordan to be baptized by John. However, John would have prevented him, saying, "I need to be baptized by you, and it is you who come to me?"

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

*People:* Glory to You, O Lord, glory to You.

The image shows a musical score for a vocal part. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by two sharps (F# and C#). The time signature is not explicitly shown but appears to be 4/4. The lyrics are written below the treble staff: "Glo - ry to You, O Lord, glo - ry to You." The melody in the treble staff starts on a whole note D4, followed by quarter notes E4, F#4, G4, A4, B4, C5, and D5. The bass staff provides a harmonic accompaniment with chords and single notes. The piece concludes with a double bar line.



## Hymn to the Theotokos

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

No tongue knows how to praise you worthily, O Theotokos;  
even Angels are overcome with awe praising you.

But since you are good, accept our faith;  
for you know our love inspired by God.

You are the defender of Christians, and we magnify you.

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

Soprano  
Alto

Tenor  
Bass

Mag - ni - fy, — O my soul, the most pure Vir - gin

The - o - to - kos, more hon' - ra - ble than the hea - ven - ly hosts!

No tongue knows how to praise you worthily, O The - o - to - kos,

even angels are o - ver - come with awe — prais ing you. But since you

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

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

we mag - ni - fy you.





## Koinonikon (Communion Hymn)

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

The musical score is written for Soprano/Alto and Vocal Tenor/Bass. It features a treble clef with a key signature of one sharp (F#) and a common time signature (C). The tempo is marked as ♩ = 12-14. The lyrics are: "The grace of God, the grace of God has appeared for the salvation of all men." The score includes vocal lines with lyrics and a piano accompaniment with chords and bass lines.

### VERSES:

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

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

Alleluia! Alleluia! Alleluia!

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

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

The image shows a musical score for a piece titled "Alleluia". It is written in G major (one sharp) and 4/4 time. The score consists of two systems. The first system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The vocal line begins with the lyrics "Al - le - lu - i - a, al - le -". The piano accompaniment provides a harmonic foundation with chords and moving lines. The second system continues the vocal line with the lyrics "lu - i - a, al - le - lu - i - a." and concludes with a double bar line. The piano accompaniment continues to support the vocal melody.



## Great Blessing of Water – Outdoor

*THE PRIEST(S) ARE VESTED IN EPITRACHELION AND PHELONION.*

*PRIEST:* Blessed is our God always, now and ever, and unto ages of ages.

*CHOIR/PEOPLE:* Amen.

Amen.

Musical notation for the word "Amen" in G major, 8/8 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The word "Amen." is written below the treble staff.

*and the troparia in Tone 8:*

Soprano  
Alto

Tenor  
Bass

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

Musical notation for the first troparion. It features two staves: Soprano/Alto and Tenor/Bass. The lyrics "The voice of the Lord is upon the waters cry - ing:" are written below the staves.

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

Musical notation for the second troparion. It features two staves: Soprano/Alto and Tenor/Bass. The lyrics "Come, one and all, re-ceive the Spir - it of wis - dom," are written below the staves.

the Spirit of under-stand - ing, the Spirit of the fear\_ of God,

Musical notation for the third troparion. It features two staves: Soprano/Alto and Tenor/Bass. The lyrics "the Spirit of under-stand - ing, the Spirit of the fear\_ of God," are written below the staves.

from Christ Who now has shone\_ forth."

Musical notation for the fourth troparion. It features two staves: Soprano/Alto and Tenor/Bass. The lyrics "from Christ Who now has shone\_ forth." are written below the staves.

Soprano  
Alto

Tenor  
Bass

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

Detailed description: This system shows the first two staves of a musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a key with one flat (B-flat) and a common time signature. The lyrics are: "To-day the nature of the waters is sanc - ti - fied. The Jordan is".

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

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

as it beholds the washing of the Mas - ter.

Detailed description: This system concludes the first phrase of the musical score. The lyrics are: "as it beholds the washing of the Mas - ter.".

Soprano  
Alto

Tenor  
Bass

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

Detailed description: This system shows the first two staves of a new musical phrase. The lyrics are: "You have come to the river as a Man, O Christ the King,".

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

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

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

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

Soprano  
Alto

Tenor  
Bass

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

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

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

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

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

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

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

the wa - ters."

**PRIEST:** Wisdom!

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

**PRIEST:** Let us attend!

**READER:** Thus says the Lord: Rejoice, thirsty desert. Let the desert be glad and flower like a lily. The deserts of Jordan shall blossom and be overgrown and be glad. The glory of Lebanon has been given to it and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be strong, enfeebled hands and palsied knees. Give comfort and say to the faint-hearted, "Be strong and do not fear. See, our God is giving judgment and will give it. He himself will come and save us. Then the eyes of the blind shall be opened and the ears of the deaf shall hear. Then the lame shall leap like a deer and the

tongue of stammerers shall speak clearly, because water has burst out in the desert and a channel in a thirsty land. And the waterless land shall become pools and there shall be a spring of water for the thirsty land. There shall be joy of birds there, roosts of owls and reed beds and pools. And there shall be a pure way there, and it shall be called a holy way, and no one unclean may pass along it. There shall be no unclean way there. But the scattered shall walk upon it and not go astray. There shall be no lion there, nor shall any of the evil wild beasts go up on it or be found there. But the redeemed and gathered by the Lord will walk on it. And they shall return and come to Sion with joy and exultation, and everlasting joy shall be upon their head. For on their head shall be praise and rejoicing, and gladness shall possess them. Pain, grief and sighing have fled away”.

*PRIEST:* Wisdom!

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

*PRIEST:* Let us attend!

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

*PRIEST:* Wisdom!

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

*PRIEST:* Let us attend!

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

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**PRIEST:** Let us attend! † Peace to all!

**READER:** And to Your spirit!

**PRIEST:** Wisdom!

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

**CHOIR:**

Musical score for the choir, Soprano and Tenor parts. The text is: "The Lord is my light and my Sa- vior, whom shall I fear?". The score is written in G major and 4/4 time. The Soprano part is on a treble clef and the Tenor part is on a bass clef. The lyrics are written below the notes.

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

**CHOIR:**

Musical score for the choir, Soprano and Tenor parts. The text is: "The Lord is my light and my Sa- vior, whom shall I fear?". The score is written in G major and 4/4 time. The Soprano part is on a treble clef and the Tenor part is on a bass clef. The lyrics are written below the notes.

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

**CHOIR:** ... whom shall I fear?

**PRIEST:** Wisdom!

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

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

**PRIEST:** Let us attend!

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

**PRIEST:** † Peace to you who read.

*Alleluia: Tone 4*

**READER: And to Your spirit.** In the 4<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

**CHOIR:** Alleluia! Alleluia! Alleluia!

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

The musical score is written for piano accompaniment on a grand staff. It consists of three measures. The first measure contains the text 'Al - le - lu - ia,'. The second measure contains 'Al - le - lu - ia,'. The third measure contains 'Al - - le - lu - ia! (x3)'. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one flat (B-flat). The first measure has a sharp sign above the staff. The third measure has a circled melodic phrase.

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

**CHOIR:** Alleluia! Alleluia! Alleluia!

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

The musical score is identical to the first instance, with the same three measures and text: 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. It features a grand staff with treble and bass clefs, a key signature of one flat, and a sharp sign above the first measure.

**READER:** The God of glory thunders; the Lord is upon many waters.

**CHOIR:** Alleluia! Alleluia! Alleluia!

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

The musical score is identical to the previous instances, with the same three measures and text: 'Al - le - lu - ia, Al - le - lu - ia, Al - - le - lu - ia! (x3)'. It features a grand staff with treble and bass clefs, a key signature of one flat, and a sharp sign above the first measure.

**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 as are well pleasing to You. For You are the illumination of our souls and bodies, O Christ our God, and unto You we ascribe glory, together with Your Father, Who is from everlasting, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.*

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*THE GOSPEL – (2) Mark 1:9-11*

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

**FACING THE PEOPLE:** † Peace to all.

**CHOIR:** And to your spirit.

Musical notation for the choir part "And to your spirit." The music is written on a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is simple and homophonic, with the lyrics "And to your spi - rit." written below the notes.

**PRIEST:** The reading from the Holy Gospel according to St. Mark.

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

Musical notation for the choir part "Glory to You, O Lord, glory to You." The music is written on a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is simple and homophonic, with the lyrics "Glo - ry to You, O Lord, glo - ry to You." written below the notes.

**PRIEST:** Let us attend!

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

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

Musical notation for the choir part "Glory to You, O Lord, glory to You." The music is written on a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is simple and homophonic, with the lyrics "Glo - ry to You, O Lord, glo - ry to You." written below the notes.

**DURING THE NEXT LITANY, THE PRIEST READS THE PRAYER, INCLUDING "AMEN", SECRETLY.**

*O Lord Jesus Christ, the Only-begotten Son, Who is in the bosom of the Father, O True God, Fountain of life and immortality, O Light from light, that came into the world to enlighten it: Illumine our mind by Your Holy Spirit, and accept us who are offering majesty and thanksgiving unto You for Your wondrous and mighty works which are from the ages, and for Your saving Providence in these latter ages, in which You have clothed Yourself in our weak and poor substance, and, condescending to the estate of a servant, Who is King of all, and*

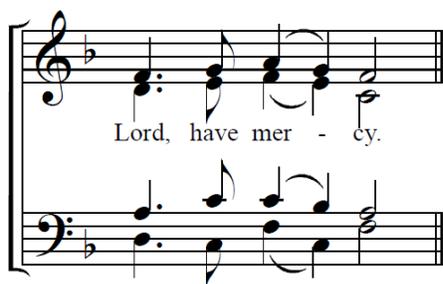
furthermore suffered to be baptized in Jordan by the hand of a servant, that You, O Sinless One, having sanctified the nature of water, might lead us unto regeneration by water and the Spirit, and restore us to our first freedom. Celebrating the memory of this Divine Mystery, we pray, O Master, the Lover of Mankind: Sprinkle upon us, Your unworthy servants, according to Your divine promise, pure water, the gift of Your deep compassion, that the prayer of us sinners over this water may be acceptable through Your grace, and that through it Your blessing may be granted unto us and unto all Your faithful people, to the glory of Your holy and adorable Name. For unto You is due all glory, honor and worship, together with Your Father Who is without beginning, and Your Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

*LITANY FOR THE BLESSING OF THE WATERS*

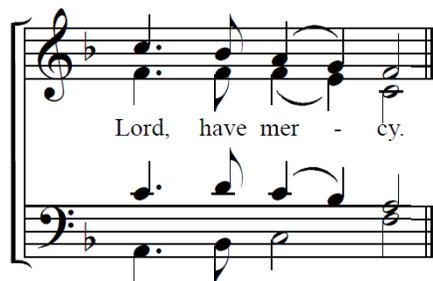
*PRIEST:*

In peace let us pray to the Lord.

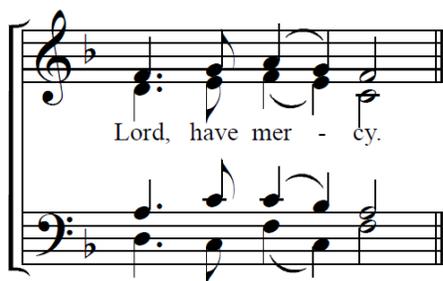
*CHOIR:* Lord, have mercy. *(AFTER EACH PETITION)*



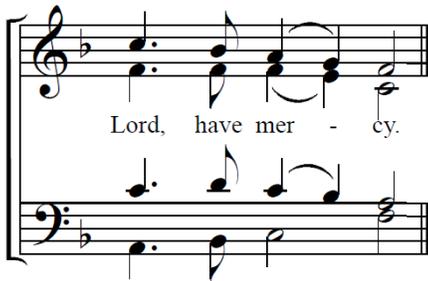
For the peace from above and for the salvation of our souls, let us pray to the Lord.



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.



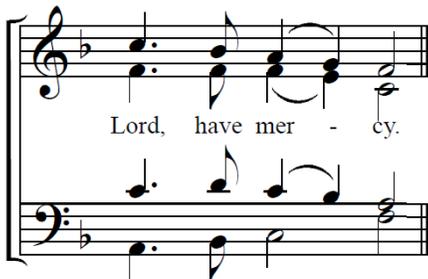
For this holy place and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.



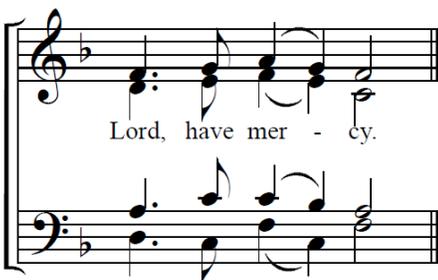
Again we pray for our Archbishop *ALEXANDER*, for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.



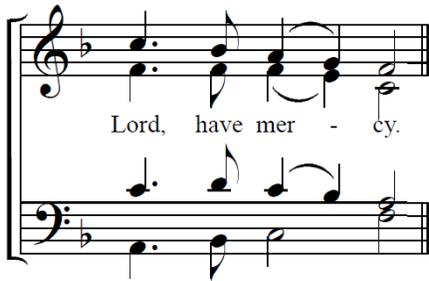
For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.



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

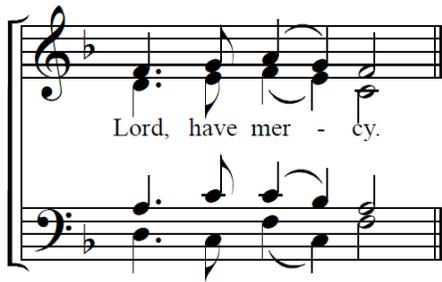


For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.



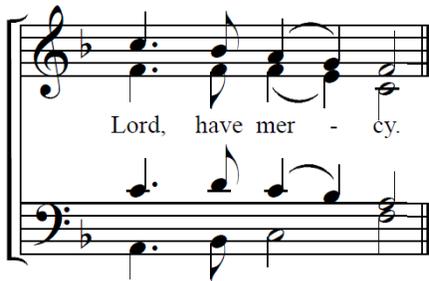
Lord, have mer - cy.

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



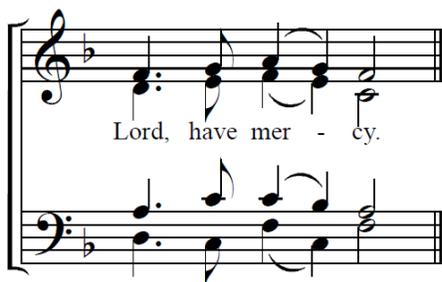
Lord, have mer - cy.

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



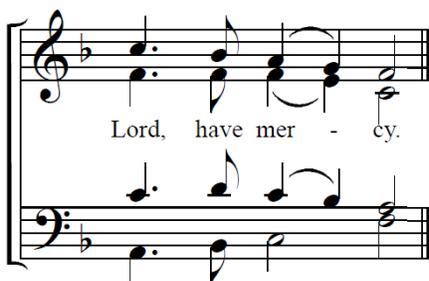
Lord, have mer - cy.

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



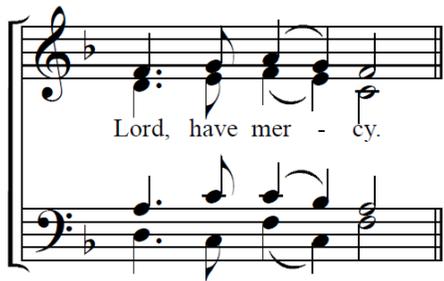
Lord, have mer - cy.

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

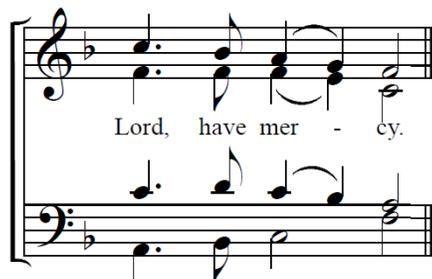


Lord, have mer - cy.

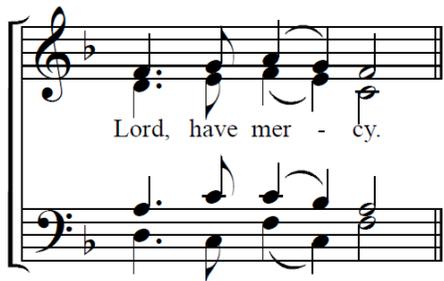
That Satan may quickly be crushed under our feet, and that every evil counsel directed against us may be brought to ruin, let us pray to the Lord.



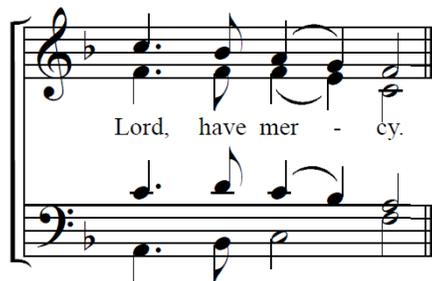
That the Lord God may deliver us from every attack and temptation of the adversary, and count us worthy of the good things that are promised, let us pray to the Lord.



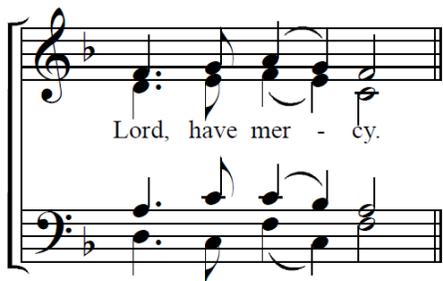
That we may be illumined with the illumination of understanding and piety, through the descent of the Holy Spirit, let us pray to the Lord.



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

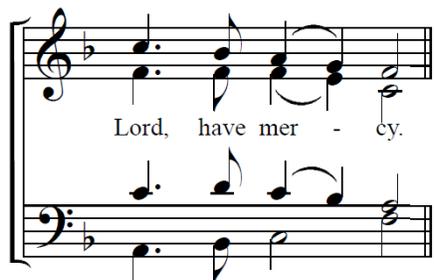


That this water may be a gift of sanctification, and a deliverance from sins, for the healing of soul and body, and for every good purpose, let us pray to the Lord.



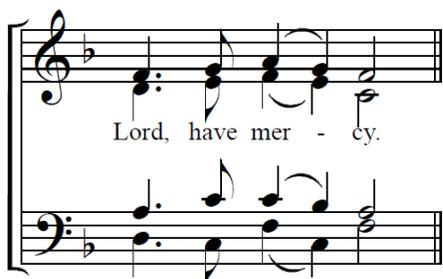
Lord, have mer - cy.

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



Lord, have mer - cy.

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



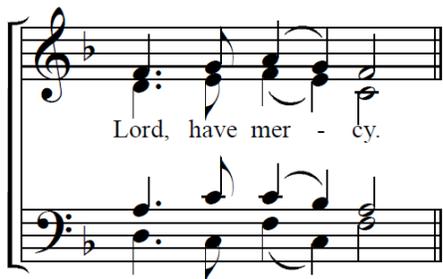
Lord, have mer - cy.

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



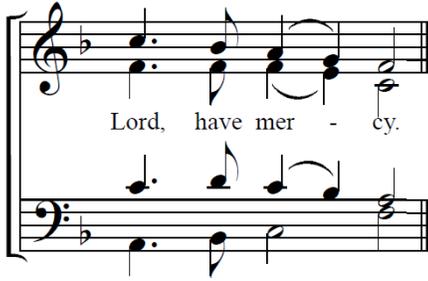
Lord, have mer - cy.

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

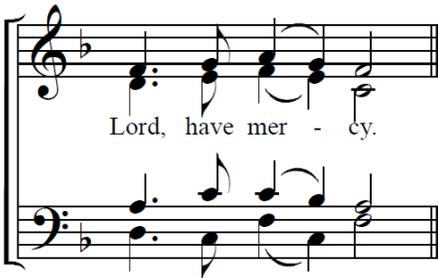


Lord, have mer - cy.

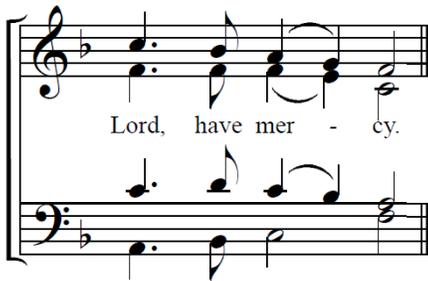
That we may be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.



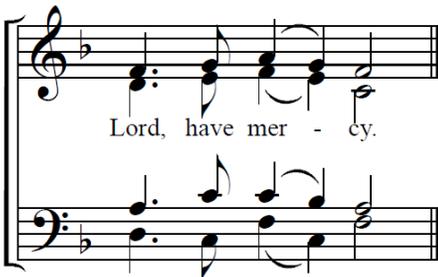
That the Lord God may hearken unto the voice of supplication of us sinners, and have mercy upon us, let us pray to the Lord.



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



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



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

**CHOIR:** To You, O Lord.

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

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

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

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

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

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

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

*PRIEST:* And, O Master, sanctify now this water by Your Holy Spirit.

*PRIEST:* And, O Master, sanctify now this water by Your Holy Spirit.

*PRIEST:* And, O Master, sanctify now this water by Your Holy Spirit.

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

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

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

*CHOIR:* Amen.

*PRIEST:* † Peace to all.

*CHOIR:* And to your spirit.



*PRIEST:* Let us bow our heads to the Lord.

*CHOIR:* To You, O Lord.



*PRIEST, BOWING HIS HEAD, SAYS THIS PRAYER:*

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

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

*CHOIR:* Amen.



*AND IMMEDIATELY, BLESSING THE WATER IN CROSSWISE FORM WITH THE PRECIOUS CROSS, HE TOSSES THE ICE CROSSES INTO THE MOVING WATER, SINGING THIS TROPARION, TONE 1:*

*FIRST TIME: CLERGY – PRIEST TOSSES ICE CROSS*

*SECOND TIME: CHOIR – PRIEST TOSSES ICE CROSS*

*THIRD TIME: CHOIR – PRIEST TOSSES ICE CROSS*

Soprano  
Alto

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

Tenor  
Bass

worship of the Trinity was made man-i - fest, for the voice\_ of

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

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

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

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

**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:** 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:* May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

*PEOPLE:* Amen.

A - men.