

THE DIVINE LITURGIES OF OUR HOLY FATHERS  
JOHN CHRYSOSTOM AND BASIL THE GREAT

Responses and Hymns  
set to the Carpathian Plainchant

The Byzantine Catholic Metropolitan Church *Sui Juris*  
of Pittsburgh, USA  
2006

## CONTENTS

Foreword, p.3

### Ordinary of the Liturgy

Prayers of Preparation, p.4

The Divine Liturgy, p.11

Thanksgiving Prayers, p.95

Anaphora of the Divine Liturgy of Our Holy Father Basil the Great, p.96

The Vigil Divine Liturgy, p.104

### Propers of the Liturgy

The Sunday Eight Tones, p.123

#### Moveable Feasts

Pentecostarion, p.164

Triodion, p.215

Immovable Feasts, p.242

Commons for Classes of Saints, p.358

Commons for the Days of the Week, p.406

Special Intentions, p.414

### Special Services

Panachida, p.432

General Moleben, p.441

Hymns, p.450

Glossary, p.462

text and music in this book © 2006 by the Byzantine Catholic Metropolitan Church *Sui Juris* of Pittsburgh, U.S.A. All rights reserved. Permission to copy from this book must be obtained in writing from the Chancery Office.

ISBN 0-9774069-3-8

## FOREWORD

This edition of the Divine Liturgy with propers and commons has been prepared for the use of the faithful in the Byzantine Ruthenian Metropolitan Church of Pittsburgh by the Intereparchial Liturgical Commission and the Intereparchial Music Commission. The text has been translated from the Greek original, compared with the Church Slavonic.

This new translation seeks to be consistent in rendering biblical and technical terms, faithful to the vocabulary and thought of the text's original context in the patristic period, but also accessible to a contemporary American congregation. In a few instances, textual criticism based on the witness of manuscripts has guided the translation.

In general, translations of biblical quotes and allusions have been guided by The New American Bible (1970-1991) and by The Psalms (The Grail, 1963). In practice, biblical allusions have usually required fresh translations both to capture the distinctive readings of the Septuagint Old Testament and to accommodate the new context of these biblical texts in the Liturgy.

The musical settings are based on the Ruthenian tradition that has been handed down from one generation to another. After extensive research, discussion, and detailed comparisons of various written and oral sources, the Intereparchial Music Commission has compiled the plainchant settings of the Byzantine Liturgy found in this book. The musical renderings of historic scholars have been carefully adapted to accommodate the new English translation provided by the Intereparchial Liturgical Commission.

This book is approved for use in churches of the Byzantine Metropolitan Church *Sui Juris* of Pittsburgh, U.S.A., promulgated on the feast of the Theophany of our Lord, God, and Savior Jesus Christ, January 6, 2007. On and after the feast of the Holy and Pre-eminent apostles Peter and Paul, June 29, 2007, this text and its attendant music will be the sole liturgical text for the celebration of the Divine Liturgies of our Holy Fathers John Chrysostom and Basil the Great.

*Most Reverend Basil M. Schott, O.F.M., Metropolitan of Pittsburgh*

*Most Reverend Andrew Pataki, Bishop of Passaic*

*Most Reverend William C. Skurla, Bishop of Van Nuys*

*Most Reverend John M. Kudrick, Bishop of Parma*

# Prayers of Preparation for The Divine Liturgy

For the Faithful

*The Church's book of the Divine Liturgy describes the preparation for the Liturgy by the clergy. They enter the sanctuary only after saying the appropriate prayers and venerating the icons. Then they vest and prepare the gifts of bread and wine that are offered in the Divine Liturgy and that become the Body and Blood of our Lord, God, and Savior Jesus Christ.*

*It is fitting, therefore, that all the faithful prepare themselves for the celebration of this holy mystery. The following prayers are recommended as a personal preparation.*

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.  
Amen.

Glory to you, our God, glory to you.

Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things, Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain, and save our souls, O gracious One.

*Throughout Pascha, the following is said in place of “Glory to you” and “Heavenly King.”*

Christ is risen from the dead! By death he trampled Death;  
and to those in the tombs he granted life. *(Three times)*

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. *(Three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins; Master, forgive our transgressions; Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. *(Three times)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. 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 evil.

For thine is the kingdom and the power and the glory,  
Father, Son, and Holy Spirit, now and ever and forever.  
Amen.

Lord, have mercy. (*Twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Come, let us worship our King and God.

Come, let us worship Christ, our King and God.

Come, let us worship and bow before the only Lord Jesus Christ the King and our God.

## PSALM 22

The Lord is my shepherd;  
there is nothing I shall want.

Fresh and green are the pastures  
where he gives me repose.

Near restful waters he leads me,  
to revive my drooping spirit.

He guides me along the right path;  
he is true to his name.

If I should walk in the valley of darkness  
no evil would I fear.

You are there with your crook and your staff;  
with these you give me comfort.

You have prepared a banquet for me  
in the sight of my foes.

My head you have anointed with oil;  
my cup is overflowing.

Your mercy, O Lord, shall follow me  
all the days of my life.

In the Lord's own house shall I dwell  
forever and ever.

## PSALM 23

To the Lord belong the earth and its fullness,  
the world and all who dwell in it.  
It is he who set it on the seas;  
on the waters he made it firm.

Who shall climb the mountain of the Lord?  
Who shall stand in his holy place?  
The man with clean hands and pure heart,  
who desires not worthless things,  
who has not sworn so as to deceive his neighbor.

He shall receive blessings from the Lord  
and reward from the God who saves him.  
Such are the men who seek him,  
seek the face of the God of Jacob.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is the king of glory?  
The Lord, the mighty, the valiant,  
the Lord, the valiant in war.

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!

Who is he, the king of glory?  
He, the Lord of armies,  
he is the king of glory.

## PSALM 115

I trusted even when I said:  
“I am sorely afflicted,”  
and when I said in my alarm:  
“No man can be trusted.”

What can I return to the Lord  
for all he has given me?  
I shall take the chalice of salvation,  
and call upon the name of the Lord.

My vows to the Lord I will fulfill  
before all his people.  
Precious in the eyes of the Lord  
is the death of his faithful.

Your servant, Lord, your servant am I;  
you have loosened my bonds.  
A thanksgiving sacrifice I make;  
I shall call on the Lord's name.

My vows to the Lord I will fulfill  
before all his people,  
in the courts of the house of the Lord,  
in your midst, O Jerusalem.

Glory to the Father, and to the Son, and to the Holy Spirit,  
now and ever and forever. Amen.

*Then three times, with a bow each time:*

Alleluia! Alleluia! Alleluia! Glory to you, O God! *(Three times)*

Lord, have mercy. *(Three times)*

### TROPARIA OF PREPARATION

O Lord, born of the Virgin, do not look upon my sins, but cleanse my heart, and make it a temple for your most pure Body and precious Blood. Do not cast me away from your presence, for you are merciful without limit.

Glory to the Father, and to the Son, and to the Holy Spirit.

How can I approach and partake of your holy mysteries, for I am unworthy; and if I come to your wedding feast without the proper garment of worthiness of heart, I would but earn my condemnation. However, you, O Lord, are able to cleanse my soul and call me to the table of salvation. For you are the Lover of us all.

Now and ever and forever. Amen.

O Mother of God, great is the number of my sins, but I hasten to you, seeking salvation; visit my soul in its weakness and pray to your Son our God to grant me the forgiveness of my evil deeds. For you alone are truly blessed.

## TROPARION OF GREAT AND HOLY THURSDAY

While the illustrious disciples were enlightened as their feet were washed at the supper, the ungodly Judas, darkened by a sick love of silver, betrayed you – the just judge – to lawless judges. See how a money-hungry man hanged himself because of it; and flee the greedy soul who would do such things to the Teacher. O Lord, so good to everyone, glory to you!

Lord, have mercy. (*Forty times*)

### 1. Prayer of Our Holy Father Basil the Great

Lord and Master Jesus Christ, my God, source of life and immortality, maker of all things visible and invisible, coeternal Son of the immortal Father, accept the repentance of me, a sinner. Incline your ear and hear my prayer: I have sinned, O Lord, I have sinned before your face, and I am not worthy to lift up my eyes to your glory. I have provoked your goodness; I have transgressed your commandments and disobeyed your statutes. O Lord, be long-suffering with me and show me your mercy. O you who said through the prophet, “I desire not the death of the sinner, but that he may repent and live,” show me your love and forgive me. Wherefore, even unworthy of heaven and of earth as I am, I despair not of your salvation. In this life I have wholly yielded myself to sin and have become the slave of the pleasures of this world. I have defiled your image in me and turned my back on your loving kindness. When I consider your infinite compassion, I dare to come back to you, my God and my maker. Receive me, O Christ, as you received the Adulteress; accept me as you accepted the Prodigal Son, the Publican, and the thief on the cross. Take away the heavy burden of my sins, O you who take away the sins of the world. You heal human weaknesses and call to yourself and give rest to those who are weary and heavy-laden.

Cleanse me, O Lord, from every stain of flesh and spirit; teach me to fulfill your will in fear and holiness that, having the witness of a pure conscience, I may receive my share of your holy things and may be united to your body and blood. May I have you to abide in me with the Father and the Holy Spirit. Grant me to receive the bread and wine which are your body and blood until my last breath and, thereby, to receive fellowship with the Holy Spirit as a provision for the journey to eternal life, and as an acceptable defense at your dread judgment-seat. Together with all your saints, may I be a partaker of the good things you have prepared for those who love you, O Lord my God. Amen.

### 2. Prayer of Our Venerable Father John Damascene

Lord and Master Jesus Christ, my God, who alone have power to absolve from sins, forgive all my transgressions both voluntary and involuntary, committed in word or deed. O loving God, allow me to partake of your divine, glorious, and pure mysteries. Let my sharing in your body and blood be for the cleansing of my sins and the healing of my body and a pledge of the life to come and of your kingdom. You are a merciful God, loving, kind, and full of compassion, and to you I give glory. Amen.



### **3. Prayer of Our Holy Father Basil the Great**

I know, O Lord, that if I partake unworthily of your pure body and precious blood, I will be guilty! I will be eating and drinking my own condemnation, not discerning your body and blood. When I consider your loving kindness, O my Christ and my God, I dare come to you who said, “Whoever eats my flesh and drinks my blood remains in me and I in him.” Be merciful to me a sinner, O Lord, and do not rebuke me. Deal with me according to your mercy. Let the bread and wine be for the healing of my soul and body, for the enlightenment of my mind, and for the protection of my life. Let them give me confidence in you and love for my brothers and sisters. Let them be for the amendment of my conduct, for perseverance, for increase in virtue, and for perfection in the communion of your Holy Spirit. Give me your body and blood, O Lord, as a provision for the journey to eternal life and for an acceptable defense at your judgment-seat. Do not let them be for my judgment or condemnation. Amen.

### **4. Prayer of Our Holy Father Simeon the New Theologian**

From defiled lips and from a vile heart, an unclean tongue, and a polluted soul, receive this prayer, O Christ. Reject not my words, nor my demeanor, nor my persistence. Allow me, my Christ, to speak boldly of my own desires. Moreover, teach me what you want me to do and say. I have sinned more than the woman in the city who, knowing where you dined, O Christ my Master and God, bought ointment and dared to anoint your feet. As you did not reject her whose heart led her to you, do not despise me, O Word, but allow me also to clasp and embrace your feet and anoint them with a flood of tears, as with a precious ointment. Wash and purify me with your tears, O Word. Forgive my trespasses and grant me pardon. You know the multitude of my evil-doings. You know my wounds and my sores. But you also know my faith. You know what I intend to do and you hear my sighing. No tear is hidden from you, O God, my maker and deliverer. Your eyes behold that which I have not yet done, for in your book is written that which has not yet come to pass. Consider my lowliness. Look upon my affliction and pain. Forgive my every sin, O God of All, that with a pure heart, a fearful mind, and a contrite spirit, I may partake of your undefiled and most holy mysteries that bring divine life to all who eat and drink with a pure heart. For you said, O Master, “Whoever eats my flesh and drinks my blood remains in me and I in him.” True in every way is the word of my Lord and God. Partaking of deifying grace, I am no longer alone but with you, my Christ, the Light of the World. Do not allow me to live apart from you, O Giver of Life, who are my breath, my life, my joy, and the salvation of the world. Therefore, I draw near and you see my tears and my contrite soul. I beseech you, deliver me from my sins and grant me to partake without condemnation of your pure and life-creating mysteries, that, according to your word, you may remain in me, as wretched as I am. For, if I am found fallen from your grace, the tempter may deceive me and entice me from your deifying precepts. For this reason, bountiful Lord, I fall down before you and earnestly cry to you: As you accepted the Prodigal Son and the woman in the city when she came to you, so also receive me, prodigal and vile as I am. Now turning to you with contrition, O Savior, I know that no one has sinned against you as I have, nor done the things I have done. Yet I know too that neither the magnitude of the transgression nor the multitude of the sins surpasses the long-suffering patience of my God and his exceeding love for us. In your merciful

compassion you cleanse and raise up those who earnestly repent, and you make them partakers of the light and of your divine nature. Strange as it may seem to angels and human reason, you speak to us as if we are true friends. Inspired with boldness, confident of your rich mercy, O Christ, and with both rejoicing and trembling, I who am like grass partake of fire, and, amazingly, I am refreshed and, like the burning bush of old, I am not consumed. Filled with gratitude, I worship, glorify, and magnify you, my God, for you are blessed, now and ever and forever. Amen.

## **5. Prayer of Our Holy Father John Chrysostom**

O God, absolve, remit, and forgive the transgressions I have committed in thought, word, or deed, voluntarily and involuntarily. Pardon all my sins, for you are a gracious and loving God. Allow me to receive your holy body and blood for the good of my soul and the healing of my body; through the prayers of your most pure Mother, of the spiritual and holy powers of heaven who serve you in holiness, and of all the saints who have pleased you since time began. Yours is the kingdom and yours is the glory. Amen.

*When you approach for holy communion, you may say in your heart:*

Behold, I draw near to divine communion, O Creator; let me not be destroyed. For you are fire to consume the unworthy. Then rather cleanse me from all that defiles.

The blood that makes divine, O (wo)man, let it be your fear, let it be your dread. It is fire to consume the unworthy. The divine body makes me a partaker of the divine nature, and likewise feeds me. It makes the spirit divine and wondrously nourishes the mind.

You have ravished my heart with your love, O Christ; your divine care has converted my soul. Yet, consume my sins with celestial fire.

Grant me to delight in you. Let me rejoice and exalt your incarnation and your second coming, O gracious Lord.

How shall I enter, unworthy as I am, into the splendor of your holy place? If I dare to go along into the bridal chamber my clothing will condemn me, for it is not wedding attire, and I will be bound and cast out by the angels. Purify my filthy soul, O Lord, and save me, for you love us all.

Loving Master, Lord Jesus Christ, my God, let not these holy gifts be to my judgment, in that I am unworthy; but rather for the cleansing and hallowing of soul and body and as a pledge of life eternal and the kingdom. For I hold it good to cling to God; to hope in the Lord for my salvation.

# The Divine Liturgy

## ENARXIS

*The faithful **STAND** when the preparatory rites are completed and the great incensation of the church takes place. Then the clergy quietly say the prayers before commencing the Divine Liturgy, and the holy doors are opened.*

**Deacon:** Reverend Father, give the blessing.

**Celebrant:** Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

**Response:**   
A - men.

*Throughout Pascha, the following is sung:*

**Celebrant:** Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life.

**Response:** **Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life. (Twice)**

*The faithful may **SIT** as the Litany of Peace begins:*

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

**Response:**   
① Lord, have mer - cy.

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

**Response:**   
② Lord, have mer - cy.

For peace in the whole world, for the stability of the holy Churches of God,  
and for the union of all, let us pray to the Lord. ①

For this holy church and for all who enter it with faith, reverence, and fear of God,  
let us pray to the Lord. ②

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. ①

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*),  
for the venerable presbyterate, the diaconate in Christ, and all the clergy and people,  
let us pray to the Lord. ②

For our government and for all in the service of our country,  
let us pray to the Lord. ①

For this city [*or*: For this holy monastery], for every city, community,  
and for the faithful living in them, let us pray to the Lord. ②

For favorable weather, for an abundance of the fruits of the earth,  
and for peaceful times, let us pray to the Lord. ①

For those who travel by sea, air, and land, for the sick, the suffering,  
the captive and for their salvation, let us pray to the Lord. ②

*Special petitions, including those for the deceased, may be inserted here.*

*Responses for the faithful departed:*



That we be delivered from all affliction, wrath, and need,  
let us pray to the Lord. ①

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. ②

Commemorating our most holy, most pure, most blessed and glorious Lady,  
the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves  
and one another and our whole life to Christ our God.

**Response:** Musical notation for the response 'To you, O Lord.' It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics 'To you, O Lord.' are written below the staff.

To you, O Lord.

*The celebrant prays, concluding:*

**Celebrant:** For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship,  
now and ever and forever.

**Response:** Musical notation for the response 'A - men.' It consists of a single staff in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), A4 (quarter), G4 (quarter). The lyrics 'A - men.' are written below the staff.

A - men.

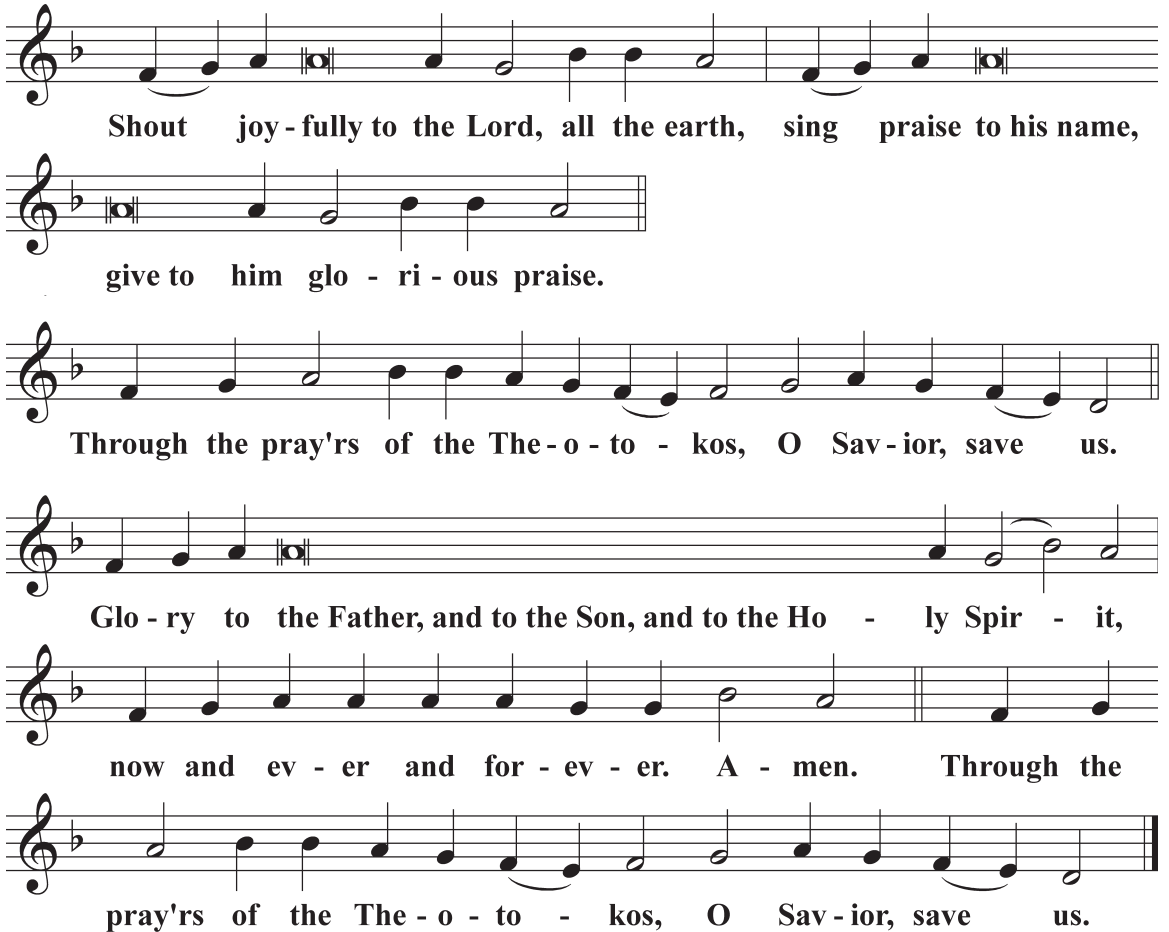
*On Sundays and throughout Pascha, go to page 14.*

*On weekdays, go to page 15.*

*On Sundays, to use the Typical Psalms, go to page 16.*

FIRST ANTIPHON - SUNDAYS

*On Sundays and all days of Pascha (Psalm 65:1,2):*



Shout joy-fully to the Lord, all the earth, sing praise to his name,  
give to him glo-ri-ous praise.

Through the pray'rs of the The-o-to-kos, O Sav-ior, save us.

Glo-ry to the Father, and to the Son, and to the Ho-ly Spir-it,  
now and ev-er and for-ev-er. A-men. Through the  
pray'rs of the The-o-to-kos, O Sav-ior, save us.

SECOND ANTIPHON - SUNDAYS

*On Sundays and all days of Pascha (Psalm 66:2):*



Be gra-cious to us, O God, and bless us; let your face

shine upon us, and have mer-cy on us. O Son of God,  
 ris-en from the dead, save us who sing to you:  
 Al-le-lu-ia!

FIRST ANTIPHON - WEEKDAYS

*On Weekdays other than during Pascha (Psalm 91:2):*

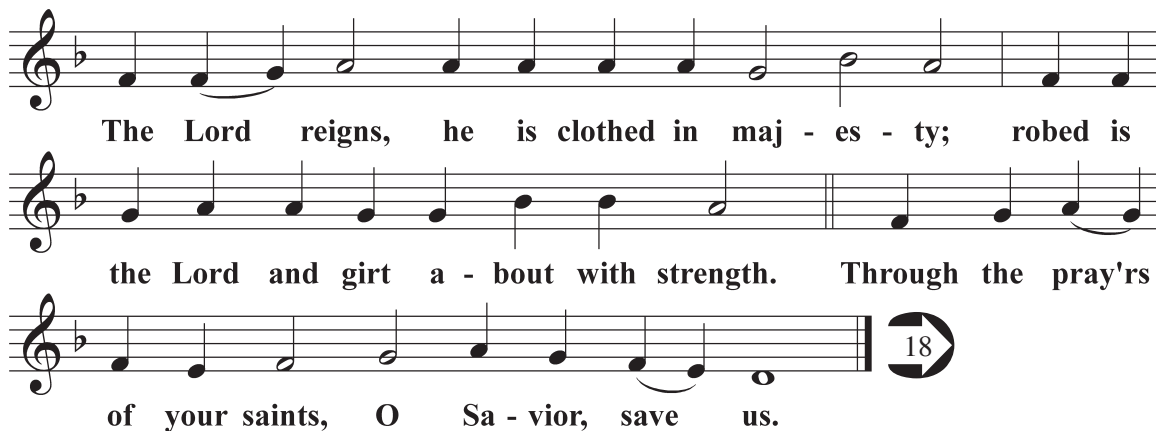
It is good to give thanks to the Lord and to sing  
 prais-es to your name, O Most High.  
 Through the pray'rs of the The-o-to-kos, O Sav-ior, save us.  
 Glo-ry to the Father, and to the Son, and to the Ho-ly Spir-it,  
 now and ev-er and for-ev-er. A-men. Through the



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

**SECOND ANTIPHON - WEEKDAYS**

*On Weekdays other than during Pascha (Psalm 92:1):*



The Lord reigns, he is clothed in maj - es - ty; robed is  
the Lord and girt a - bout with strength. Through the pray'rs  
of your saints, O Sa - vior, save us.



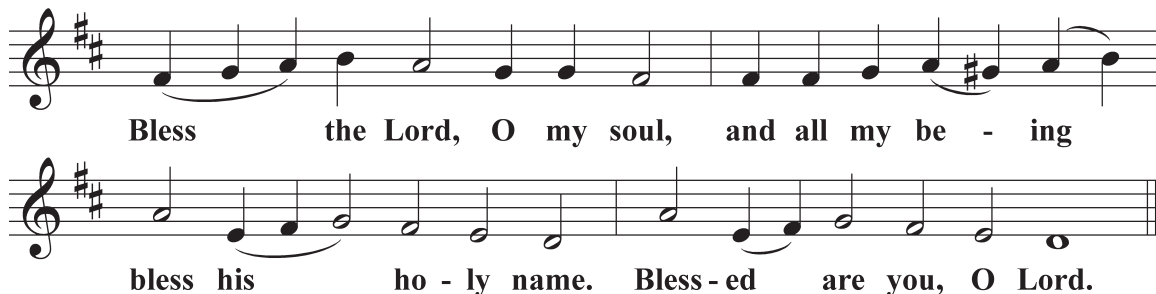
*The Typical Psalms (“Bless the Lord, O my soul”) and the Beatitudes may be sung in place of the Sunday Antiphons except on those Sundays for which proper antiphons are prescribed. The Typical Psalms are sung in place of the First and Second Antiphons.*

**A**

**FIRST TYPICAL PSALM**

*Psalm 102:1*

*simple form*



Bless the Lord, O my soul, and all my be - ing  
bless his ho - ly name. Bless - ed are you, O Lord.



A

SECOND TYPICAL PSALM

*Psalm 145:1,2*

*simple form*

Praise the Lord, O my soul. I will praise the Lord,  
 praise the Lord all my life. I will make mu - sic to my  
 God while I live.

FIRST TYPICAL PSALM

B

*Psalm 102:1*

*solemn form*

Bless the Lord, O my soul, bless the Lord,  
 bless the Lord, O my soul, and all my be - ing,  
 all my be - ing bless his ho - ly name.  
 Bless - ed are you, O Lord.

**B**

## SECOND TYPICAL PSALM

*Psalm 145:1,2**solemn form*

Praise the Lord, O my soul. Praise the Lord,  
 praise the Lord, O my soul. I will praise, praise  
 the Lord all my life. I will make mu - sic, mu - sic  
 to my God while I live.

*The faithful **STAND****as the Second Antiphon concludes with the Hymn of the Incarnation:***A**

Glo - ry to the Fa - ther, and to the Son, and to the  
 Ho - ly Spi - rit, now and ev - er and for - ev - er. A - men.  
 O on - ly - be - got - ten Son and Word of God,

who, be - ing im - mor - tal, deigned for our sal - va - tion  
 to be - come in - car - nate of the ho - ly The - o - to - kos and  
 Ev - er - Vir - gin Ma - ry, and be - came man with -  
 out change; you were al - so cru - ci - fied, O Christ our  
 God, and by death have tram - pled Death, be - ing One of the  
 Ho - ly Trin - i - ty, glo - ri - fied with the Fa - ther and the  
 Ho - ly Spir - it, save us.

*Antiphons, p.22*  
*Beatitudes, p.23*

**B**

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

*Resurrection Tone 7*

Spi - rit, now and ev - er and for - ev - er. A - men.

O on - ly - begotten Son and Word of God, who, be - ing

im - mor - tal, deigned for our sal - va - tion to be - come

in - car - nate of the ho - ly Theotokos and Ever -

Vir - gin Ma - ry, and be - came man with - out change;

you were al - so crucified, O Christ our God, and by death

have tram - pled Death, be - ing One of the Ho - ly Tri - ni - ty,

glo - rified with the Father and the Ho - ly Spi - rit, save us.

*Antiphons, p.22*  
*Beatitudes, p.23*

C

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spi-rit,  
now and ev-er and for-ev-er. A - men. O on - ly -  
be-got-ten Son and Word of God, who, be-ing im-mor - tal,  
deigned for our sal - va - tion to be - come in - car - nate  
of the ho - ly The - o - to - kos and Ev - er - Vir - gin Ma - ry,  
and be-came man with - out change; you were al - so  
cru - ci - fied, O Christ our God, and by death have tram-pled  
Death, be-ing One of the Ho - ly Trin - i - ty, glo - ri - fied with the  
Fa - ther and the Ho - ly Spir - it, save us.

*Antiphons, p.22*  
*Beatitudes, p.23*

### THIRD ANTIPHON (Psalm 94:1)

*The Third Antiphon follows, while the Little Entrance with the holy gospel book is made through the northern door and the holy doors.*

#### *On Sundays and days of Pascha:*

Come, let us sing joy - ful - ly to the Lord; let us  
ac - claim God our Sav - ior. O Son of God,  
ris - en from the dead, save us who sing to you:  
Al - le - lu - - - ia!

#### *On Weekdays other than during Pascha:*

Come, let us sing joy - ful - ly to the Lord; let us  
ac - claim God our Sav - ior. O Son of God,  
won - drous in your saints, save us who sing to you:

Al - le - lu - - - ia!

*If the Typical Psalms have been sung in place of the Sunday First and Second Antiphons, the Beatitudes are now sung in place of the Third Antiphon.*

**Beatitudes (Matthew 5:3-12):**

*Kontakion Tone 8*

Re - mem - ber us, O Lord, when you come in your king - dom.

Bless - ed are the poor in spir - it, for theirs is the king -

dom of hea - ven. Bless - ed are they who mourn,

for they will be com - fort - ed. Bless - ed are the meek,

for they will in - her - it the land. Bless - ed are

they who hunger and thirst for righ - teous - ness,

for they will be sat - is - fied. Bless - ed are

the mer - ci - ful, for they will be shown mer - cy.

Bless - ed are the pure of heart, for they will see God.

Bless - ed are the peace - mak - ers, for they will be called chil -

dren of God. Bless - ed are they who are persecuted for

the sake of righ - teous - ness, for theirs is the king -

dom of hea - - ven. Bless - ed are you when

they in - sult you and per - se - cute you and ut - ter

every kind of evil against you false - ly be - cause of me. Re - joice

and be glad for your reward will be great in hea - - ven.

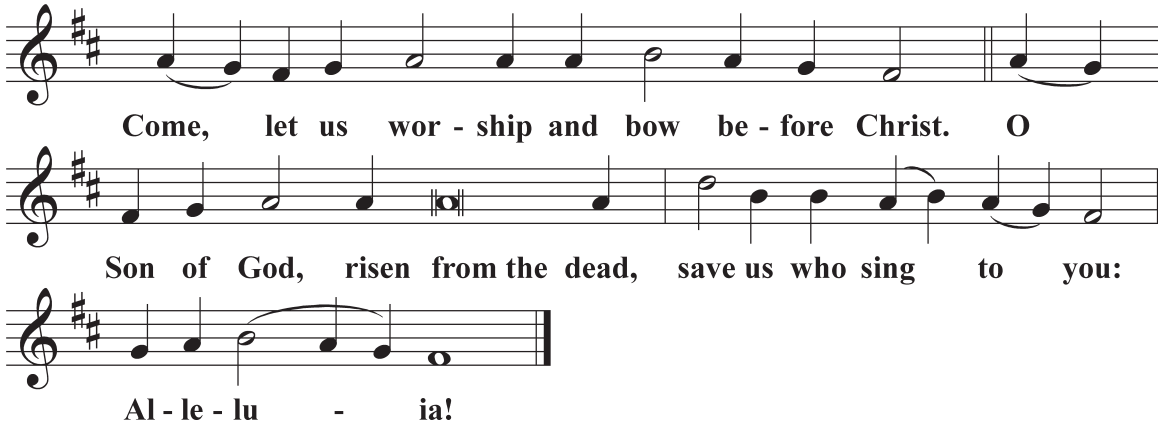


Deacon: Wisdom! Be attentive!

*The clergy and servers enter the sanctuary  
as the Third Antiphon continues with the Entrance Hymn (Psalm 94:6):*

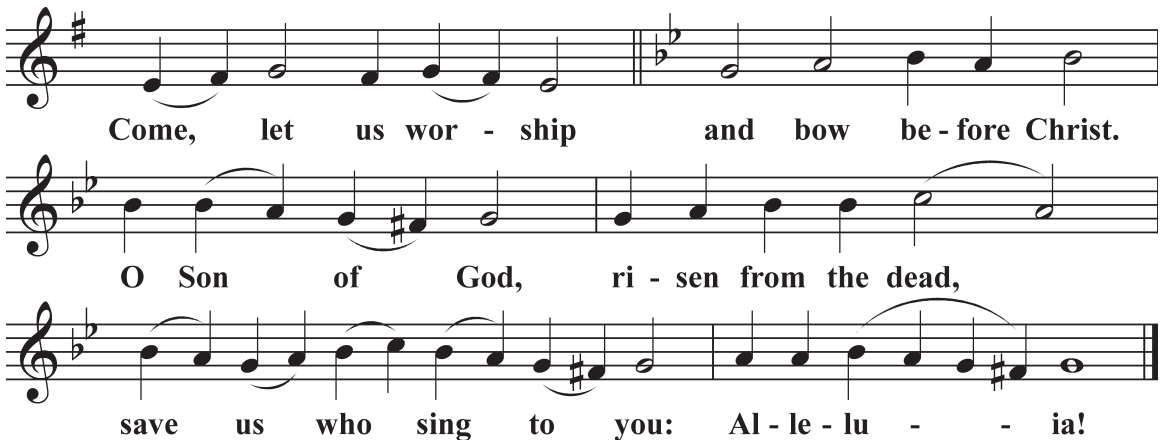
*On Sundays and days of Pascha:*

A



Come, let us wor - ship and bow be - fore Christ. O  
Son of God, risen from the dead, save us who sing to you:  
Al - le - lu - ia!

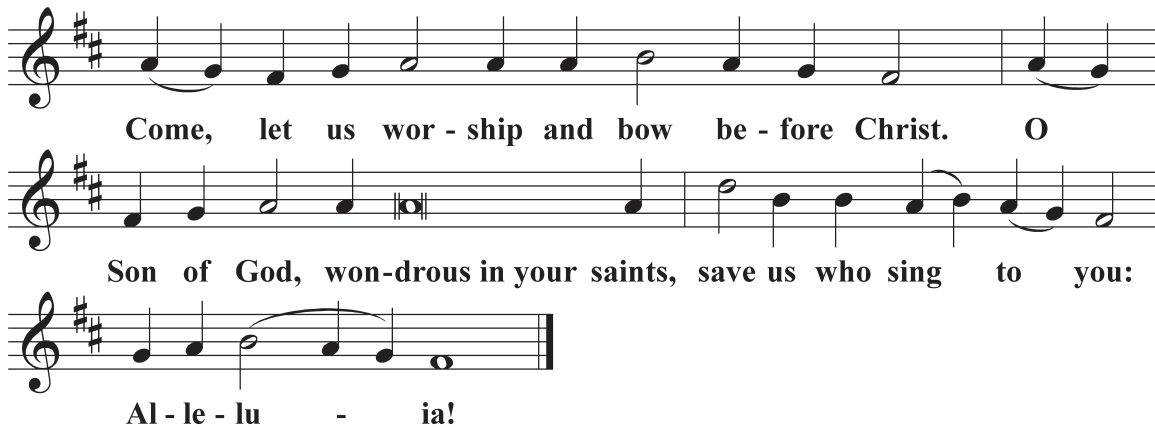
B



Come, let us wor - ship and bow be - fore Christ.  
O Son of God, ri - sen from the dead,  
save us who sing to you: Al - le - lu - ia!

*On Weekdays other than during Pascha:*

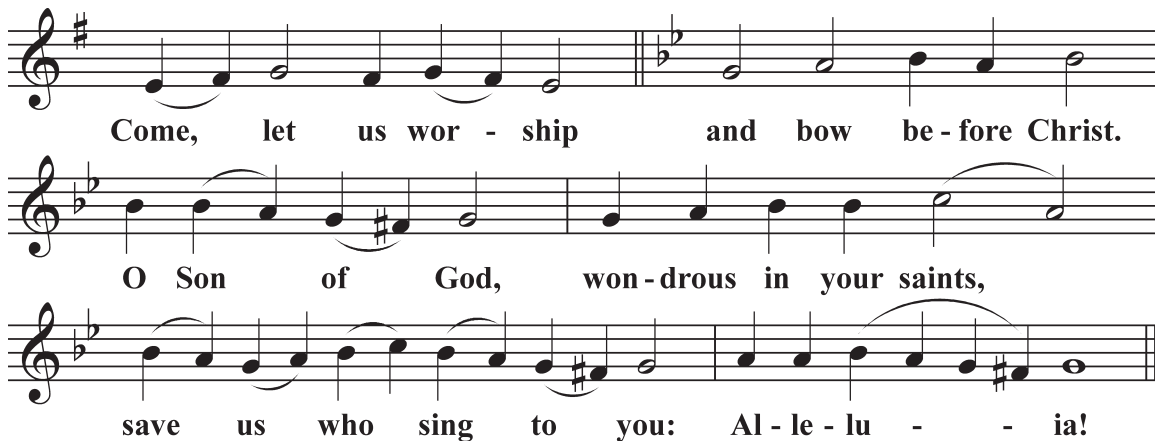
A



Come, let us wor - ship and bow be - fore Christ. O  
Son of God, won-drous in your saints, save us who sing to you:  
Al - le - lu - ia!

Section A is a musical score in G major (one sharp) and 4/4 time. It consists of three staves of music. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff contains the melody for the third line of text, ending with a double bar line. The lyrics are: "Come, let us wor - ship and bow be - fore Christ. O Son of God, won-drous in your saints, save us who sing to you: Al - le - lu - ia!"

B



Come, let us wor - ship and bow be - fore Christ.  
O Son of God, won-drous in your saints,  
save us who sing to you: Al - le - lu - ia!

Section B is a musical score in G major (one sharp) and 4/4 time. It consists of three staves of music. The first staff contains the melody for the first line of text. The second staff contains the melody for the second line of text. The third staff contains the melody for the third line of text, ending with a double bar line. The lyrics are: "Come, let us wor - ship and bow be - fore Christ. O Son of God, won-drous in your saints, save us who sing to you: Al - le - lu - ia!"

The faithful may **SIT** as the Third Antiphon concludes with the appropriate TROPARIA and KONTAKIA.

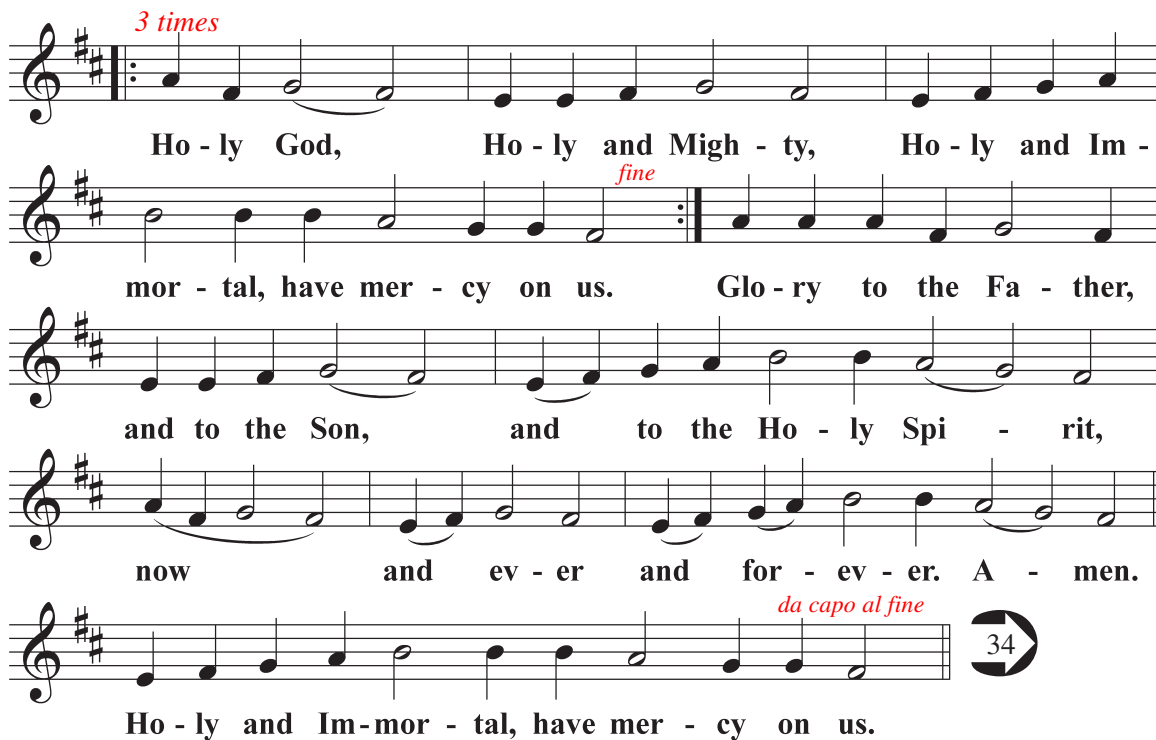
**Celebrant:** For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever

**Deacon:** And forever.

**Response:**   
A - men.

**A** The faithful **STAND** for the Thrice-holy Hymn.

*3 times*



Ho - ly God, Ho - ly and Mig - ty, Ho - ly and Im -  
mor - tal, have mer - cy on us. *fine* Glo - ry to the Fa - ther,  
and to the Son, and to the Ho - ly Spi - rit,  
now and ev - er and for - ev - er. A - men.  
*da capo al fine*

34

**B**

*3 times*

Ho - ly God, Ho - ly and Migh - ty, Ho - ly and Im -  
 mor - tal, have mer - cy on us. *fine* *recitando* Glo - ry to the Father,  
 and to the Son, and to the Ho - ly Spi - rit, now and ever and forever.  
*da capo al fine*  
 A - men. Ho - ly and Im - mor - tal, have mer - cy on us.

**C**

*3 times*

Ho - ly God, Ho - ly and Migh - ty, Ho - ly and Im - mor - tal,  
 have mer - cy on us. *fine* Glo - ry to the Fa - ther,  
 and to the Son, and to the Ho - ly Spi - rit,  
 now and ev - er and for - ev - er. A - men.

*da capo al fine*

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



D

*3 times*

Ho - ly God, Ho - ly and Migh - ty,  
 Ho - ly and Im - mor - tal, have mer - cy on us.  
 Glo - ry to the Fa - ther, and to the Son, and  
 to the Ho - ly Spi - rit, now and ev - er  
 and for - ev - er. A - men. Ho - - -  
*da capo al fine*  
 ly and Im - mor - tal, have mer - cy on us.



E

3 times

Ho - ly God, Ho - ly and Migh - ty,  
 Ho - ly and Im - mor - tal, have mer - cy on us.  
 Glo - ry to the Fa - ther, and to the Son,  
 and to the Ho - ly Spi - - - rit, now  
 and ev - er and for - ev - er. A - - - men.  
 Ho - ly and Im - mor - tal, have mer - cy on us.



F

For the faithful departed:

3 times

Ho - ly God, Ho - ly and Might-y, Ho - ly and Im - mor -  
 tal, have mer - cy on us. Glo - ry to the Father, and to the Son, and

to the Holy Spi - rit, now and ever and forev - er. A - men.

*da capo al fine*

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

*Instead of the Thrice-holy Hymn on Nativity, Theophany, Lazarus Saturday, Pascha, Bright Week, and Pentecost, the following is sung:*

A

*3 times*

All you who have been bap - tized in - to Christ

have been clothed with Christ. Al - le - lu - ia!

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

Spi - - - rit, now and ev - er and for - ev - er.

A - - - men. Have been clothed with Christ.

*da capo al fine*

Al - le - lu - - - ia!

B

*3 times*



All you who have been bap-tized in-to Christ Have been clothed



with Christ. Al-le-lu - - - ia! Glo - ry to the Father,



and to the Son, and to the Ho - ly Spi - rit, now and ever and



for - ev - er. A - men. Have been clothed with Christ.



Al-le-lu - - - ia!



*Instead of the Thrice-holy Hymn for the Exaltation of the Holy Cross and Cross-Veneration Sunday, the following is sung:*

A

*3 times*



We bow to your cross, O Lord,



and we glo - ri - fy your ho - ly re-sur-rec - - - tion.



Glo ry to the Fa - ther, and to the Son, and to the Ho - ly  
Spi - rit, now and ev - er and for - ev - er.  
A - men. And we glo - ri - fy your ho - ly  
*da capo al fine*  
re - sur - rec - - - tion.



**B**

*3 times*  
We bow to your cross, O Lord, and we glo-ri-  
*fine* *recitando*  
fy your ho-ly re-sur-rec-tion. Glo-ry to the Father,  
and to the Son, and to the Ho-ly Spi-rit, now and ever and for-ev-er.  
*da capo al fine*  
A-men. And we glo-ri-fy your ho-ly re-sur-rec-tion.



## LITURGY OF THE WORD

**Deacon:** Let us be attentive!

**Celebrant:** Peace be to all.

**Deacon:** Wisdom! Be attentive!

*The faithful sing the PROKEIMENON. The lector chants the verse.*

**Deacon:** Wisdom!

*The lector announces the title of the Apostolic Reading.*

**Deacon:** Let us be attentive!

*The faithful **SIT** while the lector chants the Apostolic Reading.*

**Celebrant:** Peace be to you, reader.

**Deacon:** Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

**Alleluia! Alleluia! Alleluia!** *(with verses)*

*The holy gospel book is incensed along with the faithful.*

**Deacon:** Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist *(Name)*.

**Celebrant:** May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist *(Name)*, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

**Deacon:** Amen.

**Celebrant:** Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

**Response:**   
And to your spi - rit.

**Deacon:** A reading from the holy Gospel according to *(Name)*.

**Response:**   
Glo - ry to you, O Lord, glo - ry to you.

**Celebrant:** Let us be attentive!

*The deacon proclaims the holy Gospel.*

**Response:**   
Glo - ry to you, O Lord, glo - ry to you.

*The faithful **SIT** during the homily  
and may also sit during the Litany of Fervent Supplication which follows:*

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

**Response:**   
Lord, have mer - cy.

O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

**Response:**   
Lord, have mer - cy.

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

**Response:**

Lord, have mer - cy. Lord, have mer-cy. Lord, have  
mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [*if in a monastery*: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

**Response:**

Lord, have mer - cy. Lord, have mer - cy. Lord, have  
mer - cy.

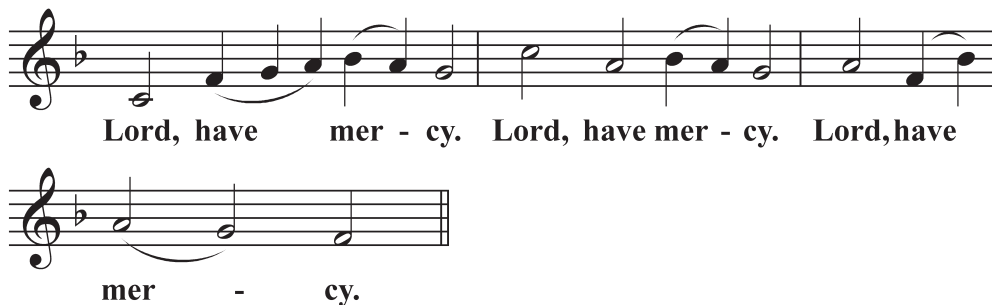
Again we pray for our government and for all in the service of our country.

**Response:**

Lord, have mer - cy. Lord, have mer - cy. Lord, have  
mer - cy.

*Special petitions for the living may be intoned here.*

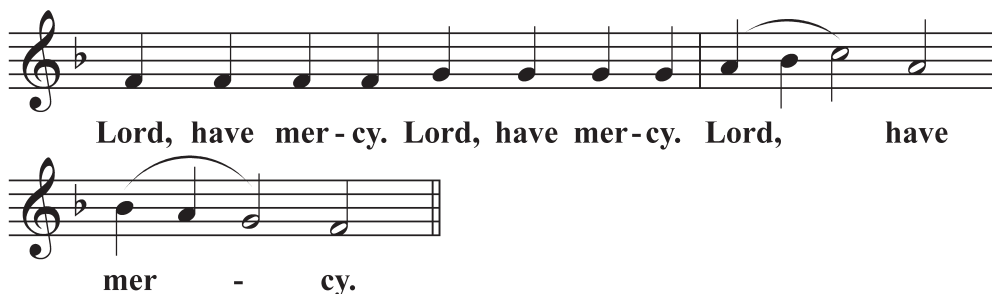
**Response:**



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

**Response:**



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

**Celebrant:** For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

**Response:**



A - men.

*The faithful **STAND** following the Litany of Fervent Supplication.*

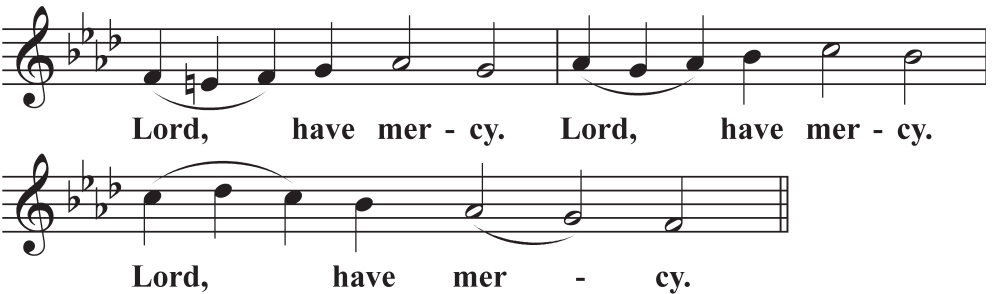
*The Cherubic Hymns begin on page 42 ff.*

*If appropriate, the Litany for the Deceased is intoned:*

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

**A**

**Response:**

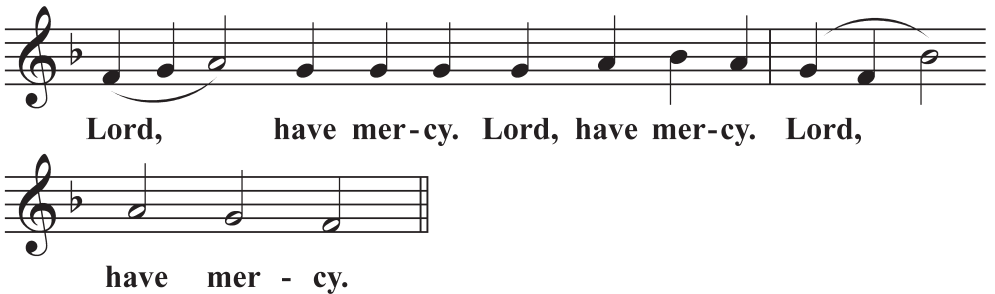


Lord, have mer - cy. Lord, have mer - cy.  
Lord, have mer - cy.

The musical notation for response A consists of two staves. The first staff contains the melody for "Lord, have mer - cy. Lord, have mer - cy." with a fermata over the final note. The second staff contains the melody for "Lord, have mer - cy." with a fermata over the final note. The key signature is one flat (B-flat) and the time signature is common time (C).

or

**B**



Lord, have mer-cy. Lord, have mer-cy. Lord,  
have mer - cy.

The musical notation for response B consists of two staves. The first staff contains the melody for "Lord, have mer-cy. Lord, have mer-cy. Lord," with a fermata over the final note. The second staff contains the melody for "have mer - cy." with a fermata over the final note. The key signature is one flat (B-flat) and the time signature is common time (C).

Again we pray for the repose of the soul[s] of the departed servant[s] of God,  
(*Name/s*), and that (his-her-their) every transgression, voluntary and involuntary,  
be forgiven.

**Response:** Lord, have mercy. (*3 times, as before*)

May the Lord God commit (his-her-their) soul[s] to the place where the just repose.

**Response:** Lord, have mercy. (*3 times, as before*)

For the mercy of God, for the kingdom of heaven, and for the remission of  
(his-her-their) sins, let us beseech Christ, the immortal King and our God.

A

Response:



Grant this, O Lord.

or

B



Grant this, O Lord.

Let us pray to the Lord.

A

Response:



Lord, have mer - cy.

or

B



Lord, have mer - cy.

*The celebrant prays, concluding:*

Celebrant:

For you, O Christ our God, are the resurrection, the life, and the repose of your departed servant[s] (*Name/s*), and we give glory to you, with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

A

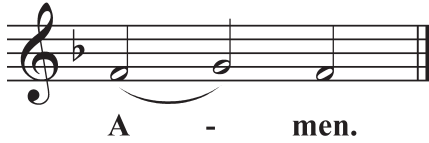
Response:



A - - - men.

or

**B**

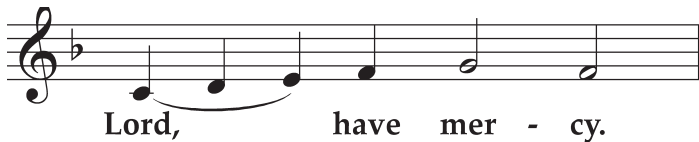


*go to p.48 ff*

*If catechumens are present,  
the Litany for the Catechumens may be intoned:*

**Deacon:** Catechumens, pray to the Lord.

**Catechumens:**



**Deacon:** Faithful, let us pray for the catechumens that the Lord have mercy on them, that he instruct them in the word of truth, that he reveal to them the gospel of righteousness, and that he unite them with his holy, catholic, and apostolic Church.

**The Faithful:**



**Deacon:** Protect them, save them, have mercy on them, and preserve them, O God, by your grace.

**The Faithful:**



**Deacon:** Catechumens, bow your heads to the Lord.

**Catechumens:**





*The celebrant prays, concluding:*

**Celebrant:** That with us they also may glorify your most honored and sublime name, Father, Son, and Holy Spirit, now and ever and forever.

**The Faithful:** A - men.

The musical notation consists of a single staff in G major (one flat) with a treble clef. It contains four quarter notes: G4, A4, B4, and A4. A slur is placed under the last three notes (A4, B4, A4). The piece ends with a double bar line.

*Then the following are intoned for the faithful:*

**Deacon:** All you faithful, again and again, in peace, let us pray to the Lord.

**The Faithful:** Lord, have mer - cy.

The musical notation consists of a single staff in G major (one flat) with a treble clef. It contains seven quarter notes: G4, A4, B4, G4, F4, E4, and D4. A slur is placed under the first three notes (G4, A4, B4). The piece ends with a double bar line.

**Deacon:** Wisdom!

*The celebrant prays, concluding:*

**Celebrant:** That being ever protected by your power we may give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

**The Faithful:** A - men.

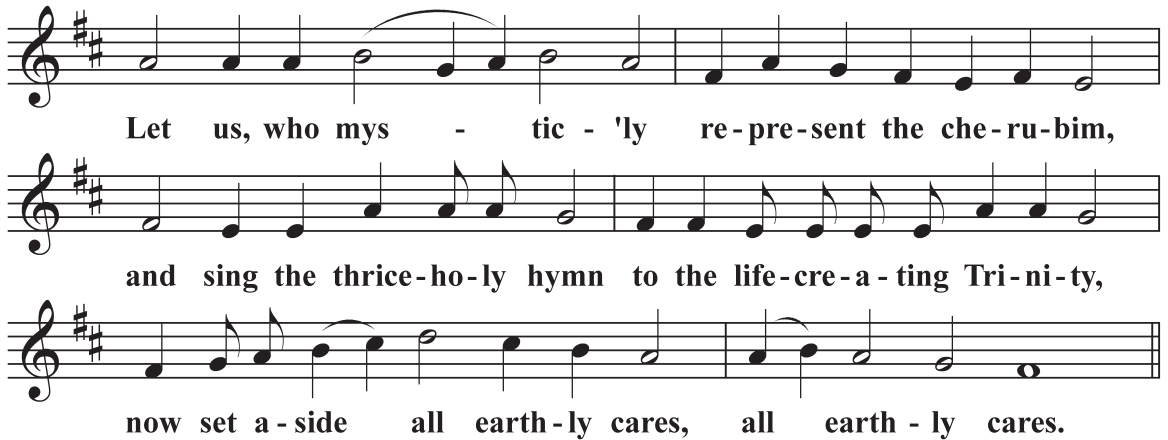
The musical notation consists of a single staff in G major (one flat) with a treble clef. It contains four quarter notes: G4, A4, B4, and A4. A slur is placed under the last three notes (A4, B4, A4). The piece ends with a double bar line.

## LITURGY OF THE EUCHARIST

*As the clergy pray quietly at the altar and the deacon incenses,  
the faithful sing the Cherubikon.*

*During the singing of the Cherubikon, the clergy and servers  
go to the table of preparation and, with the gifts about to be consecrated,  
make the Great Entrance through the northern door and the holy doors.*

A



Let us, who mystically represent the cherubim,  
and sing the thrice-holy hymn to the life-creating Trinity,  
now set aside all earthly cares, all earthly cares.

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:** 

A - men.



That we may receive, receive the King of All,

in - vis - i - bly es - cor - ted by an - ge - lic hosts.  
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



**B**

Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,  
and sing the thrice - ho - ly hymn to the life - cre - a - ting  
Tri - ni - ty, now set a - side all earth - ly cares,  
set a - side all earth - ly cares.

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:**

A - men.

That we may re - ceive, may re - ceive the King of All,  
 in - vi - si - bly es - cort - ed by an - gel - ic hosts.  
 Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

C

Let - us, who my - stic - 'ly re - pre - sent the che - ru - bim,  
 and sing the thrice - ho - ly hymn, and sing the thrice - ho - ly hymn  
 to the life - cre - a - ting Tri - ni - ty, now set a - side,  
 now set a - side all earth - ly cares.

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:**



A - men.



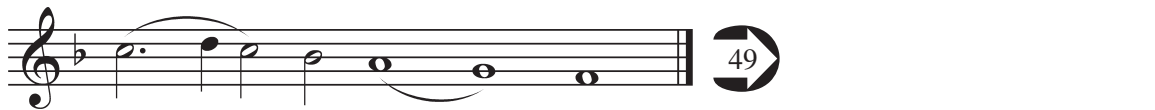
That we may re - ceive the King of All,



in - vi - si - bly es - cort - ed, in - vi - si - bly es - cort - ed



by an - gel - ic hosts. Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia!



**D**



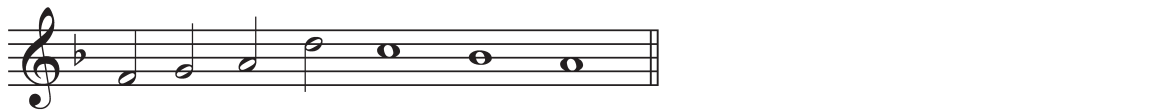
Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,



and sing the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty,



now set a - side, set a - side all earth - ly cares,

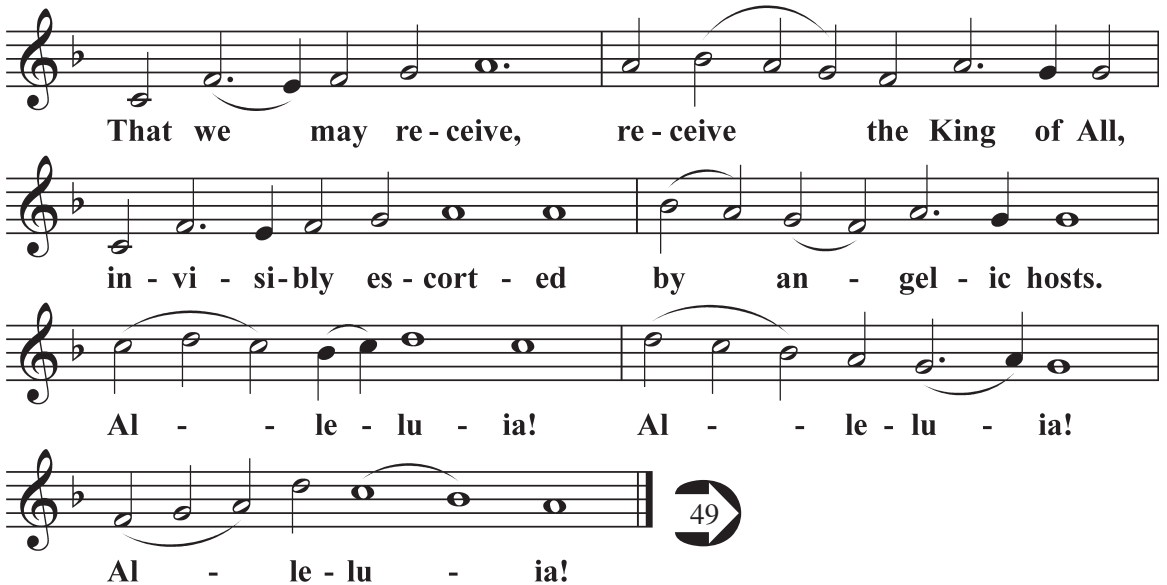


set a - side all earth - ly cares.

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:**   
A - men.



That we may re-ceive, re-ceive the King of All,  
in - vi - si-bly es - cort - ed by an - gel - ic hosts.  
Al - - le - lu - ia! Al - - le - lu - ia!  
Al - le - lu - ia!

**E**



Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,  
and sing the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty,  
now set a - side all earth - ly cares.

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:** A - men.

That we may re-ceive the King of All, in-vi-si-bly  
es-cort-ed, in-vi-si-bly es-cort-ed by an-gel-  
ic hosts. Al-le-lu-ia! Al-le-lu-ia!  
Al-le-lu-ia!

**F**

Let us, who mys-tic-'ly re-pre-sent the che-ru-bim,  
and sing the thrice-ho-ly hymn, sing the thrice-ho-ly hymn  
to the life-cre-a-ting, life cre-a-ting Tri-ni-ty,

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

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:**

A - men.

That we may re-ceive, re - ceive the King of All,  
 in - vi - si - bly es - cort - ed by an - gel - ic hosts.  
 Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



**G** *For the faithful departed:*

Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,  
 and sing the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty,






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

**Deacon:** May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.


**Celebrant:** May the Lord God remember in his kingdom ... now and ever and forever.

**Response:** 

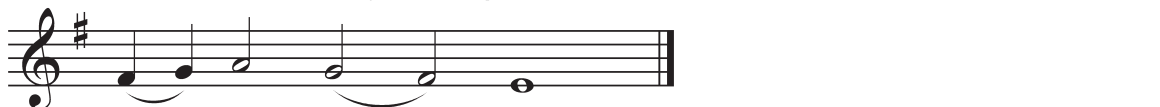
A - men.



That we may re-ceive, re-ceive the King of All, in-vi - si-bly



es - cort - ed by an - gel - ic hosts. Al - le - lu - ia! Al - le - lu - ia!



Al - le - lu - ia!

**Deacon:** For the precious gifts placed before us, let us pray to the Lord.

**Response:** 

Lord, have mer - cy.

*The celebrant prays, concluding:*

**Celebrant:** Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

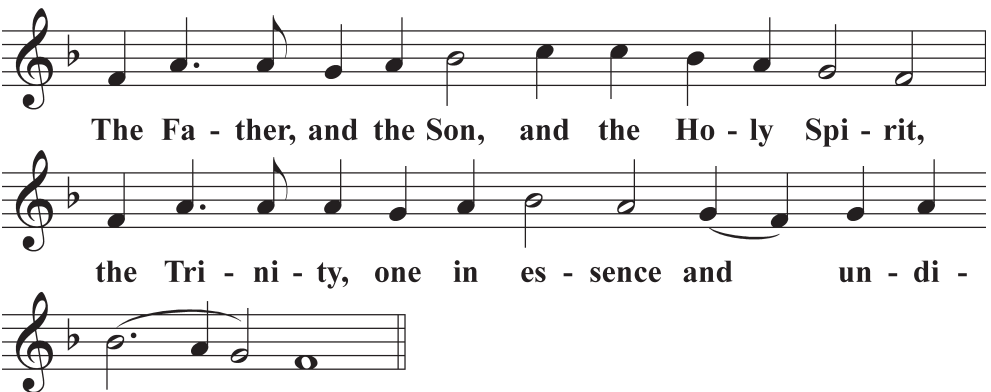
**Response:**   
A - men.

*Before the profession of the Symbol of Faith,  
the assembly is invited to be reconciled with one another:*

**Celebrant:** Peace be to all.

**Response:**   
And to your spi - rit.

**Deacon:** Let us love one another that with one mind we may profess.

**Response:**   
The Fa - ther, and the Son, and the Ho - ly Spi - rit,  
the Tri - ni - ty, one in es - sence and un - di -  
vi - ded.

**Deacon:** [The doors! The doors!] In wisdom let us be attentive!

A



I be-lieve in one God, the Father Al-migh - ty, Cre - a - tor of heaven



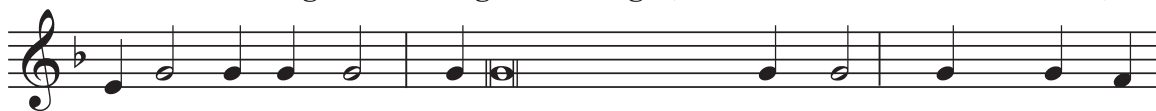
and earth, of all things visi-ble and in-vi - si-ble; and in one Lord



Je-sus Christ, Son of God, the only - be-got-ten, born of the Fa - ther



be-fore all ag - es. Light from light, true God from true God,



be-got-ten, not made, one in essence with the Fa - ther; through whom all



things were made. For us and for our salvation, he came down from hea -



ven and was in - car - nate from the Holy Spirit and the Virgin Mary,



and be-came man. He was cru - ci-fied for us under Pon - tius Pi - late,



and suf - fered and was bur - ied. He rose on the third day

ac - cord - ing to the scrip - tures. He as - cend - ed into heaven and is  
seated at the right hand of the Fa - ther, and he is com - ing  
again in glory to judge the living and the dead, and his king - dom will  
have no end. And in the Ho - ly Spirit, the Lord, the Creator of Life,  
who proceeds from the Fa - ther. To - ge - ther with the Father and the Son  
he is worshiped and glo - ri - fied; he spoke through the pro - phets.  
In one, ho - ly, catholic and ap - o - sto - lic Church. I pro - fess one  
baptism for the remis - sion of sins. I ex - pect the resurrection of  
the dead and the life of the world to come. A - men.


**B**

I be - lieve in one God, the Fa - ther Al - migh - ty,  
Cre - ator of heaven and earth, of all things vi - si - ble and in - vi -  
si - ble; and in one Lord Jesus Christ, Son of God, the on - ly -  
be - got - ten, born of the Father before all a - ges.  
Light from light, true God from true God, be - got - ten, not made,  
one in essence with the Fa - ther; through whom all things were made.  
For us and for our salvation, he came down from hea - - - ven  
and was incarnate from the Holy Spirit and the Virgin Mary, and be -  
came man. He was crucified for us un - der Pon - tius Pi - late,

and suf - fered and was bur - ied. He rose on the third day  
ac - cord - ing to the scrip - tures. He ascended into heaven and is  
seated at the right hand of the Fa - ther, and he is coming again  
in glory to judge the living and the dead, and his kingdom will have  
no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds  
from the Fa - ther. To - gether with the Father and the Son he is  
worshiped and glo - ri - fied; he spoke through the pro - phets. In  
one, holy, catholic, and a - po - sto - lic Church. I profess one baptism  
for the re - mis - sion of sins. I expect the re - sur - rec - tion of  
the dead and the life of the world to come. A - men.

## ANAPHORA


**Deacon:** Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

**Response:**   
Mer - cy, peace, a sa - cri - fice of praise.

**Celebrant:** The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with all of you.

**Response:**   
And with your spi - rit.

**Celebrant:** Let us lift up our hearts.

**Response:**   
We lift them up to the Lord.

*Music for the Divine Liturgy of Our Holy Father Basil the Great is found on pages 96ff.*



**Celebrant:** Let us give thanks to the Lord.

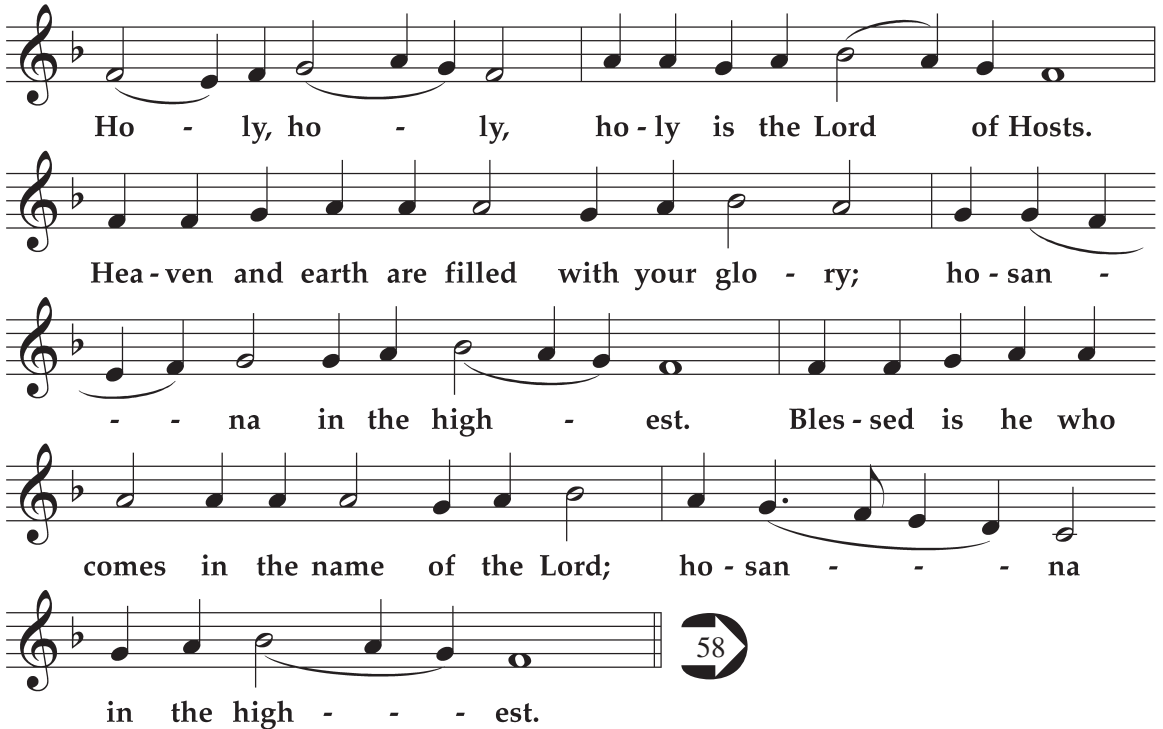
**Response:**   
It is prop - er and just.

*The celebrant prays, concluding:*

**Celebrant:** Singing, shouting, crying aloud, and saying the triumphal hymn:

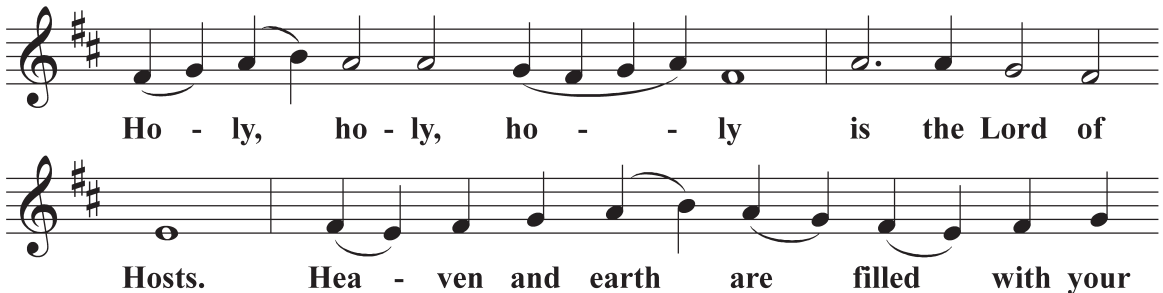
*The proper liturgical posture is to stand.*

**A**



Ho - ly, ho - ly, ho - ly is the Lord of Hosts.  
Hea - ven and earth are filled with your glo - ry; ho - san -  
- - na in the high - est. Bles - sed is he who  
comes in the name of the Lord; ho - san - - - na  
in the high - - - est.

**B**



Ho - ly, ho - ly, ho - - ly is the Lord of  
Hosts. Hea - ven and earth are filled with your



glo - ry; ho - san - na in the high - est.

Bless - ed is he who comes in the name, in the name

of the Lord; ho - san - na in the high - est.



C

Ho - ly, ho - ly, ho - ly is the Lord of Hosts.

Hea - ven and earth are filled, filled with your glo -

ry; ho-san - na, ho - san - na in the high - est. Bless - ed is he

who comes in the name of the Lord, bless - ed is he


who comes in the name of the Lord; ho-san-na in the high - est.



*The celebrant prays, concluding:*

**Celebrant:** Take, eat; this is my body which is broken for you for the remission of sins.

*All make a profound bow.*

**Response:**   
A - men.

*The celebrant prays, concluding:*

**Celebrant:** Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

*All make a profound bow.*

**Response:**   
A - men.

*The celebrant prays, concluding:*

**Celebrant:** Offering you, your own, from your own. Always and everywhere.

A

*All bow reverently and sing:*



We praise you, we bless you, we thank you, O Lord,  
and we pray to you, our God, pray to you, our God.

**B**



We praise you, we bless you, we thank you, O Lord,  
and we pray to you, pray to you, our God.



**C**



We praise you, we bless you, we thank you, O  
Lord, and we pray to you, our God.



**D**



We praise you, we bless you, we thank you, O  
Lord, and we pray to you, our God.



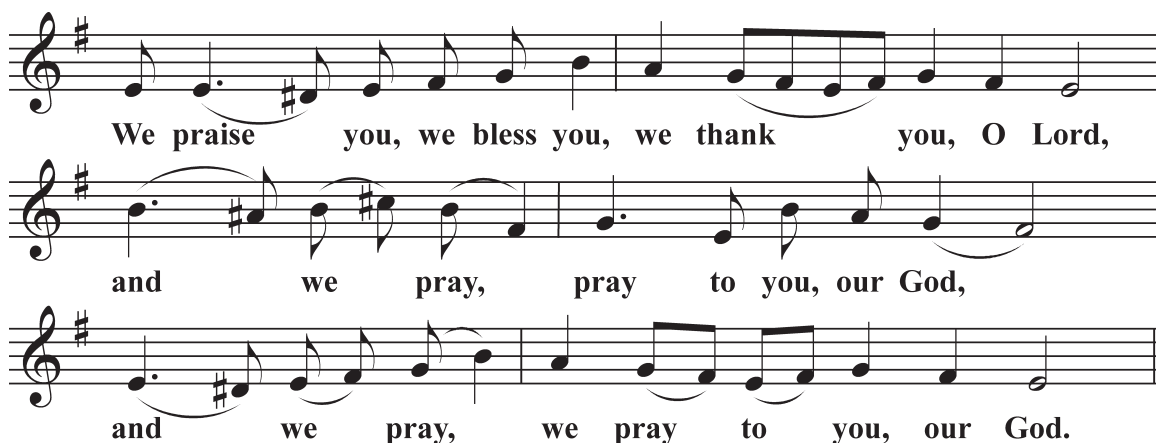
E



We praise you, we bless you, we thank you,  
thank you, O Lord, and we pray to you, our God.

61

F

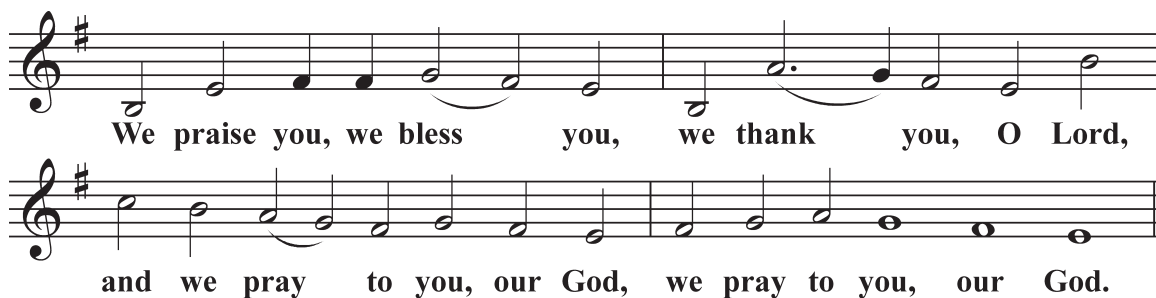


We praise you, we bless you, we thank you, O Lord,  
and we pray, pray to you, our God,  
and we pray, we pray to you, our God.

61

G

*For the faithful departed:*



We praise you, we bless you, we thank you, O Lord,  
and we pray to you, our God, we pray to you, our God.

61

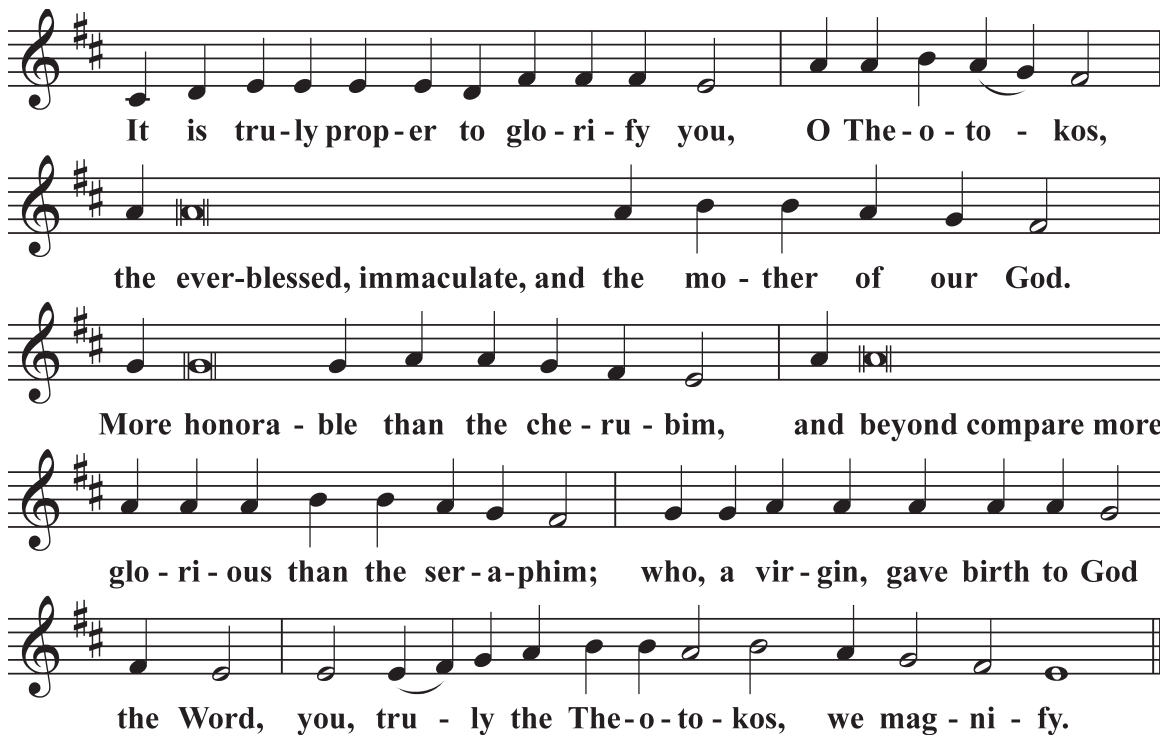
H



We praise you, we bless you, we thank you, O Lord,  
we thank you, O Lord, and we pray to you, and we pray to  
you, our God.

*The celebrant prays the Epiklesis, invoking the Holy Spirit upon the gifts and the faithful.  
The clergy and faithful make a profound bow.  
The celebrant then offers incense on behalf of all saints and all the faithful departed.  
Beginning the commemorations, he prays, concluding:*

**Celebrant:** . . . our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.



It is tru-ly prop-er to glo-ri-fy you, O The-o-to-kos,  
the ever-blessed, immaculate, and the mo-ther of our God.  
More honora-ble than the che-ru-bim, and beyond compare more  
glo-ri-ous than the ser-a-phim; who, a vir-gin, gave birth to God  
the Word, you, tru-ly the The-o-to-kos, we mag-ni-fy.

*Or, in place of “It is truly proper,” the Irmos of the feast is sung with its verse.*

*When the Divine Liturgy of Our Holy Father Basil the Great is celebrated on January 1<sup>st</sup> or on Sundays of the Great Fast, “In you, O Woman Full of Grace” is sung in place of “It is truly proper”:*



*The clergy commemorate the living.*

**Celebrant:** Among the first, O Lord, remember our holy father (*Name*), Pope of Rome, our most reverend Metropolitan (*Name*), our God-loving bishop (*Name*). Preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

**Response:**



And re-mem-ber all your peo-ple.

*The celebrant prays, concluding:*

**Celebrant:** And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

**Response:** Musical notation for the response 'Amen.' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, and a half note C5. The lyrics 'A - men.' are written below the notes.

**PREPARATION FOR COMMUNION**

**Celebrant:** May the mercies of our great God and Savior Jesus Christ be with all of you.

**Response:** Musical notation for the response 'And with your spirit.' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The lyrics 'And with your spi - rit.' are written below the notes.

**Deacon:** Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.

**Response:** Musical notation for the response 'Lord, have mercy.' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The lyrics 'Lord, have mer - cy.' are written below the notes.

For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

**Response:** Musical notation for the response 'Lord, have mercy.' in G major, 4/4 time. The melody consists of a half note G4, a quarter note A4, a quarter note B4, a half note C5, a quarter note B4, a quarter note A4, and a half note G4. The lyrics 'Lord, have mer - cy.' are written below the notes.

*The following petitions may be intoned:*

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

**Response:**   
Lord, have mer - cy.

Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

**Response:**   
Lord, have mer - cy.

That this whole day [*or*: evening] be perfect, holy, peaceful, and without sin, let us beseech the Lord.

**Response:**   
Grant this, O Lord.

For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord.


**Response:**   
Grant this, O Lord.

For the pardon and remission of our sins and offenses, let us beseech the Lord.

**Response:**   
Grant this, O Lord.



For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

**Response:**   
**Grant this, O Lord.**

That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

**Response:**   
**Grant this, O Lord.**

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment-seat of Christ, let us beseech the Lord.

**Response:**   
**Grant this, O Lord.**

Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

**Response:**   
**To you, O Lord.**

*The celebrant prays, concluding with the introduction to the Lord's Prayer:*

**Celebrant:** And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father," God of heaven, and say:

*Tone 1 Samohlasen*

Our Fa-ther, who art in heav - en, hal-lowed be thy name;  
thy king - dom come; thy will be done on earth as it is in  
heav - en. Give us this day our dai - ly bread; and for-give us our  
tres-pass - es as we for-give those who tres - pass a - gainst us;  
and lead us not in - to temp - ta - tion, but de - liv - er us  
from e - vil.

*Tone 2 Samohlasen*



Our Fa - ther, who art in hea - ven, hal - lowed be  
thy name; thy king - dom come; thy will be done on earth  
as it is in hea - ven. Give us this day our dai -  
ly bread; and for - give us our tres - pass - es as we for -  
give those who tres - pass a - gainst us; and lead us  
not in - to temp - ta - tion, but de - liv - er us from e - vil.



*Tone 3 Samohlasen*



Our Fa - ther, who art in hea - ven, hal - lowed be  
thy name; thy king - dom come; thy will be done  
on earth as it is in hea - ven. Give us this day our dai -  
ly bread; and for - give us our tres - pass - es as we  
for - give those who tres - pass a - gainst us; and lead  
us not in - to temp - ta - tion, but de - li - ver us from  
e - vil.

*Tone 4 Samohlasen*

Our Father, who art in hea - ven, hal-owed be thy name;  
thy king - dom come; thy will be done on earth as it is in  
hea - ven. Give us this day our dai - ly bread; and for -  
give us our tres - pass - es as we for - give those who trespass  
a - gainst us; and lead us not in - to temp - ta - tion,  
but de - li - ver us from e - vil.





Our Fa - ther, who art in hea - ven, hal - lowed be thy name;  
thy king - dom come; thy will be done on earth as it is in  
hea - ven. Give us this day our dai - ly bread; and for -  
give us our tres - pass - es as we for - give those who  
tres - pass a - gainst us; and lead us not in - to temp - ta -  
tion, but de - liv - er us from e - - - vil.

*Tone 6 Samohlasen*



Our Fa - ther, who art in hea - ven, hal - lowed be thy name;  
thy king - dom come; thy will be done on earth as it is in  
hea - ven. Give us this day our dai - ly bread;  
and for - give us our tres - pass - es as we forgive those  
who trespass a - gainst us; and lead us not in - to  
temp - ta - tion, but de - liv - er us from e - vil.



Our Fa - ther, who art in hea - ven, hal - lowed be thy name;  
thy king - dom come; thy will be done on earth as it is in  
hea - ven. Give us this day our dai - ly bread; and for -  
give us our tres - pass - es as we for - give those who tres -  
pass a - gainst us; and lead us not in - to temp - ta - tion,  
but de - liv - er us from e - vil.



*Tone 8 Samohlasen*



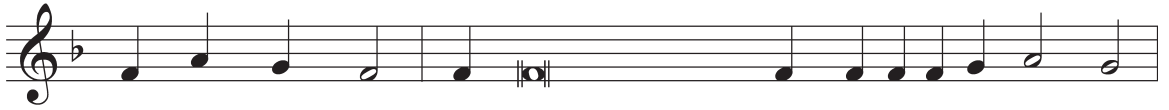
Our Fa-ther, who art in hea - ven, hal-lowed be thy name;  
thy king - dom come; thy will be done on earth as  
it is in hea - ven. Give us this day our dai - ly bread;  
and for - give us our tres - pass - es as we forgive those  
who tres-pass a - gainst us; and lead us not in - to  
temp - ta - tion, but de - liv - er us from e - vil.



*Tone 4 Podoben, Udivisja Josif (adapt.)*



Our Fa - ther, who art in hea - ven, hal - lowed be thy name;



thy king - dom come; thy will be done on earth as it is in hea - ven.



Give us this day our dai - ly bread; and for - give us our



tres - pass - es as we for - give those who tres - pass a - gainst us;



and lead us not in - to temp - ta - tion, but de - liv - er us



from e - vil.



*recitando*



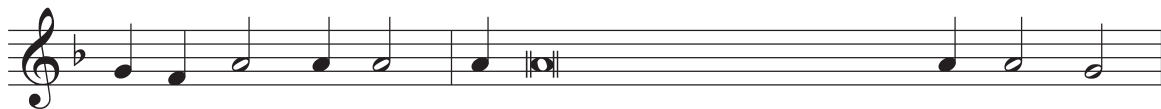
Our Fa - ther, who art in hea - ven, hal - lowed be thy name;



thy kingdom come; thy will be done on earth as it is in



hea - ven. Give us this day our dai - ly bread; and forgive



us our tres - pass - es as we forgive those who trespass a - gainst us;



and lead us not in - to temp - ta - tion, but de - li - ver us from



e - vil.




**Celebrant:** For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

**Response:**   
A - men.

**Celebrant:** Peace be to all.

**Response:**   
And to your spi - rit.

**Deacon:** Bow your heads to the Lord.

**Response:**   
To you, O Lord.

*The celebrant prays, concluding:*

**Celebrant:** Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

**Response:**   
A - - - - - men.

## COMMUNION

**Deacon:** Let us be attentive!

**Celebrant:** Holy gifts to holy people!

**Response:**



One is ho - ly, one is Lord, Je - sus Christ,  
to the glo-ry of God the Fa-ther. A - - - men.

*The proper liturgical posture is to stand.*

*The celebrant breaks the holy lamb into four parts in the form of a cross,  
uniting one portion with the precious blood.*

*All pray together:*

**O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners of whom I am the first.**

*Also:*

**Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:**

**Remember me, O Lord, when you come in your kingdom.**

**Remember me, O Master, when you come in your kingdom.**

**Remember me, O Holy One, when you come in your kingdom.**

**May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation but for the healing of soul and body.**

*Also:*

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

O God, be merciful to me, a sinner.

O God, cleanse me of my sins and have mercy on me.

O Lord, forgive me for I have sinned without number.

*With fear and reverence the clergy partake of the holy gifts while the faithful sing the **COMMUNION HYMN(S)** proper to the day.*

*For Sunday, the usual Communion Hymn is (Psalm 148:1):*

A

Praise the Lord, praise the Lord from the hea - vens,  
praise him in the high-est. *Refrain* Al - le - lu - ia! Al - le - lu - ia!  
Al - le - lu - ia!

B

Praise the Lord from the hea - vens, praise him in the high - est,

Praise him in the high - est, praise the Lord from the hea - vens.

*Refrain*

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



C

Praise the Lord from the hea - vens, praise him in the high - est,

praise him in the high - est, praise him in the high - est,

*Refrain*

the Lord from the hea - vens. Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia!



D

Praise the Lord, the Lord from the hea - vens,

praise him, praise him in the high - est.

*Refrain*

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

Al - le - lu - - ia!

81

E

Praise the Lord, the Lord from the hea - vens, praise him in the

high - est, praise him in the high - est, praise the Lord

*Refrain*

from the hea - vens. Al - le - lu - ia! Al - le - lu - ia!

Al - le - lu - ia!

81



F

Praise the Lord, the Lord from the heavens,  
praise him in the high-est, praise him in the high-est.  
*Refrain*  
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

**Deacon:** Approach with fear of God and with faith.

**Response:**  
Bles - sed is he who comes in the name of the Lord.  
the Lord is God and has re-vealed him-self to us.

*All Catholics who are properly disposed are welcome to receive the Divine Eucharist. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not permitted to receive the Divine Eucharist.*

*The body and blood of our Lord are administered on a small spoon.  
Communicants approach close to the priest or deacon and remain standing.*

*The communicants say nothing.*

*They open the mouth widely without extending the tongue  
and close the mouth only after the spoon has been withdrawn.*

*The faithful may **REMAIN STANDING**  
while others are receiving holy communion.*

*When Holy Communion has been distributed,  
the celebrant blesses with the chalice:*

**Celebrant:** Save your people, O God, and bless your inheritance.

**A**

*Tone 2 Samohlasen*

**Response:**

The musical score consists of four staves of music in a single system. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is written on a treble clef. The lyrics are: "We have seen the true light; we have re-ceived the heav-en - ly Spi - rit; we have found the true faith; and we wor - ship the un - di - vi - ded Tri - ni - ty, for the Tri - ni - ty has saved us." The word "us." is on a line below the final staff. The music features various note values including quarter, eighth, and half notes, with some notes beamed together. There are rests and a double bar line with repeat dots at the end of the piece.

**B**

*Tone 2 Bolhar*

We have seen the true light; we have re -  
 ceived the hea-ven-ly Spi - rit; we have  
 found the true faith; and we wor - ship the  
 un - di - vi - ded Tri - ni - ty, for the  
 Tri - ni - ty has saved us.

*Throughout Pascha, the following is sung in place of "We have seen the true light."*

**Response:** Christ is risen from the dead! By death he trampled Death; and to those in the tombs he granted life.

*The celebrant incenses the holy gifts.*

**Celebrant:** Blessed is our God, always, now and ever and forever.

**Response:**

A - men.

*The holy gifts are brought to the table of preparation.  
The faithful sing:*

A

May our mouth be filled with your praise, O Lord, so that we  
may sing of your glo - ry, sing of your glo - ry. For you  
have deemed us wor - thy to par - take of your ho - ly, di -  
vine, im - mor - tal, pure, and life - cre - a - ting mys - ter - ies.  
Keep us in your ho - li - ness so that all the day long  
we may live ac - cord - ing to your truth. Al - le - lu - ia!  
Al - le - lu - ia! Al - le - lu - ia!

87

**B**

May our mouth be filled with your praise, O Lord,  
so that we may sing of your glo - ry. For  
you have deemed us wor - thy to par - take of your  
ho - ly, di - vine, im - mor - tal, pure, and life - cre - a - ting mys - ter - ies.  
Keep us in your ho - li - ness so that all the day long  
we may live ac - cord - ing to your truth. Al - le - lu - ia!  
Al - le - lu - ia! Al - le - lu - ia!



C

*For the faithful departed:*

May our mouth be filled with your praise, O Lord,  
so that we may sing of your glo - ry. For you have  
deemed us wor - thy to par - take of your ho -  
ly, di - vine, im - mor - tal, pure, and life - cre - a - ting mys - ter -  
ies. Keep us in your ho - li - ness so that all the  
day long we may live ac - cord - ing to your truth.  
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

**Deacon:** Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.

**Response:** 

*The celebrant prays, concluding:*

**Celebrant:** For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

**Response:** 


**Celebrant:** Let us go forth in peace.

**Response:** 

**Deacon:** Let us pray to the Lord.

**Response:** 

*The celebrant, going before the ambon and facing East, intones the Ambon Prayer:*

**Response:** 

*Blessings and rituals for solemn occasions may take place here.*

**A**

*Then the faithful sing:*



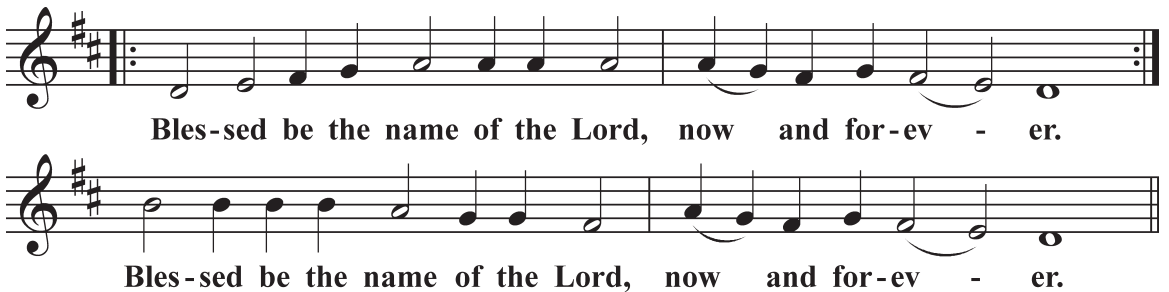
Bless-ed be the name of the Lord, now and for-ev - er,  
now and for-ev - er, now and for-ev - er.

**B**



Bless-ed be the name of the Lord, now and for-ev - er,  
now and for-ev - er, now and for-ev - er.

**C**



Bles-sed be the name of the Lord, now and for-ev - er.  
Bles-sed be the name of the Lord, now and for-ev - er.



D

*For the faithful departed:*

Bles - sed be the name of the Lord, now and for - ev - er,  
 and for - ev - er. Bles - sed be the name of the Lord,  
 now and for - ev - er, and for - ev - er, and for - ev - er.

**Celebrant:** The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

**Response:**

A - men.

**DISMISSAL**

**Celebrant:** Glory to you, O Christ God, our hope, glory to you.

**Response:**

Glo - ry to the Father, and to the Son, and to the Ho - ly Spi - rit,  
 now and ever and forev - er. A - men. Lord, have mercy.  
 Lord, have mercy. Lord, have mer - cy. Give the bless - ing.

*Throughout Pascha, the following is sung in place of “Glory to the Father.”*

**Response:** Christ is risen from the dead! By death he trampled Death;  
and to those in the tombs he granted life.  
Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

*Facing the faithful, the celebrant intones the Prayer of Dismissal.*

**Celebrant:** May Christ our true God...have mercy on us and save us...  
for Christ is good and loves us all.

**Response:** **A - - - - - men.**

The musical notation consists of a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The word 'men.' is written below the final two notes.

*On more festive liturgical occasions, the deacon or celebrant,  
facing the faithful, intones the chant for long life:*

To *(Name/s)*, grant, O Lord, many years.

**A**

**Response:** **him him  
God grant her ma-ny years. God grant her ma-ny years.  
them them  
God grant her ma - ny bles - sed years.  
them**

The musical notation consists of three staves in G major (one sharp) and 4/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The lyrics are written below the notes.

*Added only after the final intonation for long life:*

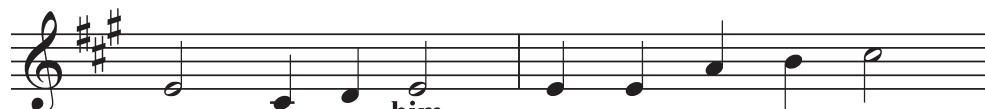


**In health and hap-pi-ness, in health and hap-pi-ness,**



**him  
God grant her ma - ny bles - sed years.  
them**

**B**

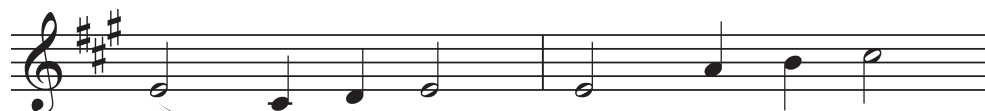


**God grant her him  
ma - ny bles - sed years.  
them**



**God grant her him  
ma - ny bles - sed years.  
them**

*Added only after the final intonation for long life:*



**In health and hap - pi - ness,**



**God grant her him  
ma - ny bles - sed years.  
them**

C

God grant her many years.  
God grant her many years.  
God grant her many years.

*Added only after the final intonation for long life:*

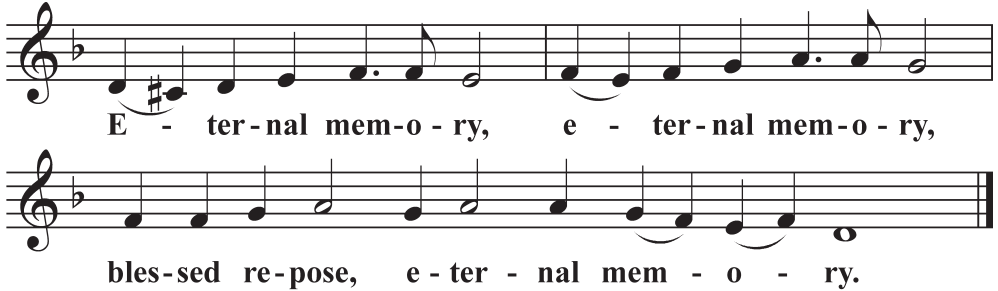
In health and happiness,  
in health and happiness,  
God grant her many blessed years.

*If the departed are being remembered, the deacon or celebrant may intone:*

In blessed repose, grant, O Lord, eternal rest to your departed servant[s] (*Name/s*) and remember (him-her-them) forever.

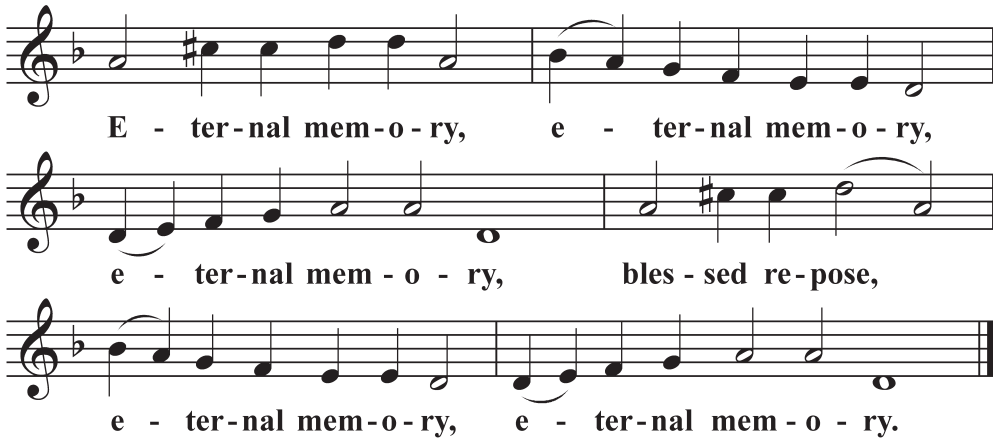
A

Response:



E - ter - nal mem - o - ry, e - ter - nal mem - o - ry,  
bles - sed re - pose, e - ter - nal mem - o - ry.

B



E - ter - nal mem - o - ry, e - ter - nal mem - o - ry,  
e - ter - nal mem - o - ry, bles - sed re - pose,  
e - ter - nal mem - o - ry, e - ter - nal mem - o - ry.

*When appropriate during Pascha, the Paschal Greeting and Intonations are added:*

**Celebrant:** Christ is risen!

**Response:** **Indeed he is risen!**

**Celebrant:** Christ is risen!

**Response:** **Indeed he is risen!**

**Celebrant:** Christ is risen!

**Response:** **Indeed he is risen!**

**Celebrant:** Christ is risen from the dead! By death he trampled Death;  
and to those in the tombs he granted life.

**Response:** **Christ is risen from the dead! By death he trampled Death;  
and to those in the tombs he granted life. *(Two times)***

**And to us he granted life eternal.**

**Let us bow before his resurrection on the third day!**

*The deacon closes the holy doors.*

*All offer prayers of thanksgiving.*

**THE END OF THE DIVINE LITURGY.**

## 6. Beneath your compassion

A



Be-neath your com-pas-sion we take ref - - uge, O Vir-gin  
The-o - to-kos. De-spise not our pray'rs, our pray'rs in our need,  
but de-liv - er us from dan-gers, for you a-lone are pure, for you  
a - lone are pure, for you a - lone are pure and bless - ed.

B



Be - neath your compas-sion we take ref - uge, O Vir-gin  
The - o - to - kos. De - spise not our pray'rs in our need,  
but de-liv-er us from dan - gers, for you a-lone are pure and bless - ed.



---

## *Patronage of the Mother of God*

✠ *CATHOLIC CHURCH* ✠

*Byzantine Ruthenian Rite*

Eparchy of Passaic

Most Rev. Kurt Burnette, **Bishop**

Fr. Serhii Deiak, **Administrator**

Fr. Deacon Anthony Kotlar, **Deacon**

1260 Stevens Avenue

Arbutus (Baltimore), Maryland 21227-2644

Phone: 410-247-4936

Fax: 410-247-1542

[www.patronagechurch.com](http://www.patronagechurch.com)

[facebook.com/patronagechurch](https://facebook.com/patronagechurch)

---

2020