

THE DIVINE LITURGY

O come, let us worship and fall down before Him, and let us weep before the Lord Who made us. Praise and beauty are before Him, holiness and majesty are in His sanctuary. Bring to the Lord the glory due unto His Name. Bring sacrifices and worship the Lord in His holy court. Let the earth be shaken at His presence. from Psalms XCIV, XCV



Holy Transfiguration Orthodox Church
Warrenville, Illinois



PRAYERS OF PREPARATION FOR HOLY COMMUNION

A prayer of St. John Chrysostom:

I am not worthy, O Lord and Master, that Thou shouldest enter under the roof of my soul; but since Thou in Thy love for men dost will to dwell in me, I take courage and approach. Thou commandest: I will open wide the doors which Thou alone didst create, that Thou mayest enter with love as is Thy nature, enter and enlighten my darkened thought. I believe that Thou wilt do

this, for Thou didst not banish the Harlot who approached Thee with tears, nor didst Thou reject the Publican who repented; nor didst Thou drive away the Thief who acknowledged Thy Kingdom, nor didst Thou leave the repentant persecutor, Paul, to himself; but all who had been brought to Thee by repentance Thou didst set in the company of Thy friends, O Thou Who alone art blessed always, now and to endless ages. Amen



A Prayer of St. John Damascene:

I stand before the doors of Thy sanctuary, yet I do not put away my terrible thoughts. But O Christ our God, Who didst justify the publican, and have

mercy on the Canaanite woman, and didst open the gates of Paradise to the Thief, open to me the depths of Thy love for mankind, and as I approach and touch Thee, receive me like the harlot and the woman with an issue of blood. For the one received healing easily by touching the hem of Thy garment, and the other by clasping Thy sacred feet obtained rescue from her sins. And I, in my pitiableness, dare to receive Thy whole Body. Let me not be burnt, but receive me even as these; enlighten the senses of my soul, and burn the stains of my sins: through the intercessions of her who bore Thee without seed, and of the Heavenly Powers, for Thou art blessed to the ages of ages. Amen



A prayer of St John Chrysostom:

O Lord my God, I know that I am not worthy or sufficient that Thou shouldest come under the roof of the house of my soul, for all is desolate and fallen, and Thou hast not with me a place fit to lay Thy head. But as from the highest heaven Thou didst humble Thyself for our sake, so now conform



Thyself to my humility. And as Thou didst consent to lie in a cave and in a manger of dumb beasts, so also consent to lie in the manger of my unspiritual soul and to enter my defiled body. And as Thou didst not disdain to enter and dine with sinners in the house of Simon the Leper, so consent also to enter the house of my humble soul which is leprous and sinful. And as Thou didst not reject the woman, who was a harlot and a sinner like me, when she approached and touched Thee, so also be compassionate with me, a sinner, as I approach and touch Thee, and let the live coal of Thy most holy Body and precious Blood be for the sanctification and enlightenment and strengthening of

my humble soul and body, for a relief from the burden of my many sins, for a protection from all diabolical practices, for a restraint and a check on my evil and wicked way of life, for the mortification of passions, for the keeping of Thy commandments, for an increase of Thy divine grace, and for the advancement of Thy Kingdom. For it is not insolently that I draw near to Thee, O Christ my God, but as taking courage from Thy unspeakable goodness, and that I may not by long abstaining from Thy communion become a prey to the spiritual wolf. Therefore, I pray Thee, O Lord, Who art alone holy, sanctify my soul and body, my mind and heart, my emotions and affections, and wholly renew me. Root the fear of Thee in my members, and make Thy sanctification indelible in me. Be also my helper and defender, guide my life in peace, and make me worthy to stand on Thy right hand with Thy saints: through the prayers and intercessions of Thy immaculate Mother, of Thy ministering Angels, of the immaculate Powers and of all the Saints who have ever been pleasing to Thee. Amen

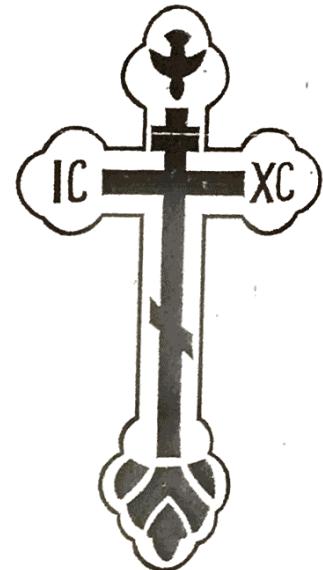


Priest:

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

People:

Musical notation for the word "A - men." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The soprano staff has a single note on the first line followed by a short rest. The bass staff has two notes on the second line. The lyrics "A - men." are written below the notes.



THE LITANY OF PEACE

Priest:

In peace let us pray to the Lord.

People:

Musical notation for the phrase "Lord, have mer - cy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The soprano staff has a single note on the first line followed by a short rest. The bass staff has two notes on the second line. The lyrics "Lord, have mer - cy." are written below the notes.

Priest:

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

People:

Musical notation for the phrase "Lord, have mer - cy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The soprano staff has a single note on the first line followed by a short rest. The bass staff has two notes on the second line. The lyrics "Lord, have mer - cy." are written below the notes.

Priest:

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

People:

Musical notation for the phrase "Lord, have mer - cy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The soprano staff has a single note on the first line followed by a short rest. The bass staff has two notes on the second line. The lyrics "Lord, have mer - cy." are written below the notes.

Priest:

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

People:

Musical notation for 'Lord, have mercy.' on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music consists of quarter notes and rests.

Priest:

For our (Hierarchical N, NN) for the venerable Priesthood, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People:

Musical notation for 'Lord, have mercy.' on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music consists of quarter notes and rests.

Priest:

For the president of the United States and all civil authorities and for our armed forces everywhere, let us pray to the Lord.

People:

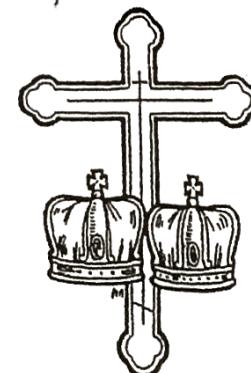
Musical notation for 'Lord, have mercy.' on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music consists of quarter notes and rests.

Priest:

For this city and every city and land and for the faithful who dwell therein, let us pray to the Lord.

People:

Musical notation for 'Lord, have mercy.' on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music consists of quarter notes and rests.



Priest:

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

People:

Musical notation for the first petition. It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a half note. The lyrics "Lord, have mercy." are written below the notes. The music continues with eighth notes and quarter notes.

Priest:

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

People:

Musical notation for the second petition. It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a half note. The lyrics "Lord, have mercy." are written below the notes. The music continues with eighth notes and quarter notes.

Priest:

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

People:

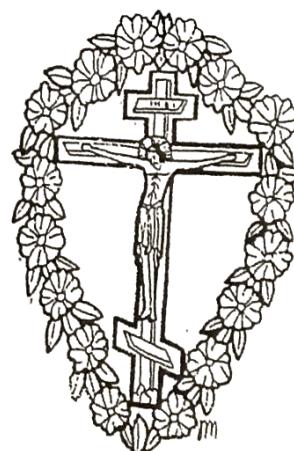
Musical notation for the third petition. It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a half note. The lyrics "Lord, have mercy." are written below the notes. The music continues with eighth notes and quarter notes.

Priest:

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

People:

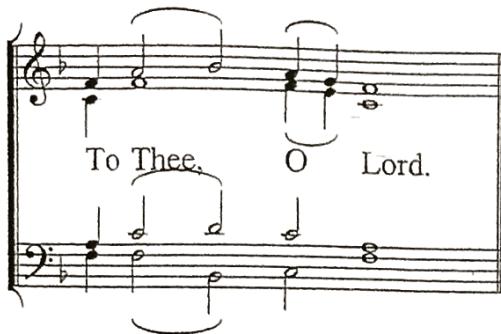
Musical notation for the final petition. It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves begin with a quarter note followed by a half note. The lyrics "Lord, have mercy." are written below the notes. The music continues with eighth notes and quarter notes.



Priest:

Calling to remembrance our all-holy, immaculate 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:



Priest:

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

People:



THE FIRST ANTIAPHON

Chanters: *the verses of the First Antiphon*

The musical score consists of five staves of music, each with two parts: a soprano (treble clef) and an alto/bass (bass clef). The music is in common time (indicated by '2'). The lyrics are written below the notes.

First Stave: Through the prayers of the The-o-to-kos, O Sav-ior, save us.

Second Stave: Glo - ry to the Father and to the Son and to the Ho - ly Spi - rit,

Third Stave: Through the prayers of the The-o-to-kos, O Sav-ior, save us.

Fourth Stave: now and ever and unto ages of a - ges, A - men.

Fifth Stave: Through the prayers of the The-o-to-kos, O Sav-ior, save us.

THE FIRST LITTLE LITANY

Priest:

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

People:

Musical notation for the response 'Lord, have mercy.' It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music includes quarter and eighth notes, with a fermata over the last note of each line.

Priest:

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

People:

Musical notation for the response 'Lord, have mercy.' It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics 'Lord, have mer - cy.' are written below the notes. The music includes quarter and eighth notes, with a fermata over the last note of each line.

Priest:

Calling to remembrance our all-holy, immaculate, 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:

Musical notation for the response 'To Thee, O Lord.' It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics 'To Thee, O Lord.' are written below the notes. The music includes quarter and eighth notes, with a fermata over the last note of each line.

Priest:

For Thine is the majesty and Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

People:

Musical notation for the response 'Amen.' It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics 'A - men.' are written below the notes. The music includes quarter and eighth notes.



THE SECOND ANTIphon

Chanters: the verses of the Second Antiphon

*1. O Son of God Who rose from the dead, save us who sing to

Thee: "Al - le - lu - ia!"

*2. O Son of God Who was born of the Vir - gin,

*3. O Son of God Who was baptized in the Jor - dan,

*4. O Son of God Who was carried in the arms of Simeon the Right - eous,

*5. O Son of God Who was incarnate for our sake,

*6. O Son of God Who sat up-on the foal,

*7. O Son of God Who ascended in glo - ry,

*8. O Gracious Com - for - ter,

*9. O Son of God Who was transfigured on Mt. Ta - bor,

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 DIDST WILL TO BE IN-CAR--NATE

OF THE HO-LY THEOTOKOS AND EVER VIR-GIN MA--RY,

WHO WITH-OUT CHANGE DIDST BE-COME MAN AND WAST CRU--CI--FIED,

O CHRIST OUR GOD, TRAMP--LING DOWN DEATH BY DEATH WHO ART ONE

OF THE HO-LY TRI--NI--TY, GLO-RI-FIED WITH THE FATHER AND

THE HO-LY SPI--RIT SAVE US.

THE SECOND LITTLE LITANY

Priest:

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

People:

Musical notation for the phrase "Lord, have mercy." It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics "Lord, have mer - cy." are written below the notes. The music includes quarter and eighth notes.



Priest:

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

People:

Musical notation for the phrase "Lord, have mercy." It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics "Lord, have mer - cy." are written below the notes. The music includes quarter and eighth notes.

Priest:

Calling to remembrance our all-holy, immaculate, 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:

Musical notation for the phrase "To Thee, O Lord." It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics "To Thee, O Lord." are written below the notes. The music includes quarter and eighth notes.

Priest:

For Thou art a good God and lovest mankind, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

People:

Musical notation for the word "Amen." It consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The lyrics "A - men." are written below the notes. The music includes quarter and eighth notes.

THE THIRD ANTIphon

Chanters: the verses of the Third Antiphon



Resurrection Troparia, 2015 - 2016

<u>Date</u>	<u>Tone</u>
April 25 – 26	2
May 2 & 3	3
May 9 & 10	4
May 16 & 17	5
May 23 & 24	6
May 30 & May 31	7
June 6 & 7	8
June 13 & 14	1
June 20 & 21	2
June 27 & 28	3
July 4 & 5	4
July 11 & 12	5
July 18 & 19	6
July 25 & 26	7
August 1 & 2	8
August 8 & 9	1
August 15 & 16	2
August 22 & 23	3
August 29 & 30	4
September 5 & 6	5
September 12 & 13	6
September 19 & 20	7
September 26 & 27	8
October 3 & 4	1
October 10 & 11	2
October 17 & 18	3
October 24 & 25	4
October 31 & November 1	5
November 7 & 8	6
November 14 & 15	7
November 21 & 22	8
November 28 & 29	1
December 5 & 6	2
December 12 & 13	3
December 19 & 20	4
December 26 & 27	5
January 2 & 3	6
January 9 & 10	7
January 16 & 17	8
January 23 & 24	1
January 30 & 31	2
February 6 & 7	3
February 13 & 14	4
February 20 & 21	5
February 27 & 28	6
March 5 & 6	7
March 12 & 13	8
March 19 & 20	1
March 26 & 27	2
April 2 & 3	3
April 9 & 10	4
April 16 & 17	5
April 23 & 24	St. Lazarus Saturday and Palm Sunday
April 25 – May 1	Holy Week and Pascha
May 7 & 8	Remembrance of St. Thomas





Troparion of the Resurrection

Byzantine Tone 1

Basil Kazan
(1915 - 2001)

While the stone was sealed by the Jews, and the soldiers were

guard-ing thy most pure body, thou didst a-rise on the

third day, O Sav-iour, grant - ing life to the

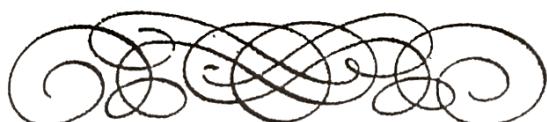
world, for which cause the heav-en-ly pow'rs cried a-

- loud un-to thee, O Giv-er of life:

Glo-ry to thy res-ur-rec-tion, O Christ! Glo-ry to thy

king-dom! Glo-ry to thy prov-i-dence,

O thou who a-lone art the Lov-er of man-kind.



Troparion of the Resurrection

Byzantine Tone 2

Basil Kazan
(1915 - 2001)

Unison

The musical score consists of six staves of music in G clef, common time, and unison. The lyrics are written below each staff. The music features various note values (eighth and sixteenth notes) and rests, with some notes connected by beams. The lyrics describe the resurrection of Christ, mentioning death, hell, God, power, earth, and heaven.

When thou didst submit thyself unto

death, O thou deathless and immortal One, then

thou didst destroy hell with thy Godly pow'r, and wh

thou didst raise the dead from beneath the earth,

all the powr's of heaven did cry a-loud unto thee: O

Christ, thou Giver of life, glory to thee.



Troparion of the Resurrection

Byzantine Tone 3

Basil Kazan
(1915 - 2001)

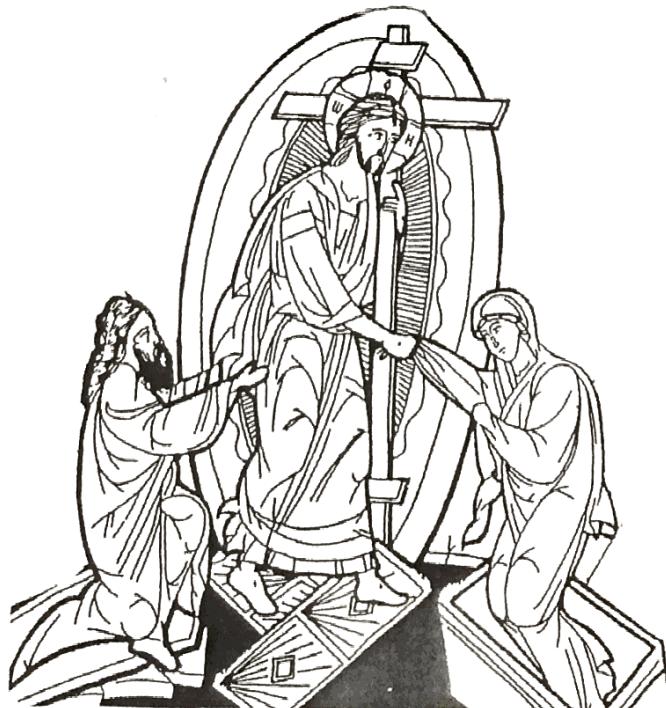
Let the heav - ens re - joice and the earth be

glad, for the Lord hath done a might - y act with his own

arm. He hath tram - pled down death by death and be - come the First -

- born from the dead. He hath de - liv - ered us from the

depths of ha - des, grant - ing the world the great_ mer - cy.



Troparion of the Resurrection

Byzantine Tone 4

Basil Kazan
(1915 - 2001)

The musical notation consists of seven staves of music in G clef, common time. The lyrics are written below each staff. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic ornaments such as grace notes and small circles above or below the main notes.

Hav - ing learned the joy - ful mes - sage of the res - ur -

- rec - tion from the an - gel, the wom - en dis -

- ci - ples of the Lord cast from them their pa -

- ren - tal con - dem - na - tion and proud - ly

broke the news to the dis - ci - ples, say - ing:

Death__ hath been spoiled. Christ__ God is ris - en,

grant - ing the world great__ mer - cy.



Troparion of the Resurrection

Byzantine Tone 5

Basil Kazan
(1915 - 2001)

The musical notation consists of seven staves of music for a single voice. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff. The music is in common time, indicated by a 'C' at the beginning of the first staff.

Let us belie - - ers praise _____ and wor - - ship the

Word, co - e - ter - - nal with the Fa - - ther and the

Spir - it, born of the Vir - - gin for

our sal - va - tion, for he took plea - sure in as -

- cend - - ing the cross in the flesh, to

suf - fer death and to raise _____ the dead by his

glo - ri - ous re - sur - rec - tion.



Troparion of the Resurrection

Byzantine Tone 6

Basil Kazan
(1915 - 2001)

The musical notation consists of six staves of music in G clef, common time, and a mixolydian mode. The lyrics are integrated into the music, with each staff containing a portion of the text. The lyrics are:

When Ma - ry stood ____ at thy grave look - ing for thy sa - cred
bod - y, an - gel - ic pow'r shone a - bove ____ thy re -
- vered tomb and the sol - diers who were to keep ____ guard be -
- came ____ as dead men. Thou led ha - des cap - tive and wast not
tempt - ed there - by. Thou didst meet the Vir - gin and didst give
life ____ to the world. O thou ____ who art ris - en from the
dead, O Lord, ____ glo - ry to thee. ____



Troparion of the Resurrection

Byzantine Tone 7

Basil Kazan
(1915 - 2001)

The musical notation consists of six staves of music for a single voice. The notes are primarily quarter notes and eighth notes, with some grace notes indicated by small dots. The lyrics are written below each staff, corresponding to the notes. The music is in common time, with a key signature of one flat.

Thou didst shat - ter death ____ by thy cross. Thou didst

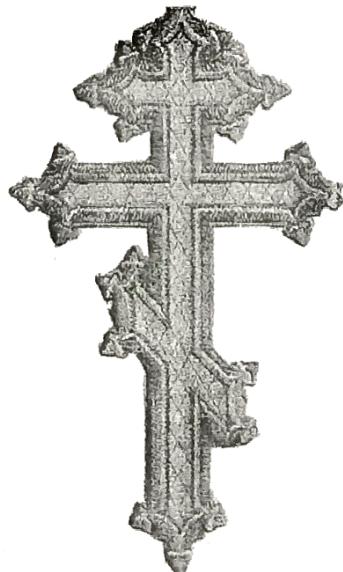
o - pen par - a - dise ____ to the thief. Thou didst turn the

sad - ness of the oint - ment - bear - ing wo - men in - to

joy and didst bid thine a - pos - tles pro - claim a warn -

- ing that ____ thou ____ hast ____ ris - - sen, O Christ,

grant - ing to the world the great ____ mer - - cy.



Troparion of the Resurrection

Byzantine Tone 8

Basil Kazan
(1915 - 2001)

From the heights thou didst de - scend,
O com -
- pas - sion - ate One, and thou ____ didst sub -
- mit to the three - day bur - i - al, that
thou might de - liv - er us from pas - sion.
Thou art our Life and our Res - ur - rec - tion, ____
O Lord, ____ glo - ry to thee.



THE ENTRANCE OF THE GOSPEL BOOK

The people stand.

Priest:

Wisdom. Let us attend!

People:

Come, let us wor-ship and fall down be-fore Christ. O Son of God who

rose from the dead, save us who sing to Thee, "Al - le-

- lu ia."

Chanter:

TROPARION/TROPARIA OF THE DAY





Святой
Тихон
Белогорский

TROPARION OF THE FEAST OF THE CHURCH

The musical score consists of five staves of music, each with two parts (top and bottom). The lyrics are integrated into the music, with some words underlined or in bold to emphasize them. The music is in common time, with various note values including quarter notes, eighth notes, and sixteenth notes. Measure numbers are present at the beginning of each staff.

When Thou wast trans - fi - gured on the moun - tain - top, O Thou

Christ our God, Thou didst re - veal Thy glo - ry to Thy dis - ci - ples as

they could bear it. En - ligh - ten us poor sin - ners as well with Thine

ev - er - las - ting light through the in - ter - ces - sions of the The - o - to - kos.

O Thou gi - ver of light, glo - ry to Thee!

Chanter: **KONTAKION OF THE DAY**



Priest: Let us pray to the Lord.

People:

Musical notation for the phrase "Lord, have mercy." It consists of two staves of music with the lyrics written below them. The first staff has a bass clef, and the second staff has a soprano clef. The lyrics are: "Lord, have mer - cy."

Priest: For holy art Thou, O our God, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

People:

Musical notation for the word "Amen." It consists of two staves of music with the lyrics written below them. The first staff has a bass clef, and the second staff has a soprano clef. The lyrics are: "A - men."



TRISAGION HYMN # 1

Kievan

Sing three times.

Musical score for the first system of the Trisagion Hymn. It features two staves: soprano and bass. The soprano staff has a treble clef and the bass staff has a bass clef. The key signature is C major. The lyrics are: "HO -- LY GOD, HO -- LY MIGHT - Y, HO - LY IM -".

Fine

Musical score for the second system of the Trisagion Hymn. It features two staves: soprano and bass. The soprano staff has a treble clef and the bass staff has a bass clef. The lyrics are: "MOR-TAL, HAVE MER - CY ON US. GLO-RY TO THE FATHER AND TO".

Musical score for the third system of the Trisagion Hymn. It features two staves: soprano and bass. The soprano staff has a treble clef and the bass staff has a bass clef. The lyrics are: "THE SON AND TO THE HO-LY SPIR - IT, NOW AND EV-ER AND UNTO AGES OF A -".

Musical score for the fourth system of the Trisagion Hymn. It features two staves: soprano and bass. The soprano staff has a treble clef and the bass staff has a bass clef. The lyrics are: "GES. A-MEN. HO - LY IM - MOR - TAL, HAVE MER - CY ON US".

Priest: With strength!

D.C. al Fine

All:

Sing 3 times

TRISAGION HYMN # 2

Arabic

The musical score consists of five staves of music in common time, key signature of one flat. The vocal parts are in soprano and alto voices, with a basso continuo part at the bottom.

Staff 1: Ho - - - ly God, Ho - - - ly Might - y,

Staff 2: Ho - - - ly Im - mor - tal, have mer - cy on us. *Fine*

Staff 3: Glo - ry to the Fa - ther and to the Son and to the Ho - ly

Staff 4: Spi - rit, both now and e - ver and un - to a - ges of

Staff 5: a - ges. A - men. Ho - - - ly Im - mor - tal,

Staff 6: have mer - cy on us. *D.C. al Fine*

Priest:
With strength!

TRISAGION HYMN # 3

Sing three times.

Ho - ly God, ho - ly Migh - ty,

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

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.

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

Priest: With strength!

continued on the next page

People:

Ho - ly God, ho - ly Migh - ty,

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

TRISAGION HYMN # 4

Vitoshinsky

Sing 3 times

Ho - ly God, Ho - ly and Mighty,

Fine

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 Spir - it,

both now and ev - er and un - to a-ges of a-ges. A - men.

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

Priest: With strength!

D.C. al Fine

TRISAGION HYMN #5

Archpriest John Finley

S Sing 3 times

Ho-ly God, Ho-ly Migh - y, Ho-ly Im - mor - tal One,

have mer - cy on us. have mer - cy on us.

Glo - ry be to the Fa-ther and Son and to the Ho - ly Spi - it.

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

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

Priest: With strength!

D.S. al Fine

THE LITURGY OF THE WORD

Priest: Let us attend the Prokeimenon.

The Prokeimenon is read.

Priest: Wisdom!

The source of the Epistle lesson is announced.

Priest: Let us attend!

The people may be seated.

The Epistle lesson is read.

Priest: Peace be to thee that readest.

Reader: And to thy spirit.



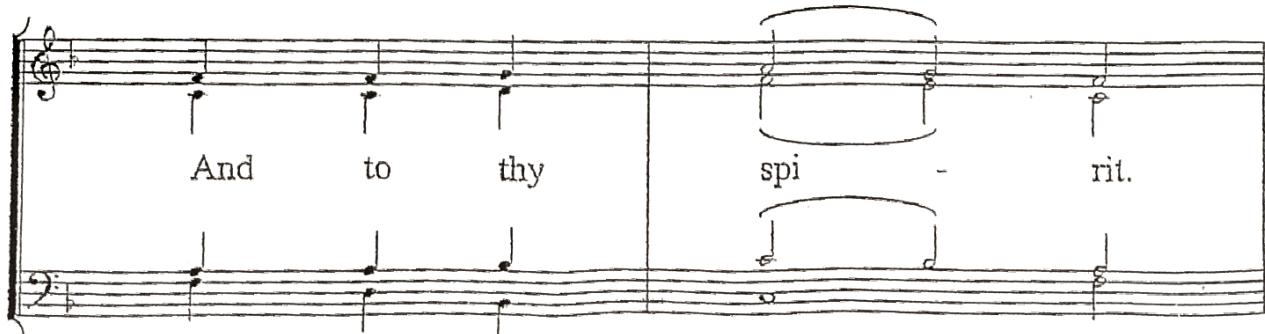
The people stand and sing the "Alleluia" for the Gospel.



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

Priest: Wisdom! Attend! Let us hear the Holy Gospel. Peace be to all.

People:



And to thy spirit.

The source of the Gospel reading is announced.

People:

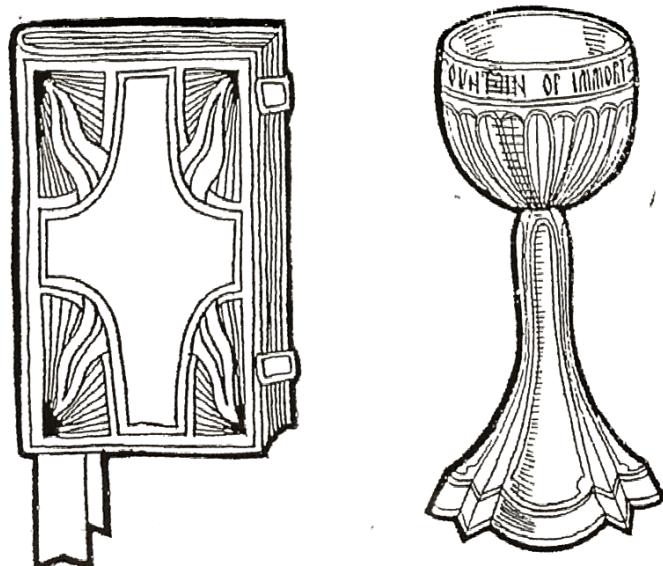
Musical notation for 'Gloria' in G major, 2/4 time. The melody consists of two staves: soprano and basso continuo. The soprano staff has a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. The basso continuo staff has a bass clef and a 2/4 time signature. The lyrics 'Glo - ry to Thee, O Lord,' are repeated twice, followed by 'glo - ry to Thee.' Measure numbers 1 through 8 are indicated above the notes. A bracket underlines the first four measures, and another bracket underlines the last four measures.

Priest: Let us attend! *The Gospel is read.*

People:

Musical notation for 'Gloria' in G major, 2/4 time. The melody consists of two staves: soprano and basso continuo. The soprano staff has a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. The basso continuo staff has a bass clef and a 2/4 time signature. The lyrics 'Glo - ry to Thee, O Lord,' are repeated twice, followed by 'glo - ry to Thee.' Measure numbers 1 through 8 are indicated above the notes. A bracket underlines the first four measures, and another bracket underlines the last four measures.

THE HOMILY
The people may be seated.

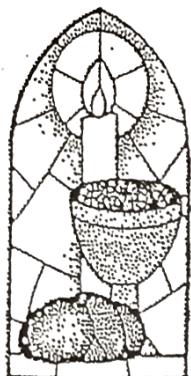


The people stand.

PREPARATION FOR THE TRANSFER OF THE GIFTS

Priest:

Help us, save us, have mercy on us and keep us, O God by Thy grace. Wisdom! That guarded always by Thy might we may ascribe glory unto Thee: to the Father, and to the son and to the Holy Spirit: now and ever, and unto ages of ages.



CHERUBIC HYMN #1

A musical score for the Cherubic Hymn #1, consisting of five staves of music. The music is written in common time (indicated by '4' or '3') and includes both treble and bass clefs. The lyrics are written below the notes, corresponding to each staff. The lyrics are as follows:

pp A - men. We who mys - - ti -
- cly re - pre - sent the cher - u - bim, re - pre -
- sent the cher - u - bim. And sing to the life-giv - ing
Trin - i - ty, sing to the life - giv - ing Trin - i - ty,
sing the thrice - bo - ly hymn.

Let us now lay aside, let us now lay aside.

lay aside all earthly care....



Priest: (to the people) Forgive me and pray for me.

People: God forgives.

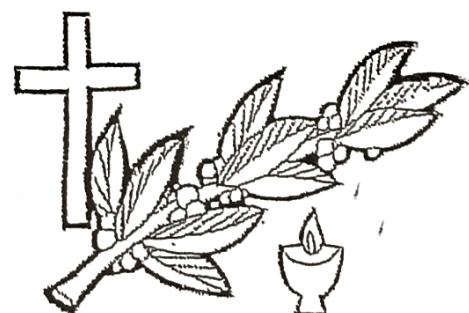
THE GREAT ENTRANCE

The priest offers petitions while making the great entrance, and the people respond AMEN after each petition.

Priest: All of you, the Lord God remember in His kingdom always, now and ever and unto ages of ages.

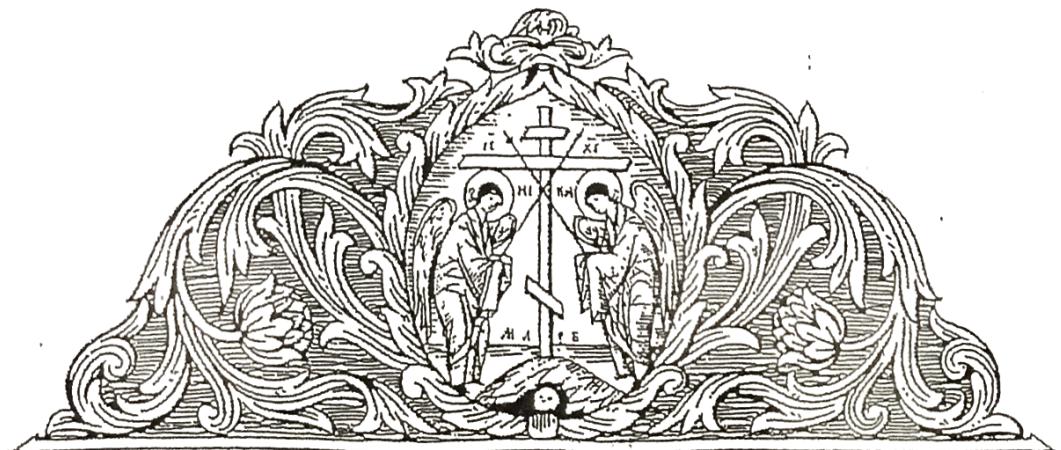
People:

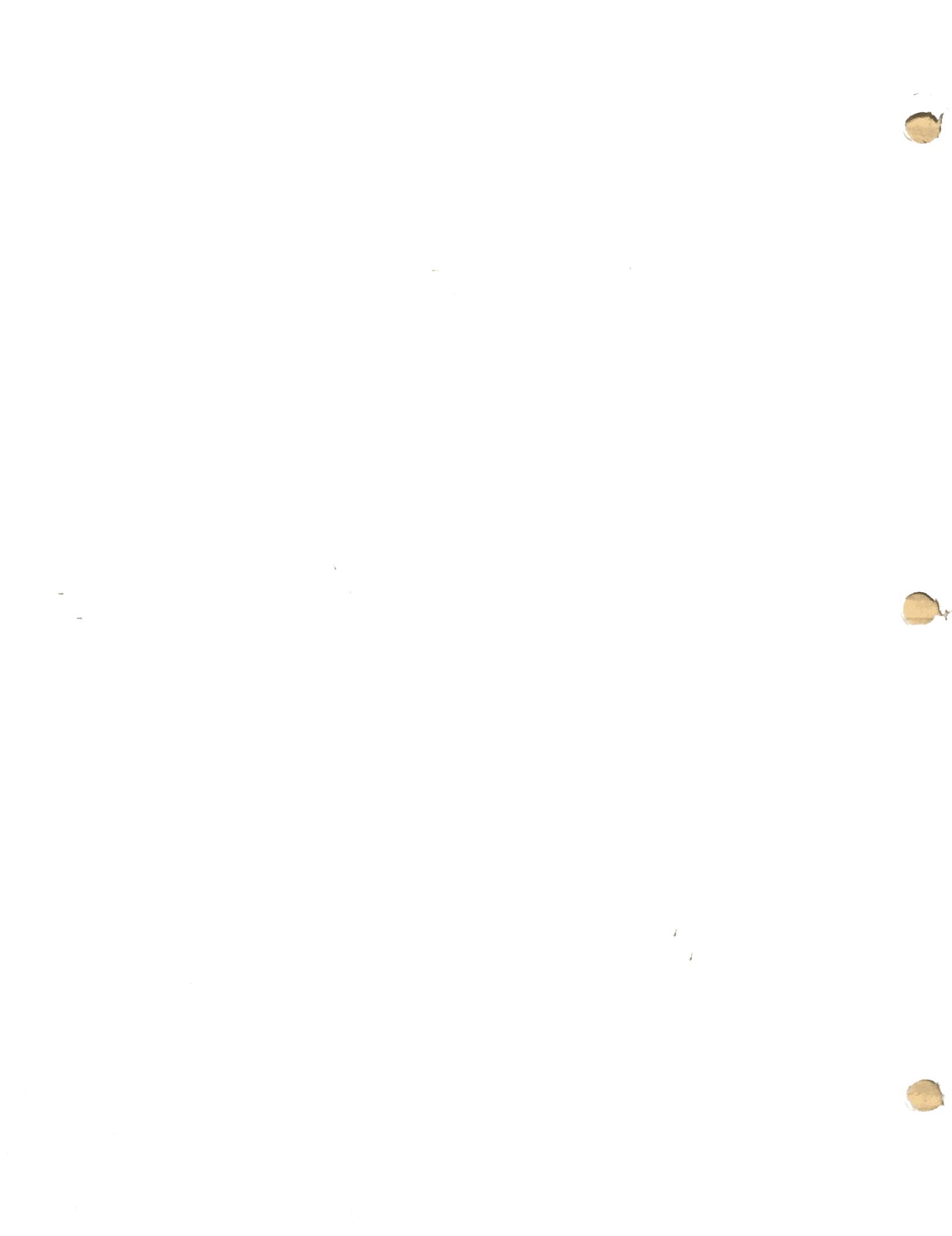
A - men.



....that we may receive the King of all, who comes in -

vis - i - bly up - borne by _____
 the _____ An - gel ic Hosts. Al - le -
 lu - ia, al - le - lu - ia,
 al - le - lu - ia,





PREPARATION FOR THE TRANSFER OF THE GIFTS

The people stand.

Priest:

Help us, save us, have mercy on us and keep us, O God by Thy grace. Wisdom! That guarded always by Thy might we may ascribe glory unto Thee; to the Father and to the Son and to the Holy Spirit: now and ever and unto ages of ages.

People:



CHERUBIC HYMN #2

We _____ who my - - stic' - ly

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

and _____ who _____ sing _____ to the Life - - giv - ing

Tri - ni - ty, the thrice - ho - ly hymn:

Let _____ us _____ now _____ lay _____ a - side,

lay _____ a - - side _____ all _____ earth - ly _____ care;

let _____ us _____ now _____ lay a - side all earth - ly care.

Priest: (to the people) Forgive me and pray for me.

People: God forgives.

THE GREAT ENTRANCE

The priest offers petitions while making the great entrance, and the people respond AMEN after each petition.

Priest: All of you, the Lord God remember in His kingdom always, now and ever and unto ages of ages.

People:



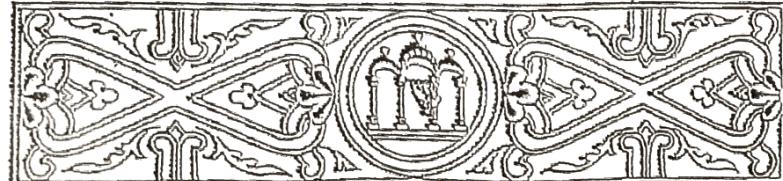
That we may re-ceive the __ King of all, Who comes



in - vi - si - bly up-borne __ by the an - ge - lic hosts.



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



The people stand.

Priest: Help us, save us, have mercy on us and keep us, O God by Thy grace.
Wisdom! That guarded always by Thy might we may ascribe glory unto
Thee: to the Father, and to the son and to the Holy Spirit: now and ever, and
unto ages of ages.

CHERUBIC HYMN #3

A - men. We who mys - ti - cly who

mys - ti - cly re - pre - sent the cher - u -

- bim, the cher - u - bim.

And sing to the life - giv - ing Trin - i - ty,

sing to the life - giv - ing Trin - i - ty the

thrice ho - ly hymn, the thrice ho - ly hymn.

Let us now lay aside, let us
 now lay a - side, lay a - side all earth - ly
 care, all earth - ly care...

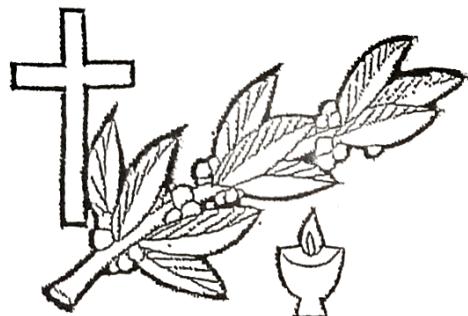
Priest: (to the people) Forgive me and pray for me.

People: God forgives.

THE GREAT ENTRANCE

The priest offers petitions while making the great entrance, and the people respond AMEN after each petition.

Priest: All of you, the Lord God remember in His kingdom always, now and ever and unto ages of ages.



A - men. ...that we may re - ceive the King of

all who comes in - vis - - i - bly up -

- borne by the An - gel

lic Hosts, by the An -

- gel - lic Hosts. Al - le - lu - ia, al - le -

- lu - ia, al - le - lu - ia.

- lu - ia, al - le - lu - ia.



CHERUBIC HYMN # 4

People:

Monk Martin

A - men.

Let us who mys - - - ic - ly

re - pre - sent the Che - ru - bim, and who sing - - -

the Thrice - Ho - ly Hymn to the Life - - - Cre - a - - ting

Tri - ni - ty, now lay a - side

all earth - ly care;

now lay a - side

all earth - ly care.

THE GREAT ENTRANCE

The priest offers petitions while making the great entrance, and the people respond AMEN after each petition.

Priest: All of you, the Lord God remember in His kingdom always, now and ever and unto ages of ages.

People:



PREPARATION FOR THE TRANSFER OF THE GIFTS

The people stand.

Priest:

Help us, save us, have mercy on us and keep us, O God by Thy grace. Wisdom! That guarded always by Thy might we may ascribe glory unto Thee: to the Father, and to the son and to the Holy Spirit: now and ever, and unto ages of ages.

People:

Musical notation for "Amen" in G major, common time. It consists of two measures: the first measure has a bass note followed by a soprano note, and the second measure has a bass note followed by a soprano note. The lyrics "A - men." are written below the notes.



CHERUBIC HYMN #5

Musical notation for the Cherubic Hymn #5, featuring three staves of music. The lyrics are written below the notes, corresponding to the melody. The hymn begins with "Let us who mys - tic' + ly", continues with "re - pre - sent the Che - ru - bim,", and ends with "And who sing the thrice ho - ly hymn". The music includes various note heads and stems, with some notes connected by beams.

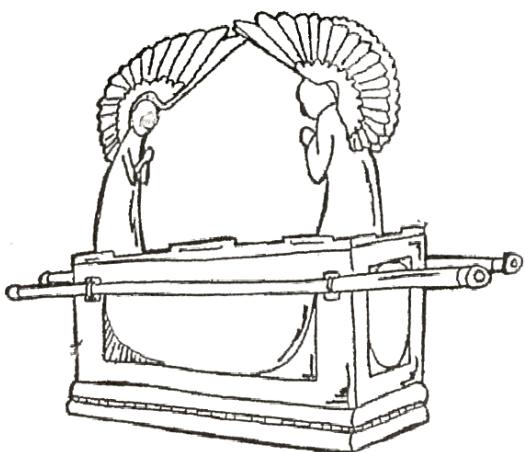
to the life cre - a — ting Trin — i — ty,

Now lay a - side all earth - ly care,

Now lay a - side all earthly care.

Priest: *(to the people)*
People: *(to the priest)*

Forgive me and pray for me.
God forgives.



THE GREAT ENTRANCE

The priest offers petitions while making the great entrance, and the people respond AMEN after each petition.

Priest: All of you, the Lord God remember in His kingdom always, now and ever and unto ages of ages.

People:



That we may receive the King of all,

the King of

all,

who comes in vi-si- $\ddot{\text{u}}$ bly up- borne

by the angel — ic hosts.

Al - le - lu - i - a.

Al - le - lu - ia.



FOR THE PRESENTATION OF AN INFANT

St. Simeon's Song at the Presentation of Christ in the Temple

Luke 2:29-32

A musical score for a solo voice and piano, featuring five staves of music. The music is in common time, with a key signature of one sharp (F#). The vocal line consists of short, rhythmic notes, primarily eighth and sixteenth notes. The lyrics are integrated into the musical staff, with some words appearing above or below the staff. The piano accompaniment is provided by bass and treble staves, with bass notes supporting the harmonic structure.

Lord, now let - test Thou Thy ser - vant de - part in peace ac -

cord-ing to Thy word; for mine eyes have seen Thy sal -

va - tion, which Thou hast pre - pared be - fore the

face of all peo - ple, a light to light-en the

Gen - tiles, and the glo - ry of Thy peo - ple Is - ra - el.



Priest:

The noble Joseph, when he had taken down Thy spotless body from the tree, wrapped it in fine linen and spices and, sorrowing, laid it in a new tomb.

In the grave with the body, but in Hades with the soul, as God; in Paradise with the thief, and on the Throne with the Father and the Spirit wast Thou, O Christ, filling all things, Thyself uncircumscribed.

As giving life, as more splendid than Paradise, and more radiant than any royal chamber, O Christ, is shown forth Thy tomb, the fountain of our resurrection.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Then shall they offer bullocks upon Thine altar.

Then shall they offer bullocks upon Thine altar.

THE LITANY OF THE PROTHESIS

Priest:

Let us complete our prayer unto the Lord.

People:

Priest:

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

People:



Priest:

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

People:

Lord, have mer - cy.

Priest:

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

People:

Lord, have mer - cy.



Priest:

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

People:

Lord, have mer - cy.

Priest:

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

People:

Grant this, O Lord.

Priest:

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

People:

Grant this, O Lord.

Priest:

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

People:

Grant this, O Lord.



Priest:

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

People:

Grant this, O Lord.

Priest:

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

People:

Grant this, O Lord.

Priest:

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

People:

Hand-drawn musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "Grant this, O Lord." are written below the notes. The notation includes various note heads and stems.

Priest:

Calling to remembrance our all-holy, immaculate, 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:

Hand-drawn musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "To Thee, O Lord." are written below the notes. The notation includes various note heads and stems.

Priest:

Through the compassions of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

People:

Hand-drawn musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "A - men." are written below the notes. The notation includes various note heads and stems.



Priest:

Peace be to all.

People:

Hand-drawn musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "And to thy spi - rit." are written below the notes. The notation includes various note heads and stems.

THE KISS OF PEACE

Priest:

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

*We now exchange a kiss or handshake with each other, with one saying,
“Christ is in our midst” and the other responding, “He is and ever shall be!”*

All:

The musical notation consists of two staves. The top staff is in treble clef and common time, with lyrics: "Fa - ther, Son and Ho - ly Spir - it, the Trin - i - ty". The bottom staff is also in common time, with lyrics: "one in es - sence and un - di - vi - ded". The music features eighth-note patterns and some grace notes.

Priest:

The doors! The doors! In wisdom let us attend.

THE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sits at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father, Who with the Father and the Son together is worshipped and glorified, Who spoke by the Prophets.

And I believe in one Holy, Catholic and Apostolic Church.

I acknowledge one baptism for the remission of sins.

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

THE ANAPHORA

Priest:

Let us stand aright; let us stand with fear; let us attend, that we may offer the holy oblation in peace.

People:

A mer - cy of peace, a sac - ri - fice of praise.

Priest:

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

People:

And with Thy spi - rit.



Priest:

Let us lift up our hearts.

People:

We lift them up un - to the Lord.

Priest:

Let us give thanks unto the Lord.

People:

It is meet and right to worship Father,
Son and Holy Spirit, the Trinity, undivided.

It is meet and right to worship Father,
Son and Holy Spirit, the Trinity, undivided.

It is meet and right to worship Father,
Son and Holy Spirit, the Trinity, undivided.



Priest:

And we give thanks unto Thee also for this ministry which Thou dost vouchsafe to receive at our hands, even though there stand beside Thee thousands of angels, the cherubim and the seraphim, six-winged, many-eyed soaring aloft, borne on their pinions, singing the triumphal hymn, shouting, proclaiming, and saying:

name — of the Lord. Ho - san na in the high - est.

high - est. Blis - sed is He Who com - eth in the

hea - ven and earth are full of Thy — glo - ry. Ho - san-na in the

Ven

Ho - ly, ho - ly, ho - ly, Lord — of Sa - ba - oth:

All:

Priest:

...when He had given thanks and blessed it, and hallowed it and broken it, 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:



Priest:

And likewise after supper He took the cup saying, "Drink ye all of this. This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins."

People:



Priest:

THINE OWN OF THINE OWN WE OFFER UNTO THEE, IN BEHALF OF ALL AND FOR ALL.

Priest:

...and make this Bread the precious Body of Thy Christ. John Chrysostom

...and show this Bread to be itself the precious Body of our Lord and God and Savior, Jesus Christ. Basil the Great

People: Amen.

Priest:

...and that which is in this Cup the precious Blood of Thy Christ.

John Chrysostom

...and this Cup to be itself the precious Blood of our Lord and God and Savior, Jesus Christ.

Basil the Great

People: Amen.

Priest:

...changing them by Thy Holy Spirit. John Chrysostom

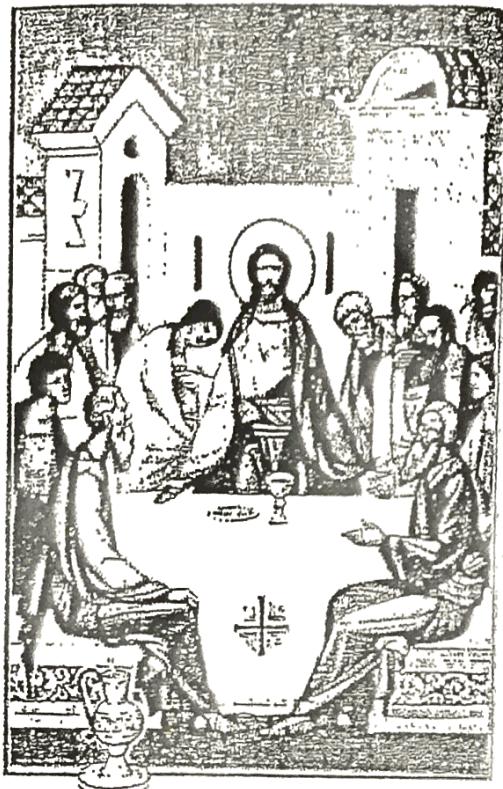
...which was shed for the life of the world and its salvation.

Basil the Great

People: Amen. Amen. Amen.

The people kneel or make a prostration before the Mystery.

This is not done during the services between Pascha and Pentecost when, rather than kneeling, we remain standing as a demonstration of the profound strength that is ours through Christ's triumphant resurrection.



We praise thee, we

Musical notation: Treble clef, key signature of one sharp (F#), common time. The melody consists of eighth and sixteenth notes.

bless thee, we give thanks un - to thee, O

Musical notation: Treble clef, key signature of one sharp (F#), common time. The melody continues with eighth and sixteenth notes.

Lord; and we pray un - to thee, O our God, our God.

Musical notation: Treble clef, key signature of one sharp (F#), common time. The melody concludes with eighth and sixteenth notes.

Priest:

...especially our all-holy, immaculate, most blessed and glorious Lady
Theotokos and ever-virgin Mary.

Megalonarion # 1

Kievian Chant

RE - JOICE, O VIRGIN THE - O - TO - KOS, MA - RY FULL OF

GRACE THE LORD IS WITH YOU. BLES - SED ARE YOU A - MONG

WO - MEN, AND BLES - SED IS THE FRUIT OF YOUR WOMB, FOR

YOU HAVE BORNE THE SA - VIOR OF OUR SOULS.



Megalonarion # 2

The musical score consists of five staves of handwritten notation on a single page. The notation is in common time, with a key signature of one sharp (F#). The music is divided into measures by vertical bar lines. The lyrics are written below each staff, corresponding to the notes. The lyrics are:

It is tru - ly meet to bless you, O The-o - to - kos, ev - er -
bless-ed and most pure and the Mo-ther of our God.. More hon'-
ra-ble than the Che - ru-bim, and more glo-ri-ous beyond compare
than the Ser - a - phim:- with-out corrup - tion you gave birth
to God____ the Word: True The - o - to - kos, we mag - ni- fy you.

Megalonarion # 3

It is tru-ly | meet to bless thee, | O The-o | to - kos, | ev-er bles-sed
 and most pure | and the Mo-ther | of our God. More | hon' - ra-ble
 than the Che-ru | bim | and be-yond com | pare more glo-rious | than the Se-ra-
 phim, who | with-out stain didst | give birth to | God the | Word, true
 The-o-to - kos, we | mag - ni | fy | thee.



Megalonarion #4



Musical notation for the first part of the hymn, featuring two staves: treble and bass.

Re - joice, O Virgin Theo - to - kos, Mary full of grace, the Lord is with you.



Continuation of musical notation for the first part of the hymn.



Musical notation for the second part of the hymn, featuring two staves: treble and bass.

Blessed are you among wo - men, and blessed is the fruit of your womb.



Continuation of musical notation for the second part of the hymn.



Musical notation for the third part of the hymn, featuring two staves: treble and bass.

For you have born the Sa - ior of our souls.



Continuation of musical notation for the third part of the hymn.



Megalonarion #5

ALL OF CRE-A-TION RE-JOIC.- ES IN THEE, O FULL OF GRACE.

THE ASSEMBLY OF ANGELS AND THE RACE OF MEN. O SANC-TI-FIED

TEM-PLE AND SPIR-I-TUAL PAR - A - DISE, THE GLO-RY OF VIR - GINS,

FROM WHOM GOD WAS INCARNATE AND BE-CAME A CHILD, OUR GOD BE-FORE

THE A - GES. HE MADE THY . BOD - Y IN - TO A THRONE, AND THY

WOMB HE MADE MORE SPACIOUS THAN THE HEAV - ENS. ALL OF CRE-TA-TION

RE-JOIC - ES IN THEE, O FULL OF GRACE. GLO - RY TO THEE.



Megalonarion #6

Psalm 44:10 - 18*

Georgian

At Your right hand stood the Queen,
clothed in - ve - sture of gold.
Hear, O daugh - ter, and see
and in - cline your ear.
The rich a - mong the peo - ple

shall en - treat your fa vor.

And the King shall great - ly de-sire your beau - ty.

For He is your Lord, and you shall wor - ship Him

Psalm 44:10 - 18*

*The Queen referred to here is the Theotokos, the Virgin Mary, who is both mother and daughter of God. She was willing to “leave her people and her father’s house” (v. 11), and instead of becoming a wife and bearing children into her own family circle, she would be the Virgin who would bear Christ into the world for all people. In v. 10 she is described as standing at the right hand of the King (Christ), speaking of her standing at the side of Christ in His suffering on the Cross and also in His glory as the ascended Lord. She is clothed in a robe shining with gold (v. 10). This inner and outer shining is the beauty of the Spirit who indwells her and the loveliness of virtue and character that is hers (“*All her glory as the King’s daughter is within,*” v. 14). Those who are in the Church are referred to as the *daughters of the queen* who come with gifts to worship the King (v. 13) and as *virgins* who follow behind her and are brought with gladness and rejoicing to the King in His temple (vrs. 13, 15, 16). We are encouraged to entreat the Theotokos for her help and intercession (v. 13). It is right for us to honor the Theotokos throughout all generations with thankfulness (v. 18).

Rejoice O Virgin

Znamenny arr. Monk Martin

The musical score consists of five lines of music, each with a treble clef and a bass clef. The key signature is one flat. The lyrics are written below the notes, with some words underlined to indicate sustained sounds.

Re - joice O Vir - gin The - o - to - - - kos,
 Ma - ry full of grace the Lord is
 with Thee Bles - sed art Thou a - mong
 wo - - - men. and bles - sed is the Fruit
 of thy womb; for thou hast born the Sa - vior of our souls

Priest: Among the first be mindful, O Lord, of our (Hierarchical N, NN), whom do Thou grant unto Thy Holy Churches in peace, safety, honor, health and length of days, and rightly dividing the word of Thy truth, and for the salvation and help of the people here present, those whom they are remembering, and of all mankind.

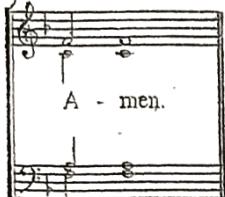
People:



And of all man kind.

Priest: And grant us with one mouth and with one heart to glorify and praise Thine all-honorable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

People:



A - men.

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

People:



And with thy Spi - rit.

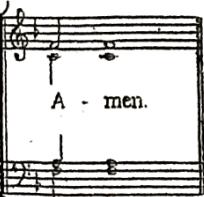
Priest: And vouchsafe, O Lord, that with boldness and without condemnation we may dare to call upon Thee, the heavenly God, as Father, and to say:

All:

OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD, AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL.

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

People:



A - men.

THE LORD'S PRAYER

The musical score for "The Lord's Prayer" features six staves of music, each with a treble (G) clef and a bass (F) clef. The key signature is four flats (B-flat, D-flat, F-flat, A-flat). The music is in common time (4/4).

Soprano Staff (Top):

- Our Fa-ther, who art in heav-en Hal-lowed be Thy name,

Bass Staff (Second from Top):

- Thy King-dom come, Thy will be done on earth as it

Soprano Staff (Third from Top):

- is in heav-en. Give us this day our dai-ly bread

Bass Staff (Fourth from Top):

- and for-give us our tres-pass-es as we for-give those who

Soprano Staff (Fifth from Top):

- tres-pass a-against us, and lead us not in-to temp-

Bass Staff (Bottom):

- ta-tion but de-liv-er us from e-vil.

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

People:

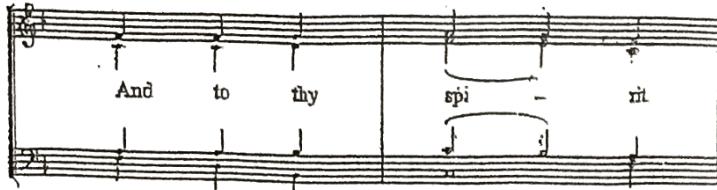
The musical score for the Amen response consists of two staves of music. The first staff uses a treble (G) clef and the second staff uses a bass (F) clef. Both staves are in common time (4/4).

Treble Staff:

- A-men.

Priest: Peace be to all.

People:



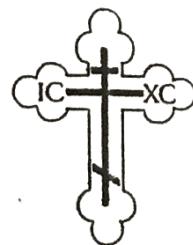
Priest: Let us bow our heads unto the Lord.

People:



Priest: ...Therefore, O Master, do Thou Thyself distribute these Gifts here spread forth unto all of us for good according to the individual need of each: voyage with those who sail by sea and air; journey with those who travel by land; heal the sick, Thou Who art the physician of our souls and bodies; through the grace and compassion and love toward man of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit: now and ever and unto ages of ages.

People:



Priest: ...and have mercy on me. Let us attend! Holy Things are for the holy.

People:

#1

Russian

Musical notation for setting #1 in Russian. It consists of two staves. The top staff has three measures: "One is ho - ly," "One is Lord:", and "Je - sus Christ!". The bottom staff has one measure: "To the glo-ry of God the Fa - ther, A - men." The notation uses a treble clef, a key signature of one sharp, and common time.

Musical notation for setting #1 in Russian. It consists of two staves. The top staff has one measure: "To the glo-ry of God the Fa - ther, A - men." The bottom staff has one measure: "To the glo-ry of God the Fa - ther, A - men." The notation uses a treble clef, a key signature of one sharp, and common time.

#2

Tchaikovsky

Musical notation for setting #2 by Tchaikovsky. It consists of two staves. The top staff has four measures: "ONE IS HO - LY," "ONE IS THE LORD JE - SUS CHRIST.", "ONE IS THE LORD JE - SUS CHRIST.", and "ONE IS THE LORD JE - SUS CHRIST.". The bottom staff has one measure: "TO THE GLO - RY OF GOD THE FA - THER, A - MEN." The notation uses a treble clef, a key signature of one sharp, and common time.

Musical notation for setting #2 by Tchaikovsky. It consists of two staves. The top staff has four measures: "ONE IS HO - LY," "ONE IS THE LORD JE - SUS CHRIST.", "ONE IS THE LORD JE - SUS CHRIST.", and "ONE IS THE LORD JE - SUS CHRIST.". The bottom staff has one measure: "TO THE GLO - RY OF GOD THE FA - THER, A - MEN." The notation uses a treble clef, a key signature of one sharp, and common time.

#3

Arabic

Musical notation for setting #3 in Arabic. It consists of two staves. The top staff has one measure: "One is ho - ly, One is Lord, Je - sus Christ,". The bottom staff has one measure: "to the glo - ry of God the Fa - ther, A-men." The notation uses a treble clef, a key signature of one sharp, and common time.

One is ho - ly, One is Lord, Je - sus Christ,

Musical notation for setting #3 in Arabic. It consists of two staves. The top staff has one measure: "One is ho - ly, One is Lord, Je - sus Christ,". The bottom staff has one measure: "to the glo - ry of God the Fa - ther, A-men." The notation uses a treble clef, a key signature of one sharp, and common time.

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

FRACTION OF THE BREAD AND PREPARATION OF THE CHALICE

Priest:

Divided and distributed is the Lamb of God Who is divided yet not disunited, Who is ever eaten yet never consumed, but sanctifies those who partake thereof. The fullness of the cup of the Faith, of the Holy Spirit. Blessed is the fervor of Thy saints always, now and ever and unto ages of ages. Amen. The fervor of faith, full of the Holy Spirit.

All:

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief.

And I believe that this is truly Thine own immaculate Body and that this is truly Thine own precious Blood.

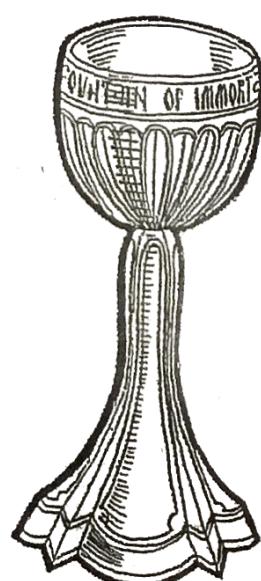
Wherefore, I pray Thee, have mercy on me, and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance, and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

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

Not unto judgment nor unto condemnation be my partaking of Thy holy Mysteries, O Lord, but unto the healing of soul and body.

Priest: Forgive me, my brothers and sisters, and pray for me.

People: God forgives.



COMMUNION HYMN
Psalm 148

Refrain:

Musical notation for the Refrain of the Communion Hymn. It consists of two measures of music for two voices. The top voice (soprano) sings "Praise the Lord from the hea - vens!" and the bottom voice (bass) sings "Praise Him in the High - est!". The music is in common time, with a key signature of one sharp (F#). The bass part includes a bass clef and a bass staff.

Verses:

1. Praise Him, all His angels. Praise Him all His host!

2. Praise Him, sun and moon. Praise Him, all you shining stars.

(repeat refrain)

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.

(repeat refrain)

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!

(repeat refrain)

7. Mountains and all hills, fruit trees and all cedars! Beasts and 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!

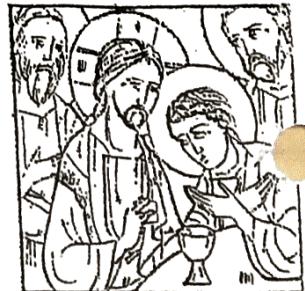
(repeat refrain)

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!

(repeat refrain)

Musical notation for the Alleluia phrase. It consists of three measures of music for two voices. The top voice (soprano) sings "Al-le - lu-ia," and the bottom voice (bass) sings "Al-le - lu-ia." The third measure begins with "Al-le - lu" and ends with "ia." The music is in common time, with a tempo of 120 BPM indicated by a "J=120" below the first measure. The bass part includes a bass clef and a bass staff.

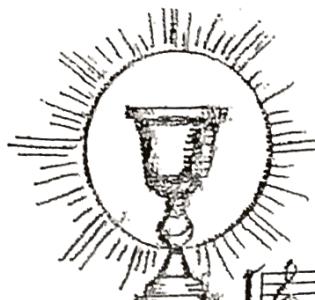


Communion Hymn, from Psalm 50

O Lord born of the vir-gin, regard not my trans-gres-sions, cleanse Thou
 my heart and make of it a tem-ple, for Thy most pure bo-dy and blood.
 Cast me not away from Thy pres- ence, Thou who has mercy without meas- ure.

1. Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.
2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.
(repeat refrain)
3. Thou shalt sprinkle me with hyssop and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.
4. Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
(repeat refrain)
5. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. O Lord, open my lips and my mouth shall declare Thy praise.
6. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

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



Communion Hymn
from Psalm 33
Taste and See

Taste and see,
taste and see.
taste and see that the Lord is good.

1. I will bless the Lord at all times, His praise shall continually be in my mouth.
2. In the Lord shall my soul be praised; let the meek hear and be glad.
(refrain)
3. O, magnify the Lord with me and let us exalt His name together.
4. I sought the Lord and He heard me and delivered me from all my tribulations.
(refrain)
5. Come unto Him and be enlightened, and your faces shall not be ashamed.
6. The angel of the Lord will encamp round about them that fear Him, and will deliver them.
(refrain)
7. O, taste and see that the Lord is good; blessed is the man that hopeth in Him.
8. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

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

COMMUNION HYMN FOR SAINTS AND HIERARCHS

from Psalm 111



The right - eous shall be in e - ver - last - ing re - mem - brance;

he shall not fear e - vil tid - ings. Al - le - lu - ia, Al-le - lu - ia,

Al - le - lu - ia.

1. Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.
2. His children shall be mighty upon the earth; the generation of the upright shall be blessed.
3. Glory and riches shall be in his house, and his righteousness abideth unto ages of ages.
4. There hath risen up in darkness a light for the upright; he is merciful and compassionate and righteous.
5. A good man is he that is compassionate and lendeth; he shall order his words with judgment, for he shall remain unshaken for ever.
6. His heart is ready to hope in the Lord; his heart is established, he shall not be afraid.

COMMUNION HYMN FROM PSALM 4

The light of Thy countenance has shone on us, O Lord.

When I called upon Thee, O God of my righteousness, Thou didst hearken unto me; in mine affliction Thou hast enlarged me. Have compassion on me and hear my prayer.

O ye sons of men, how long will ye be slow of heart? Why do you love vanity and seek after falsehood?

Know also that the Lord hath made wondrous His holy one; the Lord will hearken unto me when I cry unto Him.

Be angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Sacrifice a sacrifice of righteousness, and hope in the Lord.

Many say, "Who will show unto us good things?" The light of Thy countenance, O Lord, hath been signed upon us; Thou hast given gladness to my heart.

In peace in the same place I shall lay me down and sleep. For Thou, O Lord, alone hast made me to dwell in hope.

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

COMMUNION HYMN FOR APOSTLES AND HOLY FATHERS

Psalm 18

The musical notation consists of two staves. The top staff is in treble clef and the bottom is in bass clef. The key signature is one sharp (F#). The time signature changes from common time to 8/8. The lyrics are:

Their pro - cla - mation has gone out in - to all the earth, and their
words to the ends of the u - ni - - verse.

1. The heavens are telling the glory of God; and the firmament proclaims His handiwork.
2. Day after day they continue to speak; night after night they make Him known.
3. God has made a home in the heavens for the sun. It bursts forth like a radiant bridegroom after his wedding.
4. The instructions of the LORD are perfect, reviving the soul. The decrees of the LORD are trustworthy, making wise the simple.
5. The commandments of the LORD are right, bringing joy to the heart. The commands of the LORD are clear, giving insight for living.
6. May the words of my mouth and the meditation of my heart be pleasing to you, O LORD, my Rock and my Redeemer.

The musical notation consists of two staves. The top staff is in treble clef and the bottom is in bass clef. The key signature is one sharp (F#). The lyrics are:

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

COMMUNION HYMN

Psalm 148

Refrain:

PRAISE THE LORD.

LORD FROM THE HEA - VENS. PRAISE

HIM, PRAISE HIM IN THE HIGH - EST.

Verses :

1. Praise Him, all His angels. Praise Him all His host! Praise Him, sun and moon. Praise Him, all you shining stars.
2. Praise Him, you highest heavens, and you waters above the heavens! Let them praise the name of the Lord, for He commanded and they were created.
3. He established them for ever and ever; He fixed their bounds, which cannot be passed.

(repeat refrain)

4. Praise the Lord from the earth, you sea monsters and all deeps; fire and hail, snow and frost, stormy wind fulfilling His command!
5. Mountains and all hills, fruit trees and all cedars! Beasts and cattle, creeping things and flying birds!
6. Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!

(repeat refrain)

7. Let them praise the name of the Lord, for His name alone is exalted; His glory is above earth and heaven!
8. 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!

(repeat refrain)

Closing:

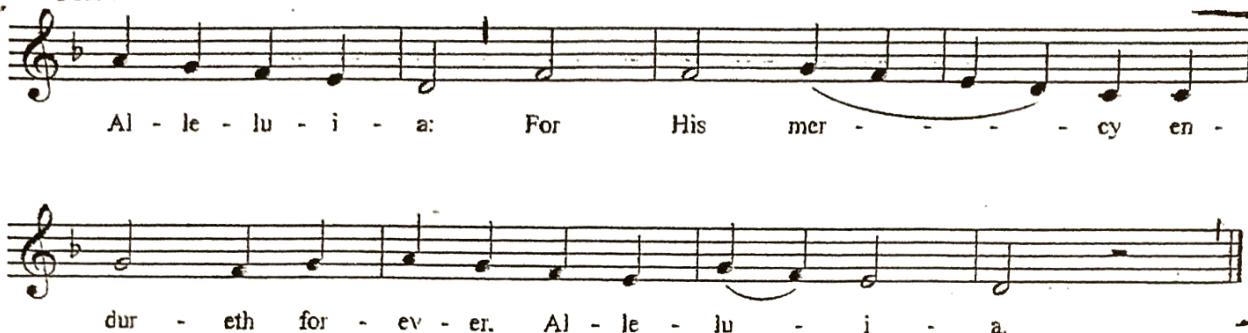
AL - LE - LU - - - - I - - - - A. A - le - lu i a!

THE POLYELEOS.
Psalm 135

After each verse is chanted the people respond with the refrain.



refrain



2. O give thanks un - to the God _____ of _____ gods. **refrain**

3. O give thanks un - to the Lord _____ of _____ lords. **refrain**

4. To Him Who a - lone hath wrought great won - - - - ders. **refrain**

5. To Him that made the heav - ens with un - der - stand - ing. **refrain**

6. To Him that es - tab - lisched the earth up - on the wa - ters. **refrain**

7. To Him — Who a - lone — hath — made great — lights. — refrain

8. The sun — for do - min - - nion — of the — day. — refrain

9. The moon — and the stars — for do - mi - nion of the night. — refrain

10. To Him — that di - vi - - ded the Red Sea in - to parts. — refrain

11. And led Is - - ra - el through — the — midst there - - of. — refrain

12. To Him that led His peo - ple through the wild - er - ness. — refrain

ALL:
Slowly

O give thanks un - to the Lord, — for — He is — good. — refrain

Priest:

Lo, I draw near unto Christ, our immortal King and our God. The precious and all holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, His unworthy priest, unto remission of my sins and unto life everlasting. Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

WITH FEAR OF GOD AND FAITH AND LOVE DRAW NEAR.

People:

Musical notation for the first part of the hymn. The top staff is in treble clef, common time (indicated by '8'). The lyrics are: "Blessed is He that comes in the Name of the Lord!" The bottom staff is in bass clef, common time (indicated by '8').

Musical notation for the second part of the hymn. The top staff is in treble clef, common time (indicated by '8'). The lyrics are: "God is the Lord and has revealed Him-self to us!" The bottom staff is in bass clef, common time (indicated by '8').

THE PEOPLE RECEIVE THE EUCHARIST

The people approach the Chalice with arms crossed in front of their chests as a sign of humility and reverence. Those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent confession may participate in Holy Communion. All are invited to partake of the blessed bread.



Of Thy Mystical Supper

1

Of Thy Mystical Supper, O Son of God, ac-cept me to-day as a com-mu-ni-cant;

for I will not speak of Thy Myst'ry to Thine en - e - mies,

neither like Judas will I give Thee a kiss; but like the thief will I con-fess Thee:

Re - mem - ber me, O Lord, in Thy King dom.

Re-mem-ber me, O Lord, in Thy King dom.



The Lord's Prayer

Our Fa - ther, who art in heav-en, hal-low-ed 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 -

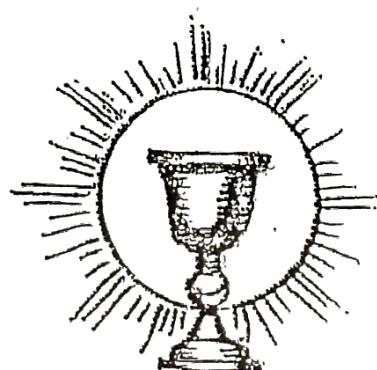
ta - tion, but de-liv - er us from e - vil.

O Taste and See
(COMMUNION HYMN)

Greek Melody

The musical score consists of five staves of music in G major, 4/4 time. The lyrics are integrated with the music, appearing below each staff. The first staff begins with a dotted half note followed by a half note. The second staff starts with a quarter note. The third staff begins with a dotted half note followed by a half note. The fourth staff starts with a quarter note. The fifth staff begins with a quarter note.

O taste and
O taste and see
see that the Lord is good. O taste and
see that the Lord is good. O taste and
see that the Lord is good.



O Heavenly King

Ukrainian Melody

The musical score consists of five staves of music. The top two staves are vocal parts (Treble and Bass), and the bottom three staves provide harmonic support. The music is in common time, with a key signature of one flat. The lyrics are integrated into the musical lines, with each line of text corresponding to a staff. The notation includes various note values (eighth and sixteenth notes) and rests.

O Hea - ven - ly King, the Com - for - ter, the
Spi - rit of Truth, who art e - very - where and fil - lest all things;
Trea - su - ry of bles - sing s and Gi - ver of life: come and a -
bide in us, cleanse us from e - very im -
pu - ri - ty and save our souls, O Good One.

RICH MEN HAVE TURNED POOR

Rich men have turned poor and gone
hungry, but they that seek the
Lord shall not be deprived of
any good thing.



Receive Me Today

Re - ceive me to - day, O Son of God, as par-

This musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in common time (indicated by '4'). The music features eighth-note patterns. A large circle is drawn around the lyrics 'Re - ceive me to - day,'.

tak - er of thy mys - ti - cal sup - per, for I will not

This section continues the musical score from the previous page. It consists of two staves. The top staff shows a continuation of the eighth-note patterns, with a large circle drawn around the lyrics 'tak - er of thy mys - ti - cal sup - per,'.

speak for I will not speak of thy mys - te - ry to thine

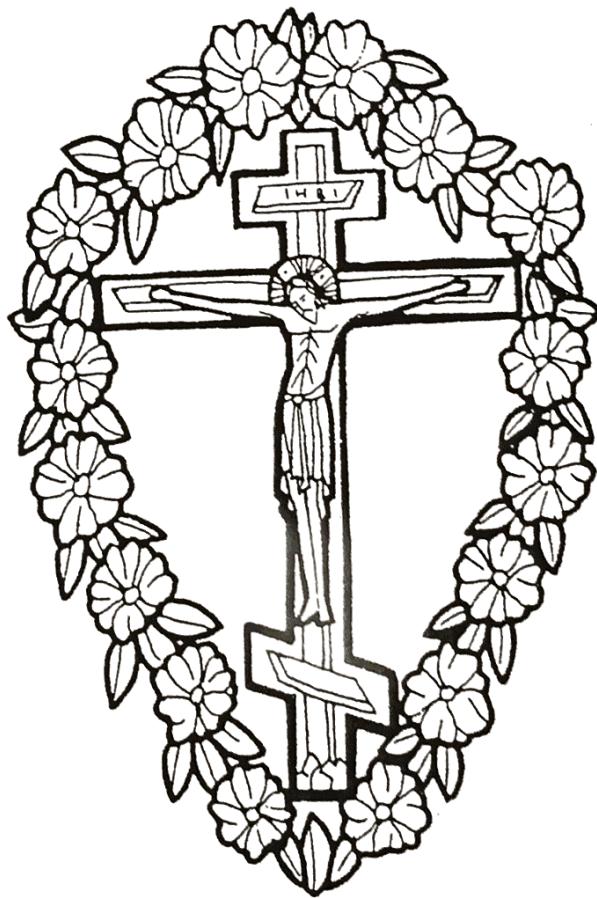
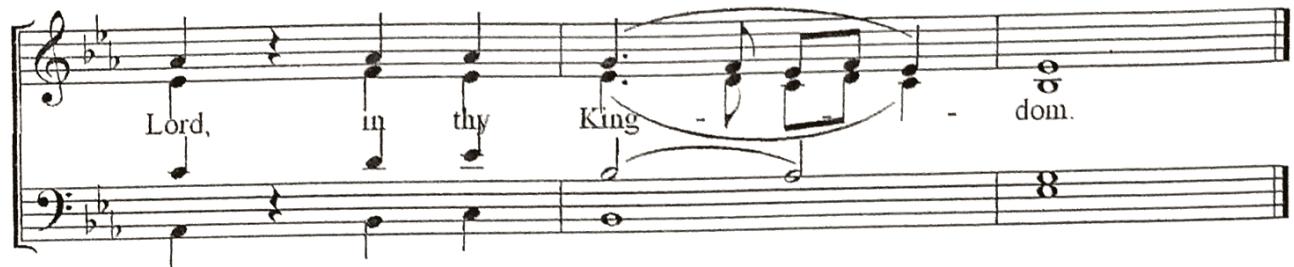
This section continues the musical score. It consists of two staves. The top staff shows a continuation of the eighth-note patterns, with a large circle drawn around the lyrics 'speak for I will not speak of thy mys - te - ry to thine'.

e - ne - mies, nei-ther will I give thee a kiss as did

This section continues the musical score. It consists of two staves. The top staff shows a continuation of the eighth-note patterns, with a large circle drawn around the lyrics 'e - ne - mies, nei-ther will I give thee a kiss as did'.

Ju - das, but like the thief will I con -

This section continues the musical score. It consists of two staves. The top staff shows a continuation of the eighth-note patterns, with a large circle drawn around the lyrics 'Ju - das, but like the thief will I con -'.



What Shall I Render to the Lord

Psalm 115

J. Erickson

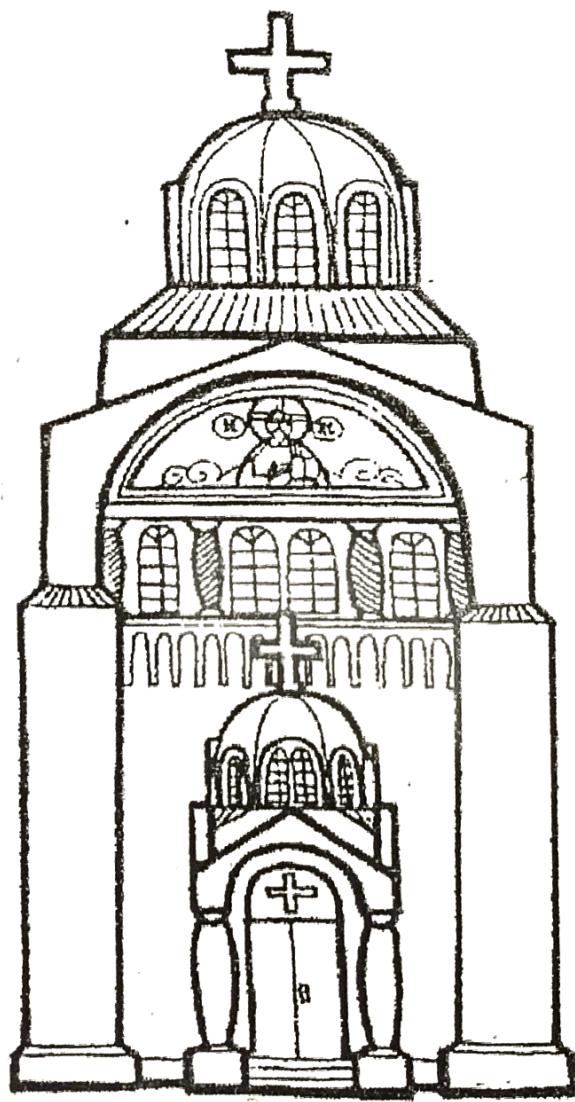
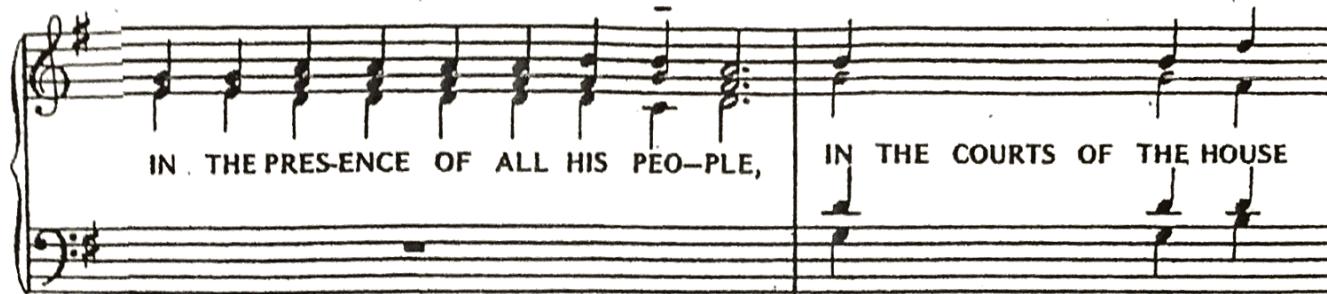
WHAT SHALL I REN-DE-RER TO THE LORD | FOR ALL HIS BOUN-TY TO ME?

I WILL LIFT UP THE CUP OF SAL-VA-TION | AND CALL ON THE NAME OF THE

LORD. | I WILL PAY MY VOWS TO THE LORD | IN THE PRES-ENCE OF ALL

HIS PEO-PLE. | I WILL OFFER TO THEE THE SAC-RI-FICE OF THANKS-GIV-ING

AND CALL ON THE NAME OF THE LORD. | I WILL PAY MY VOWS TO THE LORD



THE EYES OF ALL

Monk Martin

Ps. 144:16 & 17

The musical score consists of five staves of music, each with a treble clef and a key signature of one sharp (F#). The music is in common time. The lyrics are integrated into the music, with each staff containing a line of text corresponding to the notes. Measure numbers 1 through 5 are indicated above the staves.

1
The eyes _____ of all look to Thee _____

2
with hope, and Thou giv - - - - est them

3
their food in due sea - - - - son

4
Thou o - - - - pen - est Thy hand and

5
fil - - lest ev - 'ry liv - ing thing with Thy fa - - - - vor.

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

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



O Give Thanks

1

O give thanks un - to the Lord, ___ for He ___ is ___ good: ___

Refrain

Al - le - lu - i - a. For His mer - - - - - cy en - dur - eth

for ev - - er and ev - - er: Al - le - lu - - - - - t - - - a.

2

All the na - tions sur-round-ed me; by the Name of the Lord I ___ cut them ___ off: ___

Refrain

Al - le - lu - i - a.

3

My help ___ com-eth from the Lord, who hath made the heav - ens ___ and ___ the ___ earth: ___



4

Bless the Lord, O my soul, and for - get not all He hath done ___ for ___ Thee: ___

Refrain

Al - le - lu - i - a.

5

Thou hast pre-pared a ta - ble for me in the pres-ence of mine ___ en - - e - - mies: ___



Al - le - lu - i - a.

6

A musical staff in G clef with ten vertical stems. The first four stems have short horizontal dashes above them, and the last six stems have short horizontal dashes below them. Below the staff is the lyrics: "I will take the cup of salvation and call upon the Name of the Lord: ____".

Al - le - lu - i - a.



7

A musical staff in G clef with ten vertical stems. The first four stems have short horizontal dashes above them, and the last six stems have short horizontal dashes below them. Below the staff is the lyrics: "What shall I ren - der to the Lord for all that He hath giv - en me: ____".

Al - le - lu - i - a.

8

A musical staff in G clef with ten vertical stems. The first four stems have short horizontal dashes above them, and the last six stems have short horizontal dashes below them. Below the staff is the lyrics: "The Lord is my hel - per; I will not fear what man shall do to me: ____".

Al - le - lu - i - a.



The Beatitudes

In Thy King-dom re-mem-ber us, O Lord, when Thou comest into Thy King - dom.

1. Bless-ed are the poor in spir-it: for theirs is the kingdom of heav-en. 2. Bless-

ed are those who mourn: for they shall be com-fort-ed. 3. Bless-ed are the meek.

for they shall in -her-it the earth. 4. Bless-ed are those who hunger and thirst

af - ter right-eous-ness: for they shall be filled. 5. Bless-ed are the mer-

ci-ful: for they shall obtain mer - cy. 6. Bless-ed are the pure in heart:

for they shall see God. 7. Bless-ed are the peace-mak-ers, for they shall

be called the sons of God. 8. Bless-ed are they that are persecut-ed for

right-eous-ness sake: for theirs is the king-dom of heav-en. 9. Bless-

ed are you when men shall re-vile you and per-se-cute you, and shall

say all manner of evil against you falsely, for my sake. Re-joice and

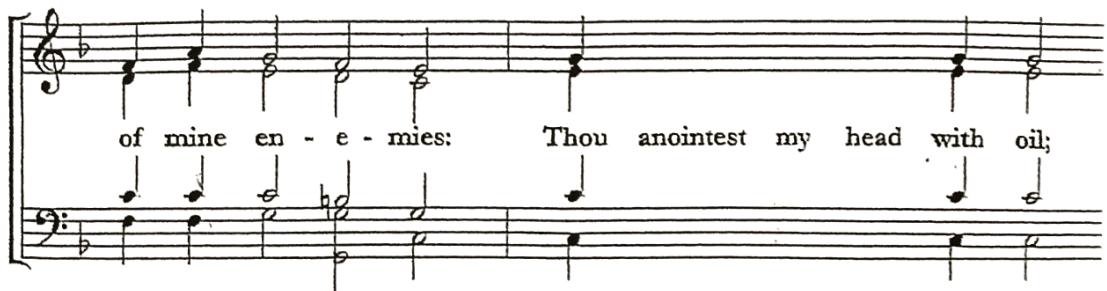
be ex-ceed-ing-ly glad: for great is your re-ward in heav-en.

Psalm 23

The musical score consists of six staves of handwritten music. The top two staves are for soprano voice, and the bottom four staves are for bass voice. The lyrics are written below the notes. The music is in common time, with a key signature of one flat. Measure 1: "The Lord is my Shepherd; I shall not want. He makes me". Measure 2: "lie down in green pas - - - tures He leads me". Measure 3: "be - side the still wa - - - ters. He re - stores my soul:". Measure 4: "He leads me in the paths of righteousness for His name's sake.". Measure 5: "Yea, though I walk through the val - ley of the". Measure 6: "shad - ow of death, I will fear no evil, for Thou".

art with me. Thy rod and Thy staff they com - fort me.

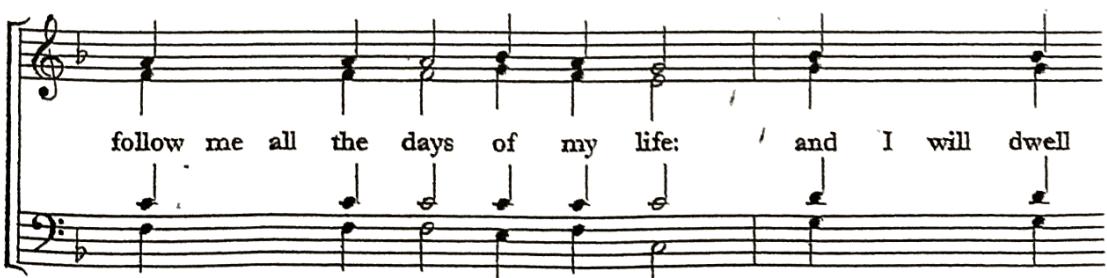
Thou preparest a table before me in the pres - sence



of mine en - e - mies: Thou anointest my head with oil;



my cup runneth o - ver. Surely goodness and mercy shall



follow me all the days of my life: and I will dwell



in the house of the Lord for ev - - er.

Come, Bless the Lord

Psalm 133

M. Ippolitov-Ivanov

COME, BLESS THE LORD, ALL YOU SER-VANTS OF THE LORD, WHO

A musical score for 'Stand by Me' featuring two staves. The top staff uses a treble clef and the bottom staff uses a bass clef. The lyrics are written below the notes. The music consists of a series of eighth and sixteenth note patterns.

A musical score for 'Hallelujah' by Leonard Cohen. The top staff uses a treble clef and consists of eight measures. The lyrics are: 'HOUSE OF OUR GOD IN THE COURTS OF THE HOUSE OF OUR GOD'. The bottom staff uses a bass clef and consists of eight measures. The lyrics are: 'HOUSE OF OUR GOD IN THE COURTS OF THE HOUSE OF OUR GOD'.

LIFT UP YOUR HANDS TO THE HOLY PLACE AND BLESS

A handwritten musical score for a hymn tune. The score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The music is written in common time. The lyrics are as follows:
THE LORD! MAY THE LORD BLESS YOU FROM ZI-ON! HE WHO

MADE HEA-VEN AND EARTH HE WHO MADE HEA-VEN AND EARTH

This musical score consists of two staves. The top staff is for three voices (Soprano, Alto, Tenor) and a piano. The bottom staff is for Bass. The vocal parts sing in unison. The piano part has a sustained bass note throughout the measure.

COME, BLESS THE LORD, ALL YOU SER-VANTS OF THE LORD, WHO

This section continues the musical score from the previous page. It features a soprano solo line with harmonic support from the other voices and the piano. Measure 3 is indicated by a bracket under the vocal line.

STAND BY NIGHT IN THE HOUSE OF THE LORD IN THE COURTS OF THE

This section continues the musical score. The vocal parts sing in unison. The piano part provides harmonic support.

HOUSE OF OUR GOD IN THE COURTS OF THE HOUSE OF OUR GOD

This section concludes the musical score. The vocal parts sing in unison. The piano part provides harmonic support.

Salvation Is Created

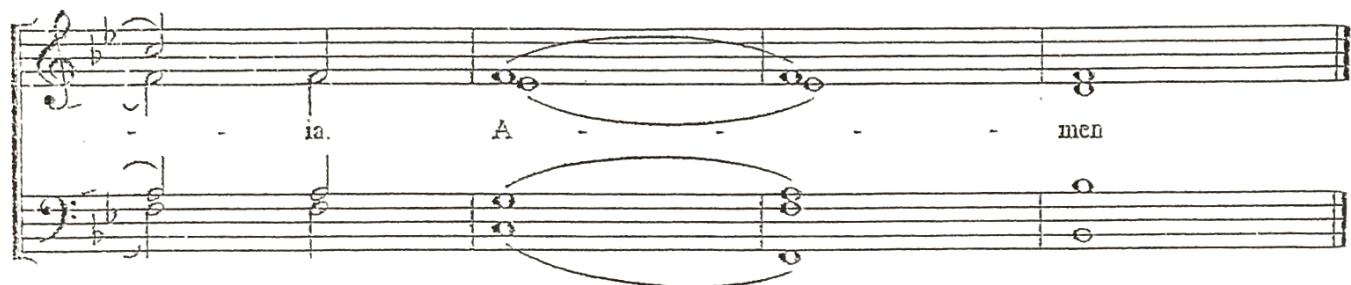
P. Tschesnokopp
Arr J. Ellsworth

Handwritten musical score for 'Salvation Is Created'. The score consists of two staves. The top staff uses a treble clef and a common time signature. The lyrics are: Sal - va - tion is - cre - a - ted. sal. The bottom staff uses a bass clef and a common time signature. The lyrics are: va - tion is - cre - a - ted. sal - va - tion.

Handwritten musical score for 'Salvation Is Created'. The score consists of two staves. The top staff uses a treble clef and a common time signature. The lyrics are: is - cre - a - ted in midst of the earth. O. The bottom staff uses a bass clef and a common time signature. The lyrics are: in midst of the earth.

Handwritten musical score for 'Salvation Is Created'. The score consists of two staves. The top staff uses a treble clef and a common time signature. The lyrics are: our God. Al - le - lu - ia. Al - le - lu - ia. The bottom staff uses a bass clef and a common time signature. The lyrics are: our God. Al - le - lu - ia. Al - le - lu - ia.

Handwritten musical score for 'Salvation Is Created'. The score consists of two staves. The top staff uses a treble clef and a common time signature. The lyrics are: ia. Al - le - lu - ia. Al - le - lu - ia. The bottom staff uses a bass clef and a common time signature. The lyrics are: ia. Al - le - lu - ia. Al - le - lu - ia.



The Wise Thief

A musical score for a single melodic line, likely a soprano part. The music is written on a staff with a treble clef. The lyrics are: PAR - - A - DISE IN A SIN-GLE MO - MENT, O LORD. The melody consists of eighth and sixteenth note patterns.

A musical score for four voices (SATB) in common time and G major. The vocal parts are arranged in two staves: soprano and alto on top, tenor and bass on bottom. The lyrics are integrated into the music, appearing below the notes. The score consists of four measures. Measure 1: BY THE WOOD. Measure 2: OF THY CROSS, IL- (with a fermata over the note). Measure 3: -LU-MINE ME AS. Measure 4: WELL, AND.





Communion Hymn, from Psalm 50



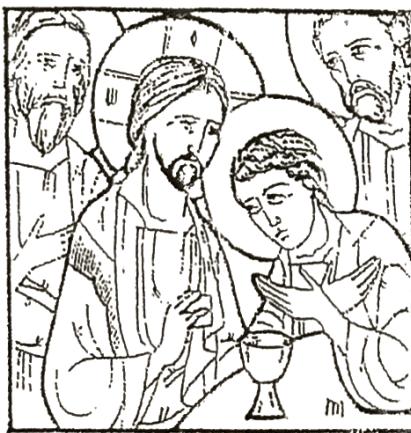
O Lord born of the vir-gin, regard not my trans-gres-sions, cleanse Thou



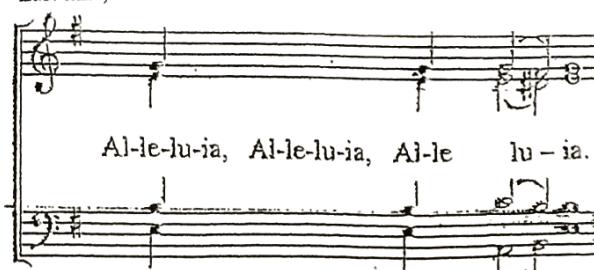
my heart and make of it a tem-ple, for Thy most pure bo-dy and blood.



Cast me not away from Thy pres- ence, Thou who has mercy without meas ure.



Last time,

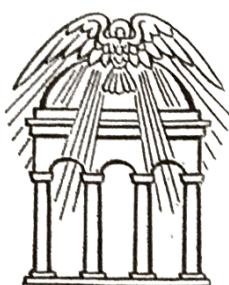


Al-le-lu-ja, Al-le-lu-ja, Al-le lu - ia.



Heavenly King

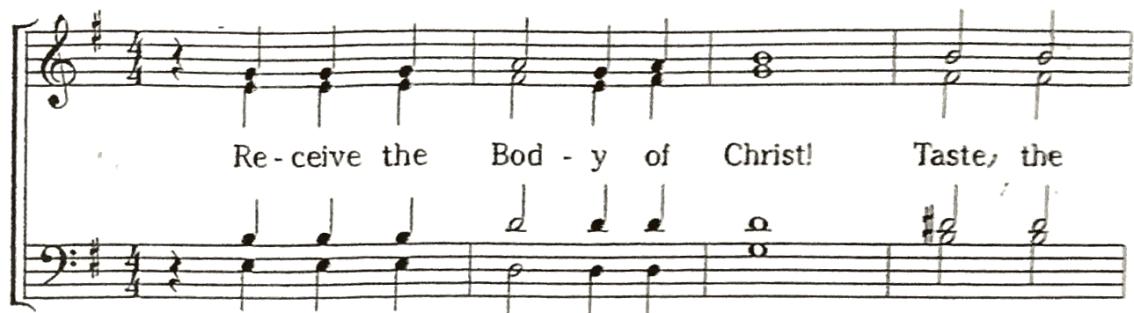
O heav-en-ly King, the Comforter, the Spir - it of truth, who art everywhere
and fill - est all things. Treasury of blessings, and giv - er of life.
Come and a-bide in us, and cleanse us from every im- pur-i- ty, and save
our souls, O Good— One.





Receive the Body of Christ

Re - ceive the Bod - y of Christ! Taste, the



This musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in common time (indicated by a '4'). The music features quarter notes and eighth notes. The lyrics 'Re - ceive the Bod - y of Christ! Taste, the' are written below the notes.

Foun - tain of Im - mor - tal - i - ty, taste the

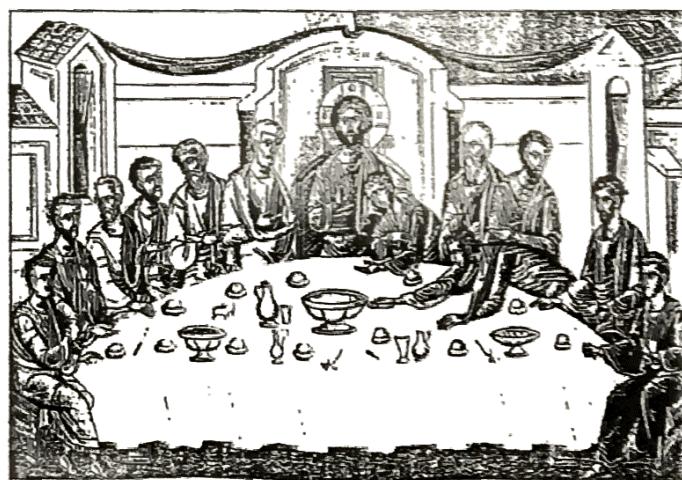


This musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in common time (indicated by a '4'). The music features quarter notes and eighth notes. The lyrics 'Foun - tain of Im - mor - tal - i - ty, taste the' are written below the notes. A bracket underlines the word 'Im-mor-tal-i-ty'.

Foun-tain of Im - mor - tal - i - ty! Al - le - lu - ia!



This musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in common time (indicated by a '4'). The music features quarter notes and eighth notes. The lyrics 'Foun-tain of Im - mor - tal - i - ty! Al - le - lu - ia!' are written below the notes. Brackets underline 'Foun-tain', 'Im - mor - tal - i - ty!', and 'Al - le - lu - ia!'.





THE LORD'S PRAYER

RIMSKY-KORSAKOV

Our Fa-ther, who art in heav - en, hallowed 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 forgive those who trespass a-

gainst us; and lead us not in-to temp-ta - tion, but de-liv-er us from e-





PSALM 33

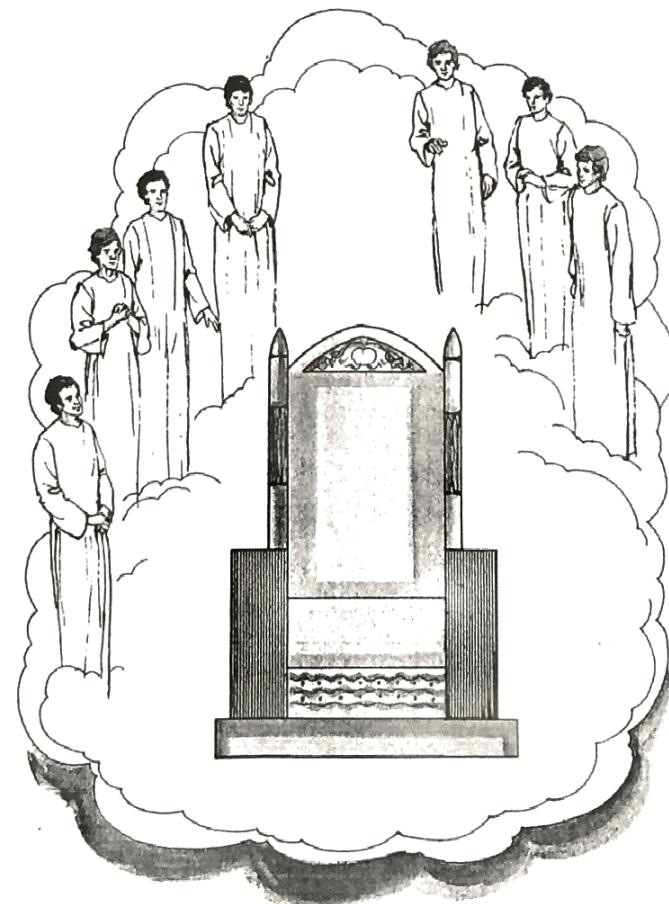
I will bless the Lord at all times, His praise shall always be in my mouth. My soul boasts in the Lord, let the
 afflict-ed hear and be glad! O magnify the Lord with me, let us exalt His Name to-gether! I sought
 the Lord and He delivered me from all my fears. Look to the Lord and be ra-di-ant. The poor man
 cried unto the Lord, Who heard him. The Lord saved him from his af-flic-tion. The angel of the
 Lord surrounds those who fear Him and de-li-vers them. O taste and see that the Lord is good!
 Happy is the man who takes re-fuge in Him! Keep your tongue from evil and your lips from de-ceit.

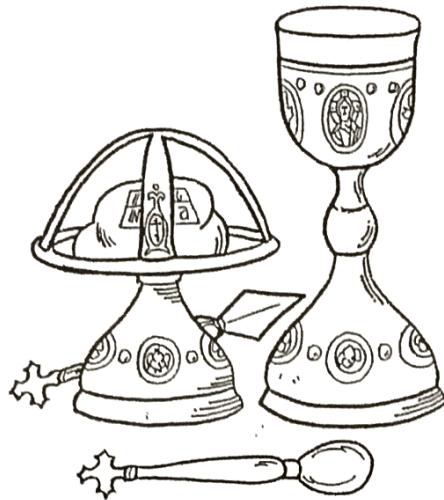
Flee from evil; do good and seek peace.
 When the righteous cry for help the Lord hears them.

He delivers them from their afflictions.
 The Lord loves the broken-hearted.
 He comforts

Slowly

those crushed in spirit.
 The Lord redeems the life of His servants.





Receive the Body of Christ

Receive ye the body of Christ.

Musical notation: Treble clef, key signature of one sharp (F#). The melody consists of eighth and sixteenth notes. The lyrics "Receive" are on the first two measures, "ye the body" on the next two, and "of Christ" on the final measure.

Taste ye of the fountain, taste ye of the fountain

Musical notation: Treble and bass clefs, key signature of one sharp (F#). The melody consists of eighth and sixteenth notes. The lyrics "Taste ye of the fountain" are repeated twice.

of immortal i ty. Alle lu ia! Alle lu ia!

Musical notation: Treble and bass clefs, key signature of one sharp (F#). The melody consists of eighth and sixteenth notes. The lyrics "of immortal i ty" are followed by three repetitions of "Alle lu ia!"

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

Musical notation: Treble and bass clefs, key signature of one sharp (F#). The melody consists of eighth and sixteenth notes. The lyrics "Al le lu ia!" are repeated three times.



Priest:

O God, save Thy people and bless Thine inheritance.

All:

We have seen the true light, we have re-ciev'd the heav-en - ly
Spir - il, we have found the true faith:
wor-ship-ping the un - di - vi - ded Trim - i - ty, Who has saved us.



Priest:

Wash away, O Lord, the sins of all those here commemorated by Thy Precious Blood through the prayers of Thy Saints.

Be Thou exalted, O God, above the heavens, and Thy glory above all the earth.

Be Thou exalted, O God, above the heavens, and Thy glory above all the earth.

Be Thou exalted, O God, above the heavens, and Thy glory above all the earth.

Blessed is our God always; now and ever and unto ages of ages.

THANKSGIVING AFTER HOLY COMMUNION

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

that we may sing of thy glo - ry. For thou hast per - mit - ted us

to partake of thy holy, divine, immortal and life - giv - ing mys - ter - ies.

Es - tab - lish us in thy sanc - ti - fi - ca - tion,

that all the - day long we may meditate upon thy right - eous - ness.



Priest:

Attend! Having partaken of the divine, holy immaculate, immortal, heavenly, life-giving and fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

People:

Musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "Lord, have mercy." are written below the notes. The music is simple, with mostly quarter notes and a few eighth notes.



Priest:

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

People:

Musical notation for the people's response. It consists of three staves: a treble staff, a middle staff, and a bass staff. The lyrics "Lord, have mercy." are written below the notes. The music includes some slurs and grace notes.

Priest:

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

People:

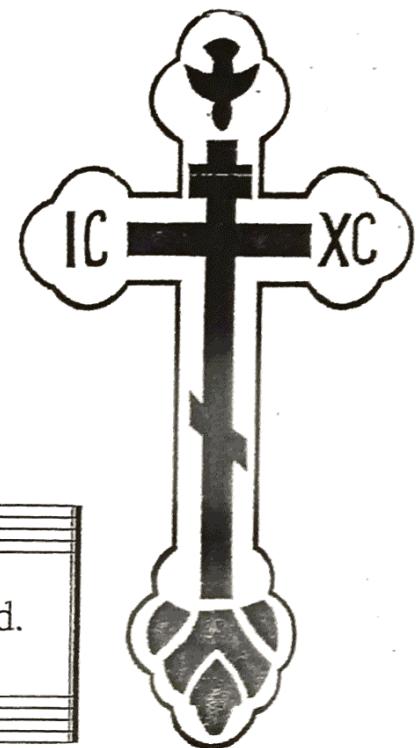
Musical notation for the people's response. It consists of two staves: a treble staff and a bass staff. The lyrics "To Thee O Lord." are written below the notes. The music features a melodic line with various note values and rests.

Priest:

We give thanks unto Thee, O Lord Who lovest mankind, Benefactor of our souls and bodies, for that Thou hast vouchsafed this day to feed us with Thy heavenly and immortal Mysteries. Make straight our path, establish us all in Thy fear, guard our life, make firm our steps, through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all Thy saints, for Thou art our sanctification, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

People:

Musical notation for the word "A - men." It consists of two staves: a treble clef staff with a single note and a bass clef staff with two notes. The lyrics "A - men." are written below the notes.



Priest:

Let us depart in peace.

People:

Musical notation for the phrase "In the Name of the Lord." It consists of two staves: a treble clef staff with a single note and a bass clef staff with two notes. The lyrics "In the Name of the Lord." are written below the notes.

Priest:

Let us pray to the Lord.

People:

Musical notation for the phrase "Lord, have mercy." It consists of two staves: a treble clef staff with a single note and a bass clef staff with two notes. The lyrics "Lord, have mercy." are written below the notes.

All:

O Lord who blessest those who bless Thee and sanctifiest those who put their trust in Thee: save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church, sanctify those who love the beauty of Thy house; glorify them in recompense by Thy divine power, and forsake us not who hope on Thee. Give peace to Thy world, to Thy churches, to the priests, to all civil authorities, to our armed forces and to all Thy people.

Priest:

For every good and perfect gift is from above and cometh down from Thee, the Father of Lights, and unto Thee we ascribe glory, thanksgiving and worship; to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

- People:

A - men. Bless - ed be the name of the Lord henceforth and

1.2.

3.

rit

for - ev - er more.





TRISAGION PRAYERS FOR THE DEPARTED

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

People:



All: Holy God, Holy Mighty, Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins.
Master, pardon our iniquities. Holy God, visit and heal our infirmities
for Thy Name's sake.

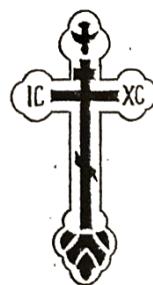
Lord, have mercy. Lord, have mercy. Lord, have mercy.

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

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

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

People:



TROPARION FOR THE DEPARTED

All:

The musical score consists of five staves of music in G clef, common time, and bass key signature. The lyrics are integrated into the music, with some words underlined or italicized.

With the spirits of the righteous made perfect, // give rest to the soul of Thy servant [name], O

Sa vior; and preserve it in that life of blessedness which is with Thee, //

O Thou who lo - vest man-kind. In the place of Thy rest, O Lord, // where all Thy

saints re - pose, give rest also to the soul of Thy servant, [name] // for Thou alone

lo - vest man-kind. Glory to the Father, and to the Son, and to the Holy Spi - rit.

(b)

8

Thou art our God, who descended into Hades, // and loosed the bonds of

those who were there; Thyself give rest also to the soul of Thy servant [na - me].

Both now and ever, and unto ages of a - ges. A - men. O Virgin, alone pure and im-

- ma - cu - late, who without seed didst give birth to God,

intercede for the salvation of [his/her] soul.



(c)

Priest: Have mercy on us, O God, according to Thy great goodness, we pray Thee, harken and have mercy.

People:

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

Priest: Again we pray for the repose of the soul of the servant of God, _____, departed this life, and that Thou wilt pardon *his/her* every transgression, both voluntary and involuntary.

People:

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

Priest: That the Lord God will establish *his/her* soul where the just repose; the mercies of God, the Kingdom of heaven and forgiveness of *his/her* sins, let us ask of Christ, our immortal King and our God.

People:

Grant this, O Lord.

Priest: Let us pray to the Lord.

People:

Lord, have mer - cy.



Priest: (*usual service*)

O God of spirits and of all flesh, Who hast trampled down death and made powerless the devil and given life to Thy world: Do Thou, the same Lord, give rest to the soul of Thy departed servant, _____, in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away.

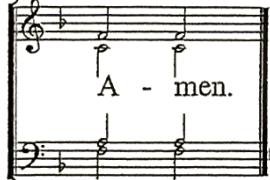
Pardon every sin which *he/she* hath committed, whether by word or deed or thought, for Thou art good and lovest mankind. For there is no man who liveth and sinneth not, and Thou only art without sin, and Thy righteousness is to all eternity, and Thy law is truth.

(for an Infant or Child)

O Lord, Who watchest over little children in this present life and in the life which is to come because of their simplicity of mind and innocence, satisfying them in Abraham's bosom and bringing them to brightly radiant places where the spirits of the righteous dwell: Receive in peace the soul of Thy servant, the child, _____, for Thou Thyself hath said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

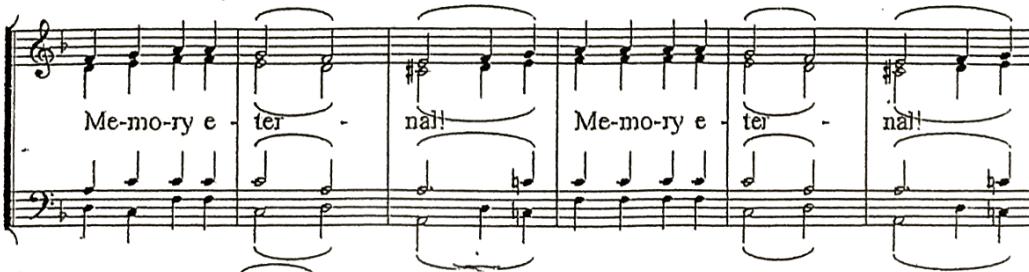
Priest: For Thou art the Resurrection and the Life and the Repose of Thy departed servant, _____, O Christ our God, and unto Thee we ascribe glory, together with Thine unoriginate Father and Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

People:

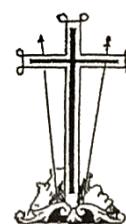


Priest: May your memory be eternal, O our ever-memorable *brother/sister* who art worthy of blessedness.

All:



three times



The Meaning of the Kollyva

From the earliest days of the Christian Church, believers held Memorial Services for their departed loved ones. The songs and prayers offered in these services were rooted in Christian belief in the COMMUNION OF THE SAINTS, the belief that the Church of Christ is constituted not only of her members on earth but also of her members in Heaven.

Memorial services for the departed are traditionally held on the fortieth day after death, as well as on the anniversary each year. The family or friends of the departed often bring Kollyva to memorial service.

Kollyva is a dish of boiled wheat, spices, dried fruit and honey. The boiled wheat symbolizes the resurrection of the dead. In the words of Christ, "**Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.**" (John 12:24) As wheat is buried in the soil and disintegrates without really dying, and is later regenerated into a new plant that bears much more fruit than itself, so the Christian's body is buried in the ground and will be raised again in an incorruptible essence.

As St. Paul wrote regarding the resurrection of the body, "**The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. As we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. For the dead will be raised incorruptible, and we shall be changed.**" (from I Corinthians 15)

The spices, fruits and honey mixed with the wheat in the Kollyva represent the sweetness and bliss of life in the Kingdom of Heaven.

When we receive our portion of the Kollyva, we are affirming that great hope of all Christians that gives our lives deep meaning, divine purpose and unending joy: **I LOOK FOR THE RESURRECTION OF THE DEAD AND THE LIFE OF THE WORLD TO COME. AMEN.**



THE DISMISSAL

Priest:

Let us pray to the Lord.

People:

Musical notation for "Lord, have mercy." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics "Lord, have mercy." are written below the notes. The music is simple, with quarter notes and half notes.

Priest:

The blessing of the Lord and His mercy come upon you through His divine grace and love toward mankind, always, now and ever and unto ages of ages.

People:

Musical notation for "Amen." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics "A - men." are written below the notes. The music is simple, with quarter notes and half notes.



Priest:

Glory to Thee, O Christ, our God and our Hope, glory to Thee.

People:

Musical notation for a Trinitarian hymn. It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics "Glory to the Father and to the Son and to the Holy Spirit. now and ever and unto ages of a - ges. A - men." are written below the notes. The music includes various note values and rests.

Musical notation for the "Lord, have mercy" response. It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics "Lord, have mercy; Lord, have mercy; Lord, have mer - cy. Fa ther bless." are written below the notes. The music includes various note values and rests, with a fermata over the word "Fa".

Priest:

BENEDICTION

People:

Musical notation for "Amen." It consists of two staves: a soprano staff with a treble clef and a bass staff with a bass clef. The lyrics "A - men." are written below the notes. The music is simple, with quarter notes and half notes.





PRAYERS OF THANKSGIVING AFTER HOLY COMMUNION

Glory to Thee, O God! Glory to Thee, O God! Glory to Thee, O God!



I thank Thee, O Lord my God, for Thou hast not rejected me, a sinner, but hast made me worthy to be a partaker of Thy holy things. I thank Thee, for Thou hast permitted me, the unworthy, to commune of Thy most pure and heavenly Gifts. But, O Master Who lovest mankind, Who for our sakes didst die and rise again, and gavest us these awesome and life-creating Mysteries for the good and sanctification of our souls and bodies; let them be for the healing of soul and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of Thy commandments, the receiving of Thy Divine Grace, and the attaining of Thy Kingdom. Preserved by them in Thy holiness, may I always remember Thy Grace and live not for myself alone, but for Thee, our Master and Benefactor. May I pass from this life in the hope of eternal life, and so attain to the everlasting rest, where the voice of those who feast is unceasing, and the gladness of those who behold the goodness of Thy countenance is unending. For Thou art the true desire and ineffable joy of those who love Thee, O Christ our God, and all creation sings of Thy praise forever. Amen



O Lord Jesus Christ our God: let Thy holy Body be my eternal life: Thy precious Blood my remission of Sins. Let this Eucharist be my joy, health and gladness. Make me, a sinner, worthy to stand on the right hand of Thy glory at Thine awesome second Coming, through the prayers of Thy most pure Mother and of all the saints.

A prayer of St. Simeon Metaphrastes:

Freely Thou hast given me Thy Body for my food, O Thou Who art a fire consuming the unworthy. Consume me not, O my Creator, but instead enter into my members, my veins, my heart. Consume the thorns of my transgressions. Cleanse my soul and sanctify my reasonings. Make firm my knees and body. Illumine my five senses. Nail me to the fear of Thee. Always protect, guard and keep me from soul-destroying words and deeds. Cleanse me, purify me and adorn me. Give me understanding and illumination. Show me to be the temple of Thy One Spirit and not the home of many sins. May every evil thing, every carnal passion flee from me as from a fire as I become Thy tabernacle through communion. I offer Thee as intercessors all the saints: the leaders of the bodiless hosts, Thy forerunner, the wise apostles, and Thy pure and blameless Mother. Accept their prayers in Thy love, O my Christ, and make me, Thy servant, a child of light. For Thou art the only Sanctification and Light of our souls, O Good One, and to Thee our Master and God we ascribe glory day by day.



A prayer of St. Basil:

O Master Christ our God, King of the Ages, Maker of all things: I thank Thee for all the good things Thou hast given me, especially for the communion with Thy most pure and life-creating Mysteries. I pray Thee, O gracious Lover of Mankind: preserve me under Thy protection, beneath the shadow of Thy wings. Enable me, even to my last breath, to partake worthily and with a pure conscience of Thy holy things, for the remission of sin and unto life eternal. For Thou art the Bread of Life, the Fountain of Holiness, the Giver of all Good. To Thee we ascribe glory, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen