



*The Divine Liturgy
of
Our Holy Father
John Chrysostom*

Responses and Hymns for the Faithful

The Divine Liturgy

ENARXIS

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

Deacon: Reverend Father, give the blessing.

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

Response: 
A - men.

Throughout Pascha, the following is sung:

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

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

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

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

Response: 
① Lord, have mer - cy.

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

Response: 
② Lord, have mer - cy.

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

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

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

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

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

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

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

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

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

Responses for the faithful departed:



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

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

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

Response: Musical notation for the response 'To you, O Lord.' The notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of four quarter notes: G4, A4, Bb4, and A4. The lyrics 'To you, O Lord.' are written below the staff.

To you, O Lord.

The celebrant prays, concluding:

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

Response: Musical notation for the response 'A - men.' The notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of three quarter notes: G4, A4, and Bb4, which are beamed together. The lyrics 'A - men.' are written below the staff.

A - men.

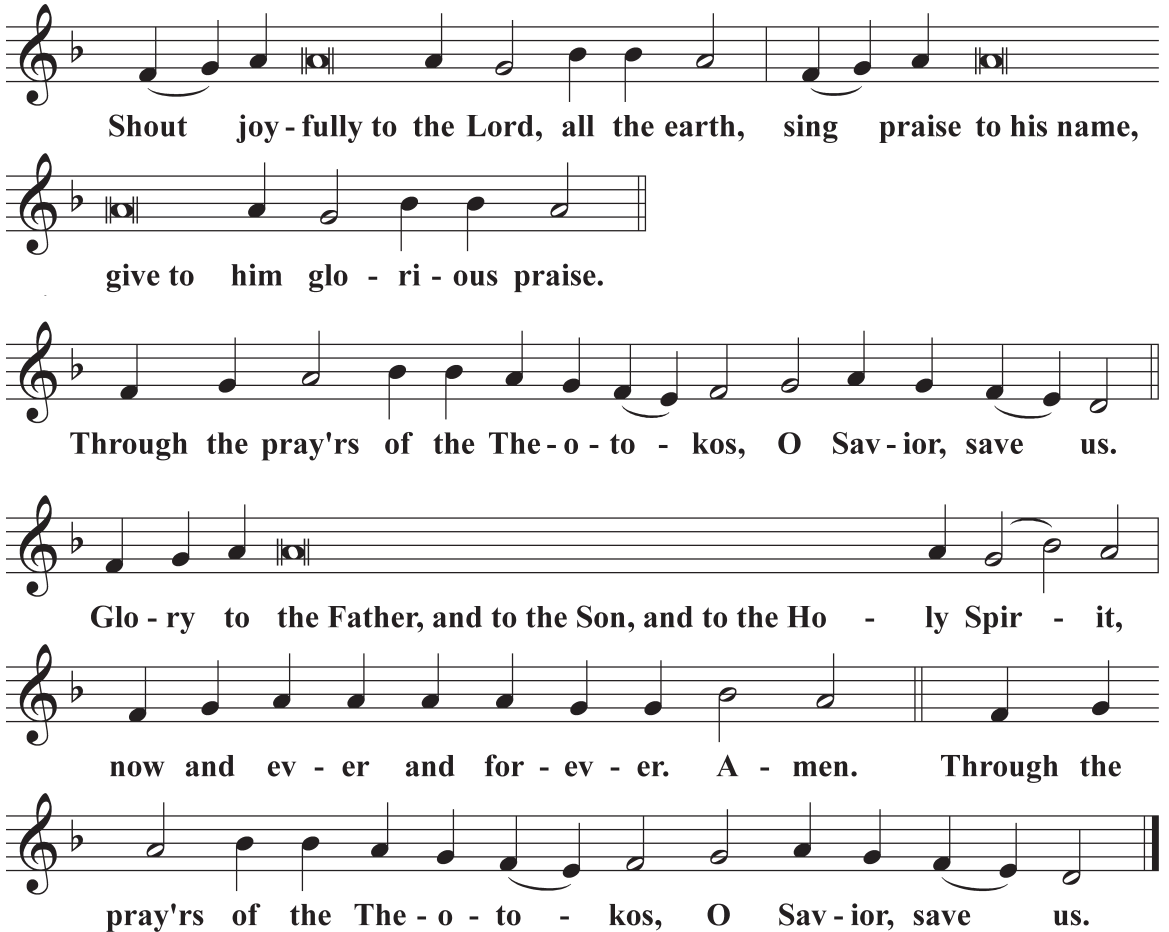
On Sundays and throughout Pascha, go to page 4.

On weekdays, go to page 5.

On Sundays, to use the Typical Psalms, go to page 6.

FIRST ANTIPHON - SUNDAYS

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



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

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

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

SECOND ANTIPHON - SUNDAYS

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



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

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

FIRST ANTIPHON - WEEKDAYS

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

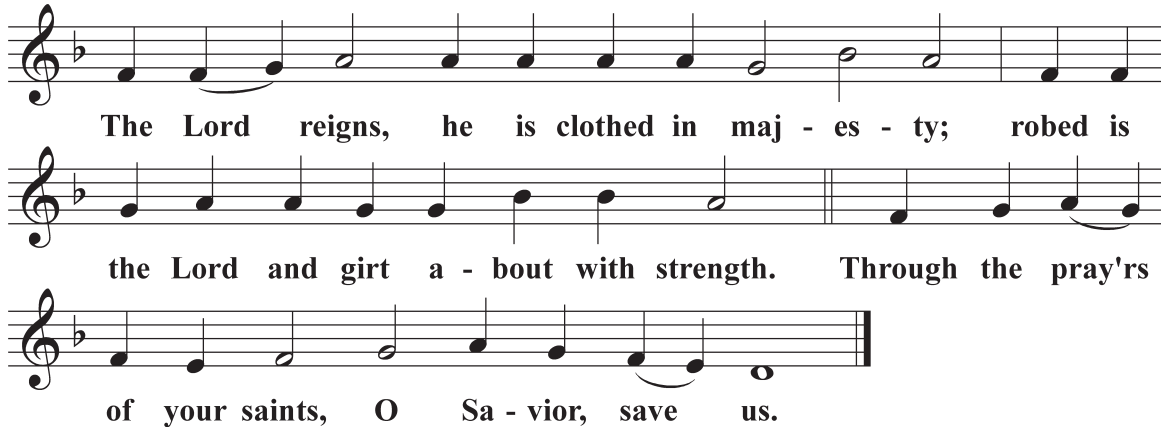
It is good to give thanks to the Lord and to sing
 prais - es to your name, O Most High.
 Through the pray'rs of the The-o - to - kos, O Sav-ior, save us.
 Glo-ry to the Father, and to the Son, and to the Ho - ly Spir - it,
 now and ev - er and for - ev - er. A - men. Through the



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

SECOND ANTIPHON - WEEKDAYS

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



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

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

A

FIRST TYPICAL PSALM

Psalm 102:1

simple form



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

A

SECOND TYPICAL PSALM

Psalm 145:1,2

simple form

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

FIRST TYPICAL PSALM

B

Psalm 102:1

solemn form

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

B

SECOND TYPICAL PSALM

Psalm 145:1,2

solemn form

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

The faithful **STAND**

as the Second Antiphon concludes with the Hymn of the Incarnation:

A

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

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

B

Resurrection Tone 7

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

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

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

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

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

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

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

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

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

C

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

THIRD ANTIPHON (Psalm 94:1)

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

On Sundays and days of Pascha:

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

On Weekdays other than during Pascha:

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



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

Beatitudes (Matthew 5:3-12):

Kontakion Tone 8

Musical notation for the Beatitudes, consisting of eight staves in G major (one sharp) and 2/4 time. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), E4 (quarter), D4 (half). The text is written below the staves:

Re - mem - ber us, O Lord, when you come in your king - dom.
Bless - ed are the poor in spir - it, for theirs is the king -
dom of hea - ven. Bless - ed are they who mourn,
for they will be com - fort - ed. Bless - ed are the meek,
for they will in - her - it the land. Bless - ed are
they who hunger and thirst for righ - teous - ness,
for they will be sat - is - fied. Bless - ed are

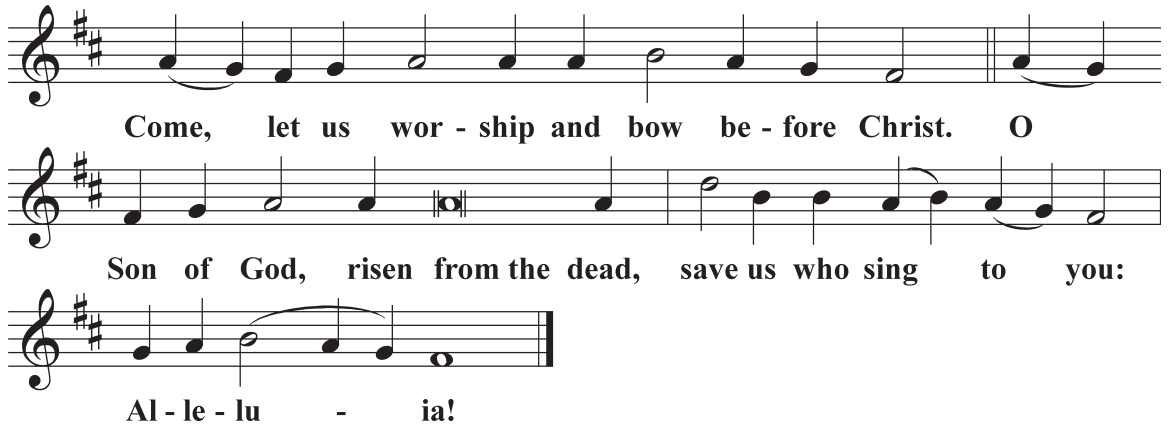
the mer - ci - ful, for they will be shown mer - cy.
 Bless - ed are the pure of heart, for they will see God.
 Bless - ed are the peace - mak - ers, for they will be called chil -
 dren of God. Bless - ed are they who are persecuted for
 the sake of righ - teous - ness, for theirs is the king -
 dom of hea - - ven. Bless - ed are you when
 they in - sult you and per - se - cute you and ut - ter
 every kind of evil against you false - ly be - cause of me. Re - joice
 and be glad for your reward will be great in hea - ven.

Deacon: Wisdom! Be attentive!

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

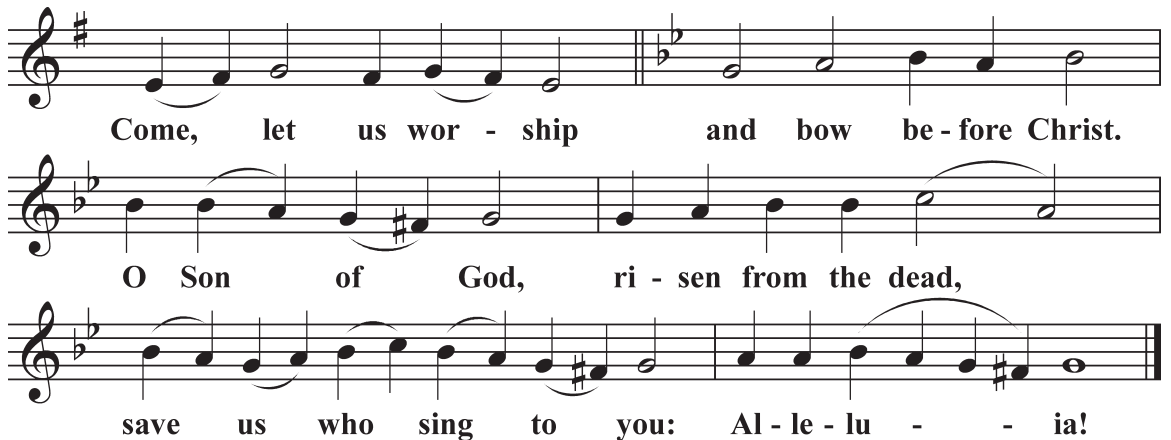
On Sundays and days of Pascha:

A



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

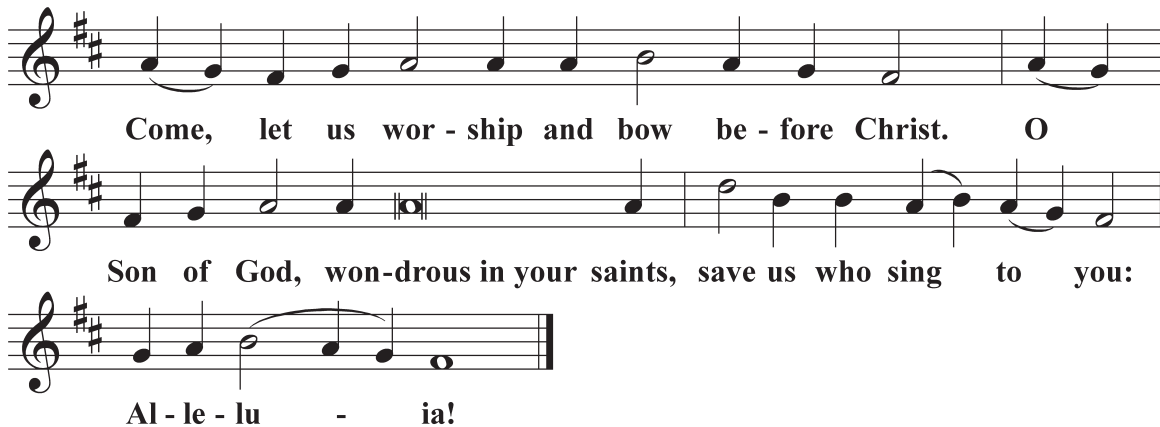
B



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

On Weekdays other than during Pascha:

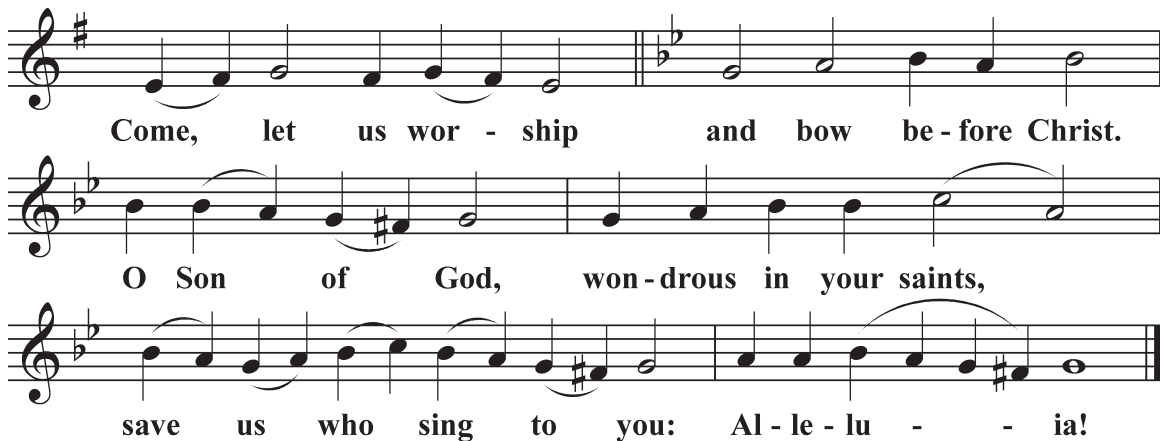
A



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

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

B



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

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

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

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

Deacon: And forever.

Response: 
A - men.

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

3 times



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

B

3 times

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

C

3 times

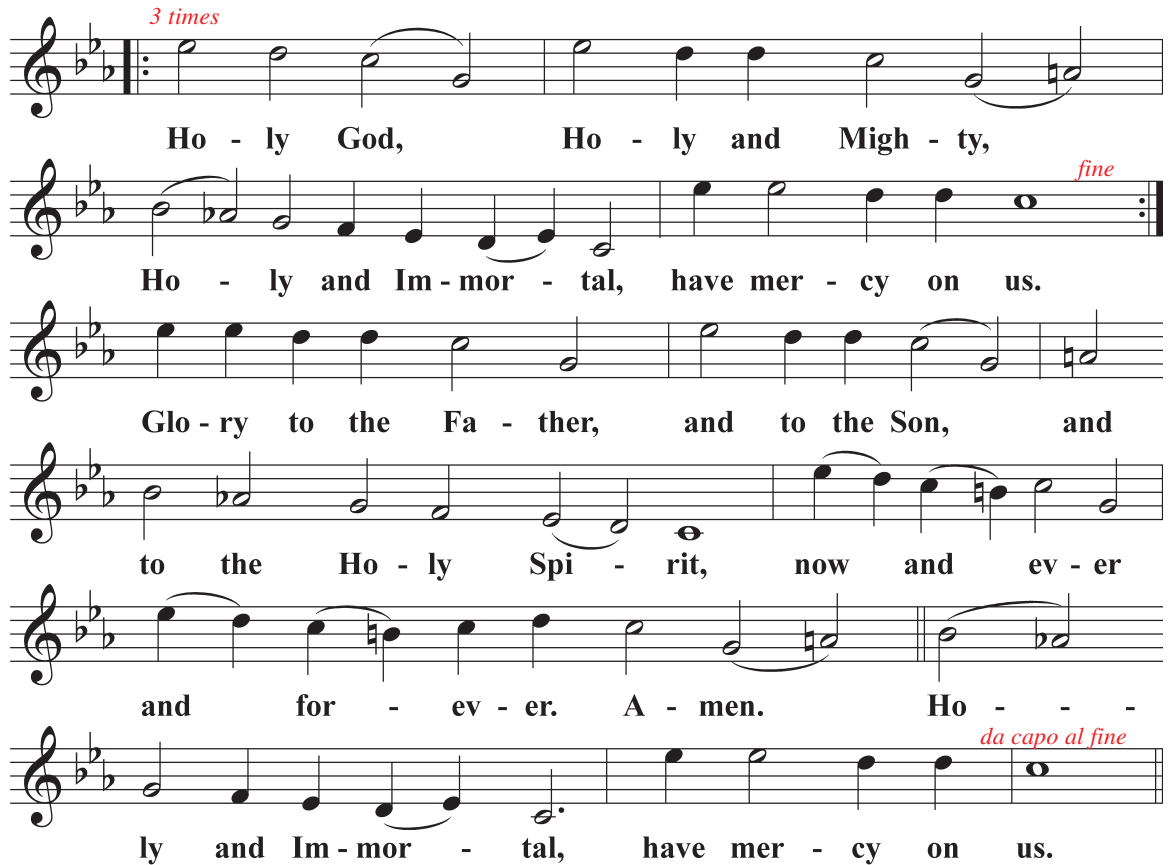
Ho - ly God, Ho - ly and Migh - ty, Ho - ly and Im - mor - tal,
have mer - cy on us. *fine* Glo - ry to the Fa - ther,
and to the Son, and to the Ho - ly Spi - rit,
now and ev - er and for - ev - er. A - men.



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

da capo al fine

D



3 times

Ho - ly God, Ho - ly and Migh - ty,

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

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

to the Ho - ly Spi - rit, now and ev - er

and for - ev - er. A - men. Ho - - -

da capo al fine

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

E

3 times

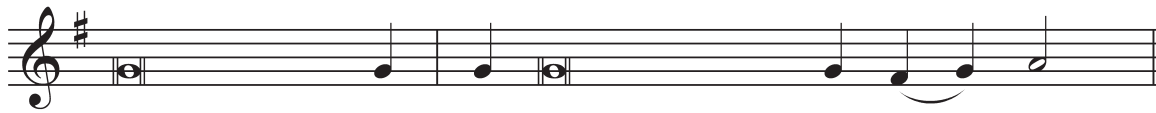
Ho - ly God, Ho - ly and Migh - ty, *fine*
 Ho - ly and Im - mor - tal, have mer - cy on us.
 Glo - ry to the Fa - ther, and to the Son,
 and to the Ho - ly Spi - - - rit, now
 and ev - er and for - ev - er. A - - - men.
da capo al fine
 Ho - ly and Im - mor - tal, have mer - cy on us.

F

For the faithful departed:

3 times

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



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



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

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

A

3 times



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



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



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



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



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



Al - le - lu - - - ia!

B

3 times

All you who have been bap-tized in-to Christ Have been clothed
with Christ. Al-le-lu - - - ia! *fine* *recitando* Glo - ry to the Father,
and to the Son, and to the Ho - ly Spi - rit, now and ever and
for - ev - er. A - men. Have been clothed with Christ.
da capo al fine
Al-le-lu - - - ia!

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

A

3 times

We bow to your cross, O Lord, *fine*
and we glo - ri - fy your ho-ly re-sur-rec - - - tion.

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

B

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

LITURGY OF THE WORD

Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

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

Deacon: Wisdom!

The lector announces the title of the Apostolic Reading.

Deacon: Let us be attentive!

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

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

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

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

The holy gospel book is incensed along with the faithful.

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


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

Deacon: Amen.

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

Response: 
And to your spi - rit.

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

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

Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel.

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

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

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

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy.

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

Response:

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

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

Response:

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

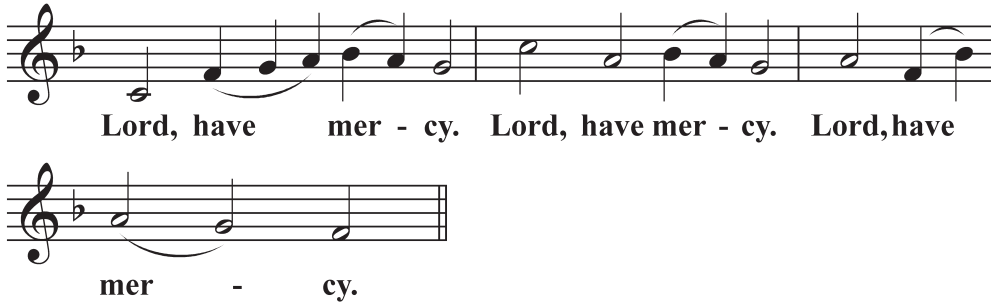
Again we pray for our government and for all in the service of our country.

Response:

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

Special petitions for the living may be intoned here.

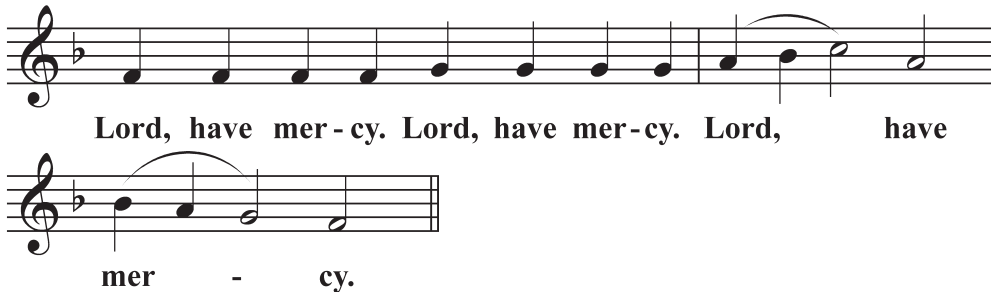
Response:



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

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

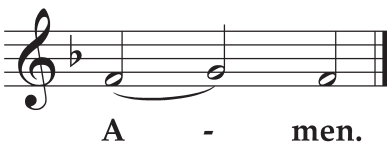
Response:



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

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

Response:



A - men.

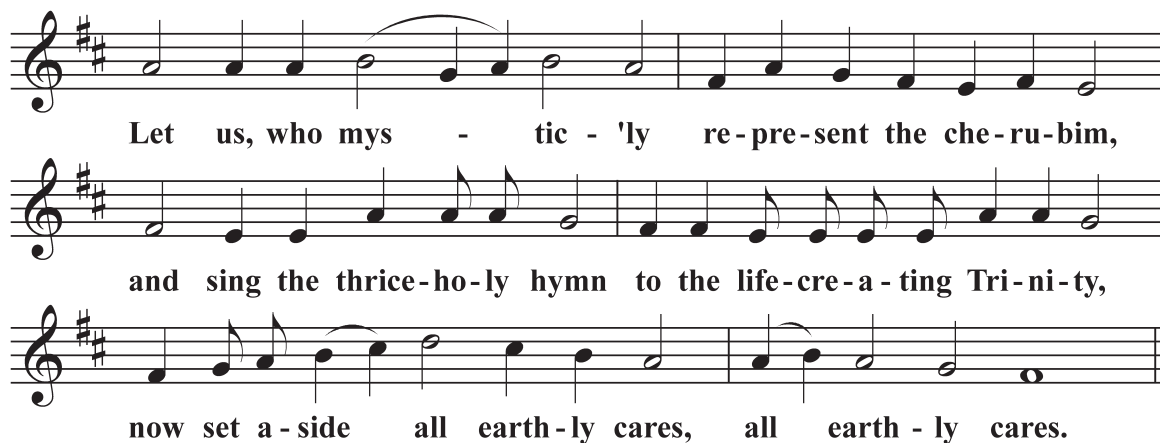
*The faithful **STAND** following the Litany of Fervent Supplication.*

LITURGY OF THE EUCHARIST

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

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

A



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

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

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

Response:



A - men.



That we may receive, receive the King of All,

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

B

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

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

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

Response:

A - men.

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

C

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

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

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

Response:



A - men.

Musical notation for the main hymn text, consisting of four staves. The melody is in a treble clef, one flat key signature, and 4/4 time. The lyrics are: "That we may re-ceive the King of All, in-vi-si-bly es-cort-ed, in-vi-si-bly es-cort-ed by an-gel-ic hosts. Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!"

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

D

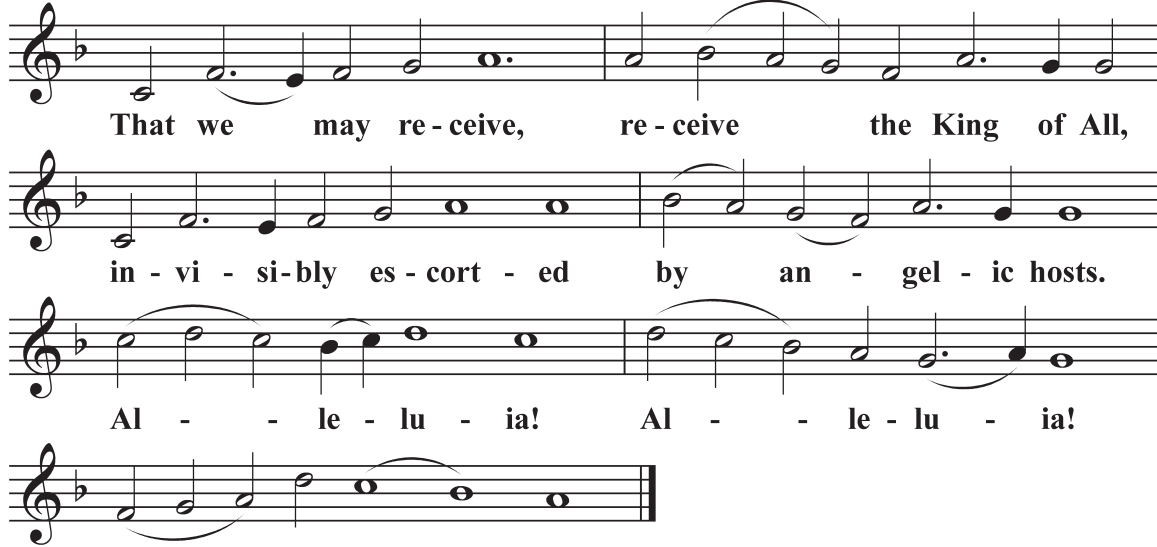
Musical notation for the second hymn text, consisting of four staves. The melody is in a treble clef, one flat key signature, and 4/4 time. The lyrics are: "Let us, who mys-tic-'ly re-pre-sent the che-ru-bim, and sing the thrice-ho-ly hymn to the life-cre-a-ting Tri-ni-ty, now set a-side, set a-side all earth-ly cares, set a-side all earth-ly cares."

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

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

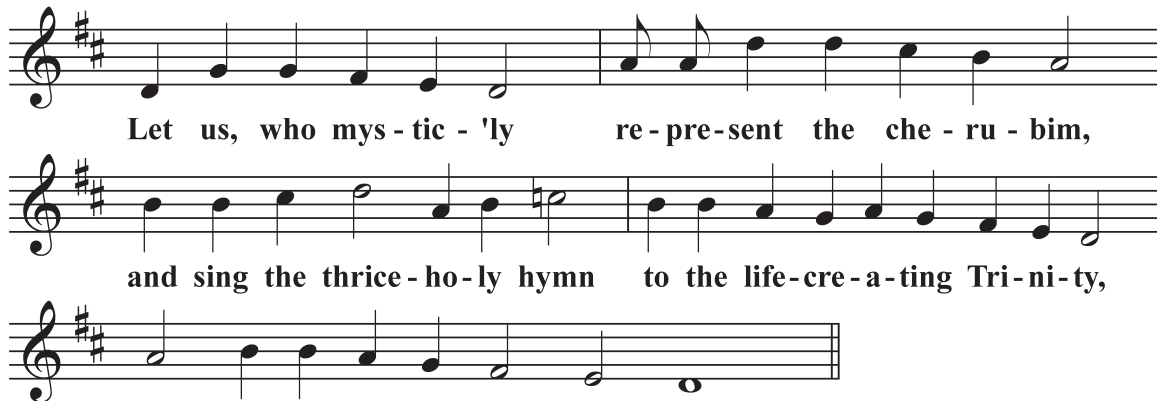
Celebrant: May the Lord God remember in his kingdom ... now and ever and forever.

Response: 
A - men.



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

E

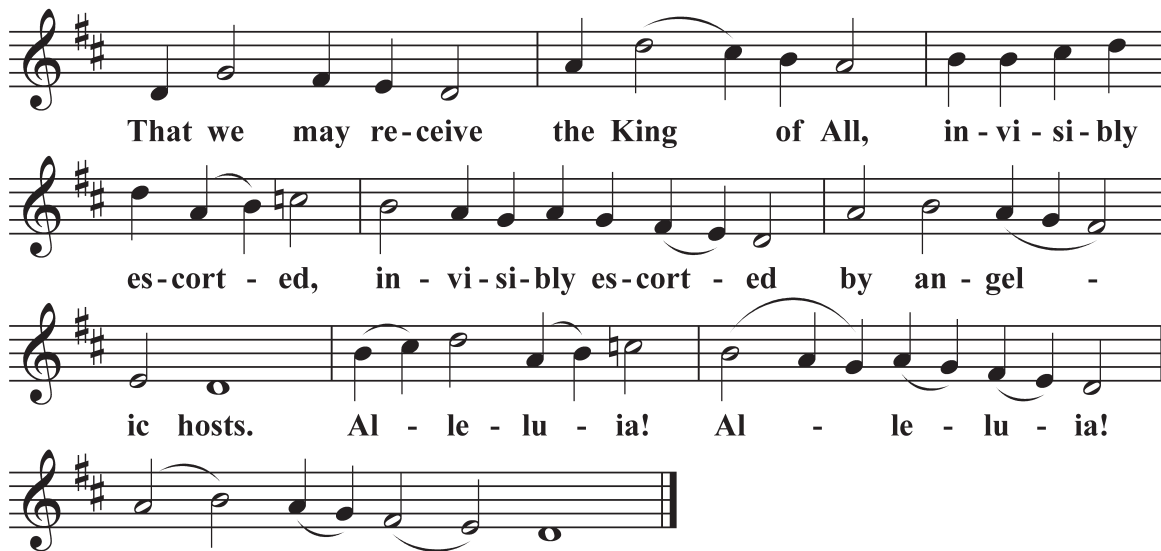


Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,
and sing the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty,
now set a - side all earth - ly cares.

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

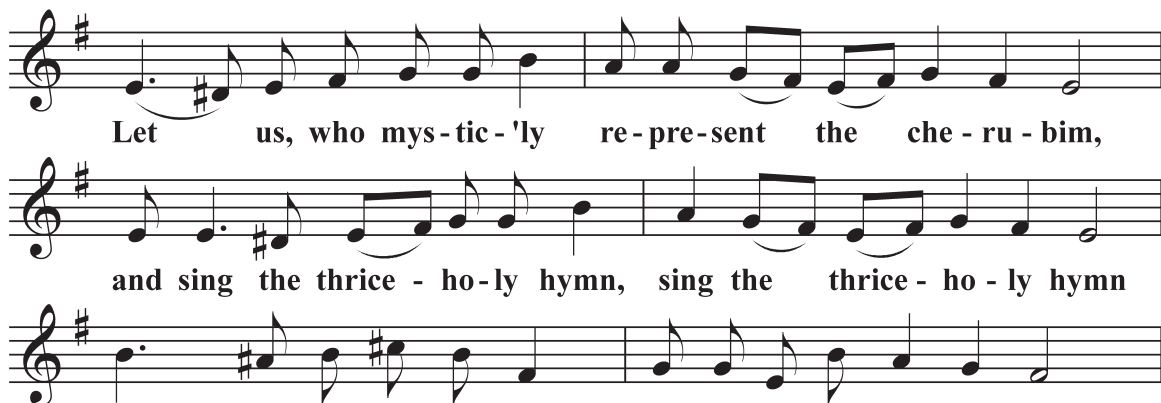
Celebrant: May the Lord God remember in his kingdom ... now and ever and forever.

Response: 
A - men.



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

F



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

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

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

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

Response:

A - men.

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

G *For the faithful departed:*

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



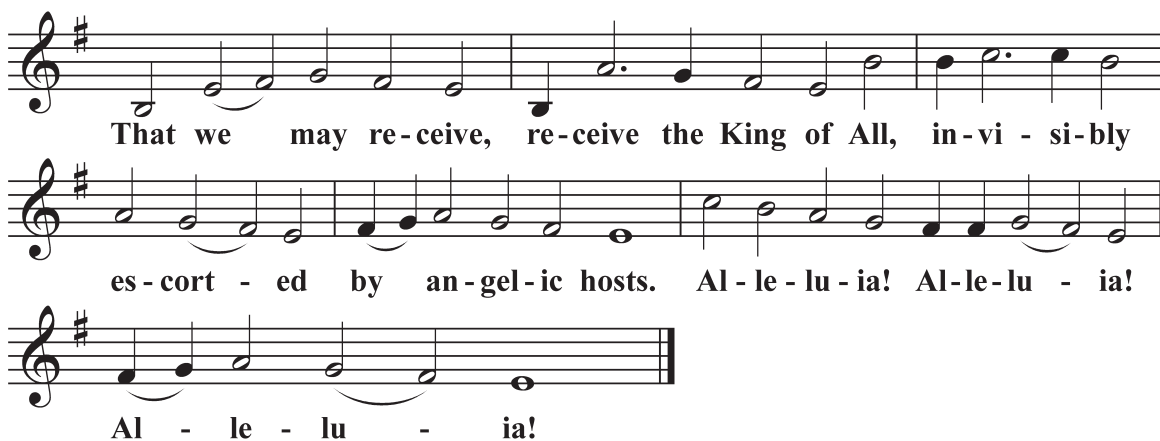
now set a - side all earth - ly cares, all earth - ly cares.

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

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

Response: 

A - men.



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

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

Response: 

Lord, have mer - cy.

The celebrant prays, concluding:

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

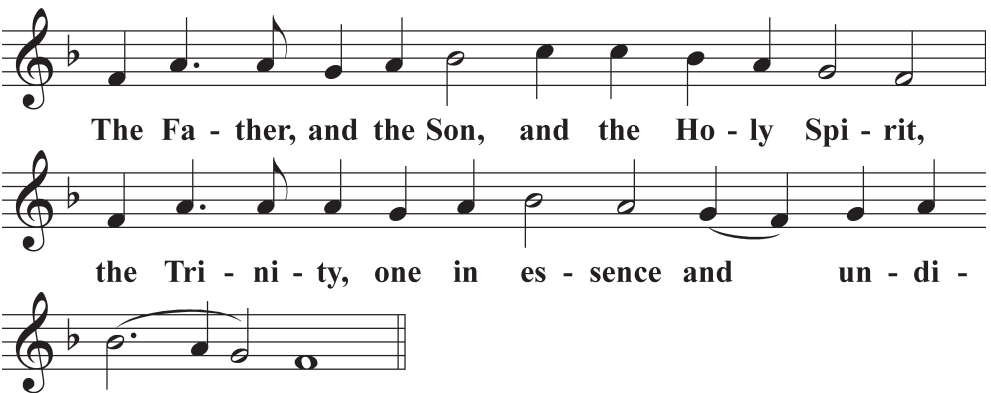
Response: 
A - men.

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

Celebrant: Peace be to all.

Response: 
And to your spi - rit.

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

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

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

A



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



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



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



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



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



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



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



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



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

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


B

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

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

ANAPHORA

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

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

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

Response: 
And with your spi - rit.

Celebrant: Let us lift up our hearts.

Response: 
We lift them up to the Lord.

Celebrant: Let us give thanks to the Lord.

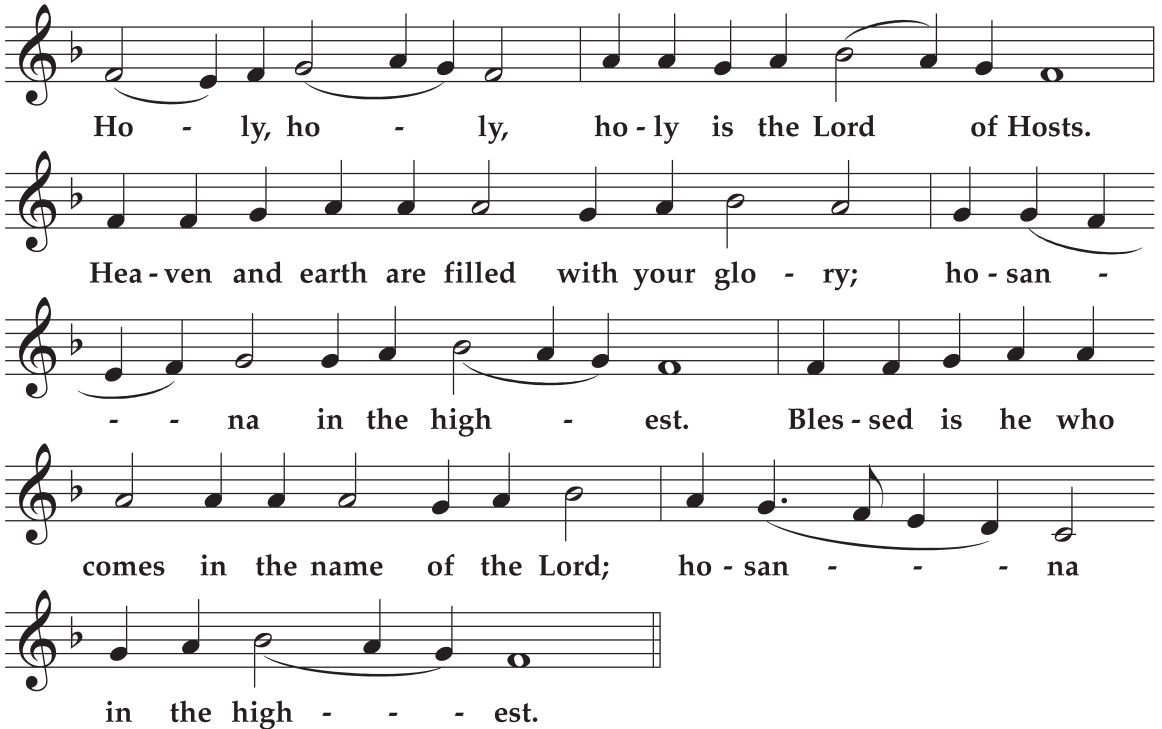
Response: 
It is prop - er and just.

The celebrant prays, concluding:

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

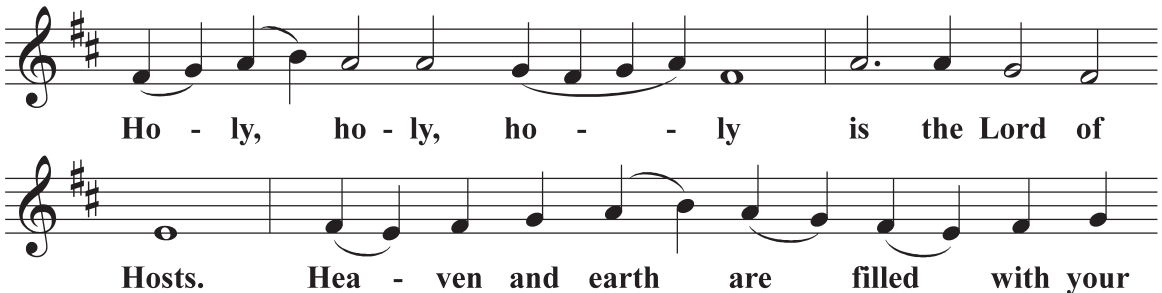
The proper liturgical posture is to stand.

A

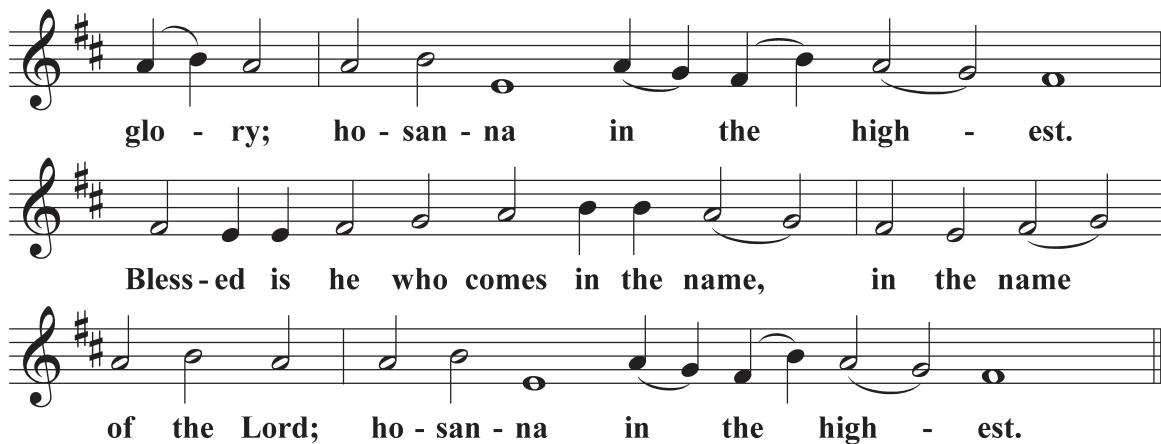


Ho - ly, ho - ly, ho - ly is the Lord of Hosts.
Hea - ven and earth are filled with your glo - ry; ho - san -
- - na in the high - est. Bles - sed is he who
comes in the name of the Lord; ho - san - - - na
in the high - - - est.

B

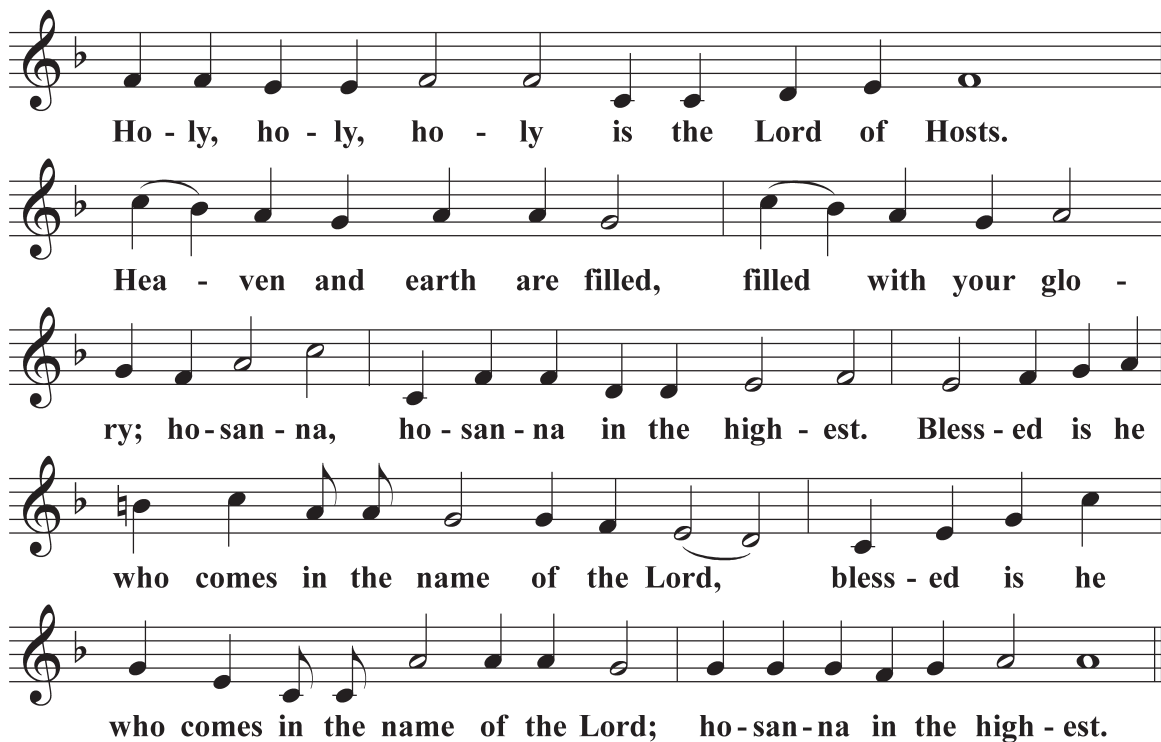


Ho - ly, ho - ly, ho - - ly is the Lord of
Hosts. Hea - ven and earth are filled with your



glo - ry; ho - san - na in the high - est.
 Bless - ed is he who comes in the name, in the name
 of the Lord; ho - san - na in the high - est.

C



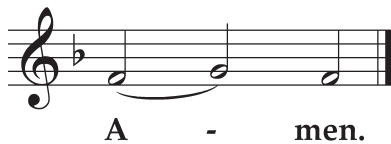
Ho - ly, ho - ly, ho - ly is the Lord of Hosts.
 Hea - ven and earth are filled, filled with your glo -
 ry; ho - san - na, ho - san - na in the high - est. Bless - ed is he
 who comes in the name of the Lord, bless - ed is he
 who comes in the name of the Lord; ho - san - na in the high - est.

The celebrant prays, concluding:

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

All make a profound bow.

Response:

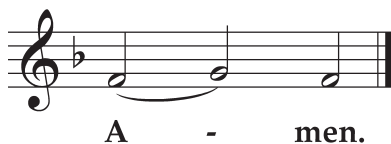


The celebrant prays, concluding:

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

All make a profound bow.

Response:



The celebrant prays, concluding:

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

A

All bow reverently and sing:

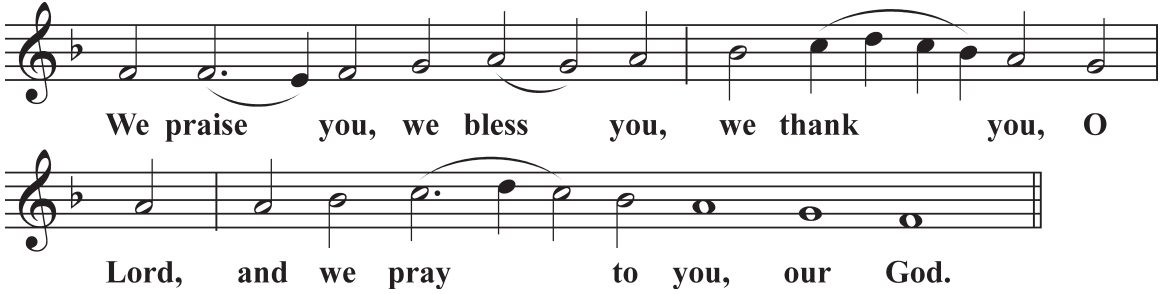


B



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

C



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

D



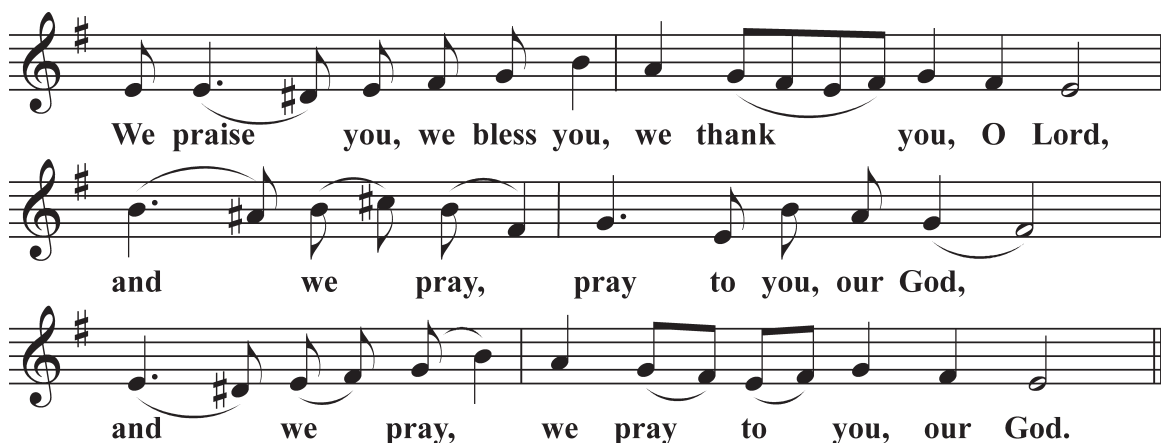
We praise you, we bless you, we thank you, O
Lord, and we pray to you, our God.

E



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

F



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

G

For the faithful departed:



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

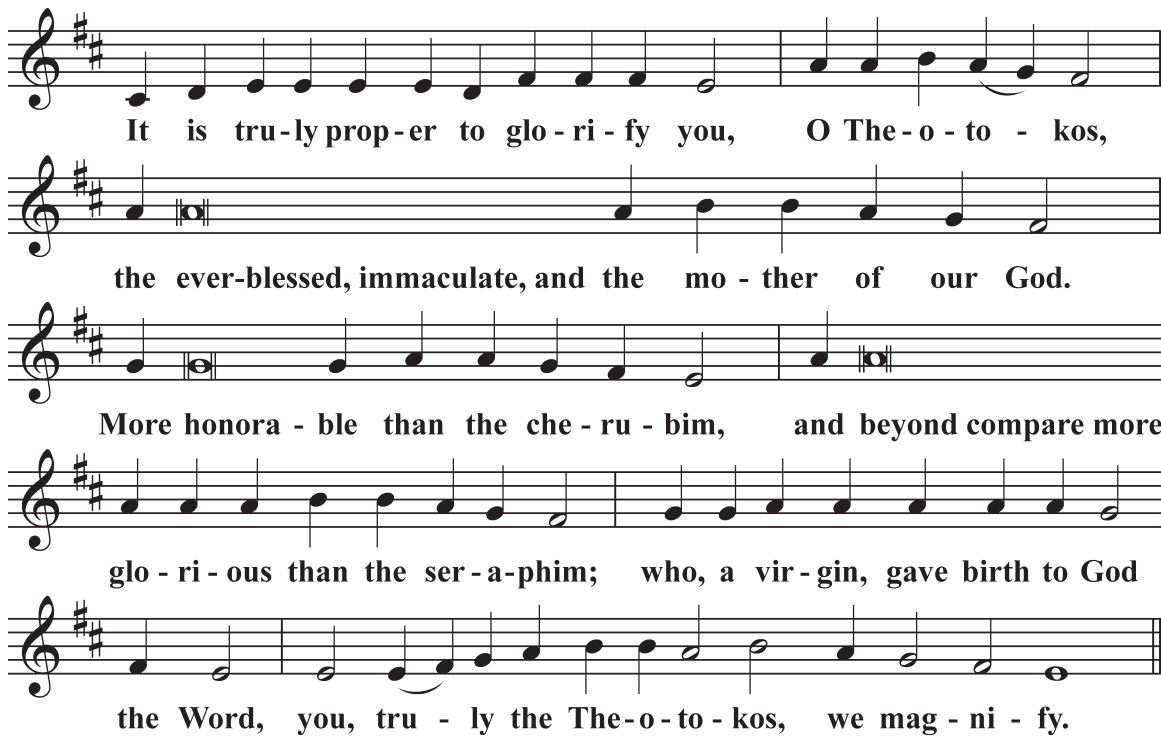
H



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

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

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



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

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

The clergy commemorate the living.

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


Response:



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

The celebrant prays, concluding:

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

Response: 
A - men.

PREPARATION FOR COMMUNION

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

Response: 
And with your spi - rit.

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

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy.

The following petitions may be intoned:

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

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy.

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

Response: 
Grant this, O Lord.


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

Response: 
Grant this, O Lord.

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

Response: 
Grant this, O Lord.

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

Response: 
Grant this, O Lord.


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

Response: 
Grant this, O Lord.

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

Response: 
Grant this, O Lord.

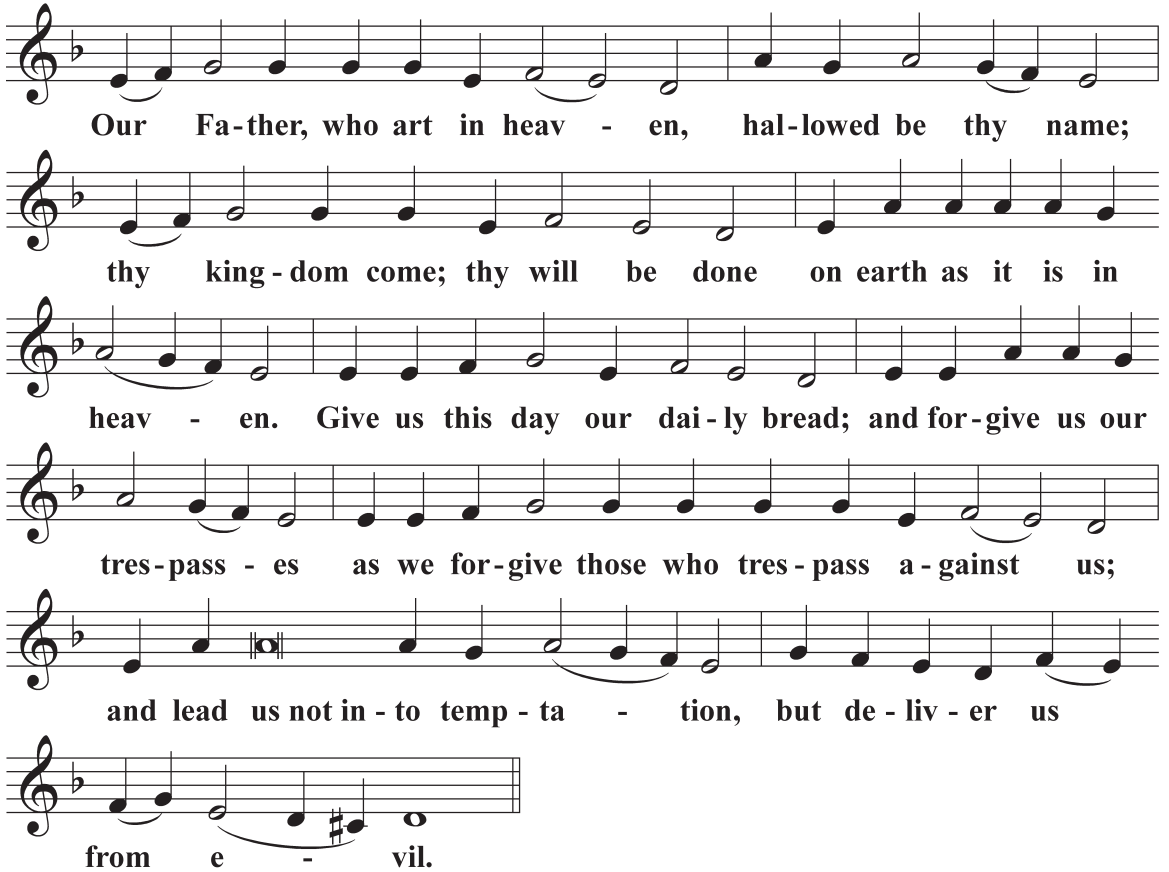
Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.

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

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

Tone 1 Samohlasen



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

Tone 2 Samohlasen



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

Tone 3 Samohlasen




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

Tone 4 Samohlasen



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

Tone 5 Samohlasen



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

Tone 6 Samohlasen



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

Tone 7 Samohlasen

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

Tone 8 Samohlasen



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

Tone 4 Podoben, Udivisja Josif (adapt.)



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



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



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



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



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



from e - vil.

recitando



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


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

Response: 
A - men.

Celebrant: Peace be to all.

Response: 
And to your spi - rit.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.

The celebrant prays, concluding:

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

Response: 
A - - - - - men.

COMMUNION

Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

Response:



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

The proper liturgical posture is to stand.

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

All pray together:

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

Also:

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

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

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

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

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

Also:

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

O God, be merciful to me, a sinner.

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

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

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

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

A

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

B

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

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

Refrain

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

C

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

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

Refrain

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

Al - le - lu - ia!

D

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

praise him, praise him in the high - est.

Refrain

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

Al - le - lu - - ia!

E

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

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

Refrain

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

Al - le - lu - ia!

F

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

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

Deacon: Approach with fear of God and with faith.

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

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

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

The communicants say nothing.

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

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

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

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

A

Tone 2 Samohlasen

Response:

The musical score consists of four staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, rhythmic style. The lyrics are printed below the notes, with hyphens indicating syllables that span across multiple notes. The first staff contains the lyrics: "We have seen the true light; we have re-ceived the". The second staff continues: "heav-en - ly Spi - rit; we have found the true faith;". The third staff continues: "and we wor - ship the un - di - vi - ded Tri - ni - ty,". The fourth staff concludes: "for the Tri - ni - ty has saved us." The music ends with a double bar line.

B

Tone 2 Bolhar

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

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

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

The celebrant incenses the holy gifts.

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

Response:

A - men.

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

A

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

B

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

C

For the faithful departed:

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

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

Response: 
Lord, have mer - cy.

The celebrant prays, concluding:

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

Response: 
A - men.


Celebrant: Let us go forth in peace.

Response: 
In the name of the Lord.

Deacon: Let us pray to the Lord.

Response: 
Lord, have mer - - - cy.

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

Response: 
A - men.

Blessings and rituals for solemn occasions may take place here.

A

Then the faithful sing:



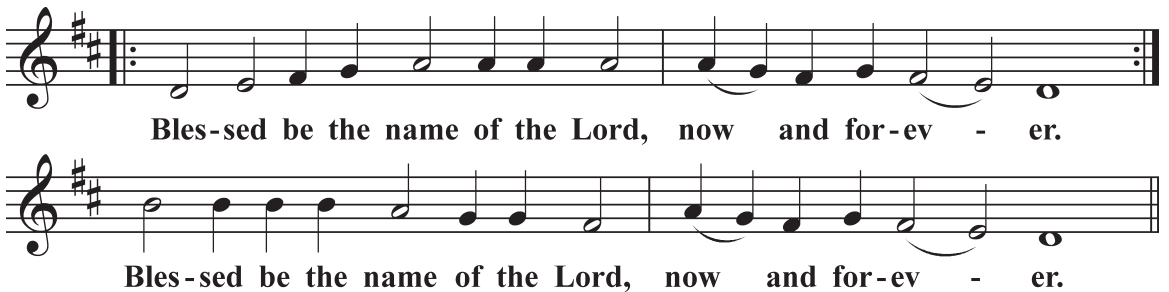
Bless-ed be the name of the Lord, now and for-ev - er,
now and for-ev - er, now and for-ev - er.

B



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

C



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

D

For the faithful departed:

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

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

Response:

A - men.

DISMISSAL

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

Response:

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

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

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

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

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

Response: Musical notation for the response 'Amen.' in G major, 4/4 time. The melody consists of quarter notes: A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The word 'men.' is written below the final notes.

A - - - - - men.

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

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

A

Response: Musical notation for the chant 'God grant her many years.' in G major, 4/4 time. The melody consists of quarter notes: A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The lyrics are written below the notes.

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

Added only after the final intonation for long life:



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



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

B

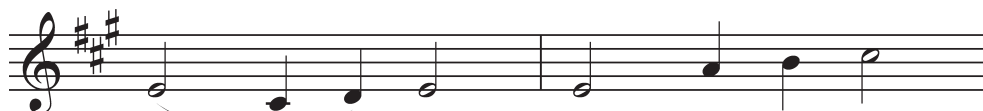


**God grant him her ma - ny bles - sed years.
them**



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

Added only after the final intonation for long life:



In health and hap - pi - ness,



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

C

God grant her ma - ny years.
him her them

God grant her ma - ny years.
him her them

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

Added only after the final intonation for long life:

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

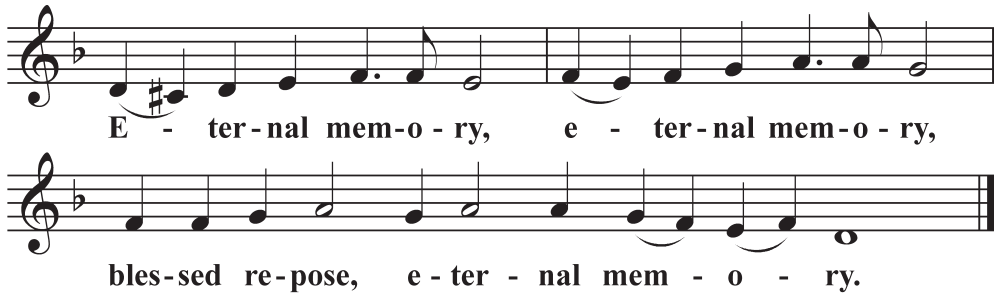
God grant her ma - ny bles - sed years.
him them

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

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

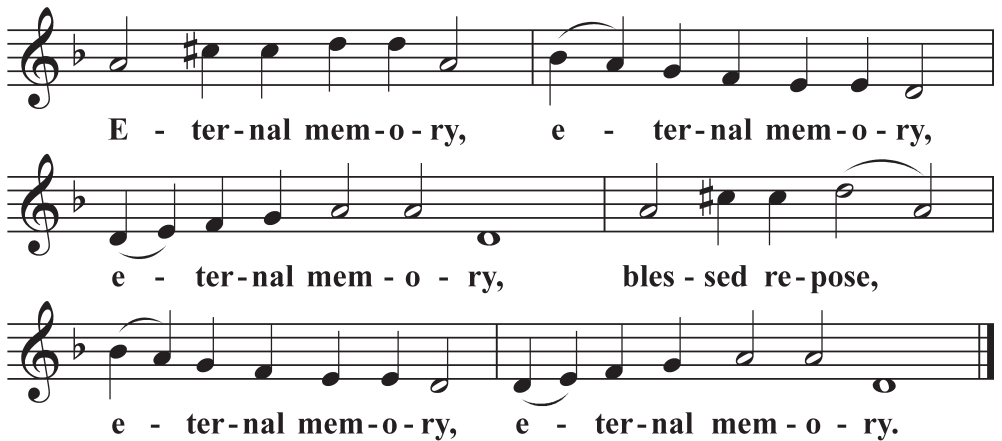
A

Response:



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

B



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

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

Celebrant: Christ is risen!

Response: **Indeed he is risen!**

Celebrant: Christ is risen!

Response: **Indeed he is risen!**

Celebrant: Christ is risen!

Response: **Indeed he is risen!**

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

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

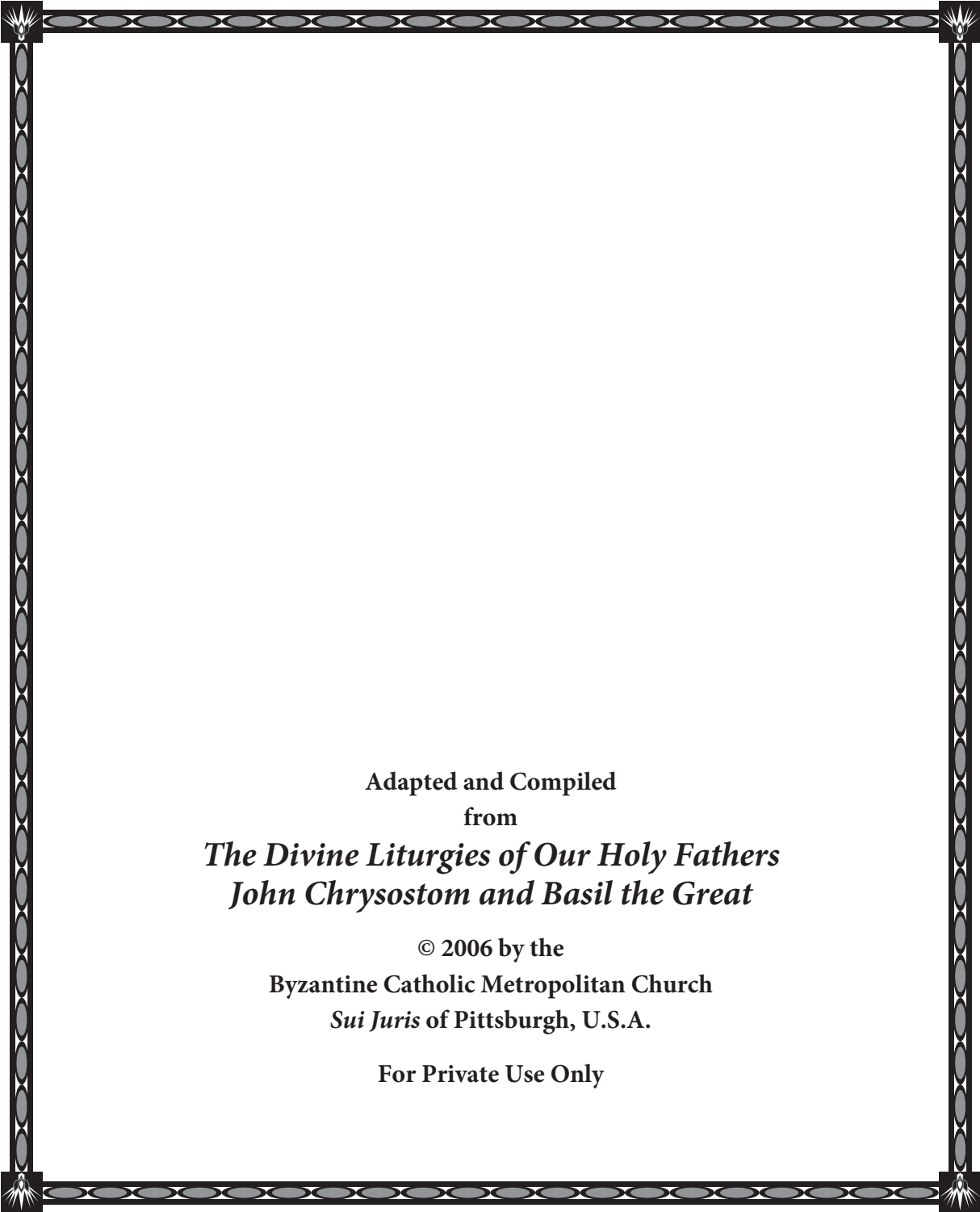
And to us he granted life eternal.

Let us bow before his resurrection on the third day!

The deacon closes the holy doors.

All offer prayers of thanksgiving.

THE END OF THE DIVINE LITURGY.



Adapted and Compiled
from
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John Chrysostom and Basil the Great

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