



The Vigil Divine Liturgy

Fifteenth Sunday after Pentecost

*The Beginning of the Church Year;
Our Venerable Father Simeon the Stylite*

Saturday, August 31, 2024

Prayers of Preparation for the Divine Liturgy

For the Faithful

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

It is fitting, therefore, that all the faithful prepare themselves for the celebration of this holy mystery. The following prayers, excerpted from the Faithful's Book, are recommended as a personal preparation.

Troparia of Preparation

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

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

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

Now and ever and forever. Amen.

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

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

The Vigil Divine Liturgy

STAND

The faithful stand when the preparatory rites are completed, and the clergy quietly say the prayers before commencing the Divine Liturgy. There is no incensation. The holy doors remain closed until the Little Entrance.

Deacon: Reverend Father [*or:* Most Reverend (Arch)Bishop], 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.

The faithful immediately continue with the following:

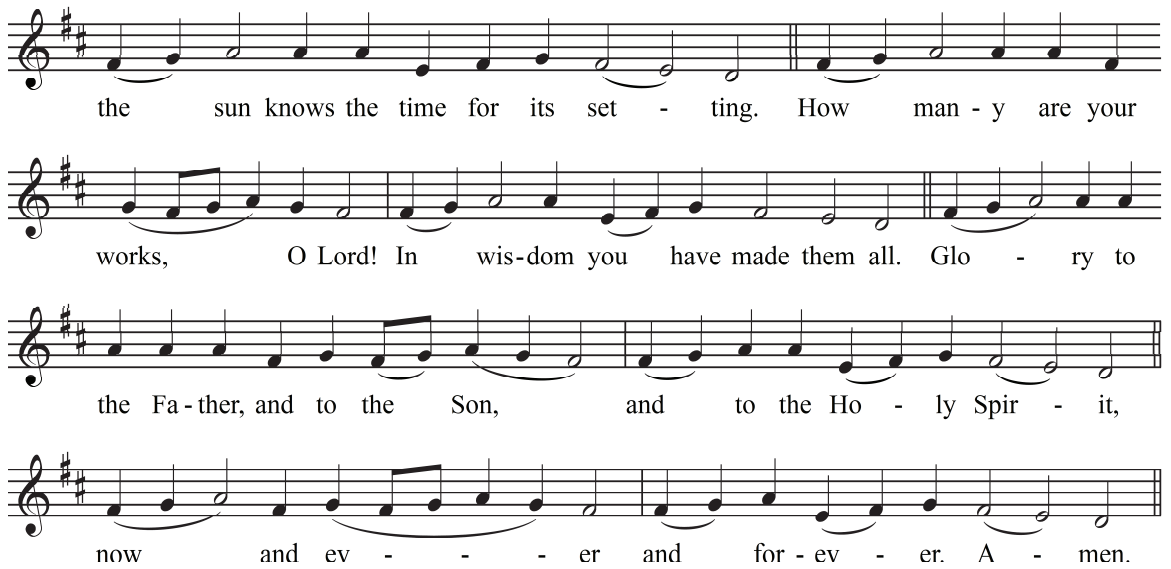
Come, let us worship our King and God.
Come, let us worship Christ, our King and God.
Come, let us worship and bow
before the only Lord Jesus Christ, the King and *our* God.

During the chanting of Psalm 103, the celebrant quietly reads all the Prayers of Light (pages 44-45) before the holy doors.

Psalm 103


Bless the Lord, O my soul! Lord my God, how great you are,

clothed in maj-es - ty and glo - - - ry, wrapped in light as in a robe.

You stretch out the heav-ens like a tent. A-bove the rains you build your

dwel - ing. You make the clouds your char - - - i - ot, you walk on
the wings of the wind; you make your an - gels spir - - - its
and your min - is - ters a flam - ing fire. You found - ed the earth
on its base, to stand firm from age to age. You make the grass grow for
the cat - - - tle and the plants to serve man's needs, that he may
bring forth bread from the earth and wine to cheer man's heart;
oil, to make his face shine and bread to strength - en
man's heart. I will sing to the Lord all my life, make mu - sic
to my God while I live. You made the moon to mark the months;



the sun knows the time for its set - ting. How man - y are your
works, O Lord! In wis - dom you have made them all. Glo - ry to
the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
now and ev - - - er and for - ev - er. A - men.

Then three times, with a bow each time:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God!

The deacon leaves the sanctuary through the northern door. He and the celebrant bow to each other. The deacon goes to his place at the ambon and the celebrant enters the sanctuary by way of the southern door. Then the deacon comes to his usual place and intones the Litany of Peace, including any special petitions.

SIT

Litany of Peace

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

Response:



① Lord, have mer - cy.

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

Response: 
② Lord, have mer - cy.

Deacon: 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

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

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

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

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

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

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

Deacon: 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 may be inserted here.

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

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

Deacon: 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: 
To you, O Lord.

STAND

The celebrant, standing before the holy table, prays aloud:

Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God.

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

Response: 
A - men.

After the litany, the deacon enters the sanctuary through the southern door, and stands at the right hand of the celebrant.



The Lamp-Lighting Psalms

The faithful remain standing for the great incensation of the church. They may sit when the great incensation is complete. The opening verses of Psalm 140 with refrain are sung according to the tone of the first sticheron:

Psalm 140:

Tone 6 Samohlasen

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I have
cried to you, hear me; re - ceive the voice of my pray'r when I call
up - on you. Hear me, O Lord! Let my pray'r ascend to
you like in - cense and the lift - ing up of my hands like an eve - ning
sac - ri - fice. Hear me, O Lord!

The remaining verses are chanted alternately:

O Lord, set a guard before my mouth
and set a seal on the door of *my* lips.

Let not my heart be inclined to evil,
nor make excuse for the sins I *commit*.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it *is* kindness

but let the oil of the wicked not anoint my head.

Let my prayer be ever against *their* malice.

The princes were thrown down by the side of the rock;
then they understood that my words *were* kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of *the* grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare *my* soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who *do* evil.

Let the wicked fall into the traps they have set
while I pursue my way *unharm*ed.

Psalm 141:

With all my voice I cry to the Lord,
with all my voice I entreat *the* Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints *within* me.

But you, O Lord, know my path.
On the way where I shall walk
they have hidden a snare to *entrap* me.

Look on my right and see:
there is no one who takes *my* part.

I have no means of escape,
not one who cares for *my* soul.

I cry to you, O Lord.
I have said: "You are my refuge,
all I have in the land of *the* living."

Listen, then, to my cry
for I am in the depths of *distress*.

Rescue me from those who pursue me
for they are stronger *than* I.

10. Bring my soul out of this prison
and then I shall praise *your* name.
9. Around me the just will assemble
because of your goodness *to* me.

Psalm 129:

8. Out of the depths I cry to you, O Lord;
Lord, hear *my* voice!
7. Let your ears be attentive
to the voice of *my* pleading.
6. If you, O Lord, should mark our guilt, Lord, who would survive?
But with you is found forgiveness: for this we *revere* you.
5. My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than watchman *for* daybreak.
4. Let the watchman count on daybreak
and Israel on *the* Lord.

The remaining versicles are sung to melody by the cantor, and all the faithful sing the sticheron which follows each verse.

Stichera of the Resurrection and of the Day:



Be - cause with the Lord there is mercy and fullness of redemp-tion,

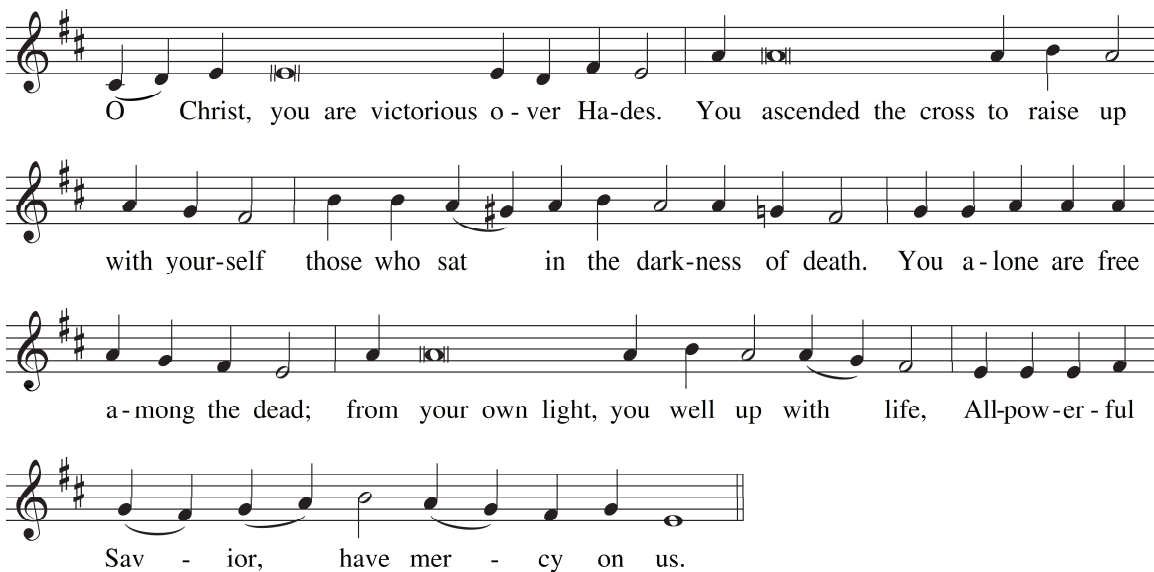
Cantor:
(on 3)



Is - rael indeed he will re - deem from all its in - i - qui - ty.

All:

Tone 6 Samohlasen



O Christ, you are victorious o-ver Ha-des. You ascended the cross to raise up
with your-self those who sat in the dark-ness of death. You a-lone are free
a-mong the dead; from your own light, you well up with life, All-pow-er-ful
Sav-ior, have mer-cy on us.

Psalm 116:


Cantor:
(on 2)



Praise the Lord, all you na-tions, ac-claim him all you peo-ples!

All:

Tone 1 Samohlasen



We pray to the Cre-a-tor to-day with the words giv-en us
by Christ, who taught us to pray each day: Our Fa-ther,
who art in heav-en, give us this day our dai-ly bread,

and o - ver - look all our sins.

Cantor:
(on 1)

Strong is the love of the Lord for us; he is faith-ful for-ev - er.

All:

Tone 5 Samohlasen

O ven - er - a - ble Fa - ther, you found a beautiful lad - der in - to heav - en,

while E - li - jah found a char - iot of fire. He did not leave his as - cent for oth - ers,

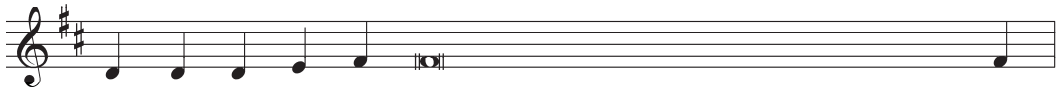
but af - ter death, however, you have left your pil - lar. O heav - enly man

and earth - ly an - gel, ev - er - watch - ful beacon to the whole world,

O vena - ble Sim - e - on, pray for our sal - va - - - tion.



Dogmatikon of the Resurrection:



Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it,

Cantor:



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

All:

Tone 6 Samohlasen



Who would not extol you, most ho - ly Vir-gin? Who would not praise your giv-ing



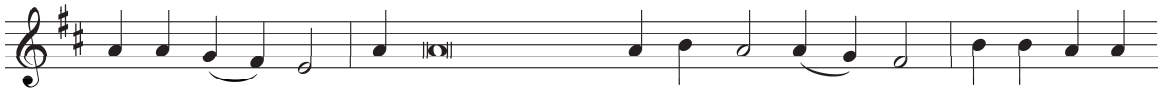
birth with - out pain? For the on - ly - be - got - ten Son, who shines



forth from the Fa-ther time-less-ly, has himself come forth from you, O pure one.



He took flesh from you in a manner be-yond un-der-stand - ing; re-tain-ing



di-vine na - ture, but assuming human na-ture for our sake; not di - vid - ed



in - to two per - sons but ex - ist - ing in two natures distinct and un-con-fused.



O honored and most blessed one, be-seech him to have mer-cy on our souls.

Prayer of the Entrance

As the Dogmatikon or final sticheron is sung, the Little Entrance with the holy Gospel book and censer is made through the northern door and the holy doors.

The deacon opens the holy doors and receives the censer from the server. The celebrant blesses the incense. The Little Entrance is then made with the holy Gospel book and censer. The clergy and servers pass to the right and back of the holy table and leave the sanctuary through the northern door. At the holy doors, the deacon stands at the celebrant's right.

Facing north, the deacon says to the celebrant:

Deacon: Let us pray to the Lord.

The celebrant says quietly:

Celebrant: Good and loving King, who have blessed all things, we fervently implore you with contrite heart and humble spirit to bless our comings and goings. For your coming and going, and your dwelling among us are blessed, O Christ our true God, always, now and ever and forever. Amen.

When the prayer is concluded, the deacon, holding his orarion with three fingers of his right hand and pointing to the east, quietly says to the celebrant:

Deacon: Reverend Father [*or*: Most Reverend (Arch)Bishop], bless the holy entrance.

The celebrant, blessing, quietly says:

Celebrant: + Blessed is the entrance into your holy of holies, always, now and ever and forever.



REMAIN STANDING

The Hymn of the Evening

Deacon: Wisdom! Be attentive!

The clergy and servers enter the sanctuary as “O Joyful Light” is sung. The sanctuary and the faithful are incensed.

O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,
the hea - ven - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have
reached the set - ting of the sun, and see the eve - ning light, we sing to God,
Fa - ther, Son, and Ho - ly Spir - it. It is fit - ting at all times to raise
a song of praise in meas - ured mel - o - dy to you, O Son of God, the
Giv - er of Life. There - fore, the u - ni - verse sings your glo - ry.

The Evening Prokeimenon

Deacon: Let us be attentive!

Celebrant: + Peace be to all!

Deacon: Wisdom! Be attentive!

Saturday Evening Prokeimenon – Tone 6 (Psalm 92: 1,2,5):



The Lord reigns, the Lord reigns, he is clothed in maj - es - ty.

*The faithful repeat the **PROKEIMENON** after each of the deacon's verses. (If there is no deacon, the celebrant or a concelebrant chants the verses.)*

Deacon: Robed is the Lord and girt about with strength.

Deacon: The world he made firm, not to be moved.

Deacon: Holiness is fitting to your house, O Lord, until the end of time.

At the conclusion of the Prokeimenon, the celebrant, having made a small bow towards the holy table, goes to the chairs behind the holy table, saying nothing.

Old Testament Reading

Deacon: Wisdom!

Lector: A reading from the Prophecy of Isaiah.

Deacon: Let us be attentive!

Lector: *(reads Isaiah 61:1-9, found in the Cantors' Supplement on page 11)*

SIT

When the reading is finished, the celebrant blesses the reader, saying quietly:

Celebrant: ✙ Peace be to you, reader.

The celebrant returns to the holy table. The deacon returns to his customary place at the ambon to intone the following litany.

Small Litany

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

Response: 

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

Response: 

Deacon: 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: 

During the litany, the celebrant and concelebrants quietly say the following:

Celebrant: Holy God, dwelling in your heavenly sanctuary, praised by the seraphim with the thrice-holy hymn, glorified by the cherubim, and adored by all the heavenly powers, you brought all things from nonexistence into being. You created us in your own image and likeness and adorned us with all your gifts, giving wisdom and understanding to those who ask, not despising those who sin, but establishing repentance for their salvation. You have allowed us, your humble and unworthy servants, to stand at this very hour before the glory of your holy altar to offer you due worship and praise.

Accept, O Master, from the lips of us sinners, the thrice-holy hymn and visit us in your goodness. Forgive us every offense, voluntary and involuntary; sanctify us, soul and body; and grant that we may worship you in holiness all the days of our life, through the prayers of the holy Theotokos and of all the saints who have pleased you since time began.

The deacon, bowing his head, and with three fingers holding his orarion in his hand, quietly says to the celebrant:

Deacon: Reverend Father [*or:* Most Reverend (Arch)Bishop], bless this occasion for the Thrice-holy Hymn.

STAND

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

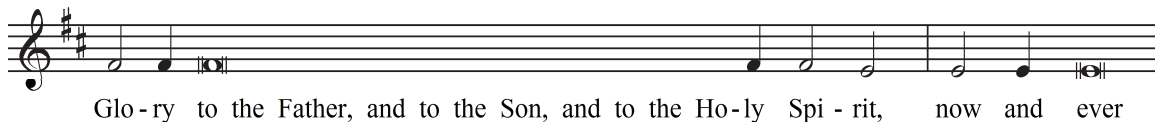
Deacon: and forever.

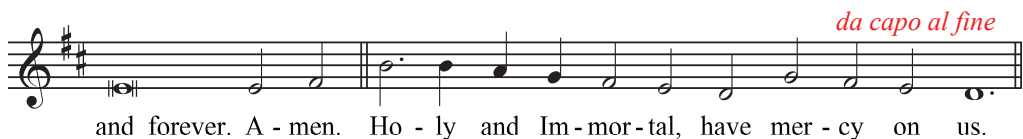
Response: 
A - men.

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


and forever. A - men. Ho - ly and Im - mor - tal, have mer - cy on us. *da capo al fine*

Liturgy of the Word

The clergy go to the chairs behind the holy table for the Apostolic Reading.

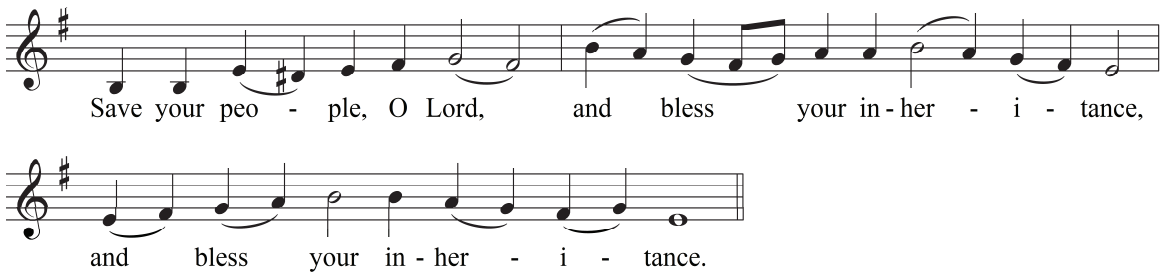
Deacon: Let us be attentive!

Celebrant: + Peace be to all!

Deacon: Wisdom! Be attentive!

*The faithful sing the **PROKEIMENON**, and the lector chants the verse:*

Prokeimenon of the Resurrection – Tone 6 (Psalm 27:9,1):



Save your peo - ple, O Lord, and bless your in - her - i - tance,
and bless your in - her - i - tance.

Verse: To you, O Lord, I cry out;
My God, be not silent *to* me.

The faithful repeat the Prokeimenon.

Deacon: Wisdom!

Lector: A reading from the Second Letter of Saint Paul the Apostle to the Corinthians.

Deacon: Let us be attentive!

SIT

The lector chants 2 Corinthians 4: 6-15 (Fifteenth Sunday after Pentecost)

Celebrant: ✙ Peace be to you, reader!

Deacon: Wisdom! Be attentive!

STAND



Alleluia of the Resurrection – Tone 6 (Psalm 90:1,2):



Verse: The one who dwells in the shelter of the Most High
abides in the shadow of the God *of* Heaven.

Verse: He says to the Lord:
You are my Protector, my Refuge, and my God in whom *I* trust.

The holy gospel book is incensed along with the faithful. The deacon returns the censer to its proper place and comes to the celebrant, and bowing his head to him and holding his orarion and pointing to the holy gospel, intones:

Deacon: Reverend Father [*or:* Most Reverend (Arch)Bishop], bless the proclaimer of the Gospel of the holy apostle and evangelist Matthew.

The celebrant hands the holy gospel to the deacon and, blessing him, intones:

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Matthew, 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:



Deacon: A reading from the holy Gospel according to Matthew.

Response:



Celebrant: Let us be attentive!

The deacon proclaims Matthew 22: 35-46 (Fifteenth Sunday after Pentecost)

Response:



SIT

A homily will be offered at this time, during which the faithful are seated.

Litany of Fervent Supplication

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

Response:



Deacon: O Lord Almighty, God of our fathers, we pray you, hear and have mercy.

Response:



Deacon: 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.

Deacon: Again we pray for our holy father *(Name)*, Pope of Rome, and for our most reverend Metropolitan *(Name)*, for our God-loving Bishop[s] *(Name/s)*, for those who serve and have served in this holy monastery, 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.

Deacon: 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.

Deacon: 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:



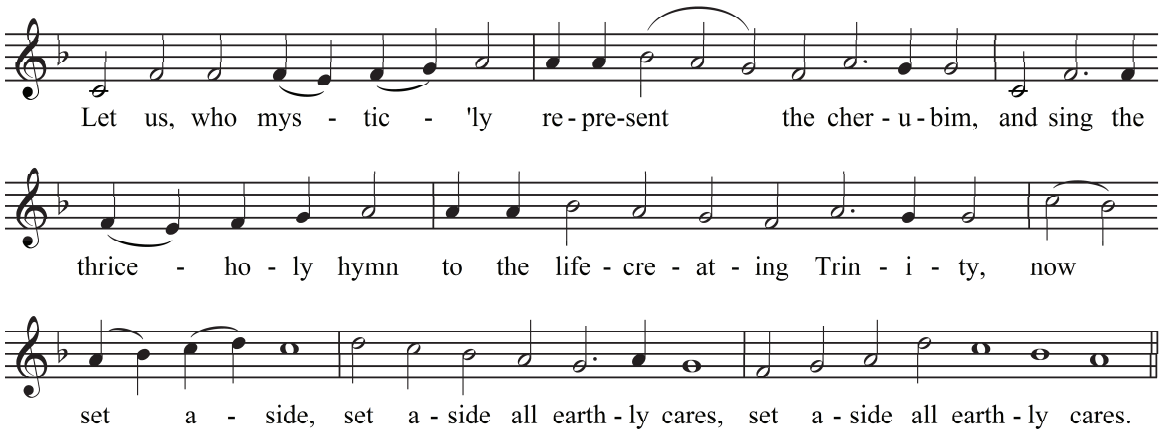
A - - men.

STAND

Liturgy of the Eucharist

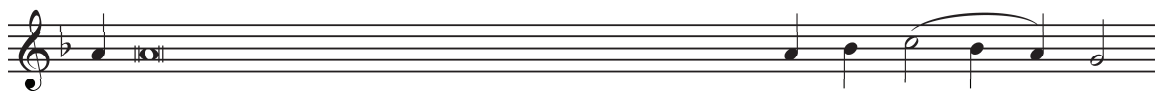
As the celebrant and concelebrants pray quietly at the altar and the deacon incenses, the faithful sing the Cherubikon.

The clergy and servers go to the table of preparation and, with the gifts about to be consecrated, make the Great Entrance.

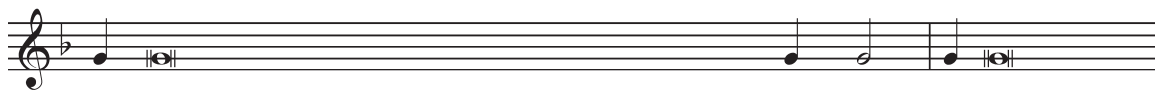


Let us, who mys - tic - 'ly re - pre - sent the cher - u - bim, and sing the
 thrice - ho - ly hymn to the life - cre - at - ing Trin - i - ty, now
 set a - side, set a - side all earth - ly cares, set a - side all earth - ly cares.

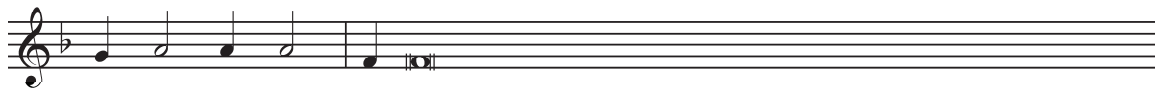
Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.



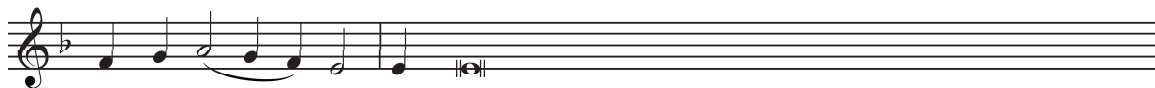
He ascended into heaven and is seated at the right hand of the Fa - - ther;



and he is coming again in glory to judge the living and the dead, and his kingdom



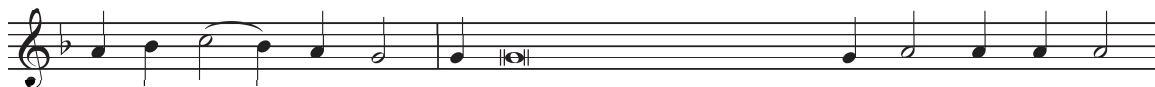
will have no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds



from the Fa - - ther. To - - gether with the Father and the Son he is worshipped



and glo - ri - fied; he spoke through the proph - ets. In one, holy, catholic, and



a - pos - tol - ic Church. I profess one baptism for the re - mis - sion of sins.



I expect the res - ur - 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.

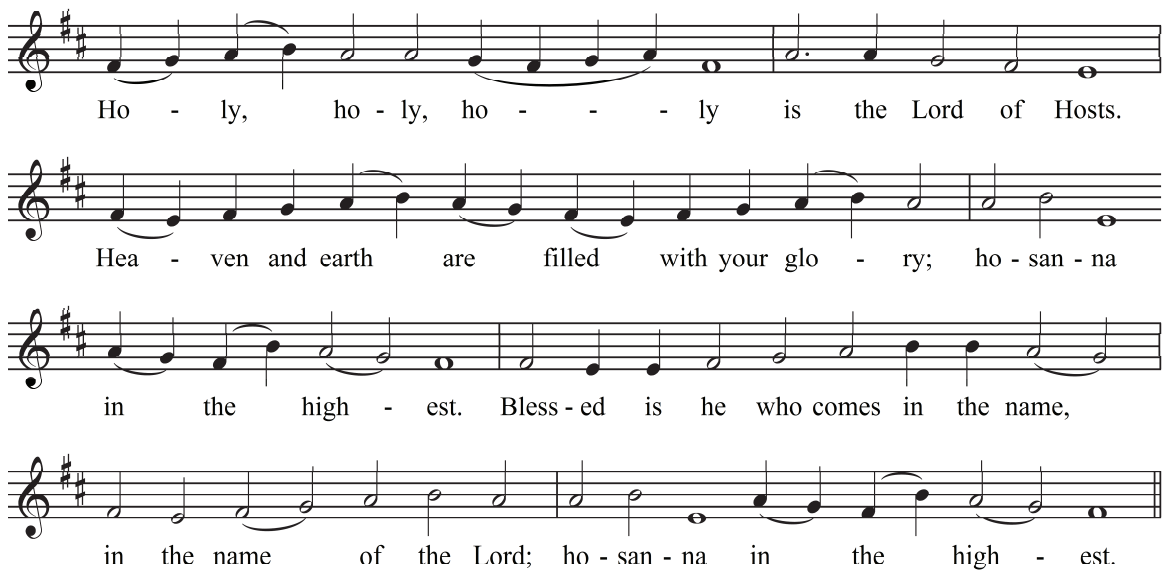
Response: 
It is prop - er and just.

The celebrant prays aloud, while the concelebrants pray quietly:

Celebrant: It is proper and just to sing to you, to bless you, to praise you, to thank you, to worship you in every place of your dominion. For you are God ineffable, inconceivable, invisible, incomprehensible, ever existing, yet ever the same, you, and your only-begotten Son, and your Holy Spirit. You brought us out of nonexistence into being, and again raised us up when we had fallen, and left nothing undone until you brought us to heaven and gave us your kingdom to come.

For all this we thank you, and your only-begotten Son, and your Holy Spirit, for all that we know and that we do not know, for the manifest and hidden benefits bestowed on us. We also thank you for this liturgy which you are pleased to accept from our hands, even though there stand before you thousands of archangels, tens of thousands of angels, cherubim and seraphim, six-winged, many-eyed, soaring aloft on their wings:

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



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.

REMAIN STANDING

Celebrant: We also cry out with these blessed powers, O loving and kind Master, and say: Holy are you and all-holy you and your only-begotten Son and your Holy Spirit. Holy are you and all-holy and magnificent is your glory. You so loved your world that you gave your only-begotten Son so that everyone who believes in him should not perish, but have life everlasting. He came and fulfilled the whole divine plan in our behalf. On the night he was betrayed, or rather, when he surrendered himself for the life of the world, he took bread into his holy and all-pure and immaculate hands, gave thanks and blessed, + sanctified, broke, and 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.

Response: 
 A - men.

All make a profound bow.

Celebrant: Likewise, he took the chalice + after supper, saying:

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.

Response: A - men.

All make a profound bow.

Celebrant: Remembering, therefore, this saving command and all that has come to pass in our behalf: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second coming in glory:

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

All bow reverently and sing:

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

Celebrant: Moreover, we offer to you this spiritual and unbloody sacrifice; and we implore, pray, and entreat you: send down your Holy Spirit upon us and upon these gifts lying before us.

Deacon: Reverend Father [*or:* Most Reverend (Arch)Bishop], bless the holy bread.

Celebrant: + And make this bread the precious body of your Christ.

Deacon: Amen. Reverend Father [*or:* Most Reverend (Arch)Bishop], bless the holy chalice.

Celebrant: + And that which is in this chalice the precious blood of your Christ.

Deacon: Amen. Reverend Father [*or:* Most Reverend (Arch)Bishop], bless both.

Celebrant: + Changing them by your Holy Spirit.

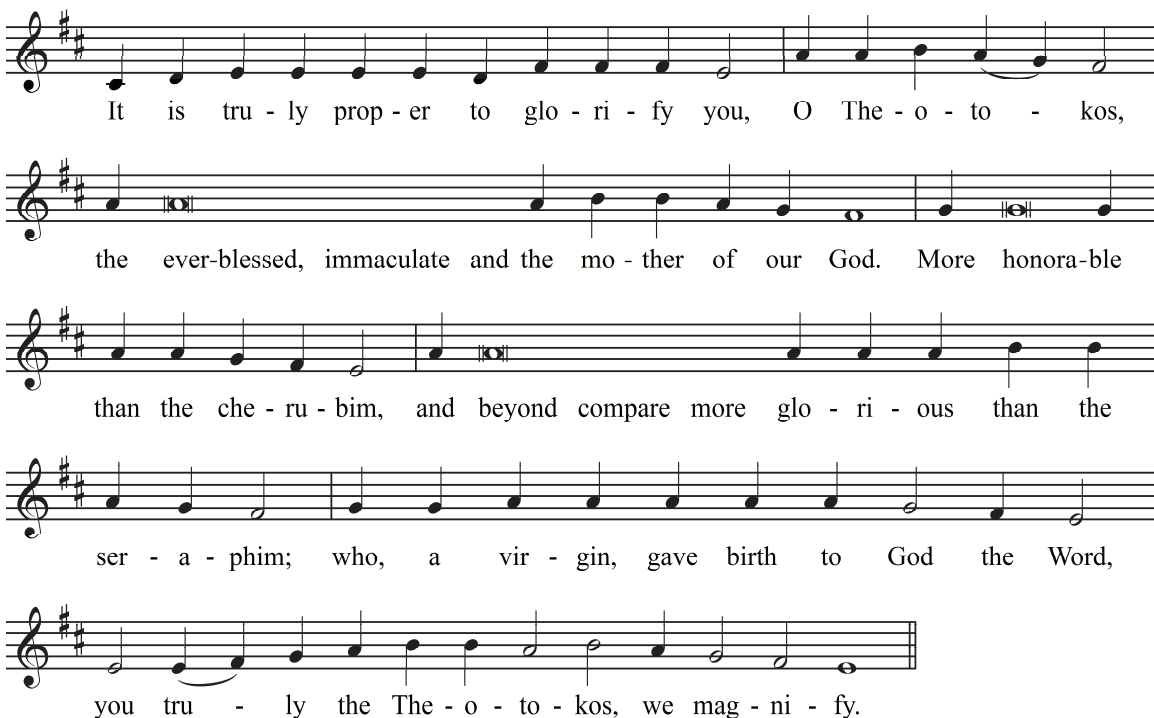
Deacon: Amen, amen, amen.

Celebrant: That for those who partake of them they may bring about a spirit of vigilance, the remission of sins, the communion of your Holy Spirit, the fullness of the heavenly kingdom, and confidence in you, not judgment or condemnation.

Moreover, we offer you this spiritual sacrifice for those departed in faith: the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every just spirit brought to perfection in faith.

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


Response:



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.

After the singing of the hymn, the celebrant or a concelebrant intones:

Celebrant: Among the first, O Lord, remember our holy father (*Name*), Pope of Rome, our most reverend Metropolitan (*Name*), our God-loving Bishop[s] (*Name/s*). 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 aloud:


Celebrant: Remember, O Lord, this monastery in which we dwell, and every city and community, and the faithful living in them. Remember, O Lord, those who travel by sea, air, and land, the sick, the suffering, the captive, and grant them salvation. Remember, O Lord, those who bring offerings and perform good deeds in your holy churches, and those who remember the poor, and upon all of us send down your mercies.

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:

①

Lord, have mer - cy.

Deacon: 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:

②

Lord, have mer - cy.

The following petitions may be intoned:

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

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

Deacon: That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response:

③

Grant this, O Lord.

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

Response:

④

Grant this, O Lord.

Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord. (3)

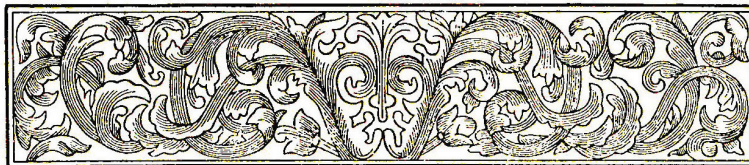
Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. (4)

Deacon: That we may spend the rest of our life in peace and repentance, let us beseech the Lord. (3)

Deacon: 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. (4)

Deacon: 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.

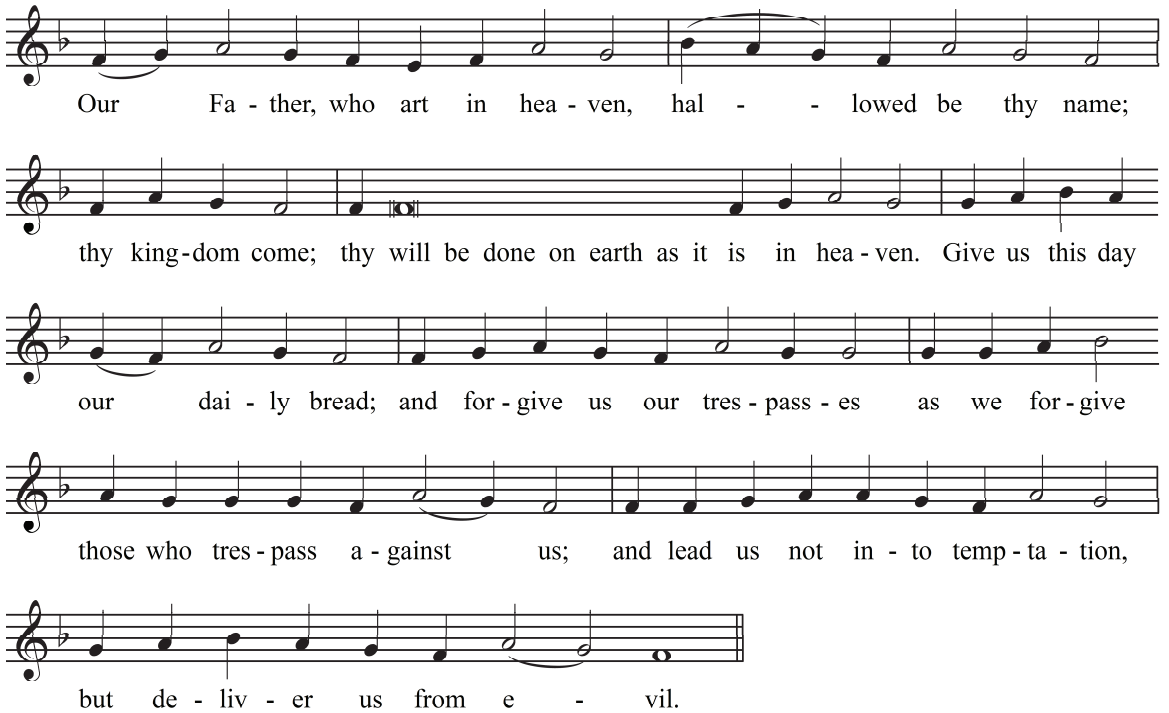


The celebrant prays aloud, concluding with the introduction to the Lord's Prayer:

Celebrant: To you, O Master who love us all, we commit our whole life and hope, and we implore, pray, and entreat you: make us worthy to partake with a clear conscience of your heavenly and awesome mysteries from this sacred and spiritual table. May they bring about the remission of sins, the pardon of transgressions, the communion of the Holy Spirit, the inheritance of the kingdom of heaven, confidence in you, not judgment or condemnation.

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

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.

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 or a concelebrant prays aloud:

Celebrant: We give you thanks, O invisible King, for by your immeasurable power you have fashioned all things, and in the greatness of your mercy have brought all things out of nonexistence into being.

Look down from heaven, O Master, upon those who bow their heads to you, for they do not bow to flesh and blood, but to you, the awesome God. Therefore, O Master, make smooth for the good of all the path that lies ahead, according to the need of each: sail with those who sail; travel with those who travel; cure those who are sick, O Physician of souls and bodies.

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.

Holy Communion

Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

REMAIN STANDING

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

As the celebrant gives the holy bread to the clergy, the faithful may sing:

Communion Hymn of Sunday (Psalm 148:1):

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

Once all the clergy have been given the holy bread, 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.

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.

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.

While the clergy receive from the holy chalice, the faithful sing:

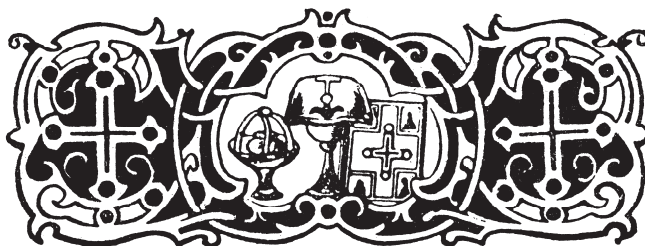
Communion Hymn of the Beginning of the Church Year (Psalm 64: 12a):

You crown the year, the year with your good-ness. You crown the year,
Refrain
the year with your good - ness. 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.





Guidelines for the Reception of Holy Communion

During the communion of the faithful, the cantor will sing additional verses of the communion hymn in a similar manner. After each verse, the faithful sing the triple “Alleluia” refrain given on the previous page.

All Catholics who are properly prepared 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 remain standing while others are receiving holy communion.

After the communion of the faithful, the celebrant blesses with the chalice:

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


If the celebrant of the Divine Liturgy is the Metropolitan Archbishop or a Bishop, the following response is sung before “We have seen the true light”




For ma - ny years, Most Rev - 'rend Arch - bish - op!
Bish - - - op!

Response:


Tone 2 Samohlasen



We have seen the true light; we have re - ceived the heav - en - ly Spi - rit;



we have found the true faith; and we wor - ship the un - di - vi - ded Tri - ni - ty,



for the Tri - ni - ty has saved us.

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

REMAIN STANDING

Response:



A - men. 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-at-ing 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 aloud:

Celebrant: We thank you, O Master, Benefactor of our souls, who love us all, that this day you have made us worthy of your heavenly and immortal mysteries. Through the prayers and intercession of the glorious Theotokos and Ever-Virgin Mary and of all your saints, make straight our path, confirm us all in fear of you, guard our life, and safeguard our steps.


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

Response:

A - men.

The celebrant or a concelebrant (usually the youngest in ordination) passes through the holy doors and into the nave and, facing east, intones:

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 or same concelebrant intones the following Ambon Prayer, or another prayer proper to the day:

Celebrant: Lord, blessing those who bless you and sanctifying those who trust in you, save your people and bless your inheritance.

Preserve the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and do not forsake us who hope in you.

Grant peace to your world, to your churches, to the priests, to our government, and to all your people.

For all generous giving and every perfect gift is from above, coming down from you, the Father of Lights; and we give glory, thanksgiving, and worship to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:  A - men.

If the Renewal of Commitment for the Basilian Associates is to be celebrated, it takes place at this time.

At the conclusion of Renewal of Commitment (or, if it is not celebrated, immediately after the “Amen” response to the Ambon Prayer), the faithful sing:

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.

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 Spir - it, now and

ev - er and forev - er. A - men. Lord have mercy. Lord, have mer - cy. Lord, have mer - cy.

Give the bles - sing.

Or, if the celebrant of the Divine Liturgy is a Bishop:


Most Reverend Archbishop, give the bles - ing.
Most Reverend Bishop, give the bles - ing.

Celebrant: May Christ our true God, risen from the dead, have mercy on us and save us through the prayers of his most pure Mother; and of the holy, glorious, and illustrious apostles; of our holy father John Chrysostom, archbishop of Constantinople; of our Venerable Mother Macrina, the patroness of this holy monastery; of our Venerable Father Simeon the Stylite and his Mother; of the Holy Martyr Aeithalas; of the Forty Holy Women martyred with their Instructor Ammon the Deacon; of the Holy Martyr Callista and her two Brothers, Evodius and Hermogenes; of Joshua the Just, Son of Nun; and through the prayers of all the saints; for Christ is good and loves us all.


Response: 
A - - - - - men.




Then the faithful sing the following hymn:


Be - neath your com - pas - sion we take ref - - - uge, O Vir - gin


The - o - to - kos. De - spise not our pray'rs, our pray'rs in our need,


but de - liv - er us from dan - gers, for you a - lone are pure, for you

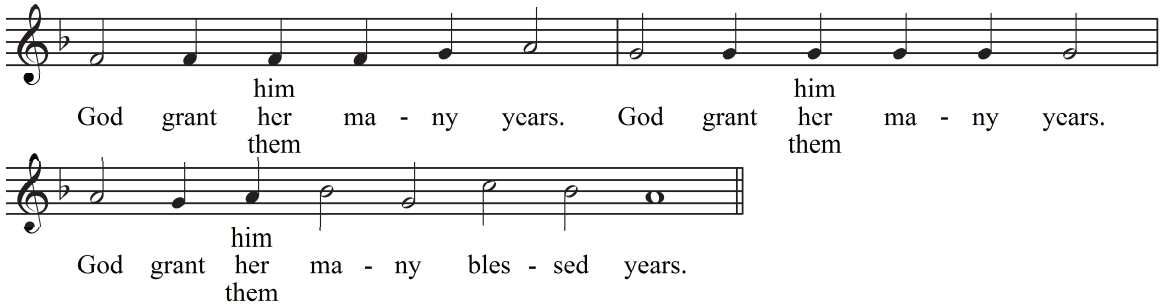

a - lone are pure, for you a - lone are pure and bless - ed.

Polychronion

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

- To our holy father (*Name*), Pope of Rome, grant, O Lord, many years.

Response:



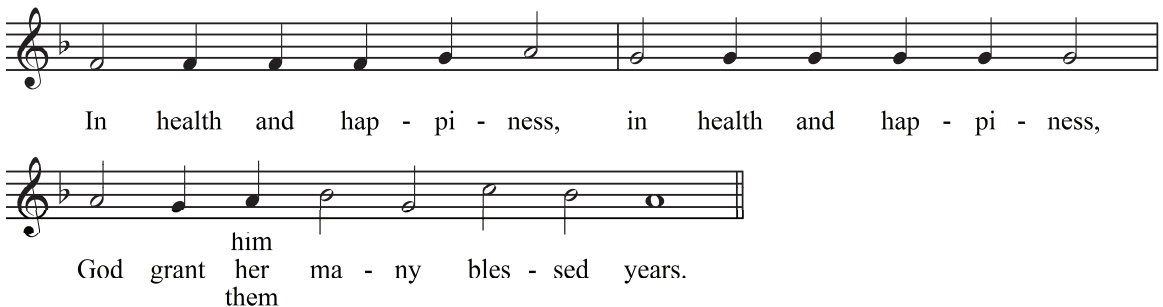
God grant ^{him} her ma - ny years. God grant ^{him} her ma - ny years.
_{them} _{them}

God grant ^{him} her ma - ny bles - sed years.
_{them}

The faithful repeat the above response after each of the following intonations.

- To our most reverend Metropolitan (*Name*), grant, O Lord, many years.
- To our God-loving Bishop[s] (*Name/s*), grant, O Lord, many years.
- To all priestly and monastic orders, to all our brothers and sisters, and to all Christians of the true faith, grant, O Lord, many years.

Added only after the final intonation for long life:



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

God grant ^{him} her ma - ny bles - sed years.
_{them}

Prayers of Light

During the chanting of Psalm 103, the celebrant quietly reads all the Prayers of Light before the holy doors.

Upon completion of the Psalm, the celebrant returns to the altar via the southern door and, standing before the holy table, finishes the recitation of the Prayers of Light (if not already completed).

1. Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to my prayer and attend to the sound of my plea. Show us a sign of your favor; guide us in your way so that we may walk in your truth. Gladden our hearts that we may fear your holy name, for you are great and do marvelous deeds. You alone are God, and among the gods there is none like you, O Lord. Powerful in mercy and gracious in strength, you help, comfort, and save all those who hope in your holy name. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.
2. Lord, do not rebuke us in your anger, nor punish us in your wrath. Deal with us according to your kindness, O Physician and Healer of our souls. Guide us to the harbor of your will; enlighten the eyes of our minds that we may know your truth. Grant that we may spend what remains of this day and the rest of our life peacefully and sinlessly through the intercession of the holy Theotokos and of all the saints. For yours is the might; and yours are the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.
3. Lord our God, remember us your sinful and useless servants as we call upon your holy and sublime name, and do not put us to shame for hoping in your mercy. Grant us instead, O Lord, all our petitions which lead to salvation, and make us worthy to love and to fear you with all our hearts and to do your will in everything. For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.
4. You are praised by the holy powers with hymns that are never silent and in doxologies that never cease. Fill our mouth with your praise that we may ascribe majesty to your holy name. Through the intercession of the holy Theotokos and of all the saints, give us a share and an inheritance with those who fear you in truth and who keep your commandments. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever. Amen.

5. Blessed are you, Lord God almighty. You know the human mind, you know our needs long before we ask or recognize them. Therefore, O loving King, good in every way, allow us in your great mercy to call upon your holy name with a clear conscience, and lead us not into temptation but deliver us from the evil one, and in your providence, arrange everything for our good. For to you, Father, Son, and Holy Spirit, is due all glory, honor and worship, now and ever and forever. Amen.
6. Lord, O Lord, you hold all things in your spotless hand; you are long-suffering toward all of us, and you repent over our evil deeds. Remember your mercy and your compassion. Visit us in your goodness and for the rest of this day enable us to flee from the many wiles of the evil one, and keep our life secure by the grace of your all-holy Spirit. Through the mercy 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. Amen.
7. Great and wonderful God, you govern all things with indescribable goodness and rich providence. You have granted us the good things of this earth, and through the good things already bestowed on us, have given us a pledge of the promised kingdom. You have kept us away from every evil during the part of this day which has passed, even until the present moment; now allow us to complete the rest of the day without blame in the presence of your holy glory singing hymns to you, O God, who alone are good and love us all. For you are our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.
8. Great and most high God, you alone possess immortality and dwell in unapproachable light. You made all creation with wisdom, dividing light from darkness, establishing the sun to rule the day and the moon and stars to rule the night. You have allowed us sinners to approach your presence with thanksgiving in this present hour and to offer you evening praise. O loving Lord, make our prayer ascend to you like incense and accept it as a sweet fragrance. Grant that we may spend the present evening and the coming night in peace; clothe us with the armor of light; deliver us from the fears of the night and from everything that lurks about in darkness. Grant that the sleep you have given us to refresh our fatigue may be free from all illusions of the devil. Yes, O Master of All, Giver of good things, let us feel contrition as we lie on our beds remembering your name throughout the night. Enlightened by meditation on your commands, may we rise with gladdened soul to give glory to your goodness, offering to your compassion prayers and supplications for our sins and those of all your people. Visit us with mercy through the intercession of the holy Theotokos. For you are a good and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.



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Greek Catholic Union of the U.S.A.
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