

**THE VIGIL-DIVINE LITURGY
OF THE NATIVITY OF OUR LORD, GOD,
AND SAVIOR JESUS CHRIST**

*Vespers and the Divine Liturgy of
Our Holy Father Basil the Great*

*with the Set A (Mukačevo) melodies
excerpted from
“The Divine Liturgies of Our Holy Fathers
John Chrysostom and Basil the Great”*

*Metropolitan Cantor Institute of the
Byzantine Catholic Archeparchy of Pittsburgh, 2007*

FOREWORD

The joining of the service of Vespers on Christmas Eve to the celebration of the Divine Liturgy of our Holy Father Basil the Great is an ancient custom in our Byzantine Church. The singing of the first part of the service of evening prayer, joined to an extended Liturgy of the Word with responsorial troparia, and then climaxed by the celebration of the Divine Liturgy, is increasingly chosen as the evening service for the parochial observance of Christmas Eve.

This booklet takes the elements of the Vigil and the Divine Liturgy from the official texts and music published by the Metropolitan Church in 2007, and combines them with the stichera and troparia for Christmas Eve from the Basilian “Festal Menaion.” These Christmas Eve texts are set to music in strict accord with the principles used by the Inter-Eparchial Music Commission of the Byzantine Catholic Church.

The booklet concludes with the chant of “God is With Us,” from Great Compline of Christmas. Since many parishes will choose the Vigil-Liturgy in preference to Great Compline, having the text and music of this hymn for use during Communion will keep it alive in the parishes of the Byzantine Catholic Church.

October, 2007

The Vigil Divine Liturgy
The Nativity of Our Lord, God and Savior, Jesus Christ

GREAT VESPERS

*The faithful **STAND** when the preparatory rites are completed and the clergy quietly say the prayers before commencing the Divine Liturgy. The holy doors remain closed until the Little Entrance.*

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.

Call to Worship

Each time with a reverence:


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


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


Jesus Christ, the King and our God.

Psalm 103

1. Bless the Lord, O my soul! Lord my God,
how great you are, 2. clothed in maj - es - ty and glo - - - ry,
wrapped in light as in a robe. 3. You stretch out the
heav - ens like a tent. A - bove the rains you build your
dwell - ing. 4. You make the clouds your char - - - i - ot,
you walk on the wings of the wind; 5. you make
your an - gels spir - - - its and your min - is - ters a
flam - ing fire. 6. You found - ed the earth on its base,
to stand firm from age to age. 7. You make the grass grow



for the cat - - - tle and the plants to serve man's needs,



8. that he may bring forth bread from the earth



and wine to cheer man's heart; 9. oil, to



make his face shine and bread to strength - en



man's heart. 10. I will sing to the Lord all my life,



make mu - sic to my God while I live.



11. You made the moon to mark the months; the sun



knows the time for its set - ting. 12. How man - y are your



works, O Lord! In wis - dom you have made them all.



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



and to the Ho - ly Spir - it, 14. 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 faithful may SIT as the Litany of Peace begins:

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



①

Lord, have mer - cy.

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



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 may be inserted here.

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:  **To you, O Lord.**

The musical notation consists of a single staff in treble clef with a key signature of one flat (B-flat). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (half).

The celebrant 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.

THE LAMP-LIGHTING PSALMS

*The faithful **STAND** 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 2



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 as-cend to you like in - cense and the lift - ing

up of my hands like an eve-ning sac - ri - fice. Hear
me, O Lord!

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 excuses for 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 *un*harméd.

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.

Bring my soul out of this prison
and then I shall praise *your* name.

Around me the just will assemble
because of your goodness *to* me.

Psalm 129: Out of the depths I cry to you, O Lord;
Lord, hear *my* voice!

Let your ears be attentive
to the voice of *my* pleading.

If you, O Lord, should mark our guilt, Lord, who would survive?
But with you is found forgiveness: for this we *revere* you.

My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than watchman *for* daybreak.

Cantor: Let the watchman count on daybreak
(on 4) and Israel on the Lord.

④

Come, let us re-joice in the Lord; let us pro-claim the
pres-ent mys-te-ry by which the partition has been broken and the
flam-ing sword with-held. Now the Cher-ubim shall let us all come
to the Tree of Life. As for me, I am returning to the bliss of
Par-a-dise from which I had been banished by dis-o-be-dience.
Be-hold! The Im-age of the Father and his unchangeable e-ter-
ni-ty has tak-en the form of a ser-vant. With-out
suf-fer-ing he has come forth to us from an all-pure Vir-gin, and
yet he has re-mained un- - - changed. He is true God



as he was be-fore, and he has tak - en on himself what he



had not been, be-com-ing man out of his love for all.

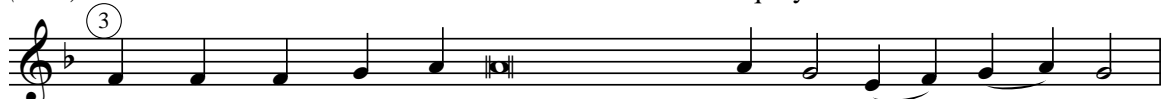


There - fore, let us raise our voices in hymns sing - ing:



O God, born of the Vir - gin, have mer - cy on us.

Cantor: Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.



Be - cause the Lord Je - sus was born of the ho - ly Vir - gin,



all cre - a - tion is en-light - ened. Be - hold! The shep - herds keep watch



and the ma-gi are a-dor-ing; the an-gels are sing-ing hymns of



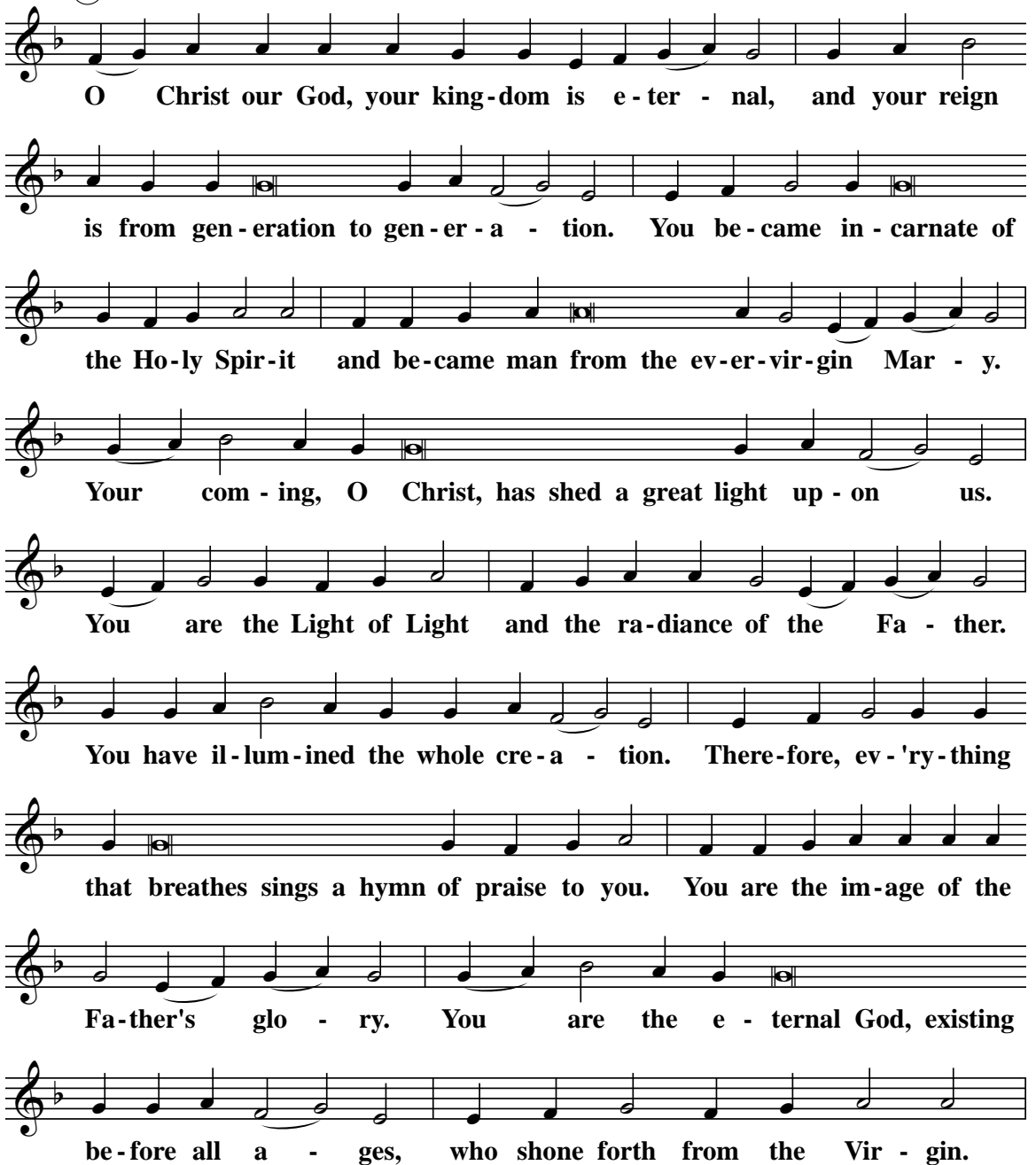
praise and Her - od is trem - bling; for the Sav-ior of our souls has



re - vealed him - self in the flesh.

Cantor: Praise the Lord, all you nations, **Psalm 116**
(on 2) acclaim him all you peoples!

②



O Christ our God, your king-dom is e-ter-nal, and your reign
is from gen-eration to gen-er-a-tion. You be-came in-carnate of
the Ho-ly Spir-it and be-came man from the ev-er-vir-gin Mar-y.
Your com-ing, O Christ, has shed a great light up-on us.
You are the Light of Light and the ra-diance of the Fa-ther.
You have il-lum-ined the whole cre-a-tion. There-fore, ev-'ry-thing
that breathes sings a hymn of praise to you. You are the im-age of the
Fa-ther's glo-ry. You are the e-ternal God, existing
be-fore all a-ges, who shone forth from the Vir-gin.

O Lord our God, have mer - cy on us.

Cantor: Strong is the love of the Lord for us;
(on I) he is faithful forever.

O Christ, what shall we of - fer you for your com - ing

on earth in our human-i - ty for our sake? Ev - 'ry crea-ture that

has its being from you gives thanks to you: the an-gels

of - fer hymns of praise, the heav - ens give a star; the Ma-gi

pre - sent their gifts and the shep-herds, their won - der; the earth

pro - vides a cave and the des - ert a man - ger. As for us, we offer a

Vir - gin Moth - er. O God who are from all eter-ni - ty, have

mer - cy on us.

*The faithful **STAND** when the holy doors are opened and the cantor sings:*

Cantor: (Tone 2) Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

The Doxastikon is sung while the Little Entrance with the holy gospel book and censer is made through the northern door and the holy doors.

Doxastikon - Tone 2 samohlasen

When Au-gus-tus became su-preme rul-er of the world, the man-y
king-doms a-mong the peo-ple came to an end. Like-wise, when you
be-came incarnate of the Im-mac-u-late One, the wor-ship of man-y
gods had to cease. The cit-ies came under a uni-ver-sal
pow-er, and the Gen-tiles believed in one su-preme Di-vin-i-ty.
Na-tions were re-gistered in the name of Cae-sar Au-gus-tus,
and we, the faith-ful, were registered in your divine name,



O In-car-nate One. O Lord, great is your mer-cy; glo-ry to you!

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,



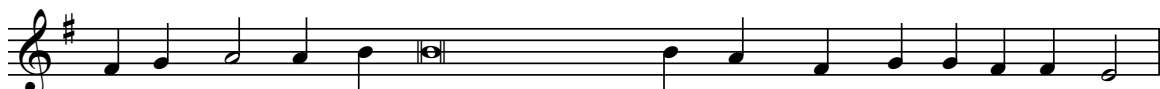
the hea-ven-ly, ho-ly, bless-ed One, O Je-sus Christ: Now that we have



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 un - i - verse



sings your glo - ry.

THE EVENING PROKEIMENON

Deacon: Let us be attentive!

Celebrant: Peace ✙ be to all!

Deacon: Wisdom! Be attentive!

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

Please turn to the Appendix (p.49) and use the Prokeimenon appropriate for the day of the week.

Reading 1 *(For the sake of brevity, only one reading may be taken.)*

Genesis 1:1-13

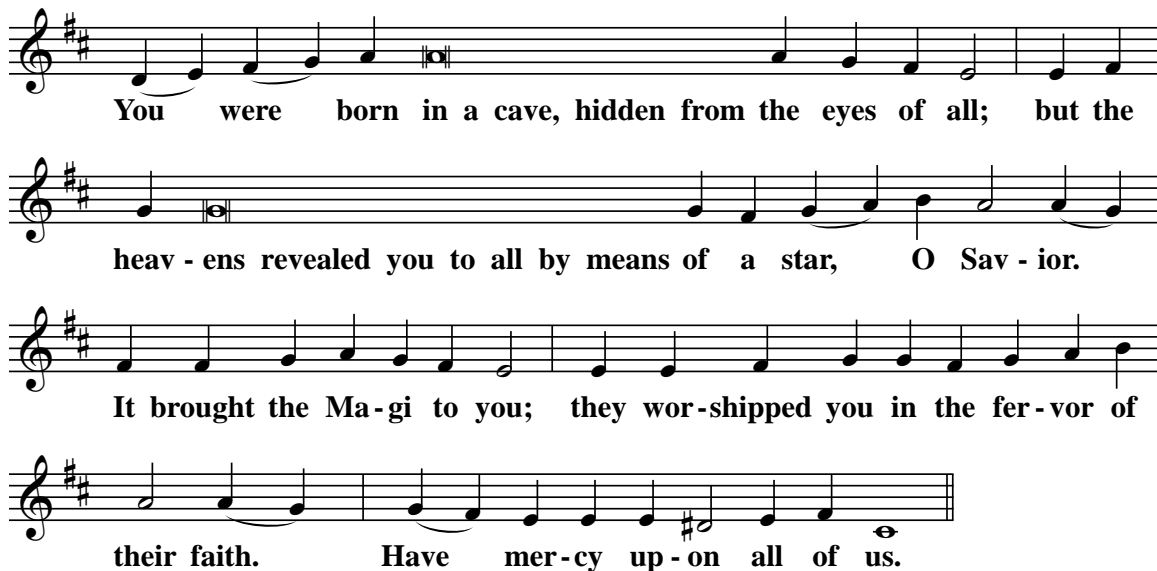
Numbers 24: 2-3, 5-9, 17-18

Micah 4: 6-7, 5: 2-4

First Responsorial Troparion

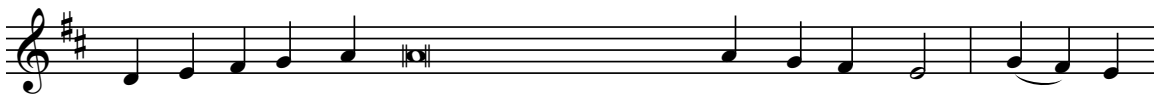
All:

Resurrection Tone 6



You were born in a cave, hidden from the eyes of all; but the
heav - ens revealed you to all by means of a star, O Sav - ior.
It brought the Ma-gi to you; they wor-shipped you in the fer-vor of
their faith. Have mer-cy up - on all of us.

Cantor:



On the ho-ly moun-tain is his city cher-ished by the Lord. The Lord



pre - fers the gates of Zion to all Ja-cob's dwell - ings.

All:

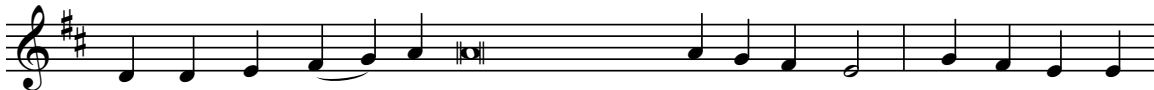


It brought the Ma-gi to you; they wor-shipped you in the fer-vor of

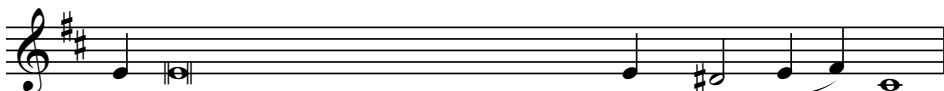


their faith. Have mer-cy up-on all of us.

Cantor:



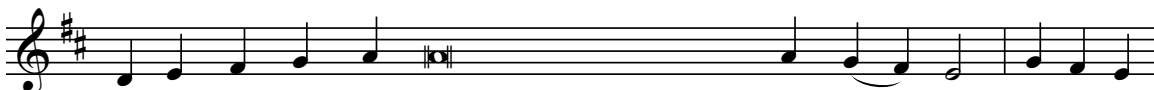
Of you are told glo-rious things, O cit-y of God. Bab-y-lon and



E - gypt I will count among those who know me.

All: *Repeat : "It brought the Magi to you..."*

Cantor:



Zi-on shall be called Mother, for all shall be her chil - dren. It is he,

the Lord Most High, who gives each his place.

All: *Repeat : "It brought the Magi to you..."*

Cantor:

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.

All: *Repeat "You were born in a cave..."*

Reading 2: *(For the sake of brevity, only one reading may be taken.)*

- Isaiah 11:1-10
- Baruch 3: 35 through 4: 4
- Daniel 2:31-36, 44-45

Second Responsorial Troparion

All: *Resurrection Tone 6*

You have shone forth from the Virgin, O Christ, Sun of Jus - tice.

A star found you, whom nothing can contain, mani - fest - ed in the

cave. It led the Magi to a - dore you. With them we

wor - ship you, O Giv - er of Life; glo - ry to you!

Cantor:

The Lord is King, with majes - ty en - robed; the Lord has robed

him - self with might; he has gird - ed him - self with power.

All:

It led the Magi to a - dore you. With them we wor - ship you,

O Giv - er of Life; glo - ry to you!

Cantor:

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.

All: *Repeat " You have shone forth from the Virgin..."*

Reading 3 *(For the sake of brevity, only one reading may be taken.)*

Isaiah 9: 6-7

Isaiah 7:10-16; 8: 1-4, 9-10 *(This reading should always be taken.)*

The Liturgy of St. Basil begins here, with the Small Litany followed by the Trisagion.

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

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

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

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

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.**

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.**

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

3 times

Ho - ly God, Ho - ly and Might - y, Ho - ly and Im - mor - tal,

Fine

have mer - cy on us. Glo - ry to the Fa - ther, and to the Son,

and to the Ho - ly Spir - it, now and ev - er and

da capo al fine

for - ev - er. A - men. Ho - ly and Im - mor - tal, have mer - cy on us.

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.

Prokeimenon, December 25 Vigil - Tone 1

The Lord said to my Lord: You are my Son;

this day have I be - got - ten you.

Verse: Ask of me, and I will give you the nations for an inheritance.

Deacon: Wisdom!

Lector: A reading from the Letter to the Hebrews

Deacon: Let us be attentive!

Epistle: **Hebrews 1: 1-12**

Celebrant: Peace to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND as the Alleluia is sung.

Alleluia - (Tone 5):



Verse: The Lord's revelation to my Master: Sit at my right;
your foes I will put beneath your feet.

Verse: Rule in the midst of your enemies;
the Lord will wield from Zion your sceptre of power.

Verse: Before the daystar, like the dew, I have begotten you;
the Lord has sworn and he will not repent.

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 Luke.

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



Deacon: A reading from the holy gospel according to Luke.

Response: Musical notation for the response. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (half). The lyrics "Glo - ry to you, O Lord! Glo - ry to you!" are written below the staff, with a vertical line connecting the first G4 to the first "Glo" and another vertical line connecting the second G4 to the second "Glo".

Celebrant: Let us be attentive!

Gospel: **Luke 2: 1-20**

Response: Musical notation for the response. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (half). The lyrics "Glo - ry to you, O Lord! Glo - ry to you!" are written below the staff, with a vertical line connecting the first G4 to the first "Glo" and another vertical line connecting the second G4 to the second "Glo".

The faithful SIT.

Homily

Litany of Supplication

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

Response: Musical notation for the response. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (half). The lyrics "Lord, have mer - cy." are written below the staff, with a vertical line connecting the first G4 to "Lord," and another vertical line connecting the second G4 to "have mer - cy.".

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

Response: Musical notation for the response. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (half). The lyrics "Lord, have mer - cy." are written below the staff, with a vertical line connecting the first G4 to "Lord," and another vertical line connecting the second G4 to "have mer - cy.".

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

Response:

Musical notation for the response. It consists of a single staff in G major (one flat) with a treble clef. The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (half), G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), G4 (half). The lyrics "Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy." are written below the staff, with vertical lines connecting the first G4 to "Lord," the second G4 to "have mer - cy," the third G4 to "Lord," the fourth G4 to "have mer - cy," and the fifth G4 to "Lord," and the sixth G4 to "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*), 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.

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.

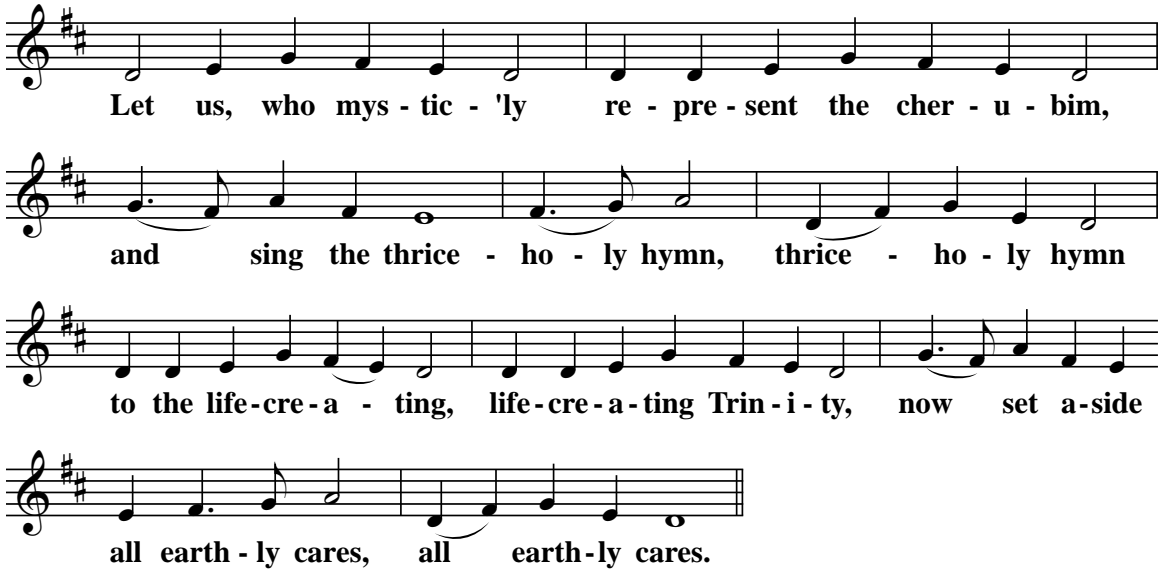
Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

The faithful STAND following the Litany.

The deacon incenses in the customary manner while the Cherubic Hymn is sung.

Cherubic Hymn (*Melody: Divnaja novina*)



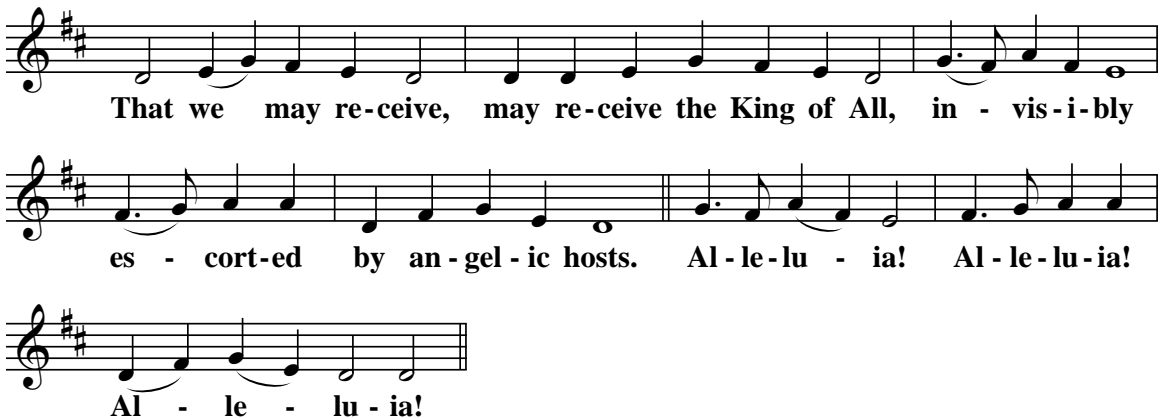
Let us, who mys - tic - 'ly re - pre - sent the cher - u - bim,
and sing the thrice - ho - ly hymn, thrice - ho - ly hymn
to the life - cre - a - ting, life - cre - a - ting Trin - i - ty, now set a - side
all earth - ly cares, all earth - ly cares.

The clergy and the servers make the Great Entrance.

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 - vis - i - 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.

Celebrant: Lord our God, you created us and brought us into this life. You have shown us ways to salvation and have bestowed on us the revelation of heavenly mysteries. You yourself have appointed us to this service by the power of your Holy Spirit. Therefore, O Lord, be pleased to make us servants of your new covenant and ministers of your holy mysteries. According to your abundant mercy, receive us as we draw near your holy altar so that we may be worthy to offer you this spiritual and unbloody sacrifice for our sins and for the people's failings. Receive it as a fragrant aroma upon your holy, heavenly, and mystical altar, and send down upon us, in return, the grace of your Holy Spirit. Look upon us, O God, and behold this our worship, and accept it as you accepted the gifts of Abel, the sacrifices of Noah, the first-fruits of Abraham, the priesthood of Moses and Aaron, and the peace-offerings of Samuel. Just as you accepted this true worship from the hands of your apostles, now, O Lord, in your goodness, accept these gifts from the hands of us sinners. May we who have been made worthy to minister without blame at your holy altar obtain the reward of faithful and wise stewards on the fearsome day of your just retribution.

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.

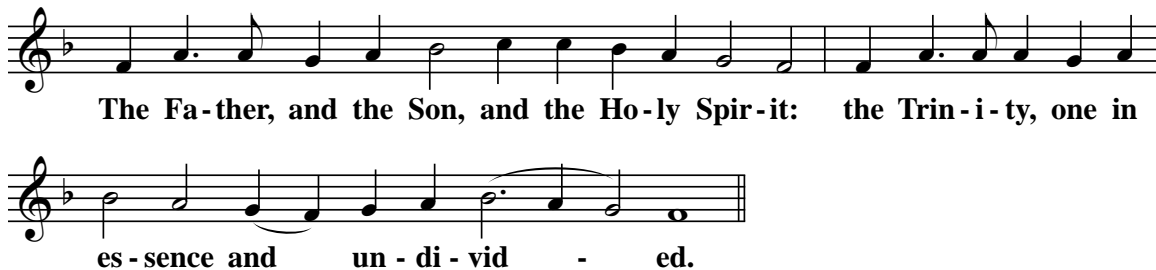
*Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:*

Celebrant: Peace be to all.

Response: 
And to your spir - it.

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

Response:



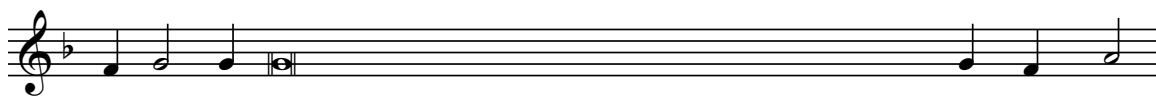
The Fa-ther, and the Son, and the Ho-ly Spir-it: the Trin-i-ty, one in
es-sence and un-di-vid-ed.

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

Symbol of Faith



I be-lieve in one God, the Fa-ther Al-might-y, Cre-a-tor of heaven and
earth, of all things visible and in-vis-i-ble. And in one Lord Jesus Christ,
Son of God, the only-be-got-ten, born of the Fa-ther be-fore 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 heav-en, and was



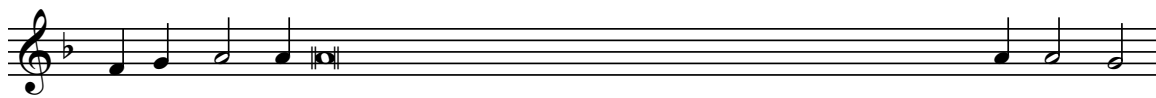
in-car-nate from the Holy Spirit and the Virgin Mary, and be-came man.



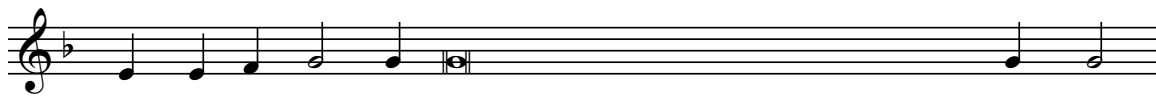
He was cru-ci-fied for us under Pon-tius Pi-late, and suf-fered, and was



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 Spir-it,



the Lord, the Creator of Life, who proceeds from the Fa-ther. To-geth-er



with the Father and the Son is worshipped and glo-ri-fied; he spoke



through the proph-ets. In one, ho-ly, catholic, and a-po-stol-ic 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.

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 sac - ri - 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 spir - it.

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, it is prop - er and just.

Celebrant: O Eternal Being, Master, Lord, God, Father almighty and adorable
it is truly proper and just and befitting the magnificence of your holiness
to praise you, to sing to you, to bless you, to worship you,
to thank you, to glorify you, the only true God,
and to offer you this, our spiritual worship with contrite heart and humble spirit;
for you have granted us the knowledge of your truth.

Who is able to proclaim your might, to make known all your praises,
or to recount all your mighty deeds in every age?

Master of all, Lord of heaven and earth and of all creation both visible and
invisible,
enthroned in glory yet fathoming the depths,
eternal, invisible, incomprehensible, boundless, and changeless,
Father of our great God, Savior, and Lord Jesus Christ,
you are revealed through him who is our hope,
the image of your goodness, and the seal bearing your likeness.

He is the Living Word, True God, Eternal Wisdom, Life, Sanctification, Power,
and the True Light
through whom the Holy Spirit has been revealed:
the Spirit of truth, the Gift of filial adoption,
the Pledge of our future inheritance, the First-fruits of eternal blessings,
the Life-creating Power, the Wellspring of sanctification
through whom every rational and intelligent creature
is empowered to worship you,
and to offer you an unending hymn of praise;
for all creation serves you.

Angels, archangels, thrones,
dominions, principalities, virtues, powers,
and the many-eyed cherubim praise you.
You are surrounded by the six-winged seraphim;
two wings cover their face, two their feet, and with two they fly,
and they call one to another with never-ending and never-silent hymns of praise:

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

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

Heav - en and earth are filled with your glo - ry; ho - san - na

in the high - - - est. Bless - ed is he who comes in the

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

Celebrant: We sinners also cry out with these blessed powers, O loving and kind Master, and say: Holy are you; truly, all-holy. Immeasurable is the majesty of your holiness. You are revered in all your works; for with righteousness and just judgment you have ordered all things for us. Taking clay from the earth, you formed man and honored him with your own image, O God. You placed him in a delightful paradise and promised him immortal life and the enjoyment of eternal blessings through the observance of your commandments. But man disobeyed you, the true God who created him; he was led astray by the deceit of the Serpent, and by his own transgressions was subjected to death. In your righteous judgment, O God, you banished him from paradise into this world and returned him to the earth from which he had been taken, For you did not turn away from your creature forever, O Good One, nor forget the work of your hands; rather, you intervened in various ways because of your merciful loving-kindness. You sent prophets and performed mighty deeds through your holy ones who have pleased you in every generation. You spoke to us through the mouth of your servants, the prophets, who foretold the salvation which was to come.

You gave the Law as an aid, and appointed angels as guardians.
When the fullness of time had come, you spoke to us through your own Son,
the very one through whom you created the ages.

Although he is the reflection of your glory and the express image of your person,
sustaining all things by his powerful word,
He did not deem equality with you, God and Father, something to be grasped;
rather, while remaining everlasting God,
he appeared on earth and lived among men.

In becoming incarnate from the holy Virgin, he emptied himself,
taking the form of a slave,
conforming himself to the lowliness of our body,
that he might conform us to the image of his glory.
For since, through a man, sin entered the world,
and through sin, death,
so it pleased your only-begotten Son,
who is in your bosom, God and Father,
to be born of a woman, the holy Theotokos and Ever-Virgin Mary,
to be born under the Law,
to condemn sin in his flesh
so that those who are dead in Adam
might be brought to life in him, your Christ.

Living in this world, he gave us precepts for salvation,
and brought us to know you, true God and Father.

He purchased us for himself as a chosen people, a royal priesthood,
and a holy nation,
cleansing us with water and sanctifying us with the Holy Spirit.
He surrendered himself as a ransom to Death
by which we were held captive,
sold into slavery under sin.
Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all flesh from the dead.
Since Corruption could not keep the Author of Life in its clutches,
he became the first-fruits of those who have fallen asleep,
the first-born of the dead,
that in all things he might have pre-eminence over all.

he has taken his seat at the right hand of your majesty on high
and will come to reward everyone according to his works.
But he left us these memorials of his saving passion,
which we have prepared according to his command.
For, when he was about to go forth to his voluntary, ever-memorable,
and life-creating death,
on the night when he surrendered himself for the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, 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: 

Celebrant: Likewise, taking the chalice of the fruit of the vine, he mixed it, gave thanks,
blessed, sanctified, and gave it to his holy disciples and apostles, 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: 

Celebrant: Do this in remembrance of me,
for as often as you eat this bread and drink this chalice
you proclaim my death and profess my resurrection.

Therefore, O Master,
we also remember his saving passion, the life-creating cross,
the three-day burial, the resurrection from the dead,
the ascension into heaven,
the enthronement at your right hand, God and Father,
and his glorious and fearsome second coming:

Offering you your own from your own always and everywhere.

All bow reverently and sing:

Anamnesis Acclamation

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

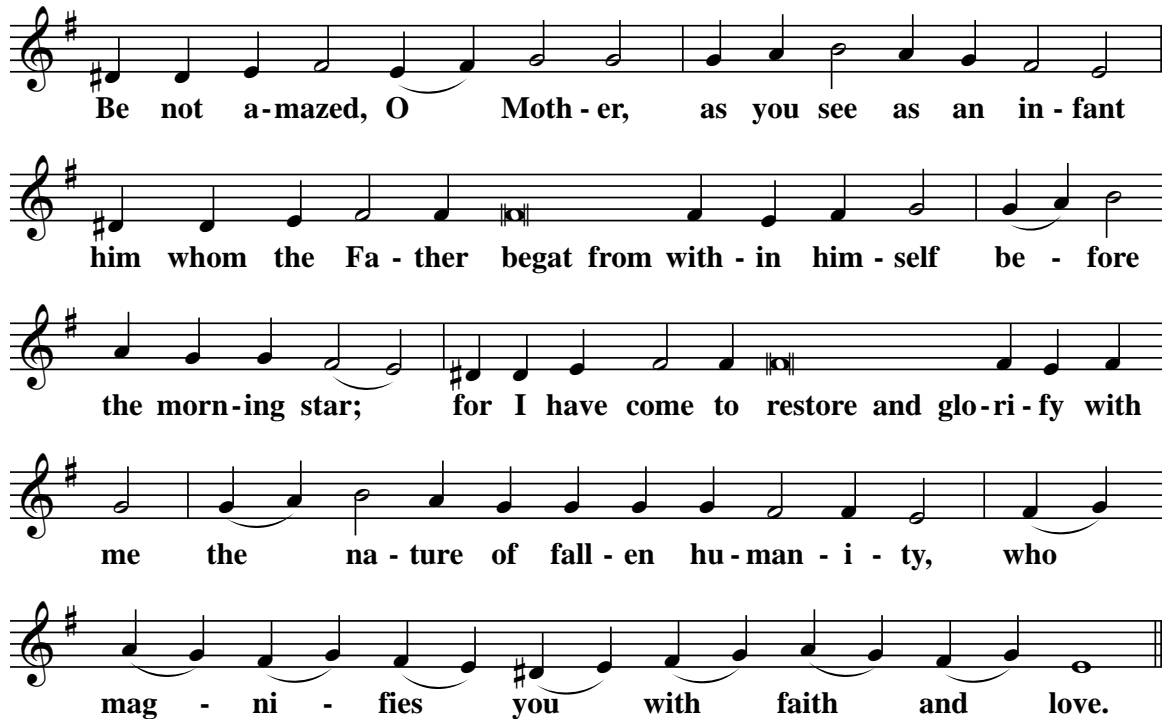
Celebrant: All-holy Master,
since you have allowed us sinners and unworthy servants
to minister at your holy altar — not because of our righteousness,
for we have done nothing good on earth,
but because of your mercy and compassion so richly poured out
upon us —
we have the courage to approach your holy altar.
As we offer you the holy body and blood of your Christ in this form,
we pray you and beseech you, O Holy of Holies,
that, according to your kind favor,
your Holy Spirit may come upon us
and upon these gifts here offered;
and bless and sanctify them and show this bread
to be truly the precious body of our Lord, God, and Savior Jesus Christ.
and this chalice to be truly the precious blood of our Lord, God, and
Savior Jesus Christ,
shed for the life of the world.
So that all of us who share this one bread and chalice
may be united with one another in the communion of the one Holy Spirit,
and that none of us partake of the holy body and blood of your Christ
for judgment or condemnation.

Together with all the saints who have pleased you since time began:
the forefathers, fathers, patriarchs,
prophets, apostles, preachers,
evangelists, martyrs, confessors, teachers,
and with every just spirit brought to perfection in faith.

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

Irmos

Tone 6 Irmos, simple setting



Be not a-mazed, O Moth - er, as you see as an in - fant
him whom the Fa - ther begat from with - in him - self be - fore
the morn - ing star; for I have come to restore and glo - ri - fy with
me the na - ture of fall - en hu - man - i - ty, who
mag - ni - fies you with faith and love.

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.

Celebrant: Remember, O Lord, the entire episcopate of the true believers who faithfully impart the word of your truth. Remember also my unworthiness, O Lord, according to the abundance of your mercies. Forgive me every transgression voluntary and involuntary; and despite my sins do not withhold any grace of your Holy Spirit from these gifts offered here.

Remember, O Lord, the presbyterate, the diaconate in Christ, and every holy order; let none of us who surround your holy altar be put to shame. Visit us in your goodness, O Lord. Reveal yourself to us in your rich compassion. Grant us a healthful and agreeable climate and gentle showers upon the earth that it may be fruitful, and crown the cycle of the seasons with your kindness.

By the power of your Holy Spirit, bring an end to schism in the Churches, extinguish the raging of the nations, and quickly put down the upsurges of heresy. Accept us all into your kingdom, showing us to be children of the light and of the day. Grant us your peace and love, O Lord our God, for you have given us everything.

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 spir - it.

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.

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

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.**

Celebrant: God, the God of our salvation, teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that, with a pure testimony of our conscience, we may receive a portion of your holy gifts and be united to the holy body and blood of your Christ. Receiving them worthily, may we have Christ living in our hearts and become temples of your Holy Spirit.

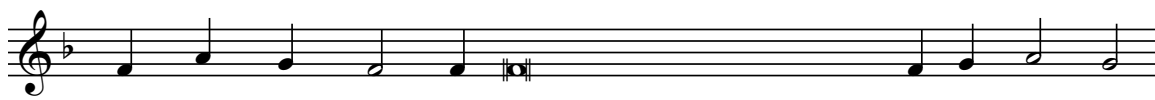
Especially, O our God, let none of us become guilty nor weakened in soul or body by partaking of these awesome and heavenly mysteries of yours unworthily.

Rather, grant, O Lord, that even until our last breath, we may worthily receive a portion of your holy Gifts as a provision for the journey to eternal life, and for an acceptable defense before the fearsome judgment seat of your Christ. Then, together with all the saints who have pleased you since time began, may we become partakers of the eternal blessings which you have prepared for those who love you, O Lord.

And make us worthy, O Master, that we may with confidence and without condemnation dare call you “Father” and say:

Tone 4 podoben: Udivisja Josif

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.

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



A - men.

Celebrant: Peace be to all.



And to your spir - - - it.

Deacon: Bow your heads to the Lord.



To you, O Lord.

Celebrant: Master, Lord, Father of mercies, and God of all consolation, bless, sanctify, guard, confirm, and strengthen those who have bowed their heads to you. Turn them away from every evil deed, equip them for every good work, and make them worthy to partake of these your most pure and life-creating mysteries without condemnation for the remission of their sins and for communion of the Holy Spirit.

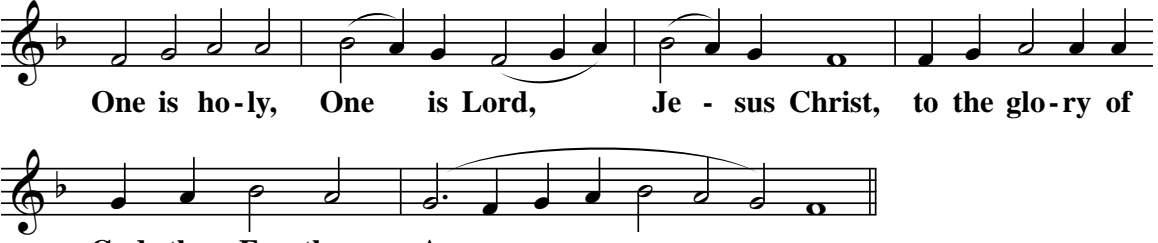
Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: 
A - - - - - men.

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.

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 judgement 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.**

Communion Hymn (Psalm 148:1):



Praise the Lord from the heav - ens, 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:



Bless - ed is he who comes in the name of the Lord:



The Lord is God and has re - vealed him - self to us.

*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.

Response:

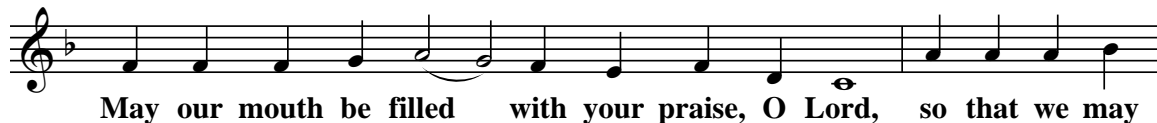


We have seen the true light, we have re-ceived the heav-en-ly
Spir - it, we have found the true faith, and we wor-ship the
un-di-vid-ed Trin-i-ty, for the Trin-i-ty has saved us.

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:*



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 - 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.

Celebrant: We thank you, O Lord our God, for our sharing in your holy, most pure, immortal, and heavenly mysteries which you have given us for the benefit, sanctification, and healing of our souls and bodies. You, O Master of all, grant that the communion of the holy body and blood of your Christ may bring about in us a faith that cannot be confounded, a love that does not pretend, a wisdom that overflows, the healing of our souls and bodies, the defeat of every enemy, the full observance of your commandments, and an acceptable defense before the fearsome judgment seat of your Christ.

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.


Lord have mer - - - cy.

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

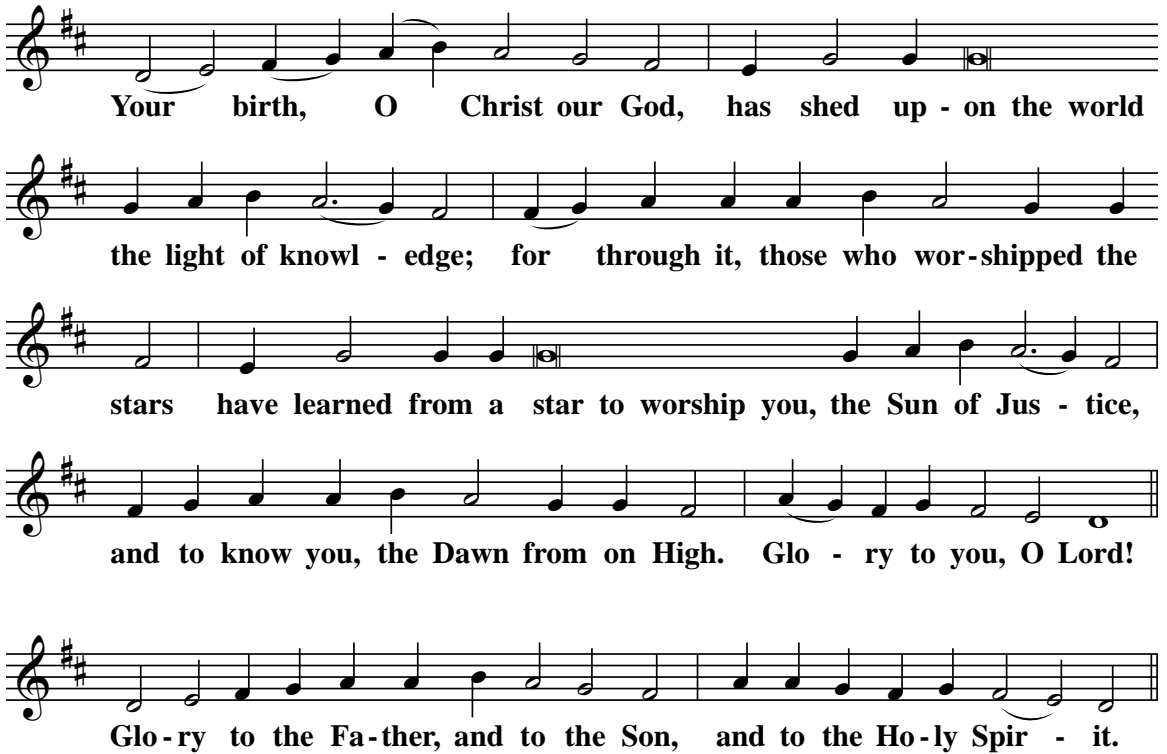
Celebrant: Glory to you, O Christ our God, "without father, without mother or ancestry, without beginning of days or end of life." For in your eternal birth a woman had no part, nor a man in your becoming flesh in time. You did not make the divine nature a slave, but while remaining Lord and Master of all, you put on the human nature. You sit at the right hand of the Father, but were hidden by the cave and manger. The Magi honor you with their gifts, the heavenly hosts glorify you in song, the shepherds watch in joy, and the angels praise you with a loud voice. With them, we, your sinful and unworthy servants, have arrived at this brilliant and solemn feast of your birth, and offer you these hymns and spiritual songs: "Glory to God in the highest, and peace to all in your good will." O Lover of us all, receive our lowly praise, and bestow on us in return the riches of your mercy. Give us a peaceful life subject to your will, grant peace on earth to our country and to all nations, and make all of us heirs of the kingdom of heaven, through the prayers of our most pure Lady, the Theotokos and ever-virgin Mary. For you are the King of peace, and we give glory to you, to your Father without beginning, and to your all-holy, good and life-creating Spirit, now and ever and forever.

Response: 
A - men.

Blessing of Bread

Troparion of the Nativity - *Tone 4*:

Celebrant:



Your birth, O Christ our God, has shed up - on the world
the light of knowl - edge; for through it, those who wor-shipped the
stars have learned from a star to worship you, the Sun of Jus - tice,
and to know you, the Dawn from on High. Glo - ry to you, O Lord!
Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir - it.

All repeat the Troparion.



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

All repeat the Troparion.

Deacon: Let us pray to the Lord.

Response: 
Lord, have mer - cy.

Celebrant: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, and we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: 
A - men.

Celebrant, then all:


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

All:


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

Psalm 33

I will bless the Lord at all times,
his praise always on *my* lips;

in the Lord my soul shall make its boast.
The humble shall hear and *be* glad.

Glorify the Lord with me.
Together let us praise *his* name.

I sought the Lord and he answered me;
from all my terrors he set *me* free.

Look towards him and be radiant;
let your faces not be *ab*ashed.

This poor man called; the Lord heard him
and rescued him from all his *dist*ress.

The angel of the Lord is encamped
around those who revere him, *to* rescue them.

Taste and see that the Lord is good.
He is happy who seeks refuge *in* him.

Revere the Lord, you his saints.
They lack nothing, those who *re*vere him.

Strong lions suffer want and go hungry
but those who seek the Lord lack *no* blessing.

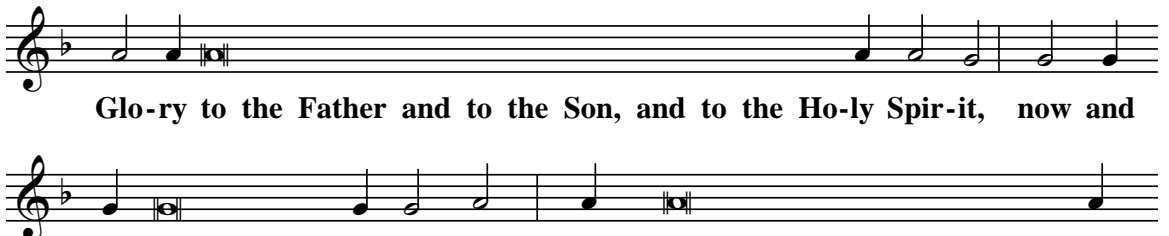

Celebrant: The blessing of the Lord be upon you through his grace and loving-kindness,
always, now and ever and forever.

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.

Celebrant: May Christ our true God, who for our salvation was born in a cave in Bethlehem of Judea and lay in a manger, have mercy on us and save us through the prayers of his most pure Mother; and of our holy father Basil the Great, archbishop of Caesarea in Cappadocia; and through the prayers of all the saints; for Christ is good and loves us all.



A - - - - - men.

Immediately after the liturgy, a candle is lit and set in a candlestick in the middle of the church, and we sing:

Kontakion of the Nativity - Tone 3



To - day the Vir - gin gives birth to the Tran - scen - dent One;



and the earth of - fers a cave to the Un - ap - proach - a - ble.



The an - gels sing his glory with the shep - herds;



the wise men jour - ney with the star. The e - ter - nal



God is born for us as an in - fant child.

Appendix I: Weekday Prokeimena

Sunday evening - Tone 8 (Psalm 133:1; 2):

Come, bless the Lord, all you who serve the Lord;
come, bless the Lord, all you who serve the Lord.

Verse: Who stand in the house of the Lord, in the courts of the house of our God.

Monday evening - Tone 4 (Psalm 4:3;1):

The Lord hears me when - ev-er I call him, when - ev-er I
call him.

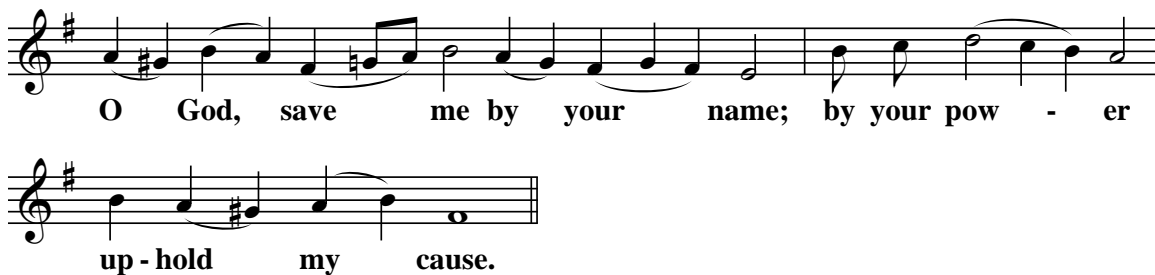
Verse: When I call, answer me, O God of justice.

Tuesday evening - Tone 1 (Psalm 22:6; 1):

Your mer-cy, O Lord, shall fol-low me, your mer-cy shall
fol-low me all the days of my life.

Verse: The Lord is my shepherd, there is nothing I shall want;
fresh and green are the pastures where he gives me repose.

Wednesday evening - Tone 5 (Psalm 53: 1; 2):

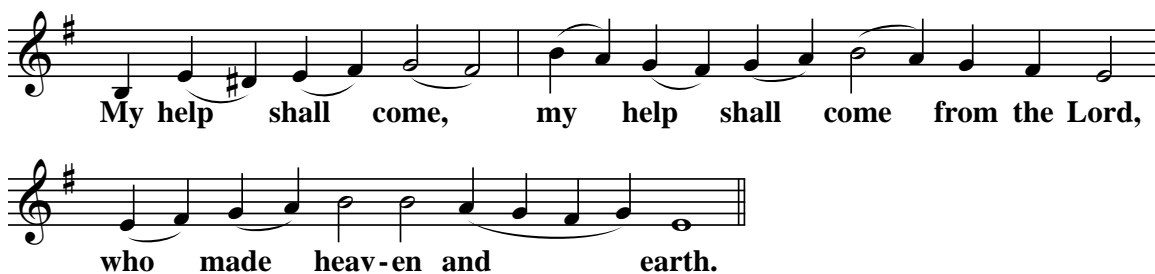


O God, save me by your name; by your pow - er
up - hold my cause.

The musical notation consists of two staves in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes, with some half notes and rests.

Verse: O God, hear my prayer; listen to the words of my mouth.

Thursday evening - Tone 6 (Psalm 120: 2; 1):



My help shall come, my help shall come from the Lord,
who made heav-en and earth.

The musical notation consists of two staves in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes, with some half notes and rests.

Verse: I lift up my eyes to the mountains, from where shall come my help.

Friday evening - Tone 7 (Psalm 58: 9-10; 1):



You, O God, are my de-fend - - er, and your mer - cy
goes be-fore me, and your mer - cy goes be-fore me.

The musical notation consists of two staves in G major. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The melody is primarily composed of quarter and eighth notes, with some half notes and rests.

Verse: Rescue me, O God, from my foes; protect me from those who attack me.

Saturday evening - Tone 6 samopodoben (from Psalm 92):

The first line of music is on a treble clef staff with a key signature of one sharp (F#). It contains the lyrics: "The Lord reigns, the Lord reigns; he is clothed in". The melody consists of quarter and eighth notes, with some notes beamed together. The second line of music continues the melody with the lyrics: "maj - es - ty." and ends with a double bar line. The key signature remains one sharp.

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

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

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

Appendix II: "God Is With Us"

The refrain is sung by the clergy/cantors to the first melody, and repeated by the faithful with the second melody.

①

God is with us! Un - der - stand, all you na - tions,
and sub - mit your-selves for God is with us!

②

God is with us! Un - der - stand, all you na - tions,
and sub - mit your-selves for God is with us!

1. Give ear all you distant lands,
for God is with us. (1)

2. You mighty ones, submit yourselves,
for God is with us. (2)

3. If you strengthen yourselves again, again you will be defeated,
for God is with us. (1)

4. Form a plan, but the Lord will thwart it,
for God is with us. (2)

5. Whatever word you speak will not stand even among yourselves,
for God is with us. (1)

6. We will not fear what you fear nor shall we be dismayed,
for God is with us. (2)

7. Hallow the Lord our God and he will be your fear,
for God is with us. (1)

8. If you trust in him, he will be your refuge,
for God is with us. (2)

9. We will hope in him and by him will we be saved,
for God is with us. (1)

10. Here am I with the children God has given me,
for God is with us. (2)

11. The people who walked in darkness have seen a great light,
for God is with us. (1)

12. Upon you who dwelt in the shadow of death a light has shone,
for God is with us. (1)

13. For a child is born to us; a son is given to us,
for God is with us.(2)

14. Upon his shoulder dominion rests,
for God is with us. (1)

15. Of his peace there is no end,
for God is with us. (2)

16. They call him Angel of Great Counsel,
for God is with us. (1)

17. Wonderful Counselor,
for God is with us. (2)

18. Mighty God, Master, Prince of Peace,
for God is with us. (1)

19. Father of the age to come,
for God is with us. (2)

20. Glory to the Father and to the Son and to the Holy Spirit,
for God is with us. (1)

21. Now and ever and forever. Amen,
for God is with us. (2)

The first melody of "God is with us" is sung by the cantors/clergy; the second melody is then sung by the faithful.