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 B (Prešov) 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
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:

\[\text{\textbf{Am\textit{en.}}}\]

Call to Worship

\textit{Each time with a reverence:}

\[\text{Come, let us worship our King and God. Come, let us worship Christ, our King and God. Come, let us worship and bow before the only Lord Jesus Christ, the King and our God.}\]
Psalm 103

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

2. clothed in majesty and glory,
   wrapped in light as in a robe.

3. You stretch out the heavens like a tent.
   Above the rains you build your dwelling.

4. You make the clouds your chariot,
   you walk on the wings of the wind;

5. you make your angels spirits and your ministers a
   flaming fire.

6. You founded the earth on its base,
   to stand firm from age to age.

7. You make the grass grow
for the cattle 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 strengthen man’s heart.

10. I will sing to the Lord all my life, make music to my God while I live.

11. You made the moon to mark the months; the sun knows the time for its setting.

12. How many are your works, O Lord! In wisdom you have made them all.
13. Glory to the Father, and to the Son,


Then three times, with a bow each time:

Alleluia! Alleluia! Alleluia! Glory to you, O God!

The faithful may SIT as the Litany of Peace begins:

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

Response:

1 Lord, have mercy.

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

Response:

2 Lord, have mercy.
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 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: amen.

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; receive the voice of my pray'r

when I call upon you. Hear me, O Lord!

Let my pray'r ascend to you like incense and the lifting
up of my hands like an evening sacrifice. 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;
them 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 unharmed.

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.
Come, let us re-joice in the Lord; let us pro-claim the present 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-f er-ing he has come forth to us from an all-pure Vir-gin, and yet he has re-main-ed un-changed. He is true God
as he was before, and he has taken on himself what he had not been, becoming man out of his love for all.

Therefore, let us raise our voices in hymns singing:

O God, born of the Virgin, have mercy on us.

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

Because the Lord Jesus was born of the holy Virgin, all creation is enlightened. Behold! The shepherds keep watch and the magi are adoring; the angels are singing hymns of praise and Herod is trembling; for the Savior of our souls has revealed himself in the flesh.
O Christ our God, your kingdom is eternal, and your reign is from generation to generation. You became incarnate of the Holy Spirit and became man from the ever-virgin Mary.

Your coming, O Christ, has shed a great light upon us.

You are the Light of Light and the radiance of the Father.

You have illumined the whole creation. Therefore, everything that breathes sings a hymn of praise to you. You are the image of the Father's glory. You are the eternal God, existing before all ages, who shone forth from the Virgin.
O Lord our God, have mercy on us.

O Christ, what shall we offer you for your coming on earth in our humanity for our sake? Every creature that has its being from you gives thanks to you: the angels offer hymns of praise, the heavens give a star; the Magi present their gifts and the shepherds, their wonder; the earth provides a cave and the desert a manger. As for us, we offer a Virgin Mother. O God who are from all eternity, have mercy on us.

Cantor: Strong is the love of the Lord for us; he is faithful forever.

14
When Augustus became supreme ruler of the world, the many kingdoms among the people came to an end. Likewise, when you became incarnate of the Immaculate One, the worship of many gods had to cease. The cities came under a universal power, and the Gentiles believed in one supreme Divinity.

Nations were registered in the name of Caesar Augustus, and we, the faithful, were registered in your divine name,
Deacon: Wisdom! Be attentive!

The clergy and servers enter the sanctuary as “O Joyful Light” is sung. The sanctuary and the faithful are incensed.
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.
On the holy mountain is his city cherished by the Lord. The Lord prefers the gates of Zion to all Jacob's dwellings.

It brought the Magi to you; they worshipped you in the fervor of their faith. Have mercy upon all of us.

Of you are told glorious things, O city of God. Babylon and Egypt I will count among those who know me.

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

Zion shall be called Mother, for all shall be her children. 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, manifest-ed in the cave. It led the Magi to adore you. With them we
worship you, O Giver of Life; glory to you!

Cantor:
The Lord is King, with majesty enrobed; the Lord has robed himself with might; he has girded himself with power.

All:
It led the Magi to adore you. With them we worship you, O Giver of Life; glory to you!

Cantor:
Glory to the Father and to the Son and to the Holy Spirit;

now and ever and forever. Amen.

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 mercy.

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

Response:  

Lord, have mercy.

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.
Holy God, Holy and Mighty, Holy and Immortal,

have mercy on us. Glory to the Father, and to the Son,

and to the Holy Spirit, now and ever and

for ever. Amen. Holy and Immortal, have mercy 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 begotten 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


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.

Response:

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

Response:

\[
\begin{align*}
\text{Glo - ry to you, O Lord! Glo - ry to you!}
\end{align*}
\]

Celebrant: Let us be attentive!


Response:

\[
\begin{align*}
\text{Glo - ry to you, O Lord! Glo - ry to you!}
\end{align*}
\]

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:

\[
\begin{align*}
\text{Lord, have mer - cy.}
\end{align*}
\]

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

Response:

\[
\begin{align*}
\text{Lord, have mer - cy.}
\end{align*}
\]

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

Response:

\[
\begin{align*}
\text{Lord, have mer - cy, Lord, have mer - cy, Lord, have mer - cy.}
\end{align*}
\]

24
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 mercy, Lord, have mercy, Lord, have mercy.

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

Response:

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

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

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: Amen.

The faithful STAND following the Litany.

The deacon incenses in the customary manner while the Cherubic Hymn is sung.
Let us, who mystically represent the cherubim, and sing the thrice-holy hymn, thrice-holy hymn to the life-creating, life-creating Trinity, now set aside all earthly cares, all earthly 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: Amen.

That we may receive, may receive the King of All, invisibly escorted by angelic hosts. Alleluia! Alleluia!

Al-le-lu-ia!
Deacon: For the precious gifts placed before us, let us pray to the Lord.

Response: Lord, have mercy.

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: Amen.

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 spirit.
The Father, and the Son, and the Holy Spirit: the Trinity, one in essence and undivided.

I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages.

Light from light, true God from true God, begotten, not made, one in essence with the Father; through whom all things were made.

For us and for our salvation, he came down from heaven, 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 profess one baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come. Amen.

Anaphora

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

Response: Mercy, peace, a sacrifice 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 spirit.

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 proper, it is proper and just.
O Eternal Being, Master, Lord, God, Father almighty and adorabe
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:
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.
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.
Lord, have mercy.

To you, O Lord.

Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done on earth, as it is in heaven.

Give us this day our daily bread
And forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

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

Response: Amen.

Celebrant: Peace be to all.

Response: And to your spirit.

Deacon: Bow your heads to the Lord.

Response: 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: 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:

40
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 heavens, praise him in the highest.
Refrain

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

Deacon: Approach with fear of God and with faith.

Response:

Blessed is he who comes in the name of the Lord:

The Lord is God and has revealed himself 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:

\[
\text{We have seen the true light, we have received the heavenly Spirit, we have found the true faith, and we worship the undivided Trinity, for the Trinity has saved us.}
\]

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

Response:

\[
\text{Amen.}
\]

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

\[
\text{May our mouth be filled with your praise, O Lord, so that we may}
\]
sing of your glory, sing of your glory; for you have deemed us
worthy to partake of your holy, divine, immortal,
pure, and life-creating mysteries. Keep us in your
holiness so that all the day long we may live according
to your truth. Alleluia! Alleluia! Alleluia!

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 mercy.

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.
Celebrant: Let us go forth in peace.

Response: Let us pray to the Lord.

Deacon: Let us pray to the Lord.

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: Let us go forth in peace.

A - men.
Blessing of Bread

Troparion of the Nativity - Tone 4:

Celebrant:

Your birth, O Christ our God, has shed upon the world the light of knowledge; for through it, those who worshipped the stars have learned from a star to worship you, the Sun of Justice, and to know you, the Dawn from on High. Glory to you, O Lord!

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

All repeat the Troparion.

Now and ever and ever. Amen.

All repeat the Troparion.
Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

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: Amen.

Celebrant, then all:

Blessed be the name of the Lord, now and forever,

All:

Blessed be the name of the Lord, now and forever.

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 abashed.

This poor man called; the Lord heard him and rescued him from all his distress.

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 revere 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: 

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

Response: 

Glory to the Father and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Lord have mercy. Lord, have mercy.
Lord, have mercy. Give the blessing.

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.

Response: Amen.

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 Virgin gives birth to the Transcendent One; and the earth offers a cave to the Unapproachable.

The angels sing his glory with the shepherds; the wise men journey with the star. The Eternal

God is born for us as an infant child.
Appendix I:
Weekday Prokeimena

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

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):

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

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

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):

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

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

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

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

Verse: Rescue me, O God, from my foes; protect me from those who attack me.
Saturday evening - Tone 6 samopodoben (from Psalm 92):

The Lord reigns, the Lord reigns; he is clothed in majesty.

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. 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.*