

The Divine Liturgy of the Presanctified Gifts

Harmonized for 4-part mixed voices

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DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

The faithful STAND when the celebrant goes to the holy table.

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.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics 'A - - - - - men.' written below the notes. The bass line provides a steady accompaniment.

Call to Worship

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

The first part of the call to worship is set in D major and 4/4 time. It features a simple melody with a steady accompaniment. The lyrics are: '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.

The second part of the call to worship continues the melody and accompaniment. The lyrics are: 'Come, let us worship and bow before the only Lord Jesus Christ, the King and our God.'

Psalm 103

(The Lenten tone may also be used; see page 7 for harmonization.)

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

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

You stretch out the heavens like a tent.
Above the rains you build *your* dwelling.
You make the clouds your chariot,
you walk on the wings of *the* wind;

you make your angels spirits
and your ministers a flaming fire.
You founded the earth on its base,
to stand firm from age *to* age.

You wrapped it with the ocean like a cloak:
the waters stood higher than *the* mountains.
At your threat they took to flight;
at the voice of your thunder *they* fled.

They rose over the mountains and flowed down
to the place which you had *appointed*.
You set limits they might not pass
lest they return to cover *the* earth.

You make springs gush forth in the valleys;
they flow in between *the* hills.
They give drink to all the beasts of the field;
the wild asses quench *their* thirst.

On their banks dwell the birds of heaven;
from the branches they sing *their* song.
From your dwelling they water the hills;
earth drinks its fill of *your* gift.

You make the grass grow for the cattle
and the plants to serve *man's* needs,
that he may bring forth bread from the earth
and wine to cheer *man's* heart;
oil, to make his face shine
and bread to strengthen *man's* heart.

The trees of the Lord drink their fill,
the cedars he planted *on* Lebanon;
there the birds build their nests;
on the treetop the stork has *her* home.

The goats find a home on the mountains
and rabbits hide in *the* rocks.
You made the moon to mark the months;
the sun knows the time for *its* setting.

When you spread the darkness it is night
and all the beasts of the forest *creep* forth.
The young lions roar for their prey
and ask their food *from* God.

At the rising of the sun they steal away
and go to rest in *their* dens.
Man goes out to his work,
to labor till *evening* falls.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of *your* riches.

There is the sea, vast and wide,
with its moving swarms past counting,
living things great *and* small.
The ships are moving there,
and the monsters you made *to* play with.

All of these look to you
to give them their food in *due* season.
You give it, they gather it up;
you open your hand, they have *their* fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which *they* came.
You send forth your spirit, they are created;
and you renew the face of *the* earth.

May the glory of the Lord last forever!
May the Lord rejoice in *his* works!
He looks on the earth and it trembles;
the mountains send forth smoke at *his* touch.

I will sing to the Lord all my life,
make music to my God while *I* live.
May my thoughts be pleasing to him.
I find my joy in *the* Lord.

Let sinners vanish from the earth and the wicked exist no more.

Bless the Lord, O *my* soul.

And again:

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

How many are your works, O Lord!

In wisdom you have made *them* all.

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

now and ever and forever. Amen.

Two times:

Alleluia! Alleluia! Alleluia!

Glory to you, O God!

and the third time, with melody:

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

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

The faithful may SIT.

The Litany of Peace

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

Response: 1. Lord, have mer - cy.

The musical score for the first response is written in two staves, treble and bass clef, in the key of D major. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

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

Response: 2. Lord, have mer - cy.

The musical score for the second response is written in two staves, treble and bass clef, in the key of D major. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: 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.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response:

Musical notation for the response "To you, O Lord." The music is written on two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is on the treble staff, and the bass line is on the bass staff. The lyrics are: "To you, O Lord."

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:

Musical notation for the response "A - - - men." The music is written on two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is on the treble staff, and the bass line is on the bass staff. The lyrics are: "A - - - men."

Transfer of the Presanctified Gifts

Antiphonal Psalms for Wednesdays

Psalms for Friday begin on page 10.

Psalms for other days begin on page 12.

(The usual psalm tone may also be used; see page 2 for harmonization.)

Psalm 119

To the Lord in the hour of my distress I call and **he** án - swers me.

O Lord, save my soul from lying lips, from the tongue of **the** de - cĕit - ful.

What shall he repay you in return,
O trĕacherous tongue?

The warriors' arrow sharpened
and coals, **red**-hot, blĕizing.

Alas, that I abide a stranger in Meshech,
dwell among the tents **of** Kĕdar!

Long enough have I been dwelling
with thóse who hate peace.

I am for peace, **but** whén I speak,
they **are** for fighting.

Psalm 120

I lift up my eyes to the mountains
from where **shall** cóme my help?
My help shall come from the Lord
who made héaven and earth.

May he never allow you to stumble!
Let him **sleep** nót, your guard.

No, he sleeps not nor **slumbers**,
Ísrael's guard.

The Lord is your guard and your shade;
at **your** right side he stands.

By day the sun shall not smite you
nor the moon in the night.

The Lord will guard you from evil,
he **will** guard your soul.

The Lord will guard your going and coming
both now **and** forever.

Psalm 121

I rejoiced when I heard them say:

"Let **us** go to God's house."

And now our feet are standing
within your gates, **O** Jerusalem.

Jerusalem is built as a **city**
strongly compact.

It is there that the tribes go **up**,
the tribes of the Lord.

For Israel's law it is,
there **to** praise the Lord's name.

There were set the thrones of judgment
of the **house** of David.

For the peace of Jerusalem pray:

"Peace **be** to your homes!

May peace reign in your walls,
in your palaces, peace!"

For love of my brethren and friends
I say: "Peace **up**on you."

For love of the house of the Lord
I will ask for your good.

Psalm 122

To you have I lifted up my eyes,
you who dwell in **the** heavens;
my eyes, like the eyes of slaves
on the hand of their lords.

Like the eyes of a servant
on the hand of **her** mistress,
so our eyes are on the Lord our God
till he show **us** his mercy.

Have mercy on us, Lord, have mercy.
We **are** filled with contempt.
Indeed all too full is our soul with the scorn of the rich,
with the proud man's disdain.

The Lord is your guard and your shade;
at **your** right side he stands.
By day the sun shall not smite you
nor the moon in the night.

Psalm 123

"If the Lord had not been on our side,"
this **is** Israel's song.

"If the Lord had not been on our side
when men rose **up** against us,

then would they have swallowed us alive
when their anger **was** kindled,
Then would the waters have engulfed us,
the **torrent** gone over us;

over our head would have swept
the **raging** waters."
Blessed be the Lord
who did not give **us** a prey to their teeth!

Our life, like a bird, has escaped
from the snare of **the** fowler.
Indeed the snare has been broken
and we have escaped.

Our help is in **the** name of the Lord,
who **made** heaven and earth.

The faithful STAND.

Glory to the Father and to the Son and to the Holy Spirit,
now and ever **and** forever. Amen.

Alleuia! Alleluia! **Allelúia!**
Glory to you, O God! (*three times*)

The Lamplighting Psalms follow; see pages 16-23.

Antiphonal Psalms for Tuesdays and Fridays

(The usual psalm tone may also be used; see page 2 for harmonization.)

Psalm 124

Those who put their trust in the Lord are like *Mount* Zì - - - on,
that cannot be shaken, that *stands* for ëv - - - er.

Jerusalem! The mountains *surröund* her, *
so the Lord surrounds his people both now *and* for ëver.
For the scepter of the wicked shall not rest over *the* lánd of the just *
for fear that the hands of the just should *turn* to ëvil.

Do good, Lord, *to* thóse who are good, *
to the úpright of heart;
but the crooked and those who do *ëvil*, dríve them away! *
Ön Ísrael, peace!

Psalm 125

When the Lord delivered Zion from bondage,
it séemed like a dream. *
Then was our mouth filled with laughter,
on our líps there were songs.

The heathens themselves said:
"What marvels *the* Lórd worked for them!" *
What marvels the Lord worked for us!
Indéed we were glad.

Deliver us, O Lord, from our bondage
as streams *in* drÿ land. *
Those who are sowing in *tears*
will síng when they reap.

They go out, they go out, full of tears,
carrying seed for *the* sowing: *
they come back, they come back, full of song,
carrying their shēaves.

Psalm 126

If the Lord does not build the house,
in vain do its builders labor;
if the Lord does not watch over the city,
in vain does the watchman keep vīgil.

In vain is your earlier rising,
your going later to rest,
you who toil for the bread you eat,
when he pours gifts on his beloved *while* they slumber.

Truly sons are a gift from the Lord,
a blessing, *the* fruit of the womb.
Indeed the sons of youth
are like arrows in the hand *of* a warrior.

O the happiness of the man
who has filled his quiver with *these* arrows!
He will have no cause for shame
when he disputes with his foes *in* the gateways.

Psalm 127

O blessed are those who fear the Lord
and walk in his ways! *
By the labor of your hands you shall eat.
You will be happy and prosperous;

Your wife like a fruitful vine
in *the* heart of your house;
Your children like shoots of the olive,
around your table.

Indeed thus shall be blessed
the man *who* fears the Lord.
May the Lord bless you from Zion
all the days of your life!

May you see your children's children
in a happy Jerusalem!

The Lamplighting Psalms follow; see pages 16-23.

Psalm 128

“They have pressed me hard from my youth,”
this *is* Israel’s song.
“They have pressed me hard from my youth
but could *never* deströy me.

They plowed my back like plowmen,
drawing *long* fūrrows.
But the Lord who is just,
has destroyed the yoke *of* the wicked.”

Let them be shamed and routed,
those who *hate* Zïon!
Let them be like grass on the roof
that withers *before* it flöwers.

With that no reaper fill his arms,
no *binder* makes his sheaves
and those passing by will not say:
“On you the Lord’s blessing!”
“We bless you *in* the name of the Lord.”

The faithful STAND.

Glory to the Father and to the Son
and to the Holy Spirit,
now and ever *and* foréver. Amen.

Alleluia, alleluia, *al*elúia!
Glory to yóu, O God! (*three times*)

The Lamplighting Psalms follow; see pages 16-23.

Antiphonal Psalms for Mondays and Thursdays

(The usual psalm tone may also be used; see page 2 for harmonization.)

Psalm 129

Out of the depths I cry to you, O Lord, **Lord**, héar my voice!

O let your ears be attentive to the voice *of* my plëad - ing.

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

My soul is waiting for the Lord.
I cóunt on his word.
My soul is longing for the Lord
more than watch**man** for dáybreak.

Let the watchman count **on** dáybreak
and **Israel** ón the Lord.

Because with the Lord there is mercy
and fullness of **red**ëmption,
Israel indeed he will redeem
from all **its** iníquity.

Psalm 130

O Lord, my heart is not proud
nor háughty my eyes.
I have not gone after things too great
nor **marvels** beyönd me.

Truly I have set my soul
in sílence and peace.
A weaned child on its mother's breast,
even só is my soul.

O *Israel*, hópe in the Lord
both now *and* foréver.

Psalm 131

O Lord, remember David
and all the many hardships hé endured,
the oath he swore to the Lord,
his vow to the Strong *One* of Jäcob.

"I will not enter the house where I live
nor go to *the* béd where I rest.
I will give no sleep to my eyes,
to my eyelids I will *give* no slumber

till I find *a* pláce for the Lord,
a dwelling for the Strong *One* of Jäcob."

At Ephrata we heard of the ark;
we found it in the plains *of* Yëarim.
"Let us go to the place of his dwelling;
let us go to kneel *at* his föotstool."

Go up, Lord, to *the* pláce of your rest,
you *and* the árk of your strength.

Your priests shall be clothed with holiness;
your faithful *shall* ring out their joy.
For the sake of David your servant
do not reject *your* anöinted.

The Lord swore an oath to David;
he will not *go* báck on this word:
"A son, the fruit of your body,
will I *set* upón your throne.

If they keep my covenant in truth
and my laws that I *have* täught them,
their sons too shall rule
on your *throne* from áge to age."

For the Lord has chosen Zion;
he has desired it for *his* dwelling:
"This is my resting-place for ever;
here *have* I chósen to live.

I will greatly bless her produce,
I will fill *her* póor with bread.
I will clothe her priests with salvation
and her faithful *shall* ring out their joy.

There David's stock will flower;
I will prepare a lamp for my *an*ointed.
I will cover his enemies with shame
but on *him* my crówn shall shine."

Psalm 132

How good and *how* pléasant it is,
when brothers *live* in únity! O *Israel*, hópe in the Lord
both now *and* foréver.

It is like precious oil upon the head
running down *up*ón the beard,
running down upon Aaron's beard,
upon the *collar* óf his robes.

It is like the dew of Hermon
which falls on the heights *of* Zion.
For there the Lord gives his blessing,
life for éver.

Psalm 133

O come, bless the Lord,
all you *who* sérve the Lord,
who stand in the house of the Lord,
in the courts *of* the hóuse of our God.

Lift up your hands to *the* hóly place
and *bless* the Lórd through the night.

May the Lord bless you *from* Zion,
he who *made* both héaven and earth.

The faithful STAND.

Glory to the Father and to the Son
and to the *Holy* Spīrit,
now and ever *and* foréver. Amen.

Alleluia, alleluia, *alle*lūia!
Glory to yóu, O God! (*three times*)

The Lamplighting Psalms follow; see pages 16-23.

The Lamplighting Psalms

Tone 1

O Lord, I have cried to you, hear me. Hear me, O Lord! O

The first system of musical notation for 'The Lamplighting Psalms' in Tone 1. It consists of a treble and bass staff in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: '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.

The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: '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

The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: '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.

The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: 'and the lift - ing up of my hands like an eve - ning sac - ri - fice.'

Hear me, O Lord!

The fifth system of musical notation, which is the final system on this page. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: 'Hear me, O Lord!'.

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!

The recited verses begin on page 24.

Tone 3

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!

The recited verses begin on page 24.

Tone 4

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I have cried

to you, hear me; re - ceive the voice of my pray'r when I call up - on you.

Hear me, O Lord! Let my pray'r ascend to you like in - cense

and the lifting up of my hands like an eve - ning sac - ri - fice.

Hear me, O Lord!

The recited verses begin on page 24.

Tone 5

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I

have cried to you, hear me; re - ceive the voice of my pray'r when I call up - on you.

Hear me, O Lord! Let my pray'r ascend to you

like in - cense and the lift - ing up of my hands like an eve - ning sac - ri - fice.

Hear me, O Lord!

The recited verses begin on page 24.

Tone 6

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord, I have

cried to you, hear me; re - ceive the voice of my pray'r when I call up - on you.

Hear me, O Lord! Let my pray'r ascend to

you like in - cense and the lift - ing up of my hands like an eve - ning

sac - ri - fice. Hear me, O Lord!

The recited verses begin on page 24.

Tone 7

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord,

I have cried to you, hear me; re - ceive the voice of my pray'r when I call up-on you.

Hear me, O Lord! Let my

pray'r ascend to you like in - cense and the lift - ing up of my hands like an

eve - ning sac - ri - fice. Hear me, O Lord!

The recited verses begin on page 24.

Tone 8

O Lord, I have cried to you, hear me. Hear me, O Lord! O

Lord, I have cried to you, hear me; re - ceive the voice of my pray'r when I

call up - on you. Hear me, O Lord! Let my

pray'r ascend to you like in - - - cense and the lift - ing up of my hands

like an eve-ning sac - ri - fice. Hear me, O Lord!

The recited verses begin on page 24.

Recited Verses of the Lamplighting Psalms

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

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

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

but let the oil of the wicked not anoint my head.
Let my prayer be ever against *their* malice.

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

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

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

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

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

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 *with*in 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.

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 stand?
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.

The Stichera are found in the propers according to the liturgical day.

The Hymn of the Evening

Deacon: Wisdom! Be attentive!

O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,

The first line of musical notation for the hymn, featuring a treble and bass staff in G minor. The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are written below the notes.

the heav - en - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have

The second line of musical notation, continuing the melody from the first line. It includes a double bar line and a key signature change to F major for the final two measures. The lyrics are written below the notes.

reached the set - ting of the sun, and see the eve - ning light, we sing to God,

The third line of musical notation, continuing the melody. It includes a double bar line. The lyrics are written below the notes.

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 prokeimena and readings are found in the propers According to the liturgical day

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The first Prokeimenon is sung.

Deacon: Wisdom!

Lector: A Reading from Genesis (Exodus).

Deacon: Let us be attentive! *The faithful SIT.*

Lector: [*First Reading*]

Deacon: Wisdom! Be attentive! *The faithful STAND.*

The second Prokeimenon is sung. After the prokeimenon, the faithful KNEEL.

The Blessing With Light

Deacon: Give the command!

Celebrant: Wisdom! Be attentive!

The light of Christ shines upon everyone.

*The faithful give no response to these words.
All make three prostrations in silence.*

Lector: A reading from the Book of Proverbs/Job.

Deacon: Let us be attentive! *The faithful SIT.*

Lector: [*Second Reading*]

Celebrant: Peace be to you, reader.

Solemn Evening Psalm

Deacon: Wisdom! Be attentive!

The faithful KNEEL.

Celebrant: Let my prayer ascend to you like incense,
and the lifting up of my hands like an evening sacrifice.

The faithful STAND.

Response:

Let my prayer as - cend to you like in - cense, and the lift - ing up of my hands

like an eve - ning sac - ri - fice.

The faithful KNEEL.

Celebrant: O Lord, I have cried to you, now hear me;
receive the voice of my prayer when I call upon you.

The faithful STAND.

Response: Let my prayer...

The faithful KNEEL.

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

The faithful STAND.

Response: Let my prayer...

The faithful KNEEL.

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

The faithful STAND (and remain standing).

Response: Let my prayer...

Celebrant: Let my prayer ascend to you like incense.

Response: And the lifting up of my hands like an evening sacrifice.

The Prayer of St. Ephrem

All Lord and Master of my life,
spare me from the spirit of indifference, despair,
lust for power, and idle chatter.

All make a prostration.

Instead, bestow on me, your servant,
the spirit of integrity, humility, patience, and love.

All make a prostration.

Yes, O Lord and King, let me see my own sins
and not judge my brothers and sisters;
for you are blessed forever and ever. Amen.

All make a prostration.

The faithful SIT.

A Prokeimenon, Epistle, Alleluia, and Gospel are taken on the day of:

(1) the titular feast of the church

(2) the first and second findings of the head of St. John the Baptist (Feb. 24)

(3) the holy Martyrs of Sebaste (March 9)

On Monday, Tuesday, and Wednesday of Great and Holy Week, only a Gospel is taken.

Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the Prokeimenon of the day. The lector chants the verse.

Deacon: Wisdom!

The lector announces the title of the Apostolic Reading.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the Apostolic Reading.

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND for the Alleluia, which they sing. The lector chants the verses.

The holy gospel book is incensed along with the faithful.

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

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

Deacon: Amen.

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

Response:

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics 'And to your spirit.' are written below the notes. The melody starts on a whole note 'And', followed by a half note 'to', a quarter note 'your', and a dotted quarter note 'spir - it.' with a fermata over the final note.

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

Response:

Glo - ry to you, O Lord, glo - ry to you!

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with lyrics placed below the notes.

Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel.

Response:

Glo - ry to you, O Lord, glo - ry to you!

This musical notation is identical to the first response, featuring two staves in D major with the lyrics 'Glo - ry to you, O Lord, glo - ry to you!'.

Litany of Fervent Supplication

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

Response:

1. Lord, have mer - cy.

The musical notation is for the first supplication, consisting of two staves in D major. The melody is more melismatic than the previous responses, with a longer note for 'mer - cy'.

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

Response:

2. Lord, have mer - cy.

The musical notation is for the second supplication, consisting of two staves in D major. It follows the same melodic pattern as the first supplication.

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

Response:



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

Deacon: Again we pray for our holy father (*Name*), pope of Rome, and for our most reverend metropolitan (*Name*), for our God-loving bishop (*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. (*Three times*)

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

Response: Lord, have mercy. (*Three times*)

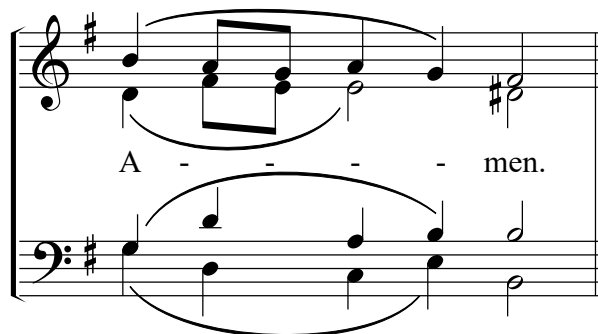
The deacon may intone special petitions here.

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

Response: Lord, have mercy. (*Three times*)

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 KNEEL.

Hymn at the Entrance
(Simple melody found on page 32)

A

Now the pow - ers, the pow - ers of heav - en are serv - ing with

us in - vis - i - bly, for be - hold the King of Glo - ry en - ters,

for be - hold the King of Glo - ry en - ters. They es - cort the

mys - tic - al sac - ri - fice, al - read - y ac - com - - - plished.

Silence for the Great Entrance is made in silence. When the celebrant enters the holy doors, the faithful STAND and sing:

Let us draw near in faith and love, that we may be - come

par - tak - ers of life ev - er - last - ing. Al - le - lu - ia,

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

Or this melody:

Now the pow - ers of heaven are serving with us in - vis - i - bly, for be - hold

the King of Glo - ry en - ters. They es - cort the mys - ti - cal sac - ri - fice

al - read - y ac - com - plished.

Silence for the Great Entrance is made in silence. When the celebrant enters the holy doors, the faithful STAND and sing:

Let us draw near with faith and love, that we may become partakers of life

ev - er - last - ing. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Angel of Peace Litany

Deacon: Let us complete our evening prayer to the Lord

Response:

1. Lord, have mer - cy.

Deacon: For the precious and presanctified gifts placed before us, that our God, in his love for us all, may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Response:

2. Lord, have mer - cy.

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

Response: Lord, have mercy. (1)

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

Response: Lord, have mercy. (2)

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

Response:

3. Grant this, O Lord.

The musical notation consists of two staves, treble and bass clef, in G major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

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

Response:

4. Grant this, O Lord.

The musical notation consists of two staves, treble and bass clef, in G major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord (4)

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

Response: Grant this, O Lord. (3)

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

Response: Grant this, O Lord. (4)

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

Response:

Musical notation for the response. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "To you, O Lord."

The Celebrant prays, ending with the words:

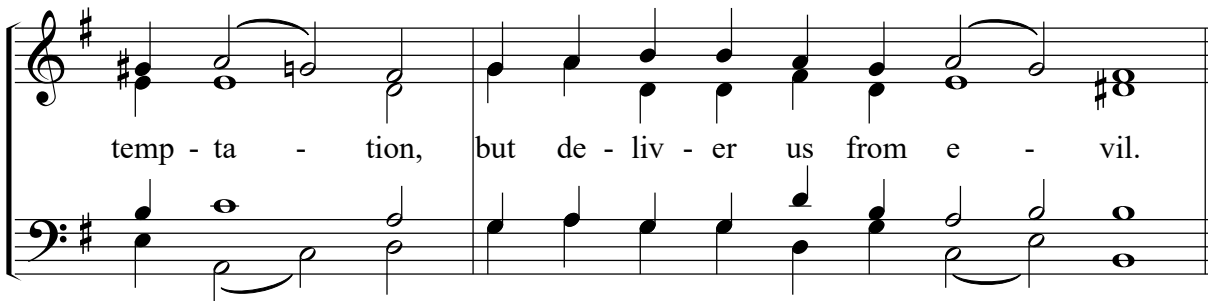
Celebrant: And make us worthy, O Lord God of heaven, that we may with confidence and without condemnation dare call you Father and say:

Musical notation for the beginning of the prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Our Fa - ther, who art in heav - en, hal - - lowed be thy name;"

Musical notation for the prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "thy king - dom come, thy will be done on earth as it is in heav - en."

Musical notation for the prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "Give us this day our dai - ly bread, and for - give us our trespass-es"

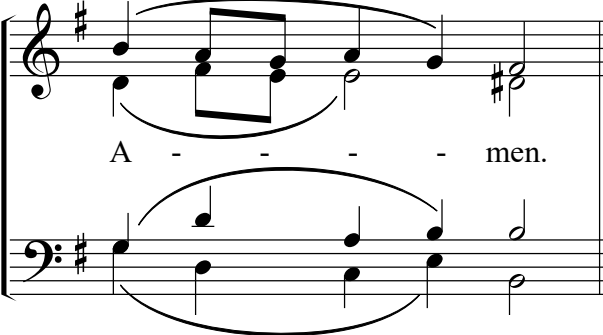
Musical notation for the prayer. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one sharp (F#). The melody is written on the treble staff, and the bass line is on the bass staff. The lyrics are: "as we forgive those who tres - pass a - gainst us, and lead us not in - to"



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

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

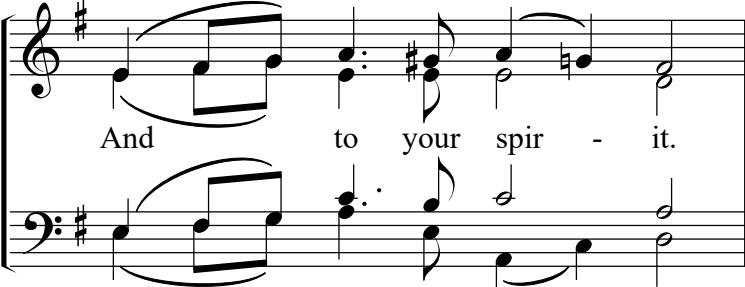
Response:



A - - - men.

Celebrant: Peace be to all!


Response:



And to your spir - it.

Deacon: Bow your heads to the Lord.

Response:



To you, O Lord.

Celebrant: O God, you alone are good and compassionate, you dwell on high yet look upon the humble. Look with compassion upon all your people and protect them. Make us worthy to partake without condemnation of these your life-creating mysteries, for we have bowed our heads to you expecting your abundant mercy.

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

Response:

A - - - - men.

COMMUNION

Deacon: Let us be attentive!

Celebrant: Holy presanctified 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.

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

Also:

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

Also:

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

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

Also:

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

O God, be merciful to me, a sinner.

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

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

The clergy partake of the holy gifts while the faithful sing the Communion Hymn (next page).

Invitation to Communion

Deacon: Come to receive!

Response:

I will bless the Lord at all times, at all times. Al - le - lu - ia.

Musical notation for the first response, labeled 'A'. It consists of a two-staff system (treble and bass clefs) in G major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "I will bless the Lord at all times, at all times. Al - le - lu - ia." The notation includes various note values, rests, and phrasing slurs.

Or this melody:

I will bless the Lord at all times. Al - le - lu - ia.

Musical notation for the second response, labeled 'B'. It consists of a two-staff system (treble and bass clefs) in G major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "I will bless the Lord at all times. Al - le - lu - ia." The notation includes various note values, rests, and phrasing slurs.

The Communion Hymn

A

Taste and see that the Lord is good; taste and see

This system contains the first two measures of the hymn. The treble clef staff features a melody with a slur over the first two notes. The bass clef staff provides a harmonic accompaniment. The key signature has one sharp (F#).

Refrain:

that the Lord is good. Al - le - lu - ia, al - le - lu - ia,

This system contains the first two measures of the refrain. The treble clef staff features a melody with a slur over the first two notes. The bass clef staff provides a harmonic accompaniment. The key signature has one sharp (F#).

al - - - le - lu - - ia.

This system contains the final two measures of the refrain. The treble clef staff features a melody with a slur over the first two notes. The bass clef staff provides a harmonic accompaniment. The key signature has one sharp (F#).

Or this melody:

B

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

This system contains the first two measures of the alternative melody. The treble clef staff features a melody with a slur over the first two notes. The bass clef staff provides a harmonic accompaniment. The key signature has one sharp (F#).

Refrain:

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

This system contains the final two measures of the alternative refrain. The treble clef staff features a melody with a slur over the first two notes. The bass clef staff provides a harmonic accompaniment. The key signature has one sharp (F#).

Celebrant: Blessed is our God who enlightens and sanctifies us always,
now and ever and forever.

Response:

A - - - men.

The musical notation consists of a treble and bass staff in G major. The treble staff has a melodic line starting on G4, moving to A4, B4, and C5, with a final chord of G4-B4-D5. The bass staff provides a harmonic accompaniment with notes G2, B1, D2, and E2.

The Hymn of Thanksgiving

A

We give you thanks, O Christ our God, that you have made us shar - ers

The first line of the hymn features a treble and bass staff in G major. The melody in the treble staff begins on G4 and moves stepwise to C5. The bass staff provides a steady accompaniment with notes G2, B1, D2, and E2.

of the mys - ter - y of your re - demp-tion, your pure

The second line continues the melody from the first line. The treble staff has a melodic line that rises to C5 and then descends. The bass staff continues with the same accompaniment.

bod - y and pre-cious blood, poured forth for the world,

The third line continues the melody. The treble staff has a melodic line that rises to C5 and then descends. The bass staff continues with the same accompaniment.

un - to the for - give - ness of sins. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

The fourth line concludes the hymn. The treble staff has a melodic line that rises to C5 and then descends. The bass staff continues with the same accompaniment.

We give you thanks, O Christ our God, that you have made us

shar - ers of the mys - ter - y of your re - demp-tion, of the mys - t'ry

of your re - demp-tion, your pure bod - y and pre - cious blood, poured forth

for the world un - to the for - give-ness of sins. Al - le - lu - ia!

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

Prayer of Thanksgiving

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

Response:

Lord, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Celebrant: God and Savior of All, we thank you for all the blessings you have given us and for communion in the holy body and blood of your Christ. We pray you, Master and Lover of us all, protect us by the shadow of your wings, and grant that until our last breath we may partake worthily of your holy gifts, for the enlightenment of soul and body and for the inheritance of the kingdom of heaven.

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

Response:

A - - - men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Ambon Prayer

Celebrant: Let us go forth in peace.

Response:

In the name of the Lord.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the accompaniment in the bass clef. The lyrics are placed below the notes.

Deacon: Let us pray to the Lord.

Response:

Lord, have mer - cy.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

Celebrant:

Almighty Lord, in wisdom you created everything. Through your inexpressible providence you have brought us to these solemn days for the purification of soul and body, the control of passions, and the hope of resurrection. During the forty days, you gave your servant, Moses, the tablets of the Law inscribed by your divine hand. In your goodness, grant that we also may fight the good fight, complete the course of the fast, keep the faith without division, crush the heads of invisible serpents, conquer sin, and arrive without reproach to worship your holy resurrection.

For blessed and glorified is your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

Response:

A - - - men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

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

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

Celebrant:

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

Response:

A - - - men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are placed below the notes.

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

Response:

Glory to the Father, and to the Son, and to the Ho - ly Spir - it, Now and ever

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

Give the bless - ing.

Celebrant: May Christ our true God have mercy on us and save us through the prayers of his most pure Mother;
...
and through the prayers of all the saints;
for Christ is good and loves us all.

Response:

A - - - men.

THE END OF THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS.