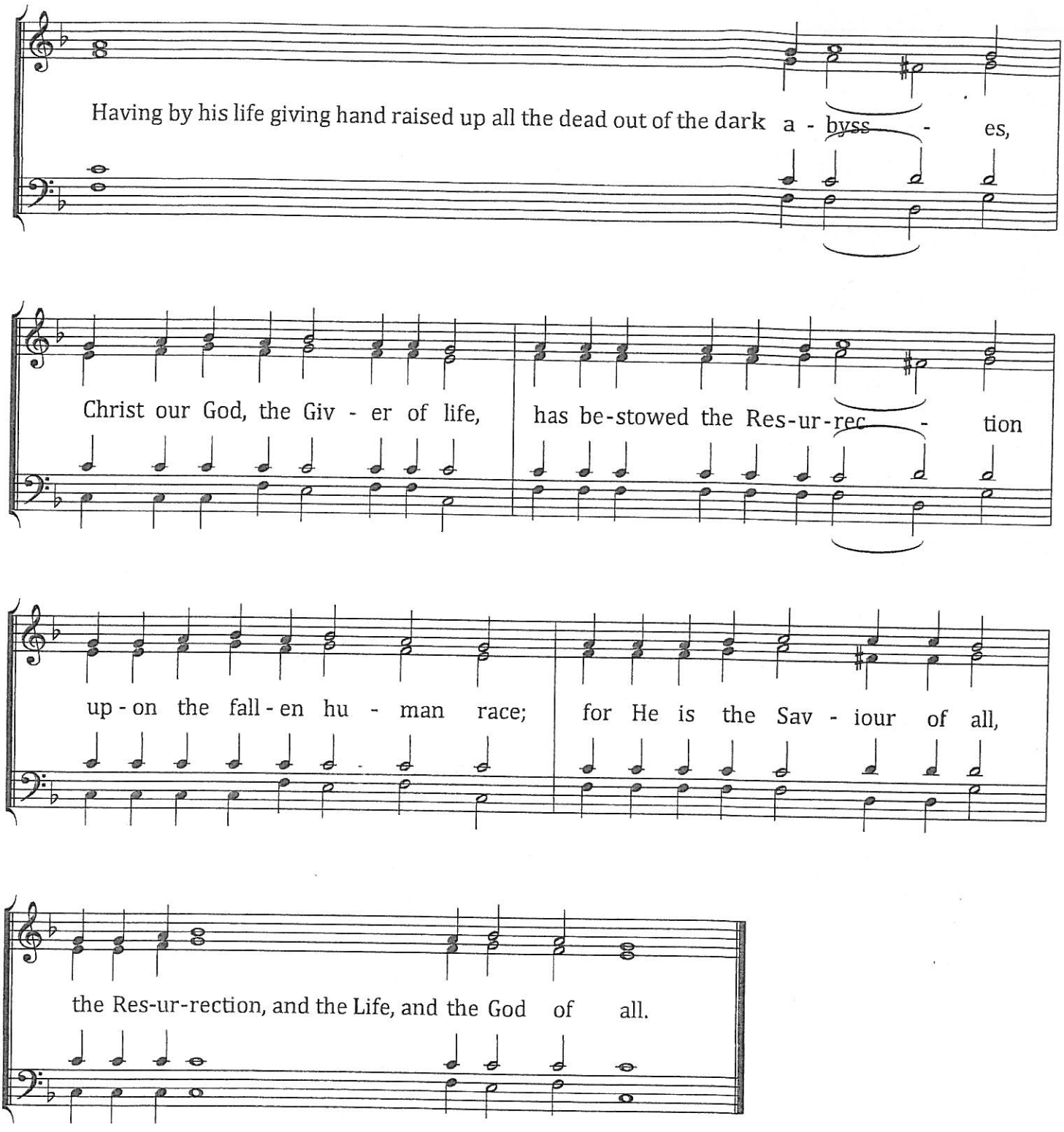
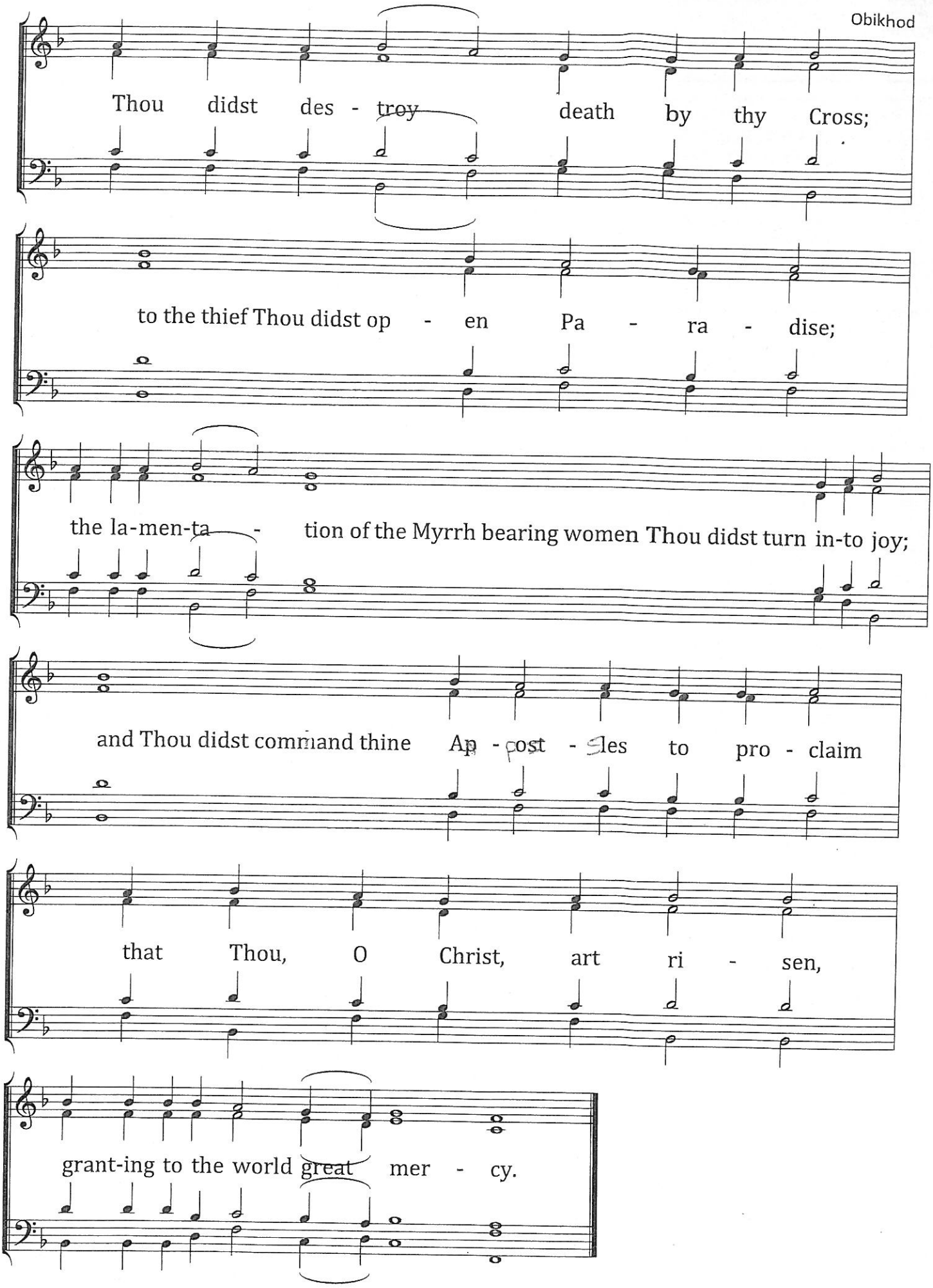
Resurrection Kontakion - tone 6

Obikhod



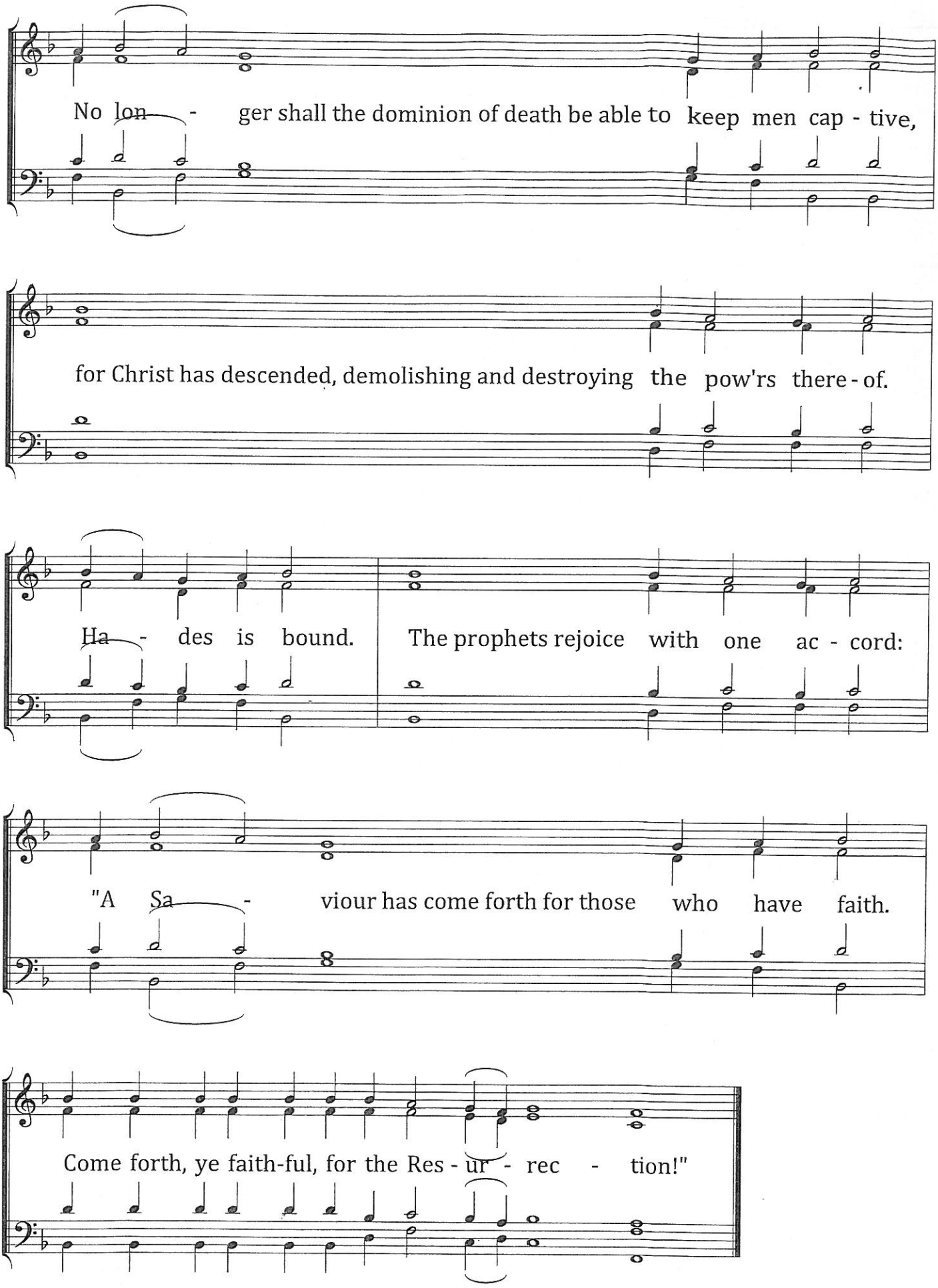
Resurrection Troparion - tone 7

Obikhod



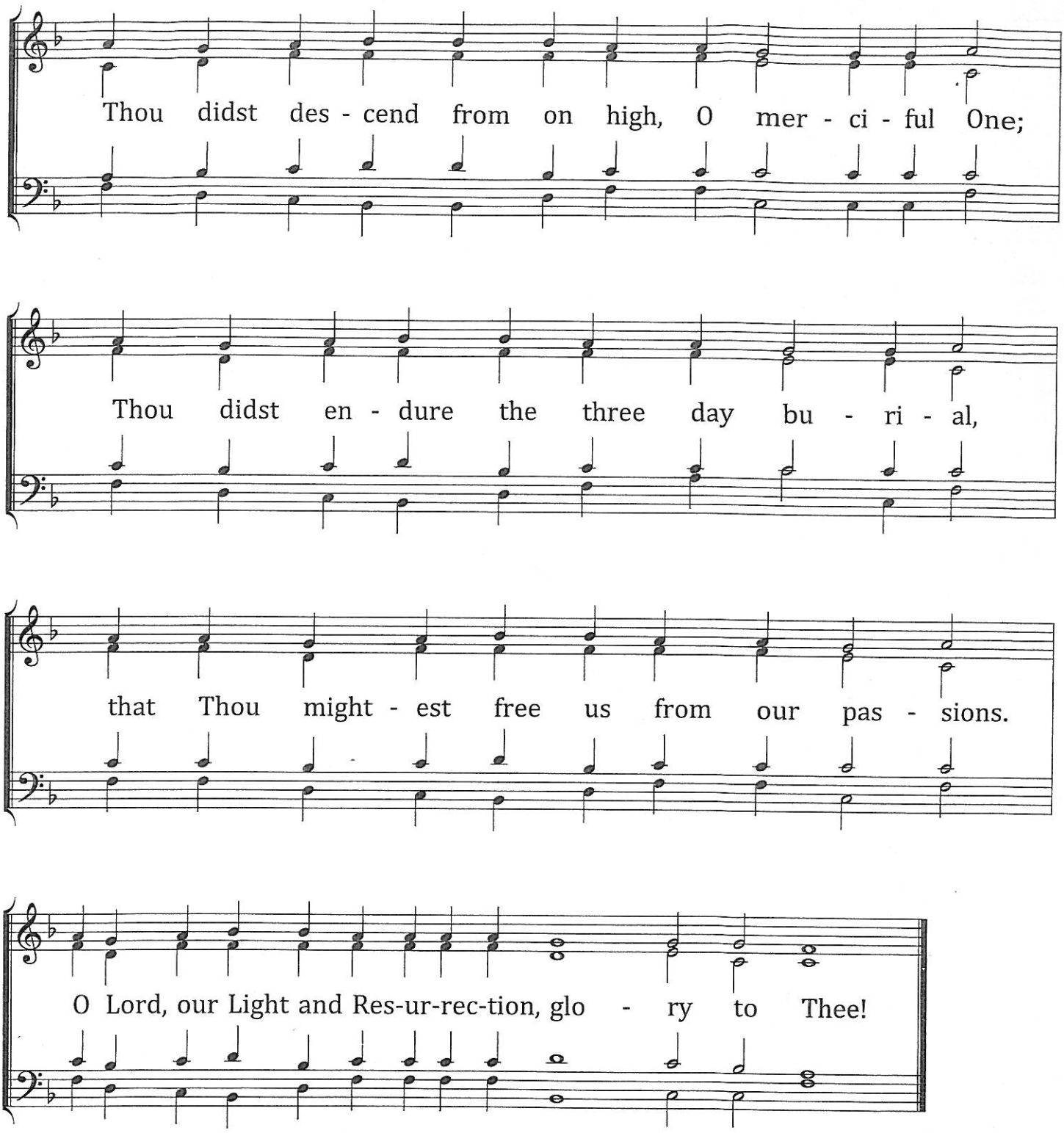
Resurrection Kontakion - tone 7

Obikhod



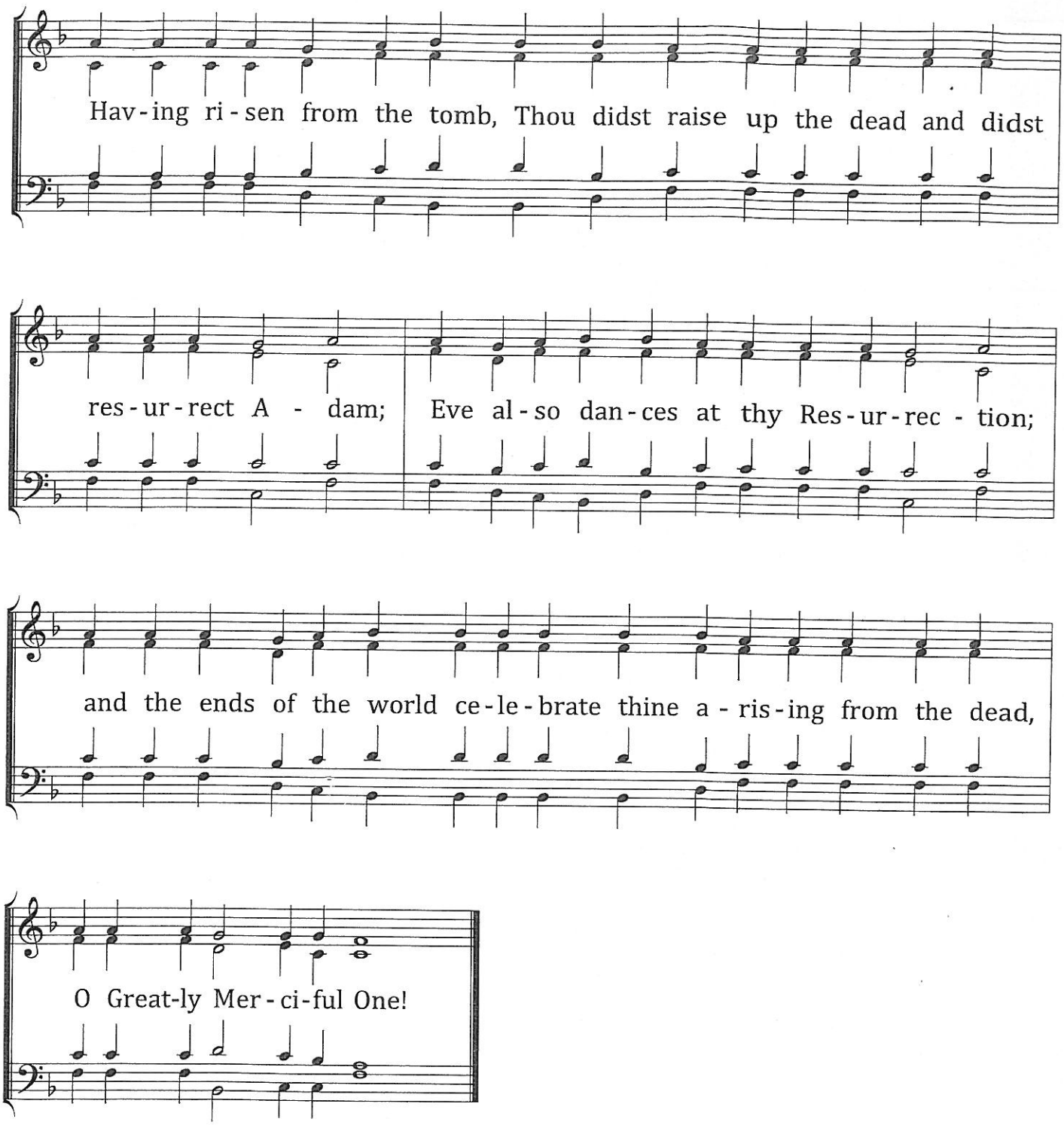
Resurrection Troparion - Tone 8

Obikhod



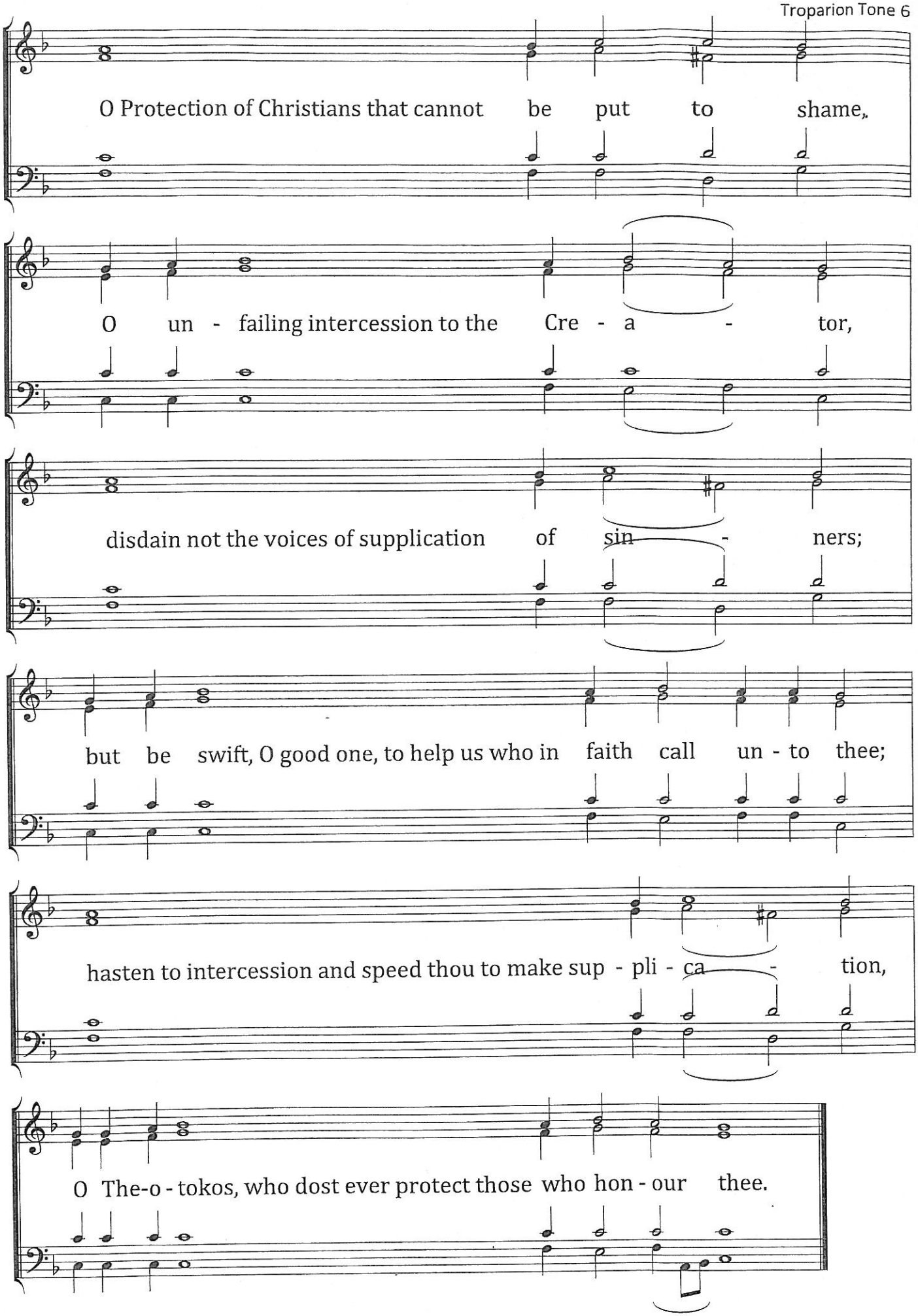
Resurrection Kontakion - Tone 8

Obikhod



O Protection of Christians

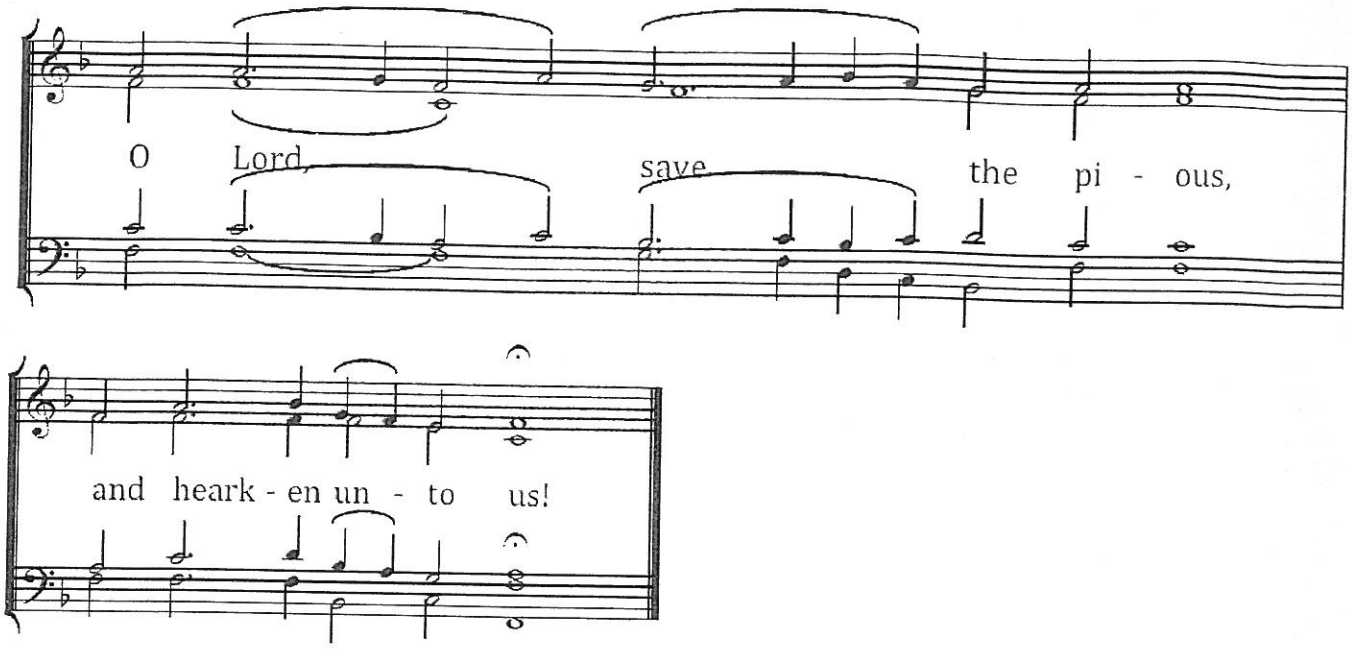
Troparion Tone 6



Priest: For Thou art holy, O our God ... now and ever...

Deacon: O Lord, save the pious, and hearken unto us!

People:



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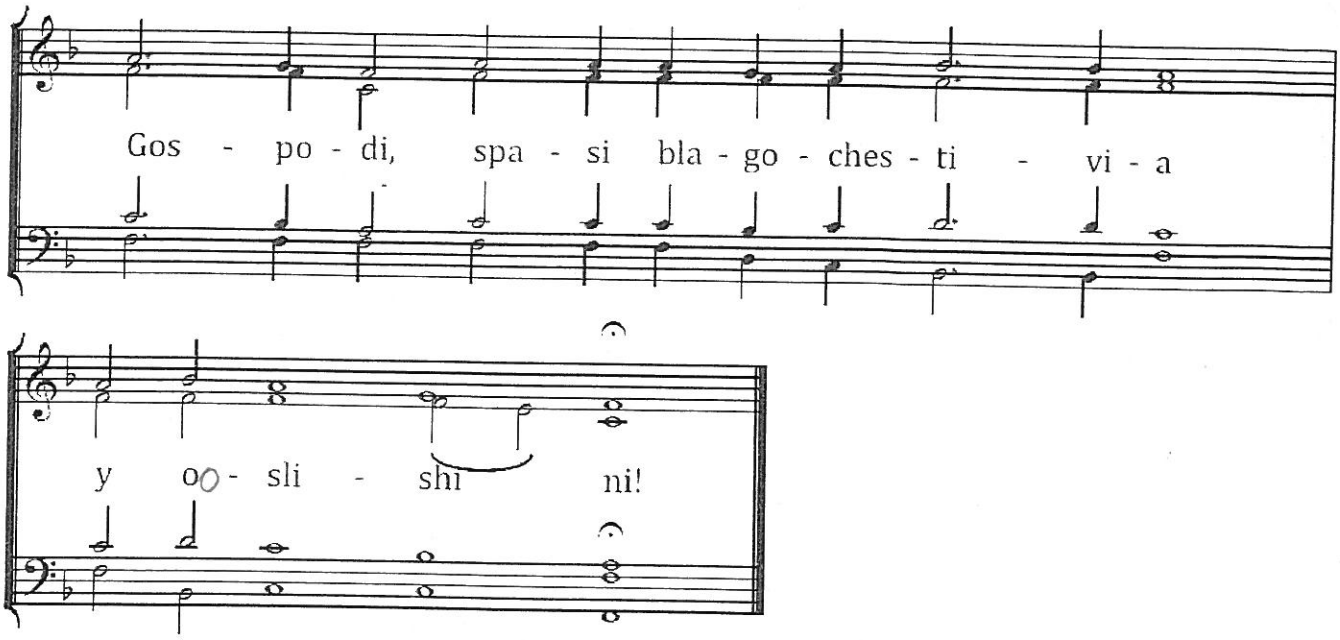
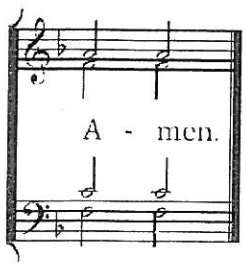
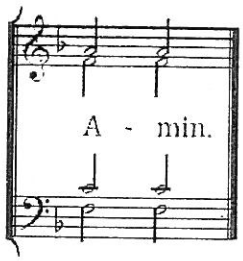


Deacon: ...and to the ages of ages.

People:





The Trisagion

The people sing the hymn to the Thrice-Holy according to the appointed order:

1. (Trubachev) *For regular use.*
2. (Greek) *For regular use.*
3. (Kievan) *For Lent.*
4. (Anti-Trisagion) As many as have been baptised...

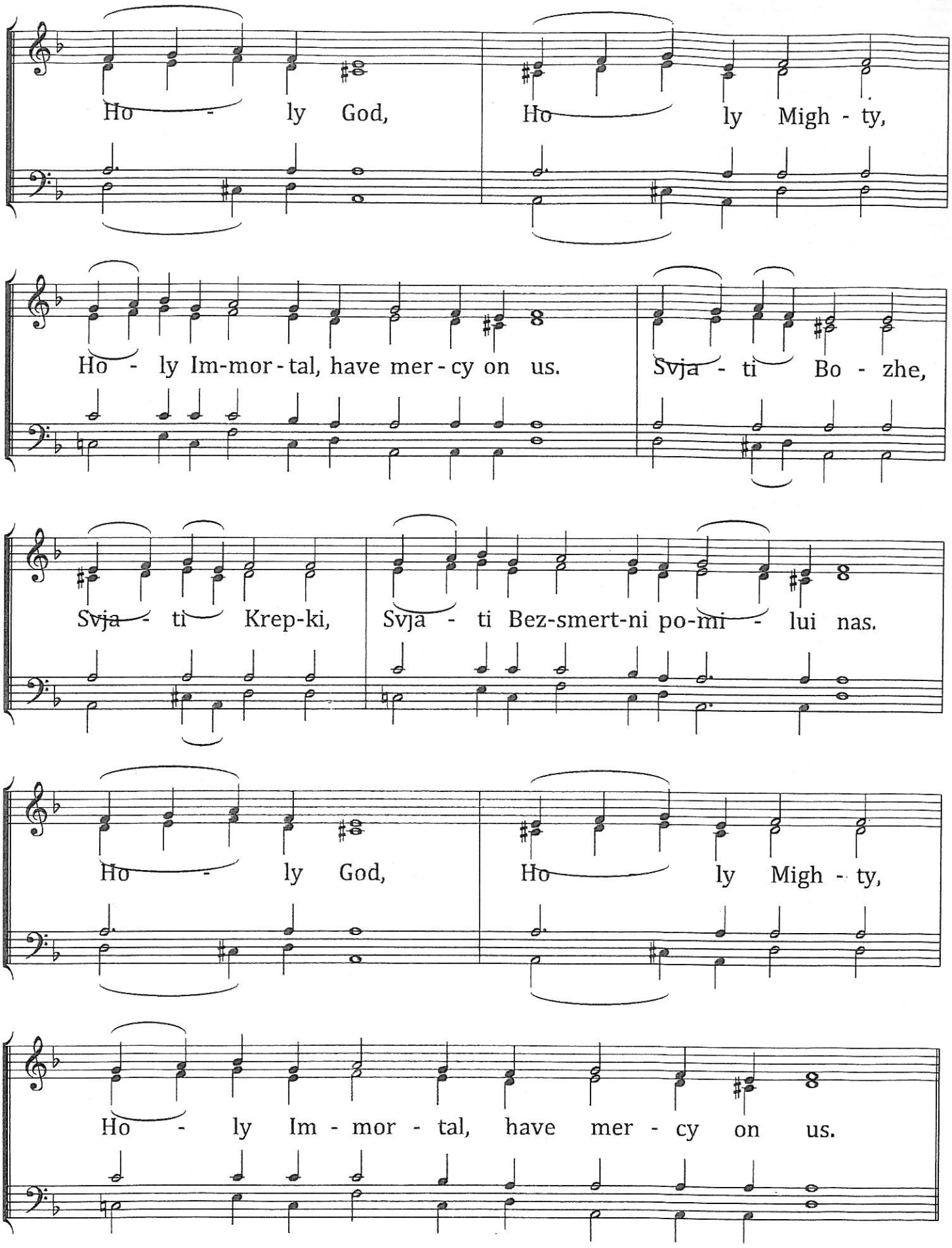
   For Christmas Day, Theophany, Lazarus Saturday, Pascha and throughout Bright Week, at Pentecost, and at baptismal Liturgies.

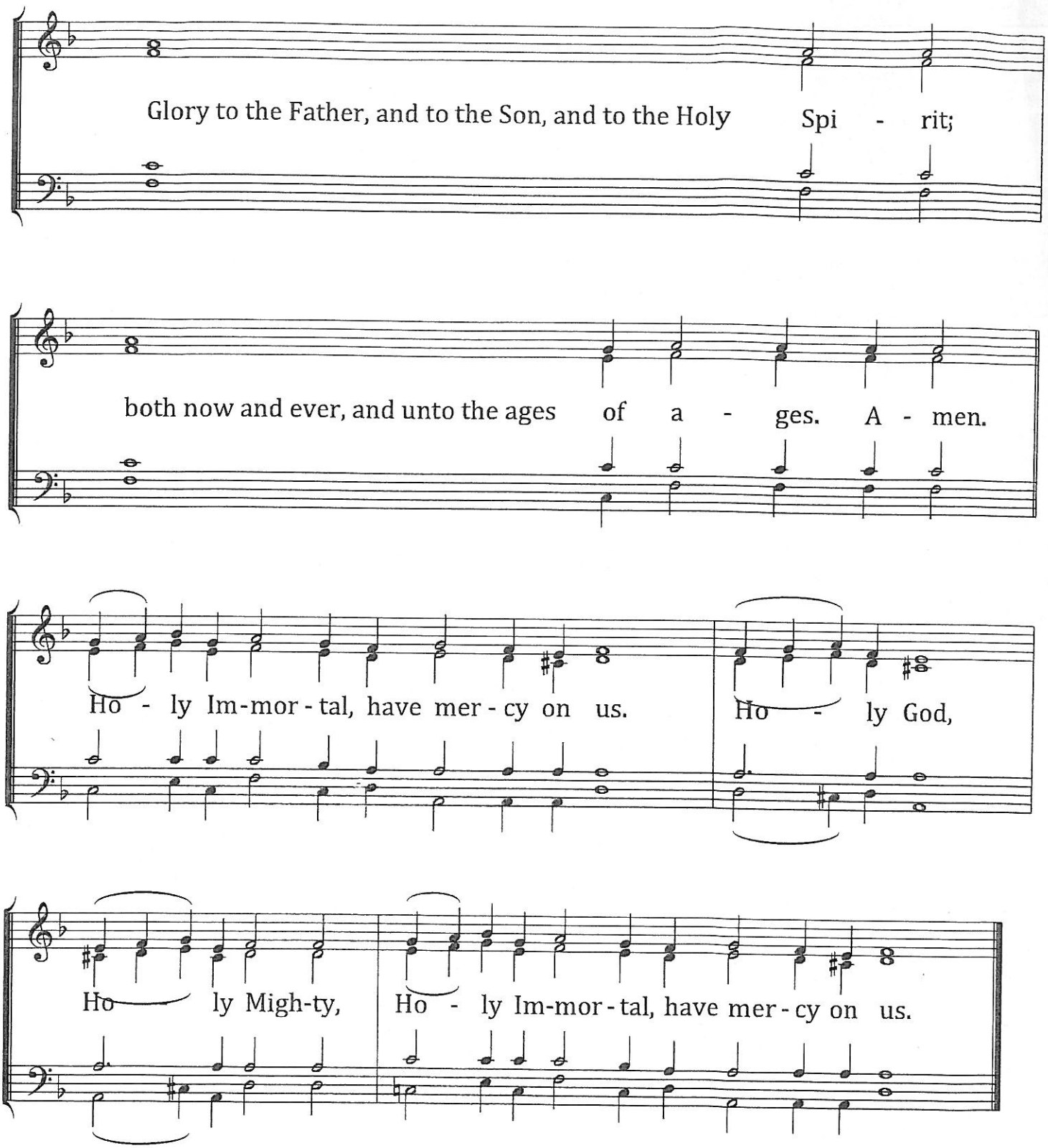
5. (Anti-Trisagion) Before thy Cross we bow down...

   For the Third Sunday of Lent and the Exaltation of the Holy Cross.

Trisagion - 3 (For use in Lent)

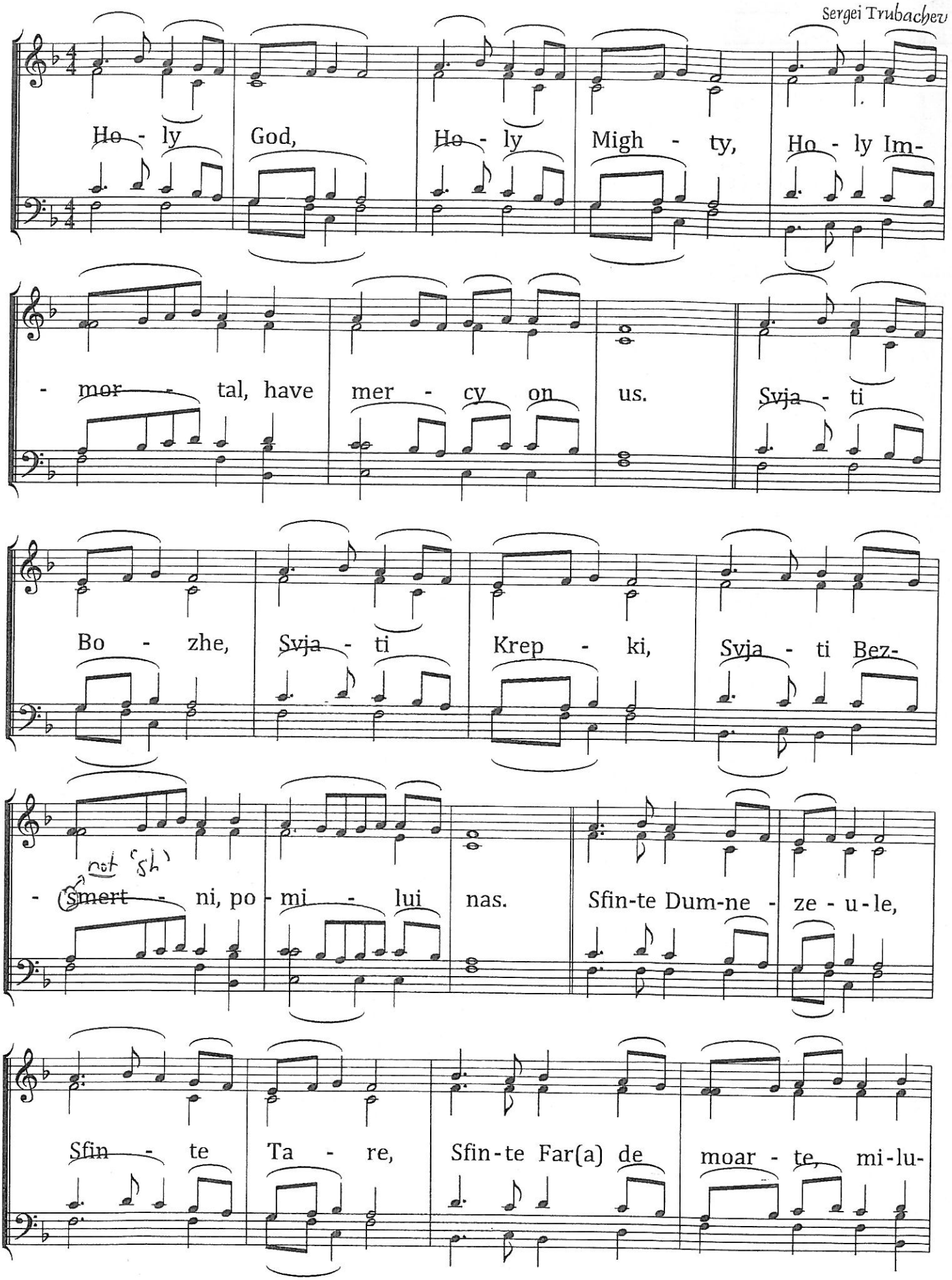
Kievan

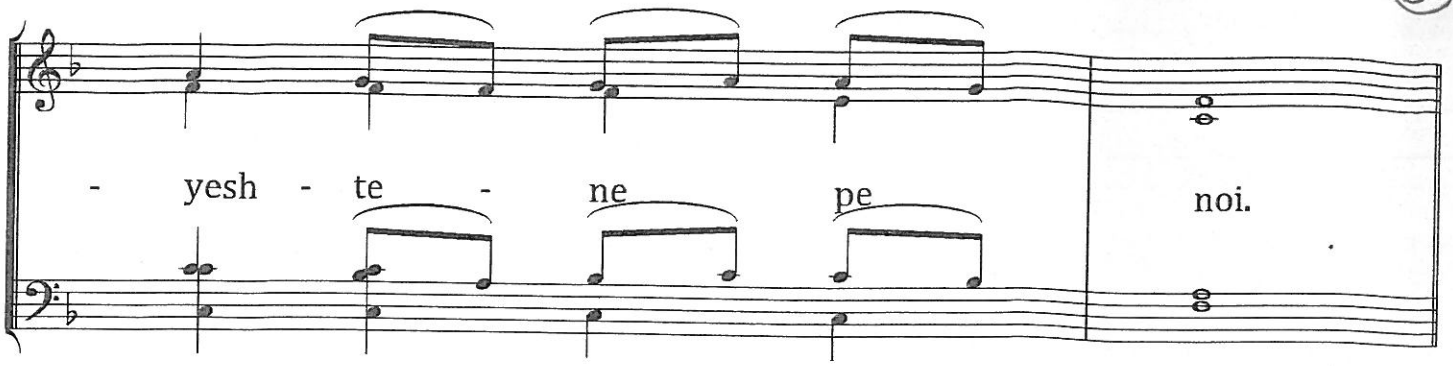


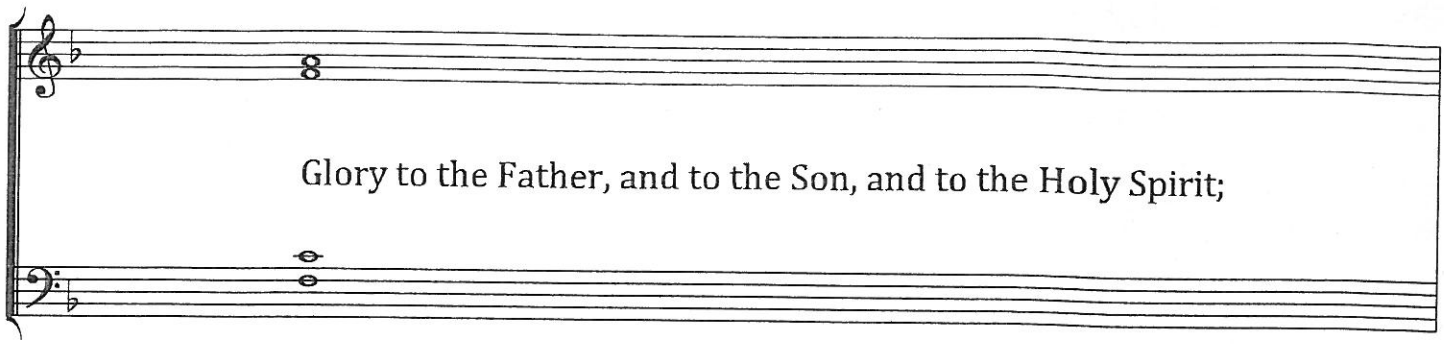

Glory to the Father, and to the Son, and to the Holy Spi - rit;
both now and ever, and unto the ages of a - ges. A - men.
Ho - ly Im-mor-tal, have mer-cy on us. Ho - ly God,
Ho ly Migh-ty, Ho - ly Im-mor-tal, have mer-cy on us.

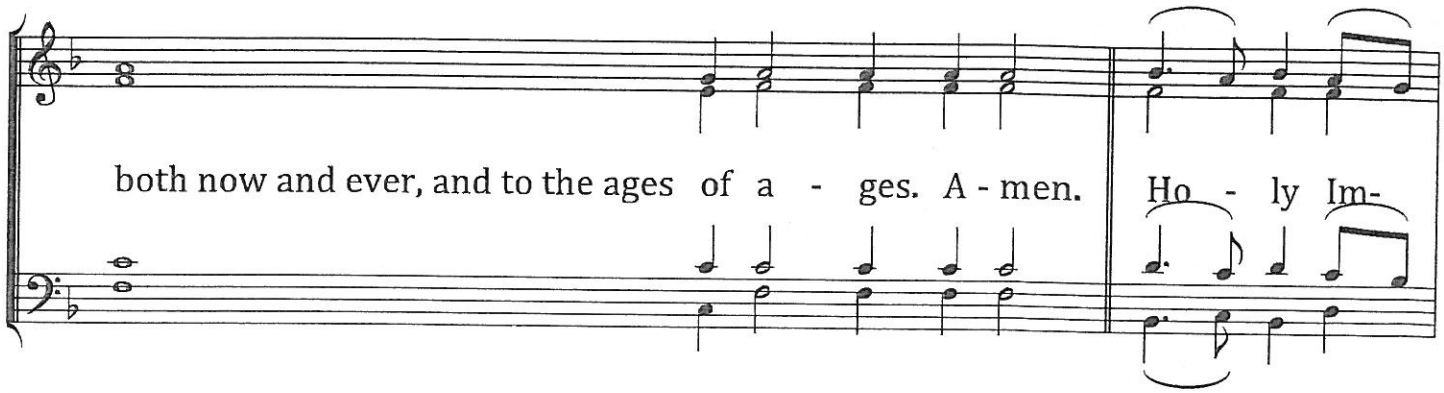
Trisagion - I (For regular use)

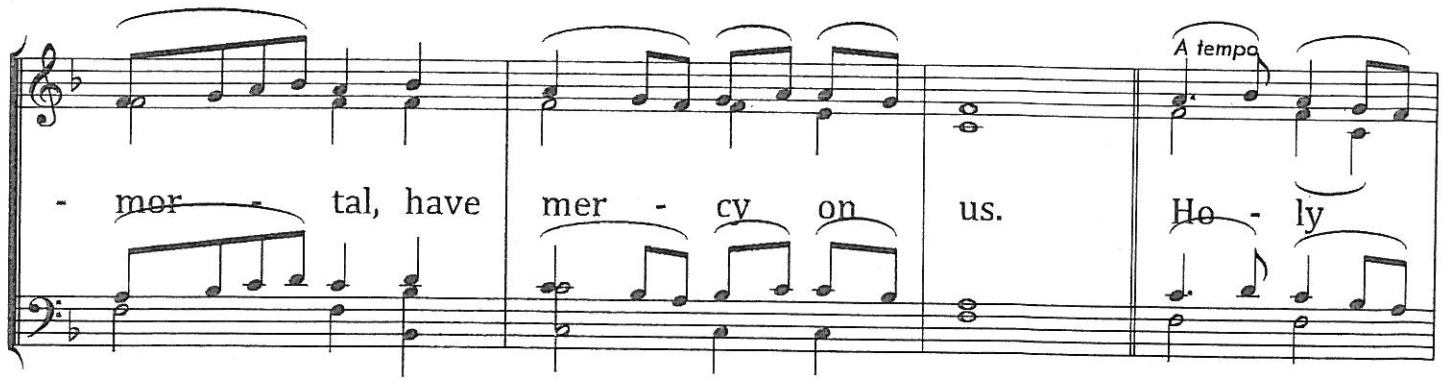
Sergei Trubachev

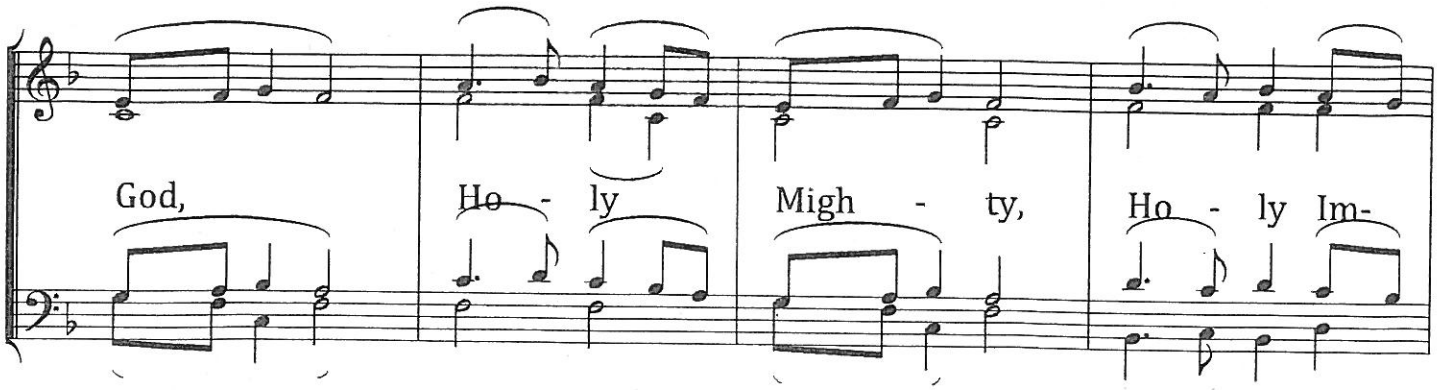


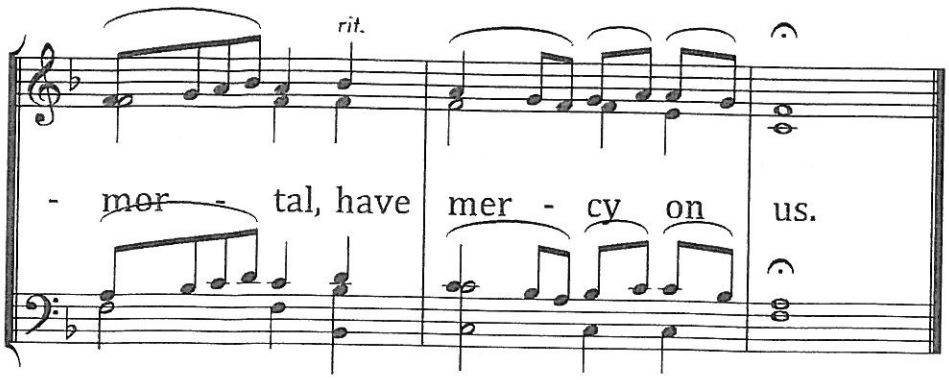

- yesh - te - ne pe noi.


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

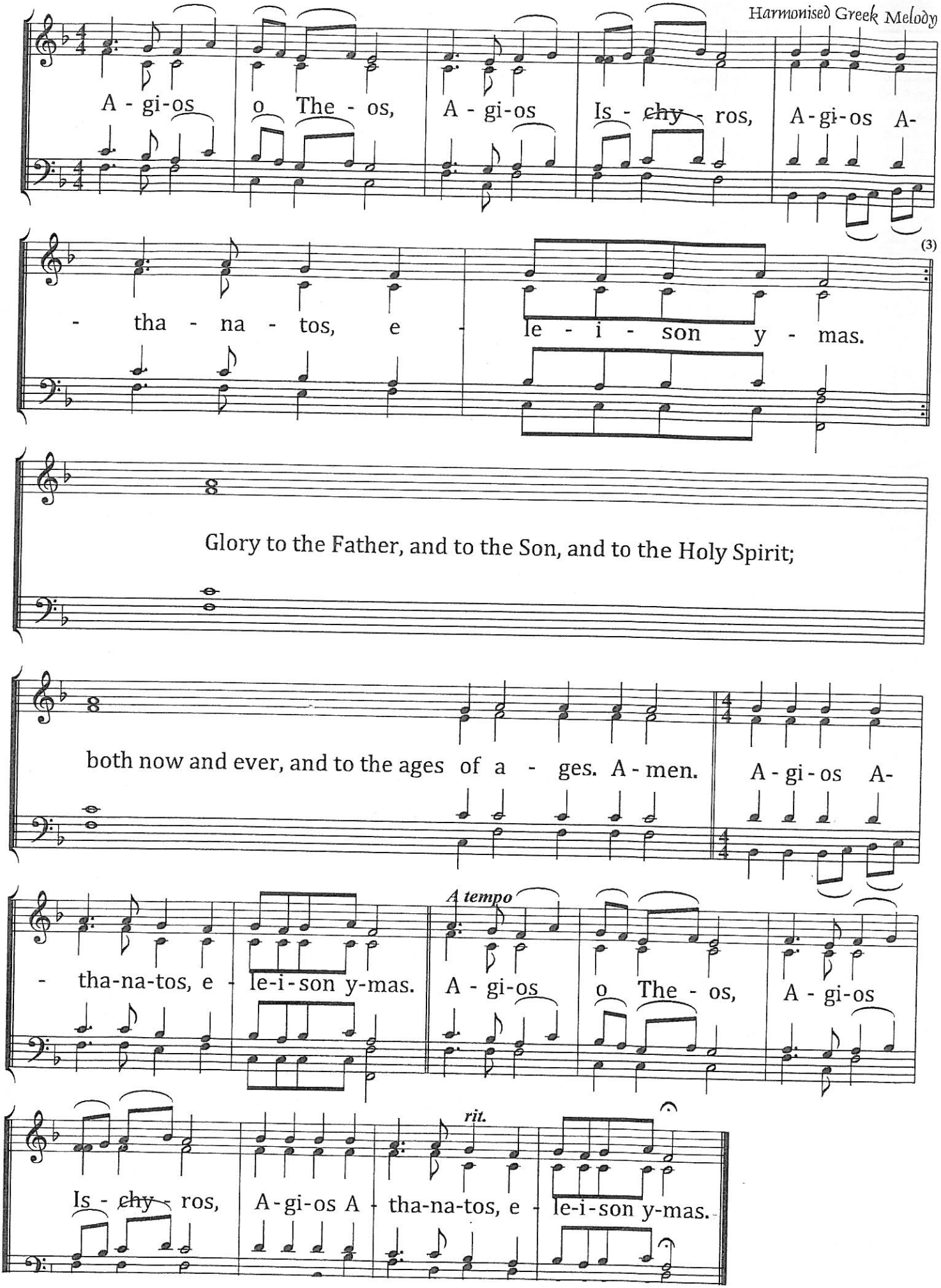

both now and ever, and to the ages of a - ges. A - men. Ho - ly Im-


- mor - tal, have mer - cy on us. A tempo Ho - ly


God, Ho - ly Migh - ty, Ho - ly Im-

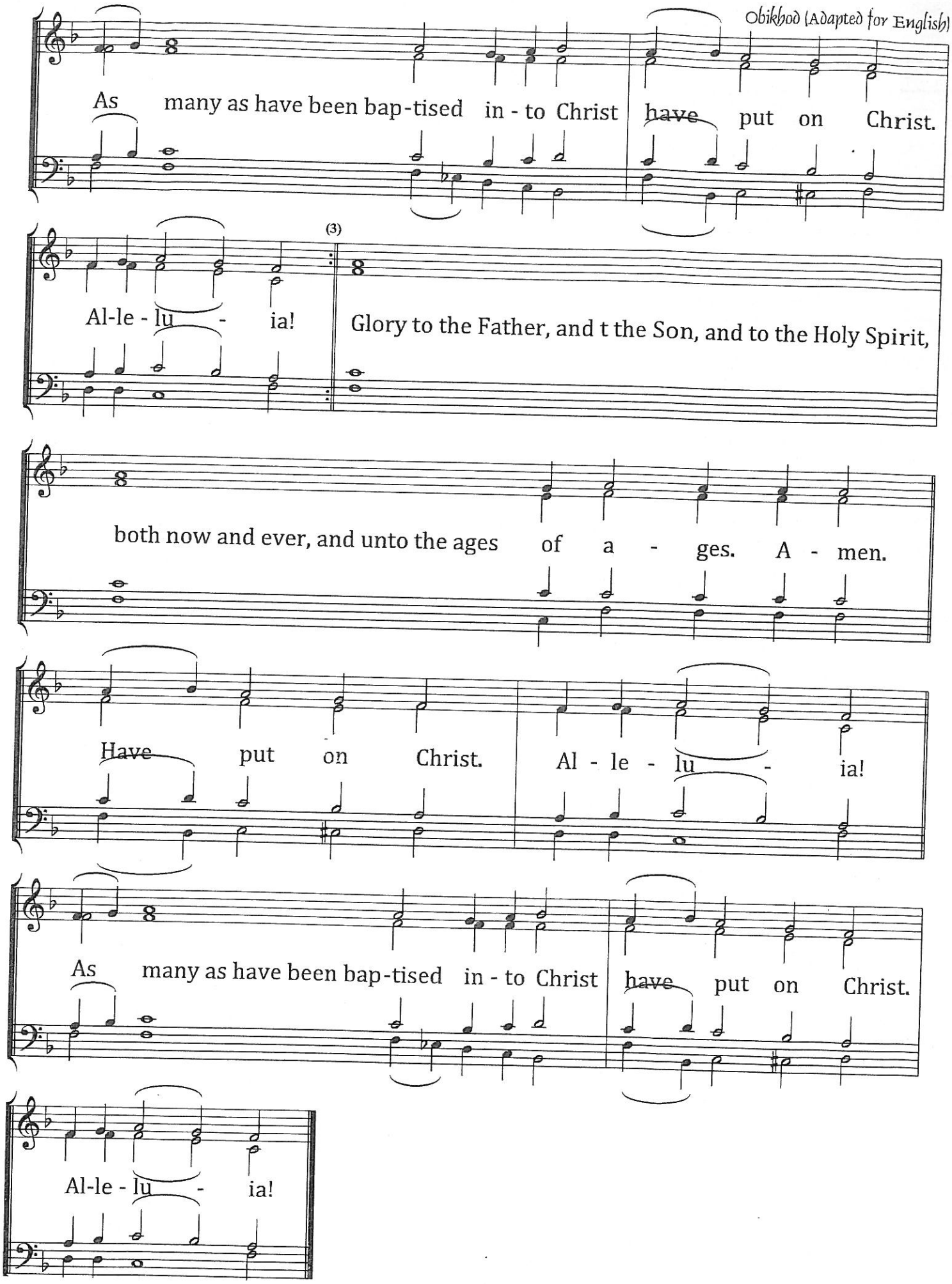

rit.
- mor - tal, have mer - cy on us.

Trisagion - 2 (For regular use)



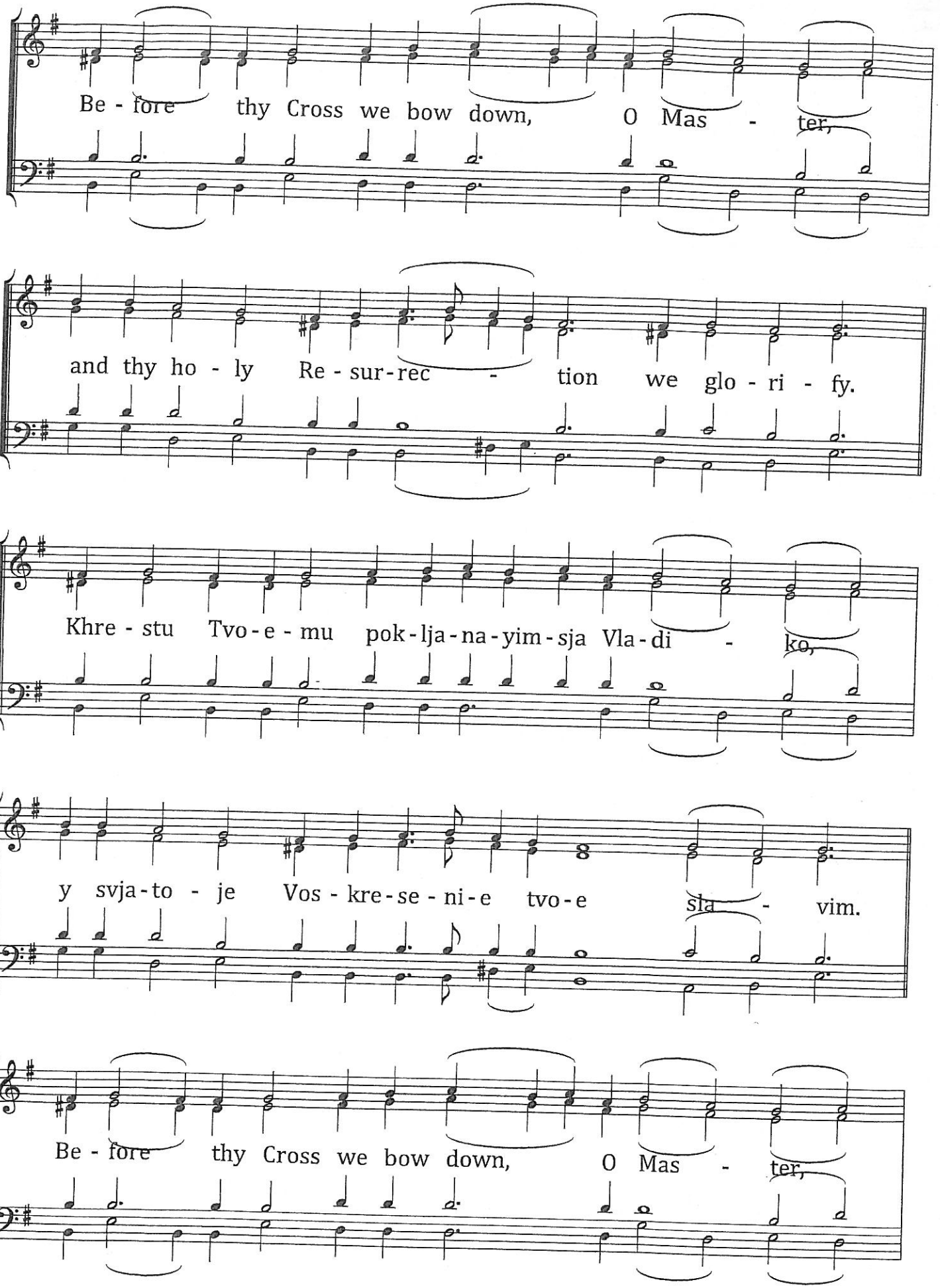
As Many as Have Been Baptised

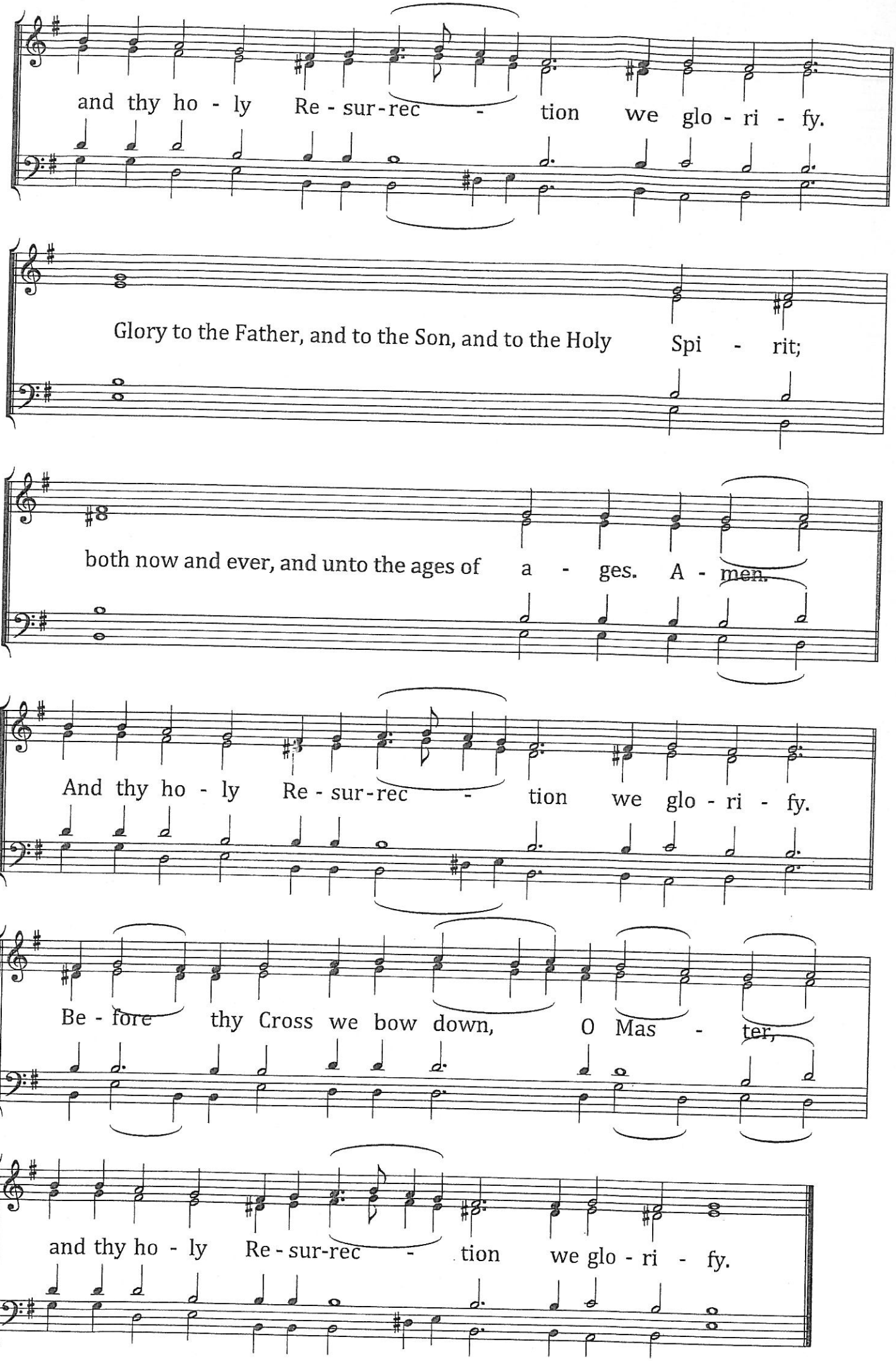
Obikhod (Adapted for English)



Before thy Cross

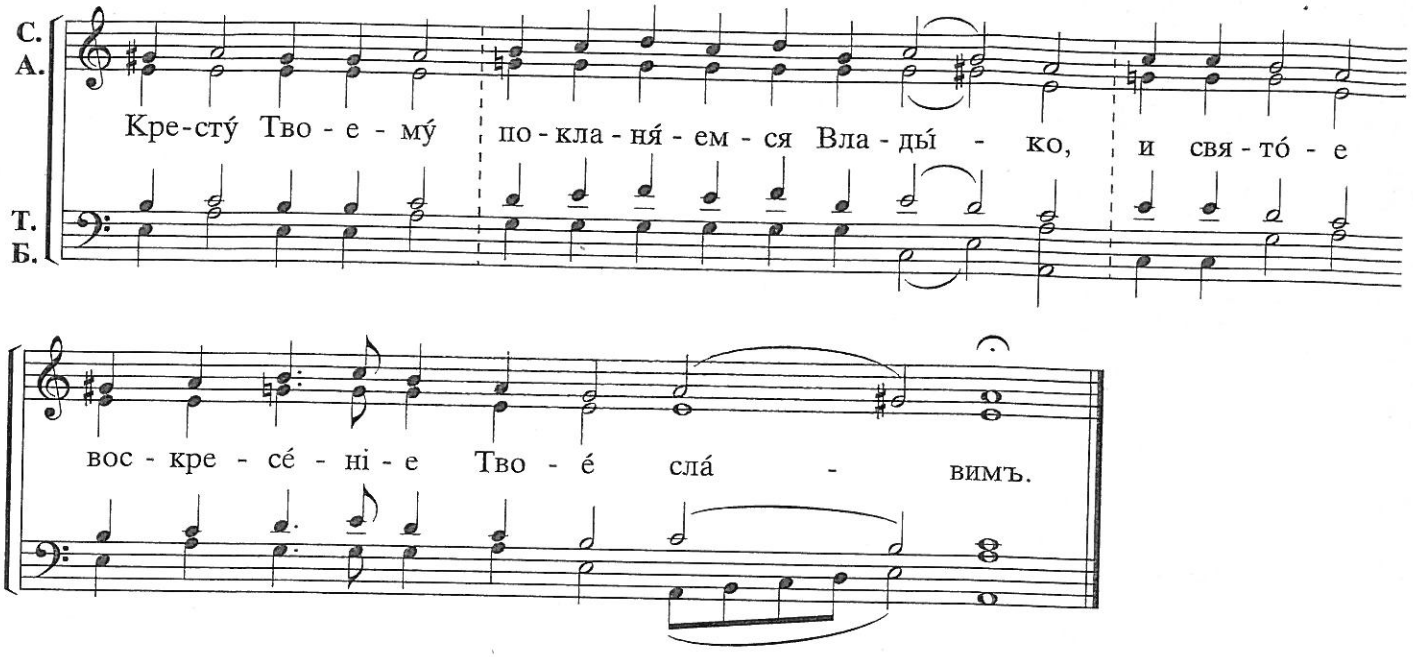
Obikhod




and thy ho - ly Re - sur - rec - tion we glo - ri - fy.
Glory to the Father, and to the Son, and to the Holy Spi - rit;
both now and ever, and unto the ages of a - ges. A - men.
And thy ho - ly Re - sur - rec - tion we glo - ri - fy.
Be - fore thy Cross we bow down, O Mas - ter,
and thy ho - ly Re - sur - rec - tion we glo - ri - fy.

Кресту Твоему

Обиходное



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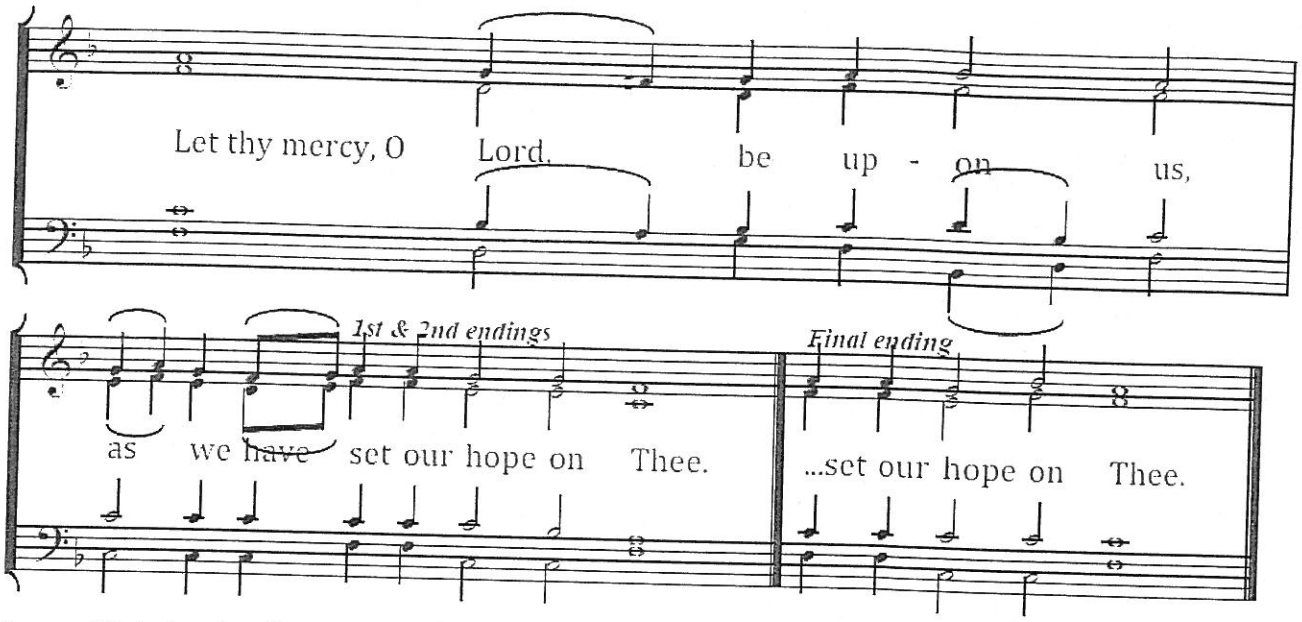
The Prokimen

Deacon: Let us attend! Priest: Peace be unto all. Reader: And to thy spirit.
Deacon: Wisdom! Reader: The Prokimen in the *n*th tone.

If there are two prokeimena, the first is chanted twice and the second once.

1. Sunday Resurrection Prokimen – tone 1

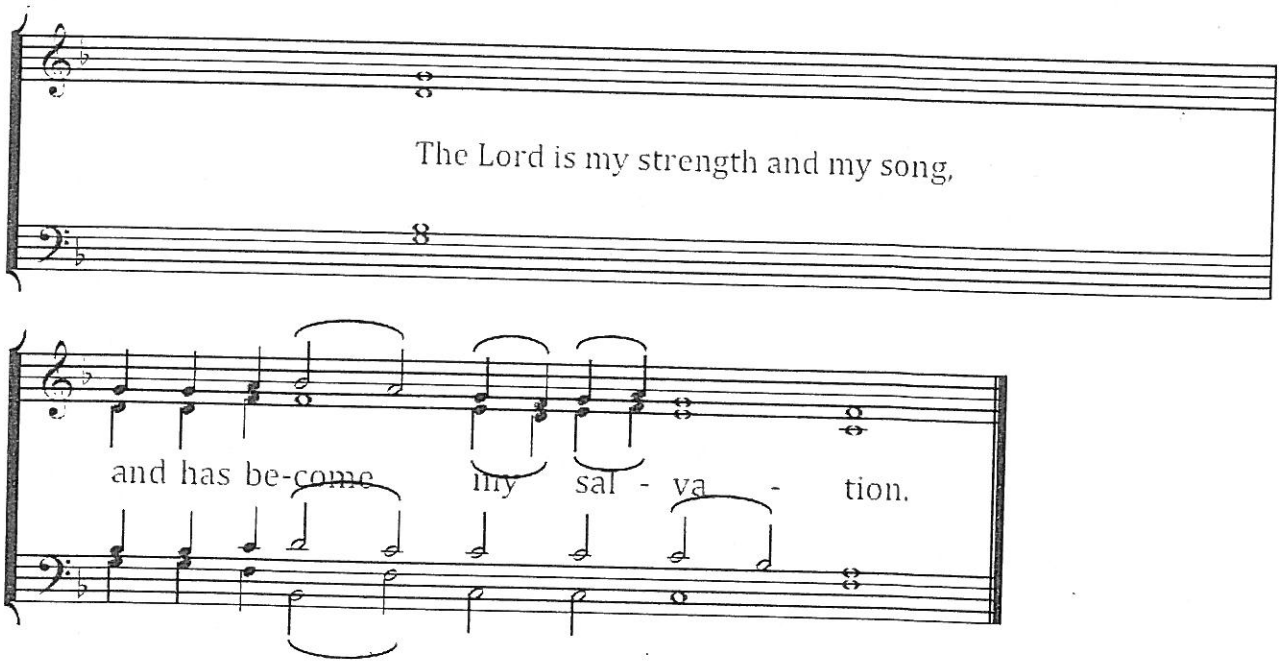
Reader: Let thy mercy, O Lord, be upon us, as we have set our hope on Thee.
People:



Verse: Rejoice in the Lord, you righteous! Praise befits the upright.

2. Sunday Resurrection Prokimen – tone 2

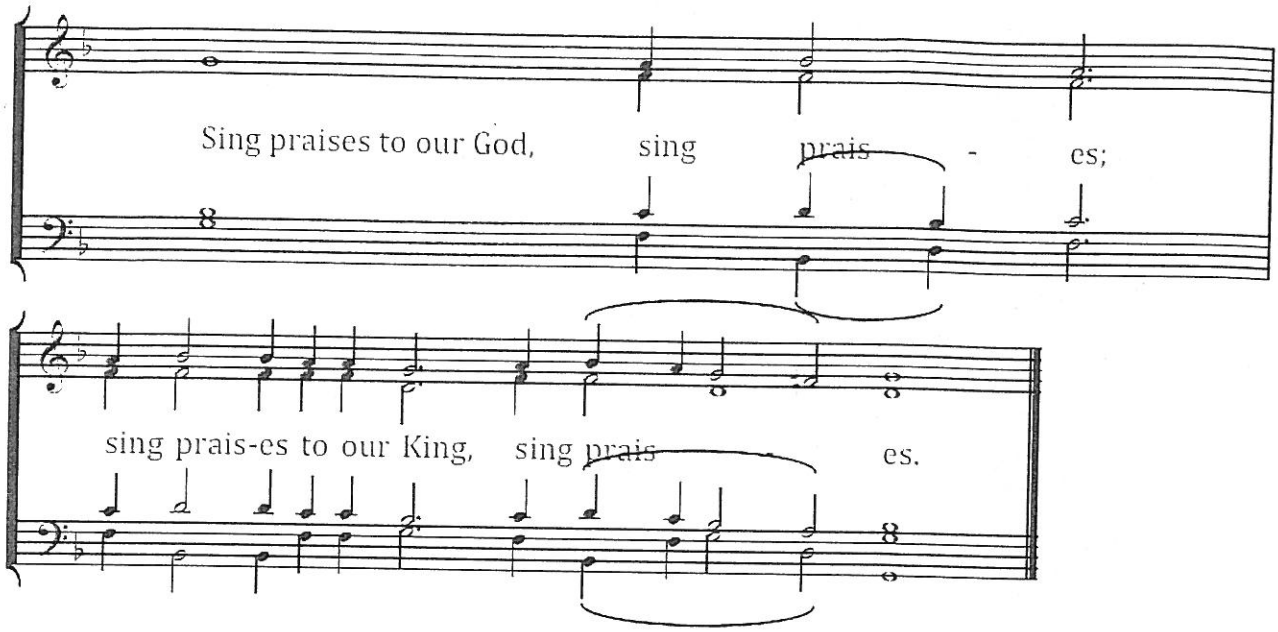
Reader: The Lord is my strength and my song, and has become my salvation.
People:



Verse: The Lord has corrected and disciplined me,
but He has not given me up to death.

3. Sunday Resurrection Prokimen – tone 3

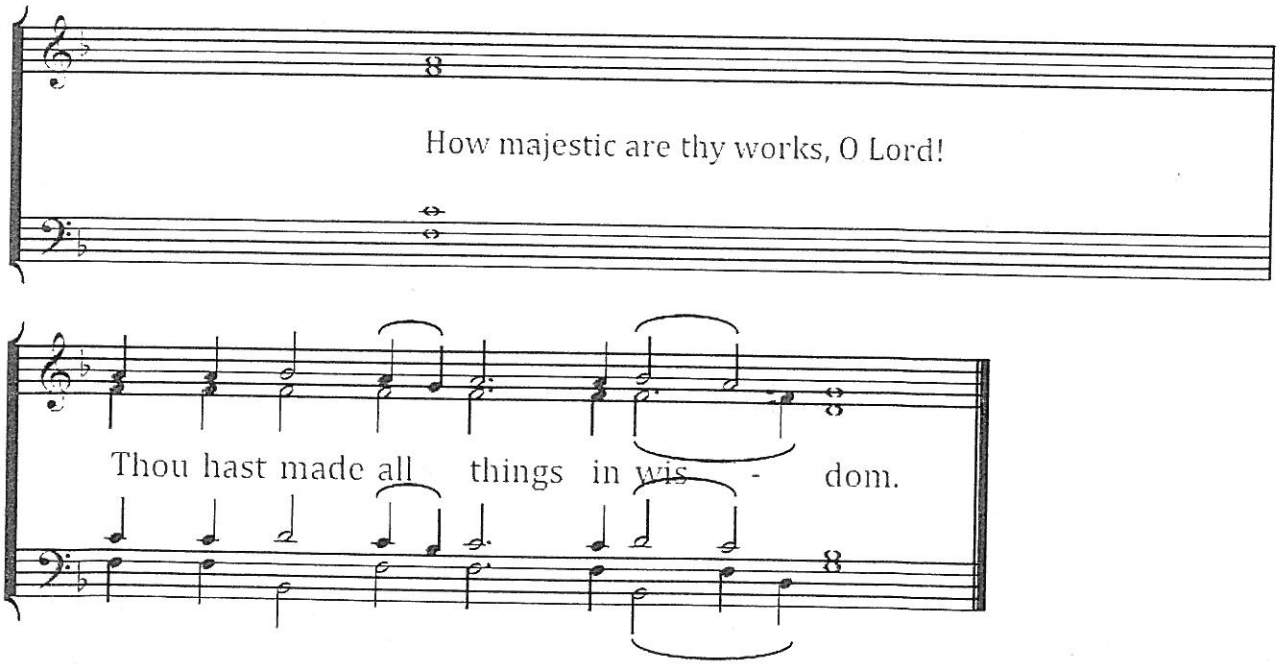
Reader: Sing praises to our God, sing praises; sing praises to our King, sing praises.
People:



Verse: Clap your hands, all you nations. Shout to God with cries of joy.

4. Sunday Resurrection Prokimen – tone 4

Reader: How majestic are thy works, O Lord! Thou hast made all things in wisdom.
People:

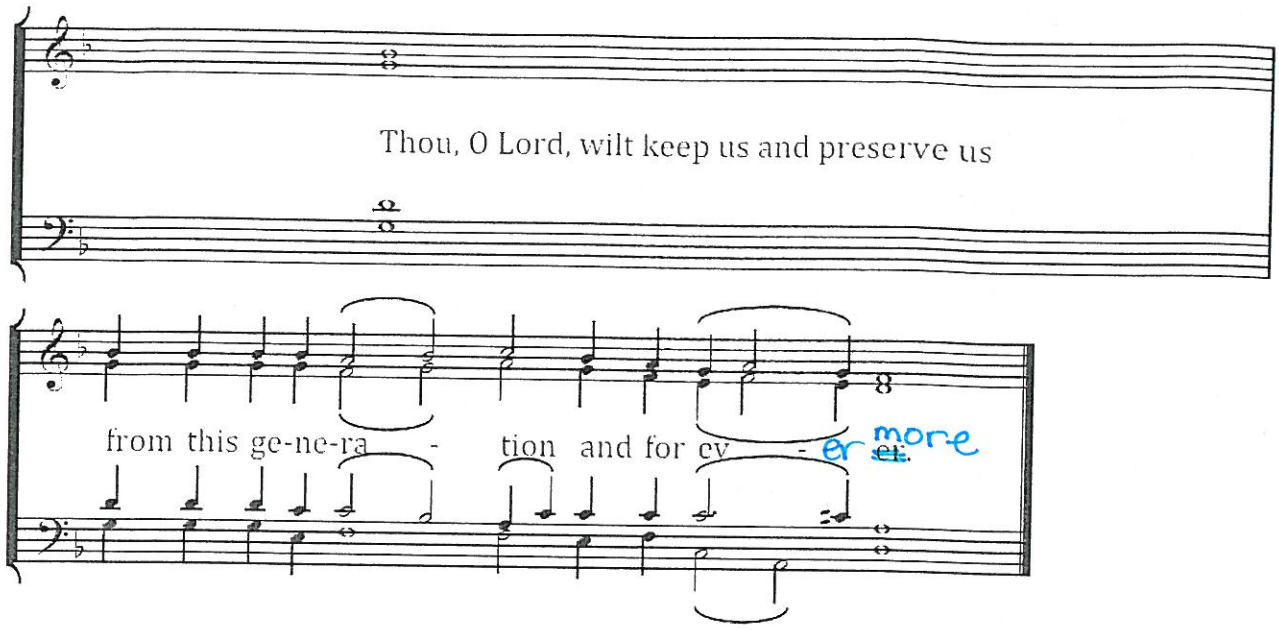


Verse: Bless the Lord, O my soul. O Lord my God, Thou art very great.

5. Sunday Resurrection Prokimen – tone 5

Reader: Thou, O Lord, wilt keep us and preserve us
from this generation and for ever.

People:

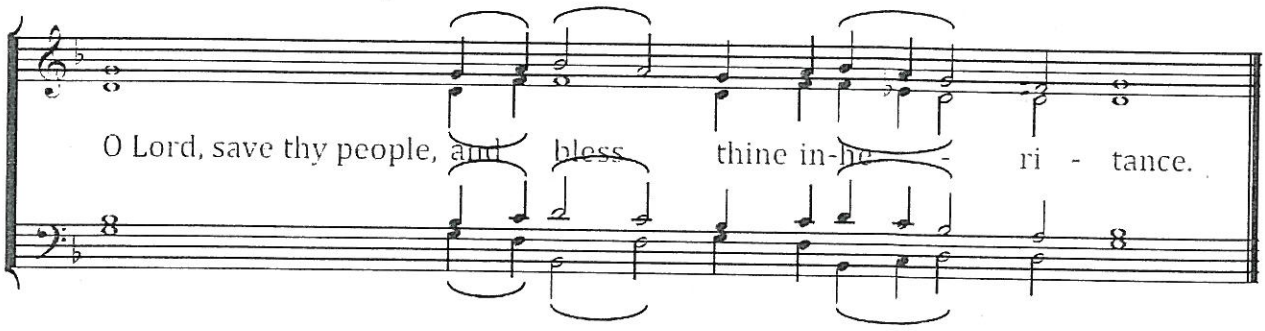


Verse: Save me, O Lord, for there is no saint left.

6. Sunday Resurrection Prokimen – tone 6

Reader: O Lord, save thy people, and bless thine inheritance.

People:

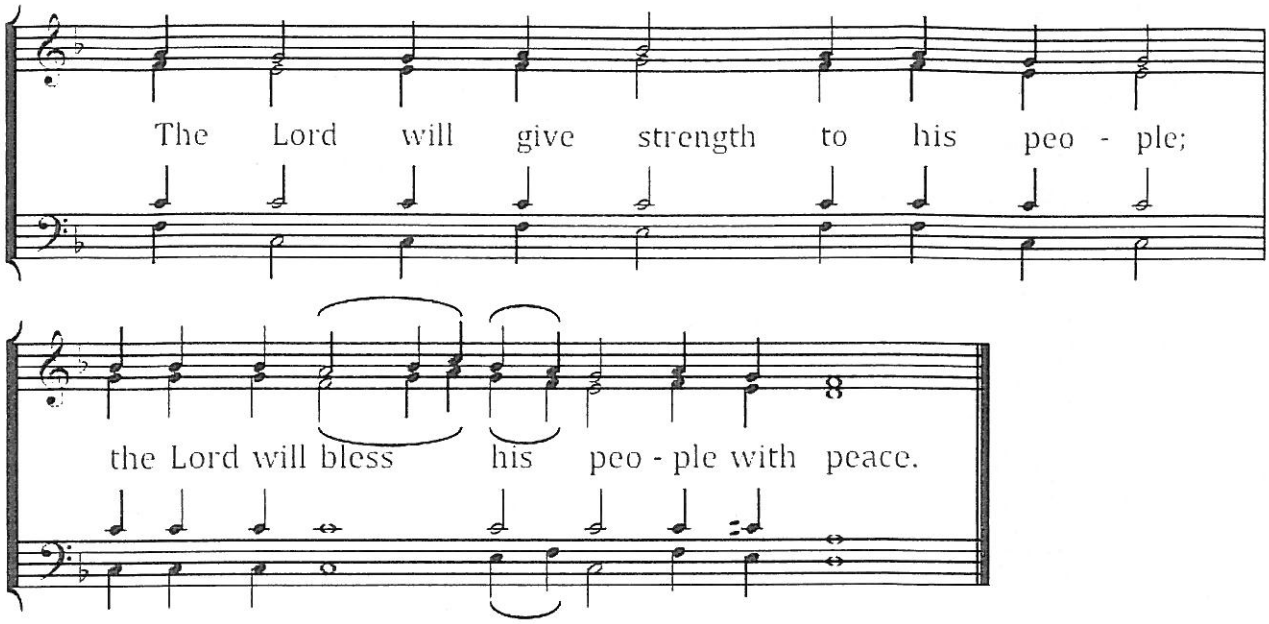


Verse: To Thee, O Lord, I cry. O my God, be not silent to me.

7. Sunday Resurrection Prokimen – tone 7

Reader: The Lord will give strength to his people;
the Lord will bless his people with peace.

People:

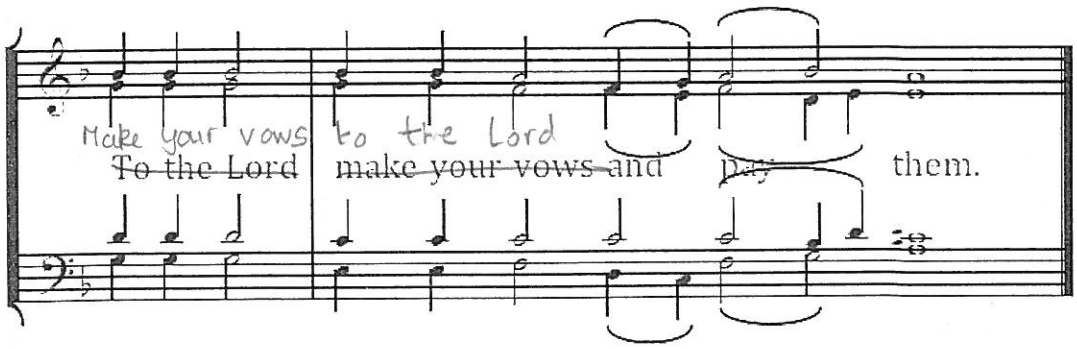


Verse: Bring to the Lord, O sons of God, bring to the Lord young rams.

8. Sunday Resurrection Prokimen – tone 8

Reader: To the Lord make your vows and pay them.

People:

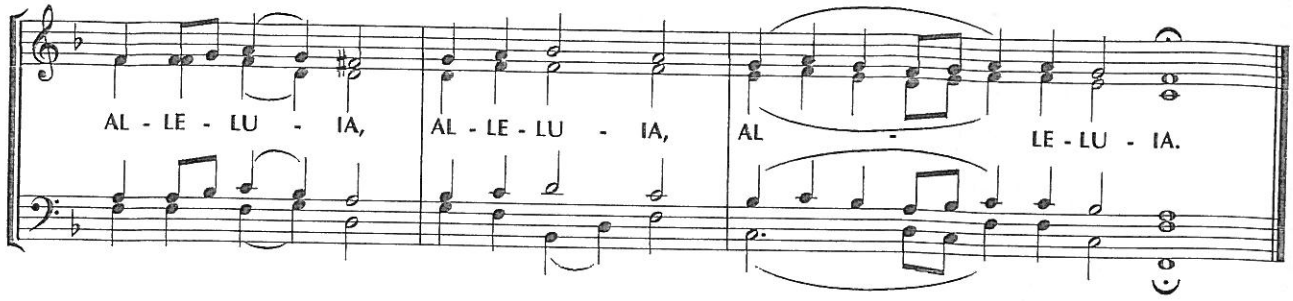


Verse: God is known in Judah; his Name is great in Israel.

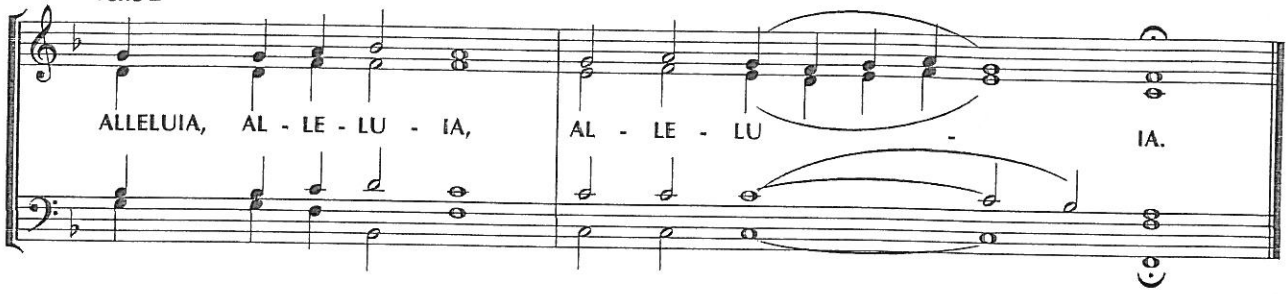
Alleluia - 8 Tones

Traditional

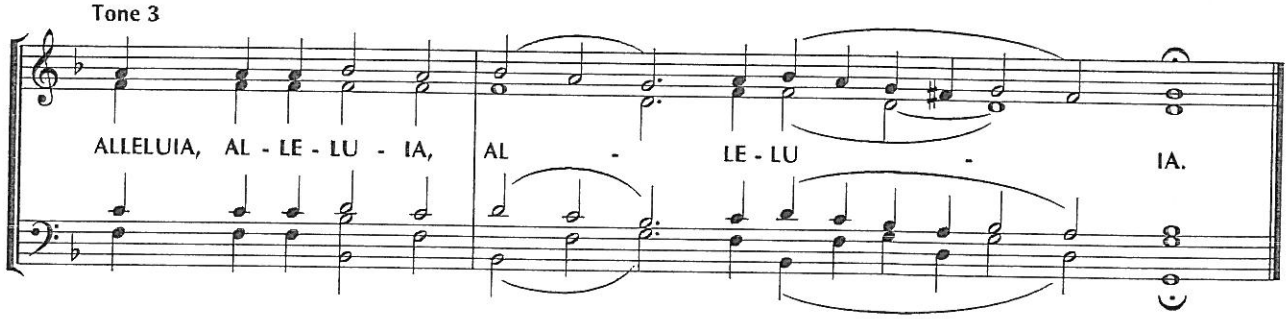
Tone 1



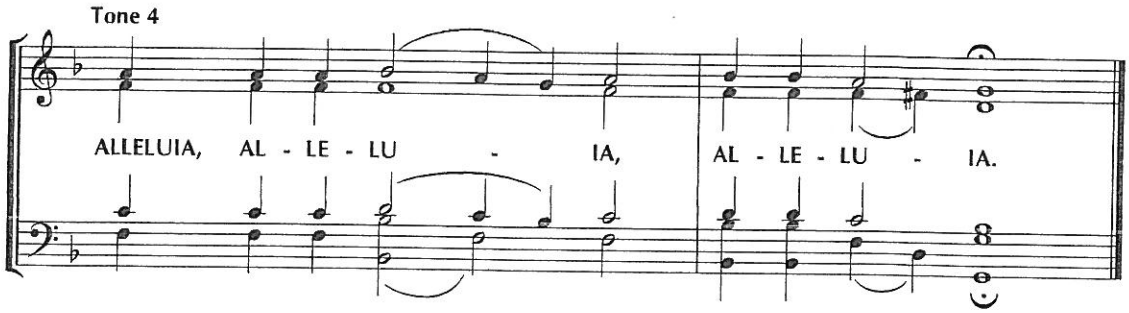
Tone 2



Tone 3



Tone 4



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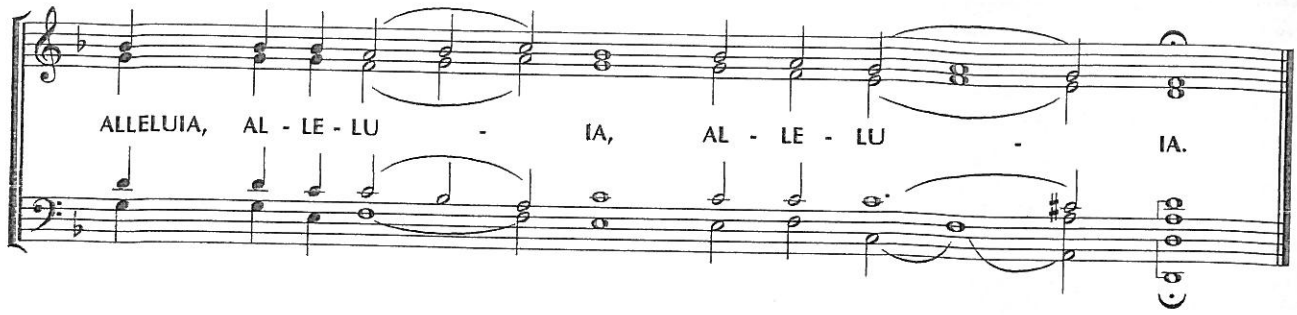
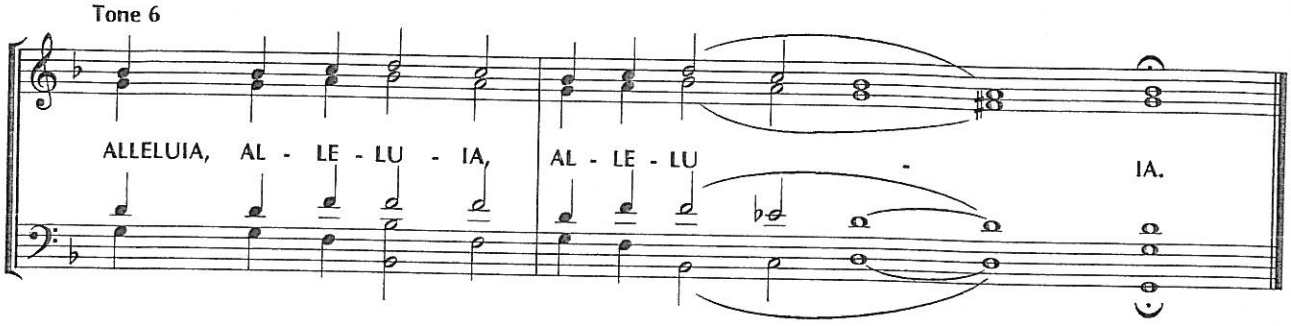
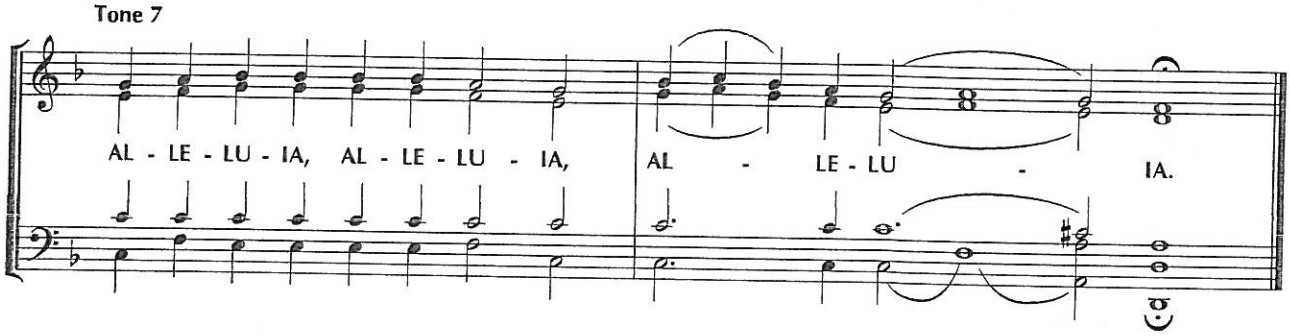
Tone 5



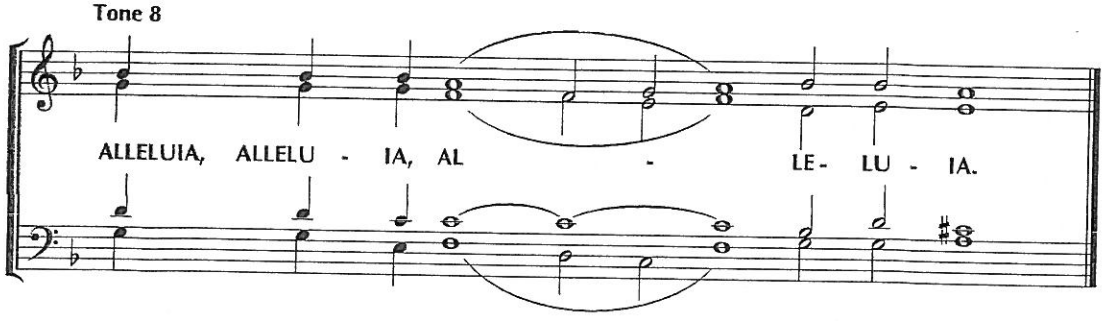
Tone 6



Tone 7



Tone 8



The Reading from the Apostle

Deacon: Wisdom!

The reader announces the apostolic reading.

Deacon: Let us attend!

The reader reads the Epistle(s). At the end:

Priest: Peace be unto thee who readest.

Reader: And to thy spirit.

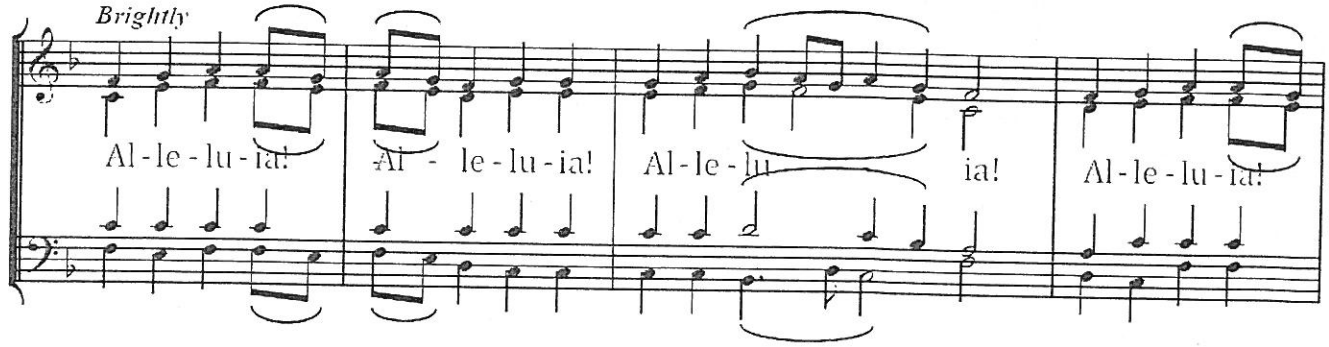
The Gospel

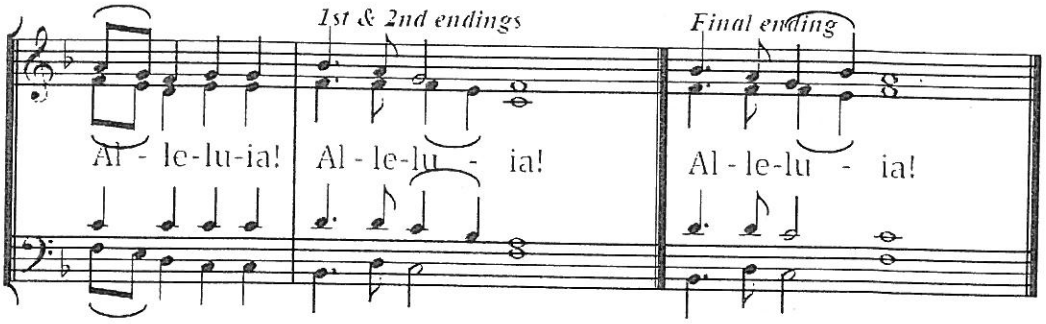
Deacon: Wisdom!

Reader: (In the *n*th tone:) Alleluia! Alleluia! Alleluia!

The Alleluia may be sung either to the appointed tone or to the setting below. In case of the latter, the tone is not announced. If there are two Gospels, the reader intones an extra verse before the people take up the Alleluia, which is repeated after each verse.

People:

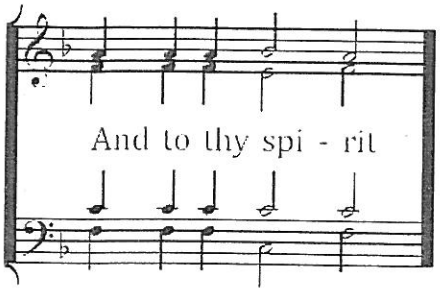




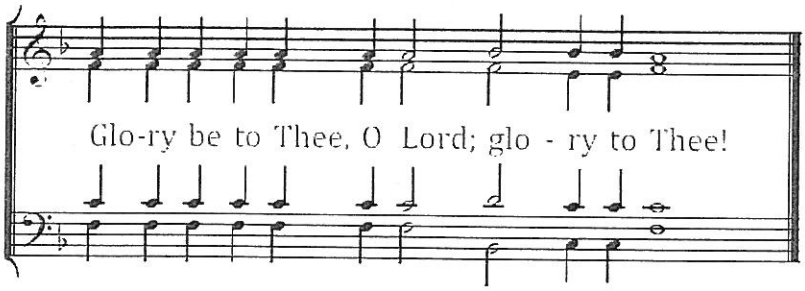
Deacon: Bless, master, the herald of the Good Tidings of the holy Apostle and Evangelist *N.*

Priest: May God, through the prayers of the holy, glorious, all-praised Apostle and Evangelist *N.*, give speech with great power to thee who bringest good tidings, unto the fulfilment of the Gospel of his beloved Son, our Lord Jesus Christ.

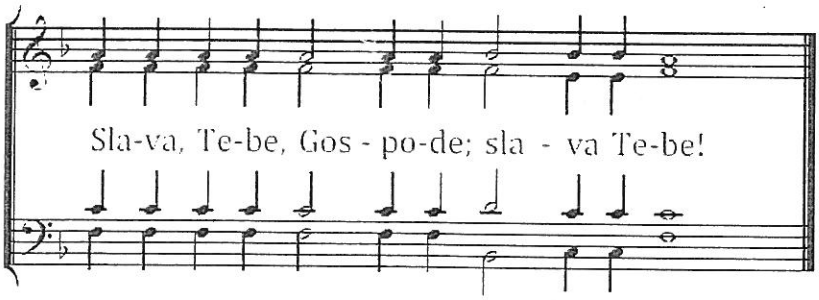
Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.
Priest: Peace be unto all.
People:



Deacon: The Reading is from the Holy Gospel according to *N*.
People:

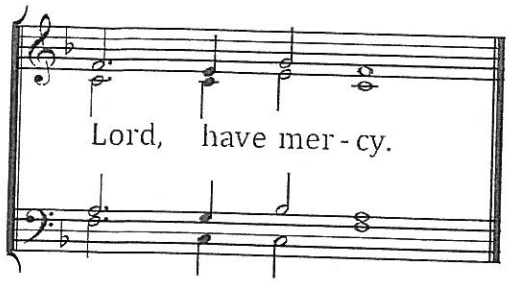


The deacon reads the appointed Gospel(s). At the end:
People:

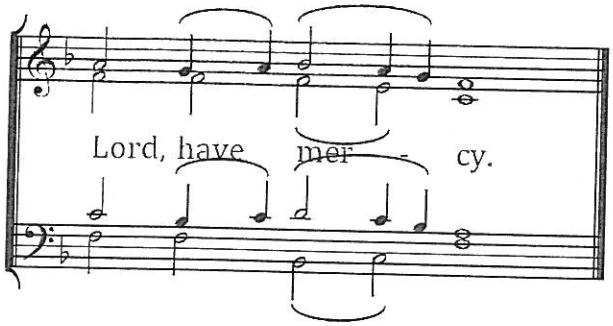


The Litany of Fervent Supplication *(During Lent, we use the seasonal responses.)*

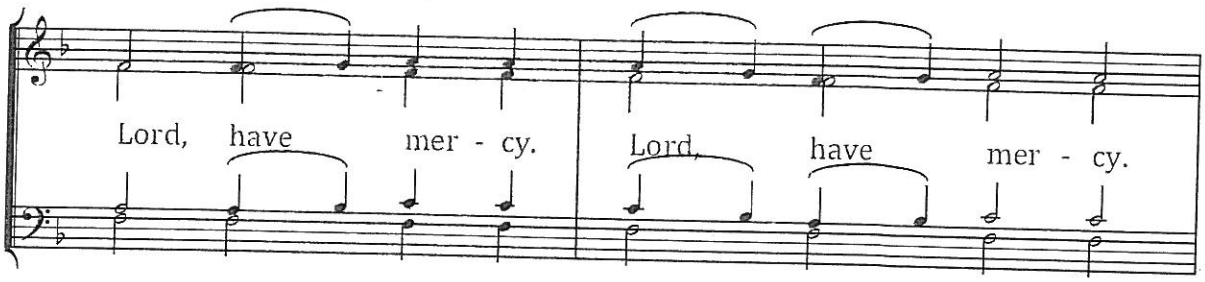
Deacon: Let us say with our whole soul and our whole mind, let us say:
People:

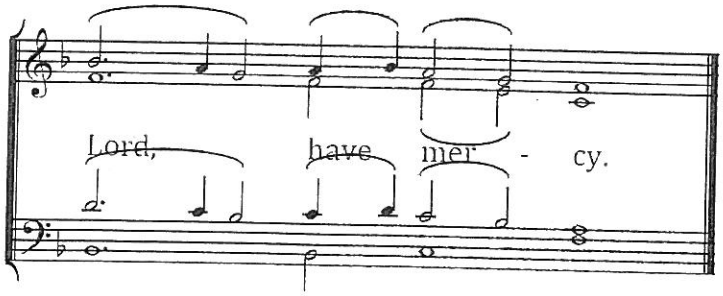


Deacon: O Lord Almighty, God of our fathers ... hearken and have mercy.
People:

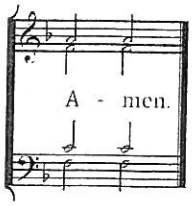


Deacon: Have mercy on us, O God ... we pray Thee, hearken and have mercy.
People: *(And after each petition).*





Priest: For Thou art a merciful God ... unto the ages of ages. People:

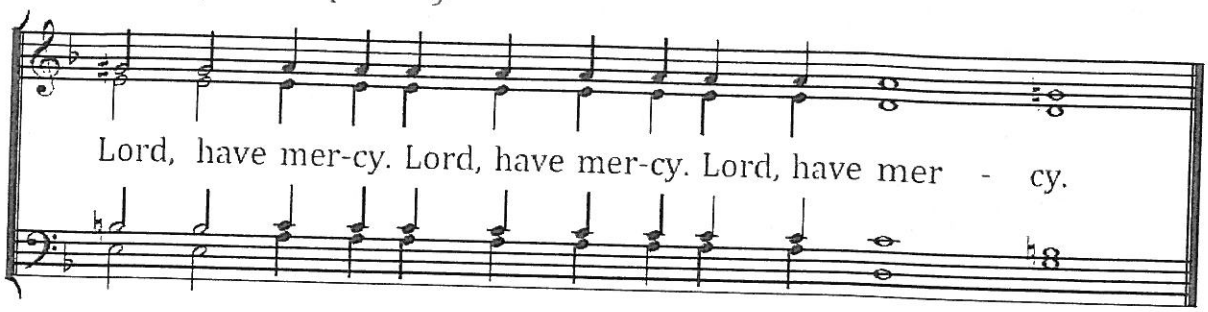


The Litany for the Departed *(We always use these sombre responses)*

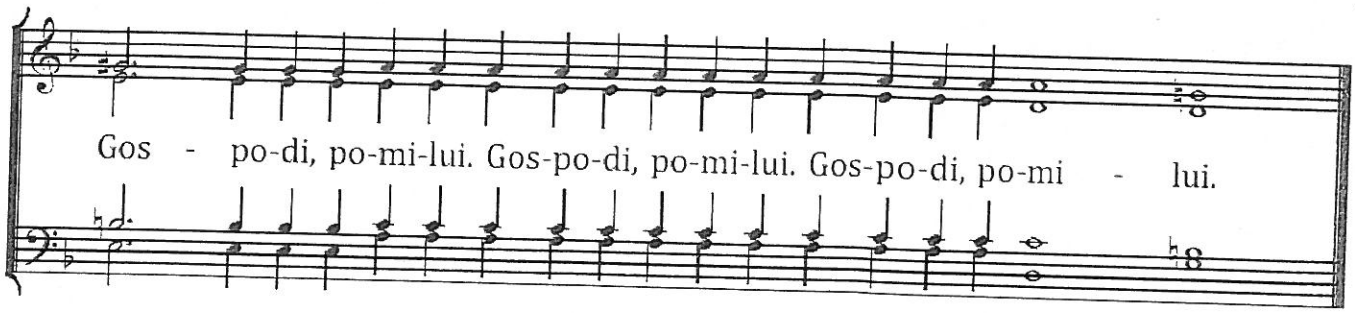
This litany is omitted on Sundays, feasts, and during certain afterfeasts, unless the day marks the 3rd, 9th, or 40th day of an Orthodox Christian's death, and it is desired to offer the litany for that person.

Deacon: **Have mercy on us, O God, according to thy great mercy, we pray Thee, hearken and have mercy.**

People: *(And after each petition).*

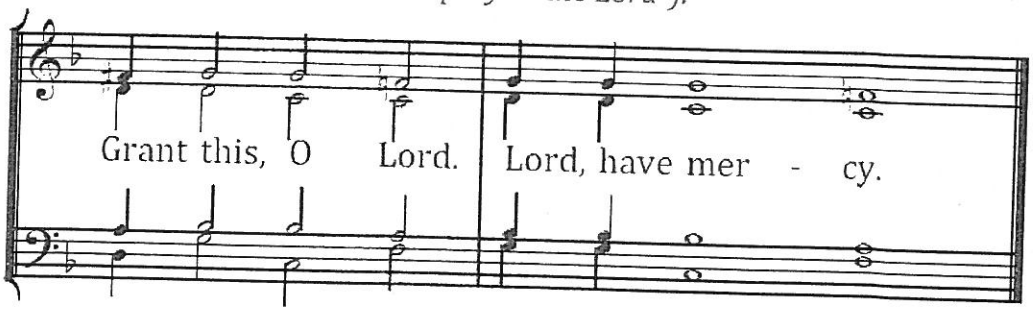


Or:

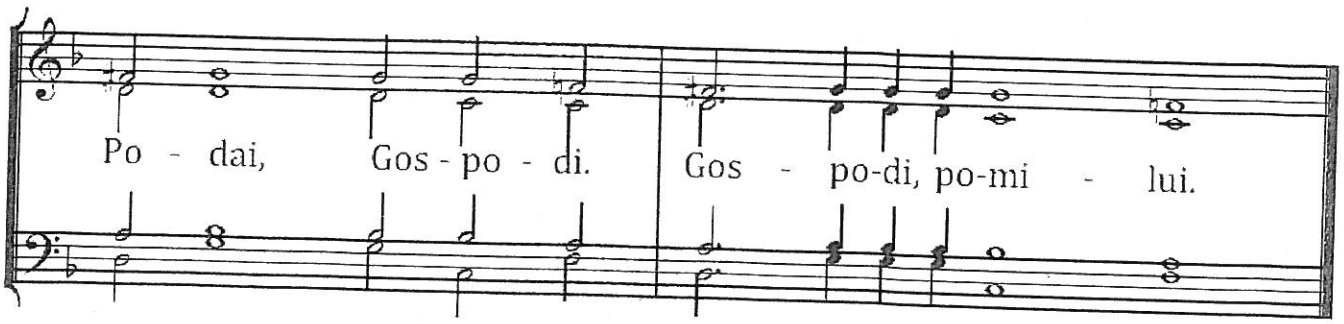


Deacon: **The mercies of God, the kingdom of heaven, and the remission of their sins, let us ask of Christ, our immortal King and our God.**

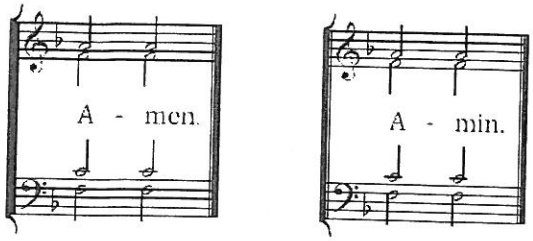
People: *(Slowly, to cover "Let us pray to the Lord").*



Or:

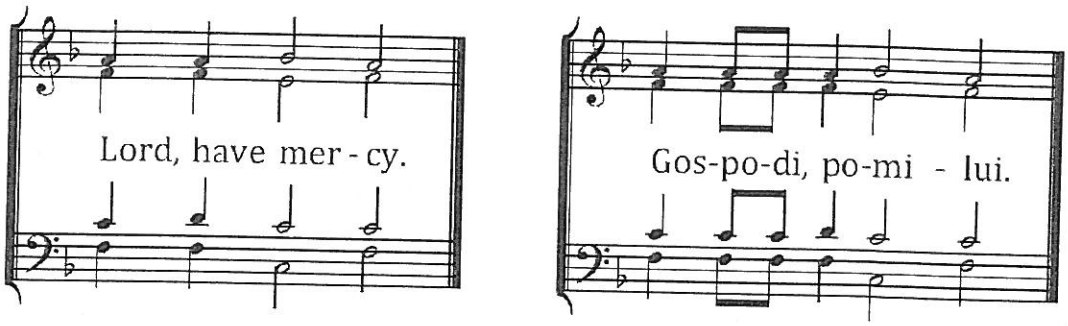


Priest: For Thou, O Christ our God, art the Resurrection, and the Life ... now and ever, and unto the ages of ages.
People:

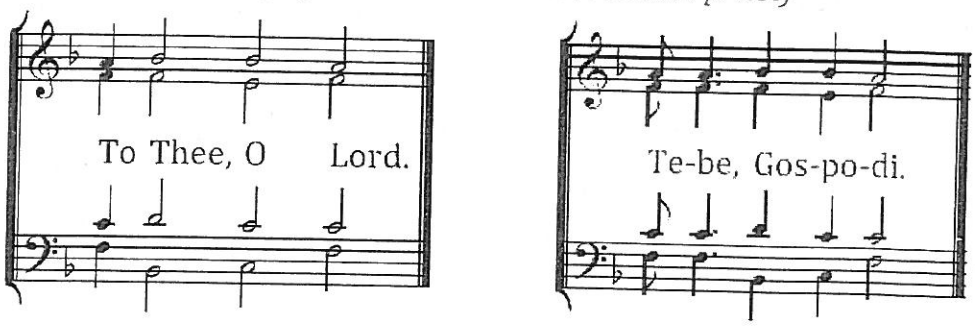


The Litany for and Dismissal of the Catechumens *(We always use these simple responses)*

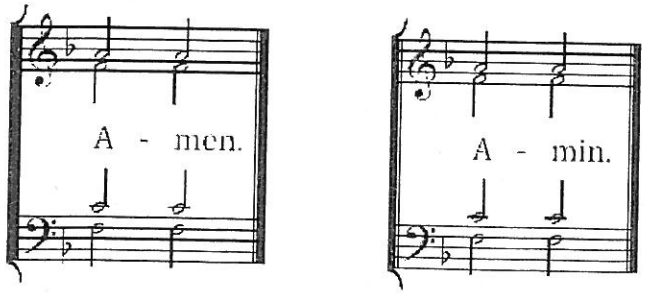
Deacon: Catechumens, pray to the Lord.
People: *(Softly and repeatedly until "Bow your heads").*



Deacon: Catechumens, bow your heads to the Lord.
People: *(Very slowly, if there is no deacon or second priest)*



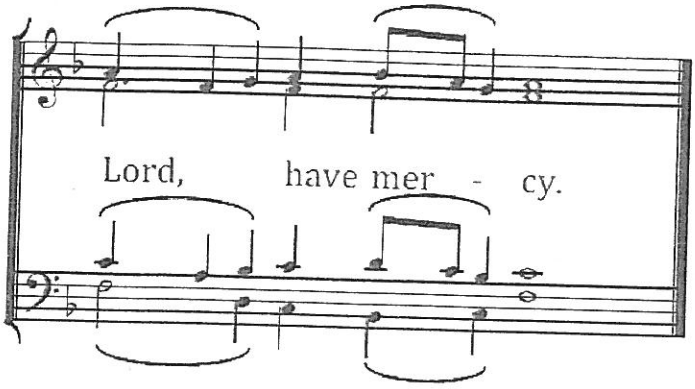
Priest: That they also with us ... now and ever, and unto the ages of ages.
People:

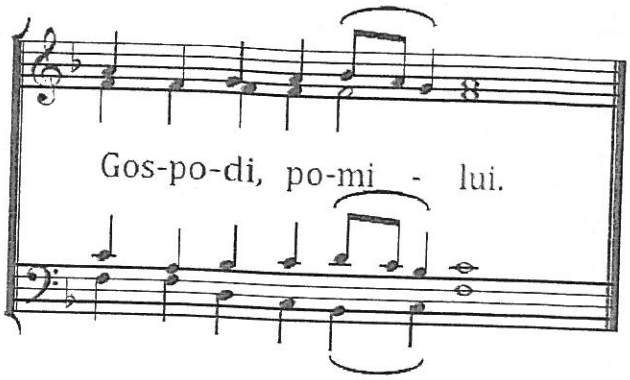


Deacon: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let no catechumen remain.

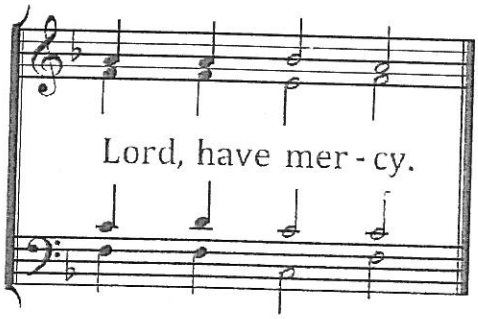
The First Litany of the Faithful *(We always use these responses)*

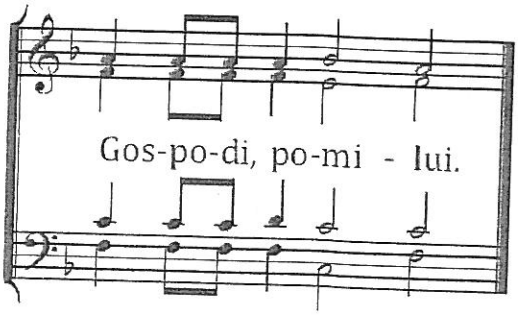
Deacon: Let us, the faithful, again and again, in peace pray to the Lord.
People: *(With energy)*





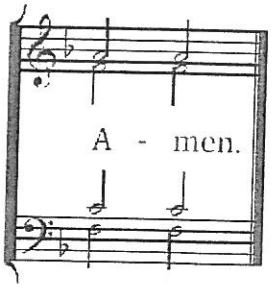
Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.
People: VERY SLOWLY (NO DEACON)

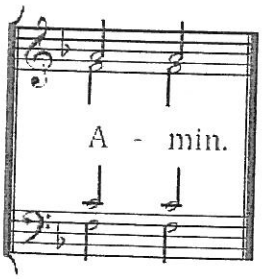




Deacon: Wisdom!

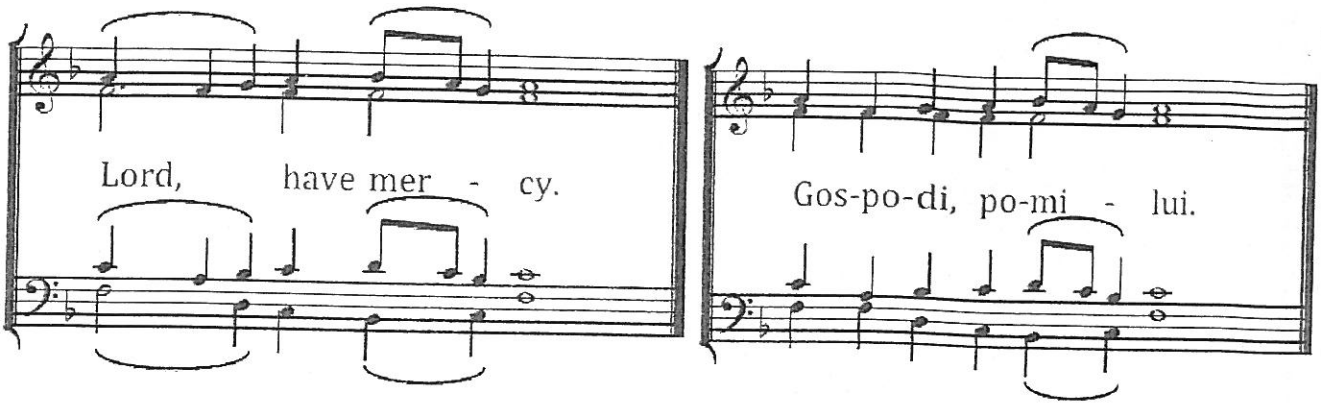
Priest: For unto Thee is due all glory ... and unto the ages of ages.
People:



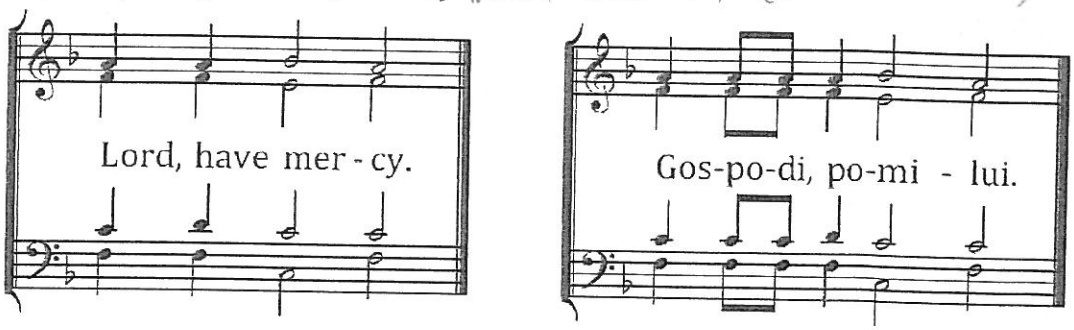


The Second Litany of the Faithful *(We always use these simple responses if in English or Slavonic.)*

Deacon: Again and again, in peace let us pray to the Lord.
People: *(With energy)*

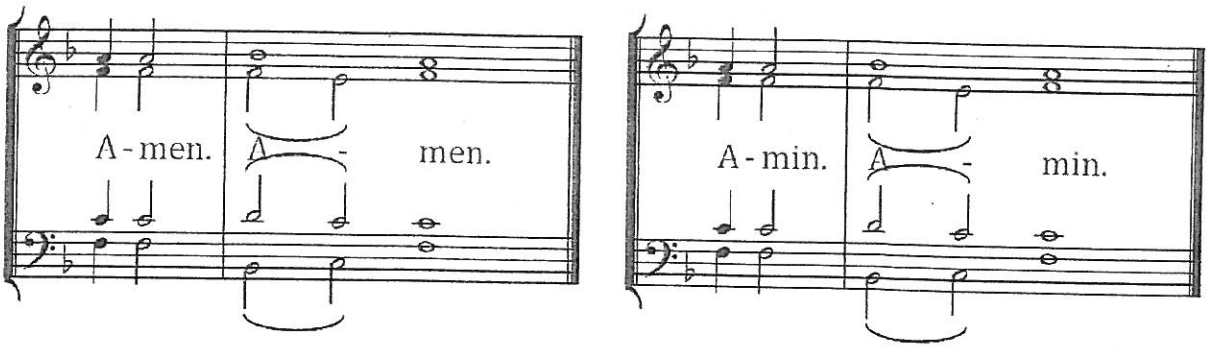


Deacon: For the peace from on high ... let us pray to the Lord.
People: *(And after each petition.)* VERY SLOWLY (NO DEACON)



Deacon: Wisdom!

Priest: That being kept always under thy dominion ... and unto the ages of ages.
People:



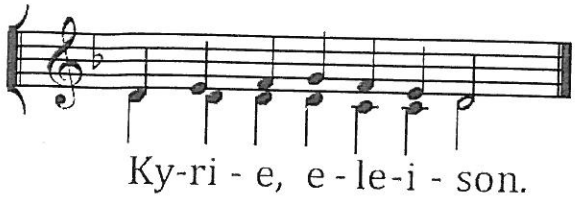
The Great Entrance

The people sing the Cherubic hymn to one of the following settings found after the next page. On Holy Thursday, this is replaced by "Of thy Mystical Supper", and on Holy Saturday, by "Let all Mortal Flesh Keep Silence".

The Second Litany of the Faithful *(We always use these ferial responses if in Greek.)*

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

People: *(And after each petition. Melody and ison only.)*



Priest: That being kept always under thy dominion ... and unto the ages of ages.

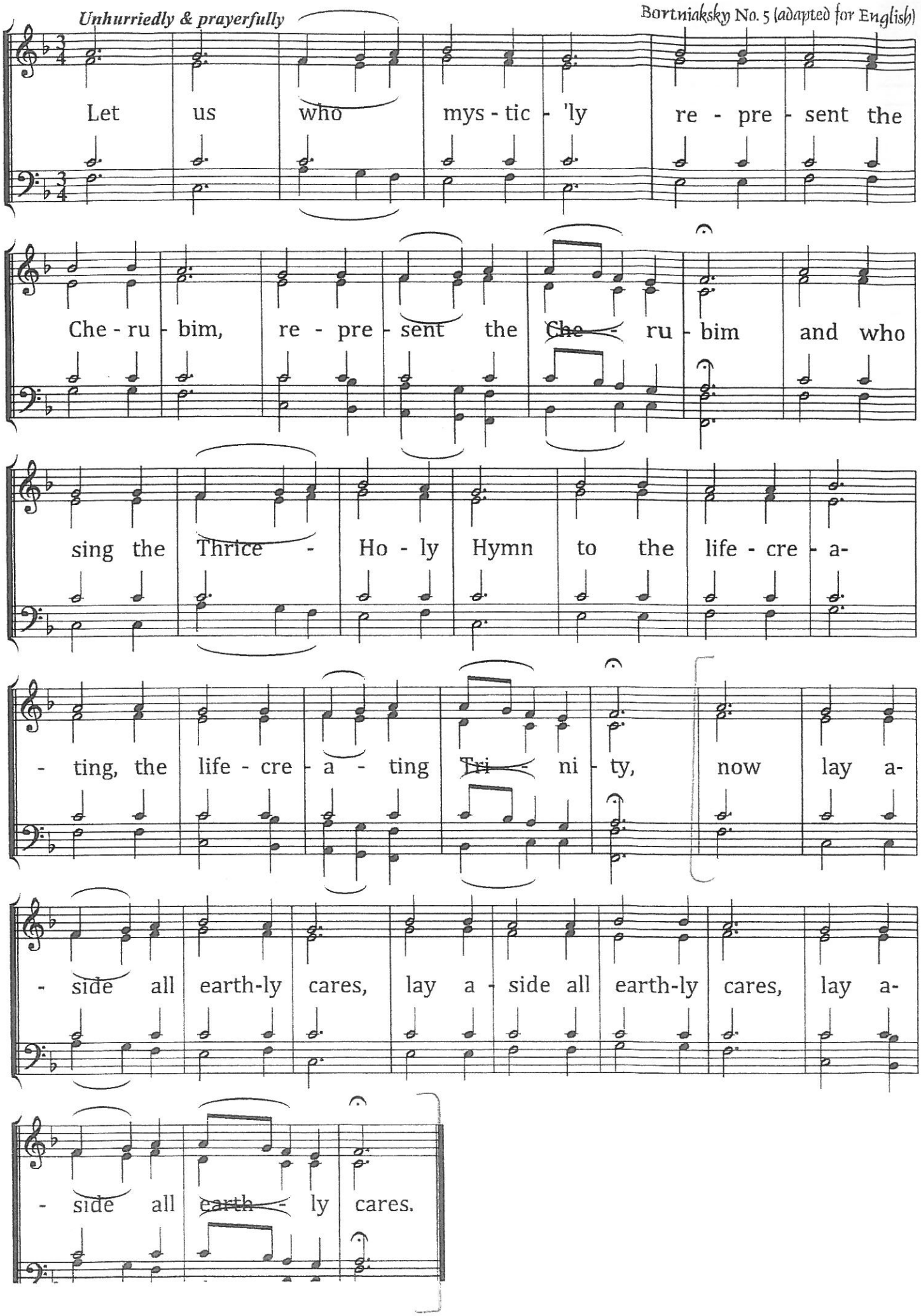
People:

The Great Entrance

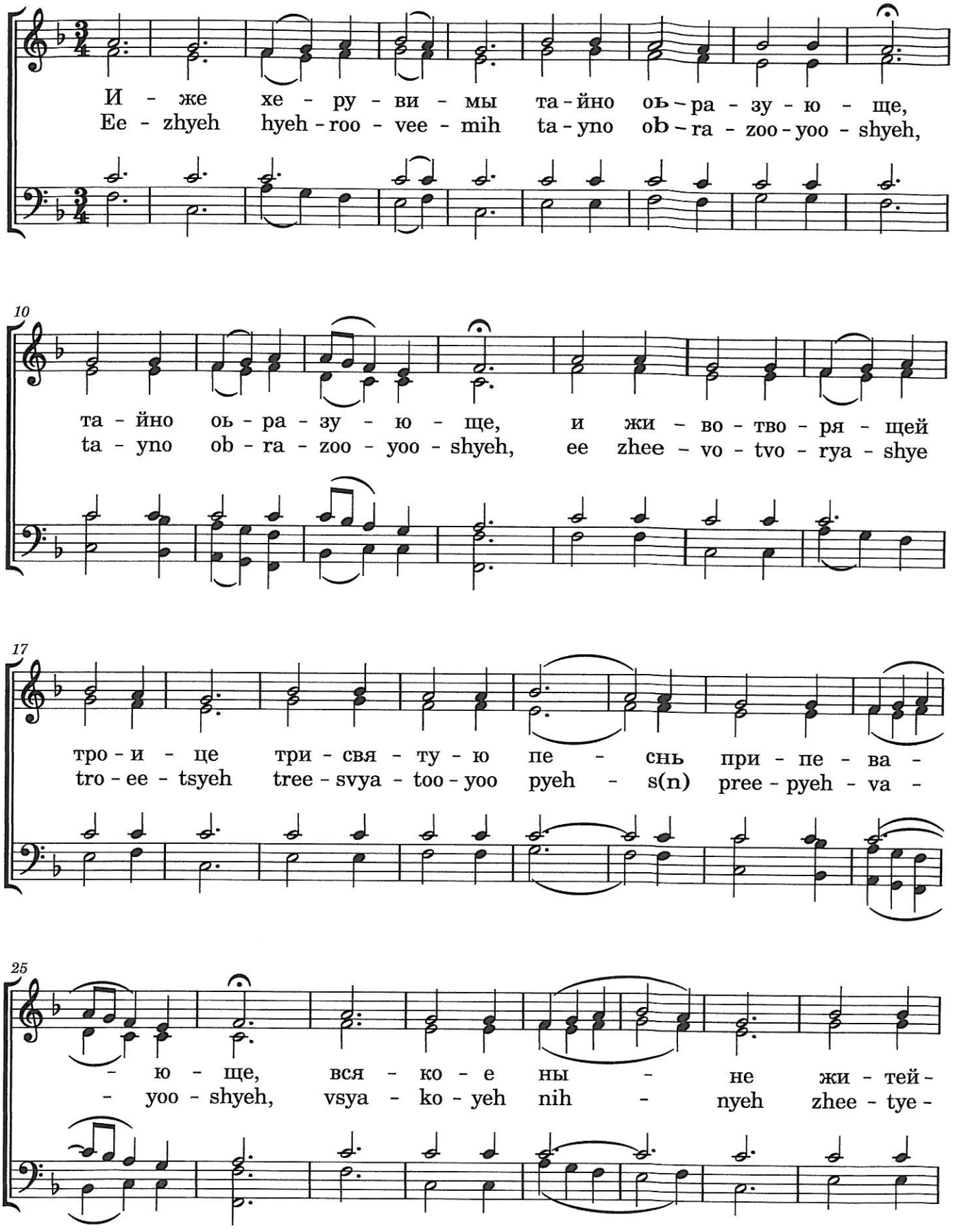
The people sing the Cherubic Hymn to one of the following settings. On Great & Holy Thursday, this is replaced by "Of thy Mystical Supper", and on Holy Saturday, by "Let all Mortal Flesh Keep Silence".

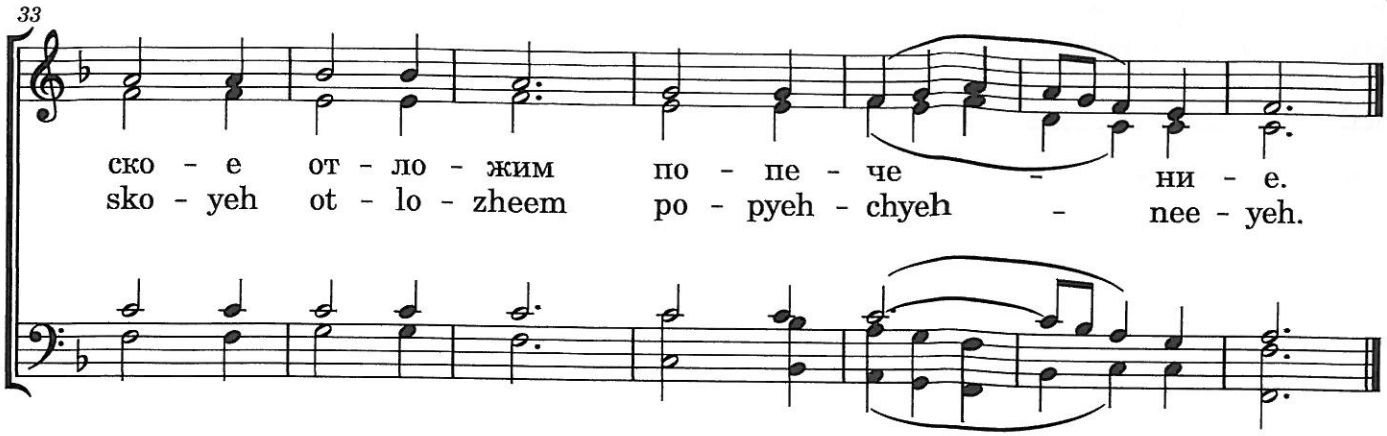
Unhurriedly & prayerfully

Bortniaksky No. 5 (adapted for English)



Bortniaksky No. 5



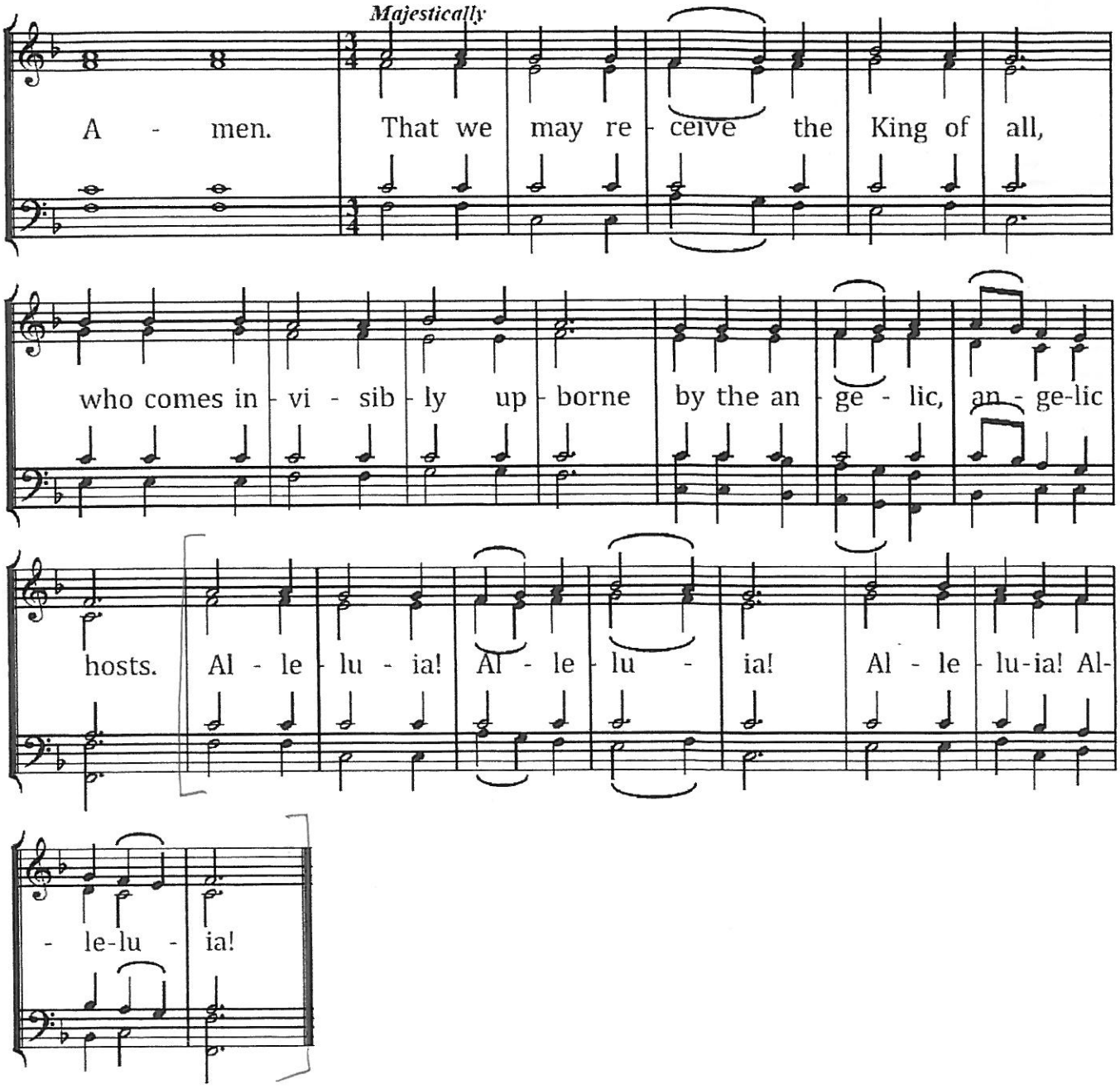

33
ско - е от - ло - жим по - пе - че - ни - е.
sko - yeh ot - lo - zheem po - pyeh - chyeh - nee - yeh.

Deacon: Our great Lord and Father, *N.*, the Most Holy Patriarch of Moscow and all Russia; our Lord the Most Reverend Metropolitan *N.* of Eastern America and New York, First Hierarch of the Russian Church Abroad; and our Lord the Very/Right Reverend (Arch)bishop *N.* of Richmond and Great Britain, may the Lord God remember in his Kingdom, always, now and ever and to the ages of ages.

The priest makes further commemorations as appropriate.

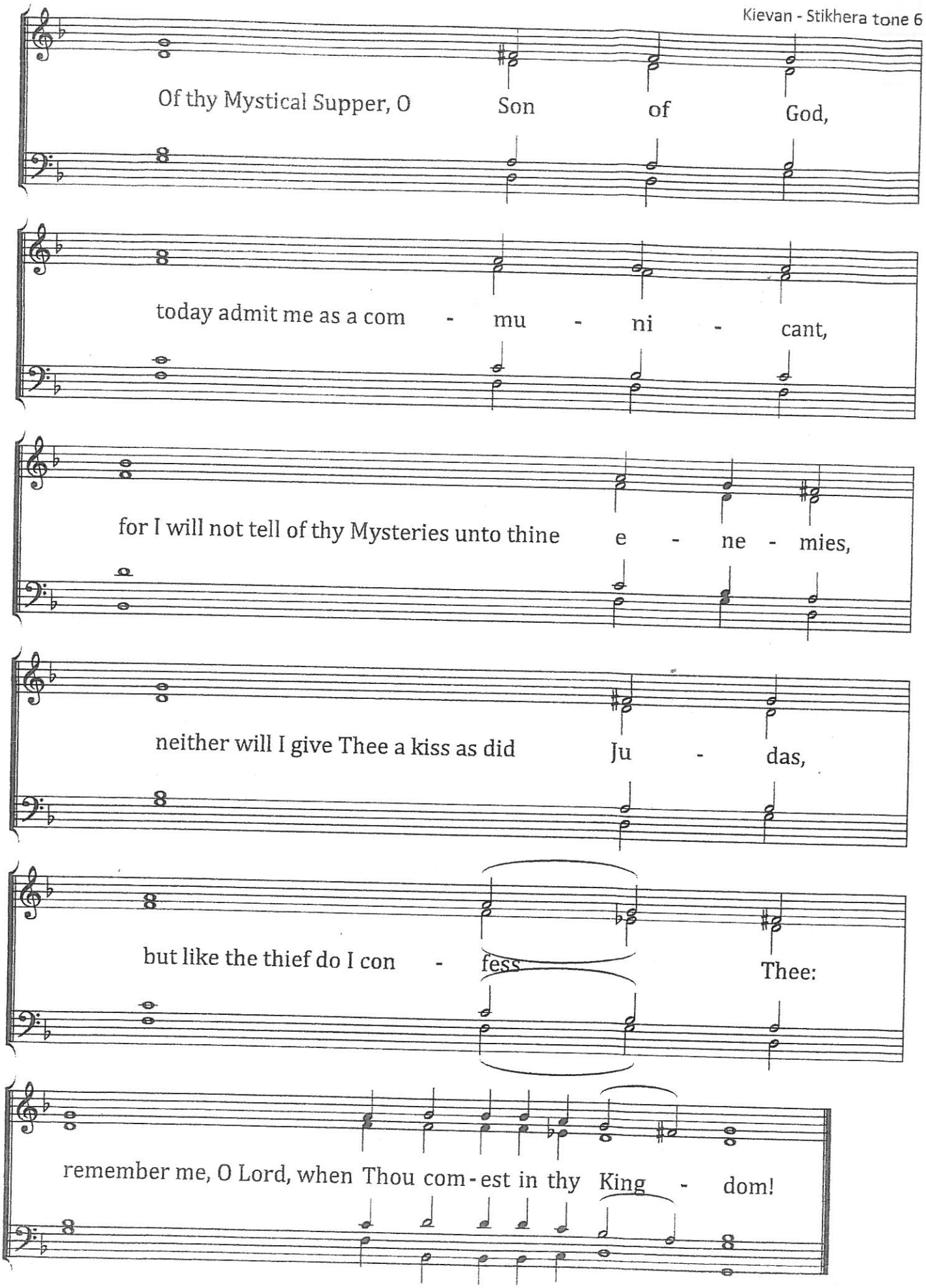
At the end of the final commemoration, for those present, any concelebrating clergy, as well as the servers, commemorate the priest. The people may join them, saying:

People: **May the Lord God remember thy priesthood/archpriesthood/ abbacy in his kingdom, always, now and ever, and to the ages of ages.**



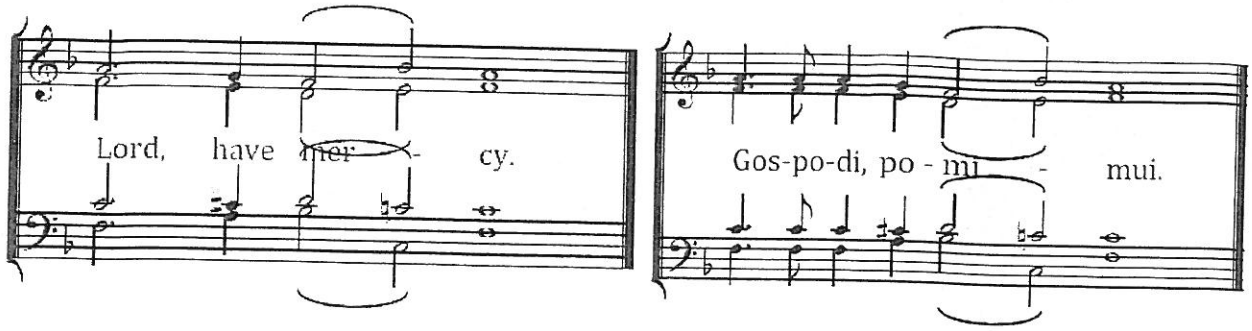
Of Thy Mystical Supper 3x

Kievan - Stikhera tone 6

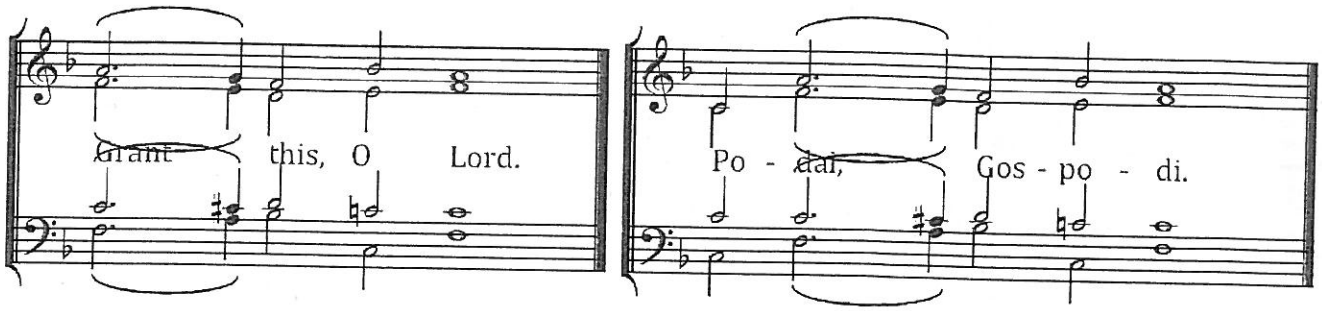


The Litany of Oblation *(During Lent, we use the seasonal responses.)*

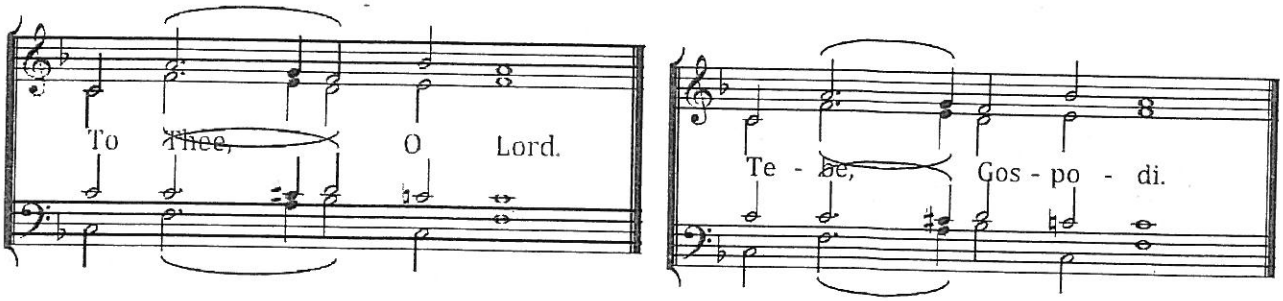
Deacon: Let us complete our prayer to the Lord.
People: *(With energy, and after each petition).*



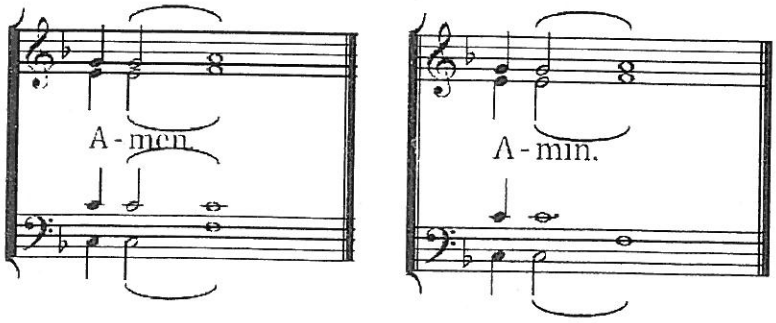
Deacon: That the whole day may be perfect ... let us ask of the Lord.
People: *(And after each petition).*



Deacon: Calling to remembrance ... and all our life unto Christ our God.
People:



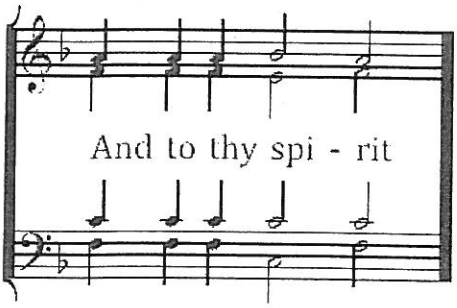
Priest: Through the compassions ... and unto the ages of ages.
People:



The Kiss of Peace

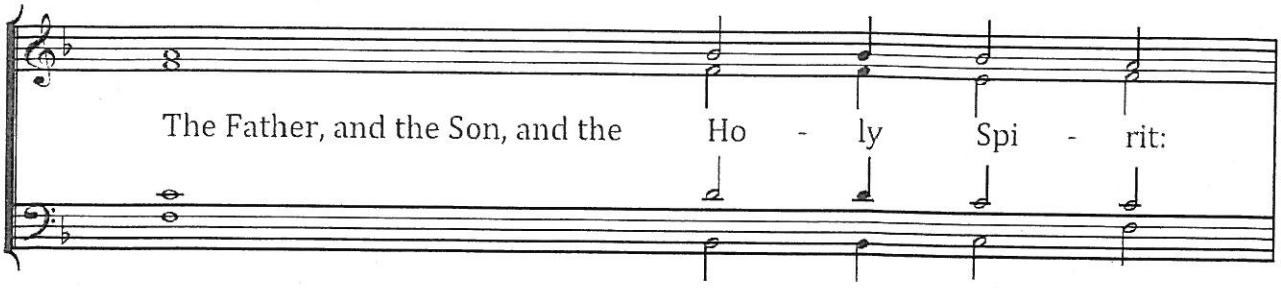
Priest: Peace be unto all.

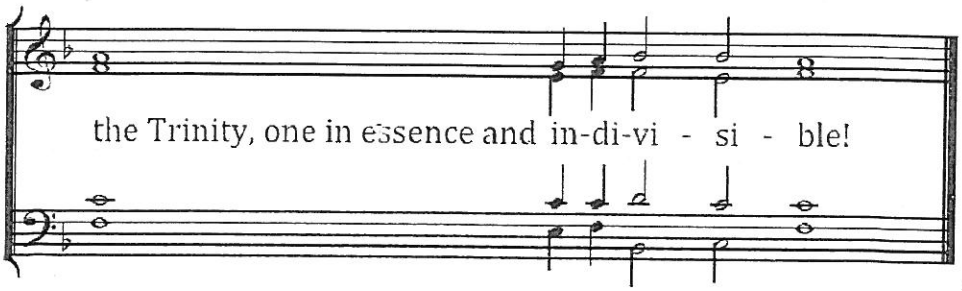
People:



Deacon: Let us love one another that, with one mind, we may confess:

People:





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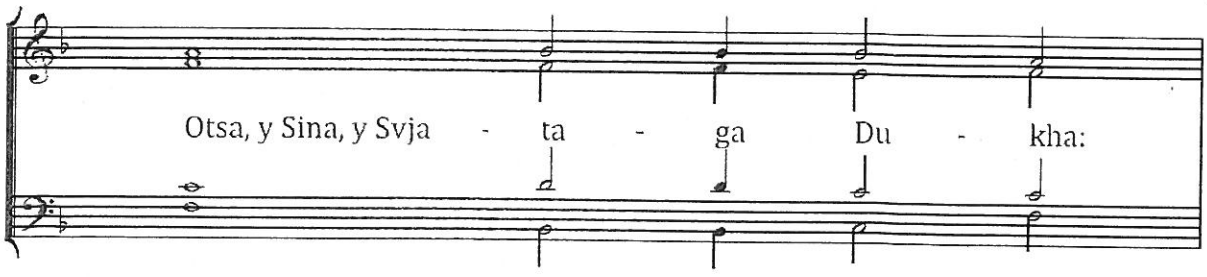
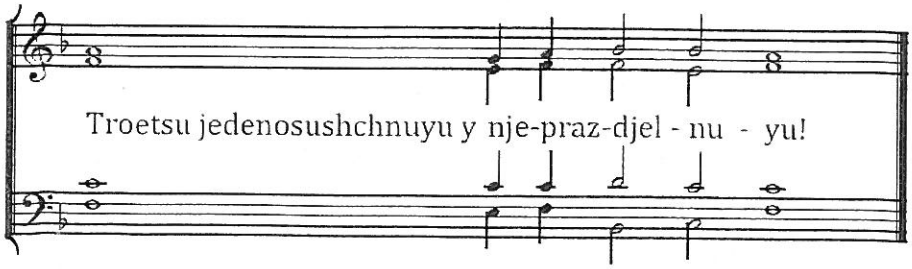
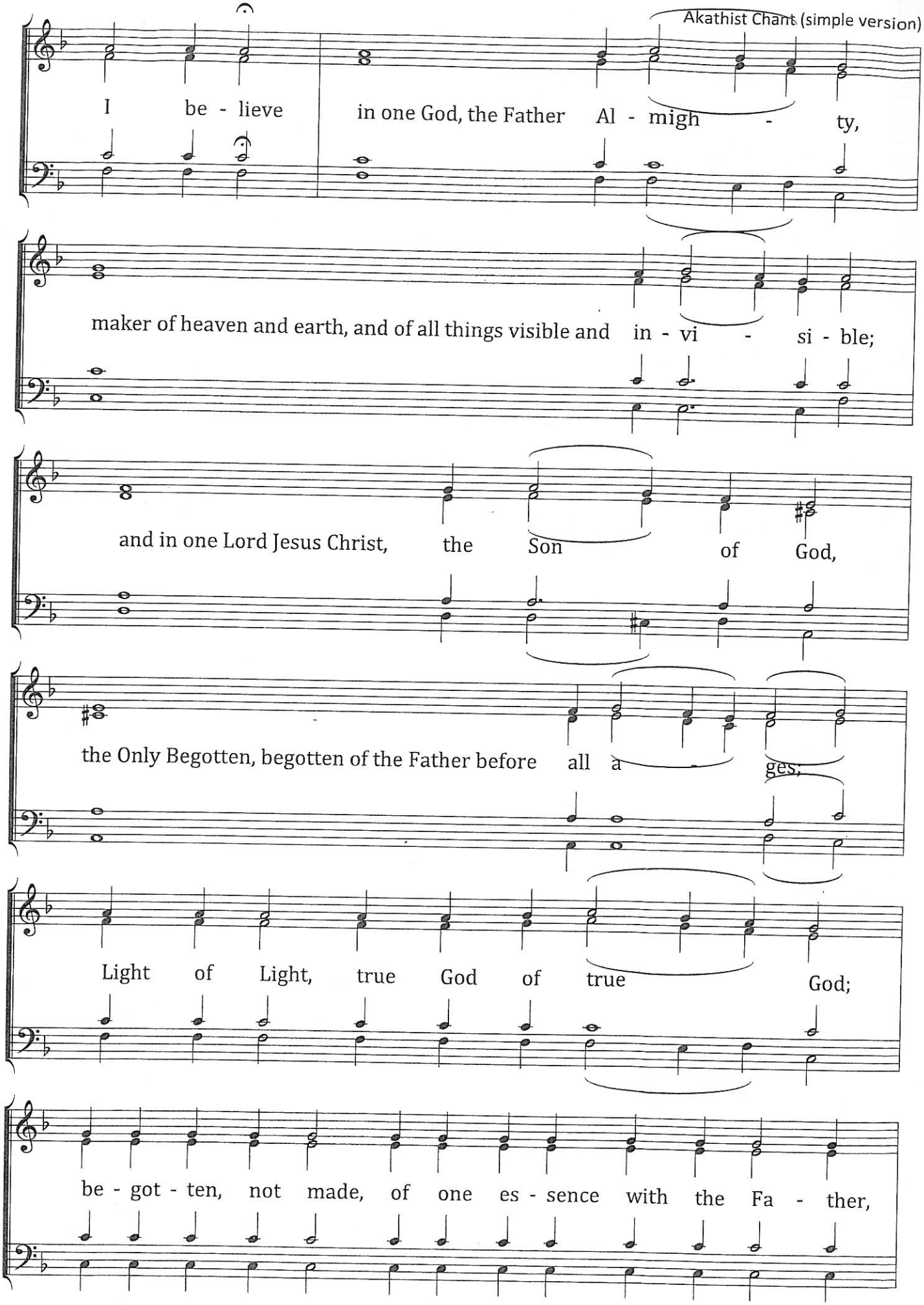


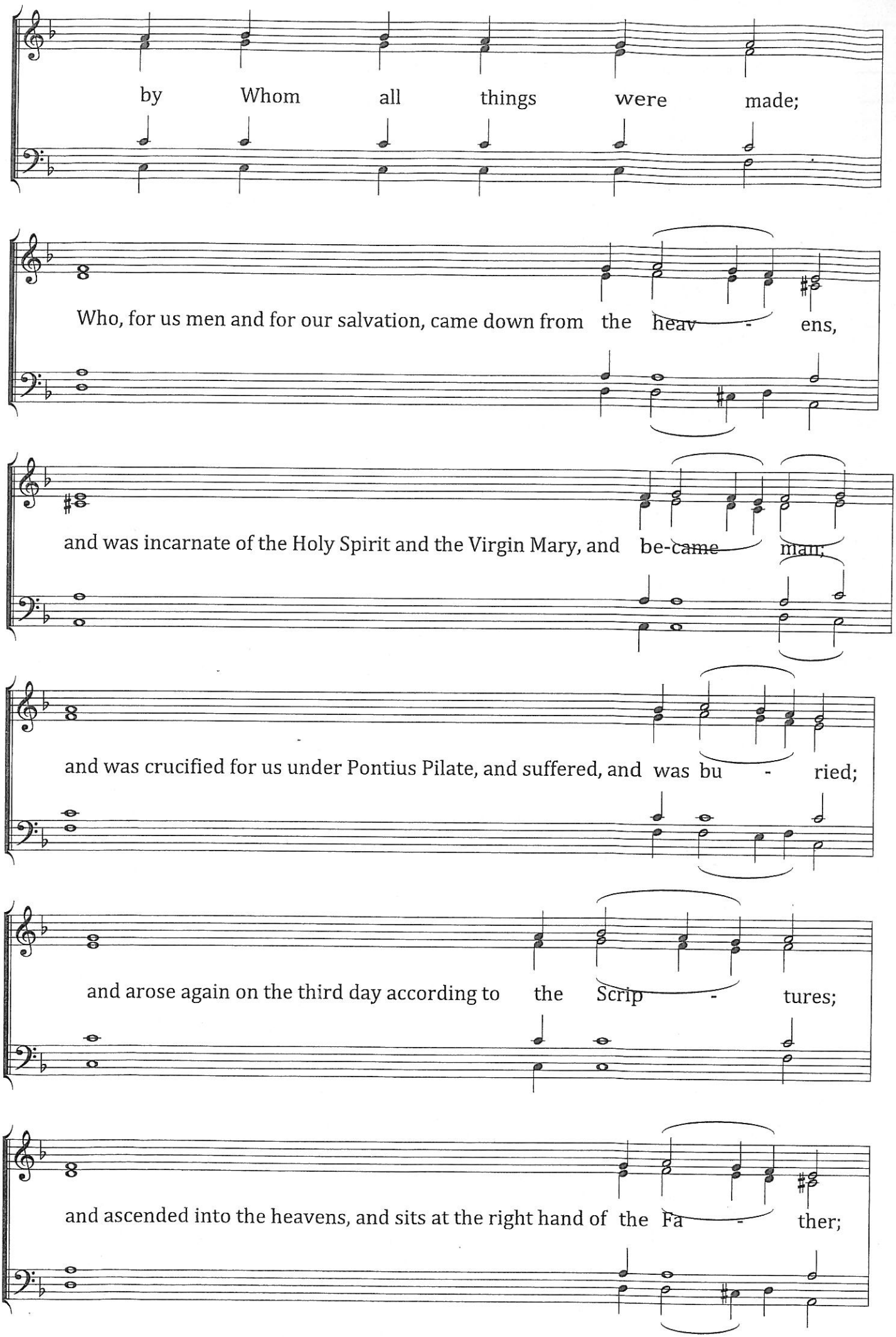


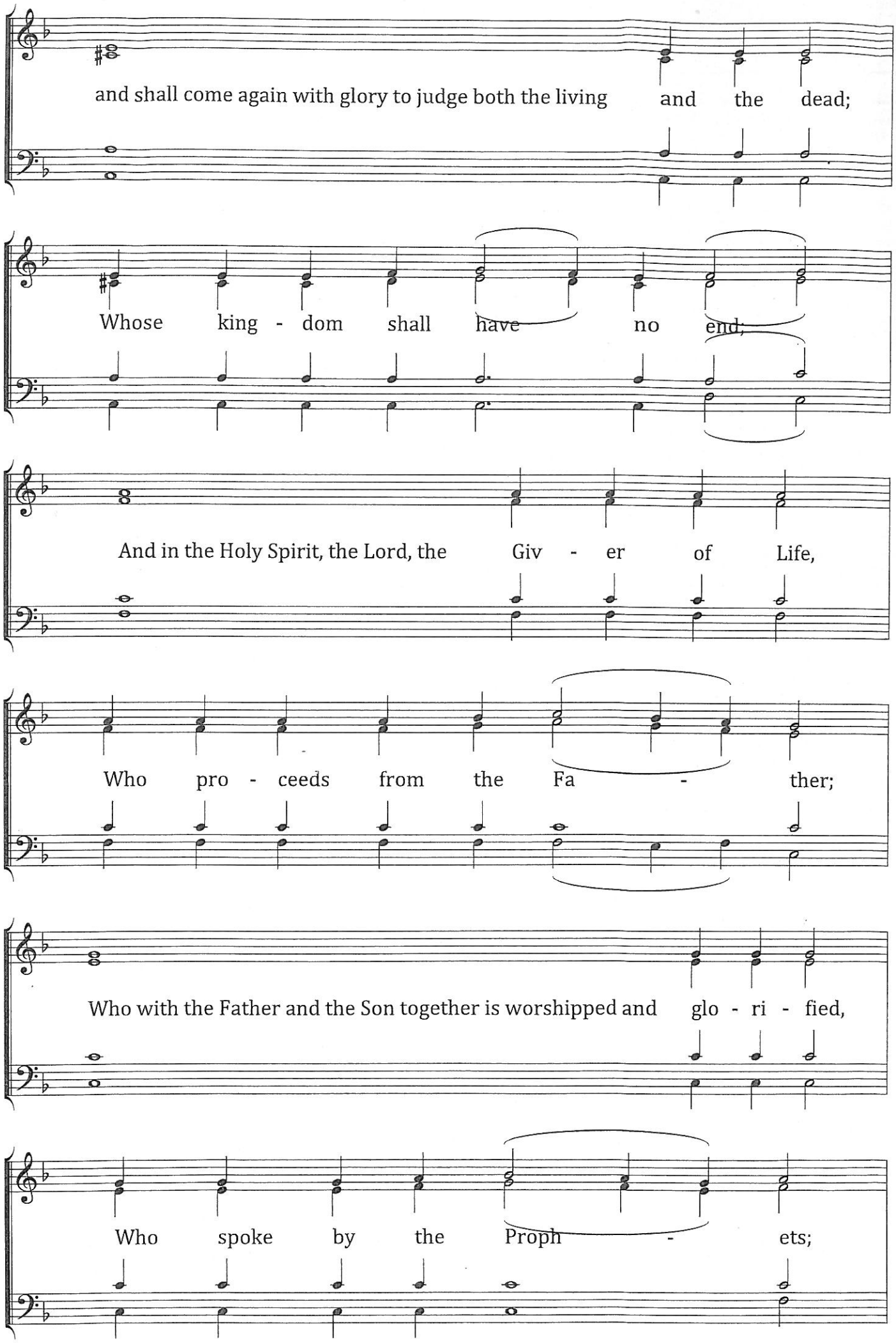
The Symbol of Faith

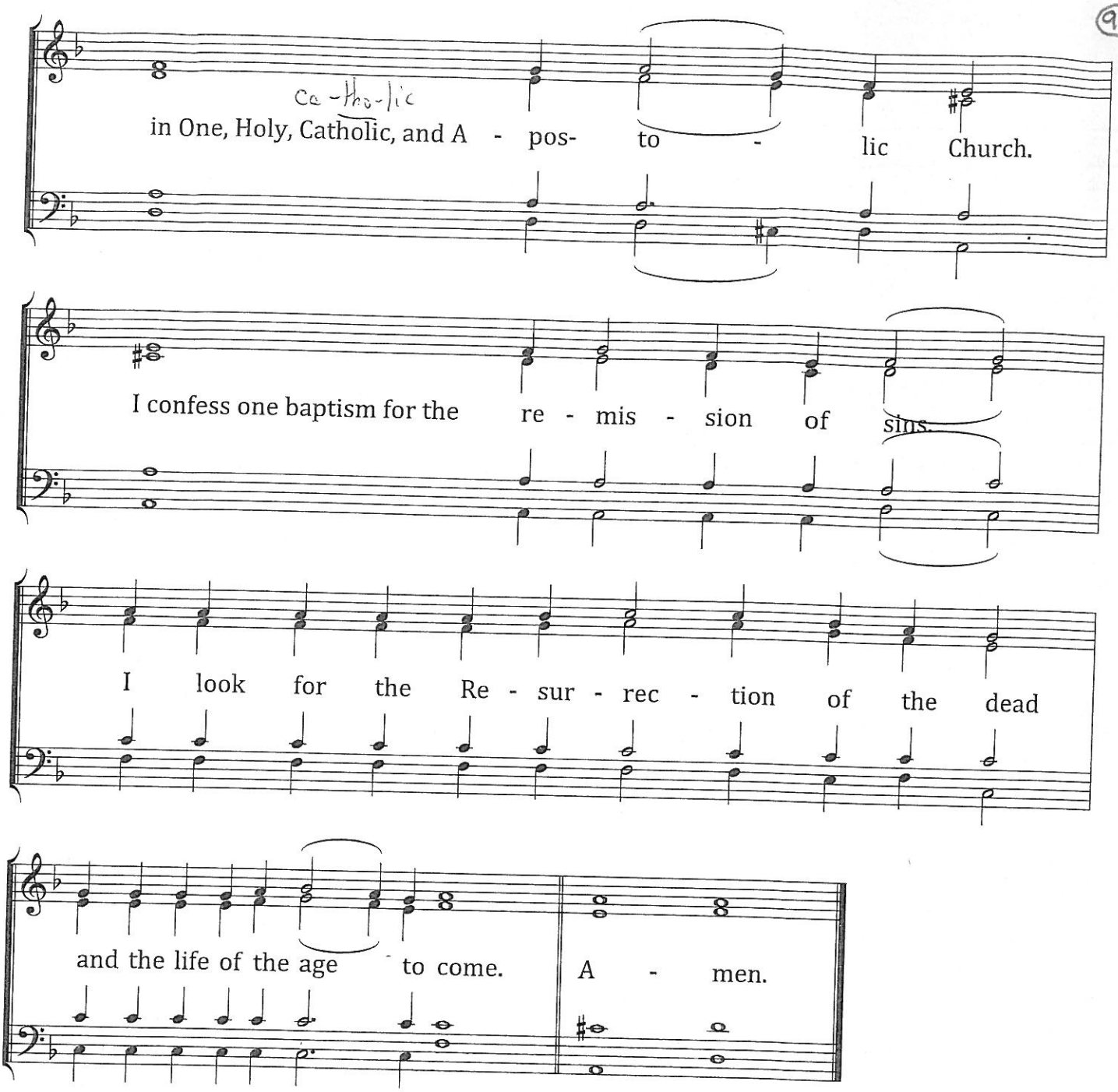
Deacon: The doors! The doors! In wisdom, let us attend.

The Symbol of Faith (The Creed)




by Whom all things were made;
Who, for us men and for our salvation, came down from the heav - ens,
and was incarnate of the Holy Spirit and the Virgin Mary, and be-came man;
and was crucified for us under Pontius Pilate, and suffered, and was bu - ried;
and arose again on the third day according to the Scrip - tures;
and ascended into the heavens, and sits at the right hand of the Fa - ther;

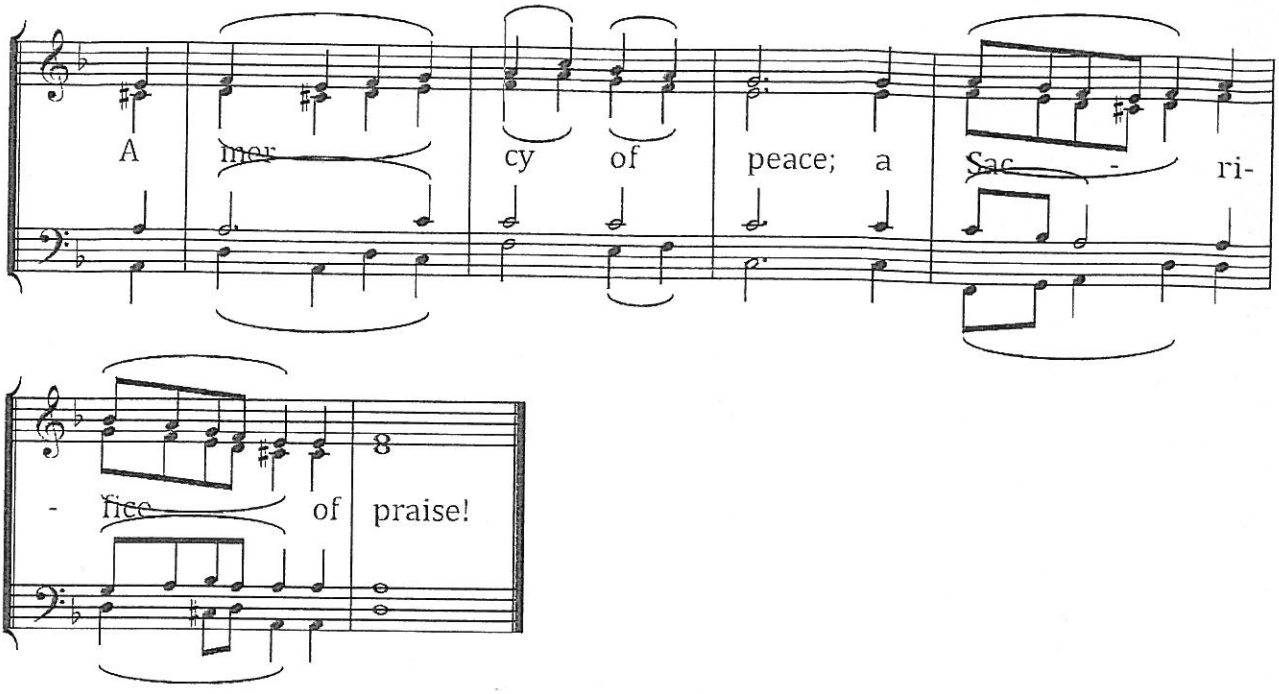

and shall come again with glory to judge both the living and the dead;
Whose king - dom shall have no end;
And in the Holy Spirit, the Lord, the Giv - er of Life,
Who pro - ceeds from the Fa - ther;
Who with the Father and the Son together is worshipped and glo - ri - fied,
Who spoke by the Proph - ets;


Ca-tho-lic
in One, Holy, Catholic, and A - pos- to - lic Church.
I confess one baptism for the re - mis - sion of sins.
I look for the Re - sur - rec - tion of the dead
and the life of the age to come. A - men.

The Anaphora

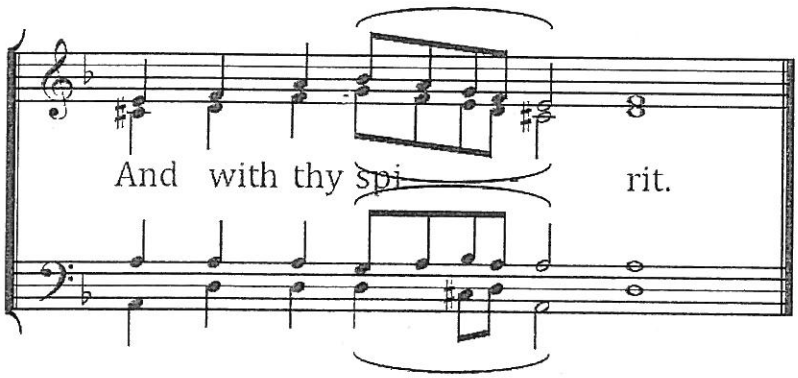
Deacon: Let us stand well ... that we may offer the Holy Oblation in peace.

People:



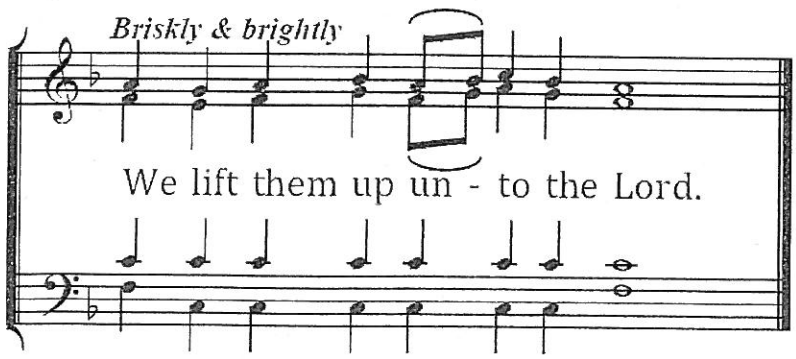
Priest: The grace of our Lord Jesus Christ ... be with you all.

People:



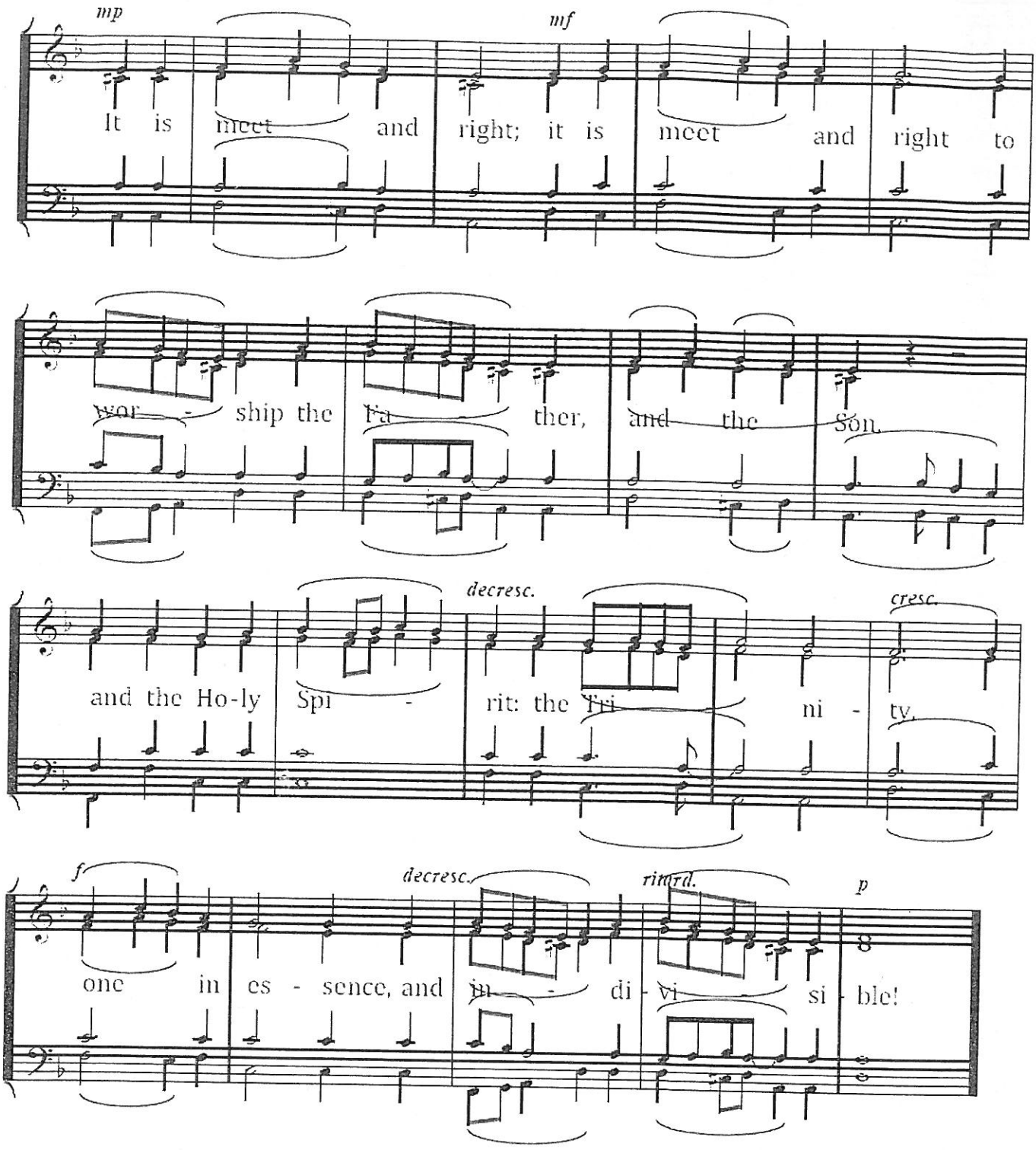
Priest: Let us lift up our hearts.

People:



Priest: Let us give thanks unto the Lord.

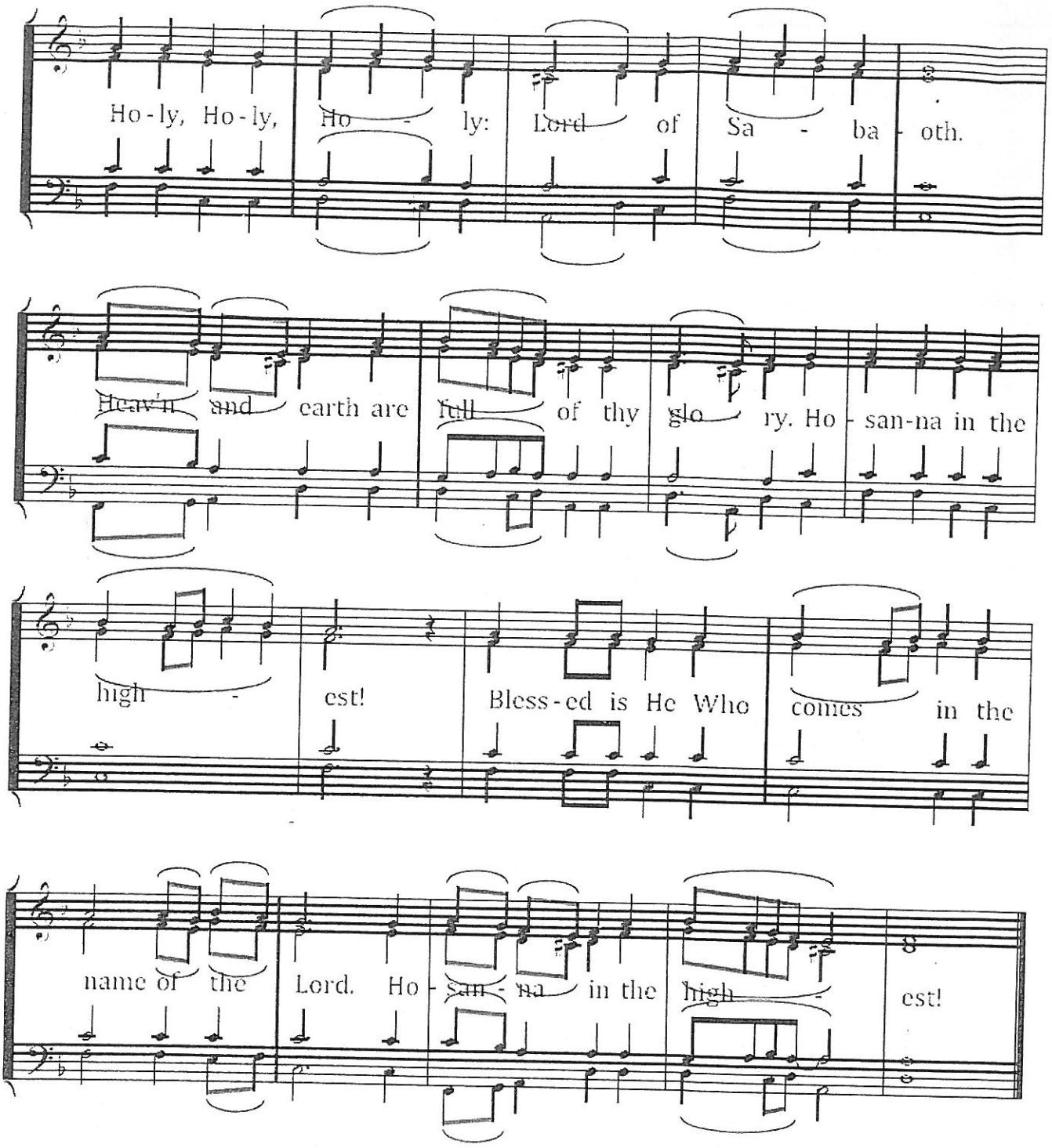
People: *(Once only).*



The priest continues in a low voice, until:

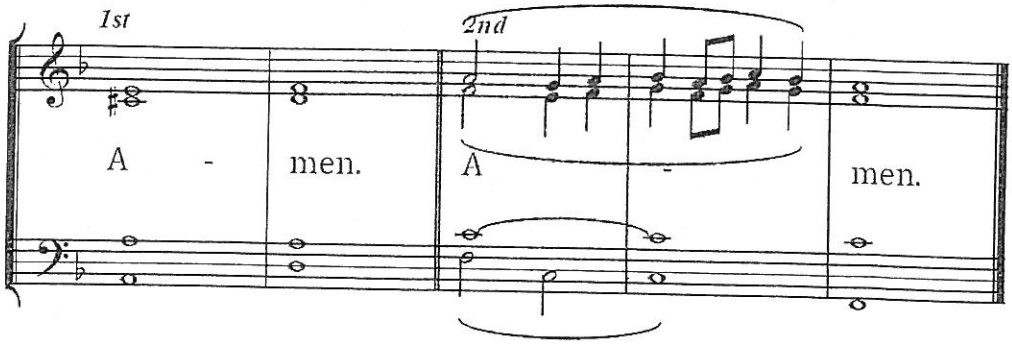
Priest: ...singing the triumphal hymn, shouting, crying aloud, and saying:

People: *(Once only).*



Priest: Take, eat/Drink, ye all, of this ... for the remission of sins.

People: *(Slowly, each time making a cross and reverence at "...for the remission of sins".)*

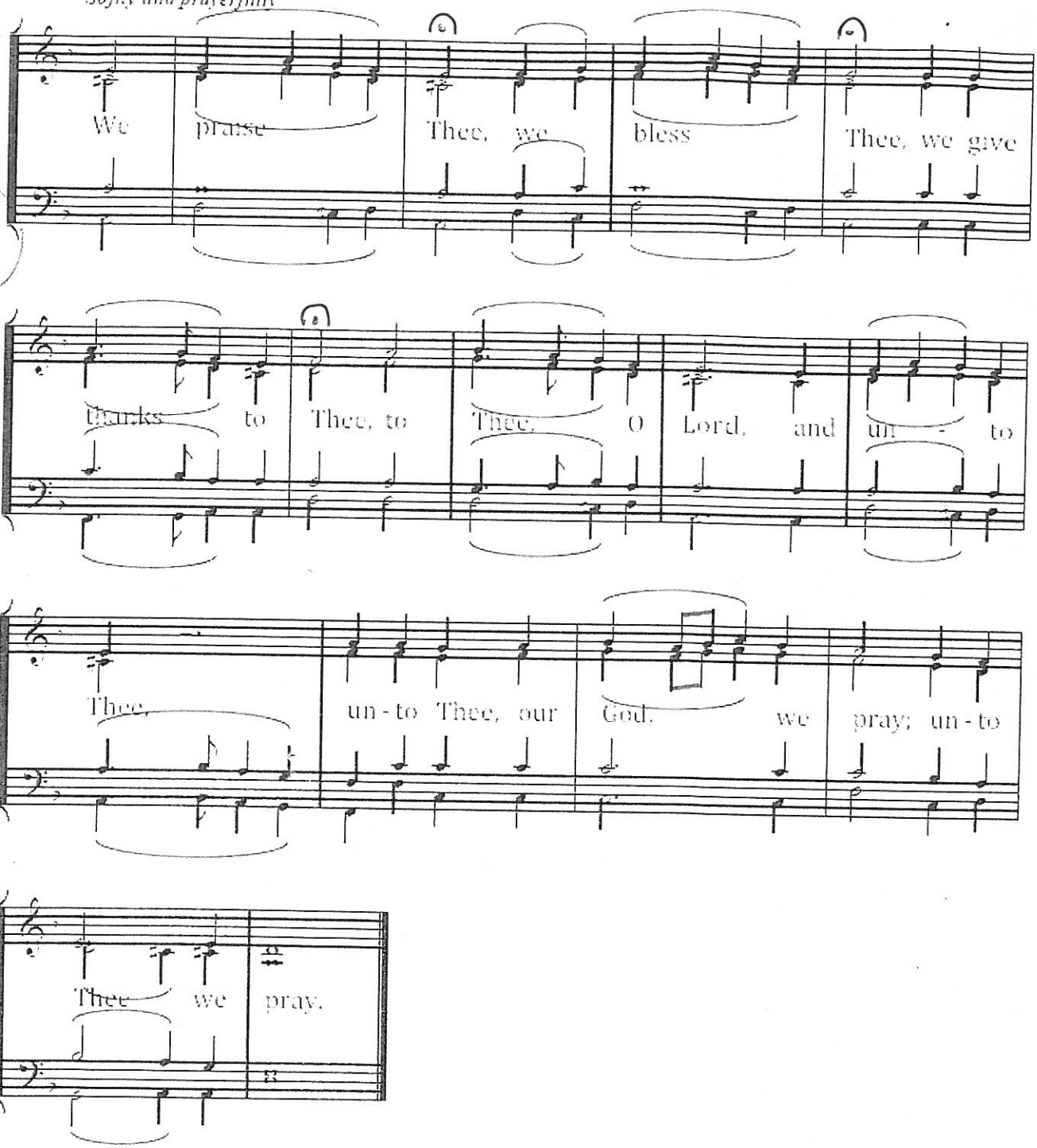


Priest: ...offering unto Thee thine own of thine own, on behalf of all, and for all:

People: *(Once only, but* ***very slowly*** *to cover the epiklesis and to avoid a break).*

Softly and prayerfully

very slowly



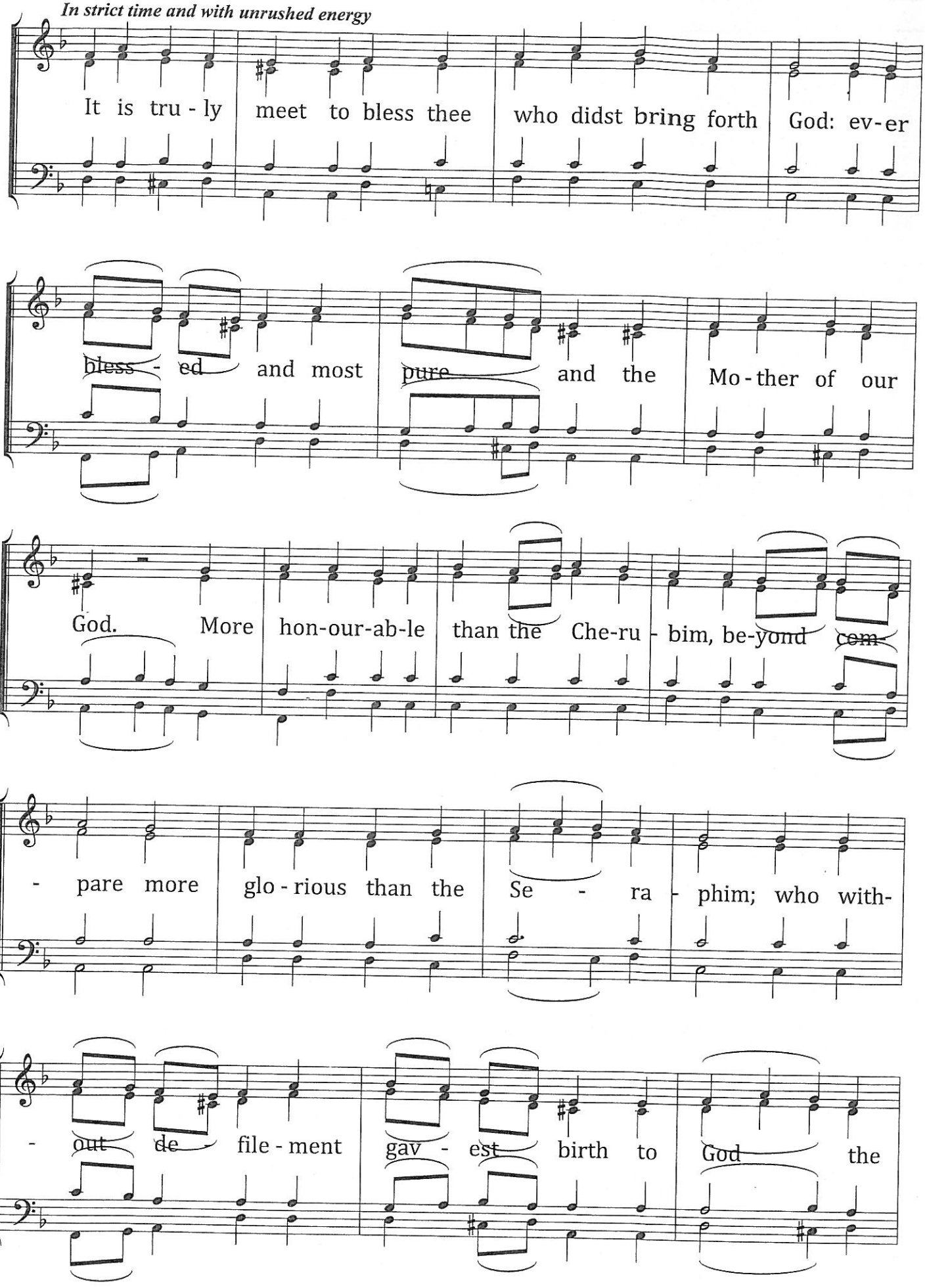
The priest and deacon ask the Father to send the Holy Spirit to hallow the people and to change the bread and wine into the Body and Blood of Christ. At the deacon's threefold Amen *the clergy, servers, choir, and all the people make a full prostration to the ground.*

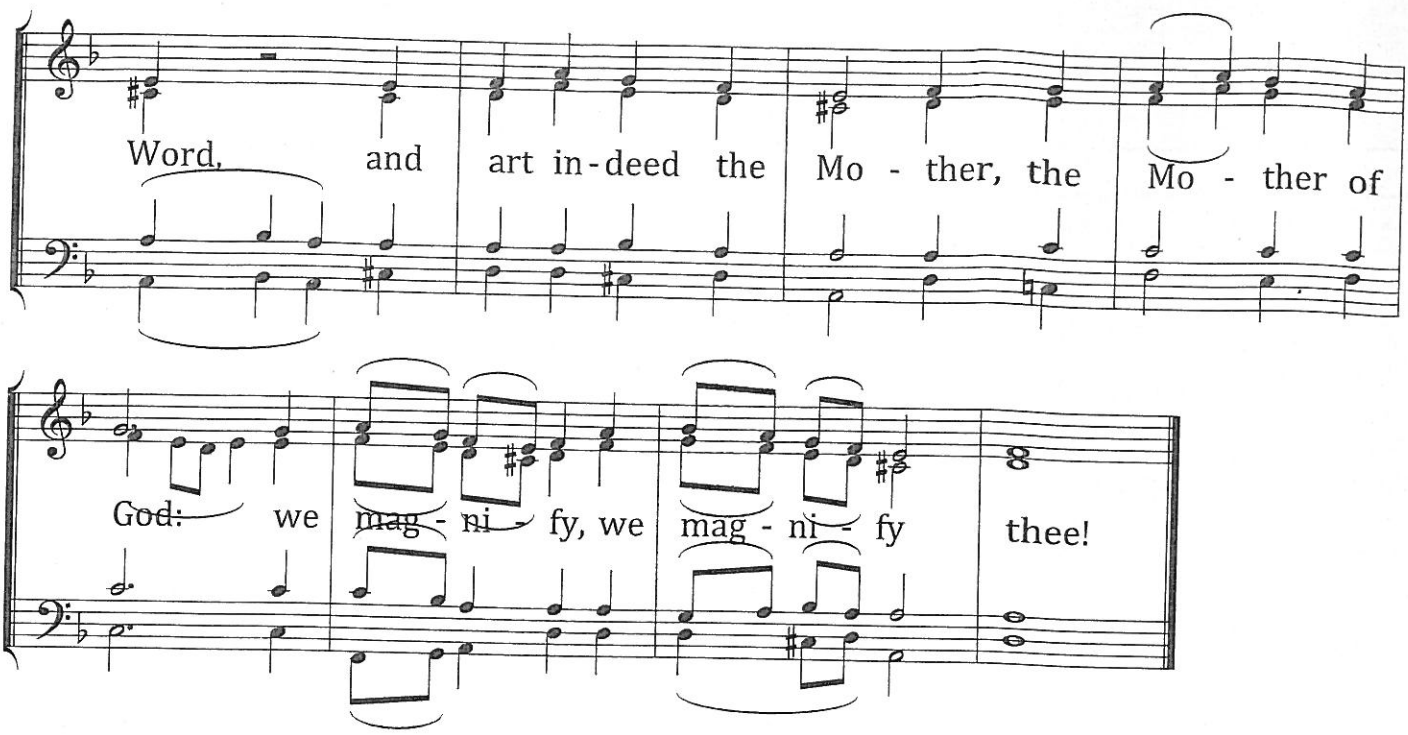
Priest: Especially our all-holy ... Lady, Theotokos, and Ever-Virgin Mary.

At the Liturgy of St John Chrysostom, we sing "It is truly meet"; at that of St Basil the Great, we sing "O thou who art full of grace". Festal or seasonal zadostoiniks are sung on appointed days. Whichever hymn is used, at the end, all make a full prostration to the ground.

Dostoino Est

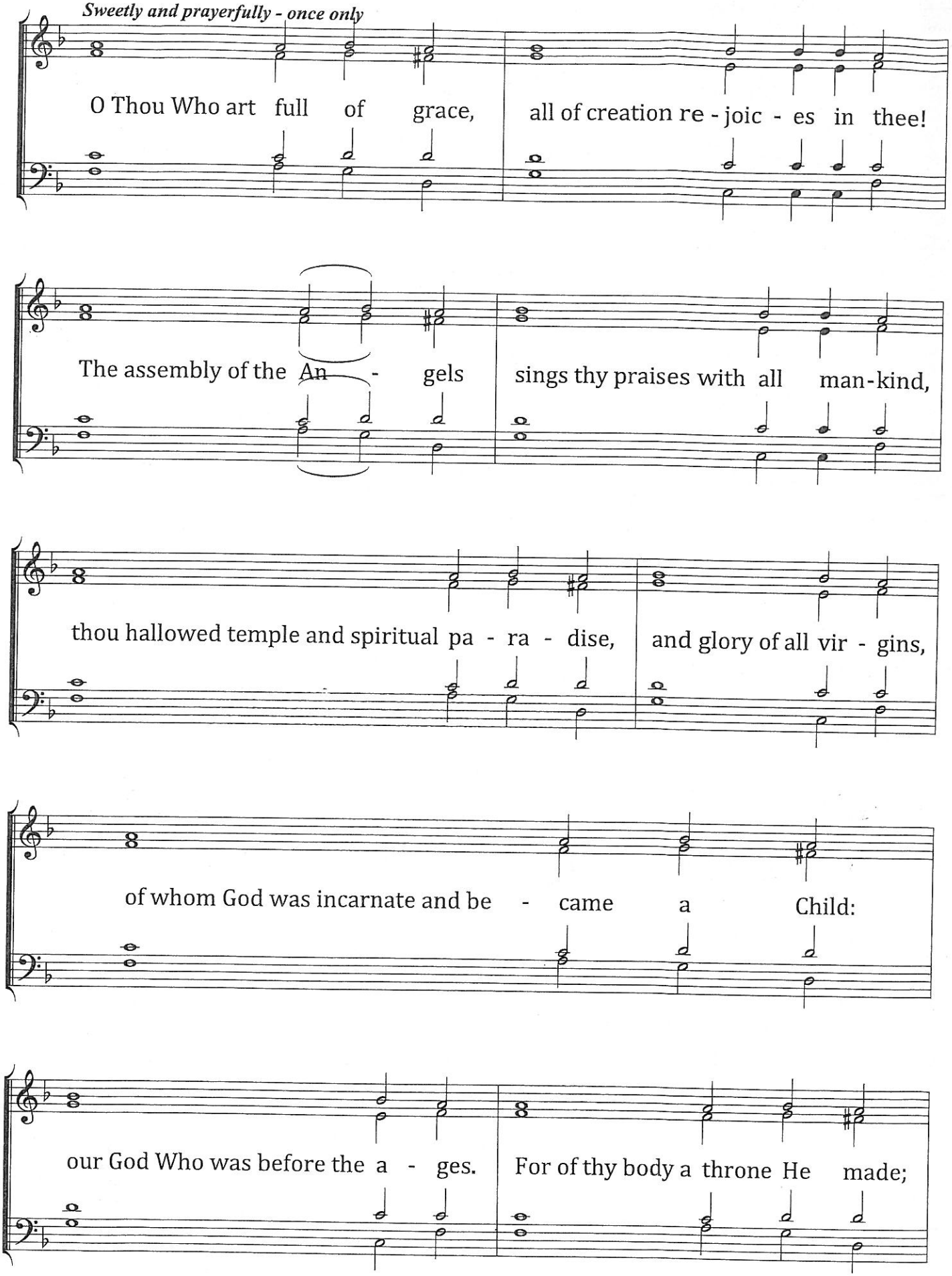
In strict time and with unrushed energy

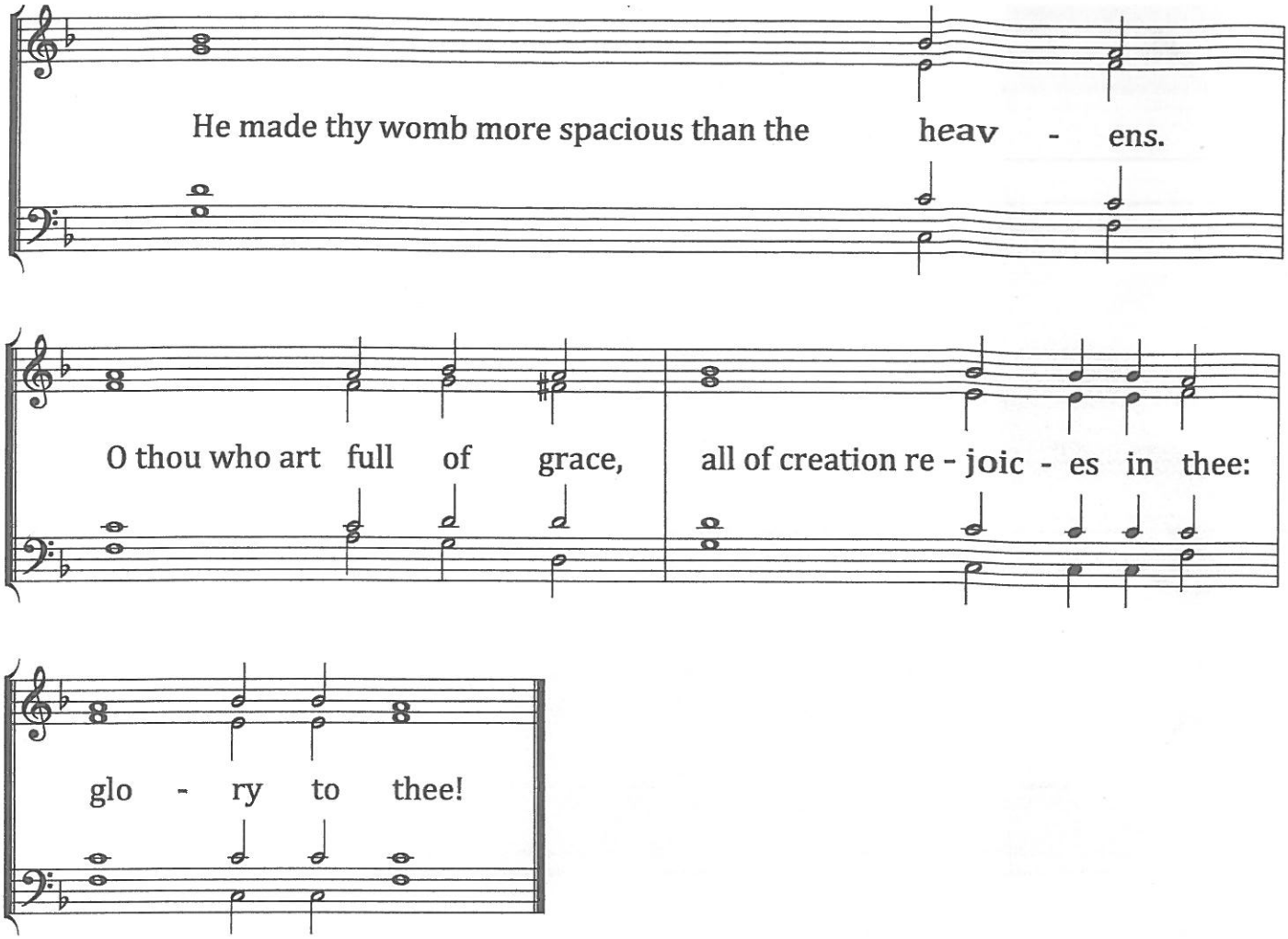



Word, and art in-deed the Mo - ther, the Mo - ther of
God: we mag - ni - fy, we mag - ni - fy thee!

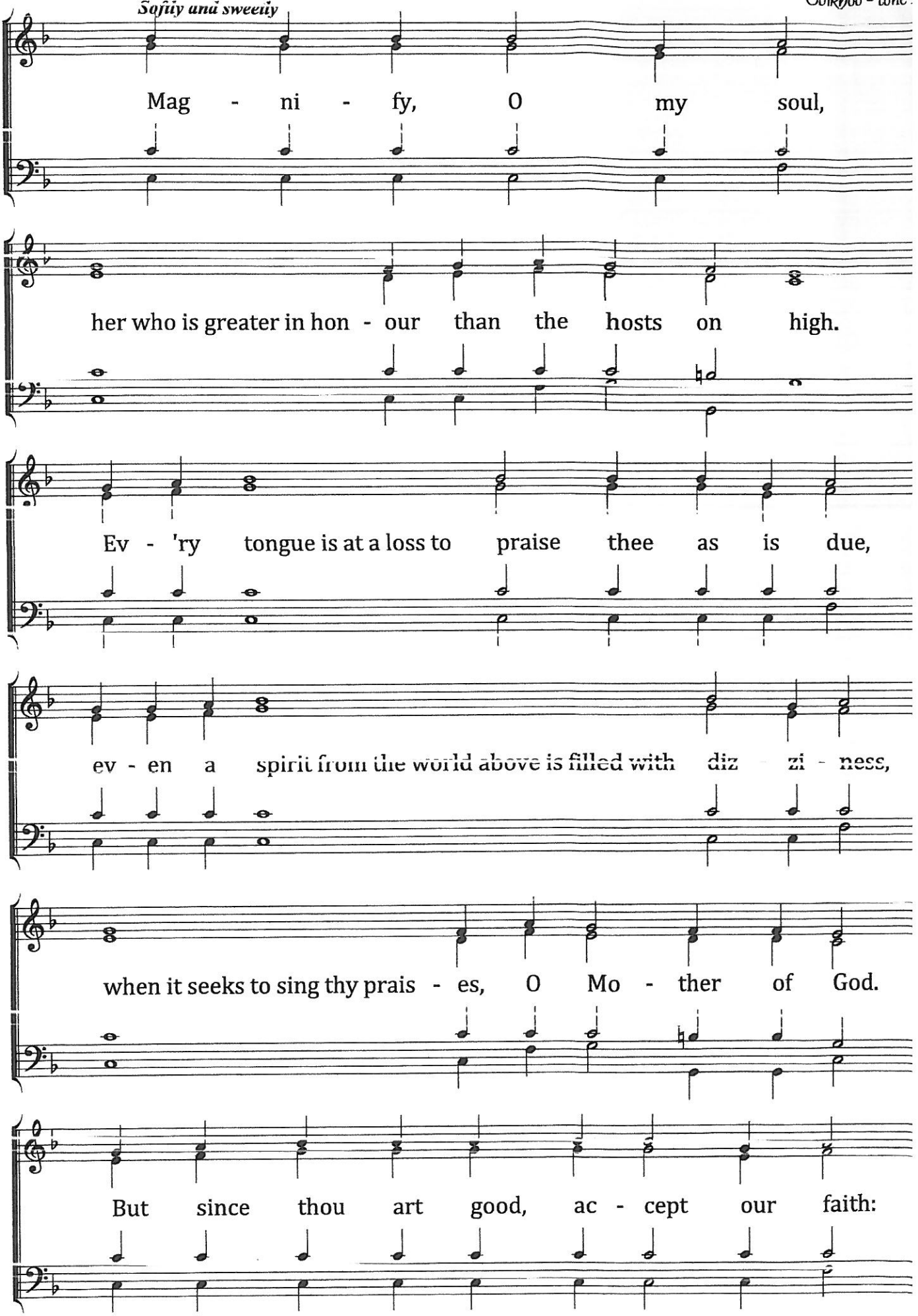
Zadostoinik from the Liturgy of St Basil

Obikhod - Tropar tone 4




He made thy womb more spacious than the heav - ens.
O thou who art full of grace, all of creation re - joic - es in thee:
glo - ry to thee!

Irmos of Ode 9 from the Canon of Theophany

Obikhod - tone

Softly and sweetly