

**Vespers
with the
Divine Liturgy
of the
Presanctified Gifts**

Priest: Blessed is the Kingdom...

Choir: Amen.

Priest: O come let us worship God our King. O come let us worship and fall down before Christ our King and God. O come let us worship and fall down before Christ Himself, our King and God.

Psalm 103

Reader: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labour until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou

turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul. The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory... Both now... Alleluia... (3x)

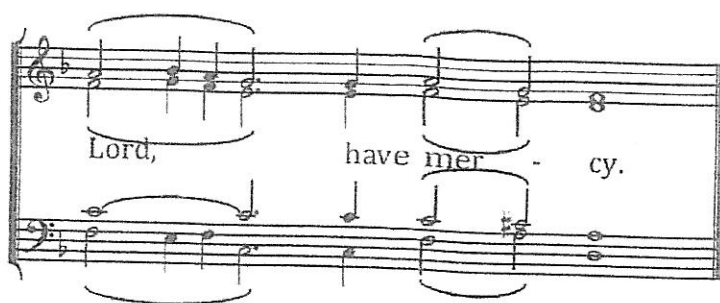
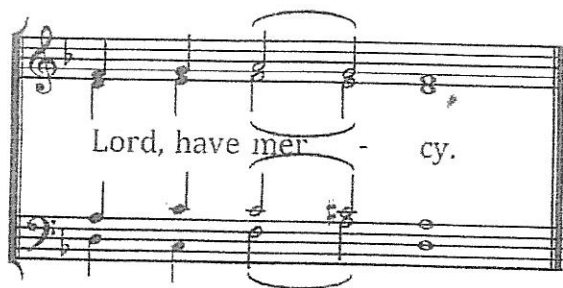
Great Litany (minor tone)

The Lenten Responses

At all services from Forgiveness Vespers until Vespers of Great and Holy Friday inclusive, (except for Annunciation, Lazarus Saturday, and Palm Sunday) these responses replace all English-language litany composed responses unless otherwise indicated. Those litanies set to the common plainchant responses, as well as those which have their own fixed setting (such as the litany for the departed) are unaffected.

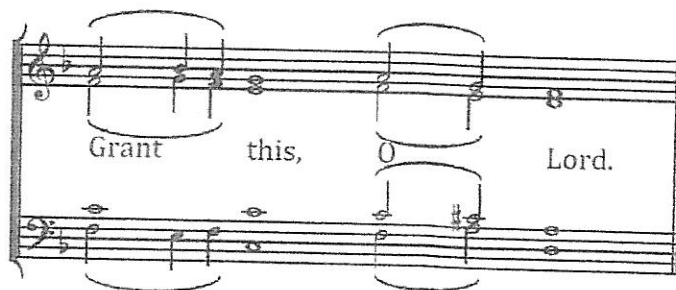
Deacon: ...let us pray to the Lord.

People: (Alternate between these two responses.)

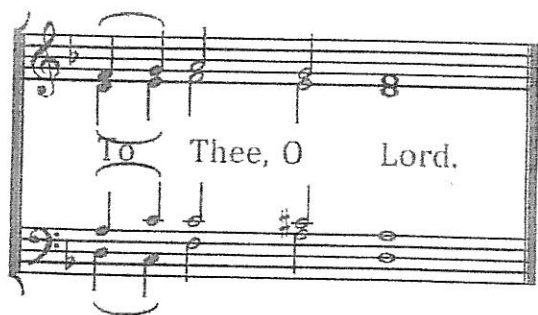


Deacon: ...let us ask of the Lord.

People: (Alternate between these two responses.)



Deacon: ...unto Christ our God.



Deacon: ...let us pray to the Lord.

People: (Use this response for the Litany of Fervent Supplication.)



THE EIGHTEENTH KATHISMA (1st STASIS)

PSALM 119

Reader: In mine affliction I cried unto the Lord; and He heard me. Deliver my soul, O Lord, from unjust lips, and from a deceitful tongue. What shall be given unto thee, or what shall be added unto thee, for a deceitful tongue? Sharp arrows of the mighty with coals of the desert. Woe is me, that my sojourn is prolonged; I have dwelt with the tents of Kedar; my soul hath long been a sojourner. With them that hated peace I was peaceable; when I spake to them, they made war against me without a cause.

PSALM 120

I lifted up mine eyes unto the mountains, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. Let not thy foot be moved, and let not thy keeper slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord shall keep thee; the Lord is thy shelter upon thy right hand. The sun shall not burn thee by day, neither the moon by night. The Lord shall preserve thee from all evil; the Lord shall preserve thy soul. The Lord shall preserve thy coming in and thy going out, from this time forth, and even for evermore.

PSALM 121

I was glad because of them that said unto me, Let us go into the house of the Lord. Our feet have stood within thy courts, O Jerusalem. Jerusalem is builded as a city whose fellowship is complete. For thither the tribes went up, the tribes of the Lord, a testimony for Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be with thy strength, and prosperity within thy palaces. For my brethren and companions' sakes, I spake peace concerning thee. Because of the house of the Lord our God, I have sought thy good.

PSALM 122

Unto Thee have I lifted up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, as the eyes of a handmaiden look unto the hands of her mistress, so our eyes look unto the Lord our God, until that He have mercy upon us. Have mercy upon us, O Lord, have mercy upon us, for we are utterly humiliated. Our soul hath been exceedingly filled with it; let reproach come upon those that prosper, and abasement upon the proud.

PSALM 123

If it had not been that the Lord was with us, now may Israel say; if it had not been that the Lord was with us, when men rose up against us; then they had swallowed us up alive. When their wrath was kindled against us, then the waters had overwhelmed us. Our soul had passed through the torrent; then had our soul passed through the overwhelming water. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul hath been delivered, as a sparrow out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the name of the Lord, who made heaven and earth.

Glory... Both now... Alleluia... (3x)

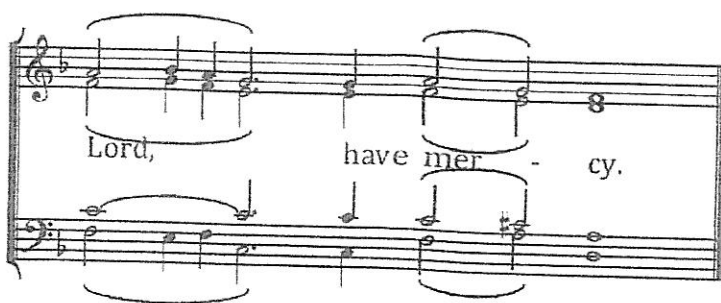
Little Litany (minor tone)

The Lenten Responses

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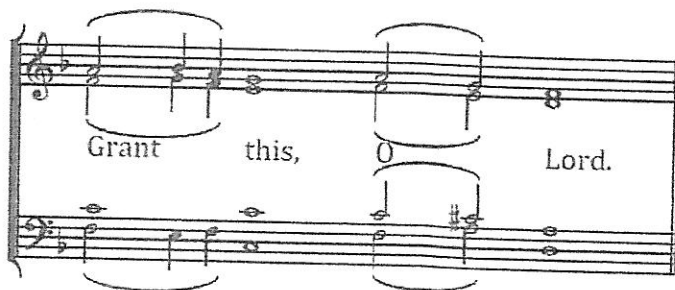
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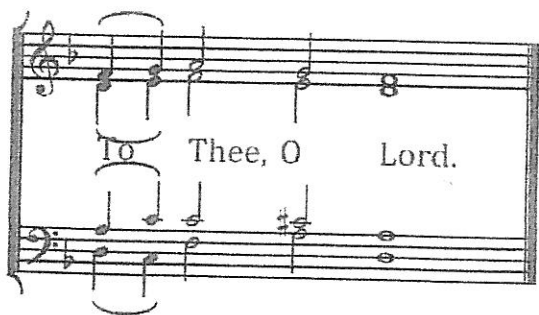


Deacon: ...let us ask of the Lord.

People: (Alternate between these two responses.)



Deacon: ...unto Christ our God.



Deacon: ...let us pray to the Lord.

People: (Use this response for the Litany of Fervent Supplication.)



THE EIGHTEENTH KATHISMA (2nd STASIS)

PSALM 124

Reader: They that trust in the Lord shall be as Mount Sion; he that dwelleth in Jerusalem shall never be moved. The mountains are round about her; so the Lord is round about His people, from henceforth even for ever. For the Lord shall not suffer the rod of the wicked to rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them away with the workers of iniquity. Peace be upon Israel.

PSALM 125

When the Lord turned again the captivity of Sion, we were like them that are comforted. Then was our mouth filled with gladness, and our tongue with joy. Then shall they say among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, and we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. They went on and wept, as they cast their seed. But they shall come again with rejoicing, bringing their sheaves with them.

PSALM 126

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, he that keepeth it watcheth but in vain. It is vain for you to rise up early; ye rise up after resting, ye that eat the bread of sorrow, While He hath given his beloved sleep. Lo, children are a heritage of the Lord, the reward of the fruit of the womb. As arrows in the hands of a mighty man, so are the children of the outcast. Happy is the man that shall satisfy his desire with them; they shall not be ashamed when they shall speak with their enemies in the gate.

PSALM 127

Blessed are all they that fear the Lord, that walk in His ways. Thou shalt eat the fruit of thy labours; blessed art thou, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thy house: thy children like olive plants round about thy table. Behold, thus shall the man be blessed that feareth the Lord. The Lord bless thee out of Sion; and mayest thou see the good of Jerusalem all the days of thy life. And mayest thou see thy children's children. Peace be upon Israel.

PSALM 128

Many a time have they fought against me from my youth up, may Israel now say; Many a time have they fought against me from my youth up; yet they have not prevailed against me. The sinners wrought upon my back, they prolonged their iniquity. The Lord is righteous; He hath cut asunder the necks of the wicked. Let them all be ashamed and turned back that hate Sion. Let them be as the grass upon the housetops, which withereth afore it is uprooted. Wherewith the reaper filleth not his hand, nor he that gathereth sheaves his bosom. Neither have they which go by said, The blessing of the Lord be upon you; we have blessed you in the name of the Lord.

Glory... Both now... Alleluia... (3x)

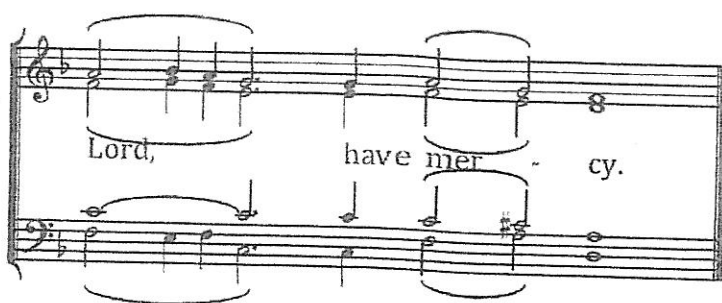
Little Litany (minor tone)

The Lenten Responses

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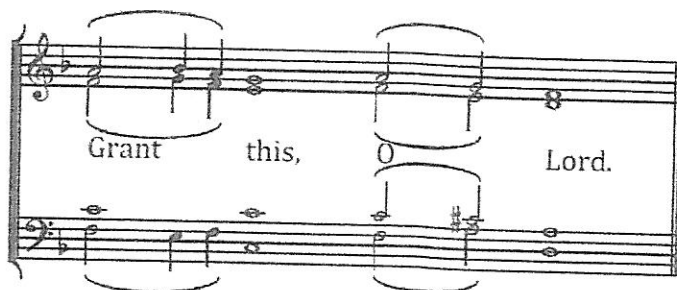
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People: (Alternate between these two responses.)

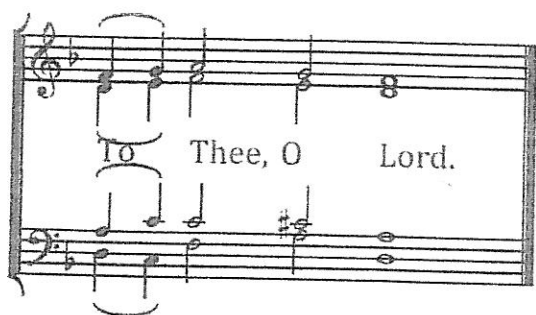


Deacon: ...let us ask of the Lord.

People: (Alternate between these two responses.)



Deacon: ...unto Christ our God.



Deacon: ...let us pray to the Lord.

People: (Use this response for the Litany of Fervent Supplication.)



THE EIGHTEENTH KATHISMA (3rd STASIS)

PSALM 129

Reader: Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice. Let Thine ears be attentive to the voice of my supplication. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? For there is forgiveness with Thee. For Thy name's sake have I waited for Thee, O Lord; my soul hath waited for Thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch, let Israel hope in the Lord. For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities.

PSALM 130

Lord, my heart is not haughty, nor are mine eyes lofty. Neither have I exercised myself in great matters, or in things too wonderful for me. If I had not been humble-minded, but had exalted my soul, like a child that is weaned from its mother, so wouldest Thou have requited my soul. Let Israel hope in the Lord, from henceforth, and for ever.

PSALM 131

Lord, remember David and all his meekness; how he sware unto the Lord, and vowed unto the God of Jacob. I will not go into the tabernacle of my house; I will not go up into the couch of my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, Until I find out a place for the Lord, a habitation for the God of Jacob. Behold, we heard it in Ephratha; we found it in the fields of the wood. Let us go into His tabernacles; let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest; Thou, and the ark of Thine holiness. Thy priests shall be clothed with righteousness, and Thy just shall rejoice. For Thy servant David's sake turn not away Thy face from Thine anointed. The Lord hath sworn in truth unto David, and He will not annul it, Of the fruit of thy body will I set upon thy throne, If thy children will keep My covenant and these testimonies that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Sion, He hath chosen it for His habitation. This is my rest for ever and ever; here will I dwell, for I have chosen it. I will abundantly bless her provision, I will satisfy her poor with bread. I will clothe her priests with salvation, and her saints shall rejoice with joy. There will I make to spring forth a horn for David; I have ordained a lamp for Mine anointed. His enemies will I clothe with shame, but upon himself shall My holiness flourish.

PSALM 132

Behold now, what is as good or as pleasant as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, that runneth down upon the beard, even Aaron's beard, that runneth down to the skirts of his garment; As the dew of Hermon, that descendeth upon the mountains of Sion: for there the Lord commanded His blessing, even life for evermore.

PSALM 133

Behold now, bless ye the Lord, all ye servants of the Lord, which stand in the house of the Lord, even in the courts of the house of our God. Lift up your hands by night unto the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Sion.

Glory... Both now... Alleluia... (3x)

Little Litany (minor tone)

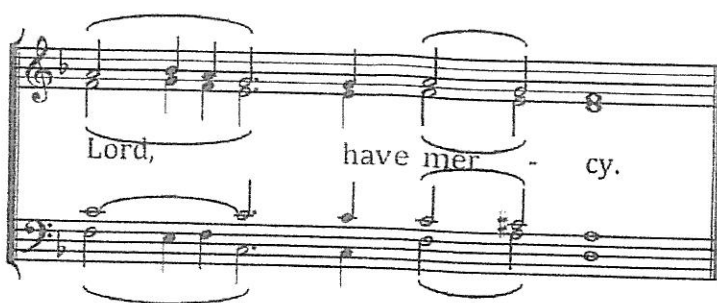
Sing Lord I Call Upon Thee (in tone of the day)

The Lenten Responses

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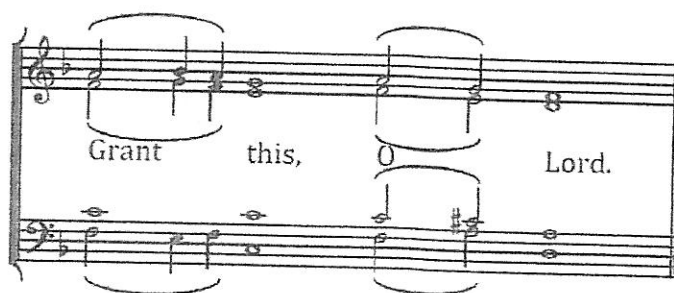
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People: (Alternate between these two responses.)

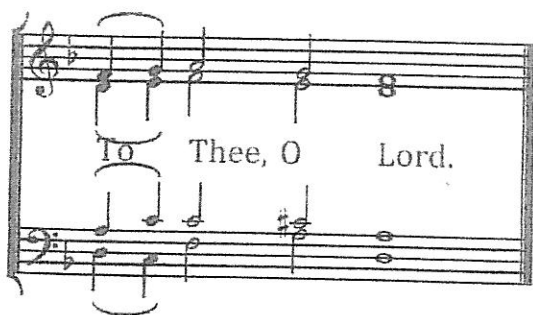


Deacon: ...let us ask of the Lord.

People: (Alternate between these two responses.)



Deacon: ...unto Christ our God.



Deacon: ...let us pray to the Lord.

People: (Use this response for the Litany of Fervent Supplication.)



RESURRECTION OCTOECHOS

TONE 1

Obikhod

Tone 1

LORD, I CALL UPON THEE, HEAR ME! HEAR ME, O LORD! LORD, I CALL UP -

ON THEE, HEAR ME! RE- CEIVE THE VOICE OF MY PRAYER, WHEN I CALL UP -

ON THEE! HEAR ME, O LORD. LET MY PRAYER A- RISE IN THY SIGHT

AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS BE AN EVE -

NING SAC - RI - FICE, HEAR ME, O LORD.

RESURRECTION OCTOECHOS

Tone 2

Obikhod

LORD, I CALL UPON THEE, HEAR ME! HEAR ME, O LORD! LORD, I CALL

UP - ON THEE, HEAR ME! RE - CEIVE THE VOICE OF MY PRAYER, WHEN I CALL

UP - ON THEE! HEAR ME, O LORD. LET MY PRAYER A - RISE,

IN THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS

BE AN EVE - NING SAC - RI - FICE. HEAR ME, O LORD.

RESURRECTION OCTOECHOS

Tone 3

Obikhod

Musical staff system 1, featuring a treble and bass clef with a key signature of one flat. The melody is composed of chords and single notes. The lyrics are: LORD, I CALL UP - ON THEE, HEAR ME. HEAR ME, O LORD. LORD, I

Musical staff system 2, continuing the melody. The lyrics are: CALL UPON THEE, HEAR ME; RE - CEIVE THE VOICE OF MY PRAYER WHEN I CALL

Musical staff system 3, continuing the melody. The lyrics are: UP - ON THEE. HEAR ME, O LORD. LET MY PRAYER A - RISE

Musical staff system 4, continuing the melody. The lyrics are: IN THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS

Musical staff system 5, concluding the piece. The lyrics are: BE AN EVE - NING SAC - RI - FICE. HEAR ME, O LORD.

RESURRECTION OCTOECHOS

TONE 4

Obikhod



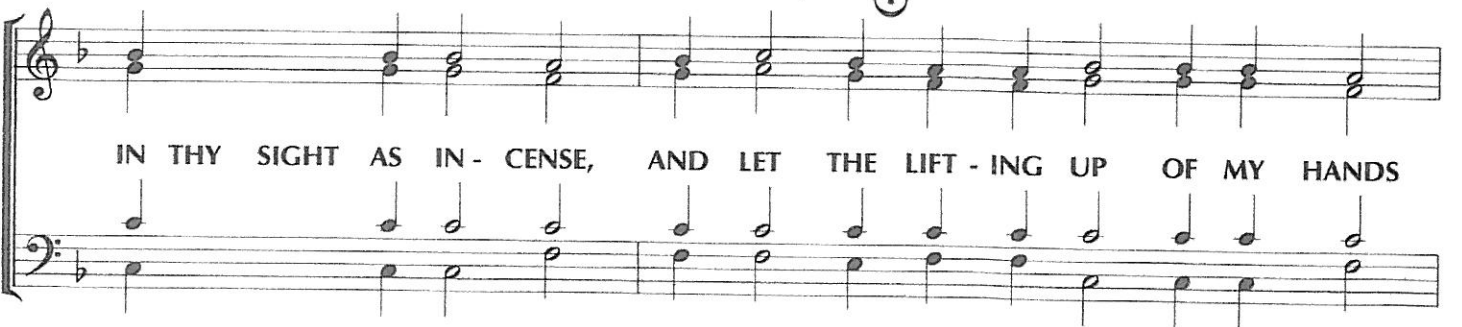
Musical staff system 1, featuring a treble and bass clef with a key signature of one flat. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: LORD, I CALL UPON THEE, HEAR ME. HEAR ME, O LORD. LORD, I CALL



Musical staff system 2, continuing the melody and bass line. The lyrics are: UPON THEE, HEAR ME. RE- CEIVE THE VOICE OF MY PRAYER, WHEN I CALL



Musical staff system 3, continuing the melody and bass line. The lyrics are: UP - ON THEE. HEAR ME, O LORD. LET MY PRAYER A - RISE



Musical staff system 4, continuing the melody and bass line. The lyrics are: IN THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS



Musical staff system 5, concluding the melody and bass line. The lyrics are: BE AN EVE - NING SAC - RI - FICE, HEAR ME, O LORD.

RESURRECTION OCTOECHOS

Tone 5

Obikhod

Musical staff system 1, featuring a treble and bass clef with a key signature of one flat. The melody is composed of eighth and sixteenth notes, while the bass line consists of whole notes. The lyrics are: LORD I CALL UPON THEE, HEAR ME. HEAR ME, O LORD. LORD, I CALL UPON

Musical staff system 2, continuing the melody and bass line. The lyrics are: THEE HEAR ME. RE - CEIVE THE VOICE OF MY PRAYER, WHEN I CALL UP - ON

Musical staff system 3, continuing the melody and bass line. The lyrics are: THEE, HEAR ME, O LORD. LET MY PRAYER A - RISE, IN THY SIGHT

Musical staff system 4, continuing the melody and bass line. The lyrics are: AS IN - CENSE, AND LET THE LIFT - ING UP OF MY HANDS BE AN EVE - NING

Musical staff system 5, concluding the piece. The lyrics are: SAC - RI - FICE. HEAR ME, O LORD.

RESURRECTION OCTOECHOS

Tone 6

Obikhod

LORD, I CALL UPON THEE, HEAR ME, HEAR ME, O LORD. LORD, I CALL

UPON THEE, HEAR ME. RE- CEIVE THE VOICE OF MY PRAYER; WHEN I

CALL UP - ON THEE, HEAR ME, O LORD. LET MY PRAYER A- RISE,

IN THY SIGHT AS IN - CENSE, AND LET THE LIFTING UP OF MY HANDS

BE AN EVENING SAC - RI - FICE. HEAR ME, O LORD.

RESURRECTION OCTOECHOS

Tone 7

Obikhod

LORD, I CALL UP - ON THEE, HEAR ME. HEAR ME, O LORD.

LORD, I CALL UP - ON THEE, HEAR ME. RE - CEIVE THE VOICE OF MY PRAYER.

WHEN I CALL UP - ON THEE, HEAR ME, O LORD. LET MY

PRAYER A - RISE IN THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP

OF MY HANDS BE AN EVE - NING SAC - RI - FICE. HEAR ME, O LORD.

RESURRECTION OTOECHOS

Tone 8


Obikhod



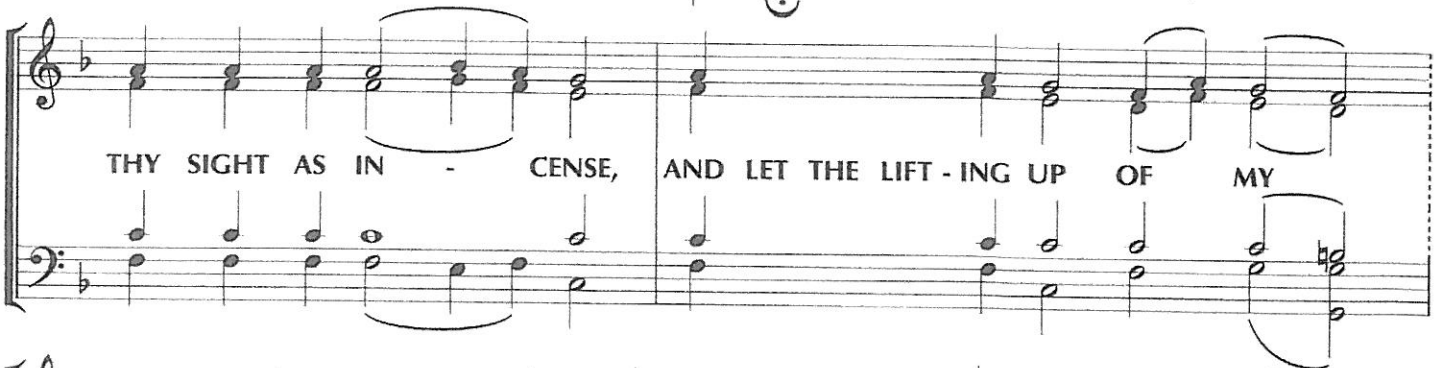
Musical staff system 1, featuring a treble and bass clef with a key signature of one flat. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: LORD, I CALL UPON THEE, HEAR - ME. HEAR ME, O LORD. LORD, I CALL



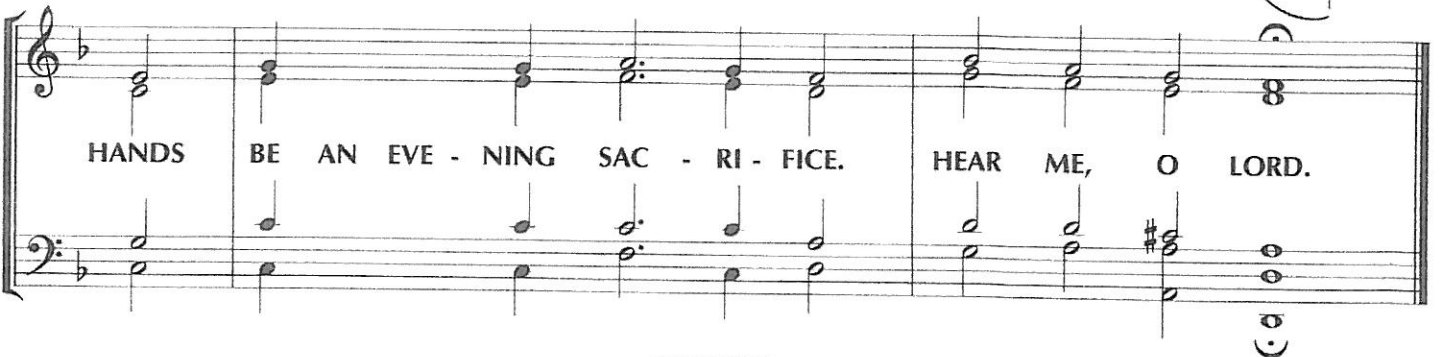
Musical staff system 2, continuing the melody and bass line. The lyrics are: UP - ON THEE, HEAR ME. RE - CEIVE THE VOICE OF MY PRAYER, WHEN I



Musical staff system 3, continuing the melody and bass line. The lyrics are: CALL UP - ON THEE, HEAR ME, O LORD. LET MY PRAYER A - RISE, IN



Musical staff system 4, continuing the melody and bass line. The lyrics are: THY SIGHT AS IN - CENSE, AND LET THE LIFT - ING UP OF MY



Musical staff system 5, concluding the melody and bass line. The lyrics are: HANDS BE AN EVE - NING SAC - RI - FICE. HEAR ME, O LORD.

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips. Incline not my heart unto words of evil, to make excuse with excuses in sins, With men that work iniquity; and I **will** not join with their chosen. The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head. For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been. They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades. For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity. The sinners shall fall into their own net; I am alone until I pass by. With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication. I will pour out before Him my supplication, mine affliction before Him will I declare. When my spirit was fainting within me, then Thou knewest my paths. In this way wherein I have walked they hid for me a snare. I looked upon my right hand, and beheld, and there was none that did know me. Flight hath failed me, and there is none that watcheth out for my soul. I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living. Attend unto my supplication, for I am brought very low. Deliver me from them that persecute me, for they are stronger than I.

Insert stichera after verses:

(10) Bring my soul out of prison: that I may confess Thy name.

(9) The righteous shall wait patiently for me * until Thou shalt reward me.

(8) Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

(7) Let Thine ears be attentive * to the voice of my supplication.

(6) If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

(5) For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

(4) From the morning watch until night, from the morning watch * let Israel hope in the Lord.

(3) For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

(2) O praise the Lord, all ye nations; * praise Him, all ye peoples.

(1) For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

- Glory to the Father, and to the Son, and to the Holy Spirit.
- Both now and ever, and unto the ages of ages. Amen.
 - Dogmatic Theotokion

Priest: Wisdom, Aright!

Sing O Joyous Light

O Joyous Light

Based on Carpatho-Russian Chant

O Joy - ous Light of the ho - ly glo - ry of the im-

The first system of musical notation is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the notes.

mor - tal, heavenly, holy, bless - ed Fa - ther: O Je - sus

The second system continues the melody and accompaniment. The lyrics are written below the notes.

Christ. Now that we have come to the set - ting of the sun

The third system continues the melody and accompaniment. The lyrics are written below the notes.

and be - hold the light of eve - ning, we praise

The fourth system continues the melody and accompaniment. The lyrics are written below the notes.

O Joyous Light - Carpatho-Russian, pg. 2

God: — Fa - ther, — Son and Ho - ly Spi - rit.

The first line of music is written on a grand staff with a key signature of one sharp (F#). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: "God: — Fa - ther, — Son and Ho - ly Spi - rit."

For meet — it is — at all — times —

The second line of music continues the melody and bass line. The lyrics are: "For meet — it is — at all — times —"

to wor - ship Thee with voic - es of praise, O Son — of

The third line of music continues the melody and bass line. The lyrics are: "to wor - ship Thee with voic - es of praise, O Son — of"

God — and Gi - ver of life; there - fore all — the world doth

The fourth line of music continues the melody and bass line. The lyrics are: "God — and Gi - ver of life; there - fore all — the world doth"

glo - ri - fy Thee.

The fifth line of music concludes the hymn with a double bar line. The lyrics are: "glo - ri - fy Thee."

Offering of incense follows.

First Reading

Priest: Let us attend. Peace be to all.

Reader: And to thy spirit.

Priest: Wisdom

Reader (does not say 'The Prokeimen'): In the ____ Tone:
Prokeimen

Choir: repeat Prokeimen

Reader: Stichos

Choir: repeat Prokeimen

Reader: 1/2 Prokeimen

Choir: 2/2 Prokeimen

Priest: Wisdom.

Reader: The Reading is from: _____

Priest: Let us attend.

Reader: [First Reading from the Prophetologion]

Second Reading

Priest: Let us attend.

Reader (does not say 'The Prokeimen'): In the ____ Tone:
Prokeimen

Choir/Reader: Prokeimen/sitchoi responses

Priest: Wisdom! Stand aright! The Light of Christ enlighteneth all.

Reader: The Reading is from: _____

Priest: Let us attend.

Reader: [Second Reading from the Prophetologion]

Sing Let My Prayer Arise

Let My Prayer Arise

D. Bortniansky

Let my prayer a - rise in Thy sight,

The first system of the musical score for 'Let My Prayer Arise' by D. Bortniansky. It features a grand staff with treble and bass clefs, a key signature of two flats (B-flat and E-flat), and a common time signature (C). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics 'Let my prayer a - rise in Thy sight,' are written below the notes. The system ends with a repeat sign.

let my prayer a - rise in Thy sight as in - cense,

The second system of the musical score. The melody continues with the lyrics 'let my prayer a - rise in Thy sight as in - cense,'. The system ends with a repeat sign.

and let the lift - ing up, the lift - ing up of my hands

The third system of the musical score. The melody continues with the lyrics 'and let the lift - ing up, the lift - ing up of my hands'. The system ends with a repeat sign.

be an eve - ning sa - cri - fice.

The fourth system of the musical score. The melody continues with the lyrics 'be an eve - ning sa - cri - fice.'. The system ends with a repeat sign.

Refrain:

PEOPLE REMAIN STANDING

Let my prayer a - rise in Thy sight as in - cense,

and let the lifting up of my hands be an eve-ning sa - cri - fice.

PEOPLE PROSTRATE

Lord, I have cried to Thee, hear me,

hear the voice of my prayer,

people prostrate - Reader/Choir remain standing

when I cry to Thee, hear Thou me whe

This system of the musical score is for the first part of the song. It features a treble and bass staff in G major (one sharp) and 4/4 time. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics are: 'when I cry to Thee, hear Thou me whe'.

I cry to Thee hear me, O Lord.

This system of the musical score is for the second part of the song. It continues the melody and accompaniment from the first system. The lyrics are: 'I cry to Thee hear me, O Lord.'.

People stand.

Refrain:

Let my prayer a - rise in Thy sight as in - cense;

This system of the musical score is for the third part of the song, which is the beginning of the refrain. It continues the melody and accompaniment. The lyrics are: 'Let my prayer a - rise in Thy sight as in - cense;'.

and let the lifting up of my hands be an eve - ning sa - cri - fice.

This system of the musical score is for the fourth part of the song, which is the end of the refrain. It continues the melody and accompaniment. The lyrics are: 'and let the lifting up of my hands be an eve - ning sa - cri - fice.'.

PEOPLE PROSTRATE

Set a watch, O Lord, be - fore my mouth, be -

The first system of musical notation for the hymn 'PEOPLE PROSTRATE'. It consists of a treble and bass staff in G major (one sharp) and common time. The melody is written in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are: 'Set a watch, O Lord, be - fore my mouth, be -'.

fore my mouth, and keep the door, the

The second system of musical notation. The melody continues from the first system. The lyrics are: 'fore my mouth, and keep the door, the'.

door of my lips. Set a watch, O Lord,

The third system of musical notation. The melody continues. The lyrics are: 'door of my lips. Set a watch, O Lord,'.

be - fore my mouth and keep the

The fourth system of musical notation, which concludes the hymn on this page. The melody continues. The lyrics are: 'be - fore my mouth and keep the'.

door, the door of my lips.

Refrain: **PEOPLE STAND**

Let my prayer a - rise in Thy sight as in - cense;

and let the lifting up of my hands be an eve - ning sa - cri - fice.

PEOPLE PROSTRATE

In - cline not my heart to a - ny e - v

thing, nor to prac - tice wick - ed

deeds, in - cline not my heart

to a - ny e - vil thing, nor to

prac - tice wick - ed deeds.

Refrain: **PEOPLE STAND**

Let my prayer a - rise in Thy sight as in - cense;

This system of musical notation is for the first part of the 'PEOPLE STAND' refrain. It consists of a grand staff with a treble and bass clef. The melody is written in the treble clef, and the bass line is in the bass clef. The key signature has two flats (B-flat and E-flat). The lyrics are 'Let my prayer a - rise in Thy sight as in - cense;'. The music features a series of chords and single notes, with a fermata over the final measure.

and let the lifting up of my heart be an eve - ning sa - cri - fice.

This system continues the 'PEOPLE STAND' refrain. It features a grand staff with a treble and bass clef. The melody is in the treble clef, and the bass line is in the bass clef. The key signature remains two flats. The lyrics are 'and let the lifting up of my heart be an eve - ning sa - cri - fice.'. The music includes a series of chords and single notes, with a fermata over the final measure.

PEOPLE PROSTRATE

Let my prayer a - rise in Thy sight,

This system of musical notation is for the first part of the 'PEOPLE PROSTRATE' section. It consists of a grand staff with a treble and bass clef. The melody is written in the treble clef, and the bass line is in the bass clef. The key signature has two flats (B-flat and E-flat). The lyrics are 'Let my prayer a - rise in Thy sight,'. The music features a series of chords and single notes, with a fermata over the final measure.

let my prayer a - rise in Thy sight as in - cense,

This system continues the 'PEOPLE PROSTRATE' section. It features a grand staff with a treble and bass clef. The melody is in the treble clef, and the bass line is in the bass clef. The key signature remains two flats. The lyrics are 'let my prayer a - rise in Thy sight as in - cense,'. The music includes a series of chords and single notes, with a fermata over the final measure.

PEOPLE STAND

and let the lift - ing up, the lift - ing up of my hands

This musical system consists of two staves, treble and bass, in a key of B-flat major (two flats). The melody is primarily in the treble staff, featuring a series of chords and single notes. The lyrics are written below the notes. The system ends with a double bar line.

be an eve - ning sa - cri - fice.

This musical system continues the melody from the first system. It features a long, sustained note in the treble staff for the word 'sa' and a similar note in the bass staff. The system ends with a double bar line.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration.*

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration.*

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration.*

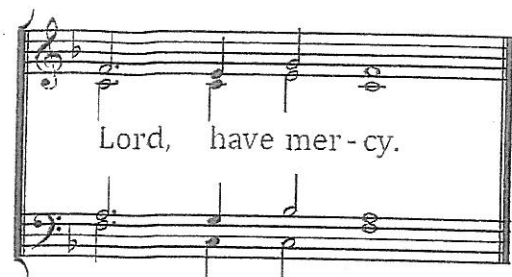
**Litany of Fervent Supplication, Litany for the
Catechumens, & Litanies of the Faithful**

Now the Powers, Let Us Draw Near

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

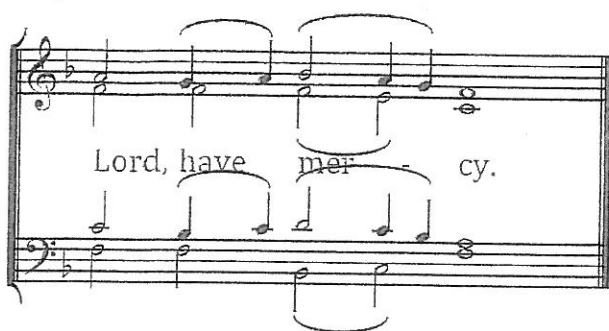
Deacon: Let us say with our whole soul and our whole mind, let us say:

People:



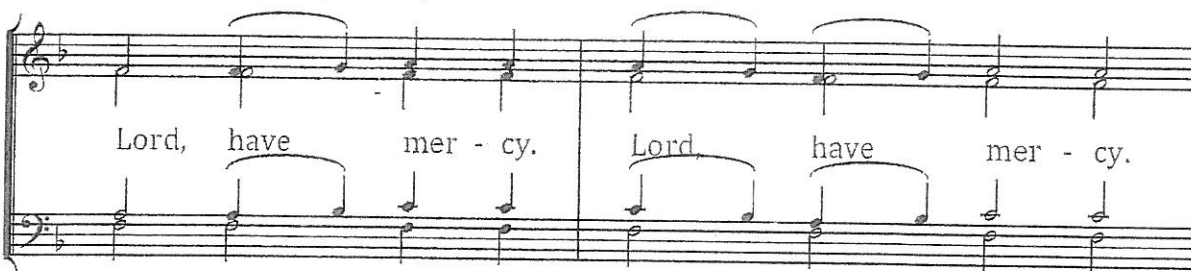
Deacon: O Lord Almighty, God of our fathers ... hearken and have mercy.

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

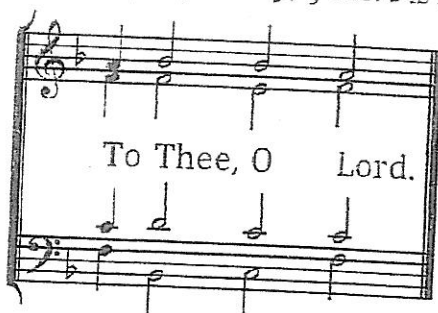
Deacon: Catechumens, pray to the Lord.

People: (*Softly and repeatedly until "Bow your heads"*).



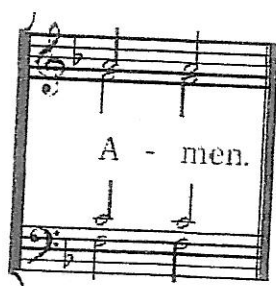
Deacon: Catechumens, bow your heads to the Lord.

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:

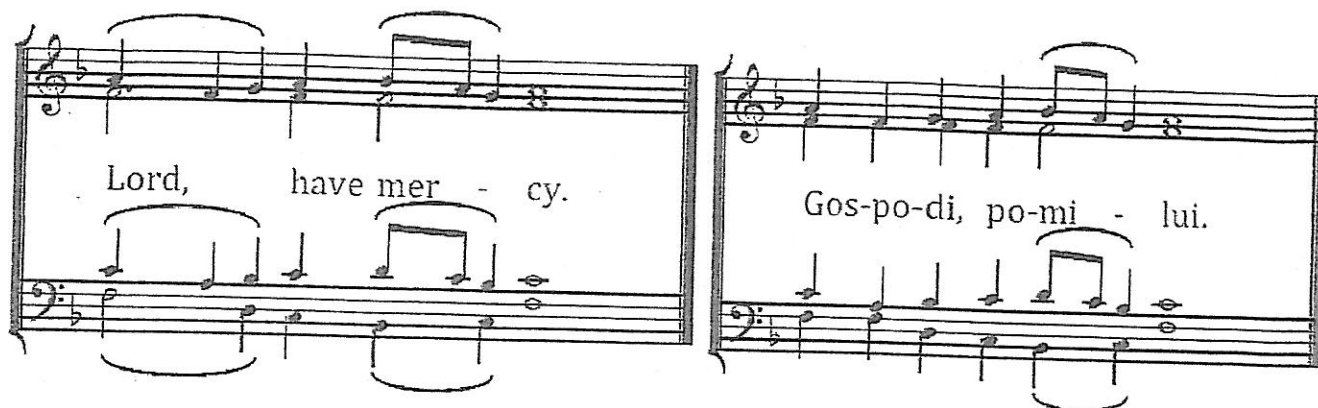


Deacon: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let no catechumen remain.

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)*

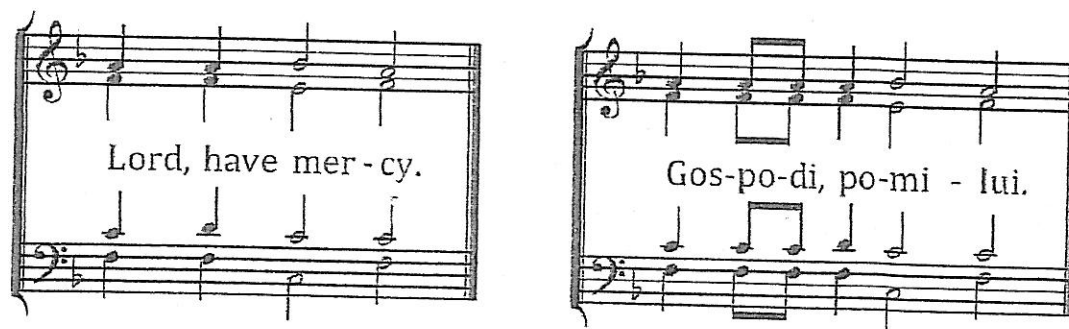


Lord, have mer - cy.

Gos-po-di, po-mi - lui.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

People:



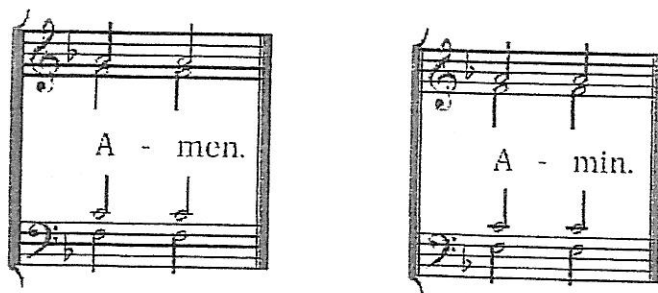
Lord, have mer - cy.

Gos-po-di, po-mi - lui.

Deacon: Wisdom!

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

People:



A - men.

A - min.

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)*

Lord, have mer - cy.

Gos-po-di, po-mi - lui.

Deacon: For the peace from on high ... let us pray to the Lord.

People: *(And after each petition.)*

Lord, have mer - cy.

Gos-po-di, po-mi - lui.

Deacon: Wisdom!

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

People:

A - men.

A - min.

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".

Now the Powers Instead of Cherubic Hymn

Ancient Chant

Arranged by: V. Rev. Vladimir Soroka

Slowly

Musical notation for the first system, featuring a treble and bass staff in G major. The tempo is marked 'Slowly' and the dynamics are 'p' (piano). The lyrics are: NOW THE POW - ERS, THE POW - ERS OF HEA - VEN IN -

Musical notation for the second system. The lyrics are: VIS - I - BLY WITH US DO SERVE WITH US DO SERVE.

Musical notation for the third system, with dynamics 'pp' (pianissimo). The lyrics are: LO THE KING OF GLO - RY, THE KING OF GLO - RY EN - TERS,

Musical notation for the fourth system. The lyrics are: LO THE MYS - TI - CAL SAC - RI - FICE IS UP - BORNE THE SAC - RI

Musical notation for the fifth system, concluding the piece. The lyrics are: FICE IS UP BORNE FUL - FILLED. The system includes 'rit' (ritardando) and 'V' (fortissimo) markings.

Instead of That We May Receive

Faster tempo (after entrance)

LET US DRAW NEAR IN FAITH AND LOVE DRAW NEAR AND BE -

This system of the musical score is written for a two-part setting (soprano and bass) in the key of D major. The tempo is marked 'Faster tempo (after entrance)' and the dynamic is 'mf'. The lyrics are 'LET US DRAW NEAR IN FAITH AND LOVE DRAW NEAR AND BE -'. The melody is characterized by a series of eighth and sixteenth notes, with some rests. The bass line provides a steady accompaniment with quarter and eighth notes.

COME COM - MU - NI - CANTS OF LIFE E - TER - NAL.

This system continues the two-part setting. The lyrics are 'COME COM - MU - NI - CANTS OF LIFE E - TER - NAL.'. The musical notation features a mix of eighth, sixteenth, and quarter notes, with some longer note values in the soprano part. The key signature remains D major.

AL - LE - LU - IA, AL - LE - LU - IA,

This system introduces the 'AL - LE - LU - IA' refrain. It is written for a two-part setting. The lyrics are 'AL - LE - LU - IA, AL - LE - LU - IA,'. The music uses a variety of note values, including eighth, sixteenth, and quarter notes, with some rests. The dynamic is marked 'mf'.

AL - LE - LU - IA.

This system concludes the 'AL - LE - LU - IA' refrain. The lyrics are 'AL - LE - LU - IA.'. The musical notation includes a final cadence with a double bar line and repeat signs. The key signature is D major.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration.*

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant.
Prostration.

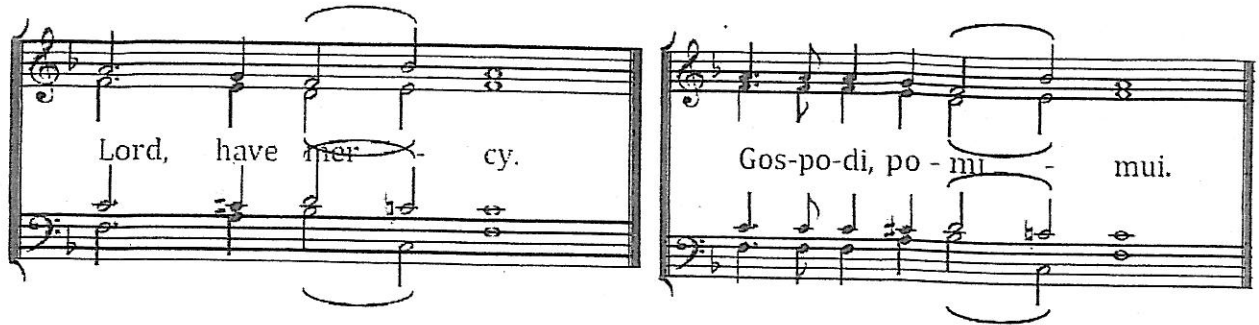
Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration.*

Litany before/after the Lord's Prayer, One is Holy, O Taste and See

The Litany before the "Our Father" (seasonal responses)

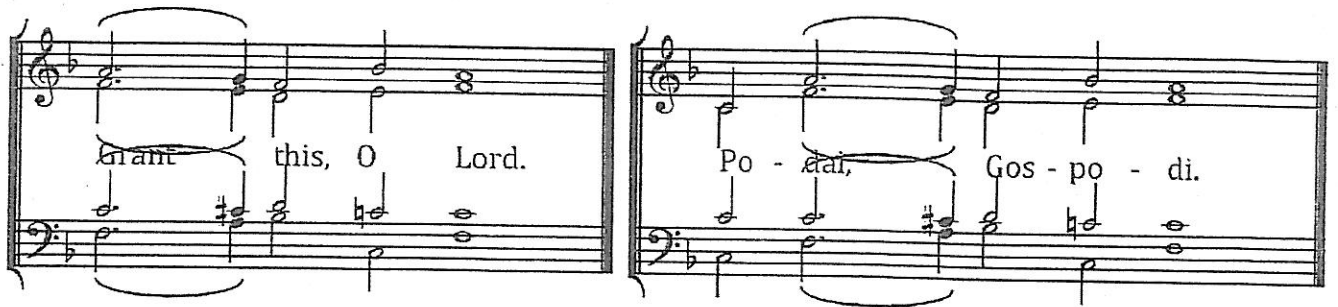
Deacon: Having called to remembrance all the saints ... let us pray to the Lord.

People: *(With energy, and after each petition).*



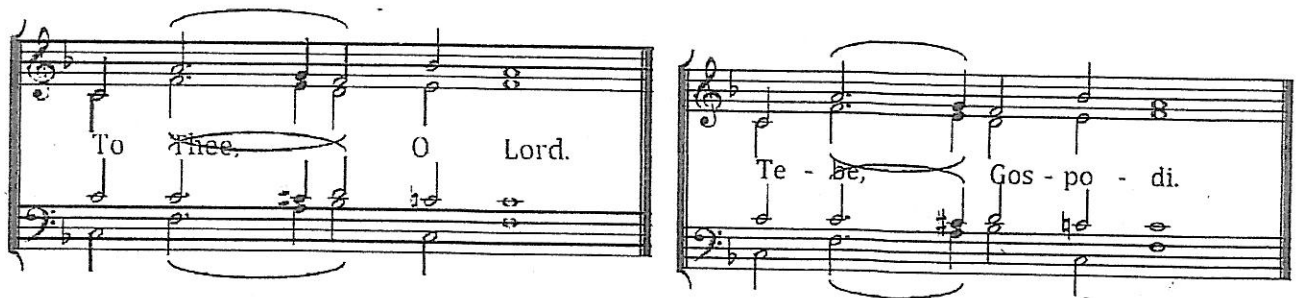
Deacon: That the whole day may be perfect ... let us ask of the Lord.

People: *(And after each petition).*



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

People:



The "Our Father"

Priest: And grant us, O Master, with boldness and without condemnation, to dare to call upon Thee, the heavenly God, as Father, and to say:

The people sing the Lord's Prayer. All make a full prostration at "Our Father".

Our Father

Nikolai Rimsky-Korsakov, adapted for English

Slowly & prayerfully

Our Fa - ther, Who art in the hea - vens, hal-lowed be thy name.

The first system of musical notation for the first line of the hymn. It consists of a treble and bass staff in B-flat major (two flats). The melody is in the treble staff, and the bass staff provides a simple harmonic accompaniment. The lyrics are written below the notes. A slur is placed over the word 'heaven' in the original image, which has been corrected to 'heaven' in this transcription.

Thy king - dom come; thy will be done on earth, as it is in hea - ven.

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics are written below the notes.

Give us this day our dai - ly bread. And for - give us our debts,

The third system of musical notation. It continues the melody and accompaniment. The lyrics are written below the notes.

as we for-give our debt - ors. And lead us not in-to temp-ta - tion,

The fourth system of musical notation. It continues the melody and accompaniment. The lyrics are written below the notes.

ritard.
but de-li - ver-us-from the e - vil one.

The fifth system of musical notation, which is the final line of the hymn. It begins with the instruction 'ritard.' (ritardando). The melody and accompaniment conclude with a final chord. The lyrics are written below the notes.

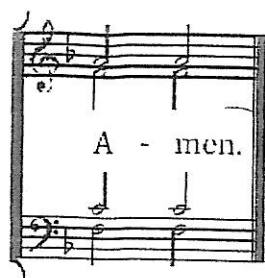
o - sta - vlya - yem dol - zhni - kom na - shim,

i nye vye - di nas vo i - sku - she - ni - ye,

no i - zba-vi nas ot lu-ka - va - go.

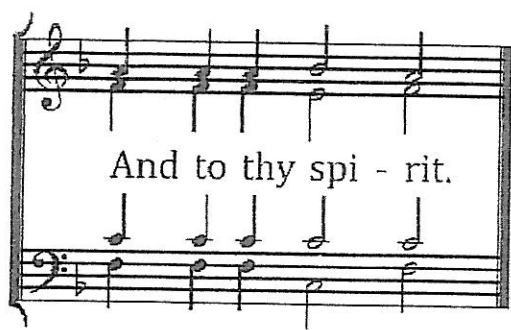
Priest: For thine is the kingdom, and the power, and the glory, of the Father,
and of the Son, and of the Holy Spirit, now and ever, and unto the ages of
ages.

People:



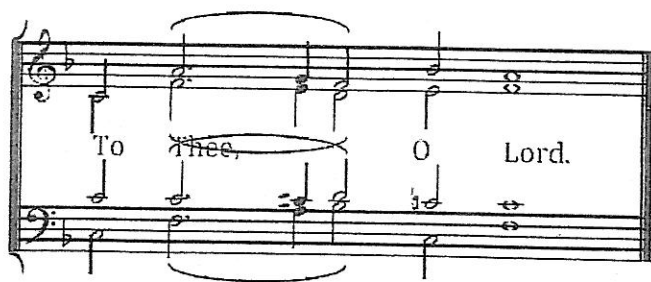
Priest: Peace be unto all.

People:



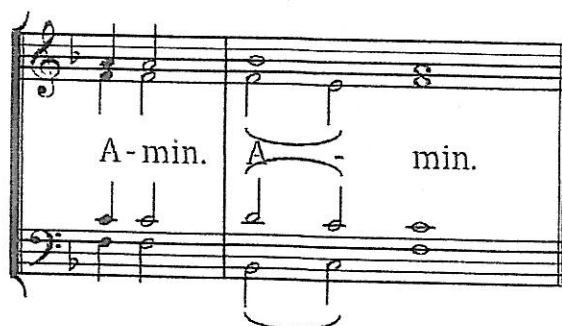
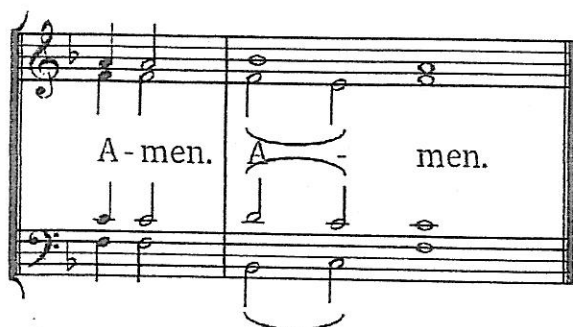
Deacon: Bow your heads to the Lord.

People: *(Very slowly. During Lent we use the seasonal response.)*



Priest: ...and unto the ages of ages.

People:



Deacon: Let us attend!

O Taste and See

Sing only once.

Ancient Chant
arr. V. Rev. V. Soroka

First system of musical notation. Treble and bass staves in G major (one sharp) and 4/4 time. The melody is in the treble staff, and the bass staff provides a simple accompaniment. The lyrics are: O TASTE AND SEE, O TASTE AND SEE.

Second system of musical notation. Treble and bass staves. The melody continues with a fermata over the word 'SEE'. The lyrics are: O TASTE AND SEE THAT THE LORD IS.

Third system of musical notation. Treble and bass staves. The melody continues with a fermata over the word 'GOOD'. The lyrics are: GOOD. AL - LE - LU - IA, AL - LE - LU -

Fourth system of musical notation. Treble and bass staves. The melody concludes with a fermata. The lyrics are: IA, AL - LE - LU - IA.

Let Our Mouths be Filled

Stikhera tone 2 (Kievan)

A - men. Let our mouths be filled with thy praise, O Lord,

that we may sing of thy glo - ry; for Thou hast made us wor - thy

to partake of thy holy, divine, immortal, and life creating Mys - te - ries.

Pre - serve us in thy ho - li - ness,

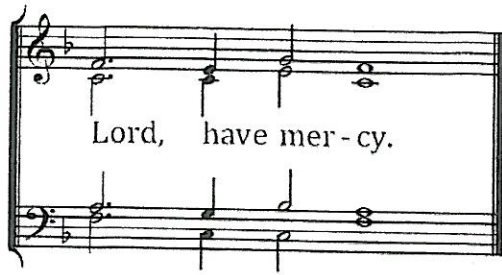
that all the day we may meditate upon thy right - eous - ness.

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

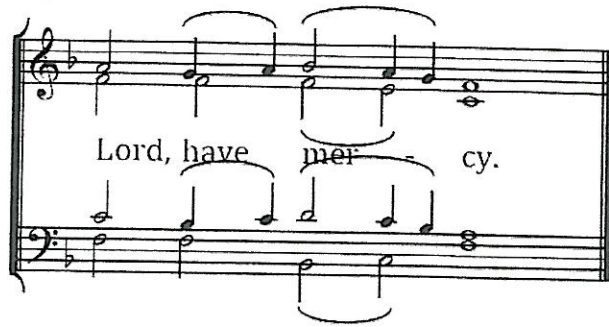
The Litany of Thanksgiving

Deacon: Stand upright! ... let us worthily give thanks unto the Lord.

People:

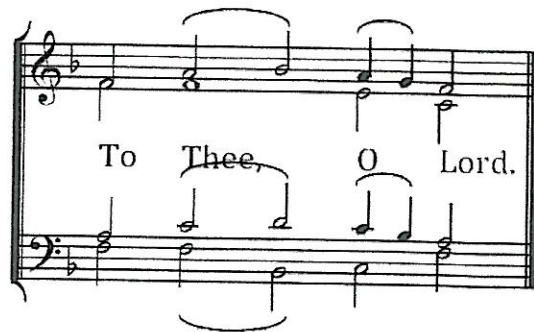


Deacon: Help us, save us ... and keep us, O God, by thy grace.



Deacon: Having asked ... and all our life unto Christ our God.

People:



Priest: For Thou art our hallowing, and unto Thee so we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

People:



The Prayer Below the Ambo

Deacon: **Let us depart in peace.**

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

In the name of the Lord. Lord, have mer - cy.

This musical notation is for a two-part setting of the prayer. The top part is written on a treble clef staff and the bottom part on a bass clef staff. The key signature has one flat (B-flat). The melody is simple and hymn-like, with the lyrics 'In the name of the Lord. Lord, have mer - cy.' written below the notes.

The junior priest says the Prayer Below the Ambo. At the end: People:

A - men.

This musical notation is for a two-part setting of the response 'A - men.'. It is written on a treble clef staff (top) and a bass clef staff (bottom). The key signature has one flat (B-flat). The melody is simple and hymn-like, with the lyrics 'A - men.' written below the notes.

*If there is a liturgical blessing or other rite to be inserted into the Liturgy, it is done here.
Otherwise, we continue immediately with:*

Blessed be the name of the Lord from this time forth and for ev - er - more!

(2)

This musical notation is for a two-part setting of the blessing. The top part is written on a treble clef staff and the bottom part on a bass clef staff. The key signature has one flat (B-flat). The melody is simple and hymn-like, with the lyrics 'Blessed be the name of the Lord from this time forth and for ev - er - more!' written below the notes. A circled number '2' is in the top right corner.

Blessed be the name of the Lord from this time forth and for ev - er - more!

This musical notation is for a two-part setting of the blessing, identical to the one above. It is written on a treble clef staff (top) and a bass clef staff (bottom). The key signature has one flat (B-flat). The melody is simple and hymn-like, with the lyrics 'Blessed be the name of the Lord from this time forth and for ev - er - more!' written below the notes.

Psalm 33 follows immediately. During Bright Week it is replaced by the Paschal troparion, sung twelve times. Our parish custom is to sing it three times.

Psalm 33 (Akathist melody)

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

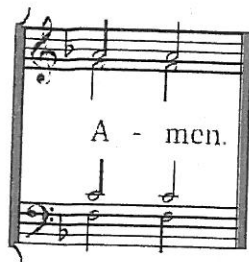
The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

The Dismissal, Polychronion

The Dismissal

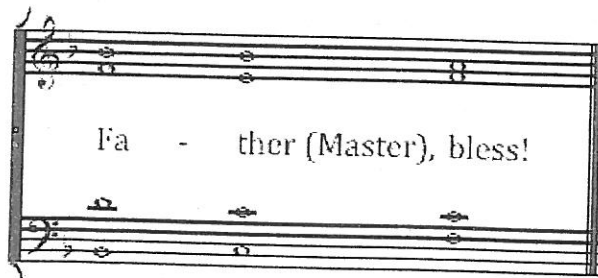
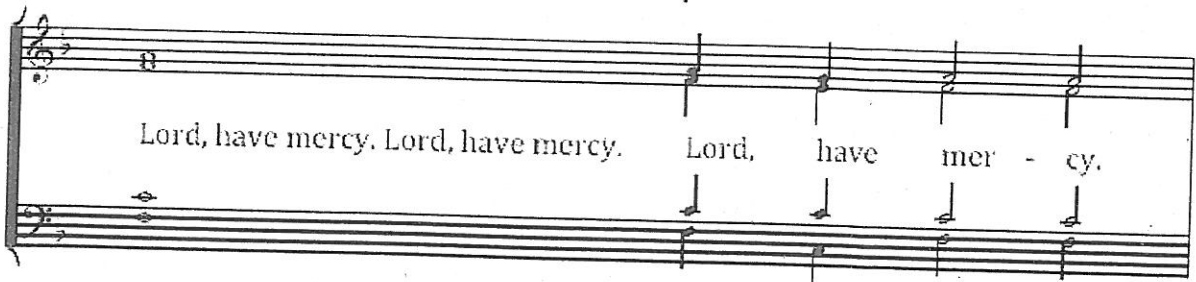
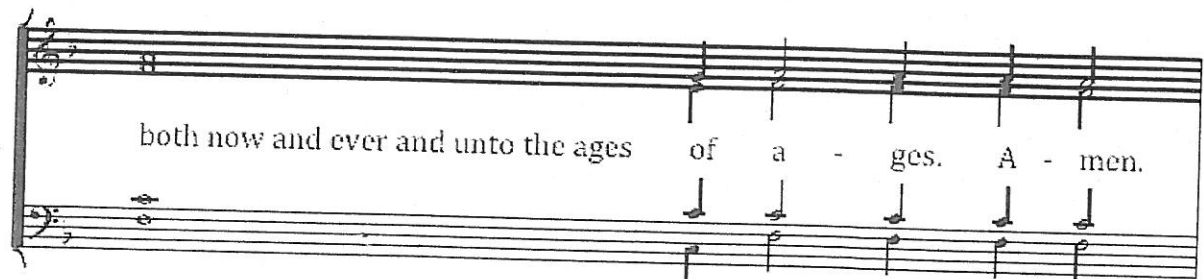
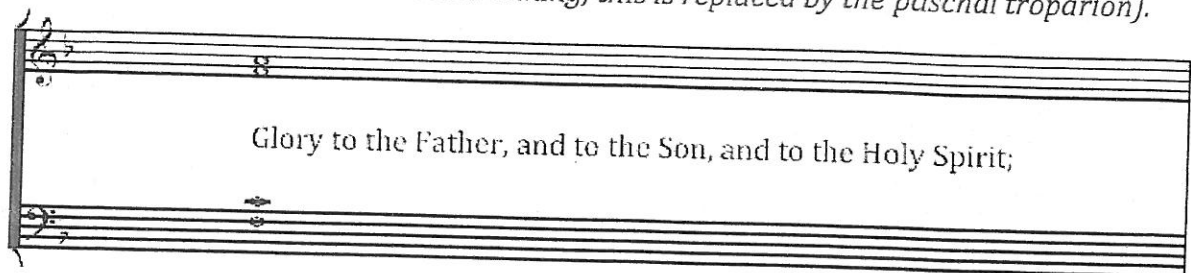
Priest: The blessing of the Lord ... now and ever, and unto the ages of ages.

People:



Priest: Glory to Thee, O Christ God, our hope, glory to Thee!

People: *(From Pascha until its leave-taking, this is replaced by the paschal troparion).*



The priest pronounces the appointed dismissal. At the end:

People: **Amen.**

The choir immediately sings the polychronion.

The "Many Years"

Common chant

Our great lord and fa-ther Ky-rill, the most-ho-ly Pat-ri-arch of Mos-cow

and all the Rus - sias;

our lord the Most Rev' - rend Met - ro - po - li - tan Hi - la - ri - on,

First Hier - arch of the Rus - sian Church A - broad;

and our lord the Ve-ry Rev'-rend Bishop Irenei of ~~Sa-cra-men-ta~~ London and Western Europe

this land, our Sov' - reign La - dy Queen E - li - za - beth,

her go - vern - ment and armed for - ces;

the God - pre - served Rus - sian land and its Or - tho - dox peo - ple

both in the home - land and scat - tered a - broad;

the pa - ri - shion - ers of this ho - ly house, and all Or - tho - dox Chris - tians:

pre - serve, O Lord, for ma - ny years!

Obikhod Stichera Tones Cheat Sheet

Tone 1

1. 2. 3. 4. Final

Musical notation for Tone 1, showing four variations (1. to 4.) and a Final. The notation is written on a grand staff (treble and bass clefs) with a key signature of one flat (B-flat). The melody is primarily in the treble clef, and the bass line is in the bass clef. The notation includes various musical symbols such as notes, rests, and bar lines.

Tone 2

1. 2. 3. 4. Final

Musical notation for Tone 2, showing four variations (1. to 4.) and a Final. The notation is written on a grand staff (treble and bass clefs) with a key signature of one flat (B-flat). The melody is primarily in the treble clef, and the bass line is in the bass clef. The notation includes various musical symbols such as notes, rests, and bar lines.

Tone 3

1. 2. Final

Musical notation for Tone 3, showing two variations (1. to 2.) and a Final. The notation is written on a grand staff (treble and bass clefs) with a key signature of one flat (B-flat). The melody is primarily in the treble clef, and the bass line is in the bass clef. The notation includes various musical symbols such as notes, rests, and bar lines.

Tone 4

1. 2. 3.

Musical notation for Tone 4, showing three variations (1. to 3.). The notation is written on a grand staff (treble and bass clefs) with a key signature of one flat (B-flat). The melody is primarily in the treble clef, and the bass line is in the bass clef. The notation includes various musical symbols such as notes, rests, and bar lines.

4. 5. 6. Final

This musical system for Tone 4 consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains six measures of music, with the first measure marked with a circled '8'. The lower staff is in bass clef with the same key signature and time signature, containing six measures of music. The word 'Final' is written above the sixth measure of the upper staff.

Tone 5

1. 2. 3. Final

This musical system for Tone 5 consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains three measures of music, with the first measure marked with a circled '8'. The lower staff is in bass clef with the same key signature and time signature, containing three measures of music. The word 'Final' is written above the third measure of the upper staff.

Tone 6

1. 2.a 2.b 3. Final

This musical system for Tone 6 consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains four measures of music, with the first measure marked with a circled '8'. The lower staff is in bass clef with the same key signature and time signature, containing four measures of music. The word 'Final' is written above the fourth measure of the upper staff.

Tone 7

1. 2. Final

This musical system for Tone 7 consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains two measures of music, with the first measure marked with a circled '8'. The lower staff is in bass clef with the same key signature and time signature, containing two measures of music. The word 'Final' is written above the second measure of the upper staff.

Tone 8

1. 2. 3. Final

This musical system for Tone 8 consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It contains three measures of music, with the first measure marked with a circled '8'. The lower staff is in bass clef with the same key signature and time signature, containing three measures of music. The word 'Final' is written above the third measure of the upper staff.