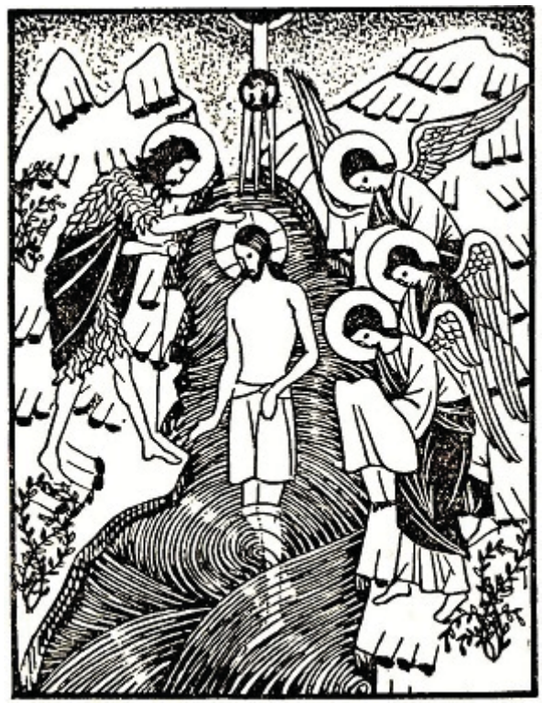
Vespers with Divine Liturgy for the Theophany of our Lord, God, and Savior Jesus Christ



Metropolitan Cantor Institute
Byzantine Catholic Archeparchy of Pittsburgh
December 2018

Foreword

The combination of Vespers and the Divine Liturgy of Our Holy Father Basil the Great is sung four times in the Byzantine Church Year: the Eve of Christmas, the Eve of Theophany, Great and Holy Thursday, and Great and Holy Saturday.

In many Byzantine Catholic parishes, the Vigil Divine Liturgy on January 5 is combined with the Great Blessing of Water and with the Litija (the blessing of bread, wheat, wine and oil). This booklet contains all of the congregational singing for this service, as well as the priestly prayers which are taken aloud at the celebration of the St. Basil Divine Liturgy and at the Great Blessing of Water. It is hope that the booklet will facilitate participation in this most important and beautiful of Byzantine liturgical services.

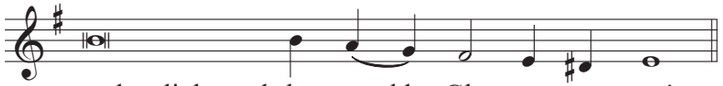
This booklet takes the elements of the Vigil and the Divine Liturgy from the official texts and music published by the Metropolitan Church in 2007, and combines them with the stichera and troparia for the vigil of Theophany from the *Festal Menaion* of the Sisters of Saint Basil the Great of Uniontown, PA. These Theophany texts are set to music in strict accord with the principles used by the Inter-Eparchial Music Commission of the Byzantine Catholic Church.

The Great Blessing of Water may take place after the Ambon Prayer; because of this length, and the fact that it may be celebrated outdoors, this blessing is in a separate booklet. Also, the order of service here assumes that Great Compline with Litija will not be celebrated, so the order of Litija is provided after the Ambon Prayer and Blessing of Water. It Litija is not celebrated, continue with the dismissal on page 48.

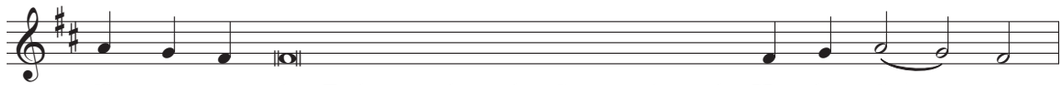
The image on the cover is from the Ruthenian *Časoslov* (Rome, 1950).

We hope that this booklet will provide edification and help to God's faithful as they begin the celebration of the baptism of our Lord, God, and Savior, Jesus Christ.





Cantor





Kontakion of Theophany - *Tone 4*







Vespers with Divine Liturgy for the Theophany of Our Lord, God, and Savior, Jesus Christ

GREAT VESPERS

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

Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

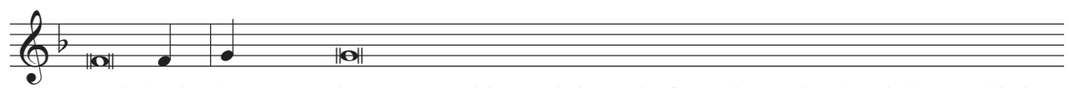
Response:



Call to Worship

Each time with a reverence:



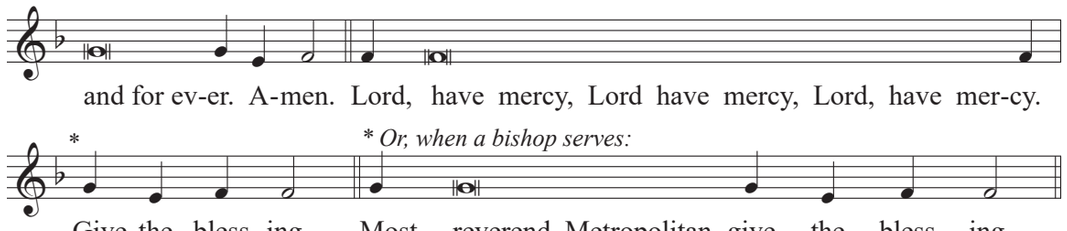




The celebrant goes before the closed holy doors and quietly recites the Prayers of Light of vespers.

Psalm 103





Celebrant: May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan, have mercy on us and save us through the prayers of his most pure Mother; and of our holy Father Basil the Great, Archbishop of Caesarea in Cappadocia; and through the prayers of all the saints; for Christ is good and loves us all.

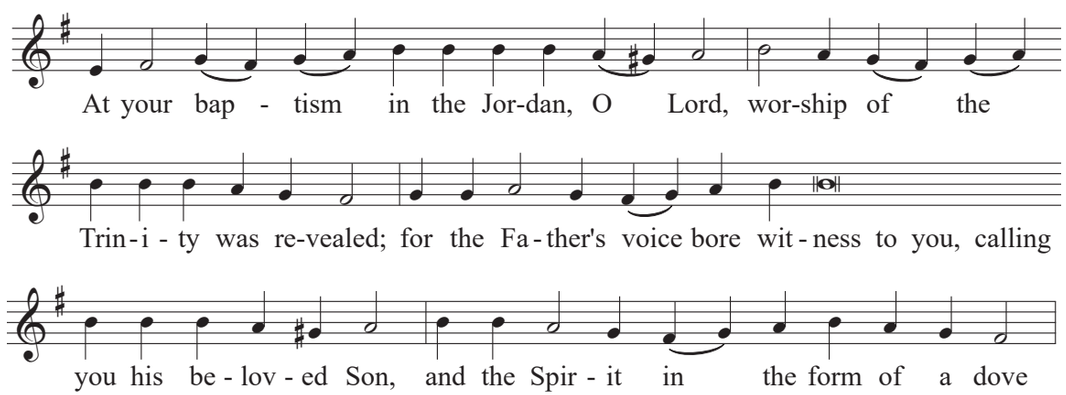
Response:



Immediately after the liturgy, a candle is lit and set on a stand in the middle of the church.

Standing beside it, the cantor sings the troparion and kontakion of the feast:

Troparion of Theophany - *Tone 1*



Dismissal

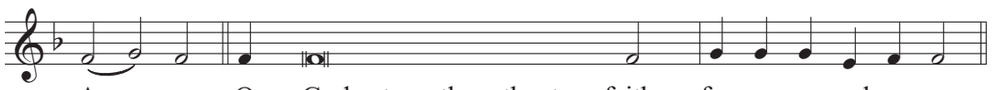
Deacon: Wisdom!

Response:



Celebrant: Blessed is Christ our God, the One-Who-Is, always,
now and ever and forever.

Response:



Celebrant: O most holy Theotokos, save us!

Response:

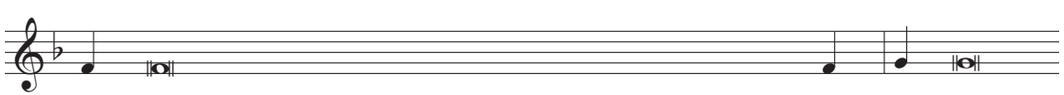






Celebrant: Glory to you, O Christ God, our hope; glory to you!

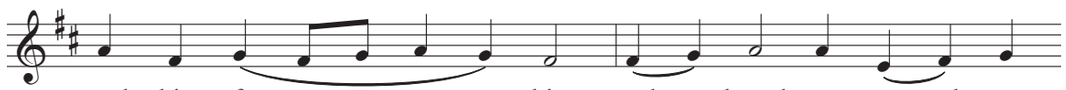
Response:















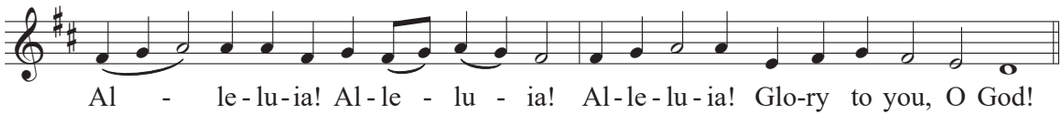








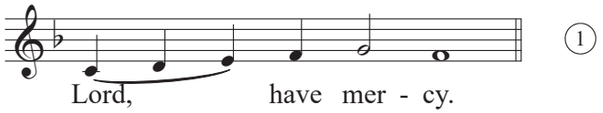
Then three times, with a bow each time:



The faithful may SIT as the Litany of Peace begins:

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

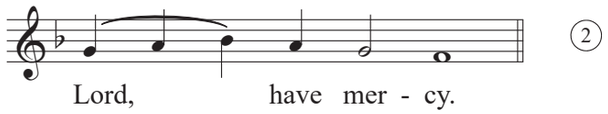
Response:



(1)

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

Response:



(2)

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

Psalm 33

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

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

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

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

Look towards him and be radiant;
let your faces not be ***a***bashed.

This poor man called, the Lord heard him
and rescued him from all his ***dis***tress.

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

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

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

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

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

Response:



Celebrant: O Source of our life, Lord Jesus Christ our God, sanctify the sources of the waters. You made water a deliverance of those held captive, a remission of debts, a forgiveness of sins, a washing of rebirth, a gift of adoption as your children and a garment of incorruption, in which you enlighten and save your people. You manifested yourself as our God. Deem us worthy to celebrate the feast of your holy Theophany in joy and with a pure conscience. For all glory, honor, and worship belong to you and to your eternal Father and to your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:



The Great Blessing of Water may be celebrated at this point. Then:

Deacon: Let us pray to the Lord.

Response:



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

Response:



Celebrant, then All:



All:



For our holy father *(Name)*, pope of Rome, let us pray to the Lord. (1)

For our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

For our government and for all in the service of our country, let us pray to the Lord. (1)

For this city *[or: For this holy monastery]*, for every city, community, and for the faithful living in them, let us pray to the Lord. (2)

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. (1)

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. (2)

Special petitions may be inserted here.

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. (1)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (2)

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

Response:



Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All and loving Lord. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God.

For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship, now and ever and forever.

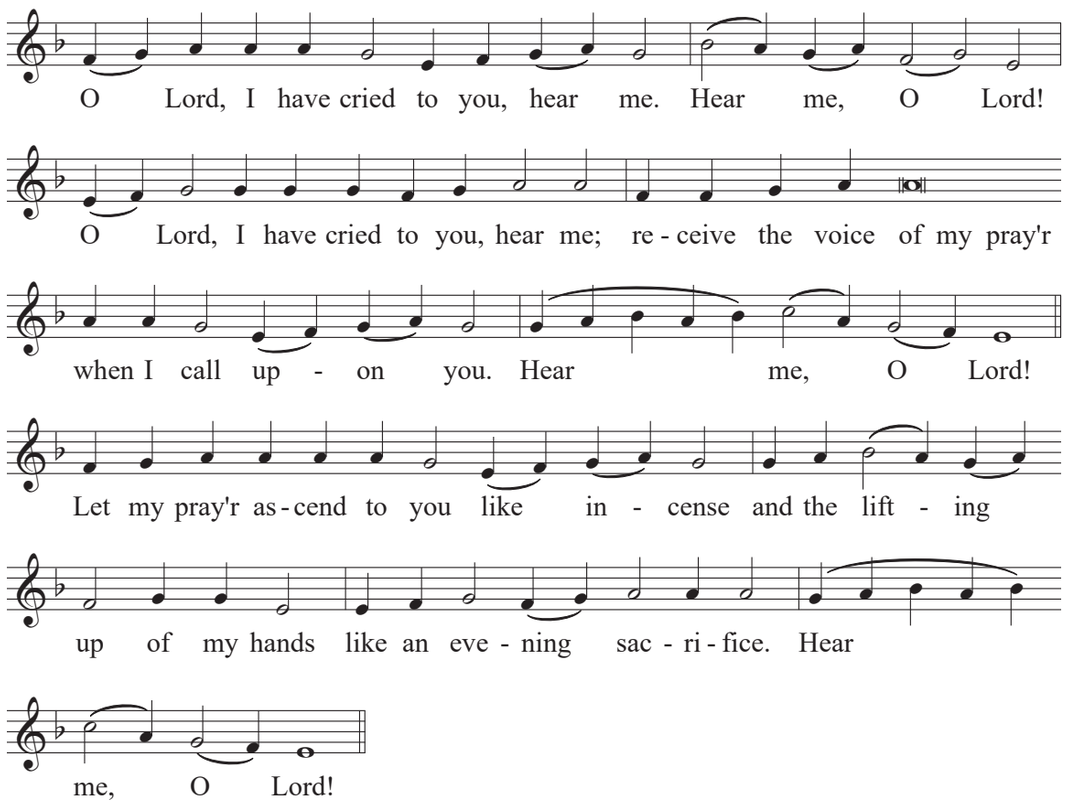
Response:



THE LAMP-LIGHTING PSALMS

*The faithful **STAND** for the great incensation of the church. They may **SIT** when the great incensation is complete. The opening verses of Psalm 140 with refrain are sung according to the tone of the first sticheron:*

Psalm 140: - *Tone 2 samohlasen*



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

Response:



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

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

Response:



Celebrant: Let us go forth in peace.

Response:



Deacon: Let us pray to the Lord.

Response:



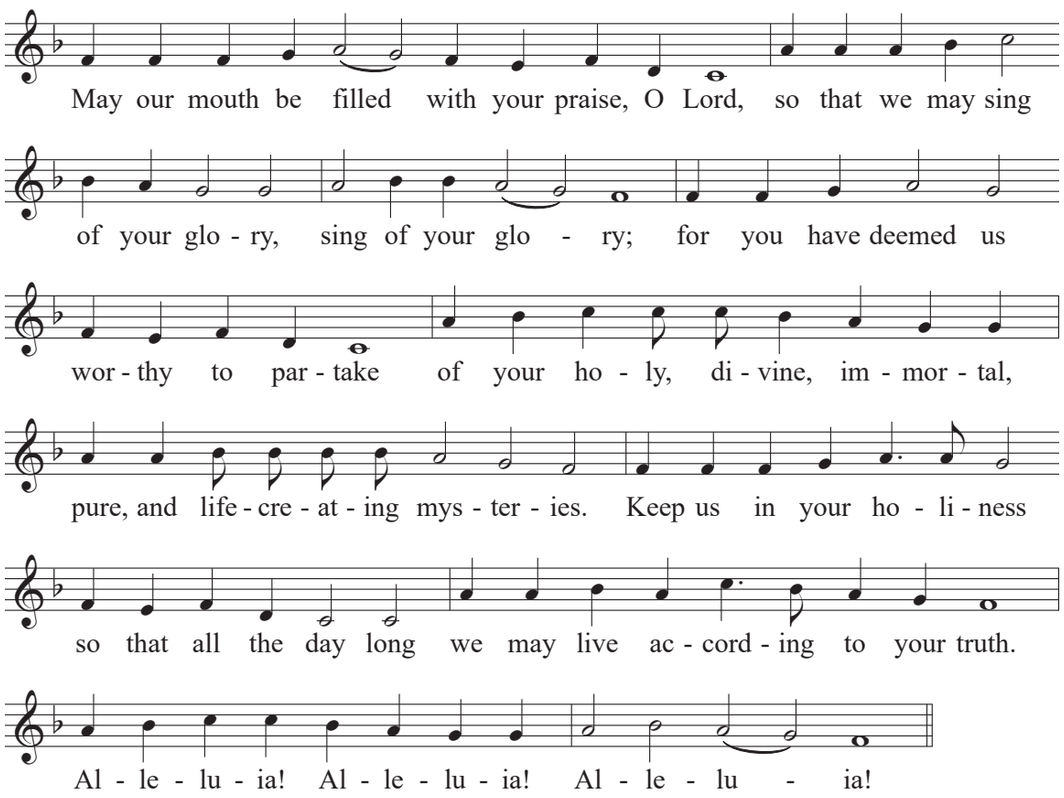
The celebrant, going before the ambon and facing East, intones the Ambon Prayer.

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

Response:



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



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

Let not my heart be inclined to evil,
nor make excuses for sins I ***com***mit.

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

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

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

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

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

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

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

Psalm 141

With all my voice I cry to the Lord,
with all my voice I entreat ***the*** Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints ***with***in me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to ***en***trap me.

Look on my right and see:
there is no one who takes ***my*** part.

I have no means of escape,
not one who cares for ***my*** soul.

I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of ***the*** living."

Listen, then, to my cry
for I am in the depths of ***dis***tress.

Rescue me from those who pursue me
for they are stronger ***than*** I.

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

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

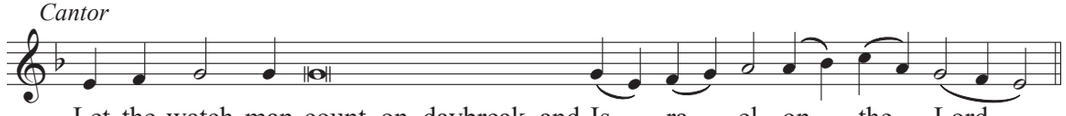
Psalm 129: Out of the depths I cry to you, O Lord;
Lord, hear ***my*** voice!

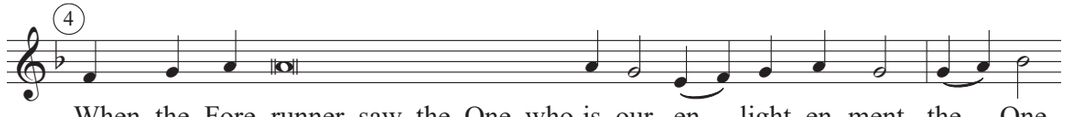
Let your ears be attentive
to the voice of ***my*** pleading.

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

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

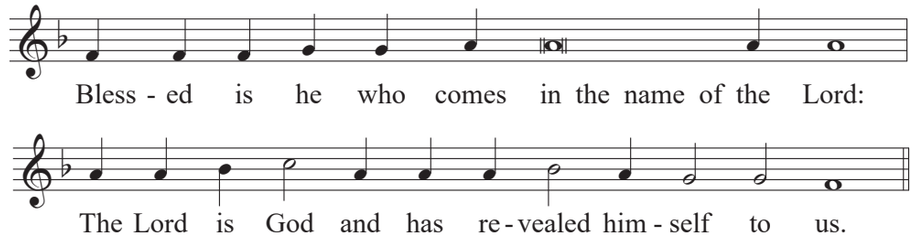
Cantor





Deacon: Approach with fear of God and with faith.

Response:



The body and blood of our Lord are administered on a small spoon.
Communicants approach close to the priest or deacon and remain standing.

The communicants say nothing.

They open the mouth widely without extending the tongue
and close the mouth only after the spoon has been withdrawn.

The faithful may REMAIN STANDING
while others are receiving holy communion.

When Holy Communion has been distrubuted,
the celebrant blesses with the chalice:

Celebrant: Save your people, O God, and bless your inheritance.

Response:



Response:



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

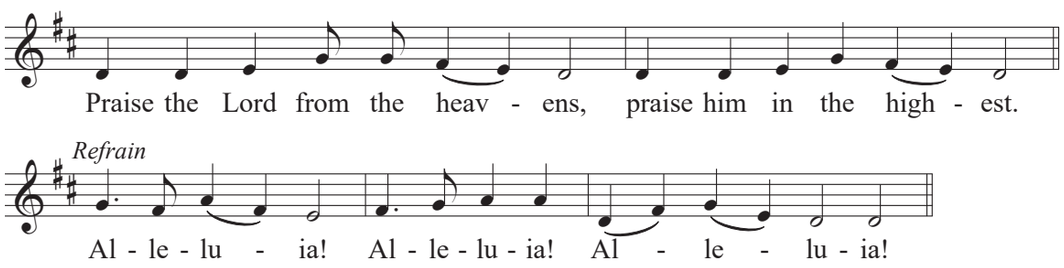
Accept me today as a partaker of your mystical supper, O Son of God; for I will not reveal your Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

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

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

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

Communion Hymn (Psalm 148:1):







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

Response:



Celebrant: Peace be to all.

Response:



Deacon: Bow your heads to the Lord.

Response:



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

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

Response:



Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

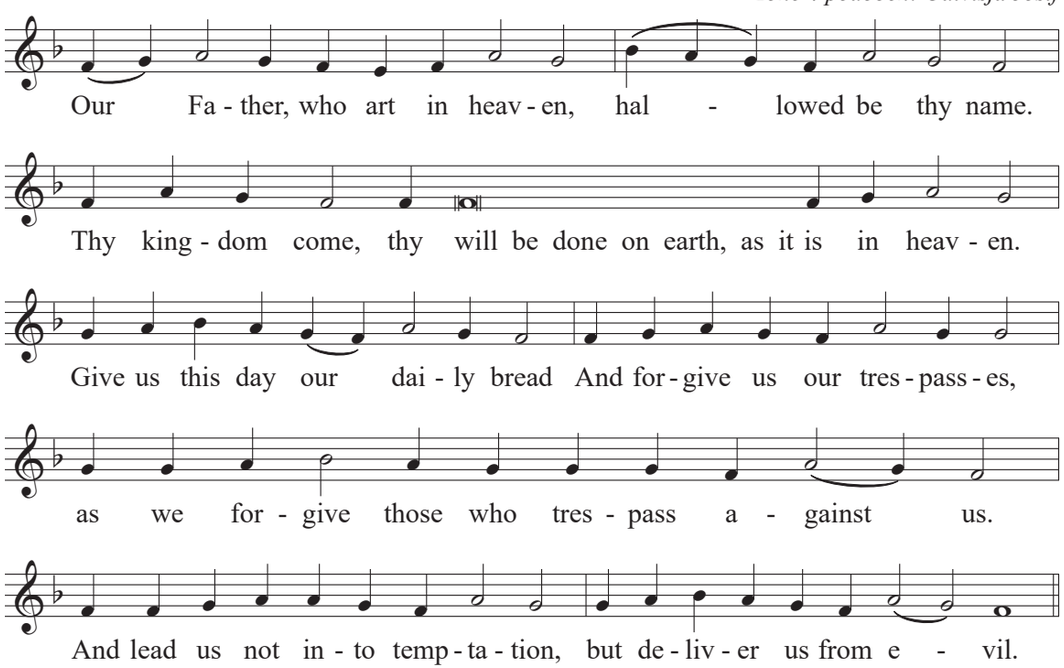
Celebrant: God, the God of our salvation, teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that,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

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

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

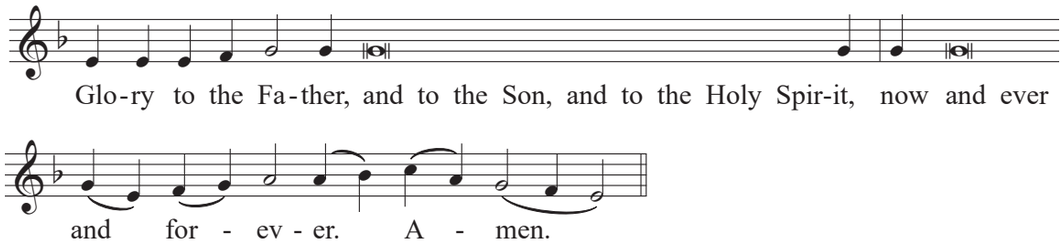
And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father" and say:

Tone 4 podoben: Udivisja Josif



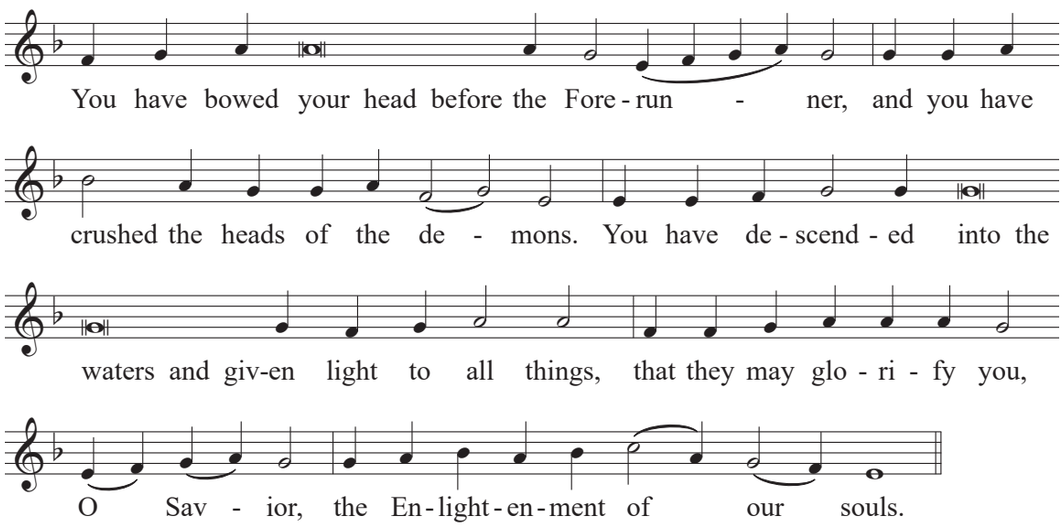


*The faithful **STAND** when the holy doors are opened and the cantor sings:*



While the sticheron at "Glory ..." is sung, the Little Entrance with the holy gospel book and censer is made through the northern door and the holy doors.

Doxastikon - *Tone 2 samohlasen*



Deacon: Wisdom! Be attentive!

*The clergy and servers enter the sanctuary as "***O Joyful Light"** *is sung. The sanctuary and the faithful are incensed.*

And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

Response:



Preparation for Communion

Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.

Response:



Deacon: Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.

Response:



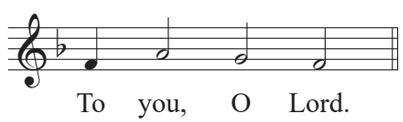
Deacon: For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

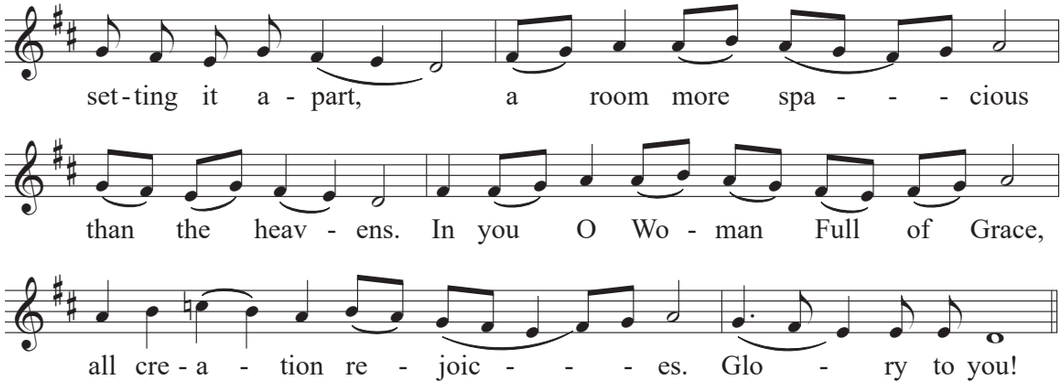
Response:



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

Response:





Celebrant: Among the first, O Lord, remember our holy father *(Name)*, pope of Rome, our most reverend metropolitan *(Name)*, our God-loving bishop *(Name)*; preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response:



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

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

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



THE EVENING PROKEIMENON

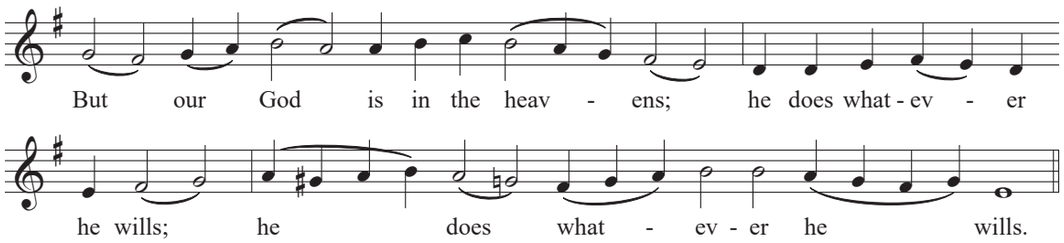
Deacon: Let us be attentive!

Celebrant: Peace be to all!

Deacon: Wisdom! Be attentive!

The faithful sing the VESPERS PROKEIMENON of the day of the week; the deacon chants the verse. These prokeimena are on pages 118-120 of the Divine Liturgies book. But on Friday evening, we sing the Great Prokeimenon which is found on the next page:

Great Prokeimenon - *Tone 7* (Psalm 113:11):



Deacon: When Israel came forth from Egypt, Jacob's sons from an alien people, Judah became the Lord's temple.

Deacon: The sea fled at the sight; the Jordan turned back on its course.

Deacon: Why was it, sea, that you fled? that you turned back, Jordan, on your course?

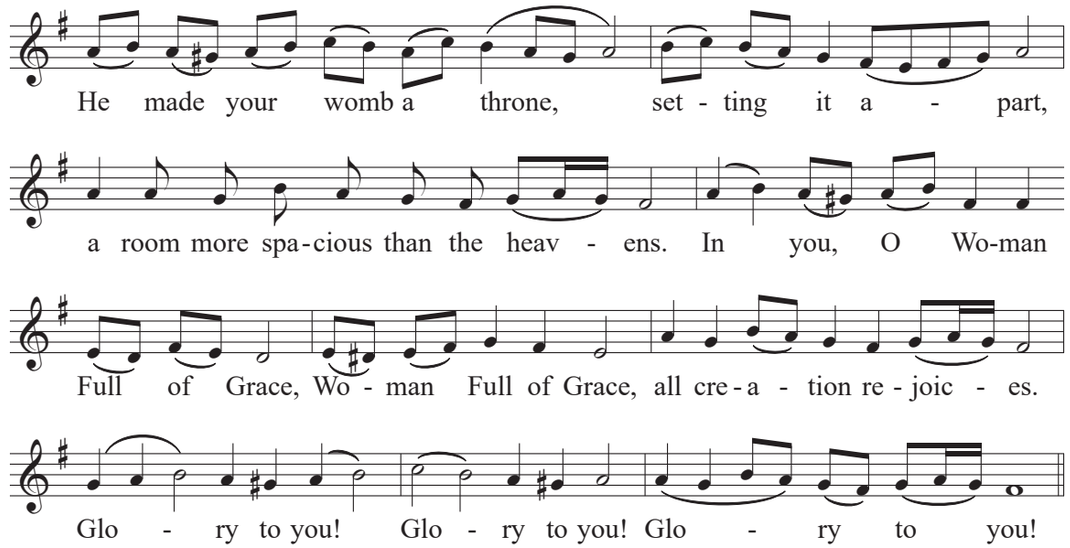
Readings 1-3 *(For the sake of brevity, one or two readings may be chosen.)*

Genesis 1:1-13
Exodus 14: 15-18, 21-23, 27-29
Exodus 15: 22 through 16: 1 *(This reading should always be included)*

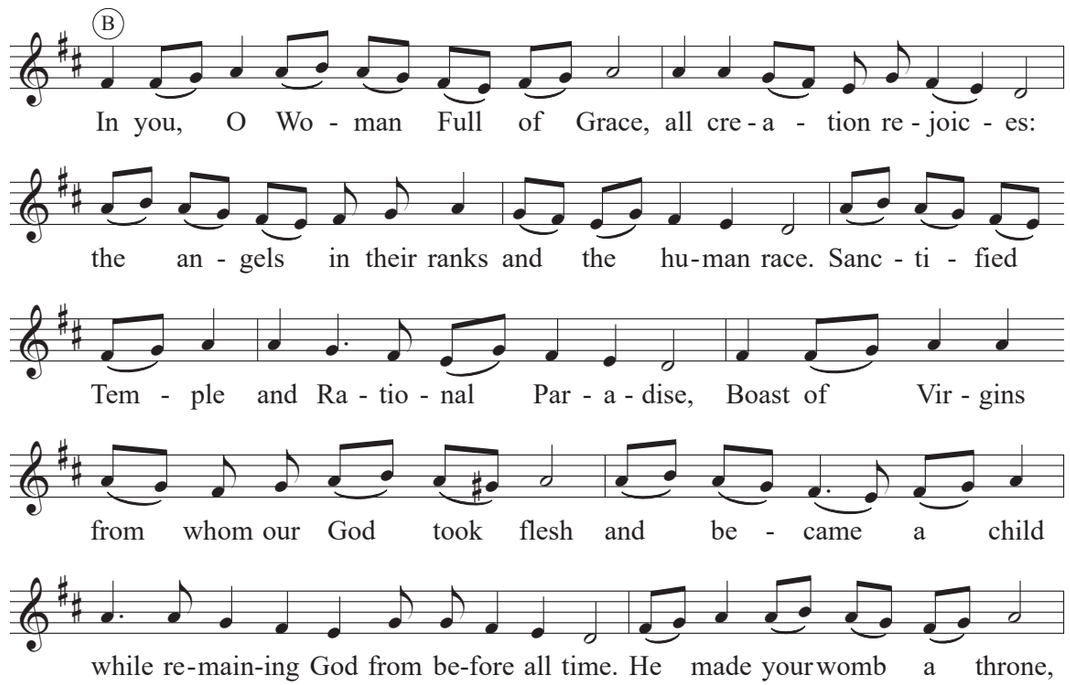
First Responsorial Troparion

All: *Tone 5*





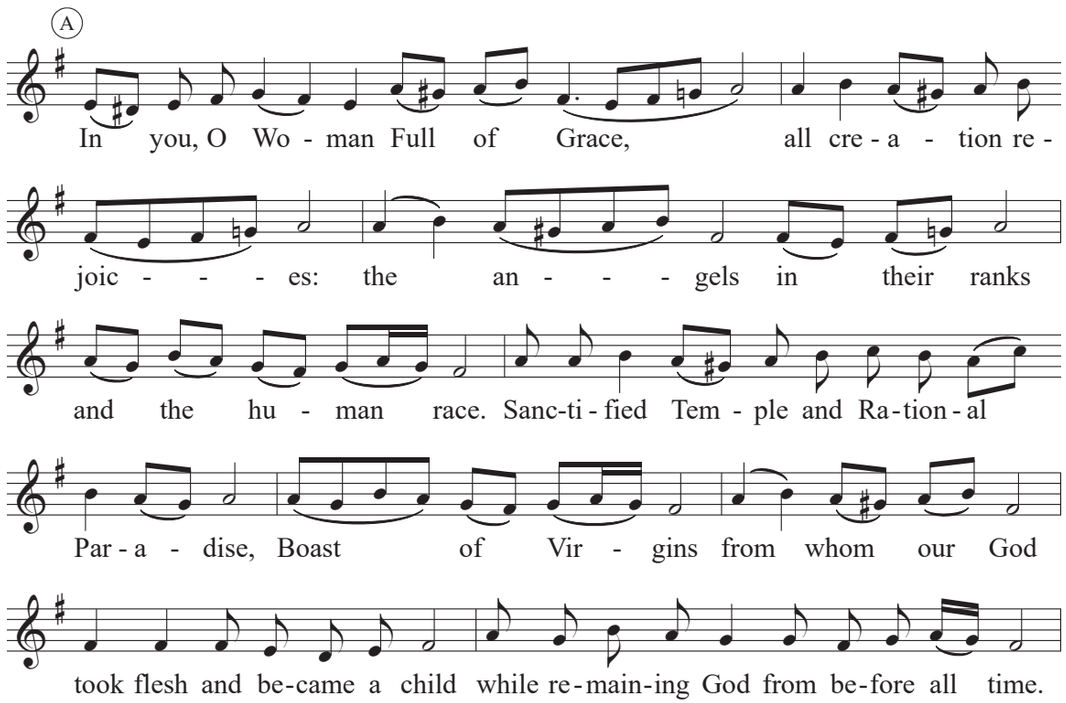
OR:



and bless and sanctify them and show this bread
to be truly the precious body of our Lord, God, and Savior Jesus Christ.
and this chalice to be truly the precious blood of our Lord, God, and
Savior Jesus Christ,
shed for the life of the world.
So that all of us who share this one bread and chalice
may be united with one another in the communion of the one Holy Spirit,
and that none of us partake of the holy body and blood of your Christ
for judgment or condemnation.

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

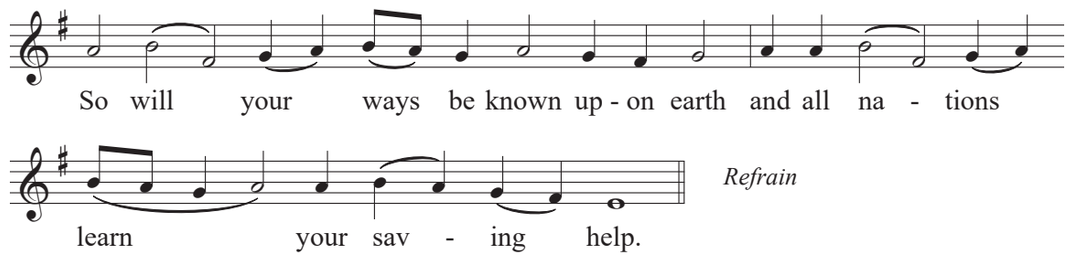
Especially with our most holy, most pure, most blessed and glorious Lady, the
Theotokos and Ever-Virgin Mary.



Cantor:



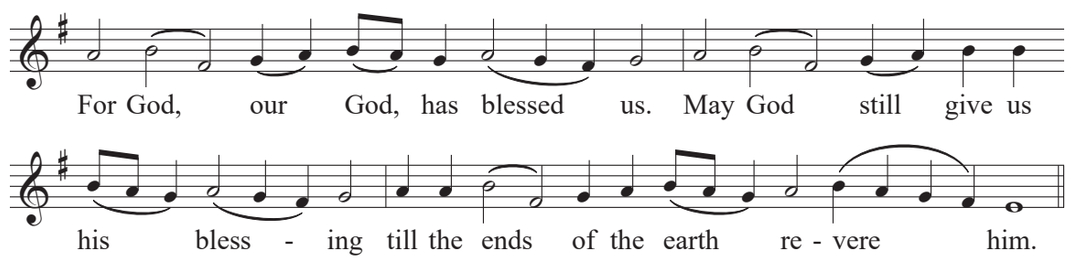
Cantor:



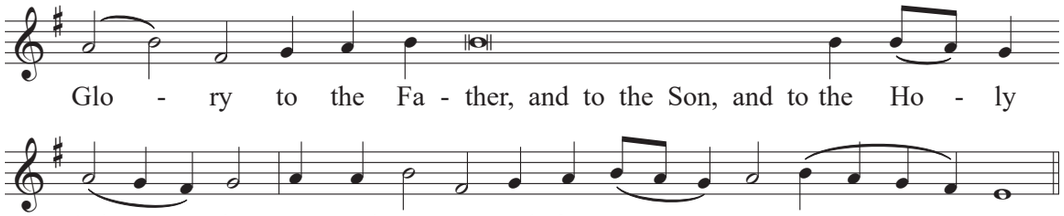
Cantor:



Cantor:



Cantor:



And the faithful sing the entire troparion: O Creator of the world, you appeared in the world * in order to shine upon those who live in darkness. * O Merciful One, glory to you.

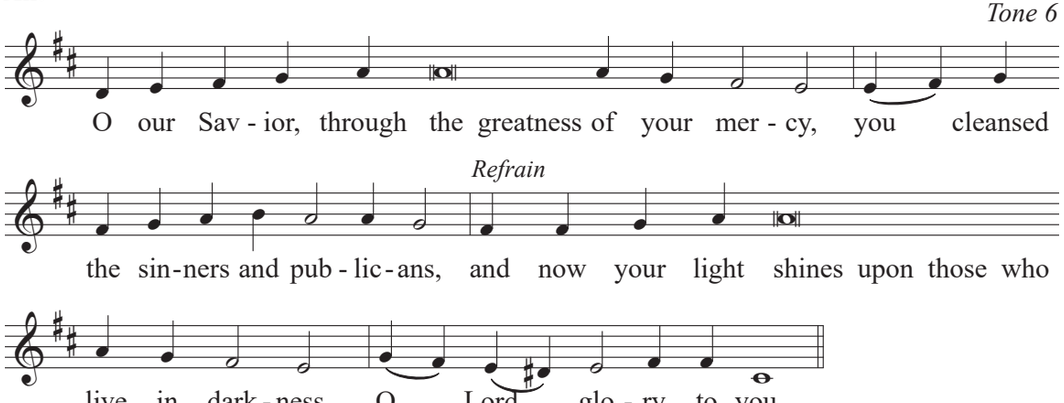
Readings 4-6 *For the sake of brevity, one or two readings may be chosen.)*

Joshua 3:7-8, 15-17
II Kings 2: 6-14
II Kings 5: 9-14 *(This reading should always be included)*

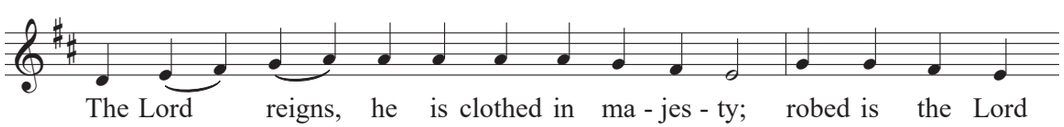
Second Responsorial Troparion

All:

Tone 6

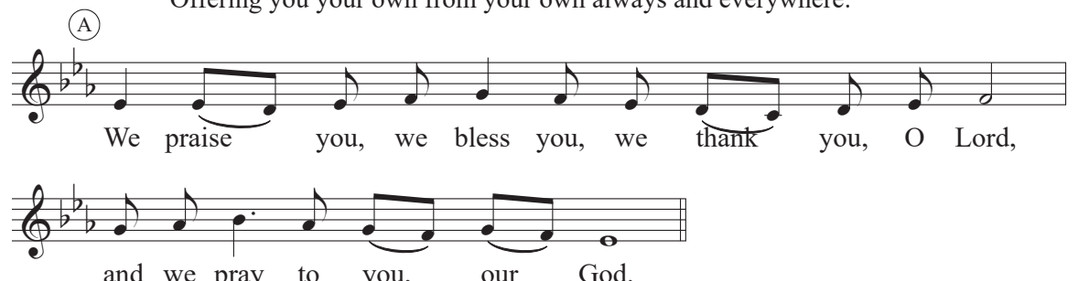


Cantor:



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

Offering you your own from your own always and everywhere.



OR:



Celebrant All-holy Master,
since you have allowed us sinners and unworthy servants
to minister at your holy altar — not because of our righteousness,
for we have done nothing good on earth,
but because of your mercy and compassion so richly poured out upon us —
we have the courage to approach your holy altar.
As we offer you the holy body and blood of your Christ in this form,
we pray you and beseech you, O Holy of Holies,
that, according to your kind favor,
your Holy Spirit may come upon us
and upon these gifts here offered;

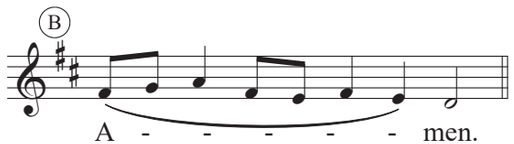
For, when he was about to go forth to his voluntary, ever-memorable, and life-creating death,
on the night when he surrendered himself for the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, blessed, sanctified, broke, and gave it to his holy disciples and apostles, saying

Take, eat; this is my body which is broken for you for the remission of sins.

Response:



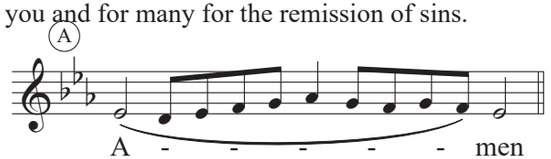
OR:



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

Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

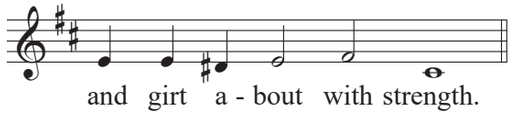
Response:



OR:



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



All: And now your light shines on those who live in darkness. O Lord, glory to you.

Cantor:





All: And now your light shines on those who live in darkness. O Lord, glory to you.

Cantor:





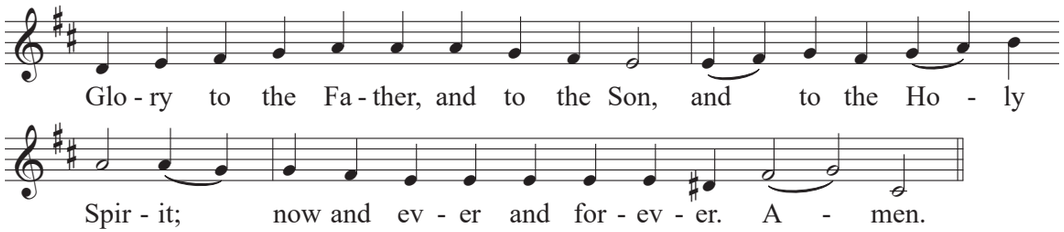
All: And now your light shines on those who live in darkness. O Lord, glory to you.

Cantor:



All: And now your light shines on those who live in darkness. O Lord, glory to you.

Cantor:



And the faithful sing the entire troparion: O our Savior, through the greatness of your mercy, * you cleansed the sinners and publicans * and now your light shines on those who live in darkness. * O Lord, glory to you.

Reading 7-13 *For the sake of brevity, a smaller number of readings may be chosen.)*

Isaiah 1: 16-20
Genesis 32: 1-10
Exodus 2: 5-10
Judges 6: 36-40
I Kings 18: 30-39
II Kings 2: 19-22
Isaiah 49: 8-15 *(This reading should always be included.)*

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

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

Response:



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

Response:



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

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

Living in this world, he gave us precepts for salvation,
turned us away from the deceit of idols,
and brought us to know you, true God and Father.

He purchased us for himself as a chosen people, a royal priesthood,
and a holy nation,
cleansing us with water and sanctifying us with the Holy Spirit.
He surrendered himself as a ransom to Death
by which we were held captive,
sold into slavery under sin.

Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all flesh from the dead.
Since Corruption could not keep the Author of Life in its clutches,
he became the first-fruits of those who have fallen asleep,
the first-born of the dead,
that in all things he might have pre-eminence over all.

Ascending into heaven,
he has taken his seat at the right hand of your majesty on high
and will come to reward everyone according to his works.
But he left us these memorials of his saving passion,
which we have prepared according to his command.



Celebrant: We sinners also cry out with these blessed powers, O loving and kind Master,
and say: Holy are you; truly, all-holy.
Immeasurable is the majesty of your holiness.
You are revered in all your works;
for with righteousness and just judgment you have ordered all things for us.
Taking clay from the earth, you formed man
and honored him with your own image, O God.
You placed him in a delightful paradise
and promised him immortal life and the enjoyment of eternal blessings
through the observance of your commandments.
But man disobeyed you, the true God who created him;
he was led astray by the deceit of the Serpent,
and by his own transgressions was subjected to death.
In your righteous judgment, O God, you banished him from paradise into this
world and returned him to the earth from which he had been taken,
but provided for him the salvation of rebirth in your Christ.

For you did not turn away from your creature forever, O Good One,
nor forget the work of your hands;
rather, you intervened in various ways because of your merciful loving-kindness.
You sent prophets and performed mighty deeds through your holy ones
who have pleased you in every generation.
You spoke to us through the mouth of your servants, the prophets, who foretold the
salvation which was to come.
You gave the Law as an aid, and appointed angels as guardians.
When the fullness of time had come, you spoke to us through your own Son,
the very one through whom you created the ages.

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

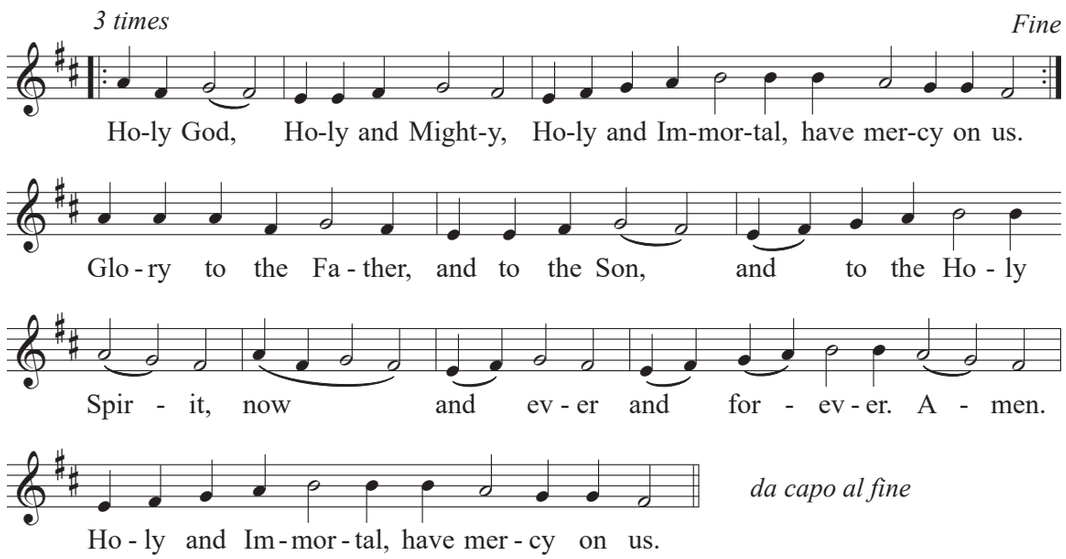
Response: 

Celebrant: For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever

Deacon: And forever.

Response: 

*The faithful **STAND** for the Thrice-holy Hymn. (Other music may be found in the Divine Liturgies book on pages 28-30 of the Divine Liturgies book.)*



LITURGY OF THE WORD

Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

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

Prokeimenon - *Tone 3* (Psalm 26:1):



Verse: The Lord is the stronghold of my life; before whom shall I shrink?

Deacon: Wisdom!

Lector: A reading from the First Letter of Saint Paul the Apostle to the Corinthians.

Deacon: Let us be attentive!

Lector: [I Corinthians 9: 19-27]

Celebrant: Peace to you, reader.

Deacon: Wisdom! Be attentive!

*The faithful **STAND** as the Alleluia is sung.*

Alleluia - *Tone 6* (Psalm 90: 1, 2)

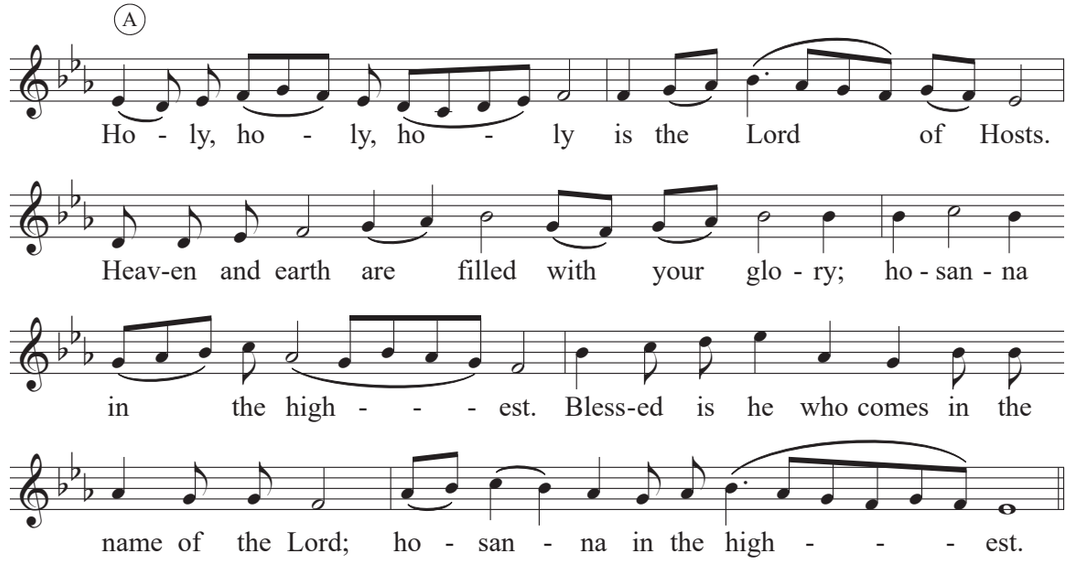


Verse: The one who dwells in the shelter of the Most High
abides in the shadow of the God of heaven.

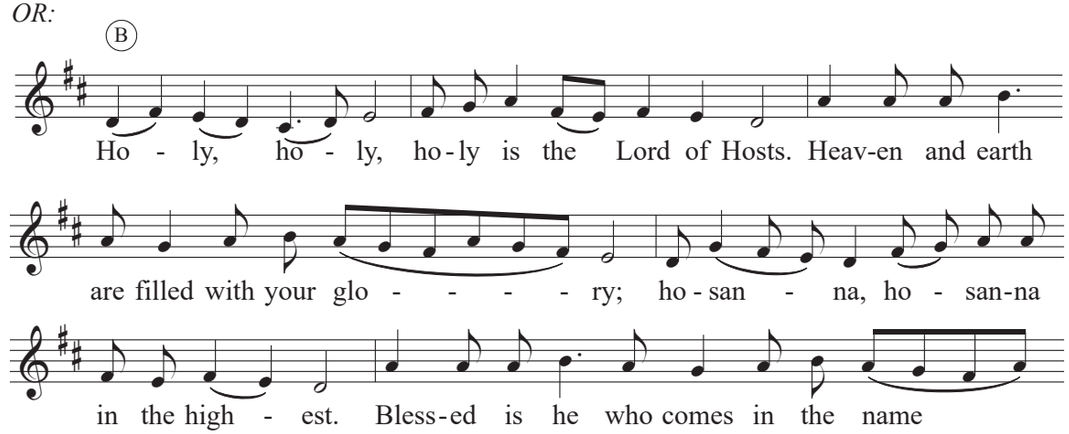
Verse: He says to the Lord: You are my Protector, my Refuge,
and my God in whom I trust.

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

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



OR:



Celebrant: Let us give thanks to the Lord.

Response:



OR:



Celebrant:

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

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

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

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

The holy gospel book is incensed along with the faithful.

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

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

Deacon: Amen.

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

Response:



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

Response:



Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel (Luke 3: 1 - 18)

Response:



The faithful SIT during the homily
and may also sit during the Litany of Fervent Supplication which follows:

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

Response:



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

Response:



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

Response:



Deacon: Again we pray for our holy father, *(Name)*, pope of Rome, and for our most reverend metropolitan, *(Name)*, for our God-loving bishop, *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



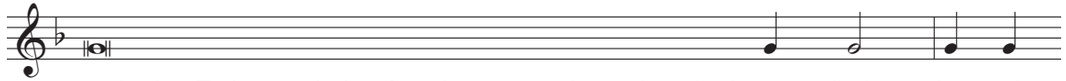
Deacon: Again we pray for our government and for all in the service of our country.

Response: Lord, have mercy. *(three times, using response 4.)*

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

Response: Lord, have mercy. *(three times, using response 3.)*

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









Anaphora

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

Response:



Celebrant: The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with all of you.

Response:



Celebrant: Let us lift up our hearts.

Response:



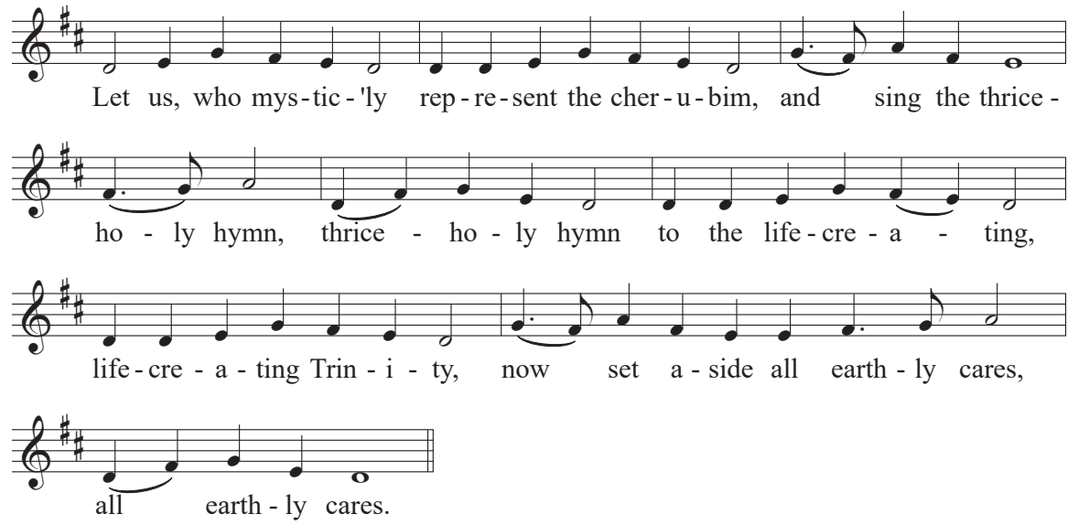


Response:



The faithful STAND following the Litany of Fervent Supplication.

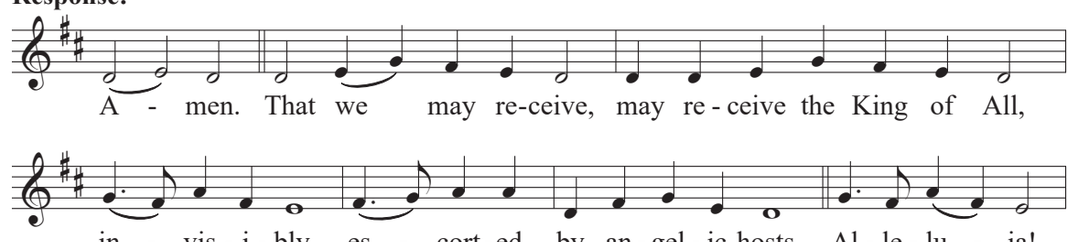
Cherubic Hymn *(Melody: Divnaja novina; other melodies may be used)*



Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

Celebrant: May the Lord God remember in his kingdom … now and ever and forever.

Response:





Deacon: For the precious gifts placed before us, let us pray to the Lord.

Response:



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

Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:



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

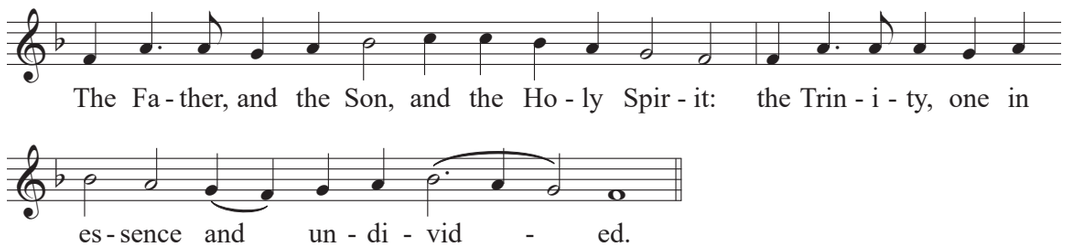
Celebrant: Peace be to all.

Response:



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

Response:



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

Symbol of Faith

