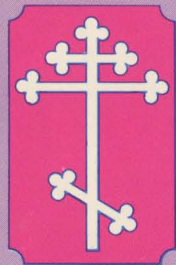


# DIVINE LITURGY

by the  
Russian Liturgical Singers

George Margitich, Conductor



MUSIC OF THE RUSSIAN ORTHODOX CHURCH



**THE DIVINE LITURGY OF  
ST. JOHN CHRYSOSTOM**

Sung by the

**RUSSIAN LITURGICAL  
SINGERS**

**SIDE I**

1. Great Litany ..... *Traditional*
2. Bless the Lord ..... *Ippolitov-  
Ivanoff*
3. Only Begotten Son... *Traditional*
4. The Beatitudes ..... *Traditional*
5. O Come Let Us  
Workship ..... *Traditional*
6. Troparion-Save O Lord  
Thy People ..... *Tchaikovsky*
7. Holy God  
(Trisagion) ..... *Tchaikovsky*
8. Augmented Litany ... *Traditional*
9. The Cherubim  
Hymn ..... *Kastalsky*
10. Credo ..... *Traditional*

**SIDE II**

11. A Mercy of Peace ... *Vinogradov*
12. We Praise Thee ..... *Vinogradov*
13. Hymn to the Theotokas ... *Lvoff*
14. Litany ..... *Alexandrov*  
*Soloist: P. Myhalik*
15. Lord's Prayer ..... *Kedrov*
16. One Is Holy ..... *Traditional*
17. We Have Seen  
The True Light ..... *Traditional*
18. Amen, Amen

*Concert Selection:*

**First Psalm of David**

*Kiev Monastery Chant*

*Soloist: J. Kulik*

**RUSSIAN LITURGICAL SINGERS**



**THE RUSSIAN LITURGICAL SINGERS**

The all male chorus is comprised of first and second generation Americans of Russian descent. Its membership consists of the most impressive voices to be found in the various Russian Orthodox Churches and with backgrounds that range from professional to non-professional vocations. Their purpose is to stimulate and broaden the interest in Russian Orthodox Religious and Russian Folk Music and the art of A Cappella choral singing.

Incorporated in 1955 in the state of New Jersey as a non-profit organization, the chorus has sung before a wide variety of audiences which include churches of various denominations, civic and fraternal organizations, and universities throughout New Jersey, New York and Pennsylvania areas.

The Russian Liturgical Singers is under the direction of Mr. George Margitich, conductor, and Mr. Jacob J. Kulik, assistant conductor. Mr. George Kulik is the President and business manager of the chorus.



**Director:** Mr. George Margitich acquired much of his musical knowledge from his father, the late William Margitich, who was affiliated with many churches as a soloist, reader, and choir director for over thirty-five years.

Mr. Margitich played several instruments and sang professionally while attending high school, during his two years of Army service, and while attending Fairleigh Dickinson University where he earned his B.A. degree. He also appeared on National T.V. Shows with various musical groups.

Mr. Margitich is the choir director at the R.O. Church of the Assumption of the Holy Virgin Mary, Clifton, N.J.

**Priest:** The Very Rev. George Burdikoff, pastor of St. John the Baptist R.O. Church in Singac, New Jersey, celebrated his 32nd anniversary in the priesthood in October, 1972.

His first 12 years were spent in Canada, where he was instrumental in instituting and building two churches.

Prior to his assignment at Singac, New Jersey, Father Burdikoff served 10 years as Dean of the Cathedral and Chancellor of the former Patriarchal Exarchate in North and South America of the Russian Orthodox Church until its dissolution in 1970.

**The Record:** This record was made under the technical supervision of Mr. Lawrence Havriliak and was recorded at St. John The Baptist Church, Singac, New Jersey.

**Musical Consultant:** Mr. Vassily Flustikoff, member of the world famous Don Cossack chorus and former director of the Russian Liturgical Singers.

**President and Manager:** Mr. George J. Kulik. Additional Records may be purchased from Mr. George J. Kulik, P.O. Box 387, Clifton, New Jersey 07015, for \$4.95 payable to the Russian Liturgical Singers.

**STEREO**



## THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

The Truth and Love of the Incarnate Word, Jesus Christ, Second Person of the Holy Trinity, are the essence, breathed by the Holy Spirit, of the Divine Liturgy of the Orthodox Church. The Holy Eucharist instituted by the Lord at His Last Supper is in the center of the Church's life: He commanded the Apostles to follow His example gathering round the Chalice until He came again. This is basic to Christianity.

The majestic Divine Liturgy developed from the most ancient of rituals in Jerusalem, Antioch, and Alexandria in the first four centuries of our era. The earliest records have not survived. The Liturgy of St. James (today celebrated once a year in Jerusalem) crystallized with the version at Antioch. In the latter part of the fourth century these earliest rites served as a model for St. Basil (d.379) and St. John Chrysostom (Patriarch of Constantinople, d.407 in exile). The Liturgy of St. Basil is appointed for use on the first five Sundays of Lent, on the Thursday and Saturday before Easter, on St. Basil's Day (January first), and in connection with Christmas and Epiphany.

St. John Chrysostom ("golden-mouthed" in Greek, "zlato-ust" in Slavonic) developed his Liturgy in a slightly different form from St. Basil's edition, mainly shortening the length of prayers quietly recited by the priest. With later significant additions, this is the text of Eucharist ("thanksgiving") Service usually celebrated in Orthodox Churches. Its radiance is regarded as not suitable to the penitential season of Lent except on Saturdays and Sundays. On Wednesdays and Fridays during Lent and on the first three days of Holy Week, the Liturgy of the Pre-Sanctified Gifts is substituted for the regular Liturgy; this is actually a Vespers service with the rite of Communion from the Reserved Sacrament added. The Divine Liturgy was further elaborated under Emperor Justinian in the sixth century and there were subsequent changes beyond the eleventh century, until the form and content known today were finally assumed. The Christological and Trinitarian controversies of the early centuries and their resolution in the Ecumenical Councils are duly reflected in many hymns and prayers found in the Holy Liturgy.

In the ninth century the "Apostles to the Slavs," Saints Cyril and Methodius, translated the Holy Scriptures and church services from the original Greek into Slavonic for use in Moravia, over the opposition of Teutons and Latins. Their disciples continued the work in Bulgaria and Serbia and perfected the "Cyrillic" alphabet. In the following century Prince Vladimir of Kiev, in a search for Truth unique in history, sent delegations to various centers to study the leading religions. Their attendance at the monumental Cathedral of the Holy Wisdom (Hagia Sophia, in Greek) in majestic Constantinople inspired Prince Vladimir's ambassadors to report in the famous words: "When we stood in the church we knew not whether we were in heaven or earth, for there is nothing else like it in the world. There in truth God has His dwelling among men. We can never forget the beauty we saw there." In the year 988 Russia was formally baptized into Orthodox Greek Catholic Christianity and ever after developed a great civilization thereon, surviving the most serious invasions from east and west, until the seizure of power by a minority of godless communists in the midst of a devastating and demoralizing war. The tragedies that have struck Orthodoxy over the centuries mark it as the most persecuted religion in all history, particularly since the Orthodox majority was persecuted by minorities.

Since the ecclesiastical literature was already available in the common Slavonic language in the Balkans, the spread of the Slavonic Liturgy among the people was greatly facilitated. The development of music, to a considerable extent, is lost in history. The original chants were, of course, Byzantine-Greek although the various Slavonic traditions were soon to appear. Singing was unison for many centuries and even after harmony, etc. was introduced, the treble parts were sung by boys until A. A. Arkhangelsky (1846-1924) introduced women's voices in his choir. In Russia the last development of religious music started in the eighteenth century under Western influences. In the nineteenth century, many fine composers went back to the ancient chants for their inspiration. Since no instrumental accompaniment is permissible under Orthodox tradition, the conductor and choir are left entirely to their own resources and conscience in projecting and interpreting the Divine Drama. The field of church music is broad and complicated and is open to much further study. It should be obvious that secular standards cannot be applied to church music for the simple reason that music is mainly centered in Man whereas religious music reaches to the ineffable glory of the Almighty and His heavenly hosts and is concerned with the sinfulness and salvation of mankind; there is no room for human vanity inside the Church, for it is the place of attuning to God's Will. As an introduction to the history of Russian church music and its composers and conductors, reference is suggested to the Nov. 1957 issue of The Russian Orthodox Journal (F.R.O.C.).

The Divine Liturgy ("a public service") may be analyzed in three parts:

1. The Oblation (Prothesis or the preparation of the Gifts), representing the unrecorded early years of Jesus Christ. 2. The Liturgy of the Catechumens (i.e., candidates for baptism, under instruction—referring to the practice in the early Church) or the Synaxis (assembly), witnessing the teaching and healing ministry of Christ. 3. The Anaphora, or offering of the Holy Gifts, which is included in the Liturgy of the Faithful, commemorating the final events of the Saviour's life: the Last Supper, the Crucifixion, Resurrection, Ascension, and Descent of the Holy Spirit. For a detailed presentation of the Liturgy and a great many other divine offices of the Church, reference is suggested to the "Service Book of the Holy Orthodox-Catholic Apostolic Church" compiled and translated by Isabel F. Hapgood, endorsed by Patriarch Tikhon.

Although the structure of the Divine Liturgy may be outlined briefly, it is not easy to visualize all the variants introduced on different days, weeks, major and minor feasts, fast seasons, pre-Easter, Easter to Pentecost, saints' days, etc. One must study the Typikon and extended literature to cover all this area. The present recording gives the Liturgy on a specific date in the Church Calendar. It is also understood that there is no rule whatever fixing words to any musical form. Music may be in ancient or modern chant and composers are free to exercise their talents. And directors have wide latitude in interpretation. Clearly, all this allows an extraordinary freedom which, of course, can be subject to lack of musical, even religious, judgment and sometimes abuse. Many Orthodox are aware of the responsibilities involved. Congregational singing of certain traditional chants is practised in many churches.

A priest is permitted to celebrate only one Liturgy a day and only one Liturgy a day may be served at a given altar. A brief outline of the main parts follows:

### I. Preparation or Office of Oblation

The Priest prays before the ikonostas ("altar screen") and enters the sanctuary for ceremonial adornment with the vestments. The five prosfori (small round leavened loaves) and wine are prepared at a table north of the altar. A reader intones the Hours, while the Priest is engaged in a lengthy ritual of preparation. Since no music is sung by the choir, this section is not recorded herein.

### II. Liturgy of the Catechumens

The Great Ektenia or Litany of Peace

Psalm 102, Small Litany

Second Antiphon "O only Begotten Son", Litany

The Beatitudes, Little Entrance, Troparia

Trisagion (Thrice Holy), Prokimen (the Gradual)

Reading of Epistle by layman

Reading of Gospel by Priest

The Sermon may be delivered here or at end of the Service.

Litany of Fervent Supplications, other Litanies

(In ancient days, candidates for baptism departed at this point.)

### III. Liturgy of the Faithful

Little Litanies

The Cherubimic Hymn. The Great Entrance, the Priest appearing before the congregation transferring the Holy Gifts, reciting prayer, to the Altar. Conclusion of Cherubimic Hymn

Litany of Oftertory and Supplication

Exhortation to Love

The Nicene-Constantinopolitan Creed

The Anaphora: A Mercy of Peace, Eucharistic Hymn. The Priest invokes the Holy Spirit, the Sacrifice.

Hymn to the Theotokos (Bogoroditsa), highest representative of humankind.

Litany of Petitions, The Lord's Prayer

Communion Hymn, Communion of Celebrant and of the Faithful

Blessing and last appearance of the Gifts

Dismissal

"For as by man sin entered into the world, and by sin death, so it seemed good unto thine Only-begotten Son, who is in thy bosom, our God and Father, to be born of a woman, the holy Birth-giver of God and ever-virgin Mary; to be born under the Law, that he might condemn sin in his flesh; that they who were dead in Adam might be made alive in thy Christ. . . ." (from the Priest's inaudible prayer during the Anaphora).

PAUL MICHAEL FEKULA



## DIVINE LITURGY\*

SUNG BY

### RUSSIAN LITURGICAL SINGERS

\*(abbreviated for recording purposes)

**Priest:** Blessed is the Kingdom of the Father and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen.

#### THE GREAT LITANY (Traditional)

**Priest:** In peace let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** For the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** For the peace of the whole world, for the welfare of God's Holy Churches, and for the unity of all, let us pray to the Lord.

**Choir:** Lord, have mercy.

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

**Choir:** Lord, have mercy.

**Priest:** That we may be delivered from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** Commemorating our most Holy, most Pure, most Blessed and Glorious, Lady, the Birth-giver of God, and Ever-Virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

**Choir:** To Thee, O Lord.

**Priest:** For unto Thee are due all glory, honour, and worship, to the Father and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen.

**THE FIRST ANTIPHON** (Music by Ippolitov-Ivanoff)  
Bless the Lord, O my soul: Blessed art Thou, O Lord. Bless the Lord, O my soul, and all that is within me bless His Holy Name. Bless the Lord, O my soul, and forget not all His benefits. The Lord is compassionate and merciful, Long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me bless His Holy Name. Blessed art Thou, O Lord.

#### THE LITTLE LITANY (Traditional)

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

**Choir:** Lord, have mercy.

**Priest:** Protect us, save us, have mercy upon us and keep us, O God, by Thy Grace.

**Choir:** Lord, have mercy.

**Priest:** Commemorating our most Holy, most Pure, most Blessed and Glorious, Lady, the Birth-giver of God, and Ever-Virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

**Choir:** To Thee, O Lord.

**Priest:** For Thine is the Majesty and 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 ages of ages.

**Choir:** Amen.

#### THE SECOND ANTIPHON (Traditional)

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

O only Begotten Son and Word of God Who art immortal yet didst deign for our salvation, to become incarnate of the Holy Birth-giver of God the Ever-Virgin Mary, and retaining Thy Divine Nature, didst become man. Who died on the cross for us and Who by death didst conquer Death; Who art One in the Holy Trinity, and art glorified together with the Father and the Holy Spirit: O Christ our God: Save us.

#### THE LITTLE LITANY

(Same Litany as above — Traditional)

**Priest:** For Thou art a gracious God, and lovest mankind, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen.

#### THE BEATITUDES (Traditional)

In Thy Kingdom remember us, O Lord. Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Rejoice, and be exceedingly glad: for great is your reward in Heaven.

#### THE LITTLE ENTRANCE AND INTROIT (Traditional)

**Priest:** Wisdom! Stand aright.

**Choir:** Come, let us worship and fall down before Christ! O Son of God, Who didst rise again from the dead, save us, who sing unto Thee: Alleluia.

#### TROPARION — HYMN

(Music taken from The 1812 Overture by Tchaikovsky)  
O Lord, save Thy people and bless Thine inheritance, granting victories over our adversaries, and by Thy Cross upholding Thy Community.

#### THE THRICE HOLY HYMN

(Music by P. Tchaikovsky)

**Priest:** For Holy art Thou, O our God, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us (Thrice). Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Holy Immortal, have mercy on us. Holy God, Holy Mighty, Holy Immortal, have mercy on us.

#### THE AUGMENTED LITANY (Alexandrov)

**Priest:** Let us say with all our soul and with all our mind, let us say.

**Choir:** Lord, have mercy.

**Priest:** O Lord Almighty, the God of our fathers, we pray Thee hearken, and have mercy.

**Choir:** Lord, have mercy.

**Priest:** Have mercy upon us, O God, according to Thy great mercy, we beseech Thee; hearken and have mercy.

**Choir:** Lord, have mercy. (Thrice)

**Priest:** Furthermore, we pray for our great and holy Father, His Holiness Patriarch (N); for His Excellency, the Most Reverend (Metropolitan, Archbishop or Bishop) (N) and for all our brethren in Christ.

**Choir:** Lord, have mercy. (Thrice)

**Priest:** Furthermore, we pray for our ancestral lands; for this divinely-protected Nation, its President, and all in seats of authority, for our armed forces, and for every Christian nation.

**Choir:** Lord, have mercy. (Thrice)

**Priest:** Furthermore, we pray for the ever memorable and devout Fathers and Brethren, and for all Orthodox believers who here and in all the world lie asleep in the Lord.

**Choir:** Lord, have mercy. (Thrice)

**Priest:** For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen. Amen.

#### THE CHERUBIMIC HYMN (Music by Kastalsky)

Let us, who mystically represent the Cherubim, Chant the thrice-holy hymn to the Life-giving Trinity. Let us lay aside all earthly care.

#### THE GREAT ENTRANCE

**Priest:** You and all Orthodox Christians, may the Lord God remember in His kingdom always, now, and ever, unto ages and ages.

**Choir:** Amen. That we may raise on high the King of all, Who comes invisibly upborne by the Angelic Hosts. Alleluia! Alleluia! Alleluia!

**Priest:** The Doors! The Doors! In wisdom let us attend!

#### THE CREED (Traditional)

I believe in One God the Father Almighty. Maker of Heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, Begotten of the Father before all ages. Light of light, true God of true God, Begotten not made, consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary and was made man. And was crucified for us under Pontius Pilate, and suffered, and was buried. And rose again the third day, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead: of Whose kingdom there shall be no end. And in the Holy Spirit, the Lord, the Giver of life, Who proceedeth from the Father, Who to-

gether with the Father and the Son is worshipped and glorified, Who spake by the Prophets. And in One Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead. And the life in the world to come. Amen.

#### THE EUCHARISTIC CANON (Vinogradov)

**Priest:** Let us stand with reverence, let us stand with awesome fear, let us attend, that we may offer in peace the Holy Sacrifice.

**Choir:** A mercy of peace, a sacrifice of praise.

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

**Choir:** And with Thy Spirit.

**Priest:** Let us lift up our hearts.

**Choir:** We lift them up unto the Lord.

**Priest:** Let us give thanks unto the Lord.

**Choir:** Meet and just it is to worship the Father, and the Son, and the Holy Spirit; the Trinity consubstantial and undivided.

**Priest:** Singing the triumphant song, crying, calling aloud and saying:

**Choir:** Holy, Holy, Holy, Lord of Sabaoth: Heaven and earth are filled with Thy glory; Hosanna in the highest! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

**Priest:** Take, eat: This is My Body which is broken for you, for the remission of sins.

**Choir:** Amen.

**Priest:** Drink of it all of ye, This is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins.

**Choir:** Amen.

**Priest:** Thine own, of Thine own, we offer unto Thee, in behalf of all, and because of all.

**Choir:** We praise Thee, we bless Thee, we give thanks to Thee, O Lord, and we pray unto Thee, O our God.

**Priest:** Especially for our most-Holy, most-Pure, most Blessed and glorious Lady, the Birth-Giver of God, and ever-Virgin Mary.

#### HYMN TO THE THEOTOKOS

(Music by A. F. Lvoff)

**Choir:** Meet it is in truth, to glorify Thee, O Birth-giver of God, ever blessed and all undefiled, the Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, Thou who without stain didst bear God the Word, True Birth-Giver of God, we magnify Thee.

#### THE LITANY OF SUPPLICATION

(Music by Alexandroff)

Soloist: P. Myhalik

**Priest:** Having commemorated all the saints, again, yet again, in peace let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** For the precious Gifts which have been offered and sanctified, let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** For a day, all-perfect, holy, peaceful and sinless, let us ask of the Lord.

**Choir:** Grant it, O Lord.

**Priest:** For an Angel of Peace, the faithful guide and guardian of our souls and bodies, let us ask of the Lord.

**Choir:** Grant it, O Lord.

**Priest:** Having implored for the unity of Faith, and the Communion of the Holy Spirit, let us commend ourselves, and each other, and all our life unto Christ, our God.

**Choir:** To Thee, O Lord.

**Priest:** And make us worthy, O Master, that boldly and without condemnation, we may dare to call upon Thee, God the heavenly Father, and to say:

#### THE LORD'S PRAYER (Music by Kedroff)

**Choir:** Our Father, Who art in heaven! Hallowed be Thy name; Thy Kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

**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 ages of ages.

**Choir:** Amen.

**Priest:** Peace be with you all.

**Choir:** And with Thy Spirit.

**Priest:** Let us bow our heads unto the Lord.

**Choir:** To Thee, O Lord!

**Priest:** Through the grace, and mercy and loving kindness of Thine Only-begotten Son, with Whom Thou art glorified together with Thine All-Holy, and gracious and Life-giving Spirit, now, and ever, and unto ages of ages.

**Choir:** Amen.

#### THE HOLY COMMUNION (Traditional)

**Priest:** Let us attend! The Holies for the Holy.

**Choir:** One only is Holy, One only is the Lord, Jesus Christ, in the Glory of God the Father. Amen.

**Choir:** Praise ye the Lord of Heaven; praise ye Him in the highest. Alleluia, Alleluia, Alleluia.

**Priest:** In the fear of God, and with love and faith draw near.

**Choir:** Blessed is He that cometh in the name of the Lord: God is the Lord and hath revealed Himself unto us.

#### THANKSGIVING (Traditional)

**Priest:** O God, save Thy people, and bless Thine inheritance.

**Choir:** We have seen the true Light, we have received the Heavenly Spirit, we have found the True Faith. Let us bow down and worship the Undivided Trinity in which is our salvation.

**Priest:** Always, now and ever, and unto ages of ages.

**Choir:** Amen. Let our mouths be filled with Thy praise, O Lord, that we may extol Thy glory; for Thou has accounted us worthy to partake of Thy Holy, Divine, Immortal, and Life-giving mysteries. Keep us in Thy Holiness, that all the day we may be instructed in Thy righteousness. Alleluia, Alleluia, Alleluia. (Music by Ippolitov-Ivanov)

**Priest:** Let us attend. Having received the Divine, Holy, Pure, Immortal, Heavenly, Life-giving and awesome Mysteries of Christ, let us worthily give thanks unto the Lord.

**Choir:** Lord, have mercy.

**Priest:** Protect us, save us, have mercy upon us, and keep us! I God by Thy Grace.

**Choir:** Lord, have mercy.

**Priest:** Beseeching that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves, and each other, and all our life unto Christ our God.

**Choir:** To Thee, O Lord.

**Priest:** For Thou art our sanctification, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

**Choir:** Amen.

**Priest:** Let us go forth in peace!

**Choir:** In the Name of the Lord!

**Priest:** Let us pray to the Lord.

**Choir:** Lord, have mercy.

#### PRAYER BEFORE THE TRIBUNE

**Priest:** Blessing those who bless Thee O Lord, and sanctifying those who put their trust in Thee: Save Thy people and bless Thine inheritance; Grant peace to Thy world, and to all Thy people; And unto Thee we ascribe glory and thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

**Choir:** Amen. Blessed be the Name of the Lord, henceforth and forevermore.

#### BENEDICTION AND DISMISSAL

**Priest:** May the blessing of the Lord, through His Divine Grace and love towards mankind, be upon you always, now and ever, and unto ages of ages.

**Choir:** Amen.

**Priest:** Glory to Thee, O Christ, our God and our Hope, Glory to Thee.

**Choir:** Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Lord, have mercy, Lord, have mercy, Lord, have mercy; Reverend Father give the blessing.

**Priest:** May He, who rose from the dead, Christ our true God, by the prayers of His most pure Mother, and of all the Saints, have mercy upon us and save us, for He is good and loveth mankind.

**Choir:** Amen. Amen.

#### CONCERT SELECTION

First Psalm of David (Kiev Monastery Chant)

Soloist: Jacob Kulik