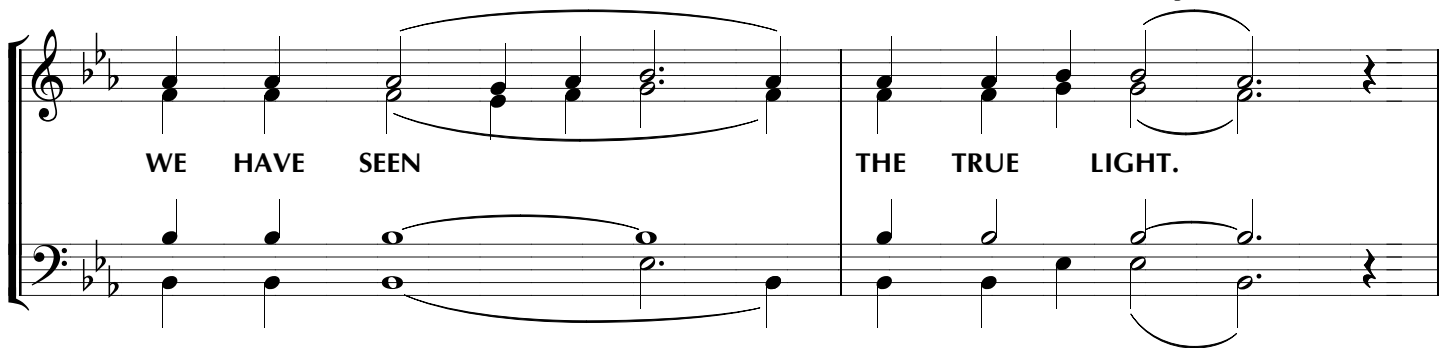
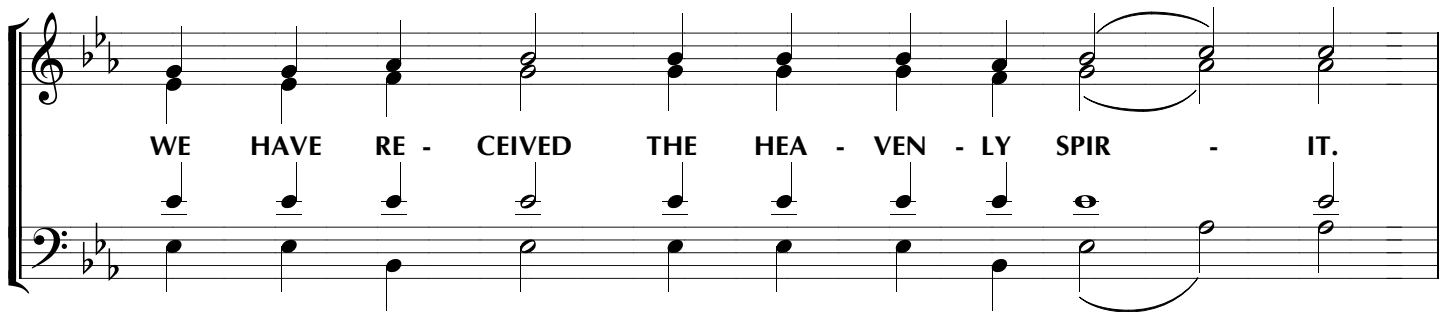


LITURGY ENDING

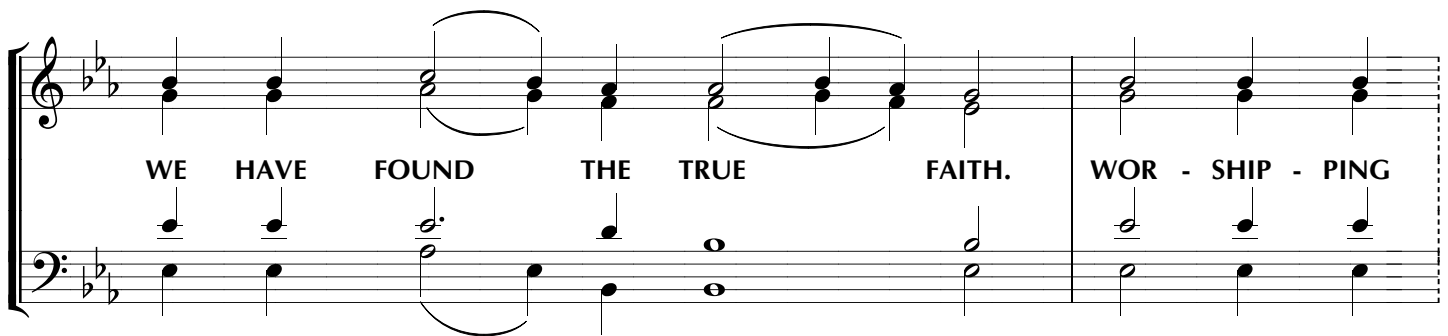
Tone 2
arr. Archpriest Martin Nicolai



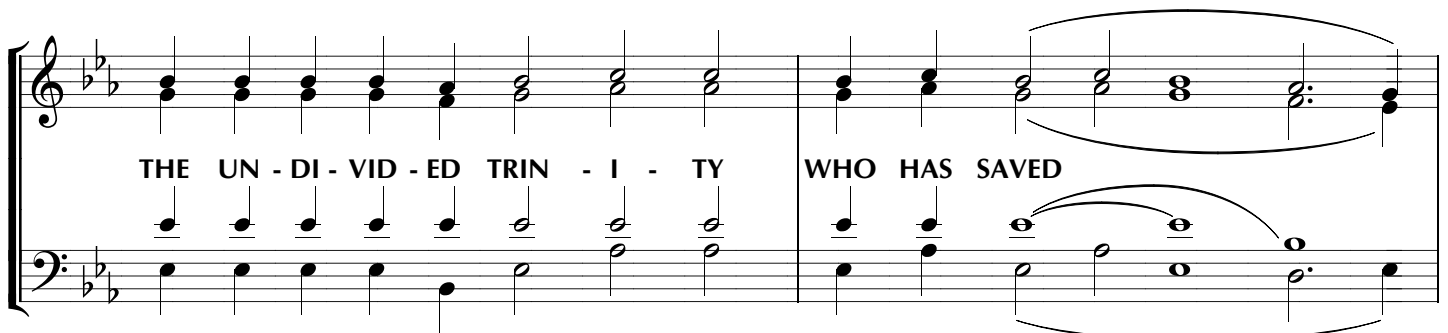
WE HAVE SEEN THE TRUE LIGHT.



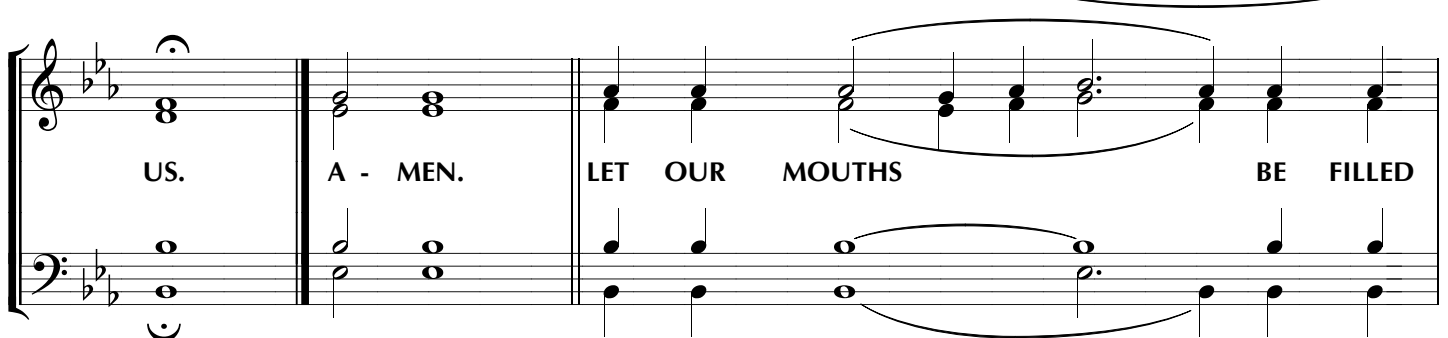
WE HAVE RECEIVED THE HEAVENLY SPIRIT.



WE HAVE FOUND THE TRUE FAITH. WORSHIPING



THE UNDIVIDED TRINITY WHO HAS SAVED



US. AMEN. LET OUR MOUTHS BE FILLED

WITH THY PRAISE, O LORD, THAT WE MAY SING

OF THY GLO - RY; FOR THOU HAS MADE US WOR - THY

TO PAR - TAKE OF THY HOLY, DIVINE, IMMORTAL AND LIFE - CRE - A -

TING MYS - TER - IES, KEEP US IN THY HO - LI - NESS,

THAT ALL THE DAY WE MAY MEDITATE UP - ON THY RIGHT - EOUS -

NESS. AL - LELUIA, ALLELUIA, AL - LE - LU IA.

LITANY

Alaskan Traditional

LORD HAVE MER - CY. LORD HAVE MER - CY.

TO THEE, O LORD, O LORD. A - MEN.

A - MEN. IN THE NAME OF THE LORD.

LORD HAVE MER - CY. A - MEN.

BLESSED BE THE NAME OF THE LORD

Three Times

Kuskokwim Traditional

BLESS - ED BE THE NAME OF THE LORD, BLESS - ED

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat). It features a series of chords and single notes, with a repeat sign at the beginning. The lower staff is in bass clef and provides a simple harmonic accompaniment. The lyrics are written below the notes.

BE THE NAME OF THE LORD, HENCE - FORTH

The second system continues the melody and accompaniment. It includes a repeat sign and a fermata over the final notes of the phrase. The lyrics are written below the notes.

AND FOR - EV - ER MORE.

The third system concludes the piece with a final cadence. It features a repeat sign and a fermata over the final notes. The lyrics are written below the notes.