The Divine Liturgy
Of Our Father Among the Saints
John Chrysostom
For Sunday Worship

In Modern English and Greek
New Byzantine Chant
Our Orthodox hymnology is a rich treasure which has yet to be fully discovered by the Faithful. Our hymnology, which teaches our minds and uplifts our hearts, should be studied by all of us who profess the Orthodox faith.

+ Father John C. Poulos
The Divine Liturgy
of St. John Chrysostom

In English and Greek
New Byzantine Chant

by N. Takis

Let the people praise You, O God;
Let all the people praise You.

Psalm 67:3

Scriptural hymn texts in English are from the New King James Version of the Holy Bible. Other hymn texts were translated by N. Takis or adapted by N. Takis from the translations of Fr. George Papadeas, Fr. Nomikos Vaporis, and other sources. The English parts of the Divine Liturgy which are intoned by the priest or deacon are from the translation of Fr. Nomikos Vaporis, published by the Holy Cross Orthodox Press.

Melodic material comes from traditional, original, and other various sources and has been adapted for use by church choirs and congregations. An effort was made to preserve melodies that are familiar to American Greek Orthodox Church choirs, with an effort to keep the melodies within the formulaic traditions of Byzantine music.

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Third Edition

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DEDICATION

This book is dedicated to the priests and hierarchs whom I, the author, have had the honor to serve, especially Fr. John Poulos, of blessed memory, who tapped me to be his chanter; His Grace Bishop Timothy of Detroit, of blessed memory, who asked me to translate Byzantine chant hymns into English; and Fr. Constantine Christo, who wanted well done English language music in the choir.

Thanks to Fr. Michael Varlamos for requesting this book.

About This Book

This book, along with its Festal Hymnbook companion (both available for free at www.newbyz.org), represents a nearly complete resource for Sunday worship in Greek Orthodox churches that employ both Greek and English in their services. Within its covers, this book contains the complete Divine Liturgy of St. John Chrysostom with music in staff notation, primarily in Plagal Fourth Tone. There is also music for a First and Plagal First Tone Divine Liturgy, which can be used alternatively. The book also contains the eight Resurrectional apolytikia, the kontakion for normal Sundays, four Cherubic hymns, the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and the memorial and artoklasia services.

The authors had several goals in mind in creating these settings of the Divine Liturgy, which include the following points:

♦ To create music for lay choirs that is more in line with the traditional musical rubrics of the Greek Orthodox Church, but easier for Western-trained musicians to perform.
♦ To create English versions of the hymns that incorporate the formulaic rules for language that were established by the ancients who created the Greek-language hymns.
♦ To create music that enhances the words of Orthodox liturgical texts as an aid in prayer, both in Greek and English.
♦ To create a volume that would make bilingual Greek-English liturgies easy to perform.
♦ To create liturgical music that could be used by ensembles of all sizes, all ages of the singers, and all voice combinations.
♦ To create liturgical music that could be performed easily without organ accompaniment in all locations and settings, taking pitches from the chanting of the priest or deacon or from a pitch pipe.
♦ To educate lay choirs in the history of the Divine Liturgy and in the practices of appointed chanters, since lay choirs take the role of appointed chanters whenever they perform a service.
♦ To make it easy to adapt each Divine Liturgy to the date and occasion upon which it is performed with a companion hymnbook that contains most of the substitutions that are encountered from Sunday to Sunday.

These liturgical settings are intended to offer to our lay choirs another resource with which they may serve their clergy and congregations. We believe the material offered on www.newbyz.org can be useful to our parishes and to the Church musicians that donate their time and talents to them.

— The Publishers
Orthodox hymnology has its earliest roots in the Jewish synagogue. The first Christians were practicing Jews with an established tradition of worship. The earliest Christian songs were most certainly from the Hebrew scriptures. Psalms and canticles from the Old Testament still form the basis of many Orthodox liturgical hymns. In the early Church, these songs were chanted by the congregation, which was often led by a solo cantor. The Church developed the practice of inserting non-scriptural refrains (tropes) in between verses of scripture, including verses from the New Testament. These troparia came in many forms, and were used to make commentary and reinforcement of the meaning of the texts of the verses. The troparia were the main contribution of Christian poets and theologians, many of whom have become saints of the Church. Later, other hymn forms which have a presence in the Divine Liturgy were established, such as the kontakion, the processional hymns, and the megalynarion. The Liturgy evolved over time, but it has remained essentially consistent from the time of St. Basil and St. John Chrysostom, who edited the text as it is used today.

The Octoechos: The Orthodox System of Music

It is generally accepted that harmonized music, as practiced today, was unknown to the ancients. It is certain that the original hymns of the Church were chanted monophonically. Ancient music did possess a number of musical modes, which consisted of various scales, tunings, and melodic formulas. The different modes varied in their ethical character. St. John of Damascus is traditionally credited with codifying, in the Eighth Century, a system of eight modes, the Octoechos, for use by the Church on a weekly rotating basis. These consisted of four authentic modes and their plagal variations. These modes have come to be referred to also as tones, from the Greek word, echos, meaning an aural tone. The First Tone and its plagal version are what modern musicians would consider minor in character. The Second Tone and its plagal are pitched on a central note and are declamatory in style. The Third Tone and its plagal form have the feel of music in a major scale, as does the plagal form of the Fourth Tone. The Fourth Tone itself, is neither major nor minor, but has a tonal center not normally used in modern music. These different modes were selected because they were considered to contain qualities which effectively conveyed and enhanced the texts. Later, variations of these basic modes were added to the system for several reasons. Over time, these modes have taken on a two-part character which adds a second voice (often called the ison) that drones on the tonal center of the mode against the monophonic melody.

Polyphonic harmonized music is a late addition to the Divine Liturgy. Although it first appeared in other Orthodox jurisdictions as early as the 16th Century, it did not make its entrance into the Greek Church until the 19th Century. Today, it is widely used in America. There have been many discussions and debates about its use, which shall not be considered here. However, once melodies are harmonized, the unique ethos of each monophonic mode is either blurred or lost altogether. Therefore, the approach to the use of harmonized music must be a careful one, with the purpose of preserving the intentions of the Fathers when they established the musical rubrics of the Church.

The Divine Liturgy

The Divine Liturgy is the central worship service of the Orthodox Church. It accompanies the sacrament of Holy Communion. It is always practiced on Sunday mornings, the day which commemorates the Resurrection of Christ, and on some other calendar days of the Church. The practice of Communion was instituted by Christ himself and perpetuated by his disciples. Rubrics and rituals became established to help sanctify the faithful that they might be well-prepared to receive the sacrament worthily, and this remains today as the main function of the Liturgy.

The Divine Liturgy differs in structure from the Vespers (evening) and Orhtos (morning) services that precede it. Whereas Vespers and Orhtos are a part of the daily cycle of hourly services all Orthodox Christians may observe, the Liturgy is a sacramental service that requires the presence of an ordained minister of the Church. It takes the form of a chanted dialogue with roles given to the bishop (if present), the priest, the deacon (if present), and the people. In the earliest Christian services, all of the people in the congregation actively participated in chanting with the assistance of lead musicians. The 15th canon of Council of Laodicea limits chanting to appointed singers who read from a book, and in some places, congregations fell silent. However, today there is general agreement that the canon was not meant to prohibit Orthodox parishioners’ participation in the chanting, and that they should sing along with the designated musicians.

It is generally agreed that the Divine Liturgy was originally a shorter service than it is today, and that, over time, various segments were added to it. It can be divided into two parts. The first part is the liturgy of the catechumens, which was an educational and preparatory exercise for believers and potential believers, catechumens, who were learning the faith. In this part of the liturgy, there are litanies, psalms, daily commemorations, processions, scripture readings, and a homily. In the second part, the liturgy of the faithful, the catechumens are excused, and the faithful reaffirm their Creed. The holy offering of bread and wine is changed by the Holy Spirit into the Body and Blood of Jesus Christ. The Theotokos, Mary, the mother of Our Lord, is magnified (honored), more prayers and petitions are given, and the faithful then reverently receive the sacrament. This is followed by a dismissal.
The Litanies and Antiphons

The Litanies and Antiphons (also known as the Liturgy of the Hours) form a part of the Orthodox liturgy, particularly in the morning service known as Orthros. The last part of the Orthros service is the Great Doxology, after which the Liturgy begins with the Great Litany, a list of prayers offered to God by the priest or deacon, each of which is punctuated by a response of the people, “Lord, have mercy.” The litany is followed by a series of Psalm readings, the so-called Typica, the first two of which have been interspersed with the troparia, “Through the intercessions” (Tes Presvies) and “Save us” (Soson Imas). They are referred to as antiphons because they originally were chanted antiphonally by two groups of chanters. In between the second and third antiphons is inserted the Hymn of Justinian, “Only Begotten Son” (O Monogenousios). The troparion of the third antiphon is the daily apolytikion (see below). There are other litanies and petitions throughout the Liturgy.

The Apolytikia and Kontakion

As the hourly services of the Church became established, such as Vespers and Orthros, and as the Church calendar developed, many troparia were written to comment upon or celebrate the various saints and feast days. The last such troparion of the Vespers service is referred to as the apolytikion, or dismissal hymn, because it occurs just before the dismissal of the service. The apolytikion is reprised in the Orthros service and in the Divine Liturgy. Other apolytikia of saints or events of the day are also chanted, followed by the troparion of the patron of the local parish where the Liturgy is being celebrated. This is followed by the kontakion of the day, which originally was a long poem, but only its prelude is used today. If there is no kontakion written for a particular feast, the default kontakion is that to the Theotokos.

The Processional Hymns

The processional hymns of the Divine Liturgy include the Trisagion hymn and the Cherubic hymn. These hymns were originally chanted as a part of the Liturgy of St. Basil, which was the first liturgical service to include a complete processional with the entrance of the Holy Gifts. The style of music of these two hymns is referred to as papadic, because the priest has many tasks to perform while they are being chanted. Papadic hymns are musically complex and are the most difficult ones to perform by the assigned chanters and require the greatest amount of musical artistry.

The Holy Offering, Consecration, and Megalynarion

The central part of the Divine Liturgy is the Anaphora, where the Holy Gifts are offered to the Lord, consecrated, and changed into the Body and Blood of the Savior. The hymns of this section revert to the category of responses, except for the Victory Hymn, in which the chanters sing the angelic “Holy, Holy, Holy.” In fact, research has suggested that the so-called consecration hymn, “With Hymns We Praise You,” (Si Imnumen) is a completion of the priest’s previous petition, and was originally chanted simply on a single pitch. Since then, it has become elongated.

The so-called megalynarion, which follows the consecration, is a hymn that magnifies the Virgin Mary. Being a later addition, it is a composed hymn that does not have a designated melodic model. Its origin depends upon which Divine Liturgy is being chanted on a particular day. If it is the Divine Liturgy of St. John Chrysostom, “Truly It is Right” (Axion Estin) is the megalynarion. This hymn’s origin was in a revelation to a monk on Mt. Athos. In the Liturgy of St. Basil, the megalynarion is “In You Rejoices” (Epi Si Cheri), which comes from a hymn in the Plagal Fourth Tone Orthros service. On major feast days, the megalynarion is from the ninth ode katavasia of the Orthros kanon of the feast.

The Communion Hymn and Dismissal

The Communion hymn, chanted during the preparation and distribution of the sacrament, is often papadic. However, since it is from a Biblical psalm or other scripture, it is sometimes chanted as an antiphon in the form a troparion, interspersed with verses from the scriptural passage from where the hymn’s text originates. The Divine Liturgy then ends with a short dismissal service of thanksgiving, blessings, and veneration of the saints and celebrations of the day.
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HOW TO USE THIS BOOK

As mentioned earlier, Byzantine music uses an eight-tone (Octoechos) system of music. Each of these tones is a family of musical modes that consist of a main note or tonal center and a particular scale of notes which are used to create specific melodic patterns for each mode. Each tone family (echos) has its own musical character, which allows a variety of musical expression to be applied to the thousands of hymn texts of the Orthodox Church. Although technically, modern major and minor scales do not exist in Byzantine music, the fact remains that Byzantine music will be heard by modern people as having a major or minor tonality.

The primary echos of the Divine Liturgy music in this book from page 7 through page 83 is the Plagal Fourth Tone, which is heard in the West as a major tonality. Also offered in this book is a minor tonality Divine Liturgy predominantly in the Plagal First Tone. To perform a complete minor liturgy setting, begin on page 10 and continue through to page 35, just before the Trisagion hymn. From there, go to page 92 and continue through to page 117. From there, return to page 78 to complete the liturgy.

One suggestion would be to perform the major Plagal Fourth Tone liturgy on those weeks where the tone of the week is one with major tonality characteristics—that would be the Third Tone, Grave Tone, and Plagal Fourth Tone—and perform the minor Plagal First Tone liturgy on First Tone and Plagal First Tone Sundays. On Second Tone, Plagal Second Tone, and Fourth Tone Sundays, either the major or minor Divine Liturgy could be used.

Some parishes like to begin and end the Divine Liturgy in a major tonality and use a minor tonality from the Cherubic hymn to the end of the Anaphora, the Consecration hymn. This could be accomplished easily using this book. In fact, it is easy to jump to the minor liturgy at any point in the service and return to the major liturgy at any time as well.

The music in this book is intended to be chanted unaccompanied, especially the short responses to the priest, upon whose pitch the pitch of the responses should be based. If organ accompaniment is to be used at all, it should be only in the longer hymns, such as the Cherubic hymn. The music does not include dynamic or other performance markings. Because of the nature of chant as enhanced speech, these variances in performance are left up to the lead chanter or choir director. Likewise, the ornaments, accents, special tunings and accidentals have also been omitted, but they may be added based upon the knowledge and skill level of those who chant this music.

Inserting the special festal and hierarchical hymns of the week is also easy to do in this book. All of the Resurrectional apolytikia are provided, as are the Trisagion hymn substitutions. Four different Cherubic hymns are offered, which may be matched closely with the tone of the week. The megaly-narion of the St. Basil Divine Liturgy is also provided. When choosing these alternate hymns, there are always instructions at the bottom of the page telling the singer the page on which to continue.

It is up to the lead chanter or choir director to prepare beforehand the special second antiphons, apolytikia, kontakia, megalyneria, and Communion hymns, which may be needed on any particular feast, and insert them into the proper place in the liturgy. Detailed instructions are provided throughout this book. Most of these hymns are available in the companion Festal Hymnal, or they may be downloaded at www.newbyz.org.

The memorial and artoklasia services are also provided in this book on pp. 84-90.
Ἡ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

Begin the Divine Liturgy on this page if a major key (Plagal Fourth Tone) is desired.

Begin on p. 10 if a minor key (First Tone and Plagal First Tone) is desired.

NOTE: If a hierarch is celebrating the Divine Liturgy, whenever his name is mentioned, or whenever he gives the blessing of peace, the response of the people is Is polla eti Dhespota, or “Many years to you, Master.”

Πιστεύετε ἐν εἰρήνῃ τοῦ Ἁἱότου καὶ τῶν Αγίων θεοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ καὶ τοῦ Ἁγίου Πνεύματος, γινώσκοντες τοὺς αἰῶνας τῶν αἰώνων.

In peace let us pray to the Lord.

In peace let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
Lord, have mercy.
Kύριε, ελέησον.

For our father and Archbishop (Name), the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.

For our country, the president, and all those in public service, let us pray to the Lord.

For this parish and city, for every city and country, and for the faithful who live in them, let us pray to the Lord.

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

For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.
Lord, have mercy.

Kyrie, lexisso. Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

Remembering our most holy, pure, 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.

Most holy Theotokos, save us.

To you, O Lord.

(Continue on p. 11)
THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

**Moderato**

1. **Ὑγος Πλ. Α′**
   - A-men. Lord, have mercy.

2. **Κύριε, ελείσθον.**
   - Lord, have mercy.

3. **Κύριε, ελείσθον.**
   - Lord, have mercy.

4. **Κύριε, ελείσθον.**
   - Lord, have mercy.

5. **Κύριε, ελείσθον.**
   - Lord, have mercy.

6. **Κύριε, ελείσθον.**
   - Lord, have mercy.

**Final time**

- Most holy Theotokos, save us.

**During petition**

- To you, O Lord.

**After petition**

- To you, O Lord.

---

**Iperayia Theotoke, so soni mas.**

- To you, O Lord.

---

**Theotokos, σώσοι ημάς.**

- Most holy Theotokos, save us.
"Ωτι πρέπει σοι πάσα δόξα, τιμή και προσκύνησις,
tῶν Πατρὶ καὶ τῶν Ύιῶ καὶ τῶν Ἄγιω Πνεύματι, νῦν
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

For to You belong all glory, honor, and worship
to the Father and the Son and the Holy Spirit,
now and forever and to the ages of ages.

**TO ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ**

*(From Psalm 102. On certain days, a different psalm is chanted.)*

1. Εὐλόγει, ἡ ψυχή μου, τὸν κύριον καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ.

2. Εὐλόγει, ἡ ψυχή μου, τὸν κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ.

3. Κύριος ἐν τοῖς οὐρανοῖς ἡτοίμασεν τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

(Kαι ψάλλεται τὸ Α’ Ἀντίφωνον,
sυνοδευόμενον ἀπὸ τὸ ἐφύμνιον:)

1. Bless the Lord, O my soul, and all that is within me bless his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits.

3. The Lord has prepared his throne in the heavens; and His kingdom rules over all.

*(Verses above are to be intoned on G By a solo chanter before the refrain below.)*

**THE FIRST ANTIPHON**

Moderato

Refram

Ἡχὸς Β’

Ταῖς πρεσβείας τῆς Θεο-

Το-κοῦ, Σώ-τερ, Σώ-σον η-μάς.

- to-kou, So-ter, So-son i-mas.

Final time

Through the in-ter-ces-sions of the The-o-

- to-kos, Savi-ors, save us.

Moderato

Refram

Second Tone

Through the in-ter-ces-sions of the The-o-

- to-kos, Savi-ors, save us.
**Priest: In peace let us again pray to the Lord.**

During above petition

**Iperayia Theotokes, so-so son i-mas.**

'Antilaou, so-so, eleysou kai diafulasox syma o Theos ti s' hariti.

Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

Remembering our most holy, pure, 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.

During above petition

**Most holy Theotokos, save us.**

(inaudible.) Lord our God, save Your people and bless Your inheritance; protect the whole body of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and do not forsake us who hope in You.

For yours is the dominion, the kingdom, the power, and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

A-men.
TO ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

(The Second Antiphon)

(From Psalm 145. On certain days, a different psalm is chanted, and a different refrain is substituted.*)

1. Αἴνει, ἡ ψυχή μου, τὸν κύριον· αἰνέσω κύριον ἐν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἕως ὑπάρχω.

2. Μακάριος οὔ ο θεὸς Ἰακώβ βοηθός αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ.

3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου, Σιων, εἰς γενεάν καὶ γενεάν.

(Kaὶ ψάλλεται τὸ Β’ Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφύμνιον:)

Moderato
Refrain

1. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have any being.

2. Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God.

3. The Lord shall reign for ever; even your God, O Zion, unto all generations.

(Verses above are to be intoned on G
By a solo chanter before the refrain below.)

*NOTE: Alternate texts for the refrain of the second antiphon are chanted on the following feast days:
Elevation of the Cross (Sept. 14), Nativity of the Lord (Dec. 25), Circumcision of the Lord (Jan. 1),
Theophany (Jan. 6), Presentation of the Lord (Feb. 2), Annunciation (Mar. 25), Palm Sunday, Holy Pascha,
Ascension, Pentecost, and Transfiguration (Aug. 6). See the companion hymnbook or go to www.newbyz.org
for these alternate refrains.

(After the final refrain, segue immediately to the next hymn.)
Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

Moderato

Σακελλαρίδης

Δόξα Πατρί
cαι Υἱό και Αγίω
και
Dhoxa Patri ke Io, ke Ayio
Πνεύματι, και
Pnev-mati, ke
και
nin ke ai, ke is tous eonas ton e - o-non. A - min.

Ο Μονογενὴς Υἱὸς και Λόγος του Θεού α - θάνατος ὑ - πάρ - χον,
και καταδεξαμενός διά την ημετέραν σωτηρίαν, σαρκωτικος
και
O Monogenis Ios ke Logos toy Theou a thanatos i par hon,
ke katabedexamenos dha tin imeeteran soterian, sarkotikos

- θηναι εκ της Αγίας Θεοτόκου, και αει παρθένου Ματρισάς, α
- θινε εκ τις Αγιας Theotokou, ke a - i parthenou Marias, a

τρέπτως εν ανθρωπίσις, σταυροθείς τε Χριστε ο Θεός θατρετός en anthrophisis, stavros this te Christe o Theos thanetos

- νάτω θανατον πατήσις, εις ον της Αγίας Τριάδος σύν δοξα
- na - to thanaton patisis, is on tis Ayias Triados syn doxa

- ζόμενος τω Πατρί και το Αγίω Πνεύματι, σώσον ημάς.
- zo - meenos to Patri ke to Ayio Pnevma - ti, soso - son hemas.

14
Glory to the Father, and to the Son, and to the Holy Spirit, both now and forever and unto the ages of ages. Amen.

**ONLY BEGOTTEN SON**

*from Sakellarides*

Moderato

On-ly be-got-ten Son and Word of God, al-though you are im-mor-tal, for the sake of our sal-va-tion, you have con-de-scend-ed in hu-mi-ly, to be-come flesh through the Ho-ly The-o-to-kos and e-Ver Vir-gin Ma-ry and with-out change did you be-come man. You were cru-ci-fied, Christ, our God, by death, up-on death you have tram-pled. As one of the Ho-ly Tri-ni-ty, be-ing glo-rif-ied to-geth-er with the Fa-ther and the Ho-ly Spi-rit, save us.
Ierou: Ιερεύς: "Ετι και έτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Πριστ: In peace let us again pray to the Lord.

'Αντιλαβού, σώσων, ἐλέησων καὶ διαφύλαξον ἡμᾶς ὁ Θεός τῇ σῇ χάριτι.

Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

Τῆς Παναγίας, ἀχράντου, υπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Remembering our most holy, pure, 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.

During above petition

Πριστ: In peace let us again pray to the Lord.

(Χαμηλοφώνως.) Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμᾶς χαρισάμενος προσευχὰς, ὁ καὶ δυσὶ καὶ τρισὶ, συμφωνοῦσιν ἐπὶ τῷ οὖν πάντων σοι, τὰς αἰτίας παρέχειν ἐπαγγελμένος· Αὐτὸς καὶ νῦν τῶν δούλων σοι τὰ αἰτήματα πρὸς τὸ συμφέρον δοῦσαι, χορηγῶν ἡμῖν ἐν τῷ μέλλοντι ἐκκλησίᾳ καὶ αἰώνιον χαρίζομεν.

(Inaudible.) Lord, You have given us grace to offer these common prayers with one heart. You have promised to grant the requests of two or three gathered in Your name. Fulfill now the petitions of Your servants for our benefit, giving us the knowledge of Your truth in this world, and granting us eternal life in the world to come.

Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Αγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

For You are a good and loving God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

(An Amen in the tone of the apolytikion is chanted now. See the note on the next page.)
ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

(From Psalms 117 and 68. On certain feasts, a different psalm is chanted. The Beatitudes—Matthew 5:3-12—may be substituted for the Third Antiphon.)

NOTE: On normal Sundays, the refrain is a Resurrection apolytikion in the Tone of the week, (see next section, pp. 18-32), followed by the Small Entrance (below). On feast days of the Lord, the apolytikion of the feast is substituted for the Resurrectional apolytikion.

(Χαμηλοφώνως.) Δέσποτα Κύριε, ο θεός ήμών, ο καταστήσας εν οὐρανοίς τάγματα και στρατιάς ἄγγελων και ἄρχαγγέλων, εἰς λειτουργίαν τῆς σής δόξης, ποίησον σὺν τῇ εἰσόδῳ ήμών, εἰσόδου ἄγνων ἄγνων, γενέσθαι, συνδιαδοχοῦσον ἡμῖν καὶ συνδοξολογοῦμεν τῷ τῆς σής ἀγαθότητα. Ὅτι πρέπει σοι τὰ πάντα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρί καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

Σωφία· Ὀρθοί.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

Η Ἡχος Β.

THE SMALL ENTRANCE

(Second Tone)

Come let us bow down and worship Christ, O Son of God, who arose from the dead, save us who sing to you: Alleluia.

(On certain feasts, the text of the Small Entrance hymn is different, reflecting the meaning of the feast.)

NOTE: Repeat the apolytikion of the day followed by any troparia of the other celebrations of the day. Next, except for feast days of the Lord, there follows the troparion of the patron of the local church, the Ναόφ, (see next section, p. 33). Then the kontakion of the day is chanted by the priest, chanter, or choir. The kontakion for most Sundays is “Προστασία τῶν Χριστιανῶν - O Protection of Christians” (see next section, p. 34). On certain feast days, and during certain festal seasons, a different kontakion that is substituted. Consult a typicon, a liturgical guide book, or other source to see which proper hymns are chanted for any particular Sunday. Most of them can be found in the companion Festal Hymnbook or at www.newbyz.org.
ΤΑ ΑΝΑΣΤΑΣΙΜΑ ΑΠΟΛΥΤΙΚΙΑ

ΗΧΟΣ Α’ — Του λίθου σφραγισθέντος

1. Αὕτη ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
    
    Refrain, then ΜΙΚΡΑ ΕΙΣΟ∆ΟΣ, p. 17.

2. Αἶνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
The stone before your tomb had been sealed by the Jews; soldiers stood on guard, keeping watch there beside your most pure Body; but, Savior, in three days you did rise, bestowing upon all creation Life. Thus the powers of the Heavens cried out to you, for you are the Giver of Life.

Glory to your Resurrection, O Christ. Glory unto your Kingdom.

Glory to your Dispensation, O God, who alone loves mankind.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ Β’ – ‘Οτε κατήλθες

1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Αἴνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

1st time only

Refrain

’Ο - te κα - τήλ - θες προς τον θά - να -

τον η ζω - η η α - θά - να - τος τό - τε τον

τον i zo - i i a - tha - na - tos, to - te ton

Α - δην ε - νέ - κρω - σας τη ασ - τρα - πή της Θε-

A - dhin e - ne - kros sas ti a - stra - pi tis The-

- ο - τι - τος. Ο - te de kai τους τε - θνε - ω - τας εκ τον

- o - ti - tos. O - te dhe ke tous te - thne - o - tas ek ton

κα - ταχ - θο - νί - ον α - νέ - στη - σας πά - σαι αἱ δυ-

ka - tach - thoi - o a - ne - stis - sas pa - se e dhia-

νάμεις τον ε - που - ρα - νί - ον ε - κράυγα - ζον Ζωο-

namis ton e - pou - ra - nion e - krav - yazon. Zo - o-

- δό - ta Χρι - στέ ο Θε - ός η - μόν δό - ξα σοι.

dho - ta Chri - ste, o The - os i - mon, dho - xa si.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

SECOND TONE – You Have Descended

1st time only

1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ Γ' — Ευφραινέσθω τα ουράνια

1. Αὕτη ἡ ἡμέρα, ἢν ἑποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθόμεν ἐν αὐτή.

Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

A μήν.
A μιν.

1st time only
THIRD TONE – Let the Heavens Rejoice!

1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

1st time only

Allegro

Let the heavens rejoice! And let the earth be glad!

For He has shown forth His power when the Lord lifted up His mighty arm! He has trampled down death by death, and first-born among the dead has He become! From the depths of Hades, delivering mankind, He has granted great mercy on all the universe.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ Δ’ — Το φαιδρόν τις Αναστάσεως

1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

1st time only

(Δωρεάν μουσική τιμήστε προσωπικά)
FOURTH TONE — Having Learned the Joyful Tidings

1. This is the day that the Lord has made; let us be glad and rejoice in it.
   Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

Allegro

Refrain

Having learned the joyful tidings the angels told when they proclaimed the Resurrection, the women followers of the Lord did cast aside the ancient curse laid upon the forefathers.

To the apostles, the women cried out with pride:

Death has lost its armored might, and Christ God is risen from the dead,

granting his great mercy to all the universe!

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ ΠΛΑΓΙΟΣ Α’ – Τον συνάναρχον Δόγον

1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Αἶνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

1st time only

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
PLAGAL FIRST TONE — Let Us the Faithful

1. This is the day that the Lord has made; let us be glad and rejoice in it.

   Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

   (Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ ΠΛΑΓΙΟΣ Β΄ — Αγγελικά δυνάμεις

1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθήμεν ἐν αὐτῇ.
Refrain, then ΜΙΚΡΑ ΕΙΣΟ∆ΟΣ, p. 17.

2. Αἶνεσάτωσαν αὐτὸν οἱ οὐρανοί καὶ ἡ γῆ. Refrain, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
1. This is the day that the Lord has made; let us be glad and rejoice in it.

   Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

   Allegro

   When the angelic powers appeared before Your grave, the soldiers

guarding it took on the look of death, and standing at Your sepulcher was

Mary, there seeking Your pure and spotless Body. De-

spoiling Hades’ armor, You were not stained by his touch. You

came forth to meet the Virgin, bestowing eternal life. And You are

risen from the dead; glory to you, O Lord!

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ ΒΑΡΥΣ – Κατέλυσας το Σταυρό σου

1. Αὐτὴ ἡ ἡμέρα, ἥν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
   Refrain, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

1st time only

Refrain

Κα - τε - λυ - σας τὸ Σταυρό σου τὸν θάνατον;
- νέ - ω - ξας τὸ Λή - στή τὸν Παράδεισον, τῶν Μυρο -
φό - ρων τὸν θρή - νον με - τε - βα - λές, καὶ τοῖς
- σοῖς Α - πο - στό - λοις κῆ - ρύτ - τειν ε - πέ - τα - ξας;
- ρέ - χον τὸν κόσμω τὸ μέγα ἐλεος.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

Allegro

Paradise You have made open to the thief. You have transformed the laments of the myrrh-bearers and sent forth your apostles, commanding that they proclaim that You are risen from death, O Christ our God, bestowing great mercy upon the universe.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
ΗΧΟΣ ΠΛΑΓΙΟΣ Δ’ — Εξ ύψους κατήλθες

1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
   Refrain, then ΜΙΚΡΑ ΕΙΣΟ∆ΟΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. Refrain, then p. 33.

PLAGAL FOURTH TONE — From on High You Descended

1. This is the day that the Lord has made; let us be glad and rejoice in it.
   Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. Refrain, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
NOTE: If there are any other festal apolytikia or troparia to chant in addition to or instead of the Resurrectional apolytikion, please insert it (or them) after page 32. Consult your priest or a typikon, Menologion, or other liturgical guidebook for a list of these hymns.

Please affix the troparion of the patron of the local church (Ναοῦ) to this page or insert it in front of this page. Many of these may be found in the Festal Companion book or at www.newbyz.org. On feast days of the Lord, the Resurrectional apolytikion and the hymn of the local church are usually not chanted.
KONTAKION OF THE THEOTOKOS
ΠΡΟΣΤΑΣΙΑ ΤΩΝ ΧΡΙΣΤΙΑΝΩΝ — O PROTECTION OF CHRISTIANS

Moderato

Προστασία των Χριστιανών ακατεσχίν — O protection of Christians which cannot be put to

- μεσιτία πρός τον Ποιήτην αμετάθετε, μη πα-
- ριδής αμαρτωλόν δεήσεών φωνάς, αλλά
- στός κραυγάζοντων σοι. Τάχυνον εἰς προσβείαν και
- εἰς ἱκεσίαν, ὑπὸ προστατεύουσα α-
- εί, Θεοτόκε, των τιμών τον σε.
- i, Theotokos, those who honor you.
Lord, have mercy.

(πρόσωπο) Τοῦ Κυρίου δεηθῶμεν.

Let us pray to the Lord.

For You are holy, our God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Τοῦ Κυρίου δεηθῶμεν.

Let us pray to the Lord.

THE PROCESSION OF THE HOLY SCRIPTURES

NOTE: On some feasts and festal seasons, a different kontakion is chanted. If the kontakion of the day is not the one on p.34, insert the proper kontakion in front of this page.

When a hierarch is celebrating the Divine Liturgy, a more elaborate Trisagion Hymn is chanted, (pp. 42-43) which is then followed by the chant, “Lord, save the righteous,” and then by the tributary hymns (fimi) of the hierarchy.

MINOR TONE DIVINE LITURGY

For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 92.
O ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Moderato

Α-μήν.  Ἄ-γι-ος ὁ Θε-μιν. Ἄ-γι-ος ὁ Θε-

-ός. Ἄ-γι-ος Ἰσ-χυ-ρός,
-ος, Ἄ-γι-ος Ἰσ-χι-ρος,

Ά-γι-ος Ἄ-θα-να-tos ἑ-λέ-η-
A-γhi-os A-tha-na-tos e-le-i-

-σον η-μάς. Δόξα Πατρί-
σον ι-μας. καὶ Υιό καὶ Αγίῳ

Πνεῦ-μα-τι, καὶ αἰώνας τον αἰ-
Pnev-ma-ti, ke

-μήν. Ἄ-γι-ος Ἀ-θα-να-tos ἑ-
min. Ἄ-γι-ος Ἀ-tha-

-λέ-η-σον η-μάς.
-λε-i-

A-men. Ho-ly God, Ho-ly
Mighty, Ho-ly Immor-
tal have mer-cy on us.
tal have mer-cy on us.

Glory to the Father and
to the Son, and to the Holy Spi-rit, both

now and forever
and unto the ages of ages. A-men.

Holy Immor-tal have
mer-cy on us.

THE THRICE-HOLY HYMN

Second Tone

Moderato

A-men. Ho-ly God, Ho-ly
Mighty, Ho-ly Immor-
tal have mer-cy on us. (3)

Glory to the Father and
to the Son, and to the Holy Spi-rit, both

now and forever
and unto the ages of ages. A-men.

Holy Immor-tal have
mer-cy on us.

36
 Priest: With strength.

\[\textbf{ΔΥΝΑΜΙΣ}\]

\[
\begin{align*}
\text{Maestoso} & \quad \text{Δύ-να-μις.} & \quad \text{Α-γι-ος} & \quad \text{ο} & \quad \text{Θε-ός,} \\
\text{Dhi-na-mis.} & \quad \text{A-ghi-os} & \quad \text{o} & \quad \text{The-os,} \\
\end{align*}
\]

\[
\begin{align*}
\text{Maestoso} & \quad \text{A-γι-ος} & \quad \text{Ισ-χι-ρος,} & \quad \text{A-γι-ος Α-} \\
\text{A-ghi-os} & \quad \text{Iσ-chi-ros,} & \quad \text{A-ghi-os Α-} \\
\end{align*}
\]

\[
\begin{align*}
\text{Maestoso} & \quad \text{θά-να-τος Ε-λέ-η-σον η-μάς.} \\
\text{θa-na-tos e-le-i-son i-mas.} \\
\end{align*}
\]

\[\textbf{WITH STRENGTH}\]

\[
\begin{align*}
\text{Maestoso} & \quad \text{With strength!} & \quad \text{Hο-λυ God,} & \quad \text{Hο-λy Migh-ty,} & \quad \text{Hο-λy Im-} \\
\text{With strength!} & \quad \text{Hο-λy God,} & \quad \text{Hο-λy Migh-ty,} & \quad \text{Hο-λy Im-} \\
\end{align*}
\]

\[
\begin{align*}
\text{Maestoso} & \quad \text{-mοr-tal have mer-cy on us.} \\
\text{-mor-tal have mer-cy on us.} \\
\end{align*}
\]

*This note may be droned on a neutral syllable.

(Continue on page 46.)
TRISAGION SUBSTITUTION FOR THE HOLY CROSS
ΤΟΝ ΣΤΑΥΡΟΝ ΣΟΥ

Moderato

Α-μήν. Τον Σταυ-ρόν σου προ-σκυ-νού-μεν
Α-μιν. Τον Σταύ-ρον σου προ-σκι-νου-μεν

Δέ-σπο-τα, και την α-γί-αν σου Α-νά-στα-σιν δο-
Dhe-spo-ta, ke tin a-yi-an sou A-na-sta-sin dho-

-ξά-ζο-μεν. (3) Δόξα Πατρί
-χα-ζο-men. (3) Dhoxa Patri, etc.

Maestoso

νά-στα-σιν δο-ξά-ζο-μεν. Δύ-να-μις. Τον Σταυ-
να-sta-sin dho-xa-zo-men. Dhi-na-mis. Tov Stav-

ρόν σου προ-σκυ-νού-μεν Δέ-σπο-τα, και την α-
ron sou pro-ski-nou-men Dhe-spo-ta, ke tin a-


(Continue on page 46.)
TRISAGION SUBSTITUTION FOR THE HOLY CROSS
BEFORE YOUR CROSS

Second Tone

Moderato

A-men. Be-fore your Cross, we bow down in wor-ship, O

Maes-toso

Mas-ter, and we glo-ri-fy your Ho-ly

Re-sur-rec-tion. (3) Glor-y to the Fa-ther
and to the Son, and to the Holy Spi-rit, both

now and for-ev-er

and un-to the ages of a-ges. A-min. and we glo-ri-fy your

Ho-ly Re-sur-rec-tion. With strength. Be-fore your

Cross, we bow down in wor-ship, O Mas-ter, and we
glo-ri-fy your Ho-ly Re-sur-rec-tion.

(Continue on page 46.)
TRISAGION SUBSTITUTION FOR THEOPHANY, LAZARUS SATURDAY, PASCHA, PENTECOST, AND THE NATIVITY OF CHRIST — ΟΣΟΙ ΕΙΣ ΧΡΙΣΤΟΝ

Moderato

(Continue on page 46.)
As many of you as have been baptized into Christ have put on Christ. Alleluia.

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

Yes, with strength. As many of you as have been baptized into Christ have put on Christ.* Alleluia.

*Alternate translation: “are clothed in Christ.”
Hierarchical Trisagion with ΤΟΥ ΒΗΜΑΤΟΣ

This section may be chanted by the clergy.

Amin (or)

A - ghi - os o Θε - ός, Α - γι - ος Ισ - χυ - ρός, Α - γι - ος Α -

* Hierarch repeats verse.

Θανάτος ελέησον ημᾶς. Glory to the Father and now and forever a-ges. A - men. Ho - ly Im - mor - tal have mer - cy on us.

A - ghi - oς o Θε - ός, Α - γι - ος Ισ - χυ - ρός, Α - γι - ος Α - θάνατος ε -
A - ghi - os o The - os, A - ghi - os Is - chi - ros, A - ghi - os A - θανάτος e-

Hierarch repeats verse.

- ι - μᾶς. Glory to the Father and now and forever to the Son, and to the Holy Spirit, both and unto the ages of a-ges. A - men. Ho - ly Im - mor - tal have mer - cy on us.

This section may be chanted by the clergy.

A - γι - ος Ισ - χυ - ρός, A - γι - ος Α - θάνατος ε-
A - ghi - oς Θε - ός, A - ghi - os The - os, Amin (or)
At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον εξ ουρανού και ίδε, και επίσκεψε την ἀμπελόν ταῦτην και δατάρτησαι αὐτὴν, ἵνα εφύτευσης ἡ δεξία σου.

PRIEST: ∆ύναµις.

Choir

Maestoso

Amin (or)
FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

PRIEST: Κύριε, σώσον τους εὐσεβείς. (Lord, save the righteous.)

HEIRARCH: Κύριε, σώσον τους εὐσεβείς.

PRIEST: Κύριε, σώσον τους εὐσεβείς.

CHOIR:

(May be repeated.)

PRIEST chants the Fimi of the Archbishop.

and / or

HEIRARCH chants the Fimi of Archbishop or Patriarch.

PRIEST chants the Fimi of the Bishop or Metropolitan.

and / or

CHOIR chants the Fimi of the Bishop or Metropolitan.
NOTE: Please affix the Fimi of the local hierarch to this page, or insert it in front of this page.
Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

NOTE: Actual pitch of responses on this page should be relative to the pitch of the priest.

Wisdom. Arise. Let us hear the holy Gospel. Peace be to all.

The reading is from the holy Gospel according to (Name). Let us be attentive.

(They designated passage of the Holy Gospel is read.)

-Kyrie, dhoxa si.

(Kai ana
ginwskei thn tetagmenh peri
cophn to

Agio

V

E

Aggelio)

δοξα σοι, Κυριε,

δοξα σοι,

δοξα σοι.
A homily on the scripture reading is usually delivered here. On some occasions this homily may be delivered at a different point in the Divine Liturgy.

THE GREAT ENTRANCE

(Χαμηλοφωνώς.) Πάλιν καὶ πολλάκις Σοι προσπίπτομεν καὶ Σοῦ δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὡς, ἐπιβλέψας ἐπὶ τὴν δέχεσθαι ἡμῶν, καθαρίσθης ἡμῶν τὰς ψυχὰς καὶ τὰ σῶματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἄνενοχον καὶ ἀκατάκτορον τὴν παρασκάτοιο τοῦ ἀγίου Σου θυσιαστηρίου. Χάριτα δὲ, ὁ θεὸς καὶ τοῖς συνεχεύομενοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ συνήθεινς πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεέντοι Σοι, ἀνενόχους καὶ ἀκατάκτοτος μετέχεν τῶν ἁγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίας Σου βασιλείας ἁξιωθήσοντα.

(.INVISIBLE.) Όπως, ὑπὸ τὸ κράτος τοῦ Σου πάντοτε φυλαττόμενοι, Σοὶ δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἅγιῳ Πνεύματι, νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

NOTE: If the choir is chanting the Plagal Fourth Tone Cherubic Hymn (pp. 48-50), chant the “Amen” on C as indicated above. However, when using the Plagal Second or Third Tone Cherubic Hymns, (pp. 51-56) chant the “Amen” on the notes indicated on those pages.

(Ψαλλομένου τοῦ Χερουβικοῦ ο’ Ιερεὺς λέγει χαμηλοφωνώς):

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡμῶν ἀποκεκληθεὶς ἢ προσεγγίσεις νὺν ὅτε Βασιλεύς τῆς δόξας· ἢγαθὸς ὁ δὲ γὰρ διακόνως Σοῦ μέγα, καὶ φοβερὸς καὶ ἀτρεπτὰς ἀνθρώποις γέγονεν ἀνθρώποις, καὶ Ἀρχιερεὺς ἡμῶν ἄρχηματος, καὶ τῆς λειτουργικῆς ταῦτας καὶ ἀναμάκτων θυσίας τὴν ἱεροσυνεχίαν παρέβουκας ἡμῖν, ὡς δεόμεθα τῶν ἀπάντων. Εἴ γὰρ μόνος, Κύριος ὁ θεὸς ἡμῶν, δεσπόζεις τῶν ἐπιπλήθων, καὶ εἰς πάντως τῶν ἐπιπλήθων καὶ τῶν ἅγιων Σου Μυστηρίων, καὶ τῆς ἐπουρανίας Σου βασιλείας ἁξιωθήσοντα.

(.INVISIBLE.) Αὖθισαν τὴν δόξαν νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

And grant that always guarded by Your power we may give glory to You, the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

(While the Cherubic Hymn is being sung, the Priest prays inaudibly:)

No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served as our High Priest, and as Lord of all, and have entrusted to us the celebration of this Liturgical sacrifice without the shedding of blood. For You alone, Lord our God, rule over all things in heaven and on earth. You are seated on the throne of the Cherubim, the Lord of the Seraphim and the King of Israel. You alone are holy and dwell among Your saints. You alone are good and ready to hear. Therefore, I implore you, look upon me, Your sinful and unworthy servant, and cleanse my soul and heart from evil consciousness. Enable me by the power of Your Holy Spirit so that, vested with the grace of priesthood, I may stand before Your Holy Table and celebrate the mystery of Your holy and pure Body and Your precious Blood. To you I come with bowed head and pray: do not turn Your face away from me or reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer to You these gifts. For You, Christ our God, are the Offerer and the Offered, the One who receives and is distributed, and to You we give glory, together with Your eternal Father and Your holy, good and life giving Spirit, now and forever and to the ages of Amen.
Α

Lento

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ'

Οι τα Χε-ρου-βίμ, οι τα Χε-ρου-βίμ μυ-στι-κώς ει-κο-νι-

- ζόν - τες και -

- ζών - δες, κε -

- οι Τρι-ά -

- δι, Τρι-ά-

- οι Τρι-ά-

- δι τον τρι-σά γι-ον ιμ -

- νον προ-σά-δον -

- τες.

B

Πά -

- σαν την βι-ωτικήν α-πο-θώ-με-θα, α-πο-θώ-με-

- θα μέ-ρι-μαν, πά-σαν μέ-ρι-μαν, ος τον βα-σι-λέ -

- α τον

- θα μέ-ρι-μαν, πά-σαν μέ-ρι-μαν, ος τον βα-σι-λέ -

- α τον

C

- λόν υ-πο-δε-ξό -

- με -

- νοι...

- λόν i-ρο-dhe -

- me -

- ni...

(Continue on page 50.)
THE CHERUBIC HYMN — PLAGAL FOURTH TONE

A

Lento

We who mysti-c’ly re-pre-sent the Che-ru-bim, re-pre-sent the

Che-ru-bim sing the thrice ho-ly

hymn, the thrice ho-ly hymn

to the life-giv-ing Tri-ni-ty, the Tri-ni-ty,

Let us lay a-side, let us lay a-side, all the cares of life, all the cares of

life, let us lay a-side all the cares of life that we may re-ceive him, re-

-ceive him who is the King of all.
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

**TAIS ΑΓΓΕΛΙΚΑΙΣ**

Amen. For we have received the King of all, invisibly attended by the angelic hosts.

Amen.
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β’

(English Version is on p. 52)
THE CHERUBIC HYMN — PLAGAL SECOND TONE

Amen. We, who mystic'ly represent the cherubim, sing the thrice holy hymn, thrice holy hymn, thrice holy hymn to the Trinity, to the life-giving Trinity. Let us lay aside all cares, let us lay aside all the cares of life, that we may receive Him, who is the King of all.
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

TAIΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto

A - μὴν. ...ταῖς αγ - γελί - καίς α - ο - ρά-
A - μίν. ...ταῖς αγ - γελί - καίς α - ο - ρά-


sustain ison on neutral syllable

Αλ - λη - λού - τι - α, αλ - λη - λού - τι - α, αλ - λη - λού - τι - α.
Αλ - λη - λού - τι - α, αλ - λη - λού - τι - α, αλ - λη - λού - τι - α.

THE ANGELIC HOSTS

Allegretto

A - men. For we have re - ceived the King of all, who is in-

- vi - si - bly at - ten - ded by the an - ge - lic hosts.

sustain ison on neutral syllable

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

(Continue on page 57.)
A- men. Let us, who my-sti-cly re-pre-sent the Che-rub-

bim, sing the thrice ho-ly hymn, thrice ho-

ly, thrice ho-

ly hymn to the

Tri-ni-ty, the life-giving Tri-ni-ty.

Let us lay a-side all cares, let us lay

a-side all cares of life, lay a-side all the cares of life,

that we may re-ceive him, who is the King of all,...
Traditionally, the Cherubic Hymn is composed and chanted in the Byzantine papadic form, which consists of extended, melismatic, and highly ornamented melodic lines that are intended to draw out the length of the hymn, so that the priest or hierarch may have time to complete the prayers and rituals of the procession of the Holy Gifts. Most papadic hymns can only be accurately executed by a well-trained Byzantine chanter. However, John Sakellarides composed a series of Cherubic hymns which can easily be chanted by a lay choir reading staff notation. These compositions have become a standard for American Greek Orthodox Church choirs. It is a common practice that the Cherubic Hymn be chanted in a mode related to the tone of the week. Therefore, on Fourth Tone and Plagal Fourth Tone Sundays, the hymn on pp. 48-50 is appropriate. On Second Tone and Plagal Second Tone Sundays, the hymn on pp. 51-53 may be chanted; on Third Tone and Grave Tone Sundays, the hymn on pp. 54-56. The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 96-98, within the minor liturgy.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

'Υπὲρ τοῦ ἁγίου οίκου τούτου καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

'Υπὲρ τοῦ ῥυσθῆναι ἡμῶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

 Helpful, save us, have mercy upon us, and protect us, O God, by Your grace.

PETITIONS
Let us complete our prayer to the Lord.

For the precious gifts here presented, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

Help us, save us, have mercy upon us, and protect us, O God, by Your grace.
Τὴν ἡμέραν πάσαν, τελείαν, ἄγιαν, εἰρηνικήν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Αγγελόν εἰρήνης, πιστόν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βῆματος τοῦ Χριστοῦ, αἰτησώμεθα.
During above petition

Της παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου δεσποτῆς ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

(Χαμηλοφώνως.) Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἀγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σε ἐν ὅλῃ καρδίᾳ, πρόδεξαι καὶ ἡμῶν τῶν ἄμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ Ἁγίῳ Σου θυσιαστήριῳ. Καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν Σοι δώρα τε καὶ θυσίας πνευματικὰς υπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγγειασμῶν. Καὶ καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιόν Σου, τὸν γενέσθαι Σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτος Σου τὸ ἀγαθὸν ἐν ἡμῶν καὶ ἐπὶ πάντα τὸ λαὸν Σου.

After petition

During above petition

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητος εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιοῦ σου Πνεῦματι, νῦν καὶ ἐεὶ καὶ εἰς τῶν αἰώνων τῶν αἰώνων.

Most holy Theotokos, save us.

(Inaudible.) Lord, God Almighty, You alone are holy. You accept a sacrifice of praise from those who call upon You with their whole heart. Receive also the prayer of us sinners and let it reach Your holy altar. Enable us to bring before You gifts and spiritual sacrifices for our sins and for the transgressions of the people. Make us worthy to find grace in Your presence so that our sacrifice may be pleasing to you and that Your good and gracious Spirit may abide with us, with the gifts here presented, and with all Your people.

After petition

Remembering our most holy, pure, 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.

During above petition

Through the mercies of Your only begotten Son with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

(Inaudible.) Lord, God Almighty, You alone are holy. You accept a sacrifice of praise from those who call upon You with their whole heart. Receive also the prayer of us sinners and let it reach Your holy altar. Enable us to bring before You gifts and spiritual sacrifices for our sins and for the transgressions of the people. Make us worthy to find grace in Your presence so that our sacrifice may be pleasing to you and that Your good and gracious Spirit may abide with us, with the gifts here presented, and with all Your people.

(Europos.) Τις παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου δεσποτῆς ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

(Europos.) Τις παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου δεσποτῆς ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

(Europos.) Τις παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου δεσποτῆς ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

(Europos.) Τις παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου δεσποτῆς ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωήν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.
Let us love one another that with one mind we may confess:

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

THE FATHER AND SON AND HOLY SPIRIT

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

(When more than one clergyman is celebrating the liturgy, the following hymn is chanted in the place of the above hymn.)
The doors! The doors! In wisdom, let us be attentive.

**THE CREED**

I believe in one God, Father Almighty, Creator 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 created, of one essence with the Father, through 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 of the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; and He will come again with glory to judge the living and the dead; His Kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. In one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.
The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with all of you.

Let us lift up our hearts.

Let us give thanks unto the Lord.

(Inaudible.) It is proper and right to sing to You, bless You, praise You, thank You and worship You in all places of Your dominion; for You are God ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same; You and Your only begotten Son and Your Holy Spirit. You brought us into being out of nothing, and when we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your kingdom to come. For all these things we thank You and Your only begotten Son and Your Holy Spirit; for all things that we know and do not know, for blessings seen and unseen that have been bestowed upon us. We also thank You for this liturgy which You are pleased to accept from our hands, even
Maestoso

O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

though You are surrounded by thousands of Archangels and tens of thousands of Angels, by the Cherubim and Seraphim, six-winged, many-eyed, soaring with their wings,

Singing the victory hymn, proclaiming, crying out, and saying:

Maestoso

THE VICTORY HYMN

filled with your glory! Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest.
Together with these blessed powers, merciful Master, we also proclaim and say: You are holy and most holy, You and Your only begotten Son and Your Holy Spirit. You are holy and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that whoever believes in Him should not perish, but have eternal life. He came and fulfilled the divine Plan for us. On the night when He was delivered up, or rather when He gave Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, 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 forgiveness of sins.

Drink of it all of you; this is my Blood of the New Covenant which is shed for you and for many for the forgiveness of sins.

We offer to You these gifts from Your own gifts in all and for all.
WITH HYMNS WE PRAISE YOU

Lento

With hymns we praise you; we bless you; unto you we give our thanks, O Lord; and we pray to you, our God!

(INAUDIBLE.) Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

And make this bread the precious Body of Your Christ. Amen.

And that which is in this cup the precious Blood of Your Christ. Amen.

Changing them by Your Holy Spirit.


So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.
Special for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.

(On certain feasts the megalynarion of the day is substituted.)

The megalynarion of the St. Basil Liturgy, Ἐπί σοι χαίρει—"In You Rejoices," is on pp. 68-69.

**MEΓΑΛΥΝΑΡΙΟΝ**

Allegro

from Haddad
Truly, it is right to call you bless’d, and we bless you, O Theotokos. Maiden who is ever blessed, and who has known no blame, you are truly the Mother of our God. Higher still in honor than the

Che-rubim, and you are beyond compare, far more glorious than the

Seraphim. You, without corruption have given birth unto God, the Word.

Truly Theotokos, you do we magnify!

NOTE: If there is an alternate megalynarion for the day, insert it in front of this page.

(Megalynarion)

(Inaudible.) For Saint John the prophet, forerunner, and baptist; for the holy glorious and most honorable Apostles, for Saints(s) (Names) whose memory we commemorate today; and for all Your saints, through whose supplications, O God, bless us. Remember also all who have fallen asleep in the hope of resurrection unto eternal life. (Here the priest commemorates the names of the deceased.) And grant them rest, our God, where the light of Your countenance shines.

(Continue on page 70.)
MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ

Allegro Moderato

Eπι Σοι χαί-ρει, Κε-χα-ριτω-μέ-νη, πά-σα η κτί-σις, αγ-γέ-λων το σύ-στη-
Eπι Σι χε-ρι, Κε-χα-ρι-το-με-νι, πα-σα i kti-sis, an-ghe-lon to si-sti-

-μα και αν-θρώ-πον το γέ-νος, Η-γι-α-σμέ-νε Να-έ και Πα-ρά-δει-σε λο-γι-κέ,
-μα ke an-thro-pon to ye-nos. I-yi-asme-ne Na-e ke Par-a-dhi-se lo-yi-ke,

Παρ-θε-νι-κόν καυ-χή-μα, εξ ης Θε-ός ε-σαρ-κό-θη και πα-δί-ων γέ-γο-
Par-the-ni-kon kaf-hi-ma, ex is The-os e-sar-ko-thi ke pe-dhi-on ye-gho-

Maestoso

-νεν ο προ αι-ώ-νων ν-πάρ-χων Θε-ός η-μών. Την γαρ Σην μή-τραν
-nen o pro e-o-non i-par-hon The-os i-mon. Tin ghar Sin mi-tran

θρό-νον ε-ποί-η-σε και την Σην γα-στέ-ρα πλα-
thro-non e-pi-i-se ke tin Sin ya-ste-ra pla-

te-
-te ran ou-ra-non a-pir-gha-sa-to.

Επι Σοι χαί-ρει, Κε-χα-ριτω-μέ-νη, πά-σα η
Επι Σι χε-ρι, Ke-χα-ρι-το-με-νι, pa-sa i

κτί-
kti-
sis, δό-ξα Σοι.
In you re-joices, Maï-den, who are full of grace, all cre-a-tion, the ranks of an-gel-ic
hosts, and the line-age of man-kind. A tem-ple sanc-ti-fied, and a para-dis-e of the
mind, you are the boast of the chaste, from whom our God was in-car-nate and be-came a
new-born child, yet he is God be-fore time, un-to ev-ery age. For he
has made your pure womb to be his throne; wid-er he has made you
than the heav-ens; with-out end he has fash-ioned you.
In you re-joic-es, Maï-den, who are full
of grace, all of cre-a-tion. Glo-ry to you!
And all your people shall know the word of Your truth, all preachers, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

Above all, remember, Lord, our father and Metropolitan (Name). Grant that he may serve Your holy churches in peace. Keep him safe, honorable, and healthy for many years, rightly teaching the word of Your truth. Remember also, Lord, those whom each of us calls to mind and all Your people.

Again, we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all presbyters, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

Kai ἡμῖν, ἐν εἰρήνῃ σοι· Μνήσθητι, Κύριε, ὅσα κατὰ διάνοιαν ἔχεις, καὶ πάντων καὶ πασών.

(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ἕκαστῃ παροικίᾳ καὶ πάσης πόλεως καὶ χώρας καὶ ποιήσει οἰκονομών ἐν αὐταῖς. Μνήσθητι, Κύριε, τῶν καρποφόρων καὶ καλλιεργούντων τὰς ἁγίας σου ἐκκλησίας καὶ μεμνημένων τῶν πνεύμων, καὶ ἐπὶ πάντων ἡμῶν τὰ ἐλέη σου ἐξαπόστειλον.

The mercy of our great God and Savior Jesus Christ be with all of you.

Again, we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all preachers, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

Above all, remember, Lord, our father and Metropolitan (Name). Grant that he may serve Your holy churches in peace. Keep him safe, honorable, and healthy for many years, rightly teaching the word of Your truth. Remember also, Lord, those whom each of us calls to mind and all Your people.

And grant that with one voice and one heart we may glorify and praise Your most honored and majestic name, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

The mercy of our great God and Savior Jesus Christ be with all of you.
Having remembered all the saints, let us again in peace pray to the Lord.

(Chant this page concurrently and continuously with the petitions.)

Not Slow

Lord, have mercy.

Not Slow

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.
Having prayed for the unity of faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God.

And make us worthy, Master, with confidence and without fear of condemnation, to dare call You, the heavenly God, Father, and to say:

**THE LORD’S PRAYER**

*All:* 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 Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.
Εἰρήνη πάσι.

Peace be to all.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Let us bow our heads to the Lord.

Χάριτι καὶ οἰκτιρμοὶ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' ο ὑπὸ τοὺς αἰῶνας τοὺς αἰώνων.

By the grace, mercy, and love for us of Your only begotten Son, with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

(Χαμηλοφώνως.) Εὐχαριστοῦμεν σοι, Βασιλεῦ ἄρατε, ὡς τῇ ἀμετρίτῃ σοῦ δυνάμει πᾶντα δημιουργήσας καὶ τῷ θεῷ πληθὺς τοῦ θεοῦ σοῦ ἐξ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγον. Αὐτὸς, Δέσποτα, σοὶ ἔκλιναν μεθ' αὐτοῦ τοῦ πνεύματος σοῦ παναγίον καὶ ἀγαθὸν καὶ ζωοποιὸν σου Πνεύματι, νῦν καὶ ἐκείνοις καὶ εἰς τὸ ἁιῶνας τοὺς αἰώνας τοὺς αἰῶνων.

(Inaudible.) We give thanks to You, invisible King. By Your infinite power You created all things and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; they have bowed not before flesh and blood but before you the awesome God. Therefore, Master, guide the course of our life for our benefit according to the need of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.

Χάριτι καὶ οἰκτιρμοὺς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' ο ὑπὸ τοὺς αἰῶνας τοὺς αἰώνων.

By the grace, mercy, and love for us of Your only begotten Son, with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

(Χαμηλοφώνως.) Πρόσχες Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὡς ἐκ τοῦ Θεοῦ κατοικητηρίου καὶ ἀπὸ τοῦ βασιλείας σου, καὶ ἐν τῷ καθένα αὐτοῦ ἁιῶνας εἰς τὸ ἄνω τῷ Θεῷ συνόρισαι, καὶ τὸν χειρὶ τοῦ αὐτοῦ ἡμῖν δώσαις καὶ τῷ πνεύματι συνάρμοζοντας τῇ κραταιᾷ ἑαυτῷ διὰ τῆς ἁγίασι τῆς ἐκκλησίας σου καὶ τοῦ τιμίου Αἵματος καὶ τοῦ ἁιῶνας τοῦ Αἰωνίου.

(Inaudible.) Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.

Πρόσχωμεν. Τὰ Ἅγια τοῦ ἁγίου.

Let us be attentive. The holy Gifts for the holy people of God.
Andante

ΕΙΣ ΑΓΙΟΣ

Στός εἰς δόξαν Θεοῦ Πατρός. Αμήν.

Εἰς Ἁγιός, εἰς Κύριος, Ἰησοῦς Χριστός

Εἰς Ἁγιός, εἰς Κύριος, Ἰησοῦς Χριστός

Andante

ONE IS HOLY

One is Holy, One is Lord, Jesus Christ,

to the glory of God, the Father. Amen.

KOINΩΝΙΚΟΝ

THE COMMUNION HYMN

(On certain feasts, another Communion hymn is substituted.)

Lento

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ

Αινείτε τον Κύριον εκ τῶν ουρανῶν,

Αινείτε τον Κύριον εκ τῶν ουρανῶν,

Repeat as necessary.

ΕΙΣ ΑΓΙΟΣ

Στός εἰς δόξαν Θεοῦ Πατρός. Αμήν.

Εἰς Ἁγιός, εἰς Κύριος, Ἰησοῦς Χριστός

Εἰς Ἁγιός, εἰς Κύριος, Ἰησοῦς Χριστός

Lento

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ

Αινείτε τον Κύριον εκ τῶν ουρανῶν,

Αινείτε τον Κύριον εκ τῶν ουρανῶν,

Repeat as necessary.
PRAISE THE LORD

Praise the Lord! O praise the Lord from the heavens.

Repeat as necessary.

Praise him in the highest.

(Repeat as necessary.)

PRAISE THE LORD

1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Kings of the earth, and all people, princes, and all judges of the earth:
6. Both young men, and maidens: old men and children:
7. Let them praise the name of the Lord, for his name alone is exalted.
Χριστός, ὁ Υἱὸς τοῦ Θεοῦ, ἔλθων εἰς τὸν κόσμον, ὁ ἐλθὼν εἰς τὸν κόσμον, και τὰ παραπτώματά μου, τὰ ἑκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἐργῷ, τὰ ἐν γνώσει καὶ ἀγνώσει καὶ ἀξίων με ἀκατακρίτως μεταχειρήσατον τῶν ἁμαρτιῶν μου, εἰς ἄφεσιν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότητις τῶν ἁγίων σου πῶς εἰσελθόμεις ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσῃς συνεισεθείν εἰς τὸν Νημφώνα, ὁ χιτῶν με ἐλέγχῃς ὅτι σὺ ἐστις τὸ γάμμου, καὶ δώσῃς εἰκονομίαν ὑπὸ τῶν ἁγγέλων. Καθάρισον, Κύριε, τὸν ρύπον τῆς ψυχῆς μου καὶ σῶσόν με ὡς φιλάνθρωπος.

Δέσποτα φιλόνθρωπε, Κύριε ᾽Ιησοῦ Χριστέ, ὁ Θεός μου, μή εἰς κρίμα μοι γένοιτο τὰ ἁγία ταῦτα, διὰ τὸ ἀνάξιον εἰμὶς με, ἀλλ’ εἰς κάθαρσιν καὶ ἀγνώσιαν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀφαίρεσιν τῆς μελλόντος ζωῆς καὶ βασιλείας. Εἰμι δὲ τὸ προσκολλάσθαι τῷ θεῷ ἀγαθόν ἐστι, τίθεσθαι εἰς τῷ Κυρίῳ τὴν ἐλπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ κοινωνίων με παράλαβε· ὥστε γὰρ ταῖς ἐκχώροις σου τὸ μυστήριον εἴπω· ὥς φιλήματα σου ἄχραντα, καθάπερ ὁ Ἰούδας· ἀλλ’ ὡς ὁ λῃστὴς ἀσκότος σου τὸ μυστήριον εἴπω· οὐ μὴ γὰρ τὸ μυστήριον εἴπω· οὐ τὸ δείπνον σου τὸ μυστικόν, σήμερον Υἱὲ Θεοῦ κοινωνίων με παράλαβε. Εἰς ὅτι αὐτὸ αὐτὸ ἐστιν τὸ τίμιον καὶ τὸ ἁμαρτόλογον σου ἀνθρώπων εἰς ἄφεσιν καὶ σωτηρίας. Μὴ γὰρ εἰς τὴν βασιλείαν σου. Μὴ γὰρ εἰς τὴν βασιλείαν σου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ κοινωνίων με παράλαβε· ὥστε γὰρ ταῖς ἐκχώροις σου τὸ μυστήριον εἴπω· ὥς φιλήματα σου ἄχραντα, καθάπερ ὁ Ἰούδας· ἀλλ’ ὡς ὁ λῃστὴς ἀσκότος σου τὸ μυστήριον εἴπω· οὐ μὴ γὰρ τὸ μυστήριον εἴπω· οὐ τὸ δείπνον σου τὸ μυστικόν, σήμερον Υἱὲ Θεοῦ κοινωνίων με παράλαβε. Εἰς ὅτι αὐτὸ αὐτὸ ἐστιν τὸ τίμιον καὶ τὸ ἁμαρτόλογον σου ἀνθρώπων εἰς ἄφεσιν καὶ σωτηρίας. Μὴ γὰρ εἰς τὴν βασιλείαν σου. Μὴ γὰρ εἰς τὴν βασιλείαν σου.

Metá φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

With the fear of God, faith, and love, draw near.

(The faithful receive the Holy Gifts.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

(This hymn may be chanted during Communion.)

Andante
RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

(3 times)

Andante

Receive me today, O Son of God, as partaker of your mystical

Supper, for I will not speak of your mysteries to your enemies, neither will I give you a kiss as did Judas,

but like the thief, will I confess you: Remember me, O Lord, in your

Kingdom. Remember me, O Master, in your Kingdom. Remember me, O Holy One, in your Kingdom.
(On certain feasts, the troparion of the feast is substituted for the hymn below.)

ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Priest: Save, O God, Your people and bless Your inheritance.

WE HAVE SEEN THE TRUE LIGHT

We have seen the true light, we have received the heavenly Spirit,
we have found the true faith by worshiping the undivided
Trinity, for the Trinity has saved us.
Blessed is our God. Always, now and forever and to the ages of ages.

Let us be attentive. Having partaken of the divine, holy, pure, immortal, heavenly, life giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

Help us, save us, have mercy upon us, and protect us, O God, by your grace.

Having prayed for a perfect, holy, peaceful, and sinless day, let us commit ourselves and one another, and our whole life to Christ, our God.

(inaudibly.) We thank You, loving Master, benefactor of our souls, that on this day You have made us worthy once again of Your heavenly and immortal Mysteries. Direct our ways in the right path, establish us firmly in Your fear, guard our lives, and make our endeavors safe, through the prayers and supplications of the glorious Theotokos and ever-virgin Mary and of all Your saints.
Lord, bless those who praise You and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the clergy, to those in public service, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming from You, the Father of lights. To You we give glory, thanksgiving, and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.
**BLESSED BE THE NAME OF THE LORD**

Allegro

A-men. Bles-sed be the Name of the Lord from this time forth and un-to the a-ges.

**ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΥΛΟΓΗΜΕΝΟΝ**

Allegro

A-mήν. Ei-ντο ὁ-νο-μα Κυ-ρί-ου

-A-min. I-i to o-no-ma Ky-ri-ou

-rí-ou eu-lo-γη-μέ-νον α-πό του

ri-ou ev-lo-yi-me-non a-po tou

νυν, και ἐ-ος του αι-ώ - νος.

nin, ke e-os tou e-o-nos.

May the name of the Lord be bles-sed from this time forth and un-to the a-ges.

(Name of the Lord from this time forth and unto the ages.)

(In some churches a memorial service, see pp. 84-87, may be inserted here.)


(Inaudibly.) Christ our God, You are the fulfillment of the Law and the Prophets. You have fulfilled all the dispensation of the Father. Fill our hearts with joy and gladness always, now and forever and to the ages of ages. Amen.
May the blessing of the Lord and His mercy come upon you through His divine grace and love always, now and forever and to the ages of ages.

Let us pray to the Lord.

Glory to You, O God, our hope, glory to You. May Christ our true God (who rose from the dead), as a good, loving, and merciful God, have mercy upon us and save us, through the intercessions of His most pure and holy Mother; the power of the precious and life-giving Cross; the protection of the honorable, bodiless powers of heaven; the supplications of the honorable, glorious, prophet, and forerunner John the Baptist; the holy, glorious, and praiseworthy apostles; the holy, glorious, and triumphant martyrs; our holy and God-bearing Fathers (name of the church); the holy and righteous ancestors, Joachim and Anna; (Saint or saints of the day) whose memory we commemorate today, and all the saints, have mercy upon us and save us, as you are a good, loving, and merciful God.

ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ
(To be chanted softly during the prayer above.)

Andante
TO HIM WHO BLESSES US

Andante

To him who blesses and sanctifies us,

Lord, grant protection unto many years.

(Note: When a hierarch is celebrating the liturgy, substitute the following hymn for the one above.)

Andante

To our Master and Hierarch,
Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

The End of the Divine Liturgy
The following service is in plural for the departed. Please use singular nouns and pronouns as necessary.

**MΝΗΜΟΣΥΝΟ**


dʼ Ἦχος Πλ. Α´

Εὐλογητός εἰ, Κύριε, διδάξον με τὰ δικαίωμα τα σου.

Τῶν Ἁγίων ὁ χορὸς, εὑρίσκοντας τῆς ζωῆς καὶ θύραν Παραδείσου, εὑρὼ κάγῳ, τὴν ὄδον διὰ τῆς μετανοίας, τὸ ἀπολωλὼς πρόβατον ἐγὼ εἰμί· ἀνακάλεσαί με, Σωτήρ, καὶ σώσον με.

Εὐλογητός εἰ, Κύριε, διδάξον με τὰ δικαίωμα τα σου.

Ὁ πάλαι μέν, ἐκ μὴ ὄντων πλάσας με, καὶ εἰκόνι σου θεία τιμήσας, παραβάσει ἐντολῆς δὲ πάλιν μὲ ἐπιστρέφας, εἰς ἡγεμόνιν ἐκ τὸς ἐλήφθην, εἰς τὸ καθʼ ὁμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητός εἰ, Κύριε, διδάξον με τὰ δικαίωμα τα σου.

Εἰκὼν εἰμί, τῆς ἁμαρτίας δόξης σου, εἰ καὶ στίγματα φέρω πταισμάτων. Οὐκ οἰκτείρησον τὸ σὸν πλάσμα, ἔσπερον σου, καὶ καθάρισον σου εὐσπλαγχνίᾳ, καὶ τὴν ποθεῖν πατρίδα παράσχου μοι, Παραδείσου πάλιν πολίτην με.

Εὐλογητὸς ε:ώἴiΧκμὸς Ἁὐὴ, Κύριε, δίδαξόν με τὰ δικαίωμα τα σου.

Ἀνάπαυσον, ὁ Θεὸς τοὺς δούλους σου, καὶ κατάταξον αὐτοὺς εν Παραδείσῳ, ὥστε ἄναλημμα τοῦ ἁλίκτων καὶ καθαρότητα σιωπῆς, ἐν τῇ ἱεροσυνάθροισιν καὶ τῷ ἑαυτοῦ πιστῷ μεταμορφωθῆναι εἰς χορὸ καὶ τὸν ἅγιον Τίτου παραδίδει γλυκοῦσα, ἐν τῇ μετάνοιᾳ, καὶ καταλαμβάνει τοὺς ἀστραγάλους τοῦ ἀπολωλοῦσαν τὰς ἁμαρτίας τοῦ πάθους σου ἑλθέντα ἐνσύνεταν ἅμα τὸν Μεταμόρφωσιν ἐκ τῆς δοξῆς σαρκικῆς εἰς τὴν δοξὴν οὐράνιαν.

**MEMORIAL SERVICE**

Plagal First Tone

Blessed are You, O Lord, teach me Your statutes.

The choir of Saints has found the fountain of life and the door of Paradise. May I also find the way through repentance. I am the sheep that is lost: O Savior, call me back and save me.

Blessed are You, O Lord, teach me Your statutes.

Of old You created me from nothing and honored me with Your divine image. But when I disobeyed Your commandment, O Lord, You cast me down to the earth from where I was taken. Lead me back again to Your likeness, and renew my original beauty.

Blessed are You, O Lord, teach me Your statutes.

I am an image of Your ineffable glory, though I bear the scars of my transgressions. On Your creation, Master, take pity and cleanse me by Your compassion. Grant me the homeland for which I long and once again make me a citizen of Paradise.

Blessed are You, O Lord, teach me Your statutes.

Give rest, O God, to Your servants, and place them in Paradise where the choirs of the Saints and the righteous will shine as the stars of heaven. To Your departed servants give rest, O Lord, and forgive all their offenses.

Glory to the Father and the Son and the Holy Spirit.

The threefold radiance of the one God let us praise, and let us shout in song: Holy are You, eternal Father, coeternal Son, and divine Spirit! Illumine us who worship You in faith and deliver us from the eternal fire.

Now and forever and to the ages of ages. Amen.

Rejoice, gracious Lady, who for the salvation of all gave birth to God in the flesh, and through whom the human race has found salvation. Through you, pure and blessed Theotokos, may we find Paradise.


Plagal Fourth Tone

Among the saints, grant now rest, O Christ, to the souls of your servants, where there shall be no pain, no sorrow, no anguished sigh, but only life that shall have no end.
META TΩΝ ΑΓΙΩΝ

Moderato

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

Among the saints, grant now rest, O Christ, to the souls of your

 servants, where there shall be no pain, no

 sorrow, no anguished sigh, but only life that shall have no end.
Among the spirits of the righteous perfected in faith, give rest, O Savior, to the soul of Your servants. Bestow upon them the blessed life which is from You, O loving One.

Within Your peace, O Lord, where all Your saints repose, give rest also to the souls of Your servants, for You alone are immortal.

Glory to the Father and the Son and the Holy Spirit...

You are our God who descended into Hades and loosened the pains of those who were chained. Grant rest also, O Savior, to the souls of Your servants.

...Now and forever and to the ages of ages. Amen.

Most pure and spotless Virgin, who ineffably gave birth to God, intercede with Him for the salvation of the souls of your servants.

PRIEST: Have mercy upon us, O God, according to Your great love; we pray to You, hear us and have mercy.

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray for the repose of the soul of the departed servants of God (Names) who have fallen asleep, and for the forgiveness of all their sins, both voluntary and involuntary.

PEOPLE: Lord, have mercy. [3]

PRIEST: May the Lord God place their souls where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of their sins from Christ our immortal king and God.

PEOPLE: Grant this, O Lord.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, You have trampled down death and have abolished the power of the devil, giving life to Your world. Give rest to the souls of Your departed servants (Names) in a place of light, in a place of repose, in a place of refreshment, where there is no pain, sorrow, and suffering. As a good and loving God, forgive every sin they have committed in thought, word or deed, for there is no one who lives and is sinless. You alone are without sin. Your righteousness is an everlasting righteousness, and Your word is truth.
ΙΕΡΕΥΣ: Το Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

ΙΕΡΕΥΣ: Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωή, καὶ ἡ ἀνάπαυσις, τῶν κεκοιμημένων δούλων σου, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰώνας τῶν αἰώνων.

ΛΑΟΣ: Ἀμήν.

ΠΡΙΣΤ: Let us pray to the Lord.

ΠΟΛΕΟΙ: Lord, have mercy.

ΠΡΙΣΤ: For You are the resurrection, the life and the repose of Your departed servants (Names), Christ our God, and to You we give glory, with Your eternal Father and Your all-holy, good and life-giving Spirit, now and forever and to the ages of ages.

ΠΟΛΕΟΙ: Amen.

ΠΡΙΣΤ: May your memory be eternal, dear ones, for you are worthy of blessedness and everlasting memory.

ΠΡΙΣΤ: and ΠΟΛΕΟΙ: Everlasting memory. Everlasting memory. May their memory be everlasting. [3]

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

EVENLASTING MEMORY

*Moderato

Αἰωνιά η μνήμη. Αἰωνιά η μνήμη. Αἰωνιά αὐτῶν η μνήμη. Αἰωνιά αὐτῶν η μνήμη. Αἰωνιά αὐτῶν η μνήμη.

E-ver-last-ing be their* me-mo-ry. E-ver-last-ing be their* me-mo-ry. May their* mem’ry be e-ver-last-ing.

* or aftou or aftis

* or his or her
Η ΑΡΤΟΚΛΑΣΙΑ

ΙΕΡΕΥΣ: Ἐλέησον ἡμᾶς, ὁ θεός, κατὰ τὸ μέγα ἔλεος σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δείνος) καὶ πάσης ἐν Χριστῶ ἡμῶν ἀδελφότητος.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγιείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῆς ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερωτῶν τοῦ ἁγίου Ναοῦ τούτου, καὶ τῶν δούλων αὐτοῦ (καὶ μνημονεύει τῶν ὀνομάτων τῶν ποοσκομισάντων τοὺς Ἁρτους) τῆς ἐπιτελούντων τὴν ἁγίαν ἑορτὴν ταύτην.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα καὶ ὑπὲρ τοῦ διαφυλάχθηκής την ἁγίαν Ἐκκλησίαν (ἢ τὴν Μονὴν) καὶ τὴν πόλιν (ἢ χώραν, ἢ νῆσον) ταύτην, καὶ τῶν ἀρχομένων ὀργῆς, λοιμῶν, λιμῶν, σεισμῶν, καταποντισμῶν, πυρῶν, μαχαιρῶν, ἐπιδρομῶν ἀλλοφυλῶν, ἐμφυλίου πολέμου καὶ αἰφνιδίου θανάτου· ὑπὲρ τῶν ἱλεών, εὐμενῶν καὶ εὐδιάλλακτον γενέσθαι τὸν ἀγαθὸν καὶ φιλάνθρωπον Θεὸν ἡμῶν, τοῦ ἀποστρέψαι καὶ διασκεδάσαι τῶν ὀργῶν τῆς κινουμένης, καὶ ἐλεῆσαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐπάκουσον ἡμᾶς, ὁ Θεός, ἡ ἐλπὶς πάντων τῶν ἐν θαλάσσῃ μακρὰν· καὶ ἤλεγξας ἡμᾶς, ὄμοιος γενοῦς ἡμῶν, ∆έσποτα, ἐπὶ τῶν ἁμαρτιῶν ἡμῶν, καὶ ἐλέησον ἡμᾶς. Εἰρήνη γὰρ καὶ σοὶ τὴν δόξαν, καὶ ἐλεόσο μετὰ τοῦ Κυρίου.

ΛΑΟΣ: Λέγετε σοί, Κύριε.

ΠΡΙΣΤ: Have mercy upon us, O God, according to Your great goodness, we pray You, hear us and have mercy.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray for all pious and Orthodox Christians.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray for our Archbishop (name), and all our brotherhood in Christ.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple and those here present (commemorating the names of those who have offered the loaves) who celebrate this holy feast.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray that he may keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war and sudden death; that our good God, Who loves mankind, will be gracious, favorable and conciliatory and turn away and dispel all the wrath stirred up against us and all sickness, and may deliver us from His righteous chastisement which impends upon us, and have mercy on us.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray that the Lord our God may hear the voice of the supplication of us sinners, and have mercy on us.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Again we pray that the Lord our God may hear the voice of the supplication of us sinners, and have mercy on us.

ΠΟΙΚΟΙ: Lord, have mercy. [3]

ΠΡΙΣΤ: Hear us, O God our Savior, the Hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us. For You are a merciful God and love mankind, and unto You do we ascribe glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

ΠΟΙΚΟΙ: Amen.

ΠΡΙΣΤ: Peace be to all.

ΠΟΙΚΟΙ: And to your spirit.

ΠΡΙΣΤ: Let us bow our heads unto the Lord.

ΠΟΙΚΟΙ: To You, O Lord.
PRIEST: O Master, great in mercy, Lord Jesus Christ our God, through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross—whose Universal Exaltation we now celebrate—by the protection of the honorable Bodiless Powers of Heaven; at the supplications of the honorable, glorious Prophet, Forerunner John the Baptist; of the holy, glorious, all-laudable apostles; of our Fathers among the Saints, great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of our fathers among the saints, Athanasios, Cyril and John the Merciful, patriarchs of Alexandria; of our Holy Father Nicholas, Archbishop of Myra in Lycia, Spyridon, bishop of Trimythus and Nektarios, bishop of Pentapolis, the wonder-workers; of the holy, glorious and right-victorious martyrs, George the Trophy-Bearer, Demetrios the Myrrh-Streaming, Theodore the Soldier, Theodore the General, and Menas the wonder-worker; of the hieromartyrs, Haralambos and Eleftherios; of our venerable and God-bearing Fathers; of the holy and righteous ancestors, Joachim and Anna; (the saint of the day), and of all Your saints; accept our prayer; grant us forgiveness of our transgressions; protect us under the shelter of Your wings; drive away from us every enemy and adversary; grant peace to our life; Lord, have mercy on us and on Your world; and save our souls as a good and loving God.

Plagal First Tone

PRIEST: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb; for you have borne the Savior of our souls.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, Who did bless the five loaves in the wilderness and did satisfy the five thousand therewith, bless these loaves, this wheat, wine and oil, and multiply them in this city, in the houses of those who celebrate this feast; and in all thy world, and sanctify the faithful who partake of them. For it is You Who does bless and sanctify all things, O Christ our God, and unto You do we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Grave Tone

PRIEST and PEOPLE: The wealthy have become poor and gone hungry, but those who seek the Lord shall not lack any good thing. [3]

(Music for the Closing Hymn is on p. 90)
ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

The wealthy have become poor and gone hungry, but those who seek the Lord shall not lack any good thing.

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Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Moderato

Ημος A'

Δόξα Πατρί και Υιό και Αγίω Dhexa Patri, etc. Πνευματικό, και

νυν και α-εί και εις τους αιωνας των αι

· Ναι· Dhinamis. Αγιος o Θεός,

Αγιος Is-χυρός, Αγιος Aθάνατος

τος ελέη σον η μάς.

Θέανατος ελέη σον η μάς.

Αγιος Is-hiros, Αγιος Aθanvas 

- τος ελέη σον η μάς.

Λέη-σον η μάς. (3)

- leison η-μάς. (3)

-Assignment2-
Amen. Holy God, Holy Mighty, Holy Immortal have mercy on us. Glory to the Father and to the Son, and to the Holy Spirit, both now and forever and unto the ages of ages. Amen. Holy Immortal have mercy on us.

Priest: With strength!

With strength! Holy God, Holy Mighty, Holy Immortal have mercy on us.
Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

Wisdom. Arise. Let us hear the holy Gospel.

Peace be to all.

The reading is from the holy Gospel according to (Name). Let us be attentive.

The designated passage of the Holy Gospel is read.)

And to your spirit.
(Χαμηλοφώνως.) Πάλιν και πολλάκις Σοί προσπίπτομεν και Σοί δεόμεθα, αγαθέ και φιλάνθρωπε, οὕτως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δώσῃς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου Σου θυσίατηρίου. Χάρισαι δέ, ὁ Θεός, καὶ τοὺς ἁγιούς ὑμῶν προκοπὴν βίου βασιλείας ἀξιωθοῦν· καθαρίσῃς ἡμᾶς ἀπὸ παντὸς δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Κατέβης εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου. Εἰς πάντας τὰς ψυχὰς καὶ τὰ σώματα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν σαρκὸς καὶ πνεύματος, καὶ δῷς ἡμῖν ἀνένοχον καὶ μετέχεις τῶν ἁγίων Σου.
ΧΕΡΟΥΒΙΚΟΝ

A

Lento

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We who mystically represent the Cherubim sing
the thrice-holy hymn, the thrice-holy hymn to the life-giving Trinity, the Trinity.

Let us lay aside all cares, let us lay aside all the cares of life that we may receive him, receive him, receive him who is the King of all.
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

TAIS ΑΓΓΕΛΙΚΑΙΣ

Allegretto

A-men. ...tais αγ - γε - λι - καις α−ο−ρά−τως δο−ρυ−φο-
A-min. ...tes an - ghe - li - kes a−o−ra−tos dhο−ri−fo-

- ρου−με−νον τά - ζε−σιν.
- rou - me - non ta - xе - sin.

Αλ-λη - λού−ι - α, αλ-λη - λού−ι - α, αλ-λη - λού−ι - α.

THE ANGELIC HOSTS

Allegretto

A-men. ...in−vi−si−bly at−ten−ded by an−ge−lic hosts, at-

ten - ded by an - ge - lic hosts.

Al-le - lu - ia, Al-le - lu - ia, Al-le - lu - ia.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τοῦ ἀγίου οἶκου τούτου καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τοῦ ῥυσθαὶ ἡμῶν ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Αντιλαβοῦ, σῶσον, ἔλεγον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τοῦ ἀγίου οἶκου τούτου καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Υπὲρ τοῦ ῥυσθαί ἡμῶν ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Αντιλαβοῦ, σῶσον, ἔλεγον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.
For a perfect, holy, peaceful, and sinless day, let us ask the Lord.

For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.

For forgiveness and remission of our sins and transgressions, let us ask the Lord.

For all that is good and beneficial to our souls, and for peace in the world, let us ask the Lord.

For the completion of our lives in peace and repentance, let us ask the Lord.

For a Christian end to our lives, peaceful, without shame and suffering, and for a good account before the awesome judgment seat of Christ, let us ask the Lord.

Τὴν ἡμέραν πάσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἁναμάρτητον, παρὰ τὸν Κυρίου αἰτησώμεθα.

Ἀγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τὸν Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τὸν Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τὸν Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ἰζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τὸν Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ἰζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.
Remembering our most holy, pure, 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.

Through the mercies of Your only begotten Son with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.
Let us love one another that with one mind we may confess:

**ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ**

**THE FATHER AND SON AND HOLY SPIRIT**

(When more than one clergyman is celebrating the liturgy, the following hymn is chanted in the place of the above hymn. The English version is on p. 30)

**ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ**

*Adapted from Hieromonk Gregory*
I WILL LOVE YOU, O LORD

First Tone
Adapted from Hieromonk Ephraim

I will love you, O Lord, my Strength. The Lord is my rock and my fortress and my deliverer.

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πίστεώ εἰς ἕνα Θεόν, Πατέρα, Παντοκράτορα, ποιητήν οὐρανοῦ καὶ γῆς, ὄρατόν τε πάνων καὶ ἀπρότεινον.
Καὶ εἰς ἑνά Κύριον Ἰησοῦν Χριστόν, τὸν Υἱόν τοῦ Θεοῦ τοῦ μονογενῆ, τὸν ἐκ τοῦ Πατρός γεννηθέντα πρὸ πάντων τῶν αἰώνων·
Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί, δι’ οὗ τὰ πάντα ἐγένετο.
Τὸν δὲ ἡμῶν τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα.
Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφὰς.
Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεξῆμενον ἐκ δεξιῶν τοῦ Πατρός. Καὶ πάλιν ἔρχομεν μετὰ δόξας κρίνας καὶ νεκρών, οὐ τῆς βασιλείας ὑπὸ ἐστὶ τέλος.
Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγίον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρός ἐκπορευόμενον, τὸ σῶν Πατρί καὶ Υἱὸ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ αιώνιον διὰ τῶν προφητῶν.
Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἐν βάπτισμα εἰς ἁφεσιν ἁμαρτίαιν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ ἡμᾶς τοῦ μέλλοντος αἰῶνος. Ἀμήν.

THE CREED

I believe in one God, Father Almighty, Creator 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 created, of one essence with the Father, through 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 of the Virgin Mary, and became man.
He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures.
He ascended into heaven and is seated at the right hand of the Father; and He will come again with glory to judge the living and the dead; His Kingdom shall have no end.
And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.
In one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.


**THE HOLY OFFERING**

Priest: Let us stand well. Let us stand in awe. Let us be attentive, that we may present the holy offering in peace.

*Plagal First Tone*

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

And with your spirit.

Let us lift up our hearts.

We have lifted them up to the Lord.

Let us give thanks unto the Lord.

It is proper and right.

(Invocatio) It is proper and right to sing to You, bless You, praise You, thank You and worship You in all places of Your dominion; for You are God ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same; You and Your only begotten Son and Your Holy Spirit. You brought us into being out of nothing, and when we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your kingdom to come. For all these things we thank You and Your only begotten Son and Your Holy Spirit; for all things that we know and do not know, for blessings seen and unseen that have been bestowed upon us. We also thank You for this liturgy which You are pleased to accept from our hands, even...
Θόν ἐπινίκιον ὑμνον ἄδουντα, βοώντα, κεκραγότα καὶ Ἁγιος ἡ Λειτουργίας ταύτης, ἣν ἐκ των χειρῶν ἡμῶν δέξασθαι κατηξίωσας καὶ τὰ Χερουβεῖμ καὶ τὰ Σεραφεῖμ, ἑξάπτερυγα, πολυόμματα, μετάφωνα, πτερωτά.

Singing the victory hymn, proclaiming, crying out,

**TON EPINIKION YMNON**

Maestoso

Α-γι-ος, Α-γι-ος, Α-γι-ος, Κύ-ρι-ος Σάβα-ώθ, πλή-ρης ο ου-ρα-νός, καὶ η

γη της δόξης Σου. Ω-σαν νά εν τοις υψι-στοις. Ευ-λογη-μένος ο ερ-
χό-μενος εν ο-νόμα-τι Κυ-ρί-ου, Ω-σαν νά εν τοις υψι-στοις.

**THE VICTORY HYMN**

Maestoso

Ho-ly, Ho-ly, Ho-ly, Lord of an-ge-lic hosts! Hea-ven and earth are

filled with your glo-ry! Ho-san-na in the high-est! Bless-ed is he who

comes in the name of the Lord. Ho-san-na in the high-est.
(Χαμηλοφώνως.) Μετά τούτων καὶ ήμείς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: Ἀγιός εἰ και πανάγιος Σῦ καὶ ο μυογενῆς σου Υίος καὶ τ Πνεῦμά σου τὸ Ἁγιον. Ἀγιός εἰ και πανάγιος καὶ μεγαλοπρεπῆς ἢ δόξα σου. Ὑς τὸν κόσμον σου οὕτως ἡγάστης, ὡσεὶ τὸν Υίον σου τὸν μυογενὴ δοῦνα, ἵνα πᾶς ὁ πιστεωμε ν εἰς αὐτὸν μή ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. Ὅς ἔλθων καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἐστὶ παρεδίδοτο, μᾶλλον δὲ ἐαυτὸν παρεδιδόν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἀρτὸν ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντους καὶ ἀμωμήτως χερσί, εὐχαριστήσας καὶ εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν:

Λάβετε, φάγετε, τοῦτο μοῦ ἐστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφέσιν ἀμαρτίων.

(Χαμηλοφώνως.) Όμοιώς καὶ τὸ ποτήριον μετὰ τὸ δείπνησα, λέγων:

Πίετε ἐξ αὐτοῦ πάντες, τοῦτο ἐστι τὸ αἵμα μου, τὸ τῆς Κατινῆς Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἀφέσιν ἀμαρτίων.

Λάβετε, φάγετε, τοῦτο μοῦ ἐστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφέσιν ἀμαρτίων.

(Χαμηλοφώνως.) Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς Τριήμερου Αναστάσεως, τῆς εἰς οὐρανούς Αναφάσεως, τῆς ἐκ δειδών Καθεδράς, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

Τὰ σὰ ἐκ τῶν σῶν σοι προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

(Χαμηλοφώνως.) Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming.

We offer to You these gifts from Your own gifts in all and for all.

(Χαμηλοφώνως.) Μετὰ τούτων καὶ ήμείς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: Ἀγιός εἰ και πανάγιος Σῦ καὶ ο μυογενῆς σου Υίος καὶ τ Πνεῦμά σου τὸ Ἁγιον. Ἀγιός εἰ και πανάγιος καὶ μεγαλοπρεπῆς ἢ δόξα σου. Ὑς τὸν κόσμον σου οὕτως ἡγάστης, ὡσεὶ τὸν Υίον σου τὸν μυογενὴ δοῦνα, ἵνα πᾶς ὁ πιστεωμε ν εἰς αὐτὸν μή ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. Ὅς ἔλθων καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἐστὶ παρεδίδοτο, μᾶλλον δὲ ἐαυτὸν παρεδιδόν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἀρτὸν ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντους καὶ ἀμωμήτως χερσί, εὐχαριστήσας καὶ εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν:

Λάβετε, φάγετε, τοῦτο μοῦ ἐστι τὸ σῶμα, τὸ ὑπέρ ἡμῶν κλώμενον, εἰς ἀφέσιν ἀμαρτίων.

(Χαμηλοφώνως.) Όμοιώς καὶ τὸ ποτήριον μετὰ τὸ δείπνησα, λέγων:

Πίετε ἐξ αὐτοῦ πάντες, τοῦτο ἐστι τὸ αἵμα μου, τὸ τῆς Κατινῆς Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἀφέσιν ἀμαρτίων.

(Χαμηλοφώνως.) Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς Τριήμερου Αναστάσεως, τῆς εἰς οὐρανούς Αναφάσεως, τῆς ἐκ δειδών Καθεδράς, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

Τὰ σὰ ἐκ τῶν σῶν σοι προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

(Χαμηλοφώνως.) Together with these blessed powers, merciful Master, we also proclaim and say: You are holy and most holy, You and Your only begotten Son and Your Holy Spirit. You are holy and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that whoever believes in Him should not perish, but have eternal life. He came and fulfilled the divine Plan for us. On the night when He was delivered up, or rather when He gave Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, 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 forgiveness of sins.
With hymns we praise you, we bless you, unto you we give our thanks, O Lord, and we pray to you, our God, to you!

(Chorale.) Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

And make this bread the precious Body of Your Christ. Amen.

And that which is in this cup the precious Blood of Your Christ. Amen.

Changing them by Your Holy Spirit.


So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.
Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν

Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin

MEΓΑΛΥΝΑΡΙΟΝ

("

Allegro

Ἅξιον εὐστίν ὡς αληθῶς μακαρίζειν σε τὴν
Aχιὸν εὐστῖν ὡς αληθῶς μακαρίζειν σε τὴν

Θεοτόκον την αἰμακάριστον καὶ παναμώμητον καὶ Μητέρα του Θεοῦ ημῶν.
Theoτόκον την αἰμακάριστον καὶ παναμώμητον καὶ Μητέρα του Θεοῦ ημῶν.

Την τιμιότεραν τον Χερουβίμ καὶ ενδοξότεραν α-συγκρίτως τον Σεραφίμ, την αδιαφθόνως Θεόν Ἀδιόγον τε-κούσαν τὴν ὁντως Θεόν
Την τιμιότεραν τον Χερουβίμ καὶ ενδοξότεραν α-συγκρίτως τον Σεραφίμ, την αδιαφθόνως Θεόν Ἀδιόγον τε-κούσαν τὴν ὁντως Θεόν

-τό-κον σε μεγαλύνομεν.
-τό-κον σε μεγαλύνομεν.
Truly, it is right to call you bless'd, and we bless you, O

Maiden who is ever blessed, and who has known no blame, you are truly the Mother of our God.

Higher still in honor than the Cherubim, and you are beyond compare, far more glorious than the Seraphim. You, without corruption have given birth unto God, the Word. Truly the Theotokos, you do we magnify!

(Inaudible.) For Saint John the prophet, forerunner, and baptist; for the holy glorious and most honorable Apostles, for Saints(s) (Names) whose memory we commemorate today; and for all Your saints, through whose supplications, O God, bless us. Remember also all who have fallen asleep in the hope of resurrection unto eternal life. (Here the priest commemorates the names of the deceased.) And grant them rest, our God, where the light of Your countenance shines.
And all your people shall ascend together, and shall enter into the gates of the King of Glory, saying:

"Blessed is the King, who comes in the name of the Lord." (Psalm 118:23)

And all your people shall ascend together, and shall enter into the gates of the King of Glory, saying:

"Blessed is the King, who comes in the name of the Lord." (Psalm 118:23)
Having remembered all the saints, let us again in peace pray to the Lord.

(Chant concurrently with the petitions beneath.)

Lord, have mercy.

Kyrie eleison.

Lord, have mercy.

Lord, have mercy.

For the precious Gifts offered and consecrated, let us pray to the Lord.

That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.

Having prayed for the unity of faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God.

(Chamalofōn.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν καί τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καί ἱκετεύομεν· καταξίωσον ἡμῶς μεταλαβεῖς ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καί πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελήματων, εἰς Ἱεροπλῆθος καί Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν καί κυριαρχίας, εἰς αἰώνας τὴν πρὸς σέ, μὴ εἰς κρίσιν ἢ εἰς κατάκριμα.
To you, O Lord.

And make us worthy, Master, with confidence and without fear of condemnation, to dare call you, the heavenly God, Father, and to say:

THE LORD’S PRAYER

All: 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 Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Peace be to all.

Let us bow our heads to the Lord.

(inaudible.) We give thanks to You, invisible King. By Your infinite power You created all things and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; they have bowed not before flesh and blood but before you the awesome God. Therefore, Master, guide the course of our life for our benefit according to the need of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.
Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποίῳ σου Πνεύματι, νῦν καὶ αἰώνας τῶν αἰώνων.

By the grace, mercy, and love for us of Your only begotten Son, with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

Πρόσχωμεν. Τὰ Ἁγία τοῖς Ἁγίοις.

Andante

EΙΣ ΑΓΙΟΣ

from Sakellarides’

Εἰς Ἁγίας, ἠμεὶς Χριστός, ὁ Θεός ημῶν, ἐξ ἁγίου κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ᾧ, ἐν ἀγάσια ἡμᾶς, ὁ ἅγιος Πατήρ συναναθήμενος καὶ ὁ ἅγιος Θεός ὁ Πατηρ, θυμίζονται καὶ ἀρχαὶ τῆς καταξίωσεως. Ἐφησον ἄνω τοῦ θρόου σου, καὶ τοῦ μετατομοῦ τοῦ Πατρὸς. Αμήν.

Inaudible.) Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.

Let us be attentive. The holy Gifts for the holy people of God.

Andante

ONE IS HOLY

Andante

One is Holy, One is Lord, Jesus Christ,

for the glory of God, the Father. Amen.
O ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

THE COMMUNION HYMN

(On certain feasts, another Communion hymn is substituted.)

AINEITE TON KYRIAN

Lento

PRAISE YE THE LORD

Lento
1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Kings of the earth, and all people, princes, and all judges of the earth:
6. Both young men, and maidens: old men and children:
7. Let them praise the name of the Lord, for his name alone is exalted.

(The following Psalm 148 verses may be inserted after each refrain of the normal Communion hymn.
For festal Communion hymns, verses from the psalm of the hymn may be chanted.)
Χριστός, ο Υἱός του Θεού του Ζωντος, ο ελθόν οι τον κόσμον ἁμαρτωλούς σώσα, ὄν πρῶτος εἰμι ἐγώ. Ἐτι πιστευόντω τούτου αὐτοῦ ἀστραντ ζώαμ σου και τούτο αὐτό ἀστρή το τίμιον Αίμα σου. Δείμων σου ἐλέησον με και συγχωρήσον μα τά παραπτώματα μα, τά ἐκούσια και τά ἀκούσια, τά ἐν λόγῳ, τά ἐν ἔργῳ, τά ἐν γνώσι και ἀγνοίᾳ· και ἀξίωσόν με ἀκατακρίτως παραπτώματα μα, τά ἑκούσια και τά ἀκούσια, τά ἐν λόγῳ, τά ἐν σου. ∆έομαι οὗτον σου· ἐλέησόν με και συγχώρησόν μα τα αὐτό ἐστι τὸ ἄχραντον Σωτήρ σου και το αὐτό ἐστι τὸ τίμιον Αιώνον σοι· Μνήσθητί μα Κύριε ἐν τη βασιλεία του σου. Φίλημά σου δώσω, καθάπερ ὁ Ἰούδας· Βως ὁ λῃστὴς ἀγαθόν του σου το μυστήριον, σήμερον Υἱὸς Θεοῦ κοινωνόν μα· Μετὰ φόβου Θεοῦ ἡμών, πίστεως καὶ ἀγάπης.

(χαμηλοφώνως) Πιστεύω, Κύριε, και ὁμολογῶ, ὅτι σὺ εἰς ἀληθῶς ὁ Χριστὸς, ο Υἱός του Θεού του Ζωντος, ο ελθόν εἰς τὸν κόσμον ἁμαρτωλούς σώσα, ὄν πρῶτος εἰμι ἐγώ. Ἐτι πιστευόντω τούτου αὐτοῦ ἀστραντ ζώαμ σου και τούτο αὐτό ἀστρή το τίμιον Αίμα σου. Δείμων σου ἐλέησον με και συγχωρήσον μα τά παραπτώματα μα, τά ἐκούσια και τά ἀκούσια, τά ἐν λόγῳ, τά ἐν ἔργῳ, τά ἐν γνώσι και ἀγνοίᾳ· και ἀξίωσόν με ἀκατακρίτως παραπτώματα μα, τά ἑκούσια και τά ἀκούσια, τά ἐν λόγῳ, τά ἐν σου. Ψηφίζω σου Κύριε με ἀληθῶς ἀμνοῦσας αὐτό και εἰς ἀμώνι σου. Αμήν.

Ἐν ταῖς λαμπρώσεωσι τῶν ἁγίων σου πώς εἰσελεύσομαι ἡμεῖς ἁγίοι σου προς τον κόσμον εἰσελεύσομαι ὁ ἐλθὼν εἰς τὸν κόσμον ἁγίοι σου, εἰς ἀμώνι και εἰς ἡμέραν της ἀμώτητος του Κυρίου. Ἐπιστολίζω σου Κύριε προς το πρὸ τῆς ἐκκλησίας μα μα ταῖς ἁγίαις ἀνθρώποις σου προς τον κόσμον ἀνέγειρες ἡμένας ἁγίοι σου ἐν της ἀμώτητος του Κυρίου ἐπιλαμβάνομεν.".

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Ὁιεθοῦ κοινωνων με παράλαθε· νη ἡμας τοῖς εχθροῖς σου το μυστήριον εἵπω· οὐ φιλήμα σου δῶσω, καθάπερ ὁ 'Ιουδας· ἀλλ’ ὁ ληστής ὁμολογων σου· Μνήσθητι μου Κύριε ἐν τη βασιλεία σου.

Μετὰ φοβοῦ Θεοῦ, πίστεως και ἀγάπης προσέλθετε. With the fear of God, faith, and love, draw near.

(As the faithful receive the Holy Gifts, the following hymn may be chanted.)

TOY DEIPNOY SOY TOY MYSTIKOY

Andante

(inaudible.) I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood.
Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for life eternal. Amen.

How shall I, who am unworthy, enter into the splendor of Your saints? If I dare to enter into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. In Your love Lord, cleanse my soul and save me.

Loving Master, Lord Jesus Christ, my God, let not these holy Gifts be to my condemnation because of my unworthiness, but for the cleansing and sanctification of soul and body and the pledge of the future life and kingdom. It is good for me to cling to God and to place in Him the hope of my salvation.

Receive me today, Son of God, as a partaker of Your mystical Supper. I will not reveal Your mystery to Your adversaries. Nor will I give You a kiss as did Judas. But as the thief I confess to You: Lord, remember me in your kingdom.
Receive me today, O Son of God, as partaker of your mystical supper, for I will not speak of your mysteries to your enemies, neither will I give you a kiss as did Judas, but like the thief, will I confess you: Remember me, O Lord, in your Kingdom. Remember me, O Master, in your Kingdom. Remember me, O Holy One, in your Kingdom.

RETURN TO PAGE 78 TO COMPLETE THE DIVINE LITURGY

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the gutteral g which is represented by gh, the voiced th which is represented by dh, and the guttural k, represented by ch. (The English ch blend does not exist in Greek). The five Greek vowel sounds are represented as follows: a = ah, e = eh, i or y = ee, o = oh, and ou = long u. Consecutive vowels should be pronounced separately, e. g., zoin would be pronounced zoh-een, not zoyn; eleison is pronounced eh-leh-ee-sohn.
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