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

In Modern English and Greek
Harmonized 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

About Harmonized Chant

Byzantine chant is technically defined as the traditional music of the Greek Orthodox Church. It is a highly systemized kind of music which uses Biblical Koine Greek as its basis upon which the melodic material is formed. Up until the 19th Century, this musical tradition was handed down predominantly by rote, even though various forms of notation had been developed, beginning in the 8th Century. In the early 1800’s, the notation was standardized and the received tradition was written down by the Three Teachers, Chrysanthos, Gregory, and Chourmouzios. Today, this is the most widely accepted representation of true Byzantine chant among chancers and scholars, however there are some who believe that, beginning with the continuing spread of Islam and the decline of the Byzantine empire in the 14th Century leading to the fall of Constantinople in 1453, pure Byzantine chant was corrupted by Turkish and Arabic chants, most notably in the addition of trills and ornaments in the execution of the basic melodies. This led some Greek Orthodox chanters, such as John Sakellarides, to attempt to purify the Byzantine music of these ornaments. They also “Westernized” the chants, using European staff notation and experimenting with three and four-part harmony, because they believed that the European style of music which was flowering in the 19th Century was the logical descendant of the ancient Greek system of music, which they also saw as the basis of early Byzantine chant. This re-working of the received tradition of the Three Teachers was well-accepted in America, although it was rejected in other parts of the world, and the melodies and harmonization put forth by Sakellarides and his followers in America, N. Roubanis, C. Vrionides, and G. Anastassiou, have become the standards of the American Greek Orthodox Church for the Sunday Divine Liturgy, even though the traditional Byzantine chant is practiced for most of the other services of the Church. Furthermore, over the past 60 years, many American composers have elaborated upon the simple harmonies of Sakellarides and created formidable liturgical music for four-part mixed choirs in the Western tradition. Also, the transcription into English has caused another challenge for the music of the Church, in that the music of both the traditionalists and the reformers was based on Greek, which is quite different from English in syllabic patterns and rhythm.

“Harmonized Chant” is a term used by the publishers of this book to refer to a kind of ecclesiastical music which begins with the familiar chant melodies of the Church in 21st Century America (mostly from Sakellarides) and applies simple three-part harmony without elaborate polyphony. Each hymn is harmonized in such a way that the emotional quality of the original Byzantine mode is emulated. Despite this, it would be inaccurate to describe Harmonized Chant as “Byzantine.” However, we believe that this book is suitable for the prayers of the Divine Liturgy, especially for Western Orthodox Christians who speak English and desire a simple alternative to the more elaborate harmonized liturgies of the last 60 years. Also available is a monophonic chant version harmonized only by an ison (drone), which comes closer to the traditional music. Please see our website at www.newbyz.org.
The Divine Liturgy
of St. John Chrysostom

In Modern English and Greek
Harmonized Chant

by N. Takis

Scriptural hymn texts in English are from the King James Version of the Holy Bible. Other hymn texts are from the translations of Fr. George Papadeas, Fr. Nomikos Vaporis, and the author. Permission is granted to users who wish to adapt the text to modern pronouns and verbs. 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 from original and other various sources, especially John Sakellarides and George Anastassiu, has been adapted for use by Western church choirs and chanters.

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

Psalm 67:3

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.

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Η ΘΕΙΑ ΔΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

'Ισωτερικό: Δοκιμάζετε τον Πατρόκο και τον Υιό και τον Άγιο Πνεύματος, νῦν και οώς και εἰς τόσον αἰώνας τῶν αἰώνων.

Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

'Εν εἰρήνη τοῦ Κυρίου δεηθῶμεν.

1. Κύ-ρι-ε, ε-λέ-η-σον.
Κυ-ρι-ε, ε-λε-ι-σον.

2. Κύ-ρι-ε, ε-λέ-η-σον.
Κυ-ρι-ε, ε-λε-ι-σον.

3. Κύ-ρι-ε, ε-λέ-η-σον.
Κυ-ρι-ε, ε-λε-ι-σον.

4. Κύ-ρι-ε, ε-λέ-η-σον.
Κυ-ρι-ε, ε-λε-ι-σον.

Η ΘΕΙΑ ΔΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

The Divine Liturgy of St. John Chrysostom

Priest: Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

THE GREAT LITANY

In peace let us pray to the Lord.

1. Lord, have mercy.

2. Lord, have mercy.

3. Lord, have mercy.

4. Lord, have mercy.
'Υπέρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεύτερου), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

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

*Τῆς Παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντος, ἔμαθε τὸν ἄγον οἶκον τούτον, καὶ πάσαν τὴν ζωὴν Χριστῶ 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.
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 established his throne in the heavens; and His kingdom rules over all.

(Verses above are to be chanted before the refrain below.)
Priest: In peace let us again 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.

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.
TO ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ  

(From Psalm 145. On certain feasts, a different psalm or refrain is chanted. See newbyz.org.)

1. Αἴνει, ἡ ψυχή μου, τὸν κύριον· αἰνέσω κύριον ἐν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἔως ὑπάρχω.
2. Μακάριος οὖ ὁ θεός Ἰακώβ βοηθός αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπὶ κύριον τὸν θεόν αὐτοῦ.
3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου, Σιων, εἰς γενεάν καὶ γενεάν. 

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

THE SECOND ANTIPHON

1. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises to my God while I have my being.
2. Happy is he who has the God of Jacob for his help, whose hope is in the Lord his God.
3. The Lord shall reign for ever; your God, O Zion, to all generations.

(After the final refrain, segue immediately to the next hymn.)
Δόξα Πατρί καὶ Υἱό καὶ Αγίῳ
Dhoxa Patri ke Io, ke Ayio

Πνεῦμα-τί, καὶ νῦν καὶ αεί καὶ εἰς τοὺς αἰῶνας τον αι-
Pnev-ma-ti, ke nin ke ai, ke is tous eonas ton e-

-ό-νων. Α-μήν. Ο Μονο-γενὴς Υἱός καὶ Λόγος του Θεοῦ α-
-ο-νον. A min. O Mono-ge-nis I-os ke Logos toy Theou a-

-θά-νατος ο-πάρ-χον, καὶ καταθε-ζά-με-νος δι-ά την η-με-
-thana-tos i-par-hon, ke ka-tadhe-xa-me-nos dhi-tin i-me-

-τέ-ραν σω-μή -ρί-αν, σαρκοθι-νε ek tis Α-yi-ας Θεο-τό-
-te-ran so-ti-ri-an, sar-kothi-ne ek tis A-yi-as The-o-to-kou,

καὶ α-ει παρ-θέ-νου Μαρί-ας, α τρέ-π-τος en αν-θρο-τή-
ke a-i par-the-nou Ma-ri-as, a trep-tos en an-thro-pi-sas,

meno mosso

στα-υρο-θείς-τε Χρι-στέ ο Θε-ός θα-
sta-uro-theis-te Christro o Theos thana-to thana-ton pa-

α-μήν.
a tempo

eis ον της Α-γί-ας Τρι-
iis on tis A-gi-as Tri-

-τρί καὶ τω Α-
-tri ke to A-yi-o Pnev-ma-ti, so-son i-mas.
ONLY BEGOTTEN SON

Moderato

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 and Word of God, although you are immortal, for the sake of
our salvation, you did descend in your humility, taking on
flesh from the Holy Theotokos, and ever Virgin Mary, without

change did you become man. You were crucified, Christ, our God, by
death, upon death you have trampled. As one of the Holy Trinity, being
glorified together with the Father and the Holy Spirit, save us.
Προσευχή 

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

(Χαμηλοφώνως.) Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῶν χαρισάμενος προσευχάς, ὁ καὶ δυσὶ καὶ τρισὶ, συμφωνοῦσιν ἐπὶ τὰς ἁγίας αἰτήσεις παρέχειν ἐπαγγελμένοις· Αὐτὸς καὶ νὰς δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγοῦντος ἡμῖν ἐν τῷ μελλόντι ζωῆν αἰώνιον χαριζόμενοι.

(Ἀντιλαβομένως.) Οὐ δοκεῖ τὸν οἶμα ἡμῶν καὶ τῶν δοῦλων σου τῇ ζωῇ ἁγίων διότι δόξαν σου ἑαυτοῦ εἰς καὶ ἀεὶ καὶ εἰς ταῖς αἰῶναῖς ἁγίῳ Πνεύματι, χαρίζετε ἑαυτοῖς καὶ ἀναπέμπετε τὴν δόξαν σου παρασκευασμένην καὶ τὰ ἡμῶν ἀγερτάκεια καὶ ἀνασκευασμένα τοῖς μεταμορφώμενοις τοῖς ἁγίων καὶ τὴν ἀρχήν ἠλικίας τῆς σωματικῆς καὶ τῆς κοινῆς καὶ ἀποκάλυψε τινάς τούτων ἀνεπισταθήσαντες ἀποκάλυψε τινάς τούτων ἀνατιθήματα τῶν ἁγίων τοῖς ἀνεπισταθήσαντες τεταγμένοις.

(An Amen is chanted now, followed by the apolytikion of the day. Select from pp. 14-28.)
TO ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

(From Psalms 117 and 68. On certain feasts, a different psalm is chanted. See newbyz.org.

The Beatitudes—Matthew 5:3-12—may be substituted for the Third Antiphon.)

Ψάλτης: Αύτή η ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

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

NOTE: On normal Sundays, the refrain is a Resurrection apolytikion in the Tone of the week (pp. 14-28) followed by the Small Entrance hymn below. On certain feasts, the apolytikion of the day is substituted or added. See newbyz.org for the proper hymns of the year.

(Χαμηλοφώνως.) Δέσποτα Κύριε, ὁ θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιάς ἀγγέλων καὶ ἄρχαγγέλων, εἰς λειτουργίαν τῆς σής δόξης, ποίησον σῶν τῇ εἰσόδῳ ἡμῶν, εἰσόδου ἀγίων ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σήν ἀγαθότητα. Ὅτι πρέπει σοι πάσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰώνια· εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.

Σοφία· Ὄρθοι.

Wisdom. Let us be attentive.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

(InRange.) Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify Your goodness. 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. Amen.

Ψάλτης: Αἴνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ·

Chanter: Let the heavens and the earth praise Him.

(On certain feasts, the text of the Small Entrance hymn is different. See newbyz.org.)

THE SMALL ENTRANCE

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

(On certain feasts, the apolytikion of the day is substituted or added. See newbyz.org.)

Ψάλτης: Αἴνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ.

Chanter: Let the heavens and the earth praise Him.
KONTAKION OF THE THEOTOKOS (NORMAL SUNDAYS)

Moderato

PROSTASIATON XPISTANON AKATASTIKOSCHNTE

PROSTASIATON CHRISTIANON AKATEGESCHINTE, ME

-shame, ME-
dia-tion un-to the Creator un-wavering, do not

ri-dhis amor-ton dheison fornas, al-la

turn from the pleading voices of those who have sinned, but come

PROTHESON, OSA YATHI, IS TIN VOSI-THI-AN IMON, TON PI-

quickly now un-to the aid of all the faith-ful who cry out un-to

STOS KRAV-YA ZONDON SI. TAHINON IS PRESVIAN KE

you, who are kind and good. Hast-en your in-
ter-ces-sion, and

SPEV-SON IS IKE- SI-AN, U PRO-STA- TEU-OU-SA A-
speed-i-ly make sup-
pli-ca-tion, for you at all times will pro-

TEI, THE-OTO-KES, TON TI-MOWN TON SE.

-ect, THE-OTO-KOS, those who hon-or you.
On certain feasts, the kontakion of the feast is substituted. Among seasonal kontakia, during the season of the Akathist hymn, the kontakion is Τῇ ὑπερμάχῳ - “Mighty Defender,” during the Paschal season, Εἴ καὶ ἐν τάφῳ - “Into the Grave” is the kontakion, and during the season of the Nativity of Christ, it is Ἡ Παρθένος σήμερον - “On this Day, the Virgin.”

See the newbyz.org for the festal kontakion of the day.

Τοῦ Κυρίου δεηθῶμεν.

Let us pray to the Lord.

(Inaudible.) Holy God, You dwell among Your saints. You are praised by the Seraphim with the thrice holy hymn and glorified by the Cherubim and worshiped by all the heavenly powers. You have brought all things out of nothing into being. You have created man and woman in Your image and likeness and adorned them with all the gifts of Your grace. You give wisdom and understanding to the supplicant and do not overlook the sinner but have established repentance as the way of salvation. You have enabled us, Your lowly and unworthy servants, to stand at this hour before the glory of Your holy altar and to offer to You due worship and praise. Master, accept the thrice holy hymn also from the lips of us sinners and visit us in Your goodness. Forgive our voluntary and involuntary transgressions, sanctify our souls and bodies, and grant that we may worship and serve You in holiness all the days of our lives, by the intercessions of the holy Theotokos and of all the saints who have pleased You throughout the ages.

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.

"Ὅτι ἁγιός εἶ ὁ Θεός ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

(Χαμηλοφώνως.) Ὁ θεός ὁ ἁγιός, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισευθεῖς φωνὴ ὑπὸ τῶν Σεραφεὶμ ἀναγεννησόμενος καὶ ὑπὸ τῶν Χερουβεὶμ δοξολογοῦμενος καὶ ὑπὸ πάσης ἐπουράνιος δυνάμεως προσκύνησόμενος, ὁ ἐκ τοῦ μη δύνας εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὑμωσόμενον καὶ παντὶ συναμύνομεν κατακομμητής ὁ διδός αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μή παρορείαν ἀμαρτάνοντα, ἀλλὰ δέμενος ἐπὶ σωτηρίαν μετανοίαν ὁ κτασίωρος ἡμῶν καὶ ἀνάξιος δοῦλος σου καὶ ἐκ τῆς ὥρας ταύτης στηθής κατανέμων τῇ δόξῃ τοῦ ἁγίου σου θυσιαστήριον καὶ τῆς ὀρειελαμένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν. Αὕτως, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τὸν ἀμαρτωλόν τὸν τρισάγιον ἔμενον καὶ ἐπίσκεψαί τινα ἡμᾶς ἐν τῇ χριστιανῇ σου. Συγχώρησον ἡμῶν πᾶν ἐν πλημμέλημα ἐκοινοῦσαν τε καὶ ἀκούσων ἡμῶν τῆς ψυχῆς καὶ τὰ σώματα καὶ δός ἡμῖν ἐν ὁσιότητι ἱερατεύων δοσιμένοι τῆς δόξης τῆς ἡμέρας τῆς ἀγίωστης Θεοτόκου καὶ πάνω τῶν ἁγίων, τῶν ἃπαντὰ σοι εὐφράστησάντων.
THE THRICE-HOLY HYMN

(On the Nativity of Christ, Theophany, Pascha, and Pentecost, the processional hymn Ὅσοι εἰς Χριστὸν - “As Many of You” is substituted. On feasts of the Holy Cross, the substitution is Τὸν Σταυρόν Σου - “Before Thy Cross.”)

Moderato

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

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

Ho-ly  Im-mor-tal  have  mer-cy  on  us.

Priest: With strength.  (Before the D. S.)
(Optional instead of the D. S. al fine.)

ΔΥΝΑΜΙΣ

Maestoso

Δύ-να-μις. Ά-γι-ος ο Θε-ός,
Dhi-na-mis. Ά-γι-ος ο The-os,

Ά-γι-ος Ισ-χυ-ρός, Ά-γι-ος Α-
Ά-γι-ος Ισ-χι-ρός, Ά-γι-ος Α-

- θά-να-τος ε-λέ-η-σον η-μάς.
- θα-να-τος ε-λε-ι-σον ι-μας.

WITH STRENGTH

Maestoso

Hμος B'

With strength! Ho-ly God, Ho-ly and Migh-ty, Ho-ly and Im-

- mor-tal One have mer-cy on us.

*This note may be droned on a neutral syllable.

(For liturgies where a hierarch is presiding, a more lengthy Trisagion hymn is chanted. See newbyz.org.)
Σοφία. Πρόσχωμεν.
(Ο Ἀναγνώστης άναγινώσκει την τεταγμένην ἀποστολικὴν περικοπὴν.)
Εἰρήνη σοι τῷ άναγινώσκοντι.

(Χαμηλοφώνως.) Ἑλλαμψὸν ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸς Σῆς θεογνωσίας ἀκήρατον φως, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξην ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν Σου κηρυγμάτων κατανόησιν. Ἐνθές ἡμῖν καὶ τῶν τῶν μακαρίων Σου ἑντολῶν φόβον, ἵνα τὰς σαφής ἀποτυπώμενας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρῶς εὐφράστησθιν τὴν Σὴν καὶ φρονοῦντες καὶ πράττοντες. Εὐ γὰρ εἰ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὸς ὁ θεὸς, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιοῦ Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἁμήν.

Σοφία. Ὑρθοί, ἀκούσωμεν τοῦ Ἁγίου Εὐαγγελίου. Εἰρήνη πάσι.

Wisdom. Let us be attentive.
(The designated epistle passage is read.)

Peace be with you, the reader.

Peace be to all.

Wisdom. Arise. Let us hear the holy Gospel.

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

(Inaudible.) Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ Ἁγίου Εὐαγγελίου. Εἰρήνη πάσι.

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

(Καὶ άναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ Ἁγίου Εὐαγγελίου)

Wisdom. Let us be attentive.
(The designated passage of the Holy Gospel)
Χάρισαι δέ, ὁ Θεός, καὶ τοςώἴY(τDλύalὉς συνευχομένοις ἡμςώもいいtηλύalقوانينν προκοπὴν βίου βασιλείας ἀξιωθςώいったtηλύقوانينναι.

ἡμςώいったtηλύقوانينν, καθαρίσῃς ἡμςowell válidoττλύقوانينν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν μολυσμώ想知道庭院τΕλύقوانينς σαρκὸς καὶ πνεύματος, καὶ δῴης ἡμςώいったtDλύقوانينν ἀνένοχον καὶ (Χαμηλοφώνως.) Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοςowell válidoتEλύقوانينς ἀκατάκριτον τὴν παράστασιν τοςowell válidoτEλύقوانينς ἁγίου Σου θυσιαστηρίου.

φόβου καὶ ἀγάπης λατρεύειν Σοι, ἀνενόχως καὶ ἀκατακρίτως καὶ πίστεως καὶ συνέσεως πνευματικςowell válidoτηλύقوانينς· δὸς αὐτοςowell validoτDλύقوانينς πάντοτε μετὰ μετέχειν τςowell validoττλύقوانينς ἁγίων Σου Μυστηρίων, καὶ τςowell validoτἡλύقوانينς ἐπουρανίου Σου εἰς τοὺς αἰῶνα

καὶ τ2ὰوبةοο4©ἁβἴ Υἱ2ὰوبةοο4©ἁβἴ καὶ τ2ὰوبةοο4©ἁβἴ Ἁγίῳ Πνεύματι, ν2ὰوبةοτI©ἁβἴν καὶ ἀεὶ καὶ φυλαττόμενοι, Σοὶ δόξαν ἀναπέμπωμεν, τ2ὰوبةοο4©ἁβἴ Πατρὶ Ὑπὸ το2ὰوبةοτI©ἁβἴ κράτους Σου πάντοτε.

(Χαμηλοφώνως.) Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοςowell validoτDλύقوانينς προκοπὴν βίου βασιλείας ἀξιωθςowell validoτηλύقوانينναι.

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.
ΧΕΡΟΥΒΙΚΟΝ

A

Lento

Οι τα Χερουβίμ μυστικός εικονι-

I - ta che rou vim, mysti kos i - ko-

- ζοντες, και τη
don - des, ke ti

- ζω - οσοι - ω Τρι - α
di, Tri - a -

Τρι - α -
di, ton tri - óa - gi - ov

Τρι - α -
di, ton tri - sa - yi - on

B

ύμ - νον προ - sa - dhon - des. Πά - sag την βί-

- ω - τι - κήν απο - θόμε - θα πάσαν μέ - ri - μαν,

- ο - τι - kin apo - thome - tha pasan me - ri - mnan,

C

ως τον βασιλέ - α των ό - λων u - po - de - có - mene - vou...

os ton vasi - le - a ton o - lon i - po - dhe - xome - ni...
THE CHERUBIC HYMN

We, who mystically represent the Cherubim, sing the thrice holy hymn, thrice holy, 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.

TAIS ΑΓΓΕΛΙΚΑΙΣ

πάντων ύμων, μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ πάντωτε νῦν καί ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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 on "ah"

Al le lu i a, Al le lu i a, Al le lu i a.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

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Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.
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.
Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων
μνημονεύαντες, ἕαυτος καὶ ἄλληλους καὶ πάσαν
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

During above petition

During above petition

After petition

After petition

(Χαμηλοφώνως.) Κύριε, ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος Ἁγιος, ὁ
dεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σε ἐν ὅλῃ
καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ
προσάγανη τῷ Ἁγίῳ Σου θυσιαστηρίῳ. Καὶ ἵκανον θυσίαν ἡμᾶς
προσενεγκεῖν Σοι δορὰ τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν
ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγνομάτων. Καὶ
καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιόν Σου, τοῦ γενέσθαι Σοι
εὑροδοκεῖν τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσας τὸ Πνεῦμα τῆς
χαρίτος Σου τῷ ἁγαθῷ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δώρα ταῦτα
καὶ ἐπὶ πάντα τὸν λαὸν Σου.

(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.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ ὦ
εὐλογητὸς εἰ, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ
ζωποιῶ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰώνας τῶν αἰώνων.

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.

Eirēnē pása.

Peace be to all.
Let us love one another that with one mind we

**ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΜΕΥΜΑ**

The Father, the Son and the Holy Spirit, the

**THE FATHER AND SON AND HOLY SPIRIT**

The Father and Son and the Holy Spirit, the

Trinity one in essence and inseparable.

(When more than one clergyman is celebrating the liturgy, the following hymn is chanted in the place of the above hymn.)

**ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ**

Adapted from Hieromone Gregory

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ

Αγαπήσω σε, Κυριε, ἵνα σχύσ μου, Κύρι-ος στε-ρεω-

Ἀγαπήσω σε, Κυριε, ἵνα σχύσ μου, Κύρι-ος στε-ρεω-

-μα μου και καταφυγή μου και ρύστης μου.

-μα μου και καταφυγή μου και ρύστης μου.
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.

A mercy of peace, a sacrifice of praise.

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.

And with your spirit.

Let us give thanks unto the Lord.

It is proper and right.

(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 every thing 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
Singing the victory hymn, proclaiming, crying out, and saying:

**TON EPI NikIOn yMNOn**

Maestoso


**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! Bles-sed is he who comes in the name of the Lord. Ho-san-na in the high-est.
(Χαμηλοφωνώς.) Μετά τούτων καί ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καί λέγομεν: Ἀγίος εἶ καί πανάγιος Σῶτο καί ὁ μονογενὴς σου Υἱός καί τὸ Πνεῦμα σου τὸ Ἀγιον. Ἀγίος εἰ καί πανάγιος καί μεγαλοπρεπὴς ἢ δόξα σου. Ὄς τὸν κόσμον σου οὕτως ἡγάστηκας, ὥστε τὸν Ἰδων σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεῦων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ἡμῶν αἰώνιον. Ὄς ἔδωκεν καί πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, ἐκ νυκτὸς ἢ παρεδίδου, μᾶλλον δὲ ἐὰν τὸν παρεδίδον ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἂν τῇ ἀγίας αὐτοῦ καὶ ἁρχάντως καὶ ἀμωμήτως χερσί, εὐχαριστήσας καί εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τῷ αὐτοῦ ἀμαρτήτους καί ἀποστόλοις, εἰπών:

Λάβετε, φάγετε, τοῦτο μού ἐστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφεσιν ἀμαρτιῶν.

(Inaudible.) 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.

(Χαμηλοφώνως.) Ὁμοίως καί τὸ ποτήριον μετὰ τὸ δείπνησαι, λέγων:

(Inaudible.) Likewise, after supper, He took the cup, saying:

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.

(Χαμηλοφωνώς.) Μεμνημένοι τούν τῆς σωτηρίου ταύτης ἐντολῆς καί πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριμυχοῦ Ἀναστάσεως, τῆς εἰς σώματος Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

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

(Inaudible.) 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.
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.

(ΣΕ ΥΜΝΟΥΜΕΝ) Σε υμνούμεν, Σε ευλογούμεν, Σοι ευχαρίστησιν, Κύριε, και δέομεθα Σου, Ο Θεός ημών.

(WITH HYMNS WE PRAISE YOU) 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!

(Χαμηλοφώνως) Έτι προσφέρομεν σοι την λογικὴν ταύτην και ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν σε και δεόμεθα και ικετεύομεν κατάπεμψον τὸ Πνεῦμα σου τὸ Ἅγιον ἐφ᾽ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα τὰς ἡμῶν.

(ΣΕ ΥΜΝΟΥΜΕΝ) Σε υμνούμεν, Σε ευλογούμεν, Σοι ευχαρίστησιν, Κύριε, και δέομεθα Σου, Ο Θεός ημών.

(ṁ ABOUT) 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, υπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεότοκου καὶ ἀειπαρθένου Μαρίας.

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy is Επί σοι χαίρει—“In Thee Rejoices.”)

"Εξαιρέτως τῆς Παναγίας, ἀχράντου, υπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεότοκου καὶ ἀειπαρθένου Μαρίας.

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

"Εξαιρέτως τῆς Παναγίας, ἀχράντου, υπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεότοκου καὶ ἀειπαρθένου Μαρίας.

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

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

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

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

"Εξαιρέτως τῆς Παναγίας, ἀχράντου, υπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεότοκου καὶ ἀειπαρθένου Μαρίας.

Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.
Truly, it is right to call you bless'd, and we bless you, O

Theo - to - kos. Maiden who is ever blest, 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 com-

pare far more glorious than the Seraphim. You, without cor-

ruption, have given birth unto God, the Word. Tru-

ly Theo - to - kos, you do we magnify!

(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.
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.

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.

(Kαι πάν των και πα σών.)

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

And with your spirit.

Having remembered all the saints, let us again in peace pray to the Lord.

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.

Lord, have mercy.
Την ἑνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἀγίου Πνεύματος αἰτησάμενοι, ἐαυτοὺς καὶ ἅλλους καὶ πᾶσαν τὴν ζωήν ἡμῶν ἅριστο τῷ Θεῷ παραθώμεθα.

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.

(Χαμηλοφωνών.) Σοὶ παρακατέθημεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα, μετὰ παρρησίας, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύμεν· καταξιώσων ἡμᾶς μεταλαμβάνει τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ιερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν καὶ τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλοῦμέν σε καὶ (Inaudible.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν ἀκατακρίτως τολμᾶς ἐπικαλεῖται Σὲ τὸν Κύριον καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀλλήλους καὶ ἅθανσαν τὴν ζωὴν ἡμῶν Χριστὸν καὶ τὴν ἑνότητα τῆς θρονίας, καὶ τὴν κοινωνίαν τοῦ Ἀγίου Κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίας, εἰς παρασκευὴν τὴν πρὸς σέ, μή εἰς κρίμα ἢ εἰς κατάκριμα.

Καὶ καταξιώσων ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατάκρητας τολμῶν ἐπικαλεῖται Σέ τὸν ἑπουράνιον Θεόν Πατέρα καὶ λέγειν:

Λαός: Πάτερ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς: ἀγιασθήτω τὸ ἄνωμά σου, ἑλθέτω ἡ βασιλεία σου, γεννηθήτω τὸ θελήμα σου, ως ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δῶς ἡμῖν σήμερον. Καὶ ἄφησε ήμῖν τὰ ὀφειλήματα ἡμῶν, ως καὶ ἡμεῖς ἀφίμενοι τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσένεγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ἰερεύς: ὢτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἀγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

Χάριτι καὶ οἰκτιρμο2ὰὸώ6οῃI©ἁβἴς καὶ φιλανθρωπίᾳ το2ὰὸώ6οτI©ἁβἴς σου Υἱο2ὰὸώ6οτI©ἁβἴ, μεθ’ ο2ὰὸώ6οR4©ἁβίς εὐλογητὸς ε2ὰὸώ6ο1I©ἁβἴ, σὺν τ2ὰὸώ6οο4©ἁβἴ παναγίῳ καὶ ἀγαθ2ὰὸώ6οο4©ἁβἴ καὶ ζωοποι2ὰὸώ6οο4©ἁβἴ σου Πνεύματι, ν2ὰὸώ6οτI©ἁβἴν καὶ ἀεὶ καὶ εἰς τοὺς αἰ2ὰὸώ6οοI©ἁβἴνας τ2ὰὸώ6οοI©ἁβἴν

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.

Χάριτι καὶ οἰκτιρμο2ὰὸώ6οῃI©ἁβἴς καὶ φιλανθρωπίᾳ το2ὰὸώ6οτI©ἁβἴς σου Υἱο2ὰὸώ6οτI©ἁβἴ, μεθ’ ο2ὰὸώ6οR4©ἁβίς εὐλογητὸς ε2ὰὸώ6ο1I©ἁβίς, σὺν τ2ὰὸώ6οο4©ἁβί παναγίῳ καὶ ἀγαθ2ὰὸώ6οο4©ἁβί καὶ ζωοποι2ὰὸώ6οο4©ἁβί σου Πνεύματι, ν2ὰὸώ6οτI©ἁβἴν καὶ ἀεὶ καὶ εἰς τοὺς αἰ2ὰὸώ6οοI©ἁβἴνας τ2ὰὸώ6οοI©ἁβἴν

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.) Εὐχαριστούμεν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ ὀνοματεράς εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Αὐτός, Δέσποτα, οὐρανόθεν ἐπέδει ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγάθον εξομάλισον κατὰ τὴν ἑκάστου ἑαυτοῦ κεφαλᾶς· τοῖς ὁδοιποροῦσιν συνέδεσον τοῖς νοσοῦσιν ἴασαι, ὁ ἵμπλακός πάντων καὶ τὸν ἑαυτοῦ κεφαλῆς· οὐ γὰρ ἐνίοτον ἐκ τοῦ ἀγάθου ἐπιφέρειν τοῖς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Υἱοὶ Κυρίου κλίνωμεν.

Let us bow our heads to the Lord.

Σου, Κυ-ρι-ε.

To you, O Lord

Si, Κυ-ρι-ε.

(Χαμηλοφώνως.) Εὐχαριστούμεν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ ὀνοματεράς εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Αὐτός, Δέσποτα, οὐρανόθεν ἐπέδει ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγάθον εξομάλισον κατὰ τὴν ἑκάστου ἑαυτοῦ κεφαλᾶς· τοῖς ὁδοιποροῦσιν συνέδεσον τοῖς νοσοῦσιν ἴασαι, ὁ ἵμπλακός πάντων καὶ τὸν ἑαυτοῦ κεφαλῆς· οὐ γὰρ ἐνίοτον ἐκ τοῦ ἀγάθου ἐπιφέρειν τοῖς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Υἱοὶ Κυρίου κλίνωμεν.

(Χαμηλοφώνως.) Εὐχαριστούμεν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ ὀνοματεράς εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Αὐτός, Δέσποτα, οὐρανόθεν ἐπέδει ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγάθον εξομάλισον κατὰ τὴν ἑκάστου ἑαυτοῦ κεφαλᾶς· τοῖς ὁδοιποροῦσιν συνέδεσον τοῖς νοσοῦσιν ἴασαι, ὁ ἵμπλακός πάντων καὶ τὸν ἑαυτοῦ κεφαλῆς· οὐ γὰρ ἐνίοτον ἐκ τοῦ ἀγάθου ἐπιφέρειν τοῖς ὑποκεκλικότας σοι τὰς κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ ταὐτάκις φοβερὰς ἁματικὰς ἔλευς σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόμενα. Υἱοὶ Κυρίου κλίνωμεν.
**ONE IS HOLY**

One is Holy, One is Lord, Jesus Christ,

To the glory of God, the Father. Amen.

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**O ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ**

The Communion Hymn

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

**AINEITE TON KURIAN**

Aineite ton Kurion ek ton ou-ramon,

Repeat as necessary.
PRAISE YE THE LORD

Lento

Praise ye the Lord from the heavens.

Repeat as necessary.

Praise him in the highest.

(ΑΛΛΗΛΟΥΙΑ — ALLELUIA)


English: Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a.

(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.)

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; his glory is above the earth and heaven.

1. Αἰνεῖτε αὐτόν, πάντες οἱ Ἀγγελοί αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι οἱ Δυνάμεις αὐτοῦ.
2. Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς.
3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὑδωρ τὸ ὑπεράνω τῶν οὐρανῶν.
4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου· ὁτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.
5. Βασιλεῖς τῆς γῆς καὶ πάντες λαοὶ, ἀρχοντες καὶ πάντες κριταί γῆς.
6. Νεανισκοὶ καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·
7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὥτι υψώθη τὸ ὄνομα αὐτοῦ μόνου.
(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.

Metà φόβου Θεού, πίστεως και ἀγάπης προσέλθετε.

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

(The faithful receive the Holy Gifts.)
RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

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 when you come into your Kingdom. Remember me, O Master when you come into your Kingdom. Remember me, O Holy One when thou come into your Kingdom.
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.

(On certain feasts, the troparion of the feast is substituted for the hymn below.)
Εὐλογητὸς ὁ Θεός ἡμῶν, Πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

'Bórió. Μεταλαβόντες τῶν θείων, ἄγιων, ἀχράντων, ἁγίων, Σέθη χάριτι.

'Thēn ἡμέραν πάσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πάσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

(Χαμηλοφώνω ἦν.) Εὐχαριστοῦμεν σοι, Δέσποτα, φιλάνθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηχήσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων Μυστηρίων. Ορθοτόμησον ἡμᾶς τήν ὁδόν, στήριξον πάντας ἡμᾶς ἐν τῷ φόβῳ σου φρονίμοις ἡμῶν τῆς ζωῆς, ἀσφαλίσας ἡμῶν τὰ διαβῆματα εὐχας καὶ ἱκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν Ἁγίων σου.

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.

(Ιναυδώτως.) 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.
"Ωτι συ ει ο αγιασμος ήμων, και σοι την δοξαν αναπεμπομεν, τω Πατρι και τω Υιω και τω ΄Αγιω Πνευματι, νυν και ηει και εις τους αιωνας των αιωνων.

Lord have mercy.(3)

Κυριε ελεησον. (3)
Kyrie eleison. (3)

Πα τερ Α γι ε ευ λο γη σον.
Pa ter A yi e ev lo yi son.

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.
(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.

Χαμηλοφώνως. Τὸ πλήρωμα τοῦ νόμου καὶ τῶν Προφητῶν αὐτὸς ἐπάρχει, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

(Choral.) Amen. Blessed be the Name of the Lord from this time forth and unto the ages of ages. May the name of the Lord be blessed from this time forth and unto the ages of ages.
Let us pray to the Lord.

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.

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.
TO HIM WHO BLESSES US

Andante

Maestoso

THANKSGIVING PRAYERS FOLLOWING HOLY COMMUNION

Glory to you, our God, glory to you.
Glory to you, our God, glory to you.
Glory to you, our God, glory to you.

ANONYMOUS

Lord Jesus Christ, our God, let Your sacred Body be unto me for eternal life and Your precious Blood for forgiveness of sins. Let this Eucharist be unto me for joy, health and gladness. And in Your awesome Second Coming make me, a sinner, worthy to stand at the right hand of Your glory; through the intercessions of Your pure Mother and of all Your Saints. Amen.

SAINT BASIL

I thank You, Christ and Master our God, King of the ages and Creator of all things, for all the good gifts You have given me, and especially for the participation in Your pure and life-giving mysteries. I, therefore, pray to You, good and loving Lord: keep me under Your protection and under the shadow of Your wings. Grant that to my last breath I may with a pure conscience partake worthily of Your gifts for the forgiveness of sins and for eternal life. For You are the bread of life, the source of holiness, the giver of all good things, and to You we give glory, with the Father and the Holy Spirit, now and forever and to the ages of ages. Amen.

ANONYMOUS

I thank You, Lord my God, that You have not rejected me, a sinner, but have made me worthy to partake of Your holy mysteries. I thank You that You have permitted me, although I am unworthy, to receive Your pure and heavenly gifts. O loving Master, who died and rose for our sake, and granted to us these awesome and life-giving mysteries for the well-being and sanctification of our souls and bodies, let these gifts be for healing of my own soul and body, the averting of every evil, the illumination of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of Your commandments, the receiving of Your diving grace, and the inheritance of Your kingdom. Preserved by them in Your holiness, may I always be mindful of Your grace and no longer live for myself, but for You, our Master and Benefactor. May I pass from this life in the hope of eternal life, and attain to the everlasting rest, where the voices of Your Saints who feast are unceasing, and their joy, beholding the ineffable beauty of Your countenance, is unending. For You, Christ our God, are the true joy and the inexpressible gladness of those who love You, and all creation praises You forever. Amen.

SAINT JOHN CHRYSOSTOM

I thank You, loving Master, benefactor of my soul, that on this day You have again made me worthy of Your heavenly and immortal Mysteries. Direct my way on the right path. Establish me firmly in Your fear. Guard my life. And make my endeavors safe, through the prayers of the glorious Theotokos and ever-virgin Mary and of all Your Saints. Amen.
Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαίωματα σου. Τῶν Ἀγίων ὁ χορὸς, εὑρὲ πηγὴν τῆς ζωῆς καὶ θύραν Παραδείσου, εὕρω κάγω, τὴν ὄδον διὰ τῆς μετανοίας, τὸ ἀπολωλὼς πρόβατόν ἔγω εἰμί· ἀνακάλεσαί με, Σωτήρ, καὶ σῶσόν με.

Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαίωματα σου. Τὰ Ἀγίων ὁ ἄγιος, εὐφράζεται ἔντολης δὲ πάλιν μὲ ἐπιστρέψας, εἰς γῆν ἐξ ἐλήφθην, εἰς τὸ καθ᾽ ὁμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαίωματα σου. Εἰκὼν εἰμί, τὰ Ἀγίων ἀρρήτου δόξης σου, εἰ καὶ στίγματα φέρω πταισμάτων ὁ εἰκότητος τὸ σὸν πλάσμα, δέσποτα, καὶ καθάρισον σὲ εὐσπλαγχνίᾳ, καὶ τὴν ποθεινὴν πατρίδα παράσχου μοι, Παραδείσου πάλιν πολίτην με.

Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαίωματα σου. Θεοτόκε, ἁγνὴ εὐλογημένη.

Ἐν τοῖς ἁγίοις, ὁ Θεὸς τοὺς δούλους σου, καὶ κατάταξον αὐτούς εἰς τὸν Παραδείσον, όπου μᾶλλον ἡμῖν ἐντόλη, ὁ συνάναρχος Ὁ Υἱός καὶ τὸ Θεῖον Πνεῦμα, φώτισον ἡμᾶς, πίστει σοι λατρεύοντας, καὶ τοῦ αἰωνίου πῦρ ἐκσφάζων. Amen.
AMONG THE SAINTS

Moderato

Among the saints, grant repose, O Christ, to the soul of your servant(s) where there shall be no sorrow, be no sighing, and be no pain, but only life that shall have no end.
"Ἡχὸς Δ´"

Μετὰ πνευμάτων δικαίων τετελειωμένων, τὰς ψυχὰς τῶν δούλων σου, Σώτερ, ἀνάπαυσον, φυλάττων αὐτὰς, εἰς τὴν μακαρίαν ζωήν, τὴν παρὰ σοι, φιλάνθρωπε.

Εἰς τὴν κατάπαυσίν σου, Κύριε, ὧν πάντες οἱ ἅγιοι σου ἀναπαύονται, ἀνάπαυσον καὶ τὰς ψυχὰς τῶν δούλων σου, ὅτι μόνος ὑπάρχεις ἀθάνατος.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι...

Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως κυήσασα, πρέσβευε υπέρ τοῦ ἁμαρτωλοῦ καὶ τοῦ μακρυγάτου ἀνθρώπου, γίγνομαι σῶσιν τὰς ψυχὰς των ἀπειθείων, ἐν τῷ Χριστῷ τῷ Κυρίῳ, ταῖς ἡμέραις Χριστοῦ τοῦ Κυρίου, τοῦν θανάτου καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ἔδωκας ἐμεῖς τῷ κόσμῳ τῆς ἐμῆς ζωῆς, ὥστε ἐν σοὶ πληρωθῆναι τὰς ψυχὰς τῶν δούλων σου, Σώτερ, ἀνάπαυσον.

Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως κυήσασα, πρέσβευε υπέρ τοῦ ἁμαρτωλοῦ καὶ τοῦ μακρυγάτου ἀνθρώπου, γίγνομαι σῶσιν τὰς ψυχὰς των ἀπειθείων, ἐν τῷ Χριστῷ τῷ Κυρίῳ, ταῖς ἡμέραις Χριστοῦ τοῦ Κυρίου, τοῦν θανάτου καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ἔδωκας ἐμεῖς τῷ κόσμῳ τῆς ἐμῆς ζωῆς, ὥστε ἐν σοὶ πληρωθῆναι τὰς ψυχὰς τῶν δούλων σου, Σώτερ, ἀνάπαυσον.

...Καὶ νῦν καὶ αἰώνιον καὶ εἰς τοὺς αἰώνας τοῖς αἰώνοις. Αμήν.

Παράσχου Κύριε.

ἹΕΡΕΥΣ: Ἑλέησον ἡμῖν ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε ἐλέησον. 

Παράσχου Κύριε.

ἹΕΡΕΥΣ: Ἔτι δεόμεθα ὑπὲρ ἀναπαύσεως τῶν σωμάτων τῶν κεκοιμημένων δούλων του Θεοῦ καὶ ὑπὲρ τῶν συγχωρηθέντων αὐτῶν παν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον.

ΛΑΟΣ: Κύριε ἐλέησον. 

Παράσχου Κύριε.
PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: 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.

PEOPLE: Amen.

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

Plagal Fourth Tone

PRIEST and PEOPLE: Everlasting be their memory. Everlasting be their memory. May their memory be everlasting. [3]

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

EVERLASTING MEMORY

Moderato

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