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

In Modern English and Greek
Plagal Fourth Tone and Plagal First Tone

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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

by N. and S. 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. or S. 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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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.

Many thanks to Fr. Michael Varlamos for requesting this book.

About This Book

This book, along with its Menaion, Triodion, and Pentecostarion hymnal companions (available for free at www.newbyz.org), represents a 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, three Communion hymns, the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and the memorial and artoklasia services. There are options for simple harmonization of the papadic hymns.

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 accurate, poetic, understandable, and flowing English versions of the hymns that worthily compare with the Greek-language hymns written by the ancient hymnographers.

♦ 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, thus allowing full congregational worship.

♦ 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 companion hymnals that contain all 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 Orthodox Christian 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, the canon, and the megalytnaria. 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 possessed 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 is pitched on a central note and are declamatory in style. The plagal second tone often employs the distinctive chromatic scale, with its unusual intervals. 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 and in Eastern European Orthodox churches. Harmonization tends to change the tonal and emotional qualities of the original eight modes and their variants.

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 Orthros (morning) services that precede it. Whereas Vespers and Orthros 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, this was interpreted to mean congregations should never chant aloud. However, today there is general agreement that congregations should actively participate in the music of the Divine Liturgy, especially in the responses and more musically simple hymns.

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 last part of the Orthros service is the Great Doxology. The Liturgy begins immediately afterwards with the Great Litany, a list of prayers offered to God by the priest or deacon, each of which are 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 “O Son of God, 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 Monoghenisios). The troparia of the third antiphon are the daily apolytikia. 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 apolytikia of the day are reprised in the Orthros service and in the Divine Liturgy, including the troparion of the name 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 to the Theotokos.

The Processional Hymns

The hymns we have been speaking of up to this point—the litany responses, troparia, kontakia, etc.—are the oldest hymns of the Liturgy, and thus, are chanted in the oldest musical style, that is, mostly with one note per syllable. They are truly in the category of chant (which is, by definition, musically-enhanced speech), as opposed to song, because the music was not supposed to take precedence over the words. In the Church’s system, the music for these hymns is strictly regulated, with each being assigned a specific model melody and mode, which may be used by other hymns as well. However, through the course of history, situations arose within the services of the Church where the music took on greater importance in order to elongate timing of the hymns for various reasons. Newer, longer, more melodic modes were added to each tonal family of the Octoechos for these styles of hymns. These hymns do not follow set melodies, but mostly fall into the category of original, although they do follow rules established for these newer modes.

Processionals were a later addition to the Divine Liturgy and fall into the category of these longer hymns. The Trisagion hymn and the Cherubic hymn make up these processions, and are vestiges of a time when the Holy Scriptures and the Holy Gifts were stored in a building outside of the church itself and were fetched with great pomp and ceremony as isodika (entrances). 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 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.

Most of the Divine Liturgy music in this book from page 1 through page 84 is in 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 4 and continue through to page 29, just before the Trisagion hymn. From there, go to page 94 and continue through to page 118. From there, return to page 79 to complete the liturgy. It should be noted that the first two antiphons, the hymn of Justinian, the Trisagion, and the dismissal are traditionally in Second Tone, although there are times when the Trisagion is set in First Tone.

A good suggestion is to perform the major Plagal Fourth Tone liturgy on most weeks and perform the minor liturgy on First Tone and Plagal First Tone weeks. (See the note at the bottom of page 56 for suggestions on what days to sing each of the four Cherubic hymns in this book.)

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. The megalyanarion of the St. Basil Divine Liturgy is also provided. There are informative notes throughout the book indicating the page on which to continue after these hymns.

It is up to the lead chanter or choir director to prepare beforehand the special second antiphons, apolytikia, kontakia, megalyanaria, 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. All of these hymns are available in the companion Menaion, Triodion and Pentecostarion hymnals, or they may be downloaded individually at www.newbyz.org.

The memorial and artoklasia services are also provided in this book on pp. 85-92.
In peace let us pray to the Lord.

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

For peace in the whole world, for the stability of the holy churches of God, and for the unity of all, 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.
'Υπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δείνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθοῦμεν.

'Υπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθοῦμεν.

'Υπὲρ τῆς κοινωνίτος καὶ πόλεως ταύτης, πάσης πόλεως χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐτάις, τοῦ Κυρίου δεηθοῦμεν.

'Υπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καρπῶν εἰρήνικῶν, τοῦ Κυρίου δεηθοῦμεν.

'Υπὲρ πλεοντῶν, ὀδοιπορούντων, ἀεροπορούντων, νοσοῦντων, καμινόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθοῦμεν.

For 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.

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.

(Choirs of angels.) Kύριε ὁ Θεός ἡμῶν, οὐ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος· οὐ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφατος· οὐ τὴν ἐνσώριαν ἄνωθεν, εἰπεῖν ἄυλη ἡμᾶς καὶ ἐπὶ τὸν ἄγιον οἶκον τοῦτον, καὶ ποιῆσαι μεθ’ ἡμῶν καὶ τῶν συνευομένων ἡμῖν, πλοῦσα τὰ ἐλέη σου καὶ τοὺς σκληρομοὺς σου.

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THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

\( \text{Ὑψωπαγία Θεοτόκε, σῶσον ἡμᾶς.} \)

Iperayia Theotoke, soson imas.

Most holy Theotokos, save us.
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.

THE FIRST ANTIPHON

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

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.)
Παναγιά, ἄχραντον, ὑπερυφάνειάν, ἐνδοξόν, δεσποτικήν ἡμῶν Θεότοκον καὶ ἀείπαρθένου Μαρίας, μετὰ πάντων τῶν ἄγιων μνημονεύσαντες, ἐμπνευσμένους καὶ ἄλληλους καὶ πᾶσαν τήν ζωήν ἡμῶν Χριστοῦ τῷ Θεῷ παραθωμέθα.

During above petition

Ὑπεραγία Θεοτόκε, σώσον ἡμᾶς.
Iperayia Theotoke, so-son i-mas.

After petition

Si, Κύριε.
Αμήν.

(Χαμηλοφώνως) Κύριε ὁ Θεός ἡμῶν, σώσον τὸν λαόν σου καὶ εὐλογήσον τὴν κληρονομιάν σου. τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον ἁγίασον τοὺς ἀγαπώντας τὴν εὐπρέπειαν τοῦ σιόκου σου. Ἐν αὐτοῖς ἀντιδόξαζον τῇ θείᾳ σου δυνάμει καὶ μη ἕγκαταληπθής ἡμᾶς τοὺς ἐλπίζοντας εἰπ σε.

"Ὅτι σὸν τὸ κράτος καὶ σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνευμάτος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Amen.
TO ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΩΝ

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

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

2. Μακάριος οὖθεδ Ιακώβ βοηθός αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ.

3. Βασιλεύει κύριος εἰς τὸν αἷμαν, ὁ θεός σου, Σιών, εἰς γενεάν καὶ γενεάν.

(Καὶ ψάλλεται τὸ Β’ Αντίφωνον, συνοδευόμενον ἀπὸ τῷ ἐφύμινον:) 

THE SECOND ANTIPHON

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.)
Δόξα Πατρί καὶ Υἱῷ, καὶ Ἁγίῳ Πνεῦμα-τι· καὶ νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰ-ώ-νων. Α-μήν.

Dhoxa Patri ke Io, ke Aghio Pnev-ma-ti, ke nin ke ai, ke is tous eonas ton e-o-non. A-min.

Ο μο-νο-γε-νής Υἱ-ός καὶ Λόγος τοῦ Θε-οῦ ἀ-θά-να-tος υ-πάρ-χων,

O Mono-ge-nis I-os ke Logos tou The-o u a-thanatos i-par-chon,

cαὶ κατα-δε-ξάμενος δι-ὰ τὴν ἡ-με-τέ-ραν σω-τη-ρί-αν σαρ-κω-
ke kata-dhe-xame-nos dhi-a tin i-me-ter-an so-ti-ri-an, sar-co-

-θη-και έκ τῆς ἁ-γίας Θε-οτό-κου καὶ ἁ-ει-παρ-
-thi-ne ek tis A-ghi-as The-o-tó-kou, ke a-i par-

-θέ-νου Μα-ρί-ας, ἀ-τρέ-πτως ἐν-αν-θρω-πή-σας· σταυ-ρω-θεῖς τε, Χρι-
-the-nou Ma-ri-as, a trep-tos en an-thro-pi-sas, sta-vro this te Chri-

-στὲ ὁ Θε-ός, θα-νάτω θά-να-τον πα-τή-σας· εἰς ὑν τῆς Ἀ-
-ste o The-os thana-to thana-ton pa-tí-sas, is on tis A-

-γί-ας Τρι-ά-δος, συν-δο-ξα-ζό-μενος τῶ Πα-
-ghi-as Tri-adhos sin do-xa-zo-menos to Pa-

-τρι καὶ τῶ Α-γι-ω Πνεῦμα-τι, σῶ-σον ἠ-μᾶς.

- tri ke to A-ghi-o Pnev-ma-ti, so-son ή-μᾶς.
Glory to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

Only begotten Son and Word of God, although You are immortal, for the sake of our salvation You have descended in humility to become flesh through the holy Theotokos and ever-virgin Mary and, without change, did You become man. You were crucified, Christ, our God, trampling down death by death.

As one with the Holy Trinity, being glorified together with the Father and the Holy Spirit, Save us.
Ierεύς: Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς τῷ Θεῷ τῇ σῇ χάριτι.

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

Lord, have mer-cy.

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

(Tης Παναγίας, ἀχράντου, ὑπερυψωμένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, έαυτοὺς καὶ ἄλλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθέωμεθα.

During above petition

Most holy Theotokos, save us.

(Χαμηλοφωνώνων.) Ο τὰς κοινὰς ταύτας καὶ συμφωνούς ἡμῖν χαρισάμενας προσευχὰς, ὅ καὶ δυοὶ καὶ τριῶν, συμφωνοῦσαν ἐπὶ τῷ οἴνομά του, τὰς αἰτήσεις παρέχεις ἐπαγγελλόμενοι· Λατρεύσομεν καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρουσον, χορηγῶν ἡμῖν ἐν τῷ μέλλοντι ζωῆν αἰώνιων χαρίζομένοις.

(An Amen in the tone of the apolytikion is chanted now. See the note on the next page.)
NOTE: On normal Sundays, the refrain is a Resurrection apolytikon 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 apolytikon of the feast is substituted for the Resurrectional apolytikon.

(Χαμηλοφώνως.) Δέσποτα Κύριε, ο Θεός ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατικὰς ἁγγέλους καὶ ἄρχαγγέλους, εἰς λειτουργίαν τῆς σις δόξης, ποίησον σὺν τῷ εἰσόδῳ ἡμῶν, ἐκσοδὸν ἁγίων ἁγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν τὴν ἁγιάτητα. 'Οτι πρέπει σοι πάσα δόξα, τιμή καὶ προσκύνησις, τῷ Πάτρῳ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Σοφία-'Ορθοί.

Wisdom. Let us be attentive.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

ΓΗΟΣ β’.


Σώ-σον ἡ-μᾶς, Υἱ-έ Θε-οῦ, ὁ ἀνα-στάς ἐκ νεκρῶν,

'Tσάλ-λον-τάς σοι 'Αλ-λη-λού-ι-α. 'Τσάλ-λον-τάς σοι 'Αλ-λη-λού-ι-α.

THE SMALL ENTRANCE

Second Tone

Come let us wor-ship and bow down be-fore Christ. O Son of God, ris-en from the dead, save us who sing to you, Al-le-lu-i-a.

(On some feast days, the text of the Small Entrance hymn is different. See newbyz.org for entrance hymns.)

(NOTE: Repeat the apolytikon of the day followed by any apolytikia of the other celebrations of the day.)
ΤΑ ΑΝΑΣΤΑΣΙΜΑ ΑΠΟΛΥΤΙΚΙΑ

ΗΧΟΣ Α’ – Τού λίθου σφραγισθέντος

1st time only

1. Αὕτη η ἡμέρα, ἡν ἔποιησεν ὁ κύριος· ἀγαλλιασάμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
   Apolytikion, then MIKRA ΕΙΣΟΔΟΣ, p. 17.

2. Repeat Apolytikion, 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.

_Apolytikion, then SMALL ENTRANCE, p. 17._

First Tone — The Stone Before Your Tomb

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.)
1. Αύτη ή ήμέρα, ήν ἐποίησον ο κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
SECOND TONE — When You Descended

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

2. Repeat Apolytikion, then p. 33.

When You descended into death below, although You are eternal life, you rendered Hades a mortal blow by Your divinity’s blinding light! You have made those who had been dead to be raised up from Hades' infernal depths. All the pow'rs of heaven then began to cry out aloud to You, singing "Glory to You, our God, the Life-giving Christ!"

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

1. Αύτη η ημέρα, ήν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Apolytikion, then MIKRA ΕΙΣΟΔΟΣ, p. 17.

2. Repeat Apolytikion, 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.

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

(RETURN to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
1. Αὔτη ἡ ἡμέρα, ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὔφρανθος ἐν αὐτῇ.

Apolytikion, then MIKRA EISODOS, p. 17.

2. Repeat Apolytikion, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
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 Λόγον

1st time only

1. Αύτη η ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikion, then MIKRA ΕΙΣΟΔΟΣ, p. 17.

2. Repeat Apolytikion, then p. 33.

(Turn 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.

*Apolytikion, then SMALL ENTRANCE, p. 17.*

2. Repeat *Apolytikion, 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

1st time only

Αγγελικά και Δυνάμεις επί το μνήμα σου, και οί φυλάσσοντες απευθείας θησαυρός, και ίστατο Μαρία εν τῷ τάφῳ, ζητοῦσα τὸ ἀγγάρα τὸν σου Σώμα. Εσκύλευσας τὸν 'Αδην, μὴ πείρασεις ὑπ' αὐτοῦ, ὑμα. Εσκώλισας τὸν Αδῆν μι πίραστισ θισ ιπ αφτοῦ; Ἰπιηντισας τῇ Παρθένῳ, δωρουμενὸς τὴν ζωήν. Ο Ἀνάστασε ἐκ τῶν νεκρῶν, Κύριε, δόξα σι.

(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.
   Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

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. Despoiling Hades' armor, You were not stained by his touch. You came forth to meet the Virgin, bestowing eternal life. Lord Who are risen from the dead, glory be unto You!

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
Λήμνος Βαρύς – Κατέλυσας τω Σταυρώ σου

1. Αὕτη ἡ ἡμέρα, ἢν ἑποίησεν ὁ κύριος· ἀγαλλιασόμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Apoloitykion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat Apolytikion, 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.

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on p. 33.)
1. Αὕτη ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
   Apolytikion, then MIKRA EISODOΣ, p. 17.

2. Repeat Apolytikion, then p. 33.

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1st time only

**1st time only**

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

2. Repeat Apolytikion, then p. 33.

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**PLAGAL FOURTH TONE — From on High You Descended**

1st time only

1. From on high You descended to set us free, delivering man-kind from suffering.
   Merciful one, our Resurrection and our Life, Who for us was buried three days in the tomb, 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.)

26
NOTE: If there are any other festal apolytikia or troparia to chant in addition to the Resurrectional apolytikion, please insert and chant it (or them) here. Consult your priest or a typikon, Menologion, other liturgical guidebook, or go to newbyz.org for these hymns.

Please affix the troparion of the name of the local parish (Ναού) to this page and chant it after the apolytikion. Many of these church hymns may be found at www.newbyz.org. On feast days of the Lord and the Resurrectional apolytikia and this hymn of the local church are usually omitted.

**HYMN OF THE LOCAL PARISH**
KONTAKION OF THE THEOTOKOS
ΠΡΟΣΤΑΣΙΑ ΤΩΝ ΧΡΙΣΤΙΑΝΩΝ — O PROTECTION OF CHRISTIANS
(See note on p. 29)

'Ἡγος β' — Second Tone

Pro-sta-si-a ton Christi-a-non a-ka-te-schin-

O pro-tec-tion of Chris-tians which can-not be put to

-te, me-si-tei-a pro-s ton Po-i-tin a-me-ta-the-te, mi pa-shame, Med-i-a-tion un-to the Cre-a-tor un-wav-er-ing, do not

-tum from the plead-ing voi-ces of those who have sinned, but come

pro-ftha-son, os a-gha-thi, is tin vo-i-thi-an i-mon, ton pi-

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

pro-φα-σον, ως ἀ-γα-θή, εἰς τὴν βο-ή-θει-αν ἡ-μόν, τῶν πι-

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

στῶς κραυ-γα-μόν των σοι. Ta-chi-non is pre-svi-an ke

spev-σον εἰς ἵ-κε-σί-αν, ἡ προ-στα-tεύ-ουσα ἀ-

speed-i-ly make sup-pli-ca-tion, for you at all times will pro-

-εἶ, Θε-o-tó-κε, τῶν τι-μῶν τῶν σε.

-tect, Θε-o-to-ko-s, those who hon-or you.
If the kontakion of the day is not the one on p. 28, insert the proper kontakion in front of this page.

NOTE: During some feasts and festal seasons, a different kontakion is chanted. (Available at newbyz.org.)

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.

THE PROCESSION OF THE HOLY SCRIPTURES

NOTE: On normal Sundays the processional hymn is the Trisagion (Thrice-Holy) Hymn, (pp. 36-37). On feasts of the Holy Cross, the processional hymn, Τῶν Σταυρὸν Σου - “Before Your Cross,” (pp. 38-39) is substituted for the Trisagion Hymn. On the Nativity of Christ, Theophany, Lazarus Saturday, Pascha, and Pentecost, the processional hymn Οσιοί εἰς Χριστὸν - “As Many of You,” (pp. 40-41) is substituted for the Trisagion.

For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 94.
O ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Normally chanted in Second Tone (Ὡς ὁς β’). The harmony here is optional. To chant this Trisagion hymn in Second Tone, sing the melody (uppermost notes) against a constant drone (ison) of a low G.

(3 times)

Ἡγος Β’

Holy God, holy mighty,

Holy immortal, have mercy on us.

Δόξα Πατρί καὶ Υἱῷ καὶ Ἀγίῳ
Dhoxa Patri ke lo ke Aghio
Glory to the Father and to the Son and to the Holy Spirit,

νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰωνίων. Ἁμήν.
nin ke ai, ke is tous eonas ton e-o-non. Amen.

both now and forever and unto the ages of ages. Amen.

THE THRISE-HOLY HYMN

Holy immortal, have mercy on us.

Aghios a-tha-natos e-

Aghios a-tha-natos e-

Aghios o Theos, a-

Aghios o Theos, a-

ος i-schiroς, α-γιος α-θανα-

ος is-chiros, a-ghios a-thana-

-

-

tos e-leison i-mas.

tos e-leison i-mas.

THE THRICE-HOLY HYMN

(3 times)

(3 times)
Priest: With strength.

ΔΥΝΑΜΙΣ

With strength! Holy God,

The Holy might, holy immortal,

have mercy on us.

(Continue on page 40.)
Τόν Σταυρόν σου προσκυνούμεν Δέσποτα,
καὶ τὴν ἄγιαν σου Ανάστασιν δοξάζειν.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Αγίῳ
τὸν αἰώνα τῶν αἰώνων Ἀμήν.

Καὶ τὴν ἄγιαν σου Ανάστασιν δοξάζουμεν.

Δύναμις. Τόν Σταυρόν σου προσκυνούμεν Δέσποτα, καὶ τὴν ἄγιαν
σου Ανάστασιν δοξάζειν.

(Continue on page 40.)
Before Your Cross, we bow down in worship,

Master, and we glorify Your holy Resurrection. Glory to the Father and to the Son, and to the Holy Spirit, and to the ages of ages. Amen.

and we glorify Your Holy Resurrection. With strength. Before Your Cross, we bow down in worship, Master, and we glorify Your holy Resurrection.

(Continue on page 40.)
Τοὺς αἰῶνας τῶν αἰνεῖται τὸ ψωλοῦτα ἁλούθινα, ἀλλιοῦτα. (3 times)

Ὁ οὐς εἰς Χριστὸν ἐβαπτίσθη, Χριστὸν ἐνεδθίσασθε. Ἀλήθης
Ὁσίς ἐστὶν Χριστόν εὐπτισθῆ, Χριστόν ενεδθίσασθε. Αλληλουιά

(3 times)
As many of you as were baptized into Christ have put on Christ. Alleluia.

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

You have put on Christ. Alleluia. With greater strength.

As many of you as were baptized into Christ have put on Christ. Alleluia.
HIERARCHICAL TRISAGION WITH ΤΟΥ ΒΗΜΑΤΟΣ

(If the hierarch is celebrating on a day for “Ton Stavron Sou” or “Osi Is Christon,” arrange the order of those hymns to this model.)

'Ηγος β’ — Second Tone

Hierarch repeats verse.

Hierarch repeats verse.

Hierarch repeats verse.

This section may be chanted by the clergy.

A γι-ος Θε-ός,... Eις πολλά ἔτη, Δέ-σπο-τα.

O The-ος,... Is polla eti Dhe-spo-ta.
At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον εξ ουρανού και ίδε, και επίσκεψε την άμπελον ταύτην και δατάρτησαι αυτήν, ην εφύτευσεν η δεξιά σου.

PRIEST: Δύναμις.

Choir:

Δέ-σπο-τα. ε - λέ - η - σον ή - μάς. Δύ-να-μης. Α - γι-
Dhe-spo-ta. ε - le - i - son i - mas. Dhi-na-mis. A - ghi-

- ος ο Θε - ός, ά - γι - ος i - σχυ-ρός,
- oς o The-οs, a - ghi - os is - chi - ros,

- να', νε, ά - θά - να - τος... Εἰς πολλὰ ἔτη, Is polla eti
- na', ne, a - tha-na - tos...

Psalter:

At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον εξ ουρανού και ίδε, και επίσκεψε την άμπελον ταύτην και δατάρτησαι αυτήν, ην εφύτευσεν η δεξιά σου.

PRIEST: Δύναμις.

Choir:

Δέ-σπο-τα. ε - λέ - η - σον ή - μάς. Δύ-να-μης. Α - γι-
Dhe-spo-ta. ε - le - i - son i - mas. Dhi-na-mis. A - ghi-

- ος ο Θε - ός, ά - γι - ος i - σχυ-ρός,
- oς o The-οs, a - ghi - os is - chi - ros,
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:

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.

(May be repeated.)

PRIEST: Και επάκουσον ημῶν. (And hearken unto us.)

HEIRARCH: Και επάκουσον ημῶν.

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.
FIMI OF THE LOCAL BISHOP OR METROPOLITAN

(Affix and chant here. Many fimis may be found at www.newbyz.org.)
Ἀληλούια, Ἀληλούια, Ἀληθεία, λού - ί - α.
Allilouia, Allilouia, Alli - lou - i - a.

(Χαμηλοφωνών.) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σιτίς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς
dιανοίας ἡμῶν διάνοιαν ὑφασμούς εἰς τὴν τῶν εὐαγγελικῶν
Σου κηρυγμάτων κατανόησιν. Ἔνθες ἡμῖν καὶ τῶν μακαρίων
Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπίθυμίας πάσας
cαταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ
πρὸς εὐδόκησίσθην τὴν Σιή καὶ φρονοῦσιν καὶ πράττοντες.
Εὐ γὰρ εἰ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὸς ὁ
θεός, καὶ Σοι τὴν δόξαν ἀναπέμψαμεν, σὺν τῷ ἀνάρχῃ Σου Πατρὶ
cαὶ τῷ παναγίῳ καὶ ἄγαθῳ καὶ ζωοποίῳ Σου Πνεύματι, νῦν καὶ
ἀεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Σοφία. Ὡρθοὶ, ἀκούσωμεν τοῦ Ἀγίου Εὐαγγελίου.
Εἰρήνη πᾶσι.

And to Your spir - it.

 Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

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

Glory to You, O Lord, glo - ry to You.

(Kai ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ
ἀγίου Εὐαγγελίου)

Glo - ry to You, O Lord,

glo - ry to You.

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

(Χαμηλοφώνων.) Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοῦ δέξωμεν, ἁγαθὲ καὶ φιλανθρώπῳ, ὅπως, ἐπιβλέπωσι ἐπὶ τὴν δέξιν ἡμῶν, καθαρισθῆς οὐσίας τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μισθοῦν τιμίους καὶ πνεῦμας, καὶ δόθης οὐκ ἄνεγον οὖν καὶ ἀκατάκτητον τὴν παράσκεψα σου ἁγίου σου θυσιαστηρίου. Χάρισαι δὲ, ὁ θεός, καὶ τοῖς συνευκομήνων σου προσκοπὴν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς δώς αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατεύειν σοι, ἀνενόχος καὶ ἀκατακτήτως μετέχειν τῶν ἁγίων σου Μουστικῶν, καὶ τῆς ἐπουρανίου Σου βασιλείας ἀξιοθηναίη. Οὕτως έσται· καὶ ἐν ἀγίῳ πνεύματι, καὶ ἐν ἀθάνατῳ οἰκίᾳ τοῦ Θεοῦ, τοῦ Πατρὸς αἰώνιας αἰῶνος. Αμήν.

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.

NOTE: If the choir is chanting the Plagal Fourth Tone Cherubic Hymn (pp. 42-44), chant the “Amen” on C as indicated above. However, when using the Plagal 2nd or 3rd Tone Cherubic Hymns, (pp. 45-) chant the “Amen” on the first note of the hymn, D for Pl. 2nd, F for 3rd.

(Ψαλλομένου τοῦ Χερουβικοῦ ὁ Θεός λέγει χαμηλοφώνων):

Οὐδεὶς ἄξιός τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡμῶν προσέρχεσθαι ἢ προσεγγίζειν καὶ λειτουργεῖν Σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακοανεῖν Σοι μέγα καὶ φοβερὸν καὶ αὐτάς τις ἐπουρανίαις Δυνάμεσιν. Ἀλλὰ ὧν, διὰ τὴν ἁμαρτίαν καὶ ἀμετρήτων Σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλοιπῶς γεγένας ἁμαρτίας, καὶ Ἀρχερευσὶ τῆς ἡμῶν ἐχθριστίας καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναμικτοῦ θυσίας τὴν ἐρημόθενε παρέθυμον ἡμῖν, ὡς δεσπότης τῶν ἁπάντων. Ὅτα γὰρ μόνον, Κύριος ὁ Θεὸς ἡμῶν, διασώσει τῶν ἐπουρανίων καὶ τῶν ἔγγονων, ὁ ἀπὸ θρόνον χερουβικοῦ ἐποχυμένος, ὁ τῶν Σεραφείμ Κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ο μόνος Ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. Σε τούτοις δυσπιστοῖς, τὸν μόνον ἀγαθὸν καὶ εὐφίκον. Ἐπιβλέπθην ἐπὶ τὸν ἁμαρτωλὸν καὶ ἠχρείου δοῦλον Σου, καὶ καθάρισον μοι τὴν ψυχήν καὶ τὴν καρδίαν ἀπὸ συνείδησεως πνοήσας, καὶ ἑκατέρων με τῇ δύναμιν τοῦ ᾿Αγίου Σου Πνεύματος, ἐνδεδεμένων τὴν τῆς ἀρετᾶς χάριν, παραστῆσαι τῇ ἁγίᾳ τοῦ ταύτῃ τραπέτης ἐκείνης ἐρημόθενε τὸ ἁγίον καὶ ἄριστον τοῦ ἡμῶν Ἀμήν. Σοι γὰρ προσέρχομαι, κλίνων τὸν ἐμάκαρο καθήκον, καὶ δεσμαίει Σου. Μὴ ἀποτρέψῃς τὸ προσώπον Σου ἁπὶ ἂν ἀδικοκαταμάρτυρες με ἐκ παιδίων Σου· ἀλλ’ ἐξέδωκας προσεγγίζειν Σου ὑπ’ ἐμὸν τὸν ἁμαρτωλὸν καὶ ἀναζώσεις δοῦλον Σου τὰ ἱκάνα ταύτη. Σοὶ γὰρ εἶ ὁ προσφέρων καὶ προσφέρομεν καὶ προσδεχόμενος καὶ διαδεχόμενος. Χριστὲ ὁ Θεός ἡμῶν, καὶ Σοὶ τὴν δόξαν ἀναψήφησας, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἁγαθῷ καὶ ξωοποίῳ Σου Πνεύματι, νῦν καὶ οὖν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.

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 Cherubic, 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 ages. Amen.
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ’

Οἱ τῶν Χερουβίων, οἱ τῶν Χερουβίων, μυστικώς εἰκονίζονται τις ζωοποιητικές τεκμαλίες και τις ζωοποιητικές διαδικασίες.

- ζωοποιητικές τεκμαλίες και τις ζωοποιητικές διαδικασίες
- Ως τον βασιλέα, έκτοτε σαν τον βασιλέα, έκτοτε σαν τον βασιλέα
- σαν τον βασιλέα, έκτοτε σαν τον βασιλέα, έκτοτε σαν τον βασιλέα
- ατέχνη ζωοποιητικές τεκμαλίες και τις ζωοποιητικές διαδικασίες
- ατέχνη ζωοποιητικές τεκμαλίες και τις ζωοποιητικές διαδικασίες

(Continue on page 44.)
Let us who mystically represent the Cherubim, represent the Cherubim, and who sing the thrice-holy hymn, the thrice-holy hymn to the life-creating Trinity, the Trinity, lay aside ev'ry worldly care, let us lay aside ev'ry worldly care, lay aside ev'ry worldly care that we may receive the King of all, receive the King of all,
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Α - μήν. ...ταῖς ἀγγελικαῖς ἀοράτωσ δορυφόρου μενον
A - min. ...tes an-ghe-li-kes a-o-ra-tos dho-ri-fo-rou-me non


THE ANGELIC HOSTS

A - men. that we may re - ceive the King of all, Who is in - vi - si - bly es - cort - ed by the an - ge - lic hosts. Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a.
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β’

Ἀ-μήν. Ὅτα Χεροβίμ μυστικός εἰ-κο-νι-
A-min. I ta Che-rou-vim my-sti-kos i-ko-ni-

- ζον-τες καὶ τῇ ζω-
- zon-des ke ti zo-

- ὁ-ποι-ῶ Τρι-ά δι, dhi,
- o-poi-ō Tri-ā
dhi,

Τρι-ά δι, τὸν τρι-σά-γι-ον
Tri-ā dhi, ton tri-sa-ghi-on

ὑ-μνὸν προ-σά-δον-τες, πᾶ-σαν τὴν βι-
im-non pro-sa-dhon-des, pa-san tin vi-

- ο-τι-κὴν ἀποθωμεθα, πᾶ-σαν μὲ-ρι-μναν.
o-ti-kin apo-tho-metha, pa-san me-rim-nan.

(Continue on page 47.)
Amen. Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn, thrice-holy hymn to the Trinitiety to the life-creating Trinitiety, lay aside ev'ry worldly care, ev'ry worldly care, ev'ry worldly care, that we may receive the King, receive 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 AΓΓΕΛΙΚΑΙΣ**

A - μήν. ...ταῖς ἀγγελικαῖς ἁ - ο - ρά-

A - min. ...tes an - ghe - li - kes a - o - ra-


tos dhori - fou - mene - non ta - xe - sin.

sustain on neutral syllable


**THE ANGELIC HOSTS**

A - men. that we may re - ceive the King of all, Who is in-

vi - si - bly es - cort - ed by the an - ge - lic hosts.

sustain on neutral syllable

Al - le - lu - i - a, al - le - lu - i - a, al - le - lu - i - a.

(Continue on page 53.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ Γ'

(Harmonized. To chant this in Third Tone, 'Ηχος γ', sing the uppermost notes for the melody and lowermost bass clef notes for the ison.)

A

'Α-μήν. Οί τὰ Χερουβίμ, μυστικῶς εἰκο-
A-min. I ta Cherouvim, mistikos i-

νιζοντες, και τῇ ζωο-
ni zontes, ke ti zo o-

ποι ὁ Τριάδι, Τριά-
poi ho Tria di, Tria a-

di, τὸν τρισάγιον

di, ton tri sa gion

υ-μνον προ-
υ-μnon pros-

σαδον... υ-μνον προ-
σα δoν... υ-μnon pros-

dhon...i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
dhon... i-mnon pros-
πά - σαν τήν βι - ο - τι - κήν ἀ - πο - θώ - με - θα,

πά - σαν τήν βι - ο - τι - κήν ἀ - πο - θώ - με - θα,

μέ - ρι... πά - σαν μέ - ρι - μαν, πά - σαν μέ - ρι - μαν.

μέ - ρι... πά - σαν μέ - ρι - μαν, πά - σαν μέ - ρι - μαν.

Πάντων ύμων,

Ος τὸν βα - σι - λέ - α τῶν ὁ - λων ὑ - πο - δε - ξό - με - νοι,

Βασιλεία αὐτοῦ

Pάντοτε

Più mosso

βα - σι - λέ - α τῶν ὁ - λων ὑ - πο - δε - ξά - με - νοι, ταῖς ἀγ - γε - λι - καῖς ᾧ - ρά - τως δο -

βα - σι - λέ - α τῶν ὁ - λων ὑ - πο - δε - ξά - με - νοι, ταῖς ἀγ - γε - λι - καῖς ᾧ - ρά - τως δο -

(Continue on p. 53)
THE CHERUBIC HYMN — THIRD TONE
(Harmonized)

A-men. Let us who mystic-ly re-pre-sent the
Che-ru-bim, and who sing the
thrice-ho-ly hymn, the thrice-ho-ly, thric-
- ho-ly hymn to the Trini-ty, the
Trini-ty, the life-cre-at-ing Trini-ty,
May the Lord, our God, remember us all in His Kingdom,
lay aside every worldly care, lay aside every worldly care, that we may receive the King of all, receive the King of all,
ev'ry worldly care, that we may receive the King of all, Who is invisibly escorted by the angelic hosts. Alleluia. Alleluia.

Amen. that we may receive the King of all, Who is invisibly escorted by the angelic hosts. Alleluia. Alleluia.

Now and forever and to the ages of ages.

May the Lord, our God, remember us all in His Kingdom,
The Cherubic Hymns of John Sakellarides

The processional hymn for the Great Entrance is the Cherubic Hymn. Traditionally, this hymn is normally 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.

Normally, papadic hymns can only be accurately executed by a well-trained Byzantine chanter. However, John Sakellarides composed a series of four Cherubic hymns which can easily be chanted by a lay choir reading staff notation. These compositions have become standards for American Greek Orthodox Church choirs and are presented on the previous pages in both Greek and English.

The default Cherubic Hymn of this book is the one written in the Plagal Fourth Tone on pp. 42-44. However, it is also common 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 default hymn may be chanted. On Second Tone and Plagal Second Tone Sundays, the Plagal Second Cherubic Hymn on pp. 45-47 may be chanted. On Third Tone and Grave Tone Sundays, the Third Tone Cherubic Hymn on pp. 48-51 may be chanted. Sakellarides used simple harmony in many hymns, and while this is contrary to Byzantine tradition, there are many lay choirs that use harmony. Therefore, we have included the harmonized version of the Third Tone Cherubic Hymn. The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 98-100, within the minor liturgy.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

1. Κύ-ρι-ε, ἐ-λέ-σον.
   Κυ-ρι-ε, e-le-i-son.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

2. Κύ-ρι-ε, ἐ-λέ-σον.
   Κυ-ρι-ε, e-le-i-son.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

3. Κύ-ρι-ε, ἐ-λέ-σον.
   Κυ-ρι-ε, e-le-i-son.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

4. Κύ-ρι-ε, ἐ-λέ-σον.
   Κυ-ρι-ε, e-le-i-son.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

5. Κύ-ρι-ε, ἐ-λέ-σον.
   Κυ-ρι-ε, e-le-i-son.

PETITIONS
Let us complete our prayer to the Lord.

1. Lord, have mer-cy.

PETITIONS
Let us complete our prayer to the Lord.

2. Lord, have mer-cy.

PETITIONS
Let us complete our prayer to the Lord.

3. Lord, have mer-cy.

PETITIONS
Let us complete our prayer to the Lord.

4. Lord, have mer-cy.

PETITIONS
Let us complete our prayer to the Lord.

5. Lord, have mer-cy.

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

Παρασχοῦ, Κύριε.
Παρασχοῦ, Κύριε.
Παρασχοῦ, Κύριε.
Παρασχοῦ, Κύριε.
Παρασχοῦ, Κύριε.
Παρασχοῦ, Κύριε.

'Αγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Grant this, O Lord.
Grant this, O Lord.
Grant this, O Lord.
Grant this, O Lord.
Grant this, O Lord.
Grant this, O Lord.

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

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, ἁχράντου, ὑπερυλογημένης, ἐνδόξου δεσποτής ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἄλληλους καὶ πάσαν 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

'Ὑπεραγία Θεοτόκε, σῶ-σον ἡ-μᾶς.
Iperayia Theoteke, so-son i-mas.

After petition

Σοί, Κύ-ρι-ε.
Si, Ky-ri-e.

(Χαμηλοφωνώς.) Κύριε, ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος Ἀγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σέ ἐν δλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ Ἁγίῳ Σου θυσιαστήριῳ. Καὶ ἱκανώσον ἡμᾶς προσενεγκεῖν τῷ δώρῳ τοῦ Θεοτόκου καὶ τοὺς πλασματικαῖς ἐν πάντων ἠμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγιοματῶν. Καὶ καταξίωσον ἡμᾶς εὐφραῖν χαρίν ἐνώπιον Σου, τῷ γενεισθαί Σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἑπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός Σου τῷ ἁγαθῷ ἐν' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δώρα ταῦτα καὶ ἐπὶ πάντα τὸν λαὸν Σου.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἁγαθῶ καὶ ζωοποιοῦ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

During above petition

Most holy Theotokos, save us.

After petition

To You, 0 Lord.

(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.

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.

After petition

A - men.

Eirήνη πάση.

A - μήν.
A - min.

And to Your spi - rit.

Peace be to all.

A - ριχ. 55
Ἡ ἀγαπητή μοι ἀλλήλους, ἵνα ἐν ὀμονοίᾳ ὀμολογήσωμεν:

**ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ**

Πατέρα, Υιόν, καὶ Αγίον
Pa-te-ra, Yi-ón, kai A-gí-on

Πνεῦμα, Τριάδα ὁμοούσιον σι
Pneu-ma, Tri-a-da o-mo-oú-si-

ον καὶ ἀρχόστον.
on ke a-cho-riston.

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

**ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ**

Ἀγάπησώ σε, Κύριε
A-ga-pí-so se, Ky-ri-

ἐ, ἡ ἵσχυς μου, Κύριος στε-
e, i-i-schís mou, Ky-ri-oς ste-

ρέωμα μου καὶ καταφυ-
re-o-ma mou ke ka-ta-fi-

γη μου καὶ βρόστης μου.
ghi mou ke ri-stis mou.

**I WILL LOVE YOU, O LORD**

I will love you, O Lord,
I will love you, O

Lord, my Strength. The Lord is my
Lord, my Strength. The Lord is my

rock and my fortress and my
rock and my fortress and my

deliverer.
deliverer.
Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

**ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ**

Πιστεύω εἰς ἕνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὑρατῶν τε πάνων καὶ ἀοράτων.

Καὶ εἰς ἑνὸν Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάνων τῶν αἰώνων·

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐκοιδοῦσιν τῷ Πατρί, δι' οὗ τὰ πάντα ἔγενετο.

Τὸν δὲ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατηθύνοντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπησάντα.

Σταυρωθέντα τε ἐπὶ Πνεύμα Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπησάντα.

Σταυρωθέντα τε καὶ τοὺς πάντας ἐν τῇ Ἰδιωτίᾳ κατὰ τὰς Γραφάς.

Καὶ εἰς ἅνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεξόμενον ἐκ δεξιῶν τοῦ Πατρός, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίνει ζωντανός καὶ νεκρόν, οὗ τῆς βασιλείας οὐκ ἐστί τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σῶν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, Ἀγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὁμολογοῦ ἐν βάπτισμα εἰς ἄρειν ἀμαρτίων. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ ζωῆς τοῦ μέλλοντος αἰώνος. Ἀμήν.

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**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.

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**GREEK TRANSLITERATION**

Pistévo is éna Theónta, Patérta, Pandokráttora, plidín ouranóu ke ghs, oratón te pándon ke aorátón.

Ke is éna Kýrion I sóoun Christón, ton Ión to Theou ton monogheni, ton ek tou Patróς gennithénda pro pándon ton eónon;

Fos ek fotós, Théon alithinón ek Theou alithinou, gennithénda ou piithénda, omooúsion to Patrí, dhi’ ou tata pándon eghéneto.

Ton dhi’ imás tous anthrópous ke dhiá tin imetérán sotírfan katelthónda ek ton ouranón ke sarkothénda ek Pnévmatos Aghión ke Marías tis Parthénou ke enanthropísanda.


Ke is to Pnévma to Aghión, to Kýrion, to zoopión, to ek tou Patróς ekporevómenon, to sin Patrí ke Ió simbroskivóumenon ke sindhoxazómenon, to lalísan dhiá ton profitón.

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

'IEREÚΣ: ΣΤΩΜΕΝ ΚΑΛΛΩΣ ΣΤΩΜΕΝ ΜΕΤΑ ΦΘΟΒΟΥ ΠΡΟΣΧΩΜΕΝ ΤΗΝ ΑΓΙΑΝ ΑΝΑΦΟΡΑΝ ΕΝ ΕΙΡΗΝΗ ΠΡΟΣΦΕΡΕΙΝ.

ΠΡΕΒΕΣΜΕΝ ΑΡΚΤΟΥ ΚΑΙ ΧΡΙΣΤΟΥ ΚΑΙ ΧΡΙΣΤΟΥ ΚΑΙ ΠΑΤΡΟΣ ΚΑΙ ΚΟΙΝΩΝΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ.

ΑΝΟΙ ΣΧΩΜΕΝ ΤΑΣ ΚΑΡΔΙΑΣ.

Η ΧΑΡΗΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΗΠΟΥ ΧΡΙΣΤΟΥ ΚΑΙ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΚΑΙ Η ΚΟΙΝΩΝΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ.

ΕΥΧΑΡΙΣΤΗΣΩΜΕΝ ΤΟΥ ΚΥΡΙΟΥ.

'Η ΧΑΡΗΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΗΠΟΥ ΧΡΙΣΤΟΥ ΚΑΙ Η ΑΓΑΠΗ ΤΟΥ ΘΕΟΥ ΚΑΙ ΠΑΤΡΟΣ ΚΑΙ Η ΚΟΙΝΩΝΙΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ΥΜΩΝ.

ΑΝΟΙ ΣΧΩΜΕΝ ΤΑΣ ΚΑΡΔΙΑΣ.

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.

Let us lift up our hearts.

We have lift-ed them up to the Lord.

Let us give thanks unto the Lord.

(Индохристианско.) Άξιον και δίκαιον σε ύμνειν, σε εὐλογεῖν, σε αἰνεῖν, σοι εὐχαριστεῖν, σε προσκυνεῖν ἐν παντὶ τῷ τῆς δεσποτείας σου. Σοῦ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπεριόδητος, ἀόρατος, ἀκατάληπτος, ἀεὶ ὄν, ὁμογενὴς σοῦ Υἱός καὶ τὸ Πνεῦμα σοῦ τὸ Ἀγίον. Σοῦ ἐκ τοῦ μὴ θνότος εἰς τὸ εἶναι ἡμᾶς παρήθειναι, καὶ παραπεσόντας ἀνέστησις πάλιν, καὶ σοῦ ἁπάντης πάντα ποιών, ἐως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγε καὶ τὴν βασιλείαν σοῦ ἐγερθούσα τὴν μετάλλωσιν. Ύπερ τοῦτων ἀπάντησις εὐχαριστοῦμεν σοι καὶ τὸ μονογενὲς σοῦ Υἱὸν καὶ τὸ Πνεῦμα τοῦ Υἱοῦ καὶ τὸ Πνεῦμα τοῦ Υἱοῦ, ὑπὲρ πάντων ὧν ἑσμέν καὶ ὧν οὐκ ἑσμέν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσίων τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμεν σοι καὶ ὑπὲρ (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
Singing the victory hymn, proclaiming, crying out, and saying:

**O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ**

*Aγιος, Ἀγιος, Ἀγιος, Κυριος Σαβαωθ, πλήρης ο ουρα-

*νος, καὶ ἡ γῆ τῆς δόξης σου. Ὄσαννα ἐν τοῖς ὑψι-

*στοις, εὐλογημένος ὁ ἐρχόμενος ἐν ονόματί Κυ-

*ρίου. Ὄσαννα ὦ ἐν τοῖς ψήστις.

**THE VICTORY HYMN**

Holy, holy, holy, Lord of Angelic hosts, heaven and earth are filled with Your

glory. Hosanna in the highest. Blessed is He Who

comes in the name of the Lord. Hosanna in the highest.
(Χαμηλοφώνως.) Μετά τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοώμεν καὶ λέγομεν: Ἀγιος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενὴς σου Υἱός καὶ τὸ Πνεύμα σου τὸ Ἀγιον. Ἀγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἢ δόξα σου. Ὑς τὸν κόσμον σου οὕτως ἡγασίσας, ὡστε τὸν Υἱόν σου τὸν μονογενὴ δοῦναι, ἵνα πᾶς ὁ πιστεῦων εἰς αὐτὸν μὴ ἀποληταί, ἀλλ' ἐχει ζωὴν αἰώνιον. Ὑς ἐλθὼν καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομάν πληρώσας, εἰς νυκτὶ ἢ παρεδίδοντο, μάλλον δὲ ἐκεῖνον παρεδίδον ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀρχαίνοις καὶ ἁμωμίτοις χερσὶ, εὐχαριστήσας καὶ εὐλογησάς, ἁγιάσας, κλάσας, ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν:

Λάβετε, φάγετε, τοῦτο μοϋ ἑστί τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφέσιν ἁμαρτιῶν.

A - μήν.
A - min.

(Χαμηλοφώνως.) Ὑμαῖς καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσα, λέγων:

Πίετε ἐξ αὐτοῦ πάντες, τοῦτο ἑστί το ἄιμα μου, τὸ τῆς Κατόχης Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἀφέσιν ἁμαρτιῶν.

A - μήν.
A - min.

(Χαμηλοφώνως.) Μεμνημένοι τοῖν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριήμερος Ἀναστάσεως, τῆς εἰς σοφίαν Ἀναφάσεως, τῆς ἐκ δεξίων Καθόδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρασκευῆς.

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

(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 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.

A - men.

(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.

A - men.

(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

With hymns we praise You, we bless You, unto You, we give our
thanks, O Lord, and we pray to You, our God.

(Инада.) 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.

61
ΜΕΓΑΛΥΝΑΡΙΟΝ

from Haddad

(On certain feasts the megalynarion of the day is substituted.)
The megalynarion of the St. Basil Liturgy, Ἐπὶ σοι χαίρει — “In You Rejoices,” is on pp. 68-69.

(Continue on page 66.)
Truly, it is right to call you blest, and we bless you, O The-o-to-kos. Maiden who are ever blest, and who have known no blame, you are truly the Mo-ther of our God. High-er still in ho-nor than the Che-ru-bim, and you are be-yond com-pare, far more glo-ri-ous than the Se-ra-phem. You, with-out corrup-tion have gi-ven birth un-to God, the Word.

(χαμηλοφώνως.) Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων τοῦ Ἁγίου (Ὅνομα) οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὡν ταῖς ἱκεσίασις ἐπίσκεψαι ἡμᾶς ὁ θεός. Καὶ μνησθῇ πάντων τῶν κεκοιμημένων ἐπὶ ἑλπίς ἀναστάσεως ἱωθῆς αἰωνίου (καὶ μημονεύει ἐνταῦθα ὑμνηματὶ ὑν βούλεται τεθνεῶν) καὶ ἀνάπαυσον αὐτούς, ὁ θεός ἡμῶν, ὅπου ἐπίσκοπε ἵπ τοῦ προσώπου σου.

(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 66.)
Ε-πι σοι χαί-ρει, Κε-χα-ριτω-μέ-νη, πᾶ-σα ή κτί-σις, Αγ-γέ-λων τὸ σύ-στη-

μα καὶ ἀν-θρώ-πων τὸ γέ-νος, ή-γι-α-σμέ-νε να-ἐ καὶ πα-ρά-δει-σε λο-γι-κέ,
-

παρ-θε-νικόν καύ-χη-μα, εξ Ἡς Θε-ός ἐ-σαρ-κό-θη καὶ πα-δί-ον γέ-γο-νεν,

ὁ πρὸ Αι-ώ-νων ὑ-πάρ-χων Θε-ός Ἡ-μῶν τὴν γὰρ σὴν μή-τραν

θρό-νον ἐ-πόι-η-σε, καὶ τὴν σὴν γα-στε-ρά πλα-τυ-

τή-τε-ραν οὐ-ρα-νών α-πειρ-γά-σα-το.

(Continue on page 66.)
In you rejoices, Maiden who are full of grace, all creation, the ranks of angelic hosts,

and the lineage of mankind. A temple sanctified, and a paradise of the mind,

you are the boast of the chaste, from whom our God was incarnate and became a

new-born child, yet He is God before time, unto every age. For He has made

your pure womb to be His throne; wider He has made you than the

heavens; without end He has fashioned you.

In you rejoices, Maiden who are full of grace, all of creation. Glory to you!
'Επί παρακαλούμενος σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὁρθόδοξων, τῶν ὀρθοτομοῦντων τοῦ λόγου τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ καὶ μοναχικοῦ τάγματος. 'Ετι προσφέρομεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκομοιμῆς· ὑπὲρ τῆς ἁγίας σου Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἁγίᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν πιστοτάτων καὶ φιλοχριστῶν ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν. Δός αὐτοῖς, Κύριε, εἰρήνην τὸ βασιλείον, ἵνα καὶ ἡμεῖς, ἐν τῇ γάλην ἁγίων, ἱρέων καὶ ἱεροχών βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

'Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ πατρὸς καὶ Μητροπολίτου ἡμῶν (‘Ονομά), δὲν χάρισαι ταῖς ἁγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἐντιμόν, ὑγίᾳ, μακρομερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας. Καὶ ὁ ἐκάστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασών.

(Echo the priest.)

Kai pán-tou kai pa-són.

Ke pando ke pa-son.

(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ἐκατέρτην, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πιστών ὀρθοτόμων ἐν αὐταῖς. Μνήσθητι, Κύριε, πλεύνων, ὃποιογορούντων, νοσούντων, καμινώντων, αἰχμαλωτῶν καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφοροῦντων καὶ καλλιεργοῦντων ἐν ταῖς ἁγίαις σου Ἐκκλησίαις καὶ μεμημένων τῶν πνεύμων, καὶ ἐπὶ πάντων ἡμῶν τὰ ἐλέη σου ἐξαπόστειλον.

Kai dos ἡμῖν, ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντωμα καὶ μεγαλοπρεπὲς ὅνομά σου, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἐπὶ τῶν αἰώνων τῶν αἰώνων.

(A - mi'n. A - min.)

Kai eisai ta elêi tou megáloou Theou kai Swthíros hímwn 'Ishou Christou meta pantwv hímwn.

(A - men.

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

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.

And with Your Spir-it.
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.

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.

Lord, have mercy.

ALTERNATIVE RESPONSES TO THE ABOVE PETITIONS

(Instead of the above responses to the three petitions on this page, the following set of responses may be softly chanted concurrently and continuously with the chanting of the petitions by the priest or deacon.)
Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἐαγών Πνεῦματος αἰτησάμενοι, ἐαυτοὺς καὶ ἄλληλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ 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.

(Χαμηλοφωνώς.) Σοὶ παρακατθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλοῦμέν σε καὶ δεξίωθα καὶ ἴκετεύομεν καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φροντίδων μουστικής ταύτης τῆς ἱεράς καὶ πνευματικῆς Τραπέζης, μετά καθαροῦ συνείδουτός, εἰς ἀφεσίν ἀμαρτίων, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἀγίου κοινωνίαν, εἰς βασιλείας οὐρανών και θανάτων, εἰς παρακάτωσιν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατακρίμα.

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

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

Laos: Πάτερ ἡμῶν, ὁ ἐν τούς οὐρανοῖς ἀγιασθήσω τὸ ὅνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπούσιον δός ἡμῖν σήμερον. Καὶ ἀφεῖς ἡμῖν τὰ φρειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίξεμεν τοῖς φρειλάταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πείρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

All: Páter imón, o en tis ouranís; aghisthítio to onomá sou, elthèto i vasíliá sou, ghenithítio to thelimá sou, os en ouranó ke epí tis ghs. Ton árton imón ton epioúsion dhos imín símeron. Ke áfes imín ta opfílimata imón, os ke imós ašímen tis ofíleitas imón. ke mi isenégis imas is pirasmón, allá ríse imás apó tou poniróu.

'Ιερεύς: Ἄμην.

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.

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.

A - mén.
Εἰρήνη πάσι.

Peace be to all.

(Χαμηλοφώνων.) Εὐχαριστούμεν σοι, Βασιλεύ άρατε, ο τῇ ἀμετρήτῳ σοι δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ έλεους σοι εὐς ὁιὸν εἰς τοιὸ τὸ εἶναι τὰ πάντα παραγαγόν. Ἀὐτός, Δέσποτα, οὐρανοθήκη ἐπί ἐπὶ τοὺς ὑποκλικότας σοι τὰς ἑαυτῶν κεφαλάς ὑπὲρ ἐκλίναν σαρκὶ καὶ ἀματὶ, ἀλλὰ σοι τῷ φωτείω θείῳ. Σὸν δὲν, Δέσποτα, τὰ προκείμενα πάσον ἡμῖν εἰς ἁγαθὸν ἐξομάλλον, κατὰ τὴν ἐκάστου ἱδίαν χρείαν τὸς πλέουσι σύμπλευσον· τοῖς ὀδοποροῦσι συνώνυμον· τοῖς νοοῦντας ἴασαι, ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Χάριτι καὶ ὁικτήρωι καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογηθεὶς ἐστίν, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Χαμηλοφώνων.) Πρόσχες Κύριε Ἰησοῦ Χριστέ, ὁ Θεός ἡμῶν, ἐξ ἁγίου κατουκητηρίου σου καὶ ἀπὸ βρόντον δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἁγίασαι ἡμᾶς, ὁ ἂν πίνῃ Πατρὶ συγκαθήσεσαι καὶ ωδὴ ἡμῖν ἀφορέτως συνών· καὶ καταξίωσον τῇ κραταιᾳ σου χειρὶ μεταδόντας ἡμῖν τῷ ἁγίαντον Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι’ ἡμῶν παντὶ τῷ λαῷ.

Πρόσχωμεν. Τὰ Ἄγια τοῖς ἁγίοις.

(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.

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.

(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.
ΕΙΣ ΑΓΙΟΣ


ONE IS HOLY

One is Ho-ly, One is Lord, Je-sus Christ, to the glo-ry of God, the Fa-ther. Á-men.

KOΙΝΩΝΙΚΟΝ — THE COMMUNION HYMN

AINEITE TON KYPION — PRAISE THE LORD

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

Slowly

Ηχος πλ. δ’ — Plagal Fourth Tone

Lord from the hea-vens. Praise Him in the high-est.

THE COMMUNION HYMN — HARMONIZED

Slowly

Ai - neî - te tōn Kū - ri - on ek tōn ou - ra - nōn, e - ni -
E - ni - te ton Ky - ri - on ek ton ou - ra - nōn, e - ni -
- te au - tōn en tois ú - psi - stis. Praise the Lord! O praise the
- te af - ton en tis i - psí - stis.

Lord from the ha - vens. Praise Him in the high - est.

(The following Psalm 148 verses may be intoned after each refrain of the normal Communion hymn. For festal Communion hymns, verses from the psalm of the hymn may be chanted.)

1. Aiνειτε αυτων, παντες οι Αγγελοι αυτων: αινειτε αυτων, πασαι αι Δυναμεις αυτων.
2. Aiνειτε αυτων, ηλιος και σεληνη αινειτε αυτων, παντα τα άστρα και το φως.
3. Aiνειτε αυτων, οι ουρανοι των ουρανων και το υδωρ το υπερανω των ουρανων.
4. Aiνεσατωσαν το ονομα Κυριου οτι αυτος ειπε, και εγενησαν αυτος ενετειλατο και οκισθησαν.
5. Aiνειτε τον Κυριον εκ της γης Βασιλεις της γης και παντες λαοι, δρχοντες και παντες κριται γης:
6. Νεανικοι και παρθενοι, πρεσβυτεροι μετα νεωτερων:
7. Aiνεσατωσαν το ονομα Κυριου, οτι υψωθη το ονομα αυτου μονου.
8. Ή έξομολογησις αυτου επι γης και ουρανου, και υψωσε κερας λαοι αυτου-

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. Praise the Lord from the earth; Kings of the earth and all peoples, 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.
8. His glory is above the earth and heaven, and He has exalted the dominion of His people.
Greek

Εἰς Ἁγιος, εἰς Κύριος, Ι-η-σους Χριστος, εἰς δόξαν Θεου Πατρὸς. Αμήν.

English

One is Holy, One is Lord, Jesus Christ, to the glory of God, the Father. Amen.

THE COMMUNION HYMN — PLAGAL SECOND TONE

Al neî te tòn Κύριον ἐκ τῶν οὐρανῶν αἰôν.

English

Praise the Lord! O praise the Lord from the heavens. Praise Him in the highest.

'Αλληλουία. 'Αλληλουία. 'Αλληλουία. 'Αλληλουία.
(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 worthy, 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 Θεοῦ, πίστεως καὶ αγάπης 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. English version on p. 74.)*

(Χαμηλοφώνως.) Πιστεύω, Κύριε, καὶ ὠμολογῶ, ὅτι ὁ Ἱησοῦς Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζωντός, ὁ ἑλθὼν εἰς τὸν κόσμον ἀμαρτωλοὺς σώσαι, ὄν πρῶτος εἰμὶ ἐγώ. Ἐπὶ πιστεύω, ὅτι τούτο αὐτὸ ἐστὶ τὸ ἄχραντον Σώμα σου καὶ τούτο αὐτὸ ἐστὶ τὸ τίμιον Λιμά σου. Δέομαι οὖν σου: ἐλέησόν με καὶ συγκρίνον με αὐτοκράτορός μετασχεῖν τὸν ἀχράντον σου μυστηρίων, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς δόξὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότητι τῶν ἁγίων σου πῶς εἰσελθῶσιν ἐν ἀνάξιοις. Εἶπε γὰρ τολμήσας συνεισελθεῖν εἰς τὸν Νημφώνα, ὁ χιτῶν με εἶπεν δι' ὅτι οὐκ ἐστὶ τοῦ γάμου, καὶ δέομαι εἰσκλαδοῦν ὑπὸ τῶν άγγέλων. Καθαρίζεις, Κύριε, τὸν ρύπον τῆς ψυχῆς μου καὶ σώσον με ὡς φιλάνθρωπος.

Δέσπota παράνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός σου, μή εἰς κρίμα μοι γένοιτο τὰ ἁγία ταῦτα, διὰ τὸ ἀνάξιον εἶναι με, ἀλλ' εἰς κάθαρσιν καὶ ἀγαθομένων ψυχῆς καὶ σώματος, καὶ εἰς αἰραβίῳ τῆς μελλοῦσις ζωῆς καὶ βασιλείας. Εἰμι δὲ τὸ προσκλαδάθαν τῷ θεῷ ἀγαθὸν ἐστι, τίθεσθαι εἰς τῷ Κυρίῳ τὴν ἐλπίδα τῆς σωτηρίας μου.

Τοῦ διεύθυνεν σου τοῦ μυστικοῦ, σήμερον Υἱὸ Θεοῦ κοινωνίων με παράλαβε· ὅ μή γάρ τοῖς ἐχθροῖς σου τῷ μυστηρίῳ εἴποι· ὁ φίλημά σου δώσω, καθάπερ ὁ Ιουδας· ἀλλ' ὁ ληστής ὠμολογῶ σου· Μνήσθητι μου Κύριε ἐν τῇ βασιλείᾳ σου.
RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

Plagal Fourth Tone

Receive me today, O Son of God, as par-taker of Your mys-
ti-cal Sup- per, for I will not speak of Your mys-te-ries to Your e-ne-mies, nei-ther will I give You a kiss as did Ju-
das, but like the thief, will I con-fess You: Re-mem-ber me, O Lord, in Your King-
dom. Re-mem-ber me, O Mas-ter, in Your King-
dom. Re-

*Second Time: Δέσποτα (Dhespota), Third Time: Άγιος (Ayie)
ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

(IN PLAGAL SECOND TONE)

(English version on p. 76.)

from T. Bogdanos

(TOY ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ)

(3 times)

(3 times)

*Second time: Δέσποινα/Dhespota
*Third time: Άγιε/Aghie
Reckon today, O Son of God, as partaker of Your mystical Super, 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.
PSALM 148 — THIRD TONE
(Communion Hymn for the distribution of the Holy Gifts)

Praise the Lord. Praise the Lord from the Heavens. Praise Him in the highest. Alleluia.

Praise Him, all His Angels; praise Him all His hosts. Alleluia. Praise Him, sun and moon;

Praise him, all you stars of light. Alleluia. Praise Him, you heavens of heavens, and you waters above the heavens. Alleluia. Let them praise the name of the Lord: for He commanded and they were created. He has also established them forever and ever, He made a decree, which shall not pass away. Alleluia. Praise the Lord from the earth;

kings of the earth and all peoples, princes, and all judges of the earth: Alleluia.

Both young men, and maidens: old men and children: Alleluia. Let them praise the name of the Lord, for His name alone is exalted. His glory is above the earth and heaven, and He has exalted the dominion of His people. Alleluia.
Ψάνε, Ο Θεός, τόν λαόν σου, καὶ εὐλογήσον τὴν κληρονομίαν σου.

(On certain feasts, the troparion of the feast is substituted for the hymn below.)

ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Ἐξομαίνομεν τὸ φῶς τὸ ἄληθεν, ἐλάβομεν Πνεῦμα ἑπορανίων,

εὐρομεν πίστιν ἄληθη, ἀδιαίρετον Τριάδα προσκυνούν,

-τες, ἀυτῇ γὰρ ἡμᾶς εσώσεν.

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 worshipping the undivided Trinity; for the Trinity has saved us.
Εὐλογητὸς ὁ Θεός ἡμῶν, Πάντοτε, νῦν καὶ ἀεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Blessed is our God. Always, now and forever and to the ages of ages.

Ὁρθό. Μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἁθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

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.

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ Σῇ χάριτι.

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

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, ἅρινικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραθώμεθα.

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.

Σοὶ, Κύριε.

To You, O Lord.

(Χαμηλοφωνῶς.) Εὐχαριστούμεν σοι, Δέσποτα, φιλανθρώπε, εὐχέρετα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσάς ἡμᾶς τῶν ἐπουρανίων σου καὶ ἁθανάτων Μυστηρίων. Ὄρθοτόμησόν ἡμᾶς τὴν ὅδον, στήριξον τῶν ἡμῶν τὴν ζωὴν, ἀφαλάσαι ἡμῶν τὰ διαβήματα εὐχαίς καὶ ἱκεσίας τῆς ἐνδόξου Θεοτόκου καὶ αἰειπαρθένου Μαρίας καὶ πάντων τῶν Ἁγίων σου.

(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.
“Ὅτι σὺ έις ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Lord have mercy. (3)

Α - μήν.
A - min.

ΑΠΟΛΥΣΙΣ

Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεθῶμεν.

Let us depart in peace. Let us pray to the Lord.

(DISCISION)

(Note: In some jurisdictions the following response is discouraged and should be replaced with a simple “Kyrie Eleison” or “Lord have mercy.”)

Lord have mercy. (3)

Πάτερ* ἁγίε εὐ - λό - γη - σον.
Pater* ayie ev - lo - ghi - son.

*(or Dhespota for hierarchical liturgies)

For You are our sanctification 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.

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.

(In some churches a memorial service, see pp. 84-94, may be inserted here.)
Τού Κυρίου δεηθώμεν.

Let us pray to the Lord.

Lord, have mer-cy.

Εὐλογία Κυρίου καὶ Ἕλεος Ἑλθοι ἑφ' ὑμᾶς, τῇ αὐτοῦ θείᾳ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ ἡ̱ι καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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.

**ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ**

(To be chanted softly during the prayer above.)

**RETURN HERE FROM THE END OF A MEMORIAL OR ARTOKLASIA**
TO HIM WHO BLESSES US
(To be chanted softly during the prayer on page 89.)

all voices in unison

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.)

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.
THE DIVINE LITURGY OF THE ANGELS
The following service is in plural for the departed. Please use singular nouns and pronouns as necessary. Complete music for the memorial service is available at www.newbyz.org.

**MNHMOSYNO**

"Ἡχος πλ. α´

Εὐλογητός ει, Κύριε, διδάξον με τά δικαιώματα σου.

Τών Ἄγιων ὁ χορός, εὐρε πηγήν τῆς ζωῆς καὶ θύραν Παραδείσου, εὕρο κάγω, τὴν ὁδὸν διά τῆς μετανοίας, τό ἀπολωλῶς πρόβατον ἐγώ εἰμί· ἀνακάλεσαί με, Σωτήρ, καὶ σώσόν με.

Εὐλογητός ει, Κύριε, διδάξον με τά δικαιώματα σου.

Ὁ πάλαι μὲν, ἐκ μὴ δύντων πλάσας με, καὶ εἰκόνι σου θεία τιμήσας, παραβάσει ἐντολῆς ἐκ πάλιν μὲ ἐπιστρέψας, εἰς γήν ἐξ ἡς ἐλήφθην, εἰς τὸ καθ’ ὁμοίων ἐπανάγαγε, τῷ ἄρχαιον κάλλος ἀναμορφώσασθαί.

Εὐλογητός ει, Κύριε, διδάξον με τά δικαιώματα σου.

Εἰκὼν εἰμί, τῆς ἀρρήτου δόξης σου, εἰ καὶ στίγματα φέρω πταισμάτων· οἰκτείρησον τό σόν πλάσμα ἄνωτον, καὶ καθάρισον σοὶ ἐν εὐσταγχίᾳ, καὶ τὴν ποθεῖνην πατρίδα παράσχου μοι, Παραδείσου πάλιν ποιών πολίτην με.

Εὐλογητός ει, Κύριε, διδάξον με τά δικαιώματα σου.

Ἀνάπαυσον, ὁ Θεός τοὺς δούλους σου, καὶ κατάταξον αὐτοὺς ἐν Παραδείσω, ὅπου χορόι τῶν Ἁγίων Κύριε, καὶ οἱ Δίκαιοι ἐκλάμψουσιν ἡς φωστήρες, τοὺς κεκοιμημένους δούλους σου ἀνάπαυσον, παρορών αὐτῶν πάντα τά ἐγκλήματα.

Δόξα Πατρι, καὶ Υἱῷ, καὶ Αὐγίῳ Πνεύματι...

Τὸ τριλαμπές, τῆς μιᾶς Θεότητος, εὐσεβῶς ὑμνήσωμεν βοώντες Ἁγίος ει, ὁ Πατὴρ ὁ ἀναρχος, ὁ συναρχος Υἱός καὶ τὸ Θεόν Πνεύμα, ὅπως ἦμα, πίστει οἱ δικαστείσαντας, καὶ τοῦ αἰωνίου πυρὸς ἐξάρπασον.

...Καὶ νῦν καὶ αἰών, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Αμήν.

Χαίρε σεμνή, ὁ Θεόν σαρκί τεκοῦσα, εἰς πάντων σωτηρίαν· δι’ ἡ γένος τῶν ἀνθρώπων εὕρατο τὴν σωτηρίαν, διὰ σοῦ εὕροιμεν Παραδείσου, Θεότοκε, ἀγνή εὐλογημένη.

Me-ta tων Ἁγίων ανάπαυσον Χριστέ, τάς ψυχάς τῶν δούλων
Sou, εν θα οὐκ έστι πόνος, οὐ
λύπη, οὐ στεναγμός, ἀλλὰ ζωή ἀτέλευτη τος.

Among the Saints, grant repose, O Christ, to the souls of Your servants, where there shall be no pain, no sorrow, nor any sigh, but only life that shall have no end.
'Ηχος δ’

Metà pnevmátων dikaión teleteisménon, tás ψυχάς tōn doulōn sou, Sótter, ánапαυσον, phulátton aútaís, eis tìn makedrían zôhìn, tìn para soi, philaútrwpe.

Eis tìn katápaoiòn sou, Kúrie, ópou pántes òi ágios sou anapauóntai, anapauson kai tás ψυχάς tōn doulōn sou, òti mónos úpárchiei áthanatos.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι...

Σύ εἰ ὁ θεὸς ἡμῶν, ὁ καταβὰς εἰς Ἄδην, καὶ τὰς ὀνείρας λύσας τῶν πεπεδημένων, αὐτοῦ καὶ τὰς ψυχὰς τῶν douλων sou, Sótter, ánapauson.

...Και νῦν καὶ αἰ̂, καὶ εἰς τοὺς αἰῶνας τοῦ αἰῶνον. Αμήν.

Ἡ μόνη ἀγνή καὶ ἄχραντος Παρθένος, ἢ Θεὸν ἀφράτως κυήσασα, πρέσβευς υπὲρ τοῦ σωθῆναι τὰς ψυχάς τῶν douλων sou.

IΕΡΕΥΣ: Ἐλέησον ἡμᾶς ὁ θεὸς, κατὰ τὸ μέγα ἔλεος sou, δεόμεθα sou, ἑπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

IΕΡΕΥΣ: Ἐτε δεόμεθα υπὲρ ἀναπαύσεως τῶν ψυχῶν τῶν κεκοιμημένων douλων τοῦ Θεοῦ [...], καὶ υπὲρ τοῦ συγχωρηθῆναι αὐτοῖς παν πλημμέλημα ἐκουσιόν τε καὶ ἀκουσίον.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

IΕΡΕΥΣ: Ὅπως Κύριος ὁ θεὸς τάξη τὰς ψυχὰς αὐτῶν ἔθαν οἱ Δίκαιοι ἀναπαύονται, τα ἐλεύ τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἄφεσιν τῶν αὐτῶν ἀμαρτιῶν, παρὰ Χριστῶ τῷ ἀθανάτῳ Βασιλείᾳ καὶ θεῷ ἡμῶν αἴτησόμεθα.

ΛΑΟΣ: Παράσχου Κύριε.

IΕΡΕΥΣ: Τοῦ Κυρίου δεήθωμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

IΕΡΕΥΣ: Ὅ θεός τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τῶν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ψυχήν τῷ κόσμῳ sou δωρησάμενος, αὐτοῦ, Κύριε, ἀναπαύσον τὰς ψυχὰς τῶν κεκοιμημένων douλων sou [...], εἰ τῶπῳ φωτεινῷ, εἰ τῶπῳ χλοερῷ, εἰ τῶπῳ ἀναφώξεως, ἔθαν ἀπέδρα ὅδυνη, λύπη καὶ στεναχώρ. Παν ἀμαρτήμα τὸ παρ’ αὐτῶν πραχθέν ἐν λόγῳ, ἢ ἐργῳ, ἢ διανοια, ὡς ἀγαθὸς καὶ φιλάνθρωπος θεός, ἐγέξατο καὶ ἐφανέρωσεν ἐν ὁμορραγία πανθεόν.

ΠΡΗΣΤ: Ἐκατερών, ἐν ἀληθείᾳ καὶ ἐν ἀμήν, ὁ Θεός τῶν ἀναστάσεων τῶν ἁμαρτωλῶν ἐν ἀληθείᾳ καὶ ἐν ἀμήν, ἐκατερών, ἐν ἀγάπῃ καὶ ἐν ἀξίᾳ πρὸς τὸν Κύριον ἡμῶν καὶ ἐκατερών ἐν ἀφορμῇ καὶ ἐν ἀμήν, ἐκατερών.
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.

(If no artoklasia, return to the liturgy on p. 82.)
Η ΑΡΤΟΚΛΑΣΙΑ

ΙΕΡΕΥΣ: Έλεησον ήμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεος σου, δεόμεθα σου, ἐπάκουσον καὶ έλεησον.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ἐτι δεόμεθα ύπερ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ετι δεόμεθα ύπερ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δέινος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ἐτι δεόμεθα ύπερ ἑλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ θεοῦ, τῶν ἐνορτῶν, ἐπιτρόπων, συνδρομητῶν καὶ ἀφερευτῶν τοῦ ἁγίου Ναοῦ τοῦτον, καὶ τῶν δούλων αὐτοῦ (καὶ μηνυμενεὶ τῶν ὅμοιῶν τῶν ποικιλομανῶν τῶν Ἀρτοὺς) τῶν ἐπιτελοῦντος τῆς ἀγίαν ἐορτήν ταύτην.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ἐτι δεόμεθα ύπερ τοῦ διαφυλαχθῆναι τῆς ἀγίαν Ἐκκλησίαν (ὅ τιν τὴν Μονήν) καὶ τὴν πόλιν (ὅ χώραν, ὑψίστου ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν, ἀπὸ όργης, λοιμοῦ, λιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρὸς, μαχαίρας, ἐπίδρομης ἀλλοφυλοῦ, ἐμφυλίου πολέμου καὶ αἰφνιδίου βανάτου ύπερ τοῦ ἔλεους, εὐμενῆς καὶ εὐδιάλλακτον γενέσθαι τὸν ἁγαθὸν καὶ φιλάνθρωπον Θεον ἡμῶν, τοῦ ἀποστρέφαι καὶ διασκεδάσαι πᾶσαν όργην καὶ νόσον τὴν καθ’ ἡμῶν κινουμένην, καὶ ρύσασθι ἡμᾶς ἐκ τῆς ἐπικείμενης δικαιας αὐτοῦ ἀπείχῆς, καὶ έλεησαι ἡμᾶς.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ἐτι δεόμεθα καὶ ύπερ τοῦ εἰσακοδᾶσαι Κύριον τὸν Θεὸν ἡμῶν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἁμαρτωλῶν, καὶ έλεησαι ἡμᾶς.
ΛΑΟΣ: Κύριε, έλεησον. [3]
ΙΕΡΕΥΣ: Ἐπάκουσον ἡμῶν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἢ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν καὶ Λευκί, ἠλείως γενοῦν ἡμῖν, Δέσποτα, ἐπί ταῖς ἁμαρτίαις ἡμῶν, καὶ έλεησον ἡμᾶς. Ἐλεήσων γὰρ καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ οἰς τὴν δόξαν ἀναπέμπων, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰώνιον καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
ΛΑΟΣ: Ἀμήν.
ΙΕΡΕΥΣ: Εἰρήνη πάσι.
ΛΑΟΣ: Καὶ τῷ πνεύματι σου.
ΙΕΡΕΥΣ: Τὰς κεραλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.
ΛΑΟΣ: Σοὶ, Κύριε.

THE BREAKING OF THE LOAVES
(THE ARTOKLASIA)

PRIEST: Have mercy upon us, O God, according to Your great goodness, we pray You, hear us and have mercy.
PEOPLE: Lord, have mercy. [3]
PRIEST: Again we pray for all pious and Orthodox Christians.
PEOPLE: Lord, have mercy. [3]
PRIEST: Again we pray for our Archbishop (name), and all our brotherhood in Christ.
PEOPLE: Lord, have mercy. [3]
PRIEST: 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.
PEOPLE: Lord, have mercy. [3]
PRIEST: Again we pray that he may keep this holy church and this city and every country 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.
PEOPLE: Lord, have mercy. [3]
PRIEST: Again we pray that the Lord our God may hear the voice of the supplication of us sinners, and have mercy on us.
PEOPLE: Lord, have mercy. [3]
PRIEST: 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.
PEOPLE: Amen.
PRIEST: Peace be to all.
PEOPLE: And to your spirit.
PRIEST: Let us bow our heads unto the Lord.
PEOPLE: To You, O Lord.
ΠΡΙΣΤ: Ο Μαστήρ, εχειν ενεμεριε, Λόρδ Ιεζους Χριστως ο Θεος ημων, απο τα ολωματικοι Λαετοκοσ και ερνωριγετοι των αιωνων, απο τον γενοσια και λεωδοτους των αιωνων, απο τα ολοκομνικοι λαετοκοσ και ερνωριγετοι των αιωνων, απο τον κοινωνια και λεωδοτους των αιωνων. 

ΠΡΙΣΤ: Ο Μαστήρ, εχειν ενεμεριε, Λόρδ Ιεζους Χριστως ο Θεος ημων, απο τα ολωματικοι Λαετοκοσ και ερνωριγετοι των αιωνων, απο τον γενοσια και λεωδοτους των αιωνων, απο τον κοινωνια και λεωδοτους των αιωνων.
THE ARTOKLASIA HYMN

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

[Music notation]

Πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν, οί
Plou-si-i e-pto-chef-san ke e- pi-na-san, i

δὲ ἐκ ζητοῦν τες τὸν Κύριον οὐκ ἐλαττωθεὶς οὐκ ζητεῖ ταῖς παν-
dhe ek-z'i-toun-des ton Ky-ri-on ouk el-at-to-thi-son-de pan-

-τός ἀγαθόù.
dos a-gha-thou.

THE WEALTHY HAVE BECOME POOR

[Music notation]

The wealthy have become poor and gone hungry, but those who seek the

Lord shall not lack any good thing. any good thing.

(Return to the Divine Liturgy on page 89.)
THE WEALTHY HAVE BECOME POOR

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

(Return to the Divine Liturgy on page 89.)
The Minor Liturgy
—
Plagal First Tone
Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

(3 times)

'Hηγος α'

Α - γι - ος ο Θε - ος, ἀ - γι - ος ἱ - σχυ - ρός,
Α - γhi - os o The - os, a - ghi - os i - schi - ros,

ά - γι - ος ἀ - θά - να - τος ἐ - λέ - η - σον ἡ - μᾶς.
a - ghi - os a - tha - na - tos e - le - i - son i - mas.

Δόξα Πατρί καὶ Υἱῷ καὶ Ἅγιῳ Πνεύ - μα - τι, καὶ ηνι καὶ άεί
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke nin ke ai ke is tous eonas ton e - o - non. Α - μήν.

᾽Ιερεύς: Δύναμις.

δύ - να - μης. Ἄγι - ος ο Θε - ος, ἀ - γι - ος ἱ - σχυ - ρός,
Dhi - na - mis. A - ghi - os o The - os, a - ghi - os is-chi - ros,

ά - γι - ος ἀ - θά - να - τος ἐ - λέ - η - σον ἡ - μᾶς.
a - ghi - os a - tha - na - tos e - le - i - son i - mas.

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(Minor liturgy continued from p. 35)

THE THRI CE-HOL Y HYMN

First Tone

(3 times)

Holy God, holy might y, ho-

- ly im mor tal, have mer cy on us.

Glory to the Father and
and to the Son and to the Holy Spi - rit, now and forever and to the ages of a - ges. A - men.

Priest: With strength.

g rea -er strength. Ho - ly God, ho - ly might y, ho-

- ly im mor tal, have mer cy on us.
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - λού - ἰ - a.
Allilouia, Allilouia, Alli - lou - i-a.

(Χαμηλοφωνώς.) Ἐλλαμφών ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἄκηρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιας φωτισμοῦς εἰς τὴν τῶν εὐαγγελικῶν Σου κηρυγμάτων κατανόησιν. Ἐνθές ἡμᾶς καὶ τὸν μακάριον Σου ἐντὸν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστισθαι τῆν Ζήν καὶ φρονοῦντες καὶ πράττοντες. Εὐ γάρ εἰ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὸς ὁ Θεός, καὶ Σοι τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρί καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ἰδιόμοιο Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἄμην.

Σοφία. Ὀρθοί, ἀκούσωμεν τῷ Ἁγίῳ Εὐαγγελίῳ.
Εἰρήνη πάσι.

Wisdom. Let us be attentive.

Peace be with you, the reader.

(Τὸν Ἀγιὸν Ἐφιάλην ἱκάνῳ ἔλευσεν ἐκ τῶν παράθυρων καὶ ὄπως τοῦτο ἔδιδον τὸν ἅγιον Ἐφιάλην τῷ ὑποβάθμῳ τοῦ ἁγίου Ἐρμίου. Πρόσχωμεν.)

’Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - λού - ἰ - a.
Allilouia, Allilouia, Alli - lou - i-a.

(Inaudible.) Σοφία. Πρόσχωμεν.

Peace be to all.

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

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

Glory to You, O Lord, glory to You.

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

(.Surface the designated epistle passage is read.)

Glory to You, O Lord, glory to You.
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.

(χαμηλοφωνώς.) Πάλιν και πολλάκις Σοι προσπίπτομεν και Σού δεόμεθα, ἀγαθε καὶ φιλάνθρωπε, ὅπως, ἐπιβεβήκας ἐπὶ τὴν δέσιν ἡμῶν, καθιστήσῃς ἡμᾶς τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σάρκως καὶ πνεύματος, καὶ δόσῃ ἡμῖν ἄνενων καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου Σου θυσιαστηρίου. Χάριται δὲ, ο ὁ θεος, καὶ τὸς συνεισφέροντος ἡμῖν προσκοπῆν βίου καὶ πίστεως καὶ συνετέως πνευματικῆς δός αὐτοῖς πάντοτε μετὰ φῶντο καὶ ἀγάπης λατρευτὴν, καὶ ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίου Σου βασιλείας ἀξιωθῆναι.

Ὄπως, ὑπὸ τοῦ κράτους Σου πάντοτε φυλαττόμενοι, Σοὶ δέξαται ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

(Ἐναρμονίζου τοῦ Χερουβικοῦ ὁ Ἰερεὺς λέγει χαμηλοφωνώς):

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεται ἢ προσεγγίζει ἢ προσευχέειν Σοι, Βασιλέως τῆς δόξης τὸ γάρ διακονεῖν Σοι μέγα καὶ φοβερόν καὶ αὐταῖς ταῖς ἐπουρανίαις συνάψεις. Αὕτη δὲ, διὰ τὴν ἁρακον καὶ ἀμέτρητην Σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλλολούς γέγονεν ἀνθρώπος, καὶ ἄρχεσθε ἡμῖν ἐχθριμάτισες, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναμακτέως θυσίς τοῦ ιερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γὰρ μόνος, Κύριος ὁ θεός ἡμῶν, δεσπότης τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ βρόντος κερουβικοῦ ἐποχοῦμενος, ὁ τῶν Σεραφείμ Κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ο μόνος Ἁγιος καὶ εἴ τοι ἁγιοσάντος. Ξε τοῖν δυσωτῷ, τὸν μόνον ἁγιον καὶ εὐθύνον, ἐπιβεβήκεν ἐπὶ ἑώς τὸν ἀμαρτωλόν καὶ ἁγιοι συνηλίκων, καὶ καθὼς ἐν τῇ προφητείᾳ τῆς ἰερατείας χάριν, παραστήσην τῇ ἡμέρᾳ Σου τάφυς τραπέζης καὶ ἱεροῦσας τὸ ἄγιον καὶ ἠχαριόν τοῦ Σου Σῶμα καὶ τὸ τίμιον Αἷμα, ὁ γὰρ προσέρχομαι, κλίνων τὸν ἐμαυτόν αὐξένα, καὶ δέομαι Σοι. Μὴ ἀποπτέρψῃς τὸ πρόσωπόν Σου ἀν' ἑμοῦ, μηδὲ ἀποδικώσῃς με ἐκ παθῶν Σου ἀλλ' ἀξίωσον προσευχήθηκαί Σοι ὑπὲρ ἑμοῦ τοῦ ἀμαρτωλός καὶ ἀναβίων Σου τὰ δόρα ταῦτα. Σὺ γάρ εἰς ὁ προσφέρων καὶ προσερχόμον καὶ προσευχόμον καὶ προσδέχομαν καὶ διαδεχόμενος, Χριστὲ ὁ θεός ἡμῶν, καὶ Σοὶ τὴν δέξαν αναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιήσαν Σου Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

(吸入.) Αὖθισι, προσάθυμος Πατρὶ καὶ Τιμίῳ Βασιλεῖ, ἀγαθόν καὶ ἐνελκακάτω καὶ ζωοποιήτικον Σου Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

(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 prayer: 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 ages. Amen.
ΧΕΡΟΥΒΙΚΟΝ

Οι τὰ Χερούβιμ, μυστικὸς εἰκο-
τι ζοντες καὶ τῇ ζω-
οποιῶ Ὀρία δι τὸν τρι-
σὰ γιον ὁ μον προ-
σα δοντες,

πᾶς κυνοτί κην ἀποθόμενοι θα,

μέ, μέριμναν, ὡς τὸν βασιλέ-

α, βασιλέα τῶν ὑποδεξομενοι...
Let us who mystically represent the Cherubim, and who sing the thrice-holy hymn, the thrice-holy hymn to the life-creating Trinity, the Trinity lay aside ev'ry worldly care, ev'ry worldly care, lay aside ev'ry worldly care, that we may receive the King of all, receive, receive 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 AΓΓΕΛΙΚΑΙΣ

THE ANGELIC HOSTS

Amen. Who is invisibly escorted by the angelic hosts, escorted by the angelic hosts.

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

1

Κύριε, ἐλέησον.
Κυριε, ε-λε-ι-σον.

2

Υπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

3

Κύριε, ἐλέησον.
Κυριε, ε-λε-ι-σον.

4

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

5

Υπὲρ τοῦ ρυθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

1

Λόγος, ἔχει τὴν μέγιστην ἀλήθειαν τοῦ Θεοῦ.

2

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

3

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

4

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

5

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

1

Κύριε, ἐλέησον.
Κυριε, ε-λε-ι-σον.

2

Lord, have mer - cy.

3

Let us complete our prayer to the Lord.

4

Lord, have mer - cy.

5

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

Πα - ρά - σχού, Κύ - ρι - ε.
Πα - ρα - schou, Ky - ri - e.

'Ἀγγελον εἰρήνης, πιστῶν ὀδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἀφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελήματῶν ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Tά καλά καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Tὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνη καὶ μετανοίᾳ ἔκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανά τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαύλημα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

For a perfect, holy, peaceful, and sinless day, let us ask the Lord.

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O 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.

Grant this, O Lord.
Тης παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποτίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων μνημονεύσαντες, ἔστωσι καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

During above petition

During above petition

'Ϋπεραγία Θεοτόκε, σῶ-σον ἡ-μᾶς.
Iperayia Theotoke, so-son i-mas.

After petition

After petition

Σοί, Κύ-ρι-ε.
Si, Ky-ri-e.

(Χαμηλοφωνώσω) Κύριε, ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος Ἄγιος, ὁ δεχόμενος θυσίαν αἰνετῶς παρὰ τῶν ἐπικαλουμένων ἐν ἐν ὁλῇ καρδίᾳ, πρόσδεξαι καὶ ἡμᾶς τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ Ἁγίῳ Σου θυσιαστηρίῳ. Καὶ ικάνωσον ἡμᾶς προσενέγκειν Σοι δώρα τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγιομάτων. Καὶ καταξίωσον ἡμᾶς εὐρέων ἡμῶν ἐνώπιον Σου, τοῦ γενέσθαι Σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἀποσκοπῆσαι τὸ Πνεύμα τῆς χάριτος Σου τὸ ἁγαθὸν ἐν' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τῶν λαῶν Σου.

During above petition

Most holy Theotokos, save us.

( İnaudible.) 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

To You, O Lord.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἰ, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ ζωοποιῶ Σου Πνεῦματι, νῦν καὶ ἐς τοὺς αἰῶνας τῶν αἰῶνων.

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.

A - μήν.
A - min.

A- men.

Εἰρήνη πᾶσι.

Peace be to all.

And to Your spir-it.
Let us love one another that with one mind we may confess:

FATHER, SON, AND HOLY SPIRIT

I WILL LOVE YOU, O LORD

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Τάς θύρας, τάς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἄνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὀρατῶν τέ πάντων καὶ ἀοράτων.
Καὶ εἰς ἄνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεγεννητόν πρὸ πάντων τῶν αἰώνων·
Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεγεννητόν οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι’ οὗ τὰ πάντα ἐγένετο.
Τὸν δὲ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν καταλύοντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα.
Σταυρωθέντα τε ὑπὲρ ἡμῶν ἑπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς.
Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξίων τοῦ Πατρὸς. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίνει ζωντανού καὶ νεκρούν, οὐ τῆς βασιλείας οὐκ ἔσται τέλος.
Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγίον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σῶν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδεξαμένον, τὸ λαλῆσαν διὰ τῶν προφητῶν.
Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Αποστολικὴν Ἐκκλησίαν. Ὅμολογον ἐν βάπτιστοι εἰς ἄρειν ἀμαρτίων. Προσδοκῶ ἀνάσται νεκρῶν. Καὶ ζωὴν τὸν μέλλοντος αἰῶνος. Ἁμήν.

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.

GREEK TRANSLITERATION
Pistévo is éna Theón, Patéra, Pandokrátora, plínðin ouranóu ke ghis, orátón te pándon ke aoráton.
Ke is éna Kýrion Iisoún Christón, ton Ión to Theoú ton monoghení, ton ek tou Patróς ghenníhēnda pro pándon ton eónon;
Fos ek fotós, Théon alíthinón ek Theoú alíthinou, ghenníhēnda ou piíthēnda, omoóusion to Patrí, dhi’ ou ta panda ęghéneto.
Ton dhi’ imás tous anthrópous ke dhiá tin imetérán sotiríana katelthónda ek ton ouranóu ke sarkothénda
ek Pnévmatos Aghíou ke Marías tis Parthénου ke enanthrópíshanda.
Stavrothénda to ípér ímon epí Pondíou Plátoû, ke pathonda ke taphënda. Ke anastánda ti triti iméra káta
tas Ghrafás. Ke anelthóna is tous ouranoúois ke kathèzhoumenon ek dhxhion tou Patróς. Ke pálín
erchómenon metá dhóxis krfíne zóndas ke nekroús, ou tis vasilías ouk éste télos.
Ke is to Pnévma to Aghión, to Kýrion, to zoopión, to ek tou Patróς ekporevómenon, to sin Patrí ke Iór simbrokivoutómenon ke sindhoxázómenon, to lalísan dhiá ton profíton.
Is mían, Aghían, Katholikín ke Apostolikín Ekklísían. Omologhó en váptisma is áfesin amartíon.
Η ΑΓΙΑ ΑΝΑΦΟΡΑ

'Ιερέας: Στώμεν καλώς, στώμεν μετά φόβου, πρόσχωμεν τήν ἁγίαν Ἀναφοράν ἐν εἰρήνῃ προσφέρειν.

Πρέσβης: Πλήρες ἀλήθεια

'Ε-λε-ον εἰ-ρή-νης, θυ-πά-ντων σοι καὶ πάντων ποι-τῶν ὑμῶν.

Εἰς ἀντί-πλοις ἀναθέματος, 

Καὶ με-τὰ τοῦ πνεύματός σου, 

Ανω σχο-μέν τὰς καρδιάς.

Η ἁρίς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἁγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ η κοινωνία τοῦ Ἀγίου Πνεύματος εἰς μετὰ πάντων ὑμῶν.

'Ε-χο-μεν πρὸς τὸν Κύ-ριον.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

'Α-ξι-ον καὶ δί-και-ον.

Plagal First Tone

A mercy of peace, a sacrifice of praise.

Let us lift our hearts.

We have lift-ed them up to the Lord.

Let us give thanks unto the Lord.

It is proper and right.

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.

(Χαμηλοφωνώς.) Ἀξίων καὶ δίκαιων σε ὑμεῖς, σε εὐλογεῖν, σε αἰνεῖν, σοι εὐχαριστεῖν, σε προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Συ γὰρ εἰς θεοὺς ἀνέκφραστος, ἀπερινόττος, ἀφάτος, ἀκατάλπητος, δει ὄν, ὁσίωτας ὑμῖν, καὶ συ καὶ οὐκουνείς σου Ἰησοῦ καὶ τὸ Πνεῦμα σου τὸ Ἅγιον. Συ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἰναὶ ἡμᾶς παρήγαγες, καὶ παραποιήσαντας ἀνέστησας πάλιν, καὶ σὺν ἀπεστής πάντα ποιῶν, ἐως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενείς σου Ὕδω καὶ τῷ Πνεύματι σου τῷ Ἁγίῳ, ὑπὲρ πάντων ὑμῶν ἱκέμεν καὶ ὑμῖν ὅλοὶ ἱκέμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσίων τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ

(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

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through 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,

**TON EPINIKION YMNON**

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**THE VICTORY HYMN**

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Holy, Holy, Holy, Lord of angelic hosts! Heaven and earth are filled with Your glory! Hosanna in the highest! Blessed is He who comes in the name of the Lord. Hosanna in the highest.
(Χαμηλοφώνως.) Μετὰ τούτων καὶ ἡμείς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: Ἀγίος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενὴς σου Ἑλέος καὶ τὸ Πνεύμα σου τὸ Ἅγιον. Ἀγίος εἰ καὶ πανάγιος καὶ μεγαλοπρεπής ὁ δάκτα σου. Ὅς τὸν κόσμον σου ὅπως ἡγάστησας, οὕτως τὸν Γῆν σου τὸν μονογενὴ δουλεία, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ἡμῖν αἰώνιον. Ὅς ἔλαυνεν καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρωμος, ἐπὶ νυκτὶ ἤ παρεδόθη, καὶ κάθετο ἐκεῖ ἐκείνον παρεδόθη ὑπὲρ τῆς τοῦ κόσμου ἡμῶς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἁρχάντως καὶ ἀμωμίτους χερι, εὐχαριστήσας καὶ εὐλογήσας, ἄγιας, κλάσας, ἕδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπόν:

Λάβετε, φάγετε, τοῦτο μοῦ ἔστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφεσίν ἀμαρτιῶν.

Take, eat, this is my Body which is broken for you for the forgiveness of sins.

(Χαμηλοφώνως.) Ὅμως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσα, λέγων:

Πίετε εἰς αὐτοῦ πάντες, τοῦτο ἔστι τὸ αἷμά μου, τὸ τῆς Καθῆς Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἀφεσίν ἀμαρτιῶν.

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.

(Χαμηλοφώνως.) Μεμνημένοι τοιν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάρακος, τῆς τριμόρφου Ἀναστάσεως, τῆς εἰς σώμαν Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρασεισάς.

Take, eat, this is my Body which is broken for you for the forgiveness of sins.

(Χαμηλοφώνως.) Μεμνημένοι τοιν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάρακος, τῆς τριμόρφου Ἀναστάσεως, τῆς εἰς σώμαν Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρασεισάς.

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

(Ιναδιλλία.) 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:

(Ιναδιλλία.) 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.

(Ιναδιλλία.) 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.

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

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

WITH HYMNS WE PRAISE YOU

(Χαμηλοφώνως.) 'Ετι προσφέρομεν σοι τὴν λογικὴν ταύτην και ἀναίμακτον λατρείαν, καὶ παρακαλούμεν σε και δεόμεθα και ἱκετεύομεν κατὰπεμφὸν τὸ Πνεῦμα σου τὸ Ἅγιον ἑαρ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταύτα.

Καὶ ποίησον τὸν μὲν Ἀρτον τούτον, τίμιον Σῶμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποιητῳ τούτῳ, τίμιον ἁίμα τοῦ Χριστοῦ σου. Ἀμήν.

Μεταβαλὼν τῷ Πνευμάτι σου τῷ Ἅγιῳ.

Ἀμήν' Ἀμήν' Ἀμήν.

'Ωστε γενέσθαι τοὺς μεταλαμβάνουσιν εἰς νήψιν ψυχῆς, εἰς ἁφεσιν ἀμαρτών, εἰς κοινωνίαν τὸν Ἁγίου σου Πνεύματος, εἰς Βασιλείας οὐφράνων πληρῶμα, εἰς παρθένους τὴν πρὸς σε, μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Ἐπὶ προσφέρομεν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὑμνολογίων, Γερακετουτόν καὶ παντὸς Πνεύματος δικαίου ἐν πίστει τετελειωμένου.

(Ιναδηλωτικὰ.) Εἰς γένος οὖν θαύματος σου τοῦ Πνεύματος τοῦ Χριστοῦ σου. Ἀμήν.

And make this bread the precious Blood 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.

109
MEΓΑΛΥΝΑΡΙΟΝ

(On certain feasts the megalynarion of the day is substituted.
The megalynarion of the St. Basil Liturgy is Επί σοι χαίρει—“In You Rejoices.” See pp. 64-65)

Ἐπί σοι χαίρει


Διὸς τοῦ Θεοῦ ἡμῶν Μεγαλύναριον

(Continue to p. 114.)
MEGALYNARION

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 Cherubim, 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!

(Chant text) To the angel Jesus, Pophitou, Prochorou, and Baptistou' of the angels, bodhemos and panoepitikes 'Apostolinos' of the Angel (Ovoma) and the ministers, and 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 to p. 114.)
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 δός ἡμῖν, ἐν ἑνὶ στόματί καὶ μίας καρδίᾳ, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἐχθρίς τοῦ τῶν αἰώνων τῶν αἰώνων.)

(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.)

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

Lord, have mer-cy.

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

Lord, have mer-cy.

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 mer-cy.

**ALTERNATIVE RESPONSES TO THE ABOVE PETITIONS**

(Instead of the above responses to the three petitions on this page, the following set of responses may be softly chanted concurrently and continuously with the chanting of the petitions by the priest or deacon.)

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.
Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι Σέ τὸν ἐπουράνιον Θεόν Πατέρα καὶ λέγειν:

GREEK TRANSLITERATION

All: Πάτερ ιμόν, ο εν τισ ουράνιοις ἁγιασθήτω τὸ δόμον σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θελημά σου, ως ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ήμῶν τὸν ἐπιούσιον δῶς ἡμῖν σήμερον. Καὶ ἄφης ήμῖν τὰ δικαίωμα ήμῶν, ως καὶ μεῖσις ἄφεσιν τοῖς δικαίωμας ήμῶν. Καὶ μὴ εἰσενέγκῃς ήμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ήμᾶς ἀπὸ τοῦ πονηροῦ.

Laos: Πατερ χιμων, εν τοις ουρανοις αγιασθητω το δομαι σου, ελθετω η βασιλεια σου, γενηθητω τη θελημα σου, ως εν ουρανω και επι της γης. Τον αρτον χιμων τον επιουσιον δος χιμαι σήμερον. Και αφης χιμιν τα δικαιωμα χιμων, ως και μεις αφεσιν τους δικαιωμας χιμων. Και μη εισενεγκης χιμαι εις πειρασμων, αλλα ρουσαι χιμαι απο του πονηρου.

GREEK TRANSLITERATION

All: Pater imon, o en tis ouranis; aghisthito to onomai sou, eltheito i basileia sou, gennitheto to thelhma sou, os en ouranou ke ep tis ghis. Tono arton imon ton epiofisian dhos imin simeron. Ke afes imin ta ofilimata imon, os ke imos afien men tis ofilies imon. Ke mi iseneggis imas is pirasmon, ala rize imas apo tou poniroi.

Τας κειραλας χιμων τω Κυριω κλινωμεν.

Εἰρήνη πάσιν.

Kaι to pneumatai sou.

Πρεσβυτέρους: Ὑμεῖς το Ωστι τη βασιλεία και τη δύναμις και τη δόξα, του Πατρός και του Υιου και του Αγιου Πνευματος, νυν και αει και εις τους αιωνιους των αιωνων.

Amen.

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.

Σοι, Κυ - ρι - ε.

Peace be to all.

To You, O Lord.

Si, Ky - ri - e.

And to Your spir-it.

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.

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.

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

EIS AGIOS

(EIS AGIOS from Sakellarides’)

One is Holy, One is Lord, Jesus Christ, to the glory of God, the Father. Amen.
O ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

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

AINEITE TON KYPION — PRAISE THE LORD

VERSES:
1. Aineite auton, pantes oI 'Aggeloi autou: aineite auton, passai ai DUNAMEIES autou.
2. Aineite auton, hlios kai selehni: aineite auton, pantata ta astra kai to phos.
3. Aineite auton, oi oufanoi ton oufanwn kai to ubor to uperanw ton oufanwn.
4. Ainesatousan ton onoma Kyrion: dti autos eipe, kai engenhsean autos enteila to kai ektothean.
5. Aineite ton Kyrion ek tis ghis Basileis tis ghis kai pantes lasoi, arxontes kai pantes kritai ghis.
7. Ainesatousan ton onoma Kyrion, dti upwsh tis ton onoma autou monou.
8. 'H exomologhshis autou ep' ghis kai oufanou, kai upwse keira laso autou.

THE COMMUNION HYMN

ALELHYLOU T A.

Al li lou i a.

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. Praise the Lord from the earth; Kings of the earth and all peoples, 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.
8. His glory is above the earth and heaven, and He has exalted the dominion of His people.
κάθαρσιν καὶ κρίμες σου. Δέομαι ο Μετ' ὑμᾶς ζωμά μοι γένοιτο λέγχεις φιλάνθρωπας. Με τον αφάντοτο τούτομ Σωμά σου καὶ τοῦτο αφάντο τοῦ τίμιον Λιμά σου. Δέομαι σου ονείλεσόν με καὶ συγκάθησόν μαί τα παραπτώματα μου, τά ἐκούσια καὶ τά ἀκούσια, τά ἐν λόγῳ, τά ἐν ἐργῳ, τά ἐν γνώσις καὶ ἀγνώσις καὶ αἰζωσάθης καὶ ἀκατακόρως μετασχεῖν τόν ἀφάντοταν σου μυστηρίων, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότητι τῶν ἁγίων σου πάσης εἰσελθόμουσαι τὸ ἀνάξιον, ἕτοι μία τούτῳ συνελθεῖν εἰς τὸν νηρόμονα, ὁ θεῖων με ἐλέγχει τινί ὅτι οὐκ ἔστιν τοῦ γάμου, καὶ δεδομένου ἐκβάλλομη ὑπὸ τῶν ἀγάλματος. Καθάρισον, Κύριε, τὸν ρύθμον τῆς σκέψεως μου καὶ σῶσόν με ὦς φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε ᾽Ησσοῦ Χριστε, ὁ θεός μου, μὴ εἰς κρίμα μοί γενέσθαι τὰ ἁγία ταῦτα, διὰ τὸ ἀνάξιον εἶναι μὲ, ἀλλ’ εἰς καθαρσάν καὶ ἀγαθοποίησιν σώματι καὶ ψυχῇ, καὶ εἰς ἀφαράβωνα τῆς μελλοντος ἡμῶν καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολλάσασθα τῷ θεῷ ἀγάθων ἐστι, τίθεσθαι ἐν τῷ Κυρίῳ τῆς ἐνηπάθης τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ θεοῦ κοινωνόν με παραλάβει ὡς μὴ γάρ τοις ἐχθροῖς σου τὸ μυστηρίου εἰπών σου φιλήματσι δώσων, καθάπερ ὁ Ἰουδαίας ἀλλ’ ὡς ὁ ἡρῴω προσκάμπται τὸ μνήμητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Μετὰ φόβου θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

**TOY ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ**

(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.

With the fear of God, faith, and love, draw near.
Receive me today, O Son of God, as partaker of Your mystical Super,
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 85 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 gutteral 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.