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

NEW BYZANTIMUM PUBLICATIONS
NEWBYZ.ORG
2019
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
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.
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 megalynaria. 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 apolytikon, 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.
TABLE OF CONTENTS
THE DIVINE LITURGY IN GREEK AND ENGLISH

The Great Litany—Plagal Fourth Tone (Major) ................................................................. 1
The Great Litany—Plagal First Tone (Minor) .................................................................. 4
The First Antiphon—Τοις προσβάσεις / Through the Intercessions ................................ 5
The Second Antiphon—Σώσον ημᾶς, Υἱὲ Θεοῦ / O Son of God...Save Us ............. 7
Hymn of Justinian—Ὁ Μονογενὴς Υἱός / Only Begotten Son .................................... 8-9
The Third Antiphon and Small Entrance .................................................................. 11
The Resurrectional Apolytikia .................................................................................. 12-26
First Tone—Τοις λίθοις σφραγισθέντος / The Stone Before Your Tomb ................. 12-13
Second Tone—Ὅτε κατάθηκας / You Have Descended ............................................. 14-15
Third Tone—Εὐφραντέσθω τα σωμάτα / Let the Heavens Rejoice ......................... 16-17
Fourth Tone—Το φαιδρόν τις Αναστάσεως / Having Learned the Joyful Tidings ...... 18-19
Plagal First Tone—Τον συνάναρχον Λόγον / Let Us the Faithful ......................... 20-21
Plagal Second Tone—Ἀγγέλιαν δυνάμεις / When the Angelic Powers ............... 22-23
Grave Tone—Κατέλειψας τον Σταυρόν σου / O Lord, You Have By Your Cross ...... 24-25
Plagal Fourth Tone—Ἐξ ύψους κατάθηκας / From On High You Descended .......... 26
Troparion of the Patron of the Local Church (του Ναού) ........................................ 27
Kontakion of the Theotokos—Ὁ Προστάτης τῶν Ἰσραήλ ........................................ 28
The Thrice-Holy Hymn (Τρισάγιον) ............................................................................. 30
Trisagion Substitution—Τον Σταυρόν Σου / Before Your Cross ......................... 32-33
Trisagion Substitution—Ὁσιώτατος Χριστόν / As Many of You ...................... 34-35
Hierarchical Trisagion with Τον Βήματος .............................................................. 36-37
After the Hierarchical Trisagion—Κύριε σάλων τους ευσεβείς / Lord Save the Righteous .......................................................... 38
Fimi of the Local Bishop or Metropolitan ................................................................. 39
 Cherubic Hymn (Χερούβικον)—Plagal Fourth Tone ................................................. 42-44
 Cherubic Hymn (Χερούβικον)—Plagal Second Tone .............................................. 45-47
 Cherubic Hymn (Χερούβικον)—Third Tone Harmonized .................................... 48-51
 Petitions (Πληρωτικά) ............................................................................................ 53
Πατέρα Υιόν / The Father and Son and Holy Spirit or Αγαπήσον Σε / I Will Love You, O Lord .......................................................... 56
The Creed (Συμβόλον τῆς πιστεώς) ........................................................................... 57
The Holy Offering (Ἡ Ἁγία Αναφορά) ........................................................................ 58
The Victory Hymn—Ἄγιος, Ἀγιος, Ἀγιος / Holy, Holy, Holy .................................. 59
Consecration—Σε Υμνόυμεν / With Hymns We Praise You ............................... 61
Megalynarion—Ἄξιόν εστίν / Truly It Is Right ....................................................... 62-63
Megalynarion—Ἐπί σοι χαίρει / In You Rejoices ............................................... 64-65
The Lord’s Prayer (Κυριακή προσεύχη) ................................................................. 68
Εἰς Άγιος / One Is Holy ........................................................................................ 70
Communion Hymn—Ἀνείπε τον Κύριον / Praise the Lord .................................. 70-72
Τον δεῖπνον σου / Receive Me Today .................................................................. 73-76
Psalm 148—Praise the Lord (Communion hymn during the distribution of the Holy Gifts) .......................................................... 77
Εἴδωμεν το φῶς / We Have Seen the True Light ............................................. 78
Εἴπ θα όνομα / Blessed Be the Name of the Lord .................................................. 81
Dismissal—Τον ευλογούντα / To Him Who Blesses Us ........................................ 82-83
Dismissal—Τον Ἀρχιεπίσκοπον / To the Master ...................................................... 83
THE MEMORIAL SERVICE ......................................................................................... 85-88
Μετὰ τῶν Αγίων / Among the Saints ................................................................. 86
Αἰωνία η μνήμη / Everlasting Memory ................................................................. 88
THE BREAKING OF THE LOAVES ........................................................................... 89
Πλούσιοι επτώχευσαν / The Wealthy Have Become Poor .................................. 91-92

THE MINOR TONE DIVINE LITURGY, p. 93
The Thrice-Holy Hymn (Τρισάγιον) ........................................................................ 94-95
Cherubic Hymn (Χερούβικον)—Plagal First Tone .................................................. 98-100
Petitions (Πληρωτικά) ........................................................................................ 101
Πατέρα Υιόν / The Father and Son and Holy Spirit or Αγαπήσον Σε / I Will Love You, O Lord .......................................................... 104
The Creed (Συμβόλον τῆς πιστεώς) ........................................................................ 105
The Holy Offering (Ἡ Ἁγία Αναφορά) ........................................................................ 106
The Victory Hymn—Ἄγιος, Ἀγιος, Ἀγιος / Holy, Holy, Holy .................................. 107
Consecration—Σε Υμνόυμεν / With Hymns We Praise You ............................... 109
Megalynarion—Ἄξιόν εστίν / Truly It Is Right ....................................................... 110-111
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 megalynarion 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, megalynaria, 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.
The blessing of peace, the response of the people is Ἰσορροπία τῶν ἁγίων, τῆς φύσεως τῶν ἁγίων.

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

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

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

NOTE: If a hierarch is celebrating the Divine Liturgy, whenever his name is mentioned, or whenever he gives the blessing of peace, the response of the people is Ἰσορροπία τῶν ἁγίων, τῆς φύσεως τῶν ἁγίων, or “Many years to you, Master.”

In peace let us pray to the Lord.

For the peace of God and the salvation of our souls, let us pray to the Lord.

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.
ʼΥπέρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δείνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Lord, have mercy.

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.

ʼΥπέρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Lord, have mercy.

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

ʼΥπέρ τῆς κοινωνίας καὶ πόλεως ταύτης, πάσης πόλεως χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

Lord, have mercy.

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

ʼΥπέρ εὐκρασίας ἀέριν, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καρπῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

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

ʼΥπέρ πλεοντῶν, ὀδοιποροῦντων, ἀεροποροῦντων, νοσοῦντων, καμιῶντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.
'Υπέρ τού ρυθήναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τού Κυρίου δεηθώμεν.

Ἀντιλαβοῦ, σώσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεός τῇ σῇ χάριτι.

*Τῆς Παναγίας, ἄχραντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἁγιασμένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοῦς καὶ ἄλλος καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

During above petition

'Ὑπεραγία Θεοτόκε, σώ-σον ἡ-μᾶς.
Iperayia Theotoke, so-son i-mas.

After petition

Σοί, Κύ-ρι-ε.
Si, Ky-ri-e.

Lord, have mer-cy.

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.

During above petition

Most holy Theotokos, save us.

After petition

To You, Lord.

(inaudible.) Lord, our God, whose power is beyond compare, and glory is beyond understanding; whose mercy is boundless, and love for us is ineffable: look upon us and upon this holy house in Your compassion. Grant to us and to those who pray with us Your abundant mercy.

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

A - μην.
A - min.

1\6

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

2\7

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

3\8

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

4\9

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

5\10

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

6\11

Kύ-ρι-ε, ἐ - λέ - η - σον.
Ky-ri-e, e - le-i-son.

7\12

Lord, have mercy.

8\13

Lord, have mercy.

9\14

Lord, have mercy.

10\15

Lord, have mercy.

11\16

Lord, have mercy.

12\17

Lord, have mercy.

13\18

Lord, have mercy.

14\19

Lord, have mercy.

15\20

Lord, have mercy.

16\21

Lord, have mercy.

17\22

Lord, have mercy.

18\23

Lord, have mercy.

19\24

Lord, have mercy.

20\25

Lord, have mercy.

21\26

To You, O Lord.

Most holy Theotokos, save us.

Ὑπεραγία Θεοτόκε, σῶ σον ἡμᾶς.
Iperayia Theotoke, soson imas.

Si, Ky-ri-e.

Σοί, Kύ-ρι-ε.

Ὑπεραγία Θαυμάτων, ἐλέησον ἡμᾶς.
Iperayia Thamatos, eleneion imas.

Lord, have mercy.

To You, O Lord.

Most holy Theotokos, save us.
"Ὁτι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Α - μήν.
Α - μῖν.

**ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ**

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

1. Εὐλογεῖ, ἡ ψυχή μου, τὸν κύριον καὶ πάντα τὰ ἔντος μου, τὸ ὄνομα τὸ ἁγιον αὐτοῦ.

2. Εὐλογεῖ, ἡ ψυχή μου, τὸν κύριον καὶ μὴ ἑπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ.

3. Κύριος ἐν τῷ οὐρανῷ ἡτοίμασεν τὸν θρόνον αὐτοῦ, καὶ ἤ βασιλεία αὐτοῦ πάντων δεσπόζει.

(Καὶ ψάλλεται τὸ Α’ Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ Ἐφόνιον:)

**THE FIRST ANTIPHON**

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.

**Second Tone**

A - men.

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)

**Refrain**

Through the intercessions of the Theotokos, Savior, save us.

Through the intercessions of the Theotokos, Savior, save us.
Παραθώμεθα. Ἔρευς: "Ετι καὶ ἕτι ἐν εἰρήνῃ τοῦ Κυρίου δεσθῶμεν.

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

(Σωσίαν.) Κύριε ὁ Θεός ἡμῶν, σῶσον τὸν λαὸν σου καὶ εὐλογήσον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον ἀγίασον τοὺς ἀγαπώντας τὴν εὐπρέπειαν τοῦ οίκου σου; Ὡς αὕτως ἄνθισας τὴν θείκη σου δυνάμει καὶ μὴ ἐγκαταλήπτης ἡμᾶς τοὺς ἐλπίζοντας εἰπ σέ.

(Διαφύλαξον.) Ἐπειδή καὶ προηγούμενον ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Βεβαίου καὶ τοῦ Ἀγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

(Amein.) For yours is the dominion, the kingdom, the power, and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.
**THE SECOND ANTIPHON**

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

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.

(Kai ψάλλεται τὸ Β’ Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφύμιον:)

1. Aϊνει, ἡ ψυχὴ μου, τὸν κύριον· αἰνέως κύριον εν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἔως ὑπάρχω.

2. Μακάριος οὖ δ’ θεὸς Ἰακώβ βοηθός αὐτοῦ, ἡ ἐλπὶς αὐτοῦ ἐπί κύριον τὸν θεὸν αὐτοῦ.

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

(verses above are to be intoned on G)

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

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

Δόξα Πατρί καὶ Υἱῷ, καὶ Ἁγίῳ Πνεῦμα· καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Α·μὴν.

Ο Μονογενὴς Υιός καὶ Λόγος τοῦ θεοῦ ἄθανατος υπάρχων,
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκώμενος διὰ τὴν οὐρανοῦ τήριαν σάρκωμενος διὰ τὴν οὐρανοῦ τήριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
καὶ καταδθέαμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωμενος δια την ουρανου τηριαν σάρκωμενος δια την ουρανου τηριαν σάρκωμενος.
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.
Προσεύχοντας, μνημονεύσαντες τὸ ἀνδόξου ἐπίθετον τῆς Ἁγίας Παναγίας, ἀντιλαμβάνομαι, σῶσον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

During above petition

Ὑπεραγία Θεοτόκε, σῶσον ἡμᾶς.

After petition

Σοὶ, Κύριε.

(Χαμηλοφωνώνων.) Ὅ τας κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὡς καὶ δυοὶ καὶ τρισὶ, συμφωνοῦσιν ἐπὶ τῷ ὀνόματι σου, τὰς αἰτήσεις παρέχειν ἐπαγγελμένας· ἡμῖν καὶ νῦν τῶν δουλῶν σου τὰ αἰτήματα πρὸς τῷ συμφέρον πληρῶσον, χορηγῶν ἡμῖν ἐν τῷ μέλλοντι ζωῆν αἰώνιον χαριζόμενος.

Ὅτι ἁγαθός καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπεις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

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

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

(Χαμηλοφώνως.) Δέσποτα Κύριε, ο θεός ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιάς ἄγγελον καὶ ἀρχαγγέλους, εἰς λειτουργίαν τῆς σις δόξης, ποιήσας σὺν τῇ εἰσόδῳ ἡμῶν, εἰσοδὸν ἄγιων ἄγγελον γενέσθαι, συλλειτουργοῦντων ἡμῖν καὶ συνδοξολογοῦντων τὸν σὴν ἁγιάσματα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πάτρῳ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

Δεῦτε, προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῶ.

Σωσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστάς ἐκ νεκρῶν,

ΤΗΕΙΟΒ΄.

ΘΕΙΟΛΟΓΙΚΑ ΕΙΣΟΔΟΣ

'Hχος β'.

'Ψάλ· λον· τάς σοι· Ἀλ· η· λού· ἶ· α.

THE SMALL ENTRANCE

Second Tone

Come let us worship and bow down before Christ. O Son of God,

risen from the dead, save us who sing to you, Alleluia.

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

( NOTE: Repeat the apolytikion of the day followed by any apolytikia of the other celebrations of the day.)

Wisdom. Let us be attentive.
TA ANASTASIMA APOLYTIKIA

ΗΧΟΣ Α’ — Του λίθου σφραγισθέντος

1st time only

1. Αὕτη ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν 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.)
1. This is the day that the Lord has made; let us be glad and rejoice in it.

A - men.

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 unto 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. Αὐτὴ ἡ ἡμέρα, ἢν ἐποίησον ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikon, then MIKRA EISODOS, p. 17.

(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.)
1st time only

'Α - μήν.
A - min.

(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.

Let the heavens rejoice, and let the earth be glad!

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

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

Apolytikion, then MIKRA EΙΣΟΔΟΣ, 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. Αὐτὴ ἡ ἡμέρα, ἂν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikion, then MIKRA EISODOS, 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.)
Let us, the faithful, sing praise and bow down before the Word, Who with the Father and Spirit has no beginning or end, of the Virgin, He was born for our salvation's sake. For He ascended the Cross in the flesh of mortal man and suffered death by His own choosing. By His glorious Resurrection, the dead are also raised up with Him.

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.
ΗΧΟΣ ΠΛΑΓΙΟΣ Β’ — Αγγελικά δυνάμεις

1st time only

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

Apolytikon, then MIKRA EISODOΣ, p. 17.

2. Repeat Apolytikon, then p. 33.

(Return to p. 17 for the Small Entrance, then back. After the repeat of this hymn, continue on 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!
1st time only

1. Αὕτη ἡ ἡμέρα, ἢν ἔποιησεν ὁ κύριος ἁγγελιασόμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat Apolytikion, then p. 33.

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

Apolytikon, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikon, then p. 33.

From on High You Descended

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.)
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)

'Hyoς β' — Second Tone

Pro-sta-si-a ton Chri-sti-a-non a-ka-te-schin-
O pro-tec-tion of Chris-tians which can-not be put to-

πρό-φθα-σον, ώς ἀ-γα-θή, εἰς τὴν βο-ή-θει-αν ἡ-μῶν, τῶν πι-
pro-fthas-on, os a-gha-thi, is tin vo-i-thi-an i-mon, ton pi-
quicken-ly now un-to the aid of all the faith-ful who cry out un-to

στῶς κραυ-γα-ζόν-των σοι. Τά-χυ-νον εἰς πρε-σβε-ί-αν, καὶ
you, who are kind and good. Hast-en your in-ter-ces-sion, and

σπεύ-οσον εἰς ἱ-κε-σί-αν, ἰ̃̃ προ-στα-τεύ-ου-σα ἀ-
speed-i-ly make sup-pli-ca-tion, for you at all times will pro-

—εį, Θε-ο-τό-κε, τῶν τι-μῶν - τῶν σε.
—tect, The-o-to-kos, those who hon-or you.

28
NOTE: 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 feast days of the Holy Cross, the processional hymn, Τον Σταυρόν 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 Ὑσοι εἰς Χριστόν - “As Many of You,” (pp. 40-41) is substituted for the Trisagion.

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

MINOR TONE DIVINE LITURGY

For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 94.
Normally chanted in Second Tone (Ἡχος 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.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἀγίῳ

Πνεῦμα-τι καὶ

καὶ εἰς τὸν αἰῶνα τῶν αἰωνῶν. Α-μήν.

νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Α-μήν.

Hymn in Second Tone, sing the melody (uppermost notes) against a constant drone (ison) of a low G.

Holy God, holy mighty,

Holy immortal, have mercy on us.

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

both now and forever and unto the ages of ages. Amen.
Πρεσβύτερος: Ανάμια.

**Δύναμις**

Descripción musical de la oración griega con notas musicales y traducción al inglés.

(Continue on page 40.)
Τὸν Σταυ-ρὸν σοῦ προ-σκυνοῦ-μεν Δέ-σπο-τα,
καὶ τὴν ἀ-γί-αν σοῦ Α-νά-στα-σιν δο-ξά-
-ζο-μεν. Δόξα Πατρί καὶ
καὶ τοὺς αἰώνας τῶν αἰ-ῶ-νων. Ἀ-μήν.

Καὶ τὴν ἀ-γί-αν σοῦ Α-νά-στα-σιν δο-
-ξά-ζο-μεν. Δό-να-μης. Τὸν Σταυ-ρὸν σοῦ προ-

σου Ἀ-νά-στα-σιν δο-ξά-ζο-μεν.
BEFORE YOUR CROSS

(3 times)

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, now and forever 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.)
‘Ο-οι εἰς Χριστόν ἐ-βα-
πτι-σθη-τε, Χριστόν ἐ-νε-
δύ-σα-σθε. Ἀλ-λη-
O-si is Christon e-
va-
pti-sthi-
te, Christon e-ne-
dhi-sa-sthe. Al-
-loú-
α. (3)
- lou-
α. Ναι, δύ-
να-
μης. ‘Ο-οι εἰς Χρι-
-loú-
α. Ναι, δύ-
να-
μης. ‘Ο-οι εἰς Χρι-
-ston ἐ-βα-
πτι-
νων. Ἀ-
min Chri-
-ston e-
ne-
dhi-
-sthe. Al-
-stous eonas ton e-
-loú-
α. Ναι, δύ-
να-
μης. ‘Ο-οι εἰς Χρι-
-ston ἐ-βα-
πτι-
νων. Ἀ-
min Chri-
-ston e-
ne-
dhi-
-sthe. Al-
-sthe. Ἀλ-
-lη-
loú-
α. (3)
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.

(Continue on page 40.)
Hierarchical Trisagion with 

(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.)

'Hzos β' — Second Tone

Hierarch repeats verse.

Hierarch repeats verse.

This section may be chanted by the clergy.

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

Hierarch repeats verse.


Hierarch repeats verse.

A - γι - ος ὁ Θε - ός, Ἅ - γι - ος θανατός ἐ - λε - η - σον ἅ - μᾶς. Holy Immortal have mercy on us.

A - γι - ος ὁ Θε - ός, Ἅ - γι - ος θανατός ἐ - λε - η - σον ἅ - μᾶς. Holy Immortal have mercy on us.

A - γι - ος ὁ Θε - ός,... Eἰς πολλὰ ἔτη, Δέ - σπο - τα.

A - γι - ος ὁ Θε - ός,... Is polla eti Dhe - spo - ta.

36
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.
FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

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

HEIRARCH: Κύριε, σώσον τοὺς εὐσεβείς.

PRIEST: Κύριε, σώσον τοὺς εὐσεβείς.

CHOIR:

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

(Χαμηλοφωνός.) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς
dιανοίας ἡμῶν διάνοιαν ὀφθαλμοῖς εἰς τὴν τῶν εὐαγγελικῶν
Σου κηρυγμάτων κατανόησιν. Ἐνθές ἡμῖν καὶ τῶν μακαρίων
Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας
καταπατήσαντες, πνευματικὸς κηρυγμάτων κατανόησιν.

Δέσποτα, ΤΕΣΟΦΙΑ.
Wisdom. Let us be attentive.

(The designated epistle passage is read.)

和平与你们，读者。

Jesus. Let us be attentive.

(《圣经》指定的教义经文被朗读。)

(不可听的。) 进入我们心中，亲爱的主，纯净的光明，打开我们的眼睛，使我们可以理解你的福音。在我们心中也要为你的祝福的命令行敬拜，因为当我们战胜了罪欲，我们就可以过一种精神生活，思考和做所有那些对你来说是悦目的事情。为你，基督，我们的神，你是我们灵魂和身体的光，也把荣耀给你。阿们。
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

(Χαμηλοφώνως.) Πάλιν καὶ πολλάκις Σοι προσπήπτωμεν καὶ Σοῦ δεξιά, ἀγαθεὶς καὶ φιλανθρώπου, ὅπως, ἐπιβλέψῃς ἐπὶ τὴν δέσποτα ἡμῶν, καθαρίσης ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σάρκος καὶ πνεύματος, καὶ δώῃς ἡμῖν ἀνένοχον καὶ ἀκάτακτον τὴν παράσατον τοῦ ἁγίου Σου Θεοστίρησιον. Χάρισαι δὲ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προσκοπὴν βιῶν καὶ πίστεως καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντωτε μετὰ φόβου καὶ ἁγάπης λατρεύειν Σοι, ἀνένοχος καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων Σου Μυστηρίων, καὶ τῆς ἔπουρανίου Σου βασιλείας ἀξίωθηναι.

‘Ὅπως, ὑπὸ τοῦ κράτους Σου πάντοτε φυλαττόμενοι, Σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Ψαλμοταχεία, ἀσμα, προστάσεως.)

A - μὴν.  
A - μιν.

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.

(Ψαλμοταχεία, ἀσμα, προστάσεως.)

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

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

ζον - τες καλ
zon - des ke

- οι Τρι-ά
di, Τρι-

- ά
di, tόν τρι-σά-γι-ον υ - μνον προ-

- σά-δον - τες, πά
sa-dhon - des, pa

- θώ-με-θα μέ-ρι-μαν, πά-σαν μέ-ρι-μαν. Ὄς τόν βα-σι-λέ-

- α τών ό - λων ύ-πο-δε ξό - με νοι...
- a ton o - lon i - po-dhe - xo - me - ni...
THE CHERUBIC HYMN — PLAGAL FOURTH TONE

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,

43
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

TAIS AGGELEIKAIOS

'A - μήν. ...ταῖς ἀγγελικαῖς ἀοράτως δορυφοροῦμεν
A - min. ...tes anghelikes aoratos dhoriforoumenon

τάξεσιν, τάξεσιν. Ἀλληλούϊα.

THE ANGELIC HOSTS

A - men. that we may receive the King of all, Who is invisibly escorted by the angelic hosts. Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a.

(Continue on page 53.)
Α-μήν. Οί τὰ Χεροβίμι μυστικῶς εἰ-κο-νι-
A-min. I ta Cherouvim mystikos i-ko-ni-
- ζωντες καὶ τῆ ζω-
- zontes ke ti zo-
- ο-ποι ὁ Τριάντ ἄ ι, 
- o-poi o Tri a di, dhhi,
Τριά 
Tri a di, 
τὸν τρισάγιον 
ton tri-sagion
- ο-τι κην ἀποθώμεθα, πᾶ-σαν με-ριμναν.
- o-ti kin apo-tho-metha, pasan me-ri-mnan.
‘Ως τὸν βασιλέα τῶν ὀλων ὑποδεξόμε νου, 
Os ton vasi-le a ton o-lon ipo-dhe xo-meni,
(Continue on page 47.)
THE CHERUBIC HYMN — PLAGAL SECOND TONE

A - men. Let us who my - stic - ly re - pre - sent the

Che - ru - bim, and

who sing the thric - ho - ly hymn, thric - ho -

ly, thric - ho - ly hymn to the

Trin - i - ty to the life - cre - at - ing Trin - i - ty,

lay a - side ev'ry world - ly care, ev'ry world -

ly care, that we may re - ceive the King, re - ceive the King of all,
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

Αμήν. ταῖς ἀγγελικαῖς ἀοράτως δορυφοροῦμενον τὰ ξεσιν.

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.

ΤΑΙΣ ἈΓΓΕΛΙΚΑΙΣ

THE ANGELIC HOSTS

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

Allelúia, allelúia, allelúia.

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

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

'Α-μήν. Οἱ τὰ Χεροβίκον Βίμ, μυστικῶς εἰκο-
A-Min. I ta Cherouvimm, mistikos iko-

- νί-ζον-τες, καὶ τῇ ζω-ο-

- ποι- ὁ Τριά- δι, Τριά-

- δι, τὸν τρι-σά γι-ον

- υ-μνον προ-σά-δον... υ-μνον προ-σά-δον-τες,

i-μνον προ-σά-dho... i-μνον προ-σά-dhon-des,
πᾶ - σαν τὴν βι - οτικήν ἀποθομεθα,

μέ - ρι... πᾶ - σαν μέ - ρι - μιαν,

βασιλεία αυτοῦ πάντοτε νῦν καὶ ἰδι καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

(Continue on p. 53)
A-men. Let us who mystically represent the

Che-ru-bim, and who sing the

thrice-holy hymn, the thrice-holy, thrice-

thrice-holy hymn to the Trinity, the

Trinity, the life-creating Trinity,
May the Lord, our God, remember us all in His Kingdom,
lay aside every worldly care, lay aside

- side every, every worldly care, lay aside

- side every 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.

A-men. that we may receive the King of all, Who is invisibly es-

corted by the angelic hosts. Alleluia. Alleluia.
The Cherubic Hymns of John Sakellarides

The procession al 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.

Let us complete our prayer to the Lord.

1. Κύ-ρι-ε, ἐ- λέ- η- σον.
Lord, have merc - cy.

2. Κύ-ρι-ε, ἐ- λέ- η- σον.

3. Κύ-ρι-ε, ἐ- λέ- η- σον.

4. Κύ-ρι-ε, ἐ- λέ- η- σον.

5. Κύ-ρι-ε, ἐ- λέ- η- σον.

ΠΕΤΙΤΙΟΝΕΣ
Let us complete our prayer to the Lord.

1. Lord, have mer - cy.

2. Lord, have mer - cy.

3. Lord, have mer - cy.

4. Lord, have mer - cy.

5. Lord, have mer - cy.

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

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

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

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

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

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

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

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

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

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

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνη καὶ μετανοία ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

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

Πάρασχου, Κύριε.
Πάρασχου, Κύριε.

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.
Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ, our God.

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

Eirēnē pásī.

And to Your spir-it.
'Αγαπήσωμεν ἀλλήλους, ἵνα ἐν ὀμονοίᾳ ὀμολογήσωμεν:

**ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ**

Πα-τε-ρα, Υι-όν, καὶ Ἀ-γι-ον

Και Αγιον Πνευμα, Τρι-α-δα ὀ-μο-ού-σι-

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

**ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ**

Α-γα-πή-σω σε, Κύ-ρι-

Α-γα-πή-σω σε, Κύ-ρι-

**I WILL LOVE YOU, O LORD**

I will love you, O

Lord, my Strength. The Lord is my

**FATHER, SON, AND HOLY SPIRIT**

Fa-ther, Son, and Ho-ly

Spi-rit, the Tri-ni-ty one in es-

Let us love one another that with one mind we
may confess:

**ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ**

Πα-τε-ρα, Υι-όν, καὶ Ἀ-γι-ον

Και Αγιον Πνευμα, Τρι-α-δα ὀ-μο-ού-σι-

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

**ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ**

Α-γα-πή-σω σε, Κύ-ρι-

Α-γα-πή-σω σε, Κύ-ρι-

**I WILL LOVE YOU, O LORD**

I will love you, O

Lord, my Strength. The Lord is my

**FATHER, SON, AND HOLY SPIRIT**

Fa-ther, Son, and Ho-ly

Spi-rit, the Tri-ni-ty one in es-

Let us love one another that with one mind we
may confess:
Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἕνα Θεόν, Πατέρα, Παντοκráτορα, ποιήτην οὐρανοῦ καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἑνὰ Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρός γεννηθέντα πρὸ πάντων τῶν αἰωνίων·

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα δόξην ὑπὲρ τούτων, ὁμοούσιον τῷ Πατρὶ, δι' ὧν τὰ πάντα ἐγένετο.

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

Σταυρωθέντα τε ἀπὸ τὸν Παντοκράτορα, ποιητὸν τοῦ ἁμαρτίων, εἰς τὸ πόνον καὶ τὸ τάφον τῆς Ρήγης, τοῦ τυφλοῦ καὶ τοῦ αθόρυβου, τοῦ τούτων ἑμῶν γονοῦ, ἐν τῷ τῶν ἁμαρτιῶν ἑμῶν θυσίαν, ἐν οἴκῳ καὶ κόσμῳ, τοῦ τούτων ἑμῶν γονοῦ, ἐν συνεργίᾳ τῶν ἱησοῦν προσευχῆ ὑπὲρ ἡμῶν.

Εἰς μίαν, Αγιάν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὑπὸ τοῦ Ἑβραίων ἐπίσκοπον εἰς ἄρειν ἄμαρτιῶν. Προσδοκόν ἀνάστασιν νεκρῶν. Καὶ ἡμῖν τὸ μέλλοντος αἰῶνος. Ἀμήν.

THE CREED

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages;

Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures.

He ascended into heaven and is seated at the right hand of the Father; and He will come again with glory to judge the living and the dead; His Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.

In one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

GREEK TRANSLITERATION

Pistevo is ena Theon, Patera, Pandokratora, plindin ouranoj ke ghis, oraton te pandon ke aoraton.

Ke is ena Kyrion Isoin Christon, ton Ion to Theoù ton monogheni, ton ek tou Patros ghennithenda pro pandon ton eonon;

Fos ek fotos, Theon alithinon en Theoù alithinoù, ghennithenda ou plithenda, omoousion to Patri, di' ou panta egheneto.

Ton dhi' imas tous anthrropous ke dhai tin imeteraan sotirian kalethonda ek toon ouranoj ke sarkothenda ek Pnevmatos Aghion ke Marías tis Parthenou ke enanthropisanda.


Ke is to Pnevma to Aghion, to Kyrion, to zoopion, to ek tou Patros ekporevomenon, to sin Patri ke I6 simbrokivoutomenon ke sindhoxazomenon, to lalisan dhai ton profiton.

Is mian, Aghan, Katholikin ke Apostolikin Ekklisiian. Omolegho en vaaptisma is afesin amartion.

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

A mercy of peace, a sacrifice of praise.

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

And with your spirit.

Let us lift up our hearts.

We have lifted them up to the Lord.

Let us give thanks unto the Lord.

It is proper and right.

(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

THE HOLY OFFERING

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

A mercy of peace, a sacrifice of praise.

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

And with your spirit.

Let us lift up our hearts.

We have lifted them up to the Lord.

Let us give thanks unto the Lord.

It is proper and right.

(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

THE HOLY OFFERING

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

A mercy of peace, a sacrifice of praise.

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

And with your spirit.

Let us lift up our hearts.

We have lifted them up to the Lord.

Let us give thanks unto the Lord.

It is proper and right.

(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**

"Αγιος, Αγιος, Κυριος 
Agios, Agios, Kyrios 

κατηξίωσας και τοι σοι παρεστήκασι χιλιάδες ταύτης,
κατηξίωσας και τοι σοι παρεστήκασι χιλιάδες ταύτης,

τοις ψυ-στοις ευλογη-μενος ο ερχό-μενος εν ονο-μα-τι Κυρι-στις;
τοις ψυ-στοις ευλογη-μενος ο ερχό-μενος εν ονο-μα-τι Κυρι-στις;

ἵνα παραστήσηται χιλιάδες ἁγγέλων καὶ μοριάδες ἀγγέλων, 
ἵνα παραστήσηται χιλιάδες ἁγγέλων καὶ μοριάδες ἀγγέλων, 

και ἡ γη της δοξης σου. Ὡς οι σου.
και ἡ γη της δοξης σου. Ὡς οι σου.

O σαβαωθ πληρης ο ουρανος.
O σαβαωθ πληρης ο ουρανος.

O σαν νά ἐν τοις υψιστοις.
O σαν νά ἐν τοις υψιστοις.

**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.
Laβετε, φάγετε, τούτο μού ἐστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἅφεσιν ἀμαρτίων.

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

(Αμηλοφώνως.) Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: Ἀγίος εἶ καὶ πανάγιος Σοῦ καὶ οἱ μονογενῆς σοῦ Υἱός καὶ τὸ Πνεύμα σου τὸ Ἁγιον. Ἀγίος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἢ δόξα σου. Ὅς τὸν κόσμον σου σώκως ἡγάστησας, ὡστε τὸν Υἱὸν σου τὸν μονογενῆ δούναι, ἠνάρκτο ὡς πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλὰ ἔχῃ ζωὴν αἰώνιον. Ὅς ἑλθὼν καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, ἠναπάυσεν τὸν ὄμος καὶ παρεδίδον αὐτῷ τὴν ἐναρκτικὴν δύναμιν τὸν ἅγιον καὶ ἀρχαντικὸν καὶ ἀμωμίτους χεριά, εὐχαριστήσας καὶ θυσίας καὶ θεραπεύσας καὶ εὐλογήσας, ἀγάσις, κλάσας, ἐδώκει τοῖς ἁγίοις αὐτοῦ μακαρίας καὶ ἀποστόλων, εἰπών:

(Pasteure.) 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:

Πίετε εὖ αὐτοῦ πάντες, τούτο ἐστι τὸ αἷμά μου, τὸ τῆς Καταρχῆς Εὐαγγελίας, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυσμένον, εἰς ἅφεσιν ἀμαρτίων.

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.

(Αμηλοφώνως.) Ὅμως καὶ τὸ ποτήριον μετὰ τὸ ψευδήσα, λέγων:

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

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

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

(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.
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.

(Χαμηλοφώνως) Ἑτί προσφέρομεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακταν λατρεῖαν, καὶ παρακαλοῦμεν σε καὶ δεόμεθα καὶ ἱκετεύομεν κατάπεμψον τὸ Πνεῦμά σου τῷ Ἁγίῳ ἑφ’ ἡμῖν, καὶ ἐπί τα προκείμενα δῶρα ταύτα.

Καὶ ποίησον τὸν μὲν Ἁρτον τούτον, τίμων Σώμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμων άίμα τοῦ Χριστοῦ σου. Ἀμήν.

Μεταβαλῶν τῷ Πνεῦματι σου τῷ Ἁγίῳ.

Ἄμην Ἀμήν Άμην

(Ιναύδιος) Εἰς αὐτὸν τὸν προσφερόμενον σου τὸν σώματος τοῦν ἀγνοικήν τοῦ Χριστοῦ, τὸν μένους Σώμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμων άίμα τοῦ Χριστοῦ σου. Ἀμήν.

Metabolw tì Pnevmati sou tì 'Agio.

'Amén 'Amén 'Amén

(Ιναύδιος) Εἰς αὐτὸν τὸν προσφερόμενον σου τὸν σώματος τοῦ Χριστοῦ, τὸν μένους Σώμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμων άίμα τοῦ Χριστοῦ σου. Ἀμήν.

Metabolw tì Pnevmati sou tì 'Agio.

'Amén 'Amén 'Amén

(Ιναύδιος) Εἰς αὐτὸν τὸν προσφερόμενον σου τὸν σώματος τοῦ Χριστοῦ, τὸν μένους Σώμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμων άίμα τοῦ Χριστοῦ σου. Ἀμήν.
especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.

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

**MEΓΑΛΥΝΑΡΙΟΝ**

(from Haddad)

(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 Mother of our God. Higher still in honor than the

Che-ru-bim, and you are beyond compare, far more glorious than the Se-ra-phim. You, without corruption have given birth unto God, the Word.

Truly The-o-to-kos, you do we magnify!

(Ἀχαμηλοφώνως.) Τοῦ ἀγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων τοῦ Ἁγίου ('Ὅνομα) οὗ καὶ τὴν μνήμην ἐπιτελοῦσιν, καὶ πάντων σου τῶν Ἀγίων, ὡς ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ θεός. Καὶ μνησθῇ πάντων τῶν κεκοιμημένων ἐπὶ ἐπίδει ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύσῃ ἑνταῦθα ὁνομασία ὕστερον βούλεται τεθνάσαντων) καὶ ἀνάπαυσον αὐτοῖς, ὁ θεός ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς 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.)
MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ

Σακελλαριώτης

Ε-πι σοι χαί-ρει, Κε-χα-ρι-τω-μέ-νη, πά-σα ή κτί-σις, Ἀγ-γέ-λων τὸ σύ-στη-
Ε-πι σι che-ri, Ke-cha-ri-to-me-ni, pa-sa i kti-sis, An-ge-lon to si-sti-
-μα καὶ ἀν-θρώ-πων τὸ γέ-νος, ἡ γι-ά-σμε-νε να-έ καὶ πα-ρά-δει-σε λο-γι-κέ,
-pa-r-the-ni-kōn kau-χι-μα, ex Ἡς Θε-ός ἐ-sar-kó-thi ke pe-dhi-on ghe-gho-ken

(Continue on page 66.)
64
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!
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.

(Enaudible.) Remember, Lord, the city in which we live, every city and country, and the faithful who dwell in them. Remember, Lord, the travelers, the sick, the suffering, and the captives, granting them protection and salvation. Remember, Lord, those who do charitable work, who serve in Your holy churches, and who care for the poor. And send Your mercy upon us all.

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

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

(Kai δός ἡμῖν, ἐν ἑνὶ στόματι καὶ μιᾷ καρδία, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρέπεις ὅνομά σου, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἐκεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Α - μήν.
Α - μιν.

Καὶ ἐσται τα ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

A - men.

And with Your Spir-it.
Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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

Κύριε, ἔλεησον.
Ky-ri-e, 'le-i-son.

Lord, have mer-cy.

'Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

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

Κύριε, ἔλεησον.
Ky-ri-e, 'le-i-son.

Lord, have mer-cy.

"Ὅτι μνημονεύσαντες, ὑπερουργών καὶ νοερών αὐτοῦ θυσιαστήριον, εἰς ὑστερήματα πνευματικῆς, ἀντικατατέμψη ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεάν τοῦ Ἁγίου Πνεύματος, δεηθῶμεν.

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.

Κύριε, ἔλεησον.
Ky-ri-e, 'le-i-son.

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.)
Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, έαυτοὺς καὶ ἄλληλους καὶ πάσαν τὴν ζωὴν ἡμῶν ἅριστο τῷ Θεῷ παραθώμεθα.

(Χαμηλοφωνώς.) Σοι παρακατιθήμεθα τὴν ζωὴν ἡμῶν ἀπασαν καὶ τὴν ἑλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλούμεν σε καὶ δεόμεθα καὶ ἱκτεύομεν καταξίωσον ἡμᾶς μεταλαβῶν τῶν ἐπουρανίων σου καὶ φροκτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἀφεσιν ἀμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομαία, εἰς παρακάσωσιν τὴν πρὸς σέ, μὴ εἰς κρίμα ή εἰς κατάκριμα.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρατηρίας, ἀκατακρίτως τολμάν εὐπικαλείθαι Σέ τὸν ἐπουράνιον Θεόν Πατέρα καὶ λέγειν:

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς ἀγιασθέντω τὸ ὄνομά 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 ἀφες ἡμῖν τὰ ὦφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίσσομεν τοῖς ὦφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

'Ιερεὺς: Ὡτι σοῦ ἐστίν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

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

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

GREEK TRANSLITERATION

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

GREEK TRANSLITERATION

Αλλ: Πάτερ ἡμῶν, ο ἐν τοῖς οὐρανοῖς ἀγιασθέντω τὸ ὄνομά 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 ἀφες ἡμῖν τὰ ὦφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίσσομεν τοῖς ὦφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

The Lord's Prayer

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

Priest: For Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.
Εἰρήνη πᾶσι.

And to Your spirit.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Let us bow our heads to the Lord.

(Χαμηλοφωνώνως) Εὐχαριστοῦμεν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἁμηρήτῳ σοι δυνάμει τὰ πάντα δημιουργήσας καὶ τὸ πλήθει τοῦ ἔλεους σοι εἰς ωκύ ἄντων εἰς τὸ εἶνα τὰ πάντα παραγαγόν. Αὐτὸς, Δέσποτα, οὐρανοθεὲς ἐπὶ ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἐκατέρτους κεφαλάς οὐ γὰρ ἐκλίναν σαρκὶ καὶ άματι, ἀλλὰ σοὶ τῷ φωτειρίῳ Θεῷ. Ἐν οἷς, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγάθων ἐξομαλύνων, κατὰ τὴν ἐκάστου ίδιαν χρείαν τοῖς πλέουσι συμπλήσασθαι τοῖς ὁδοποιοῦσι συνυπέσασθαι τοῖς νοσοῦντας ἰασάν, ὁ ἱατρὸς τῶν ψυχῶν καὶ τῶν σώματῶν ἡμῶν.

Χάριτι καὶ οἰκτηρίῳ καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητός εἶ, σὺν τῷ παναγίῳ καὶ ἁγάθῳ καὶ ζωοποιοῦ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

(Χαμηλοφωνώνως) Πρόσχες Κύριε Ἰησοῦ Χριστέ, ὁ Θεός ἡμῶν, εἰς ἁγίον κατοικητηρίῳ σου καὶ ἀπὸ βρόντου δόξης τῆς βασιλείας σου, καὶ ἐλθεῖ εἰς τὸ ἀγάπασαι ἡμᾶς, ὁ ἀνω τῷ Πατρὶ συγκαθήμενος καὶ ωδὲ ἡμῖν ἀφόσιμοι συνώνω καὶ καταξιώσον τῇ κραταιᾷ σου χειρὶ μεταδόθην ἡμῖν τῷ ἀράντου Σώματός σου, καὶ τοῦ τιμίου Αιματός, καὶ δι’ ἡμῶν παντὶ τῷ λαῷ.

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

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

KOINONIKON — THE COMMUNION HYMN

AINEITE TON KYPION — PRAISE THE LORD

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

70
THE COMMUNION HYMN — HARMONIZED

(Please note: 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. 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.

1. Αἰνεῖτε αὐτόν, πάντες οἱ Ἀγγελοί αὐτοῦ: αἰνεῖτε αὐτόν, πάσαι αἱ Δυνάμεις αὐτοῦ.
2. Αἰνεῖτε αὐτόν, ἡλιος καὶ σελήνη: αἰνεῖτε αὐτόν, πάντα τὰ άστρα καὶ τὸ φῶς.
3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.
4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου: ὃτι αὐτὸς ἐπε, καὶ ἐγεννήσαν αὐτὸς ἑνετείλατο καὶ ἐκτίσθησαν.
5. Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς: Βασιλείς τῆς γῆς καὶ πάντες λαιοὶ, ἄρχοντες καὶ πάντες κριταὶ γῆς.
6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων.
7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὃτι ὑψωθή τὸ ὄνομα αὐτοῦ μόνου.
8. Ἡ ἐξουμολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ, καὶ ὑψώσει κέρας λαοῦ αὐτοῦ.
EΙΣ ΑΓΙΟΣ — ONE IS HOLY — PLAGAL SECOND TONE

THE COMMUNION HYMN — PLAGAL SECOND TONE

Je-sus Christ, to the glo-ry of God, the Fa-ther. Α- men.

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

Repeat as needed.
(Χαμηλοφωνίας,) Πιστεύω, Κύριε, καὶ ὀμολογῶ, ὅτι σὺ εἰ ἄληθῶς ὁ Χριστός, ὁ Υἱός τοῦ θεοῦ τοῦ ζωντός, ὁ ἐλθὼν εἰς τὸν κόσμον ἀμαρτωλοῦς σώσαι, ὅν πρῶτος εἶμι ἐγώ. Ἐτι πιστεύω, ὅτι τούτο αὐτὸ ἢ ἔστη τὸ ἀχραντὸν Σῶμα σου καὶ τούτο αὐτὸ ἢ ἔστη τὸ τίμιον Αἵμα σου. Δέομαι γὰρ σου: ἐλέησόν με καὶ συγκρίνω σοι μια τὰ παραπτώματά μου, καὶ ἐκούσαι καὶ τὰ ἀκοῦσαι, τὰ ἐν λόγῳ, τὰ ἐν ἑργῷ, τὰ ἐν γνώσει καὶ ἀγνώσι καὶ ἀξίωσον με ἀκατάκριτως μεταφεκτὶν τὸν ἀράντους σου μυστηρίων, εἰς ἀφέσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρῆσει τῶν ἁγίων σου πᾶς εἰσελθόμειν ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσης συνεισέλθειν εἰς τὸν Νησιφόρον, ὁ χτιῶν με ἐλέγξει ὅτι σὺ ἔστη τὸ γάμου, καὶ δέομαι ἐκβαλοῦμαι ὑπὸ τῶν ἀγέλελαι. Καθάρου, Κύριε, τὸν ρύσαν τῆς ψυχῆς μου καὶ σῶσόν με ὡς φιλάνθρωπος.

Δέσποτε φιλάνθρωπε, Κύριε Ἡρῴου Χριστε, ὁ θεός μου, μὴ εἰς κράμα μοι γένοιτο τὰ ἁγία καθᾶτα, διὰ τὸ ἀνάξιον εἶναι με, ἀλλ' εἰς κάθαρσιν καὶ ἁγιάζειν ψυχής με καὶ σῶμα μοι, καὶ εἰς ἀραβῶνα τῆς μελλούσης ζωῆς καὶ βασιλείας. Ἐμοί δὲ τὸ προσκολλάσθαι τῷ θεῷ ἀγαθῶν ἐστὶ, τίθεσθαι ἐν τῷ Κυρίῳ τῆς Θεοῦ μεταφεκτὶς μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Σιο θεοῦ κοινωνών με παράλαβ' εἰς γὰρ τοὺς ἱεροπνείους σου τὸ μυστήριον εἴπο τῷ φίλημα σοι δώσω, καθὰπερ ὁ Ιουδας ἀλλ' ὁ λῃτής ὁ ὀμολογῶ σου: Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Ὑπὸ τὸν φωτόν Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

(The faithful receive the Holy Gifts.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

(This hymn may be chanted during Communion. English version on p. 74.)

(Inaudible.) I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood.

Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for life eternal. Amen.

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

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

Receive me today, Son of God, as a partaker of Your mystical Supper. I will not reveal Your mystery to Your adversaries. Nor will I give You a kiss as did Judas. But as the thief I confess to You: Lord, remember me in Your kingdom.
RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

Plagal Fourth Tone

Receive me today, O Son of God, as partaker of Your mystical supper, for I will not speak of Your mysteries to Your enemies, neither will I give You a kiss as did Judas, but like the thief, will I confess You: Remember me, O Lord, in Your Kingdom. Remember me, O Master, in Your Kingdom. Remember me, O Holy One, in Your Kingdom.

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

(IN PLAGAL SECOND TONE)

(English version on p. 76.)

from T. Bogdanos

τού δεί-πνου σου τού μυ-στι-κού, σή-με-ρον Υί-ὲ

Του διχ-ποUl Sou tou my-sti-kou si-me-ron I-e

θε-ού κοι-νω-νόν με πα-ρά-λα-βε ού

The ou ki-no-non me pa-ra-la-ve. οu

μὴ γὰρ τοῖς ἐ-χθροῖς σου τὸ μυ-στή-ρι-ον εἶ-πωρ οὐ φι-λη-

mi ghar tis e-chthris Sou to my-sti-ri-on i-po ou fili-

-μά σοι δwód-σω, κα-θά-περ ο "I-

-ma Si dhos-ko ka-tha-per o "I-

-οὐ-δας άλλι ὡς ὁ λη-στής ὁ-μο-lo-γῶ σοι

-où-dhas. All os o li-stis o-mo-lo-yo Si:

(3 times)

μνή-σθη-τί μου Κύ-ρι-         ε*

Mni-sthi-ti mou Ky-ri-         e*

ἐν τῇ βα-σι-λεί-         σου.

en ti va-si-lia-         Sou.

*Second time: Δέσποτα/Dhespota
*Third time: 'Αγιε/Aghie
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.
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.
Priest: Save, O God, Your people and bless Your inheritance.

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

**ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ**

---

**ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ**

---

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

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

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

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.
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.

Lord have mercy. (3)

Amen.

ΑΠΟΛΥΣΙΣ

Ἐν εἰρήνη προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

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

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

Let us pray to the Lord.

Lord, have merc-y.

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.

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

all voices unison

Let us pray to the Lord.

Lord, have mercy.

May the blessing of the Lord and His mercy come upon you through His divine grace and love always, now and forever and to the ages of ages.

Glory to You, O God, our hope, glory to You. May Christ our true God (who rose from the dead), as a good, loving, and merciful God, have mercy upon us and save us, through the intercessions of His most pure and holy Mother; the power of the precious and life-giving Cross; the protection of the honorable, bodiless powers of heaven; the supplications of the honorable, glorious, prophet, and forerunner John the Baptist; the holy, glorious, and praiseworthy apostles; the holy, glorious, and triumphant martyrs; our holy and God-bearing Fathers (name of the church); the holy and righteous ancestors, Joachim and Anna; (Saint or saints of the day) whose memory we commemorate today, and all the saints, have mercy upon us and save us, as you are a good, loving, and merciful God.
To Him Who Blesses Us
(To be chanted softly during the prayer on page 89.)

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 End of the Divine Liturgy
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.

**MNHMOSUNO**

"Hχος πλ. α´

Εὐλογητός εί, Κύριε, διδαξόν με τά δικαιώματα σου.

Τών Ἄγιων ὁ χορός, εὗρε πηγήν τῆς ζωής καὶ θύραν Παραδείσου, εὕρο κάγῳ, τήν οὐδόν διὰ τῆς μετανοίας, τό ἀπολωλής πρόβατον ἐγώ εἰμί· ἀνακάλεσάι με, Σωτήρ, καὶ σώσόν με.

Εὐλογητός εί, Κύριε, διδαξόν με τά δικαιώματα σου.

Εἰκών εἰμί, τῆς ἁρρήτου δόξης σου, εἰ καὶ στίγματα φέρω πταισμάτων· οἰκτείρησον τό σόν πλάσμα Δέσποτα, καὶ καθάρισον σή εὐσπλαγχνία, καὶ τήν ποθεινήν πατρίδα παράσχου μοι, Παραδείσου πάλιν ποιών πολίτην με.

Εὐλογητός εἰ, Κύριε, διδαξόν με τα δικαιώματα σου.

Ἀνάπαυσον, ὁ Θεός τοὺς δούλους σου, καὶ κατάταξον αὐτούς εν Παραδείσῳ, ὅπως χορεῖ τῶν Ἀγίων Κύριε, καὶ οἱ Τέκνα τοῦ Θεοτόκου ἐκλάψωσαί τόν ἄνθρωπον ως φωστήρες, τοὺς κεκοιμημένους δούλους σου ἀνάπαυσον, παρορών αὐτῶν πάντα τά ἐγκλήματα.

Δόξα Πατρι, καὶ Γιῶ, καὶ Ἁγίω Πνεύματι...

Τὸ τριλαπέτα, τῆς μιᾶς Θεότητος, εὑσεβῶς ὑμνήσωμεν βοώντες Ἀγίος εἰ, ὁ Πατὴρ ὁ ἅγιος τῆς Θεότητος Ἰδίου καὶ τὸν Θεόν Πνεύμα, ὄρθυσον ἡμᾶς, πιστεύσοι, καὶ τοῦ αἰωνίου πυρὸς εξάρπασον.

...Καὶ νῦν καὶ αἰώνιος καὶ τῶν αἰώνων. ἀμήν.

Χαίρε σεμνή, ἦ Θεόν σαρκί τεκούσα, εἰς πάντων σωτηριάν· διʼ ἡ γένους τῶν ἀνθρώπων εὕρο τήν σωτηρίαν, διʼ αὐτῆς εὑρίσκεις Παραδείσου, Θεοτόκε, ἄγνη εὐλογημένη.

Ἀλληλούια, Ἀλληλούια, Ἀλληλούια, Δόξα σοι ὁ Θεός. [3]

Κοντάκιον. Ἡχος πλ. δ´.

**MEMORIAL SERVICE**

Plagal First Tone

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

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

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

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

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

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

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

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

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

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

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


Kontakion. Plagal Fourth Tone.
AMONG THE SAINTS

Plagal Fourth Tone

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.
Ἡχός δ' 

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

Εἰς τὴν κατάπαυσιν σου, Κύριε, ὅπου πάντες οἱ ἄγιοι σου ἀναπαύονται, ἀνάπαυσον καὶ τὰς ψυχὰς τῶν δούλων σου, ὅτι μόνος ὑπάρχεις ἅθανατος.

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

Σὺ εἰ ὁ Θεὸς ἡμῶν, ὁ καταβὰς εἰς Ἄδην καὶ τὰς ὀδύνας λύσας τῶν πεπεδημένων, αὐτῶς καὶ τὰς ψυχὰς τῶν δούλων σου, Σῶτερ, ἀνάπαυσον.

...Καὶ νῦν καὶ αἰώνιος τὰς αἰώνιας. Ἀμήν.

Ἡ μόνη ἄγινη καὶ ἄχραντος Παρθένος, ἢ Θεὸν ἀφράστως κυήσασα, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς τῶν δούλων σου.

ΠΡΕΙΣΣ: Ἐλέησον ἡμᾶς ὁ Θεός, κατὰ τὸ μέγα ἔλεος σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΠΡΕΙΣΣ: Ἕτι δεόμεθα ὑπὲρ ἀναπαύσεως τῶν ψυχῶν τῶν κεκομιμένων δούλων του Θεοῦ [...]. Καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτοῖς παν πλημμέλημα ἐκουσίον τε καὶ ἀκουσίον.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΠΡΕΙΣΣ: Ὡς πέμπτον κύριος ὁ Θεός τάξη τῶν ψυχῶν αὐτῶν ἔθηκεν ταῖς Δίκαιαις ἀναπαύεται, τα ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἄρειν τῶν αὐτῶν ἀμαρτιῶν, παρὰ Ἱστὼ τῷ ἀθανάτῳ Βασιλείᾳ καὶ θεῷ ἡμῶν αἰτησώμεθα.

ΛΑΟΣ: Παράσχου Κύριε.

ΠΡΕΙΣΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

ΠΡΕΙΣΣ: Ὁ Θεός τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τῶν ἄνω τοῦ καταπτάθης, τῶν δὲ διάβολον καταργήσας, καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αὐτὸς, Κύριε, ἀνάπαυεν τὰς ψυχὰς τῶν κεκομιμένων δούλων σου [...]. ἐν τῷ φωτεινῷ, ἐν τῷ χλοεῖ, ἐν τῷ ἀναψύξει, ἐν ἀπέδρα ὀδύνη, ὕππη καὶ στεναχώρ. Παν ἀμαρτημα τὸ παρ' αὐτῶν πραξόν ἐν λόγῳ, ἢ ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός.

Among the spirits of the righteous perfected in faith, give rest, O Savior, to the soul of Your servants. Bestow upon them the blessed life which is from You, O loving One.

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

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

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

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

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

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Grant this, O Lord.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, You have trampled down death and have abolished the power of the devil, giving life to Your world. Give rest to the souls of Your departed servants (Names) in a place of light, in a place of repose, in a place of refreshment, where there is no pain, sorrow, and suffering. As a good and loving God, forgive every sin they have committed in thought, word or deed, for there is no one who lives and is sinless. You
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.)
ΠΡΙΕΣΤ: Ελέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἑλέος σου, δεόμεθα σου, ἐπάκουσόν καὶ ἐλέησόν.
ΠΡΙΕΣΤ: Εἰς δεόμεθα ύπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Ἐτι δεόμεθα ύπὲρ τοῦ Άρχιεπισκόπου ἡμῶν (τοῦ δείνος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Ἐτι δεόμεθα ύπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δείνος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Εἴτε δεόμεθα ύπὲρ Ἑλέος, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἀμαρτιῶν τῶν δουλῶν τοῦ θεοῦ, τῶν ἐνορίτων, ἐπιτρόπων, συνδρομήτων καὶ ἀφερωτῶν τοῦ ἄγιου Ναοῦ τοῦτού, καὶ τῶν δουλῶν αὐτοῦ (καὶ μηνυόμεναι τῶν ὁνόματος τῶν ποιοκοιμασάντων τῶν Αρτούς) τῶν ἐπιτελούντων τὴν ἁγίαν ἐορτὴν ταύτην.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Εἴτε δεόμεθα ύπὲρ τοῦ διαφυλαχθῆναι τὴν ἁγίαν Ἐκκλησίαν (ἢ τὴν Μονὴν) καὶ τὴν πόλιν (ἢ χώραν, ἢ χώραν) ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν, ἀπὸ ῥήγης, λοιμοῦ, λιμοῦ, σεισμοῦ, καταστροφής, πυρός, μαχαιρίας, ἐπιδρομῆς ἀλλοφυλῶν, ἐμφυλίου πολέμου καὶ αἰφνιδίου βανάτου ὑπὲρ τοῦ ἱεροῦ, εὐμενῆς καὶ εὐδιάλλακτον γενέσθαι τὸν ἀγαθὸν καὶ φιλάνθρωπον Θεόν ἡμῶν, τοῦ ἀποστρέφαι καὶ διασκέδασαι πᾶσαν ῥήγην καὶ νόσον τὴν καθ’ ἡμῶν κινούμενην, καὶ ρύπασθαι ἡμᾶς ἐκ τῆς ἐπικειμένης δικαίας αὐτοῦ ἀπειτήν, καὶ ἐλέησαι ἡμᾶς.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Εἴτε δεόμεθα ύπὲρ τοῦ εἰσακοῦσα Κύριον τὸν Θεόν ἡμῶν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἀμαρτιῶν, καὶ ἐλέησαι ἡμᾶς.
ΠΛΟΟΣ: Κύριε, ἐλέησον. [3]
ΠΡΙΕΣΤ: Ἐπάκουσόν ἡμῶν, ὁ Θεός, ὁ Σωτήρ ἡμῶν, ἢ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν βαλασίᾳ μακράν· καὶ Λεως, ἢ λεως γενοῦ ἡμῶν, Δέσποτα, ἐπὶ ταῖς ἀμαρτίαις ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεήμων γὰρ καὶ φιλάνθρωπος Θεός ὑπάρχεις, καὶ οἱ τὴν δόξαν ἀναπτύσσοντες τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
ΠΛΟΟΣ: Ἱμήν.
ΠΡΙΕΣΤ: Εἰρήνη πάσι.
ΠΛΟΟΣ: Καὶ τῷ πνεύματί σου.
ΠΡΙΕΣΤ: Τὰς κεραλάς ἡμῶν τῷ Κυρίῳ κλίνωμεν.
ΠΛΟΟΣ: Σοι, Κύριε.
ΠΡΙΕΣΤ: Ο Μάστερ, σε ἕκαστον ἐργασίαν. Εἰσαχθήκατε | ΠΡΙΕΣΤ και ΛΑΟΣ: Πλούσιοι ἐφικτοί καὶ ἐπείσοδοι; οἱ |
THE ARTOKLASIA HYMN

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

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

δὲ ἐκ ζητούν τές τὸν Κυρίον ο kuk ἐλαττωθῇ σον ται παν-
dhe ek-zitoun-des ton Ky-ri-on ook e-lat-to-thi-son-de pan-

- τὸς ἀγαθοῦ.
dos a-gha-thou.

THE WEALTHY HAVE BECOME POOR

The weal-thy have be-come poor and gone hun-gry, but those who seek the

Lord shall not lack a-ny good thing. a-ny good thing.

(Return to the Divine Liturgy on page 89.)
THE ARTOKLASIA HYMN — PLAGAL FIRST TONE

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

Πλούσιοι ἐπτώχευσαν καὶ ἐπίνασαν, οἱ
die ek-zη-toùn-tes ton Kύριoν οὐκ ἐλαττω-

δηθησονται παντος ἀγαθοῦ. thou.

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)

'Α-γι-ος ὁ Θε-ός, ἀ-γι-ος ἴ-σχυ-ρός,
A-ghi-os o The-os, a-ghi-os i-schi-ros,

ἀ-γι-ος ἀ-θάνατος ἐ-λέ-η-σον ἡ-μᾶς.
a-ghi-os a-tha-na-tos e-lei-son i-mas.

Δόξα Πατρί καὶ Υἱῷ καὶ Ἀγίῳ
Dhoxa Patri ke Io ke Aghio

Πνεῦ-μα-τι καὶ και εἰς τῶν αἰῶνας τῶν αἰ-ώ-νων. Ἀ-μήν.
Pnev-ma-ti, ke nin ke ai ke is tous eonas ton e-on non. A-min.

ἀ-γι-ος ἀ-θάνατος ἐ-λέ-η-σον ἡ-μᾶς. Ναι,
A-ghi-os a-tha-na-tos e-lei-son i-mas. Ne.

'Ιρεύς: Δύναμις.

δύ-να-μις. Ἄ-γι-ος ὁ Θε-ός, ἀ-γι-ος ἴ-σχυ-ρός,
Dhi-na-mis. A-ghi-os o The-os, a-ghi-os is-chi-ros,

ἀ-γι-ος ἀ-θάνατος ἐ-λέ-η-σον ἡ-μᾶς.
a-ghi-os a-tha-na-tos e-lei-son i-mas.
THE THRICE-HOLY HYMN

(3 times)

Ho - ly God, ho - ly 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.

Ho - ly im - mor - tal, have mer - cy on us. With 
great - er strength. Ho - ly God, ho - ly might - y, ho - 
ly im - mor - tal, have mer - cy on us.
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
ἁΘεός, καγρήμων κηρυγμάτων κατανόησιν.

(ΕΣοφία. Πρόσχωμεν.) Καγιαν ντολαντος τος τεταμένην περικοπήν τοῦ ἀγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

ὁ Ἀἱρενή πάσι. 

κατανόησιν. Ἐνθές ἦμαι καὶ τῶν μακαρίων οὐ ἐντόλον φόβον, ἵνα τὰς σαφικὰς ἐπιθυμίας πάσας καταπτάραντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαφείστησιν τὴν Ζην καὶ φρονοῦντες καὶ πράττοντες. Εὖ γὰρ εἰ ὁ φωτισμός τῶν ψυχῶν καὶ τῶν σωμάτων ἦμαι, Χριστὸς ὁ Θεὸς, καὶ Σοὶ τὴν δόξαν ἀνατέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ὁπωσοῦ Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τὸ ὁπωσοῦ Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. 

Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
Ἀλληλούϊα,. Ἀλληλούϊα, Ἀλλη - 
Ἁμηλοφυλοφώνων.) Ἐλλαμφύσιν εἰς τὰς καρδιὰς ἥμων, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φως, καὶ τοὺς τῆς 
διανοιάς ἥμων διάνοιας ὑφαλωμέας εἰς τὴν τῶν εὐαγγελικῶν 
Σου κηρυγμάτων κατανόησιν. Ἐνθές ἦμαι καὶ τῶν μακαρίων 
Σου ἐντόλον φόβον, ἵνα τὰς σαφικὰς ἐπιθυμίας πάσας 
καταπτάραντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ 
πρὸς εὐαφείστησιν τὴν Ζην καὶ φρονοῦντες καὶ πράττοντες. Εὖ 
γὰρ εἰ ὁ φωτισμός τῶν ψυχῶν καὶ τῶν σωμάτων ἦμαι. Χριστὸς ὁ 
θεὸς, καὶ Σοὶ τὴν δόξαν ἀνατέμπομεν, σὺν τῷ ἀνάρχῳ Σου 
Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ὁπωσοῦ Σου 
Pνεύματι, νῦν καὶ 
αἰώνας τῶν αἰώνων. Ἀμήν.

Τὸ ὀπωσοῦ Σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.
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 πολλάς Σοι προσπίπτομεν και Σοῦ δεόμεθα, ἀγαθεῖ καὶ φιλάνθρωπον ὑμᾶς, ὑπὸ τῆς δέησις σαρκοῦ καὶ πνεύματος, καὶ δόξης Σοῦ ἁγία καὶ τὰς σώματα ἀπὸ παντὸς καὶ πνευματικοῦ σοῦ σαρκοῦ καὶ πνεύματος, καὶ δόξης ἁγία τῶν ἁγίων καὶ ἡγατάκτουν τὴν παράστασιν τοῦ ἁγίου Σου θυσιαστηρίου. Ἡγατάκτος δὲ, ὃ θεός καὶ τοῦς συνειδητούς ἁγίων προσκοπήν, καὶ πίστεως καὶ συνείδησεως πνευματικῆς δός αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης ταυτερεῖν Σοῦ, ἀνενόχους καὶ ἀκατακτηρίως μετέχειν τῶν ἁγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίας Σου βασπίσεως ἢξιουθήναι.

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

(_while the Cherubic Hymn is being sung, the Priest prays inaudibly:) No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served as our High Priest, and as Lord of all, and have entrusted to us the celebration of this liturgical sacrifice without the shedding of blood. For You alone, Lord our God, rule over all things in heaven and on earth. You are seated on the throne of the Cherubim, the Lord of the Seraphim and the King of Israel. You alone are holy and dwell among Your saints. You alone are good and ready to hear. Therefore, I implore you, look upon me, Your sinful and unworthy servant, and cleanse my soul and heart from evil consciousness. Enable me by the power of Your Holy Spirit so that, vested with the grace of priesthood, I may stand before Your holy altar without blame or condemnation. Grant also, O God, progress in life, faith, and spiritual discernment to the faithful who pray with us, so that they may always worship You with reverence and love, partake of Your Holy Mysteries without blame or condemnation, and become worthy of your heavenly kingdom.
ΧΕΡΟΥΒΙΚΟΝ

Σακελλαρίδης — Ἡχος πλ. α'

(Continue to p. 100)
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.

**THE ANGELIC HOSTS**

Amen. Who is invisibly escorted by the angelic hosts, escorted by the angelic hosts.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

'Ὑπὲρ τῶν προτεθέντων τιμίων Δῶρων, τοῦ Κυρίου δεηθῶμεν.

'Ὑπὲρ τοῦ ἁγίου οἶκου τοῦτού καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσίοντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

'Ὑπὲρ τοῦ ρυθήματος ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

'Αντιλαβοῦ, σώσον, ἐλέσον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

ΠΕΤΙΣΩΝ
Let us complete our prayer to the Lord.

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

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

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

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

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.
Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ, our God.

During above petition

Most holy Theotokos, save us.

After petition

To You, O 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.

During above petition

Peace be to all.

After petition

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

**PATERA, YION, KAI AGION PNEUMA**

Father, Son, and Holy Spirit

On ke a cho ri ston. - sence and in sep a rate.

(When more than one clergyman is celebrating the liturgy, the following hymn is chanted in the place of the above hymn.)
Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

### ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἑνα Θεόν, Πατέρα, Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὑρατῶν τῇ πάντων καὶ αἰώνων.

Καὶ εἰς ἑνά Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενὴν, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων·

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὅμοος οὖν τῷ Πατρὶ, δι᾿ οὗ τὰ πάντα ἐγένετο.

Τὸν δι᾿ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος ᾿Αγιοῦ καὶ Μαρίας τῆς Παρθένου καὶ ἐνανθρωπήσαντα.

Σταυρωθέντα τε ἐν Πιτάρῳ καὶ παθόντα καὶ ταφέντα. Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς.

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρός. Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίναι ζῶντας καὶ νεκροὺς, οὐ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ ᾿Αγνοῦ, τὸ Κύριον, τὸ ᾿Ωμοροπιόν, τὸ ἐκ τοῦ Πατρός ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξάζομενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, ᾿Αγίαν, Καθολικὴν καὶ Ἀποστολικὴν Ἐκκλησίαν. Ὠμολογῶ ἐν βάπτισμα εἰς ἄρσεν ἄμαρτων. Προσδοκῶ ἀνάσται νεκρῶν. Καὶ ᾿Ωμιή τοῦ μέλλοντος αἰώνος. Ἀμήν.

### THE CREED

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages;

Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.

He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures.

He ascended into heaven and is seated at the right hand of the Father; and He will come again with glory to judge the living and the dead; His Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.

In one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

### GREEK TRANSLITERATION

Pistévo is éna Theón, Patéra, Pandókrátora, plíndín ouranou ke ghis, oratón te pándnon ke aoráton.

Ke is éna Kýrion I sóoun Christón, ton Ión to Theoú ton monoghení, ton ek tou Patróv gennhéneta prò pándnon tòn eiónon;

Fos ek fotós, Theón alithínón ek Theoú alithínoú, gennhíndha ou piíthíndha, omoóusion to Patrí, dhí’ ou ta pandá eghéneto.

Ton dhí’ imás tous anthrópous ke dhíá tin imeterán sotírfan katelthóna ek ton ouranón ke sarkothénda ek Pn'ématos Aghfó ke Marías tis Parthenhoun ke enanthropísdaná.


Ke is to Pn'éma to Aghión, to Kýrion, to zoopión, to ek tou Patróv ekporeuvómenon, to sin Patrí ke Ió simbroskívoumenon ke sindhoxazómenon, to laissors dhía ton profitón.

Is míaan, Aghíán, Katholíkín ke Apostolíkín Ekklísián. Omołoghé en váptisma is áfesín amartíon.

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.

Let us give thanks unto the Lord.

( INAUDABLE ) 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
τής Λειτουργίας ταύτης, ἢν ἐκ τῶν χειρῶν ἡμῶν δέξαται
cathetizwos kai tois osi parastithkai xylades arhaggelou kai
muodiax aggelon, tis Xeroubeia kai tis Seraphim, exapterugia,
polyommatia, metara, pterota.

Tον επινικιον ομον ζωντα, βωντα, κεκραγοτα και

Singing the victory hymn, proclaiming, crying out,

TON EPI Nikolaion YMNMON

Α-γι-ος, Ά-γι-ος, Ά-γι-ος, Κυ-ρι-ος Σα-βα-ώθη, πλή-ρης ο

ὢ-ρα-νος και ή γή τῆς δό-ξης σου. Ὁ-σαν-νά ἐν τοῖς υ-

ψι-στοις, εὐ-λο-γη-μένος ὁ ἐρ-χό-με-νος ἐν ὁ-νό-μα-τι Κυ-

ῥί-ου. Ὁ-σαν-νά ὁ ἐν τοῖς υ-ψί-στοις.

THE VICTORY HYMN

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

filled with Your glo-ry! Ho-san-na in the high-est! Bles-sed is He who

comes in the name of the Lord. Ho-san-na in the high-est.
(Χαμηλοφώνως.) Μετά τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: Ἅγιος εἶ καὶ παναγίος Σῦ καὶ ὁ μονογενὴς σου Υἱός καὶ τὸ Πνεῦμά σου τὸ Ἁγιόν. Ἅγιος εἶ καὶ παναγίος καὶ μεγαλοπρεπῆς ἢ δόξα σου. Ὅς τὸν κόσμον ὅσον οὐκ ἔχεις ἡγασίας, ὅστε τὸν Υἱὸν σου τὸν μονογενὴ δοῦναι, ἵνα πᾶς ὁ πιστεῶν εἰς αὐτόν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. Ὅς ἐλθὼν καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομιὰν πληρώσας, τῇ νυκτὶ ἢ παρεδίδοσι τὸ ἐαυτὸν παρεδίδοντο ὑπὲρ τῆς τοῦ κόσμου ἔως, λαβὼν ἀρτὸν ἐν ταῖς ἁγίας αὐτοῦ καὶ ἀρχαντίστοις καὶ ἀμαμείτσις χερσὶ, εὐχαριστήσας καὶ εὐλογήσας, ἁγίας, κλάσας, ἐδώκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν:

Ἄβετε, φάγετε, τοῦτο μοῦ ἐστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἀφέσιν ἀμαρτιῶν.

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

Πίετε ἣ αὐτοῦ πάντες, τοῦτο ἐστι τὸ αἵμα μου, τὸ τῆς Κατανόης Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἀφέσιν ἀμαρτιῶν.

(Χαμηλοφώνως.) Μεμνημένοι τής σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς ἀναστάσεως, τῆς εἰς οὐρανὸς ἀναβάσεως, τῆς ἐκ δεισιδ. καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παναγίας,

Τά σά ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

(Ιναύγιστον.) Together with these blessed powers, merciful Master, we also proclaim and say: You are holy and most holy, You and Your only begotten Son and Your Holy Spirit. You are holy and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that whoever believes in Him should not perish, but have eternal life. He came and fulfilled the divine Plan for us. On the night when He was delivered up, or rather when He gave Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, gave thanks, blessed, sanctified, broke, and gave it to His holy disciples and apostles, saying:

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

(Ιναύγιστον.) 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.

(Ιναύγιστον.) 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

(Χαμηλοφώνως.) Ἔτι προσφέρομεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλούμεν ἐν και δεόμεθα καὶ ἰκετεύομεν κατάπεμψον τὸ Πνεῦμά σου, σὺ Ἁγιον ἑτέρ, ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δώρα ταύτη. (Inaudible.) Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

Καὶ ποίησον τὸν μὲν Ἁρτον τούτον, τῖμιον Σῶμα τοῦ Χριστοῦ σου. Ἀμήν. (Inaudible.) And make this bread the precious Body of Your Christ. Amen.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τῖμιον αἷμα τοῦ Χριστοῦ σου. Ἀμήν. And that which is in this cup the precious Blood of Your Christ. Amen.

Μεταβαλῶν τὸ Πνεῦμάτι σου τῷ Ἁγίῳ. Changing them by Your Holy Spirit.


'Ὅτε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νήψιν ψυχῆς, εἰς ἀφεσιν ἀμαρτίων, εἰς κοινωνίαν τοῦ Ἁγίου σου Πνεύματος, εἰς Βασιλείας σωφρόνων πλήρωμα, εἰς παραφθάνειν τὴν πρὸς σέ, μὴ εἰς κρίμα ἡ εἰς κατάκριμα. Ἐτι προσφέρομεν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ωμολογητῶν, Εγκρατειτῶν καὶ παντὸς Πνεύματος δικαίον ἐν πίστει τετελειωμένου. So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.
Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ύπερευλογημένης, ἐνδόξου, Δεσπόινης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

MEΓΑΔΥΝΑΡΙΟΝ

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

Ὑπερευλογημένης, άχραντος, ἀληθὸς μακαριζεῖν σε τὴν Ἑωθότο κον, τὴν αἰμακαριστὸν καὶ παναμωμητον καὶ μητέρα τοῦ Θεού ἡμῶν. Τὴν τιμωτράν τῶν Χερουβιμ καὶ ἐνδοξοτράν αὐσγκριτως τῶν Σεραφίμ, τὴν ἀδιαφθορως Θεόν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον κον, σὲ μεγαλύνομεν.
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!

(Chamhlofwnos.) Toi agiou Ieianou, Proritou, Prodromu kai Baptisitou' ton agiou enedokou kai panaeufimou' Apostoliou' tou Agiou (Oonoma) o' kai thn mnimhn epiteleumenv, kai pantanou son ton Agiou, wv taix lexisa episkofes kaimas o theos. Kai mnosthpi pantanou ton kekkomiemenon en' elpidi anakatawes (wois aiwnion kai mnuomev enntathsa onomastic wv boyleia tevthenwton) kai anaptasuou astous, o theos hmiw, opou episkopeti to phos ton prosopou sou.

(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 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 piety and holiness.

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

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

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

Kai me-ta tou pnev-ma-tos sou.

And with Your Spir-it.
Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

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

Lord, have mer-cy.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἐαυτοὺς καὶ ἀλλήλους 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.
Λάός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς ἁγιασθέντος τὸ ὅνομά σου, ἐλθέτω ἤ βασιλεία σου, γενήσεται τὸ θελημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. Καὶ ἄφησε ἡμῖν τὰ ὀφελήματα ἡμῶν, ὡς καὶ ἡμίς ἀφίεμεν τοῖς ὀφελέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

'Ιερεύς: Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Αγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

All: Πάτερ ἡμῶν, ο ἐν τις οὐρανῖς; ἀγιασθήσατο τὸ ὅνομά σου, ελθήτω τὸ βασιλεία σου, γενήσεται τὸ θελημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν τῆςμερον. Καὶ ἄφησε ἡμῖν τὰ ὀφελήματα ἡμῶν, ὡς καὶ ἡμίς ἀφίεμεν τοῖς ὀφελέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

To You, O Lord.

(Informeal.) We entrust to You, loving Master, our whole life and hope, and we ask, pray, and entreat: make us worthy to partake of your heavenly and awesome Mysteries from this holy and spiritual Table with a clear conscience; for the remission of sins, forgiveness of transgressions, communion of the Holy Spirit, inheritance of the kingdom of heaven, confidence before You, and not in judgment or condemnation.

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

THE LORD’S PRAYER

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

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

Let us bow our heads to the Lord.

To You, O Lord.
(Χαμηλοφώνως.) Εὐχαριστούμεν οἱ, ἀδελφείν, τὸ τῇ ἁμαρτίᾳ σοι δοθεῖ σῆ σοι, τῷ πλήθει τοῦ ἔλεους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγόντων. Αὐτὸς, Δῶσον, ὅπως ἐπί τούτων ὑποκελλουθήσησθε σοι τὰς ἑαυτῶν κεφαλάς· ὑμῖν γὰρ ἔκλιναν σαρκὶ καὶ αἷματα, ἀλλὰ σοὶ τῷ φοβερῷ θεῷ. Σὺ ὅπως, Δωσόν, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγάθων ἐξομάλισον, κατὰ τὴν ἐκάστου θερίνην χρείαιν· τοὺς πλέονι καὶ πλέονι σύμπλεσθεν τοῖς ὑποδοτοῦσι συνοδεύον· τοὺς νοσοῦντας ἱερατεύ, ὁ ἱεροτὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Χάριτι καὶ ὁμοίωμας καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ ὧν ἐυλογηθῆκες εἰ, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ ζωοποιῷ σου Πνεύματί, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(Ἰναυδικά.) 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.

Prósophamen. Tā Ἀγία τοῖς ἁγίοις.

Πρόσοχωμεν. Τα Ἁγία τοῖς ἁγίοις.

(Προσέχεις Κύριε Ἱησοῦ Χριστέ, ὁ Θεός ἡμῶν, εἰς ἁγίου κατοικητηρίου σου καὶ ἀπὸ βρόντου δόξης τῆς βασιλείας σου, καὶ ἔδωκε εἰς τὸ ἄγασιν ἡμᾶς, ὁ ἄνω τῷ Πατρί συγκαθημένου καὶ ὡς ἡμῖν ἀφάντως παρεῖναι καὶ καταξίωσον τῇ κραταιᾷ σου χερί παραδοθέντα ἡμῖν τῷ ἀχράντῳ Σώματί σου, καὶ τοῦ τιμίου Αἵματι, καὶ δι’ ἡμῶν παντί τῷ λαῷ.

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

Εἰς Ἁγίος

(Is Aghios, is Kyriios, Iesus Christos, stos, eis duxan Theou Pateros. A-min.

ONE IS HOLY

One is Holy, One is Lord, Jesus Christ, to the
VERSES:

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.
(Χαμηλοφωνώς.) Πιστεύω, Κύριε, καὶ ὀμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ θεοῦ τοῦ ζωτοῦ, ὁ ἐλθὼν εἰς τὸν κόσμον ἀμαρτωλοὺς σώσαι, ὅν πρῶτος εἶμι ἐγώ. Ἐτι πιστεύω, ὅτι τοῦτο αὐτὸ ἐστὶ τὸ ἀχράντον Σωμάς σου καὶ τούτῳ αὐτῷ ἐστὶ τὸ τίμιον Λίμα σου. Δέομαι σὺν σοι· ἐλέησόν με καὶ συγκώμωσόν μοι τὰ παραπτώματα μου, τὰ ἐκούσα καὶ τὰ ἀκούσα, τὰ ἐν λόγῳ, τὰ ἐν ἐργῷ, τὰ ἐν γνώσει καὶ ἀγνώσει· καὶ αἰσθώμουν ἀκατακρίτως μεταστείν τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἀμαρτησιῶν καὶ εἰς ζωήν αἰώνιαν. Ἀμίν.

Ἐν ταῖς λαμπρότητι τῶν ἁγίων σου πάς εἰςειδέσσουμαι ὁ ἀνάξιος; Τάν γὰρ τολμώσαν συνεσελέθαν εἰς τὸν Νημφῶνα, ὁ χίτων με ἑλέγχει ὅτι σὺν ἐστι τὸ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἁγνελῶν. Καθάρισον, Κύριε, τὸν ρύπον τῆς ψυχῆς μου καὶ σώσον με ὡς φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ θεός μου, μὴ εἰς κρίμα μοι γενόσθη τὰ ἁγία ταῦτα, διὰ τὸ ἀνάξιον εἰναί με, ἀλλ’ εἰς κάθαρσιν καὶ ἀγασμόν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀφάφωμα τῆς μελλοντος ζωῆς καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολλάσθαι τῷ θεῷ ἀγαθὸν ἐστιν, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐλπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ θεοῦ κοινωνοῦν με παράλαβε· σὺ μὴ γάρ τοῖς εχθροῖς σου τὸ μυστήριον εἶπος· σὺ φιλημά σου δώσω, καθάπερ ὁ Ιουδάς· ἀλλ’ ὡς ὁ λητῆς ὄμολογος σου· Μνησθῆτι 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.**

**(As the faithful receive the Holy Gifts, the following hymn may be chanted.)**
Receive me today, O Son of God, as partaker of Your mystical
Supper, for I will not speak of Your mysteries to Your enemies,
neither will I give You a kiss as did Judas, but like the
thief, will I confess You: Remember me, O Lord, in Your
Kingdom. Remember me, O Master, in Your Kingdom. Re-
member 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.
New Byzantium Publications
Williamston, Michigan
www.newbyz.org