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

In Greek and with the Official English Translation
of the Greek Orthodox Archdiocese of America

In Plagal Fourth Tone and/or Plagal First Tone
Our Orthodox hymnology is a rich treasure which has yet to be fully discovered by the Faithful. Our hymnology, which teaches our minds and uplifts our hearts, should be studied by all of us who profess the Orthodox faith.

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

Byzantine Chant in Greek and English

Using the Official Text and Translation of the Greek Orthodox Archdiocese of America and Including the New Rubrics and Directives for the Celebrating of the Liturgy

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

Psalm 67:3

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

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DEDICATION

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

Many thanks also to Fr. Michael Varlamos for his loving support and counsel.

About This Book

This book, along with its Menaion, Triodion, and Pentecostarion hymnal companions (available for free at our website www.newbyz.org), represents a complete resource for Sunday Greek Orthodox worship in both Greek and English employing Byzantine chant set in staff notation. Within its covers, this book contains two complete Divine Liturgies of St. John Chrysostom in primarily Plagal Fourth and Plagal First Tones. The book also contains the eight Resurrectional apolytikia, the kontakion for normal Sundays, the substitutions for the Trisagion hymn, four Cherubic hymns, two megalyaria, including the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and the memorial and artoklasia services. All of the proper hymns of the day and all apolytikia, kontakia, megalyaria, and Communion hymns for every Sunday of every year are available at www.newbyz.org.

This book is for those parishes that use the new authorized text of the liturgy and the Resurrectional apolytikia. There is also available a three-part harmony version with this text for SSA, TTB or mixed-voiced choir. Our original Divine Liturgy books with the Holy Cross text by N. Vaporis and hymn texts by N. Takis, are still available at www.newbyz.org and are fully supported.

The authors had several goals in mind in creating staff-notated Orthodox Church music, 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 music that enhances the words of Orthodox liturgical texts as an aid in prayer, both in Greek and English.

♦ To create sheet music and books 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 with or 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 liturgy or other service to the date and purpose for which it is performed with companion materials that contain all of the options that are encountered in every situation.

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
ABOUT ORTHODOX HYMNODY AND THE DIVINE LITURGY

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 and organ accompaniment, 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 is 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 some Orthodox jurisdictions perhaps as early as the 16th Century or earlier, it did not make its entrance into the Greek Church until the 19th Century. Today, it is widely used in America and in European Orthodox churches. Harmonization, although having its own unique aesthetics, 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. In public churches, 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 antiphon is inserted the Hymn of Justinian, “Only Begotten Son” (O Monoghenisios). The troparia of the third antiphon are the daily apolytikia. There are other litanies and petitions throughout the Liturgy.

The Apolytikia and Kontakion

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

The Entrances and 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 Innumen), is a completion of the priest’s previous petition, and was originally chanted simply on a single pitch. Since then, it has become elongated.

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

The Communion Hymn and Dismissal

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

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

The basic mode of the Divine Liturgy music in this book from page 1 through page 81 is the Plagal Fourth Tone, which is heard in the West as a major tonality. Apolytikia, Kontakia, and Megalynaria are in their designated tones. 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 32 and continue to page 45, where you skip to page 98 for the Cherubic Hymn. Continue to the end of the book, and from there, return to pages 74-81 to complete the liturgy. It should be noted that the first two antiphons, the hymn of Justinian, the Trisagion, and the Dismissal section are traditionally in Second Tone for all liturgies, although a First Tone (minor) Trisagion is provided as an option in this book.

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 60 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 day, 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 from www.newbyz.org, or they may be downloaded there individually.

The memorial and artoklasia services are also provided in this book on pp. 82-95.
БLESSED IS THE KINGDOM OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, NOW AND FOREVER AND TO THE AGES OF AGES.
'Υπέρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν τοῦ Κυρίου δεηθῶμεν.

For all pious and Orthodox Christians, let us pray to the Lord.

'Υπέρ τοῦ Ἀρχιεπισκόπου ἡμῶν, τοῦ τιμίου πρεσβυτερίου, τῆς Ἑκάτης διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ τοῦ Κυρίου δεηθῶμεν.

For our Archbishop (Name), for the honorable presbyterate, for the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

'Υπέρ τοῦ εὐσεβοῦς ἡμῶν θεοῦ, πάσης ἀρχῆς καὶ ἐξουσίας ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν.

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

'Υπέρ τῆς πόλεως ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν πιστῶν οἰκούντων ἐν αὐταῖς τοῦ Κυρίου δεηθῶμεν.

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

'Υπέρ εὐκρασίας ἄρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καρπῶν εἰρήνηικῶν τοῦ Κυρίου δεηθῶμεν.

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
Τῇς παναγίας, ἄχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἐαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Kύριε ὁ Θεός ἡμῶν, οὕτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὕτος ἐλεον άμερητόν καὶ ἡ φιλανθρωπία ἡμῶν, Ἕλπιον καὶ ἐπί τὸν ἄγιον οἶκον τοῦτον, καὶ ποιήσων μεθ’ ἡμῶν καὶ τῶν συνεκυμονεῖν ήμιν πλοῦσια τὰ ἐλέη σου καὶ τοὺς οἰκτηροὺς σου.

Lord, our God, Whose dominion is incomparable and glory incomprehensible; Whose mercy is immeasurable, and love for mankind ineffable: Look upon us and upon this holy house in Your loving-kindness, and grant to us and to those who pray with us Your abundant mercy and compassion.

(Go to page 5)
THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

(Pair the responses below to the petitions on pp. 1-3)

'Ἡχος πλ. α'

A - μήν.
A - min.

1 + 7

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

2 + 8

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

3 + 9

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

4 + 10

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

5 + 11

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

6 + 12

Kύρι-ε, 'λέ-η-σον.
Ky-ri-e, 'le-i-son.

Σοί, Kύρι-ε.
Si, Ky-ri-e.

To You, O Lord.

Plagal First Tone

A - men.

Lord, have mer-cy.

Lord, have mer-cy.

Plagal First Tone

Lord, have mer-cy.

Plagal First Tone

Lord, have mer-cy.
"Oti prepei si paasa doxa, timi kai proskunhisis, to Patre kai to Yiou kai to Agiou Pneumati, vun kai aei kai eis tous aiwnas ton aiwnon.

Πατὴρ Ὁμολογάω σου, τὸ υἱὸν καὶ τὸ ἁγίον αὐτοῦ.

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

TO ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

(Verses are from Psalm 102. On weekdays and certain feasts, a different psalm is chanted. See newbyz.org.)

1. Εὐλογεῖ, ἡ ψυχή μου, τὸν κύριον καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἄγιον αὐτοῦ.
2. Εὐλογεῖ, ἡ ψυχή μου, τὸν κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ.
3. Κύριος ἐν τῷ οὐρανῷ ἠτοίμασεν τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

(Kai phalleita to A' Antiphwnon, syvodoememon ano to efymion:)

1. Bless the Lord, O my soul, and all that is within me bless his holy name.
2. Bless the Lord, O my soul, and forget not all his benefits.
3. The Lord has prepared his throne in the heavens; and His kingdom rules over all.

(verses above are to be intoned on G by a solo chanter before each refrain below.)
Τῆς παναγίας, ἁχράντου, ὑπερευλογιμένης, ἐνδόξου, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτούς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωήν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

To You, O Lord.

Lord, our God, save Your people and bless Your inheritance. Protect the fullness of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and forsake us not who have set our hope in You.

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

A - men.

NOTE: Alternate texts for the refrain of the Second Antiphon on the next page (13) are chanted on weekdays and 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 hymnbooks or go to www.newbyz.org for these alternate refrains.
THE SECOND ANTIPHON

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

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

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

THE SMALL DOXOLOGY

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

(Continue immediately to the “Hymn of Justinian” on the next page.)
Ο μονογενής Υιός καὶ Λόγος τοῦ Θεοῦ ἄθανατος ύπάρχων,
Ο Μονογενής Ιοσκε Λογος του Θεου άθανατος ιπαρχων,
καὶ καταδεξάμενος διὰ τὴν ημετέραν σωτηρίαν σαρκώ
καὶ καταδεχάμενος δία τιν ημετεραν σωτηριαν σαρκο-
-θηναι έκ τῆς ἀγίας Θεοτόκου καὶ άει παρθενεν
-θηναι έκ της αγίας Θεοτόκου, και αει παρθ
-θενου Μαρίας, ἀτρέπτως ένανθρωπησάς σταυρωθείσης θεος τε, Χρι
-θενου Μαριας, ατρετός εν ανθρωπησάς, σταυρωθείσης θεος τε, Χρι
-στε Ο Θεος Θανατοθανατοπατισάς, εις ών της Α
-στε ο Θεος Θανατοθανατοπατισας, εις ών της Α
-γίας Τριάδος, συνδοξαζομενος το Πα
-γίας Τριαδος συνδοξαζομενος το Πα
-τρι και τω Αγιω Πνευματι, σωσον ήμας
-τρι και τω Αγιο Πνευματι, σωσον ήμας.
Only begotten Son and Logos of God, being immortal, You descended for our salvation to take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one with the Holy Trinity, glorified with the Father and the Holy Spirit, Save us.
Τῆς παναγίας, ἰχράντου, ὑπερευλογιμένης, ἐνδόξου, δεσποτίνης ἡμῶν, Θεοτόκου καὶ Ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, εἰς τοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

The People chant the “Ἀμήν” or “Amen” in the tone of the apolytikion of the day, then chant the verse (Psalm 118:24 on Sundays) and the apolytikion. See pp. 12-26 for the Sunday Resurrectional apolytikia. On weekdays and feasts of the Lord, consult newbyz.org or other source for the verse and apolytikion of the day.

After the Apolytikion of the day is chanted, the Small Entrance Hymn on page 11 follows. The entrance hymn text may differ on certain feasts. Consult newbyz.org or other source for the correct entrance hymn. After the Small Entrance, the apolytikion of the day is repeated, followed by other designated apolytikia and the kontakion. See pp. 27-29.

Lord, You have granted us to offer these common prayers in unison and have promised that when two or three agree in Your name, You will grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be of benefit to them, granting us in the present age the knowledge of Your truth, and in the age to come eternal life.

For You, O God, are good and love mankind, and to You we offer glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.”

TO TRITON ANTIPHON

THE THIRD ANTIPHON
In many churches, the priest chants the Small Entrance hymn. In others, the priest chants it until the last phrase, which is completed by the chanter or choir. And in some churches, the choir is designated to chant the entire hymn.

ΕΙΣΟΔΙΚΟΝ

Wisdom. Arise.

Dhef-te pro-ski-ni-so-men, ke pro-
- spe-so-men Xri-sto.

Σω-son η-μάς, Υιέ Θε-
- oú, ο á-va-stas ek ne-krown,

'ψάλ- λον- τάς σοι· 'Αλ- λη- λού- τα.

PSALTON DASIS: Al-li-lou-ia.

(Special reference to the apolytikion of the day and repeat it.)
(Chanter intones verse from Psalm 118:24.):

Αὐτή ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Toῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαιων,

καὶ στρατιῶτῶν φυλασσόντων τὸ ἀχραντόν σου σῶμα, ἀνέστης τριήμερος ἱωτήρ, δωρούμενος τῷ κόσμῳ τὴν ζωήν. Διὰ τοῦτο αἵ Δυνάμεις τῶν υἱανόν ἐβόων σοι ζωοδότα.

Δόξα τῇ ἁγιάστησει σου Χριστε, δόξα τῇ Βασιλείᾳ σου, dho-xa ti anasta-si sou Christe, dho-xa ti Va-si-li-a sou,

δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπος.

dho-xa ti iko-ono-mi-a sou, mo-ne Fi-lan-thro-pe.
RESURRECTION APOLYTIKION 1

First Tone — The Stone Before Your Tomb

(Chanter intones verse from Psalm 118:24.):

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

Al - though the stone was sealed by the Jews, and the sol - diers

guard - ed Your most pure bod - y, You a - rose on the third day, O

Sav - ior, giv - ing life to the world. For this rea - son, the

heav - en - ly pow - ers cried out to you, O Giv - er of Life:

Glo - ry to Your res - ur - rec - tion, O Christ! Glo - ry to Your king - dom!

Glo - ry to Your dis - pen - sa - tion, only Lov - er of Man - kind!

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 2

‘Ηχος β’ — Οτε κατήλθες

(Chanter intones verse from Psalm 118:24.):

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

(Γω π. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
When You descended unto death, O Life Immortal, You rendered to Hades a mortal blow by the lightning of Your divinity, and when from the depths of darkness You also raised the dead, all the heavenly powers cried out: O Giver of Life, Christ our God, glory to You.

(Chanter intones verse from Psalm 118:24.): This is the day that the Lord has made; let us be glad and rejoice in it.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 3

`Ηχος γ´ — Εὐφραινέσθω τὰ οὐράνια

(Chanter intones verse from Psalm 118:24.):

Αὐτή ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
RESURRECTION APOLYTIKION 3

Third Tone — Let the Heavens Rejoice

(Chanter intones verse from Psalm 118:24.):

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

Let the heavens rejoicing; let the earth be glad, for the Lord has shown the mighty power of His arm. He trampled down death by death and became the first-born of the dead. From the depths of Hades, He delivered us and granted to the world great mercy.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
(Chanter intones verse from Psalm 118:24.):
Αὐτὴ ἡ ἡμέρα, ἥν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
RESURRECTION APOLYTIKION 4

Fourth Tone — The Women Disciples

(Chanter intones verse from Psalm 118:24.):
This is the day that the Lord has made; let us be glad and rejoice in it.

And having rejected the ancestral decision, then told the apostles elatedly:

Death has been stripped of its power; Christ God has risen, granting to the world His great mercy.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 5

Ἡχος πλ. α’ — Τὸν συνάναρχον Λόγον

(Chanter intones verse from Psalm 118:24.):

Αὔτη ἡ ἡμέρα, ἤν ἐποίησεν ὁ κύριος ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Tὸν συνάναρχον Λόγον Πατρι καὶ Πνεύματι, τὸν ἐκ Παρθένου τε χθέντα εἰς σωτηρίαν ἡμῶν, ἀνυψομένισομεν πιστικά καὶ προσκυνήσωμεν, ὅτι ηὗ δόκησε σαρμνίσομεν προσκινισομεν, οτι ινθεθήκεσαι καὶ νελθιστερω, καὶ θάνατον ὑποκινήσει, μείναι, καὶ ἐγείραι τοὺς θεόν θεόντας, ἐν τῇ ἑν δόξῳ Ἀναστασίσει αὐτοῦ.

(Μην ἐν αὐτῇ τὰ τρίτα εἰς τὸν τόπον ἀναφέρεσθαι.)

(Εἰς τὸν τόπον πάντα ἐν τῷ ἅγιον τόπῳ ἀναφέρεσθαι, ἕν τῇ ἑν δόξῳ Ἀναστασίσει αὐτοῦ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
RESURRECTION APOLYTIKION 5

Plagal First Tone — The Stone Before Your Tomb

(Chanter intones verse from Psalm 118:24.):
This is the day that the Lord has made; let us be glad and rejoice in it.

Let us the faithful give praise and worship to the

Lo-gos, co-e-ternal with the Fa-ther and the Spir-it,

born of the Vir-gin for our sal-va-tion; for

of His own good-will he con-sent-ed to as-

-cend the cross in the flesh and en-dured death and raised the

dead by His glo-ri-ous res-ur-rec-tion.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
ἈΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 6

‘Ἡχος πλ. β’ — Αγγελικά Δυνάμεις

(Chanter intones verse from Psalm 118:24.):

Αὔτη ἡ ἡμέρα, ἦν ἐποίησεν ὁ κύριος ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Chanter intones verse from Psalm 118:24.):

Σῶμα. Ε-σκύ-λευ-σας τὸν ‘Α-δήν, μὴ πει-ρα-σθείς ὑπὶ αὔ-

(Chanter intones verse from Psalm 118:24.):

-τοῦ, ὑ-πήν-τη-σας τῇ Παρ-θέ-νῳ, δῷ-ροῦ-με-νος τὴν ζω-

(Chanter intones verse from Psalm 118:24.):

-ὴν. Ὁ ἀ-να-στας ἐκ τῶν νε-κρῶν, Κύ-ρι-ε, δό-ξα σι.

(Chanter intones verse from Psalm 118:24.):

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)

22
An angelic powers appeared at Your tomb, and those guarding it became like dead, and at Your grave Mary was standing, seeking Your most pure body. You plundered Hades, not being tempted by it; You encountered the virgin, granting life. O Lord, who rose from the dead, glory to You!
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 7

*Ήχος βαρῆς — Κατέλυσας τῷ Σταυρῷ*

(Chanter intones verse from Psalm 118:24.):

Αὐτή ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
By Your Cross, O Lord, You shattered death; to the thief You opened Paradise. You transformed the Myrrh-bearers’ lamentation, and commanded Your Apostles to proclaim that You arose, Christ our God, granting to the world Your great mercy.

(Chanter intones verse from Psalm 118:24.):
This is the day that the Lord has made; let us be glad and rejoice in it.

(Chanter intones verse from Psalm 118:24.):
This is the day that the Lord has made; let us be glad and rejoice in it.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
**APOLYTIKION ANASTASIMON 8**

‘Ἡχος πλ. δ’ — Ἐξ υψους κατηλθες

(Chanter intones verse from Psalm 118:24.):

Αὔτη ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

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**RESURRECTION APOLYTIKION 8**

Plagal Fourth Tone — From on high You descended

(Chanter intones verse from Psalm 118:24.):

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

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(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikon, then continue to p. 27.)
NOTE: If there are any other festal apolytikia or troparia to chant in addition to or instead of the apolytikion of the day, please insert it (or them) here. They may all be found for free at newbyz.org.

Please affix the troparion of the patron of the local church (Ναού) to this page or insert it in front of this page. Many of these may be found in the Menaion books, the Triodion and Pentecostarion book, or at the main page and saints page at www.newbyz.org. On feast days of the Lord, the hymn of the local church is not chanted.

APOLYTIKION OF THE LOCAL PARISH CHURCH
KONTAKION OF THE THEOTOKOS
ΠΡΟΣΤΑΣΙΑ ΤΩΝ ΧΡΙΣΤΙΑΝΩΝ — THE PROTECTION OF CHRISTIANS

(On some feasts and festal seasons, a different kontakion is chanted. Consult newbyz.org or other source. If the kontakion of the day is not the default one below, insert the proper kontakion over this page.)

Second Tone

The protection of Christians un-shame-able, inter-

dhis a-mar-to-lon dhe-i-se-on fo-nas, al-la pro-fha-son, ως turn from the prayer-ful cries of those who are in sin; in stead, come to us, for

α-ga-th, εις την bo-θει-an η-mw, των pi-stwς kra-γa-
a-gha-thi, is tin vo-i-thi-an i-mon, ton pi-stos krav-

faith to you: Has ten to in-tres-sion and

spef-son is i-ke-si-an, i pro-sta-tev-out-o-sa α-
speed now to sup-pli-ca-tion as a pro-

ei, Θε-o-tó-ke, των ti-mw -twn se.

time, The-o-to-kos, for those hon-ing you.
Let us pray to the Lord.

O Holy God, Who is resting among the holy ones, praised by the seraphim with the thrice-holy voice, glorified by the cherubim, and worshiped by every celestial power, you have brought all things into being out of nothing. You have created man according to Your image and likeness and adorned him with all the gifts of Your grace. You give wisdom and understanding to the one who asks, and You overlook not the sinner, but have set repentance as the way of salvation. You have granted us, Your humble and unworthy servants, to stand even at this hour before the glory of Your holy Altar of sacrifice and to offer to You due worship and praise. Master, accept the Trisagion Hymn also from the lips of us sinners, and visit us in Your goodness. Forgive all our voluntary and involuntary transgressions, sanctify our souls and bodies, and grant that we may worship You in holiness all the days of our lives, through the intercessions of the holy Theotokos and of all the saints who have pleased You throughout the ages.

For You, our God, are holy, and to You we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever...

...and to the ages of ages.

NOTE: On normal Sundays the Trisagion (Thrice-Holy) Hymn, (pp. 30-33) is chanted here. On feasts of the Holy Cross, the processional hymn, Των Σταυρον Σου - “Before Your Cross,” (pp. 34-35) is substituted for the Trisagion Hymn. On the Nativity of Christ, Theophany, Lazarus Saturday, Pascha, Bright Week, and Pentecost, the processional hymn Οσοι εις Χριστον - “As Many of You,” (pp. 36-37) is substituted for the Trisagion. When a hierarch is celebrating the Divine Liturgy, a more elaborate Trisagion Hymn is chanted, (pp. 38-39) which is then followed by the chant, “Lord, save the righteous,” and then by the hymns (fimi) of the hierarchy. (p 40-41)

TO CONTINUE A MINOR LITURGY, GO TO PAGES 32 and 33.
Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ
(The minor-toned Trisagion / Thrice-Holy Hymn is on pp. 32-33.)

Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ
Πνεύματι καὶ

νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰωνῶν.
Ἀ-γι-ος ὁ Θεός, ἡ-γί-ος ἁ-θά-να-τος ἱ-μάς.

₯ης β’

Ἡρέμος β’,

Holy God, holy mighty,

Holy immortal, have mercy on us.

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

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

Second Tone

Holy immortal, have mercy on us.
Ηερεύς: Δύναμις.

Priest: With strength.

A - γι - ος

Ho - ly

A - ghi - os

God,

ό Θε - ος,

ho - ly might - y,

ἄ - γι - ος

ho - ly im-

a - ghi - os

mor - tal,

ι - σχυ - ρός,

- mor

is - chi - roς,

- tal,

ἀ - γι - ος ἀ - θά - να-

have mer-

a - ghi - os a - thana-

- cy

- τος ἐ - λέ - η-

on us.

- τος e - le - i-

(Continue on page 42.)

- ον

- son

- μᾶς.

(i - mas.
Theos, Ἅγιος ὁ Θεός, Ἅγιος Ἱσχύς, Ἅγιος Ἀθανάτος, Ἅγιος Λεισσόν ἤμας. Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰωνῶν. Ἀμήν.

Dhoxa Patri ke Io ke Aghio Pnevmati, ke Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι• καὶ σήμερον καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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

— Minor Liturgy continuation from page 29 —
Priest: With strength.

With strength, holy mighty, holy immortal, have mercy on us.

Priest: With strength.

With strength, holy mighty, holy immortal, have mercy on us.

(Continue on page 42.)
Τὸν Σταυρὸν σου προσκυνοῦμεν

Δέσποτα, καὶ τὴν ἁγίαν σου Ἀνάστασιν δοξάζομεν.
We venerate Your Cross, O Master, and we gloriify 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 gloriify Your Holy Resurrection.

We venerate Your Cross, O Master, and we gloriify Your holy Resurrection.

(Continue on page 42.)
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.

As many of you as were baptized into Christ have put on Christ. Alleluia.

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

Second Tone

"Αγιος ο Θεός, άγιος άγιος αθανάτος ελεήμονας. Πάντα σήμερα μεθάνημα.

Hierarch repeats verse.

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

This section may be chanted by the clergy.

*(Choir)*

Δε σπότα. Eis polla eti, Dhe - spo - ta.

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

PRIEST: Δύναμις.

Choir

Δέ-σπο-τα. Ε-λέ-η-σον ἡ-μᾶς. Α-γι-ος
Dhe-spo-ta. Ε-le-i-son i-mas. A-ghi-os

PRIEST: Θε-ός, ἀ-γι-ος ἵ-σχυ-ρός,

Choir

ὁ Θε-ός, ἀ-γι-ος ἵ-σχυ-ρός,

Choir

ά-γι-ος ἄ-θα-να-τος ἑ-λέ-η-σον ἡ-μᾶς.

Amin.

(or) Amin.

Amin.
FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

PRIEST: Κύριε, σώσον τους ευσεβείς. (Lord, save the faithful.)

HEIRARCH: Κύριε, σώσον τους ευσεβείς.

PRIEST: Κύριε, σώσον τους ευσεβείς.

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.
NOTE: Please affix the Fimi of the local hierarch to this page, or insert it in front of this page.
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Εὐλογημένος εἶ ὁ ἐπὶ
θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερου-βήματος, πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν.

Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀπαγγέλλει ἐμμελῶς
τὸ Προκείμενον.)

Σοφία.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν ἐπιγραφὴν
tοῦ ἀποστολικοῦ ἀναγινώσματος.)

Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀπαγγέλλει ἐμμελῶς
tὸ ἀποστολικὸν ἀνάγινωσμα.)

Εἰρήνη σοι.

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

'Αλληλουϊά, 'Αλληλουϊά, 'Αλλη - λού - ί - α.
Allilouia, Allilouia, Alli - lou - i - a.

Σοφία. Ὀρθοί. Ἀκούσωμεν τοῦ ἀγίου Εὐαγγελίου.
Εἰρήνη πάσι.

Καὶ τὸ πνεῦ - μα - τί σου.
Ke to pnev - ma - ti sou.

Τὸ κατὰ (Ματθαίου ἢ Μάρκου ἢ Λουκᾶν ἢ Ἰωάννην) ἀγίου Εὐαγγελίου τὸ ἄνάγινωσμα.
Πρόσχωμεν.

Δόξα σοι, Κύριε,
dó - ξα σοι.
Dhoxa si, Kyrie, dho - xa si.

(Ὁ Ἱερεὺς ἀναγινώσκει τὸ Ἱερὸν Ἐυαγγέλιον.)

Blessed is He Who comes in the name of the Lord. Blessed are You
upon the throne of the glory of Your Kingdom, enthroned upon the
cherubim always, now and forever and to the ages of ages. Amen.

Let us be attentive.

(The Reader intones the verse of the Prokeimenon.)

Wisdom.

(The Reader identifies the Epistle reading.)

Let us be attentive!

(The Reader reads the Epistle.)

Shine in our hearts, O Master Who loves mankind, the pure light of
Your divine knowledge, and open the eyes of our spiritual mind that
we may comprehend the proclamations of Your Gospels. Instill in us
also reverence for Your blessed commandments so that, having tram-
pbled down all carnal desires, we may lead a spiritual life, both think-
ing and doing all those things that are pleasing to You. For You,
Christ our God, are the illumination of our souls and bodies, and to
You we offer up glory, together with Your Father, Who is without
beginning, and Your all-holy, good, and life-creating Spirit, now and
forever and to the ages of ages. Amen.

Peace be with you.

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

The reading is from the Holy Gospel according to
(Matthew, Mark, Luke, or John). Let us be attentive!

(The priest reads the holy Gospel.)
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 prayers of the Catechumens may be inserted here. See Appendix, p. 122.)

**SUPPLICATION OF THE FAITHFUL**

Again and again, in peace, let all of us, the faithful, pray to the Lord.

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

Wisdom.

We give thanks to You, O Lord God of Hosts, Who have made us worthy to stand even now before Your holy Altar of sacrifice and to fall down before Your compassion on account of our sins and the ignorance of Your people. Accept, O God, our supplication. Make us worthy to offer You prayers, supplications, and bloodless sacrifices for all Your people. By the power of Your Holy Spirit, make us, whom You have appointed to this, Your ministry, free of blame or stumbling and, with the witness of a clear conscience, able to call upon You at every time and in every place, so that, hearing us, You may be merciful to us in the abundance of Your goodness.
"Ότι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

A - μήν.
A - min.

Again and again in peace let us pray to the Lord.

Lord, have mercy.

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

Wisdom.

Again and countless times we fall down before You, and we implore You O Good One, Who love mankind: That You, having regarded our prayer, may cleanse our souls and bodies from every defilement of flesh and spirit, and grant to us to stand before Your holy Altar of sacrifice, free of guilt and condemnation. Grant also O God, to those who pray with us, progress in life, faith, and spiritual understanding. Grant that they always worship You with awe and love, partake of Your Holy Mysteries without guilt or condemnation, and be deemed worthy of Your Celestial Kingdom.

That, ever guarded by Your might, we may ascribe glory to You, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

(Or in the tone of the Cherubic hymn.)

A - μήν.
A - min.
(During the chanting of the Cherubic hymn, the following prayers are said.)

No one bound by carnal desires and pleasures is worthy to approach, draw near, or minister to You, the King of Glory. For to serve You is great and awesome even for the heavenly powers. Yet, because of Your ineffable and immeasurable love for mankind, You impossibly and immutably became man. You, as the Master of all, became our high priest and delivered unto us the sacred service of this liturgical sacrifice without the shedding of blood.

Indeed, Lord our God, You alone reign over the celestial and the terrestrial; borne aloft on the cherubic throne, Lord of the seraphim and King of Israel, the only holy and resting among the holy ones. I now beseech You, Who alone are good and inclined to hear: Look down upon me, Your sinful and unprofitable servant, and cleanse my soul and heart of a wicked conscience; and enable me, by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before Your holy Table and celebrate the Mystery of Your holy and pure Body and Your precious Blood.

I come before You with my head bowed, and I implore You: Turn not Your face away from me, nor reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer these gifts to You. For You are the One Who both offers and is offered, the One Who is received and is distributed, O Christ our God, and to You we ascribe glory, with Your Father, Who is without beginning, and Your all-holy and good and life-creating Spirit, now and forever and to the ages of ages. Amen.

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

May God have mercy upon me, the sinner, and save me.

Brethren forgive me.

In peace, lift up your hands to the sanctuary, and bless the Lord.

(At this point, the Cherubic hymn begins. See pp. 46-54.)

MINOR TONE DIVINE LITURGY: For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 96-97.
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ'

Οἱ τὰ Χε-rouch-βὶμ, οἱ τὰ Χε-rouch-βὶμ, 
μυ-στὶ κὼς εἰ-κο-νὶ-

- ζῶν - τες καὶ τῇ

ζῳ - ο-ποι - ώ Τρι-ά

- δὶ, Τρι-

- α - δὶ, τὸν τρι-σὰ - γι-ον ὡ - μὸν προ-

- σὰ-δον - τες, πᾶ - σαν νῆν βὶ - ο-τι-κὴν ἀ-πο - θῷ - μὲ - θα, ἀ-πο-

- σα-δhon - des, ρα - saν nin vi - o-ti-kin a-po-tho-me-tha, a-po-

- θὼ - με - θα μέ - ρι - μναν, πᾶ-σαν μέ-ρι-μναν. Ὡς τὸν βα-σὶ - λέ-

- θo-tho-me-tha me - ri-mnan, pa-san me-ri-mnan. Os ton va-si-le-

- α τῶν ὡ - λων ὡ - πο-δε - ξό - με - νοι...

- α τὸν ο - lan i - po-dhe - xo - me - ni...

(Continue on page 48.)
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, now lay aside, now lay aside, ev’ry worldly care, ev’ry worldly care, lay aside ev’ry worldly care. so 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.

Amen.

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

Alleluia, Alleluia, Alleluia.

(Continue on page 55.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β'

(Omega Version is on p. 50)

(Continue on page 51.)
Let us who mystically represent the

Cherubim, and who sing,

the thrice-holy hymn, thrice-holy,

trice-holy hymn, thrice-holy hymn to the

Trinity to the life-creating Trinity,

now lay aside ev'ry care, ev'ry worldly care, ev'ry worldly care, so that we may receive, receive the King of all...
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

**TAIS AΓΓΕΛΙΚΑΙΣ**

A - μήν. ...ταῖς ἀγγελικαῖς ἀορά-

A - min. ...tes anghe - li - kes a - o - ra-


-tos dho - ri - fo - rou - me - non ta - xe - sin.

sustain ison on neutral syllable


**THE ANGELIC HOSTS**

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

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

sustain ison on neutral syllable

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

(Continue on page 55.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ Γ’

Οι τὰ Χε-ρούβιμ, μυ-στι-κῶς εἰ-κο-νί-ζον - τες
καὶ τῇ ζω-ο-ποι-ῶ Τρι-ά-
- δι, Τρι-ά-
- δι, τὸν τρι-σά-γι-ον
νῦν προ-σά-

πᾶ-σαι νῦν βι-ο-tί-κην ἀ-πο-θω-

- με-θα, με-ρί-, πᾶ-σαι μέ-ρι-
- me-tha, me-

ως τὸν βα-σι-λέ-α τῶν ὁ-λων ὑ-πο-

os ton va-si-le-a ton o-lon i-po-dhe-

(Continue on page 54.)
Let us who mystically represent the Cherubim,

and who sing the thrice-holy hymn, thrice-holy hymn

to the Trinity, the life-creating Trinity,

now lay aside worldly care, lay aside every worldly care, lay aside every worldly care,

so that we may receive the King of all...
Traditionally, the Cherubic Hymn is composed and chanted in the Byzantine papadic form, which consists of extended, melismatic, and highly ornamented melodic lines that are intended to draw out the length of the hymn, so that the priest or hierarch may have time to complete the prayers and rituals of the procession of the Holy Gifts. Most papadic hymns can only be accurately executed by a well-trained Byzantine chanter. However, John Sakellarides composed a series of Cherubic hymns which can easily be chanted by a lay choir reading staff notation. These compositions have become a standard for American Greek Orthodox Church choirs.

It is a common practice that the Cherubic Hymn be chanted in a mode related to the tone of the week. Therefore, on Fourth Tone and Plagal Fourth Tone Sundays, the hymn on pp. 46-48 is appropriate. On Second Tone and Plagal Second Tone Sundays, the hymn on pp. 49-51 may be chanted; on Third Tone and Grave Tone Sundays, the hymn on pp. 52-54. The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 96-98, within the minor liturgy.
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 necessity, let us pray to the Lord.

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

That the whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord.

Ἀγγελον εἰρήνης, πιστὸν ὄδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησόμεθα.

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

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησόμεθα.

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

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησόμεθα.

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

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

For that we may complete the remaining time of our life in peace and repentance, let us ask the Lord.

Τὸν ύπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνη καὶ μετανοία ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησόμεθα.

For that which is good and beneficial for our souls, and for peace for the world, let us ask the Lord.
Χριστιανά τά τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ύπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μυστηρεύσαντες, ἐαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Κύριε ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος ἁγιός, ὁ δεσμόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν δῆλη καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέσποινα καὶ προσόφαγε τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἱκάνωσον ἡμᾶς προσενεγκεῖν σοι δῶρά τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγγελημάτων. Καὶ καταχώσων ἡμᾶς εὐρέων χάριν ἐνώπιον σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν καὶ ἐπισκηνύσαι στὸ Πνεῦμα τῆς χάριτος σου τὸ ἁγαθόν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱῶ, μεθ' ὑπολογήτος εἰ, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ ζωοποίῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

And let us ask for a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the awesome judgment seat of Christ.

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

Lord God Almighty, You alone are holy. You accept the sacrifice of praise from those who call upon You with their whole heart, even so, accept from us sinners our supplication, and bring it to Your holy Altar of sacrifice. Enable us to offer You gifts and spiritual sacrifices for our own sins and the failings of Your people. Deem us worthy to find grace in Your sight, that our sacrifice may be well pleasing to You, and that the good Spirit of Your grace may rest upon us and upon these gifts presented and upon all Your people.

Through the mercies of Your only begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.
Εἰρήνη πᾶσι.

Peace be with all.

(If more than one clergy preside, they say the following prayer.)

I will love you, O Lord, my strength; the Lord is my foundation, my refuge, and my deliverer.

The doors! The doors! In wisdom, let us be attentive!
Πιστεύω εἰς ἕνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα Κύριον Ἰησοῦ Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων·

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὄμοοςιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο.

Τὸν δὴ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, Εἶπεν ὁ ἐρχόμενος ἐν τῷ τε φαντασμῷ τοῦ καταρακτηρίου τοῦ σταυροῦ, τὸν που ἀνήλθε τυφλοὶ οἱ ἀποκλίθησαν.

Σταυρωθέντα τε παρθένου καὶ σαρκωθέντα Τὸ γεννηθέντα οὐς Θεόν τοῦ εὐαγγελίου τοῦ Ἰησοῦ καὶ Μαρίας τῆς παρθένου παρθένου·

Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα.

Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς Γραφάς·

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεξῆς εἰς ἔδραν τοῦ Πατρός.

Καὶ πάλιν ἔρχομεν μετὰ δόξης κρίναι ἱγνατας καὶ νεκροὺς, οὐ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγιόν, τὸ κύριον, τὸ ἱδρύμα τοῦ θεοόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σῶν Πατρὶ καὶ Υἱὸς συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. Ὄμολογῳ ἐν πάσῃ πατριαρχλίῳ εἰς ἄρεσιν ἀμαρτίων. Προσδοκοῦ ἀνάστασιν νεκρῶν, καὶ ἱλίων τοῦ μέλλοντος αἰῶνος. Ἀμήν.

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THE CREED

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

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

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

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and 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 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 worshiped and glorified, Who spoke through the prophets.

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

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GREEK TRANSLITERATION

Πιστεύω εἰς ἕνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα Κύριον Ἰησοῦ Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων·

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὄμοοςιον τῷ Πατρί, δι' οὗ τὰ πάντα ἐγένετο.

Τὸν δὴ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου παρθένου·

Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα.

Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς Γραφάς·

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεξῆς εἰς ἔδραν τοῦ Πατρός.

Καὶ πάλιν ἔρχομεν μετὰ δόξης κρίναι ἱγνατας καὶ νεκροὺς, οὐ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγιόν, τὸ κύριον, τὸ ἱδρύμα τοῦ θεοόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σῶν Πατρὶ καὶ Υἱὸς συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. Ὄμολογῳ ἐν πάσῃ πατριαρχλίῳ εἰς ἄρεσιν ἀμαρτίων. Προσδοκοῦ ἀνάστασιν νεκρῶν, καὶ ἱλίων τοῦ μέλλοντος αἰῶνος. Ἀμήν.
Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν ἀναφοράν ἐν εἰρήνῃ προσφέρειν.

γιον. Σὲ κατὰ τὸν πνεῦμα· τὸν Κυρίον.

'Ανω σχῶμεν τὰς καρδίας.

εἰρήνης, θυσία· αἰνεσιως.

καὶ μετὰ τοῦ πνεύματος σου. Κε μετα του πνευματος sou.

'Αξίου καὶ δίκαιου· σὲ ύμνεις· σὲ εὐλογεῖς· σὲ αἰνεῖς· σοι εὐχαριστεῖς· σὲ προσκυνεῖς· ἐν παντὶ τόπῳ· τῆς δεσποτείας· σου.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Αξιόν καὶ δίκαιον· σὲ ύμνεις· σὲ εὐλογεῖς· σὲ αἰνεῖς· σοι εὐχαριστεῖς· σὲ προσκυνεῖς· ἐν παντὶ τόπῳ· τῆς δεσποτείας· σου.

'Ἑραίον· εἰρήνης· θυσία· αἰνεσιως.

Τὸ σώμα τοῦ Κυρίου· ἐν εἴρηνη· προσφέρειν· σᾶμα· νηκφράστος· καὶ παραπεσόντας· ἀνέστησας· πάλιν· καὶ οὐκ· ἀπέστησας· πάντα· ποιῶν· ἐως· ἡμᾶς· εἰς· τὸν· οὐρανόν· ἀνήγαγες· καὶ· τὴν· βασιλείαν· σου· ἐξαρίστω· τὴν· μέλλουσαν. Ὅπερ

Let us lift up our hearts.

We lift them up to the Lord.

Let us give thanks to the Lord.

It is proper and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion. You, O God, are ineffable, inconceivable, invisible, incomprehensible, existing forever, forever the same, You and Your only begotten Son and Your Holy Spirit. You brought us out of nothing into being, and when we had fallen away, You raised us up again. You left nothing undone until you had led us up to heaven and granted us Your Kingdom, which is to come.
тούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεί σου Υἱῷ καὶ τῷ Πνεύματι σοῦ τῷ Ἀγίῳ, υπὲρ πάντων, ὃν ἴσων καὶ ὃν οὐκ ἴσων, τὸν φανερὸν καὶ ἀφάνειον εὐφροσύνων τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ υπὲρ τῆς λειτουργίας ταύτης, ἵν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες λειτουργίας ταύτης, δόξα λέγοντα. ἀπαντήσας, ἀνθρώπων, καὶ μυριάδες ἄγγελων, τὰ Χερουβὶ καὶ τὰ Σεραφὶμ, ἔξαπτώσα, πολυόμματα, μετάρσια, πτερωτά, καὶ τῶν ἄνθρωπων ἀπαντήσας, ἀνθρώπων, καὶ μυριάδες ἄγγελων, τὰ Χερουβὶ καὶ τὰ Σεραφὶμ, ἔξαπτώσα, πολυόμματα, μετάρσια, πτερωτά, καὶ λέγοντα.

Singing the triumphal hymn, exclaiming, proclaiming, and saying:

**Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ**

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δόξα λέγοντα. Ὁ-σαν-νά εν τοῖς ὑψι-τοῖς εὐ-λο-γη-μέ-νος ὁ ἐ-ρ-χό-με-

O-σαν-νά εν τις ὑψιστις. Ἐν-λο-γη-μέ-νος ὁ ἐ-ρ-χό-

νός εὐ-νο-μα-τι Κυ-ρί-ου. Ὁ-σαν-νά ὁ ἐν τοῖς ὑψι-

O-σαν-νά ὁ ἐν τις ὑψιστις.
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**THE TRIUMPHAL HYMN**

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Holy, holy, holy, Lord Sabaoth, 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.
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For all these things, we thank You and Your only begotten Son and Your Holy Spirit: for all things we know and do not know, for blessings manifest and hidden that have been bestowed on us. We thank You also for this Liturgy, which You have deigned to receive from our hands, even though thousands of archangels and tens of thousands of angels stand around You, the cherubim and seraphim, six-winged, many-eyed, soaring aloft upon their wings,
Μετὰ τοῦτων καὶ ἡμείς τῶν μακαρίων δυνάμεων, Δέοςπτα φιλάνθρωπε, βοώμεν καὶ λέγομεν· Ἄγιος εἰ καὶ 
Pανάγιος, σὺ καὶ ὁ μονογενῆς σου Υἱὸς καὶ τὸ Πνεῦμά 
σου τὸ Ἀγιόν. Ἀγιός εἰ καὶ πανάγιος καὶ μεγαλοπρεπῆς 
ἡ δόξα σου· ὡς τὸν κόσμον σου οὕτως ἡγάπησας, ὡστε 
tὸν Υἱὸν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων 
eἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἐξη ὑμὴν αἰωνίων. ὁς 
ἐλθὼν καὶ πάσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, 
tῇ νυκτὶ ὑπὲρ ἑαυτοῦ, μάλλον δὲ ἑαυτὸν παρεδίδου 
ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις 
αὐτοῦ καὶ ἀρχαίοις καὶ ἀμωμίτοις χερσίν, 
ἐυχαριστήσας καὶ εὐλογήσας, ἁγιόσας, κλάσας, ἔδωκε 
tοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστολοῖς, εἰπόν·

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

To take, eat, this is My Body, which is sacrificed for 
you for the forgiveness of sins.

Ὅμοίως καὶ τὸ Ποτήριον μετὰ τὸ δειπνῆσαι, λέγων·

Drink of this, all of you; this is My Blood of the new 
covenant, which is shed for you and for many for 
the forgiveness of sins.

Μεμνημένοι τοῖς τῆς σωτηρίου ταύτης ἐντολῆς καὶ 
pάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, 
tοῦ τάφου, τῆς τριπτήν ἀναστάσεως, τῆς εἰς 
σώφρονος ἀναφάσεως, τῆς ἐκ 
δεξιῶν καθέδρας, τῆς 
dευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

Remembering, therefore, this saving commandment and 
all that has been done for our sake: the Cross, the tomb, 
the Resurrection on the third day, the Ascension into 
heaven, the enthronement at the right hand, and the 
second and glorious coming again.

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

Your own of Your own we offer to You, in all and 
for all.
Once again we offer to You this spiritual worship without the
shedding of blood, and we beseech and pray and entreat You:
Send down Your Holy Spirit upon us and upon the gifts here
presented and make this bread the precious Body of Your Christ
Amen.

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

Changing them by Your Holy Spirit.

So that they may be for those who partake of them for vigilance
of soul, remission of sins, communion of Your Holy Spirit,
fullness of the Kingdom of Heaven, boldness before You, not for
judgment or condemnation. Again, we offer You this spiritual
worship for those who have reposed in the faith: forefathers,
fathers, patriarchs, prophets, apostles, preachers, evangelists,
martyrs, confessors, ascetics, and for every righteous spirit
made perfect in faith...
(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, “Επί σοι χαίρει,” is on p. 66. Other festal megalynaria may be freely downloaded from newbyz.org.)
Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.

**MEGALYNARION**

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, “In You Rejoices,” is on p. 67. Other festal megalynaria may be freely downloaded from newbyz.org.)
In you rejoice, Maiden who are full of grace, all creation, the ranks of angelic hosts, and the lineage of mankind. A temple sanctified, and a parable 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.
your pure womb to be His throne; wider He has made you than the heavens; without end He has fashioned you.

In you rejoice, Maiden who are full of grace, all of creation. Gloves to you!
Τοῦ ἀγίου Ἰωάννου, προφήτου, προδρόμου καὶ βαπτιστοῦ; τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων τοῦ ἁγίου (τοῦ δεινοῖς), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὃν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνησθῇ πάντων τῶν κεκοιμημένων ἐπὶ ἑλπίδα ἀναστάσεως ἠως αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὁ ἱερουργὸς ὀνομαστὶ ὡς βούλεται τεθνεώτων) καὶ ἀναπαυσάντων αὐτούς, ὁ Θεὸς ἡμῶν, ὅποι ἐπισκεπτεῖ τὸ φῶς τοῦ προσώπου σου. Ἑτὶ παρακαλοῦμεν σε’ μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομοῦντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ καὶ μοναχικοῦ τάγματος. Ἑτὶ προσφέρομεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας; ὑπὲρ τῶν ἁγίων καὶ σεμνῆ πολιτείας διαγόντων ὑπὲρ τῶν ἀρχόντων καὶ τοῦ στρατοῦ ἡμῶν. Δός αὐτοῖς, Κύριε, εἰρηνικὸν τὸ πολίτευμα, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἰμέμον καὶ ἰσχύον βιών διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μέγα τὸ ὄνομα τῆς Ἀγίας Τριάδος, πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Ἐν πρῶτοι μνησθῇ, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δεινοῖς), ὃν χάρισα ταῖς ἁγίαις σου Ἐκκλησίασ ἐν εἰρήνῃ, σῶον, ἐντιμῶν, ὑγίᾳ, μακροθυμεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὃν ἐκαστός κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασών.

Μνήσθη, Κύριε, τῆς πόλεως ταύτης. ἐν ᾧ παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς. Μνήσθη, Κύριε, πλεοντῶν, ὀδοιποροῦντων, νοσοῦντων, καμάντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθη, Κύριε, τῶν καρποφοροῦντων καὶ καλλιεργοῦντων ἐν ταῖς ἁγίαις σου Ἐκκλησίαις καὶ μεμνημένων τῶν πενήντων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον.

For Saint John the prophet, forerunner, and baptist; for the holy, glorious, and most praiseworthy apostles; for Saint(s) (Name), whose memory we celebrate; and for all Your saints, through whose supplications, visit us, O God. And remember all who have fallen asleep in the hope of the resurrection to life eternal (here the Priest commemorates by name those who have fallen asleep). Grant them rest, O our God, where the light of Your countenance keeps watch. Again we beseech You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, the presbyterate, the diaconate in Christ, and every priestly and monastic order. Again we offer You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living pure and reverent lives. For civil authorities and our armed forces, grant that they may govern in peace, Lord, so that in their tranquility we, too, may live calm and serene lives, in all piety and virtue.

Great is the name of the Holy Trinity, now and forever and to the ages of ages.

Among the first remember, Lord, our Archbishop (Name); grant him to Your holy churches in peace, safety, honor, and health, unto length of days, rightly teaching the word of Your truth.

And remember those whom each one of us has in mind, and all people.

Remember, Lord, this city in which we live, and every city and land, and the faithful who live in them. Remember, Lord, those who travel by land, sea, and air; the sick; the suffering; the captives; and their salvation. Remember those who bear fruit and do good works in Your holy churches and those who are mindful of the poor, and upon us all send forth Your mercies.
Καὶ δός ἡμῖν ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

And the mercies of our great God and Savior, Jesus Christ, be with you all.

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

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

That our God Who loves mankind, having accepted them at His holy and celestial and mystical altar as a savor of spiritual fragrance, may in return send down upon us divine grace and the gift of the Holy Spirit, let us pray.

(For the nine petitions that are often omitted here, go to p. 125.)
Τὴν ἐνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτήσαμεν, ἐαυτούς καὶ ἄλλης καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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.

And grant us, Master, with boldness and without condemnation, to dare call You, the heavenly God, Father, and to say:

We entrust to You, loving Master, our whole life and hope, and we beseech, pray, and implore You: Grant us to partake of Your heavenly and awesome Mysteries from this sacred and spiritual table with a clear conscience for the remission of sins, the forgiveness of transgressions, the communion of the Holy Spirit, the inheritance of the Kingdom of Heaven, and boldness before You, not unto judgment or condemnation.

And grant us, Master, with boldness and without condemnation, to dare call You, the heavenly God, Father, and to say:
Eucharistoumén sou, βασιλεύα ἄρατε, ὁ τῇ ἁμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγμένα. Αὕτως, Δέσποτα, οὐφαντόθεν ἐπίδει ἐπὶ τοὺς ὑποκελικότας σοι τὰς ἐναυτῶν κεφαλάς· οὐ γὰρ ἐξελίξαν σαρκὶ καὶ αἰματί, ἀλλὰ σοὶ τῷ φοβερῷ θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πάσιν ἡμῖν εἰς ἀγάθον ἐξομάλισον κατὰ τὴν ἐκάστου ἱδίαν χρείαν—τοῖς πλέονι σύμπλευσον, τοῖς ὀδοποροῦσι συνόδευσον, τοὺς νοσοῦντας ἵκασι, ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητός εἰ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποίῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Prósches, Kýrie Ἰησοῦ Χριστέ, ὁ θεός ἡμῶν, εἰς ἀγίου κατοικητηρίου σου καὶ ἀπὸ βρόντος δόξης τῆς βασιλείας σου καὶ ἐλθὲ εἰς τὸ ἀγάλμα τῆς ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθηκόμενος καὶ χώσα ἡμῖν ἀφράτως συνὼν· καὶ καταξίωσόν τῇ κραταιᾷ σου χειρὶ μεταδοῦνῃ ἡμῖν τὸν ἀγράντου σώματός σου καὶ τοῦ τιμίου αἵματός καὶ δι’ ἡμῶν παντὶ τῷ λαῷ.

‘Ὁ θεός, ἵλασθητι μοι τῷ ἄμαρτωλῷ καὶ ἐλέησόν με (3).

We give thanks to You, invisible King, Who by Your boundless power fashioned the universe, and in the multitude of Your mercy brought all things from nothing into being. Look down from heaven, O Master, upon those who have bowed their heads before You; for they have not bowed before flesh and blood, but before You, the awesome God. Therefore, O Master, may these Gifts here offered benefit all of us according to the need of each: Sail with those who sail; travel with those who travel; heal the sick, Physician of our souls and bodies.

Through the grace, compassion, and love for mankind of Your only begotten Son, with whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

Hearken, O Lord Jesus Christ, our God, from Your holy dwelling place and from the throne of glory of Your Kingdom, and come to sanctify us, You Who are enthroned with the Father on high and are present among us invisibly here. And with Your mighty hand, grant Communion of Your most pure Body and precious Blood to us, and through us to all the people.

O God, show favor to me, a sinner, and have mercy on me. (3x)
Πρόσχωμεν. Τὰ Ἁγία τοῖς ἁγίοις.

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

One is Holy, One is Lord,

Jesus Christ, to the glory of God, the Father. Amen.

(The Communion Hymn begins. The standard hymn for most Sundays is on page 73. On weekdays and special feasts, a different Communion Hymn is designated. These are freely available at newbyz.org, along with an article explaining the order and practice of the Communion Hymns.)

Μελιζέται καὶ διαμερίζεται ὁ Ἁμνὸς τοῦ Θεοῦ, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθίομενος καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

The Lamb of God is apportioned and distributed; apportioned, but not divided; ever eaten, yet never consumed; but sanctifying those who partake.


Blessed is the fervor of Your saints, now and forever and to the ages of ages. Amen.

The fervor of the Holy Spirit. Amen. Behold, I approach Christ, our immortal King and God. Unto me, (Name), the unworthy presbyter, is imparted the precious and all-holy Body of our Lord and God and Savior, Jesus Christ, for the remission of my sins and life eternal.

Again unto me, (Name), the unworthy presbyter, is imparted the precious and all-holy and life-giving Blood of our Lord and God and Savior, Jesus Christ, for the remission of my sins and life eternal.

This has touched my lips, and the Lord takes away all my iniquities and cleanses my sins.

Μὴν ἤσιν ἡμέναν ἡμῖν καὶ μὴ διαλύσοις τὸν ἁγιασμὸν τῆς σαρκὸς καὶ τοῦ Πνεύματος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

Ἐτευχείτο τῷ ἀνεκπέρατοις τῷ Κυρίῳ, θεοφάνειας τοῦ Ιησοῦ Χριστοῦ, καὶ τῆς Λαμβανομένης Μυστηρίων τῆς Ωλοθρίου Παρακλήσεως τῆς Αγίας και Λαμπρούς Σ᾽ ἂν ὁ Θεός ἐμπνεύσῃ ὑμᾶς ἀμήν.

Ἐκείνης τῆς ἀνεχθῆς ἡμῶν ἀπειθείας, ἐν τῇ Προδρόμῳ τῆς Παναγίας ἔλθος τῇ ἀναγέννησιν τῆς Σωτηρίας καὶ τοῖς ἁγίοις ἐμπροσθεν ἡμῶν, οἱ ἁγιασμοὶ τῆς Παναγίας, ἀμήν.
1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Kings of the earth, and all people, princes, and all judges of the earth:
6. Both young men, and maidens: old men and children:
7. Let them praise the name of the Lord, for his name alone is exalted.
With the fear of God, faith, and love draw near.

(As the people receive the sacrament, the following hymn may be chanted, although it is a relatively recent practice. Traditionally, the Communion Hymn is chanted throughout the distribution of the Holy Gifts.)

**TOU ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ**

*(Second Time: Δέ-σπο-τα (Dhe-spo-ta),
Third Time: Α-γι-ε (A-ghi-e))
O Son of God, receive me today as a partaker of Your mystical supper, for I will not speak of the mystery to Your enemies, nor will I give You a kiss as did Judas. But like the thief I confess to You: Remember me, O Lord, in Your kingdom. Remember me, O Master, in Your kingdom. Remember me, O Holy One, in Your kingdom.

NOTE: It is never appropriate to use the time during Holy Communion to sing non-canonical, paraliturgical, or non-Orthodox hymns. In addition to the above hymn, the only other one that is generally accepted presently is the “Polyeleos,” which is comprised of Psalms 134 and 135 (LXX).

Versions of Psalm 135 in Greek and English are on pp. 116-119.
Σώσον, ὁ Θεός, τὸν λαὸν σου καὶ εὐλογησόν τὴν κληρονομιάν σου.

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

Εἴ-δο-μεν τὸ φῶς τὸ ἀ-λή-θι

We have seen the true light,

-I-dho-men to fos to a-li-thi-

we have received the heavenly

-νόν, ἐ-λά-βο-μεν Πνεῦ-μα ἐ-που-

Spir-it, we have found the true faith,

-non e-la-vo-men Pnev-ma e-rou-

worshiping the undi-vided

-πά-ντων σου τὸ ἁ-

Trinity, for the Trini-

-μάς ἐ-σω-σεν.

-ty has saved us.

mas e-so-sen.

Ἀπότυβον, Κύριε, τὰ ἀμαρτήματα τῶν ἐνθάδε

Wash away, Lord, by Your Holy Blood, the sins of Your

μνημονευθέντων δούλων σου τῷ αἰματι σου τῷ ἁγίῳ

servants here remembered through the intercessions of

πρεσβείαις του ἁγίων, ἀ-δι-
Theotokos and all Your saints. Amen.

-ra-ni-on, εὐ-ρο-μεν πί-στιν ἀ-λη-

Be exalted, O God, above the heavens, and let Your glory

-θῆ, ἀ-δι-

be over all the earth. (3x)

-νόν, Πνεῦ-

Blessed is our God...

-μα δόξα σου (3).

...always, now and forever, and to the ages of ages.

-νόν, Πνεῦ-

A-men.

-μας το Θεοτόκου καὶ πάντων σου τῶν Ἁ-

...pantote νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν

A-mēn.

...aiωnων.

Ἀ-μήν.

Ἀ-μήν.
(The hymn below is frequently omitted.)

ΠΙΔΡΩΘΗΤΩ ΤΟ ΣΤΟΜΑ ΗΜΩΝ

Λευκοβίτης

Πληροθετώ το στόμα ήμων αινεσεως Κυριε, ὁ πώς ἁνυμνησμεν τήν δόξαν σου, ὅτι ήξιωσας ἡ μᾶς τῶν ἁμνίσμεν τιν δήμας τῶν ἁμνισμον διόχαν σου, ὀτι ιχιοσάς ιμας τον αγιωσου μετασχειν μυστήριων τήρησον ἡ μᾶς ἐν τῷ σῶς ἁγιασμῷ, ὅ-λην τήν ἡμέραν μελτωντας τήν δικαιοσύνην σου Ἀλληλουία. Ἀλληλουία. Ἀλληλουία. Ἀλληλουία.

LET OUR MOUTHS BE FILLED

Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory, because You have made us worthy to partake of Your Holy Mysteries.

Keep us in Your sanctification, that all day long we may meditate on Your righteousness. Alleluia. Alleluia. Alleluia. Alleluia.
Ἅρθοι μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων καὶ ἱψοστιῶν, φρειτών τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

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

Τὴν ἡμέραν πάσαν, τελείαν, ἁγίαν, εἰρηνικήν καὶ ἀναμάρτητον αἰτήσαμεν, ἐστινοῦ καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα (καὶ εἰσέρχεται ἐν τῷ ἱερῷ).

Εὐχαριστοῦμεν σοὶ, Δέσποτα φιλανθρωπε, εἰρεγέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηχήσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων Μυστηρίων. Ὀρθοτόμησον ἡμῶν τὴν ὕδων, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωήν, ἀσφαλίσαι ἡμῶν τὰ διαβήματα εὐχαίς καὶ ἰκεσίας τῆς ἐνδοξοῦ θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου.

"Ὅτι σοὶ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Let us go forth in peace. Let us pray 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 commend ourselves and one another and our whole life to Christ our God.

We give thanks to You, Master Who loves mankind, benefactor of our souls, that even on this very day You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path, fortify us in Your fear, guard our life, make secure our steps, 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 to the Son and to the Holy Spirit, now and forever and to the ages of ages.

Let us go forth in peace. Let us pray to the Lord.

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"Ο εὐλόγιον τοῦ εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τούς ἐπὶ σοὶ πεποιθήσατε, σώσον τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομιάν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον ἀγάπησον τοὺς ἀγαπώντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξαζον τῇ θείᾳ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σὲ. Εἰρήνη τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἀρείοις, τοῖς ἄρχοντι ἡμῶν, τῷ στρατῷ καὶ πάντι τῷ λαῷ σου· ἵνα πάσα δόσις ἀγάθη καὶ πᾶν δώρημα τέλειον ἀνωθέν ἐστι, καταβαίνῃ ἐκ σοῦ τῷ Πάτρῳ τῶν φώτων· καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἅγιῳ Πνεύματι, νῦν καὶ ἐ安い καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

O Lord, Who blesses those who bless You and sanctifies those who put their 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 forsake us not who have set our hope in You. Grant peace to Your world, to Your churches, to the clergy, to our civic leaders, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming down from You, the Father of lights. To You we give glory, thanksgiving, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

Φλεοῦντες τὸ γένος ὅπου καὶ τῶν Προφητῶν αὐτῶς ὑπάρχων, Χριστε ό θεος ἡμῶν, ὁ πληρώσας πάσαν τὴν πατρικὴν οἰκονομίαν, πληρώσω σοι χαρὰς καὶ ἐυφροσύνης τὰς καρδίας ἡμῶν πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.

Christ our God, You are the fulfillment of the Law and the Prophets. You have fulfilled the Father’s entire plan of salvation. Fill our hearts with joy and gladness always, now and forever and to the ages of ages. Amen.
Let us pray to the Lord.

Lord, have mercy.

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

Glory to You, O God, glory to You. May He Who rose from the dead, Christ our true God, through the intercessions of His all-pure and all-immaculate 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; of the holy, glorious, and praiseworthy apostles; of the holy, glorious, and triumphant martyrs; of our righteous and God-bearing fathers; of (name of the saint of the church); of our father among the saints, John Chrysostom, archbishop of Constantinople; of the holy and righteous ancestors of God Joachim and Anna; of (saint of the day), whose memory we celebrate today; and of all the saints; have mercy on us and save us, for He is good and loves mankind.

**TON ΕΥΛΟΓΟΥΝΤΑ**

*(To be chanted softly during the prayer above.)*
Lord, protect for many years the one who blesses and sanctifies us.

(NO: 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.

Amen.
The Greek Orthodox Memorial Service
(MNHMOSYNO)

**ΕΥΛΟΓΗΤΑΡΙΑ**

Ev-λο-γη - τός ει., Κύ-ρι - ε,
Ev-lo-ghi - tos i., Kyri-e,

di - da - ξον με τα δι - καπ - ο - μα - ta sou.
dhi-dha-xon me ta di-ke-oma - ta sou.

Τον Α - γι - ον ο χο - ρός, εν - ρε πι-
Ton A - ghi - on o cho - ros, ev - re pi-

- γην της ζω - ης και θυ - ραν Πα - ra-
- ghin tis zo - is ke thi - ran Pa - ra-

- δεί - σου, εν - ρο κα - γω, την ο-
- dhi - sou, ev - ro ka - gho, tin o-

- δόν δι - α της με - τα - νοι - ας, το α - po - lo-
- dhon dhi-a tis me-ta - ni - as, to a-po-lo-

- λός πρό - βα - τον ε - γώ ει - μί, α-να - κά - le-
- los pro-vatoni e-gho i-mi, a-na - ka-le-

- σαι με, Σο - τιρ, και σο - σον με.
- se me, So-tir, ke so - son me.

**BENEDICTIONS**

Bless - ed are You, O Lord,
teach me Your com - mand - ments.

The choir of the Saints has found the foun - tain of life and the door of Par - a - dise. May I al - so find the way through re - pent - ance. I am the sheep that is lost: O Sav - ior,
call me back and save me.

Ev - λο - γη - τός ει., Κύ - ρι - ε,
Ev-lo-ghi - tos i., Kyri-e,

Bless - ed are You, O Lord,
 δι-δα-ξουν με τα δι-καί-ό-μα - τα σου.  
dhi-dha-xon me ta di-ke-o-mata sou.

O πά-λαι μεν, εκ μη όν-τον
Of old You created me from

πλά-σας με, και ει-κό-νι σου
plasas me, kei-koni sou

θεί-α τί-μη-σας, πα-ρα-βά-σει εν-το-θι-a ti-mi-sas, para-basi en-do-

-λής δε πά-λιν με ε-πι-
-lhis de pal-lin me e-pi-

-στρέ-ψας, εις γην εξ ης ε-λή-φθην,
-stre-psas, eis ghin ex e-li-fthn,

eις το καθ' ο-μοι-ω-σιν ε-πα-

vá-ga-ge, to ar-χai-ou

-να-γha-ghe, to ar-che-on

κάλ-λος σ-υμαρ-φο-σα σθαι,
kal-los ana-mor-fo-sa sthai,

Ev-lo-gη-τός ει.  
Ev-loghi-tos i,

Kύ-ρι-ε,  
Kyri-e,

Bless-ed are You, O Lord,
dhi-dha-xon me ta di-ke-o-ma-ta sou.

I kon i - mi, tis ar - ri-tou

dó-ξis sou, i kai stigh - ma-ta

φε - ρο πτώ - σμά - των ομ - κτί - ρη - σου το
fe-ro pte-smaton, i - kti-ri-son to

σον πλά - σμα Αδ - σπο - τα, και κα -
son plasma Dhe-spo-ta, ke ka-

- θα - ρί - σαν η ευ - σπλα - γχί - α,
- thari-san si ev-splachni-a,

και την πο - θεί - νην πα - τρί - δα πα-
ke tin po-thi-nin pa-tri-da pa-

- ρά - σχου μου, Παρα - δεί - σου
raxhow mi, Paradhisou

πά - λιν ποι - ον πο - λι - την με.
pa-lin pi-on po-li-tin me.

Ev - λο - γη - τός ει, Κύ - πρι - ε,
Ev-loghi-tos i, Kyri-e,

Bless - ed are You, O Lord,
Son and the Holy Spirit.

The three-fold radiance of the one God let us praise, and let us shout in song: Holy are You, eternal Father, co-eternal Son, and divine Spirit! Illu-mine us who worship You in faith and de-liver 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.


Glory to You, O God
METÁ TΩN ΑΓΙΩΝ

(Kontákion)

META TΩN ΑΓΙΩΝ

(Kontakion)

 Mei-ta tọn A-gi-ωn aná-pau-sọn Xri-ste, τα̣ς psi-chas ton dhου-

-λων (lou, lis) sou, en-tha ouk es-ti po-noς, ou


WITH THE SAINTS

(Kontakion)

Plagal Fourth Tone

With the Saints, give rest, O Christ, to the soul(s) of Your ser-vant(s),

where there is no pain, no sor-row, no sigh-

-ing, but life ever-last-ing.
1. Among the spirits of the right-eous
now in faith made perfect, put to rest, O
Savior, the soul of your servant, (souls) (servants)
keeping (him, her) safe in the blessed
life that is lived with you, O loving Lord.

2. Within Your peace where all Your
saints re-pose, give rest, O Lord, to the
soul of Your servant, (souls) (servants)
You alone are immortal.

Glory to the Father and to the
Son and to the Holy Spirit.
3. Ο Θεός ημών, ο καταβάς εις Αδήν, και τας οδύνας
λυσάς τον πεπεδημένον, αφτός καί την ψυχήν του δούλου σου,
σωτήρ, ανάπαυσον. Καὶ νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τοῖς αἰῶνοι. Αμήν.
4. Η μόνη ἡγήσαι καὶ μετά τοῖς ἀρχαντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθένῳ, η Θεόν αὐχραντοῖς Παρθέ

3. You are our God Who descend-ed in-to
Ha-des, and deliv-ered from suf-fer-ing
those who were bound there. You, Your-self, O
Sav-ior, give rest al-so to the
soul (souls) of Your ser-vants.
Both now and ev-er and un-to the ag-es of
ag-es. A-men. 4. Most pure and spot-less
Vir-gin, who in-ef-fa-bly gave
birth to God, in-ter-cede with
Him for the sal-va-tion of the soul of Your
(souls)
servants.

*(την ψυχήν της δούλου) or (τας ψυχάς των δούλης)*
*(τιν ψυχήν του δούλου)*
*(τιν ψυχήν του δούλου)*
*(τιν ψυχήν του δούλου)*
PRIEST: Have mercy upon us, O God, according to Your great love; we pray to You, hear us and have mercy.

(Please repeat after the PRIEST.)

(Repeat four times.)

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.

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.

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

PRIEST: Let us pray to the Lord.

(Repeat four times.)

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.
ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Ηχος Γ'

Αἰωνία ἡ μνή, Αἰωνία ἡ μνή, Αἰωνία ἡ μνή.
Εονήμη, Εονήμη, Εονήμη.

1.2. (τού, τής) (tou, tis)
3. (his, her)

ΕΤΕΡΝΑΛ BE THEIR MEMORY

Third Tone

Eternal be their memory. Eternal be their memory. May their memory be eternal.

(Return to the Divine Liturgy on page 80.)
ΠΗΡΙΕΥΣ: Ελέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἐλέος σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δείνος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐτι δεόμεθα ὑπὲρ Ἑλιασάης, γυνής, εἰρήνης, υγείας, σωτηρίας, ἐπικέφαλος, συνχωρισμοῦ καὶ ἀφέσεως τῶν ἀμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἑνοπτῶν, ἐπιτρέπουν, συνδρομητῶν καὶ ἀφερετών τοῦ ἅγου Νασοῦ τοῦτοι, και τῶν δούλων αὐτοῦ (καὶ μνημονεύει τῶν ὀνομάτων τῶν ποικιλομάντων τοὺς Ἀρτους) τῶν ἐπιτελοῦντων τὴν ἀγίαν ἐορτὴν ταύτην.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐτι δεόμεθα καὶ ὑπὲρ τοῦ διαφυλαχθῆναι τὴν ἀγίαν Ἐκκλησίαν (ἡ τὴν Μονὴν καὶ τὴν πόλιν (ἡ χώρα, ἡ νήσου) ταύτην, καὶ πάσαν πόλιν καὶ χώραν, ἀπὸ ρήγης, λοιμοῦ, λιμοῦ, σεισμοῦ, καταστροφῆς, πυρὸς, μαχαίρας, ἔπιδρομῆς ἀλλοφυλῶν, ἐμψυχίου πολέμου καὶ αἰφνιδίου βανάτου υπὲρ τὸ ἔδεαν, εὐμενὴ καὶ εὐνυδίαλακτον γενέσθαι τὸν ἄγαθον καὶ φιλάνθρωπον Θεοῦ ἡμῶν, τοῦ ἀποστρέψαι καὶ διασκέδασαι πάσαν ρήγην καὶ νόσον τὴν καθ’ ἡμῶν κινομένην, καὶ ῥόσσαθαι ἡμᾶς ἐκ τῆς ἔπικειμένης δικαίας αὐτοῦ ἀπειθῆς, καὶ ἐλέησαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐτι δεόμεθα καὶ ὑπὲρ τοῦ εἰσακοῦσαν Κύριον τὸν Θεὸν ἡμῶν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἀμαρτωλοῦ, καὶ ἐλέησαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΗΡΙΕΥΣ: Ἐπάκουσον ἡμῶν, ὁ Θεός, ὁ Σωτήρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακρὰν καὶ Λεως, ἱλεως γενοῦ ἡμῖν, Δέσποτα, ἔτι ταῖς ἀμαρτίαις ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεημόνως γὰρ καὶ φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομε, τῷ Πατρὶ καὶ τῷ Ὕλῳ καὶ τῷ Ἀγίῳ Πνεύματι, νῦν καὶ ἕως ἡμῶν αἰῶνα τῶν αἰώνων.

ΛΑΟΣ: Ἀμήν.

ΠΗΡΙΕΥΣ: Εἰρήνη πάσι.

ΛΑΟΣ: Καὶ τῷ πνεύματί σου.

ΠΗΡΙΕΥΣ: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

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

Plagal First Tone

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

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Amen.
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 80.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΙΛ. Α’

Οἱ τὰ Χερούβιμ, μυστικὸς εἰκο-

— νίζον τες καὶ τῇ ζω-

— οποί ὁ Τριά — δι τὸν τρι-

— σάγι — ον ὡ — μνον προ-

B

πᾶσαν νὴν βιοτὶ — κην ἀποθῶμεθα,

μέ', μέριμναν, ὡς τὸν βασιλέ-

μέ', μεριμναν, ὡς τὸν βασιλέ-

— α, βασιλέα τῶν ὦποδεξόμενοι...

— α, βασιλεάτον ολον ἰποδηχομενιν...
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, now lay aside, aside, ev’ry worldly care, ev’ry worldly care, so that we may receive the King of all, that we may receive the King of all...
May the Lord, our God, remember us all in His kingdom, now and forever and to the ages of ages.

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Αμήν. ...ταῖς ἄγγελικαῖς ἀοράτως δορυφοροῦμενον τάξεσιν.

Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.

THE ANGELIC HOSTS

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

Alleluia, Alleluia, Alleluia.
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 necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and protect us, O God, by Your grace.
That the whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord.

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

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

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

That we may complete the remaining time of our life in peace and repentance, let us ask the Lord.
Χριστιανά τά τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίχυντα, εἰρηνικά, καὶ καλὴν ἀπόλογιαν τῆν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησόμεθα.

And let us ask for a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the awesome judgment seat of Christ.

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

Lord God Almighty, You alone are holy. You accept the sacrifice of praise from those who call upon You with their whole heart, even so, accept from us sinners our supplication, and bring it to Your holy Altar of sacrifice. Enable us to offer You gifts and spiritual sacrifices for our own sins and the failings of Your people. Deem us worthy to find grace in Your sight, that our sacrifice may be well pleasing to You, and that the good Spirit of Your grace may rest upon us and upon these gifts presented and upon all Your people.

Through the mercies of Your only begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.
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(IIf more than one clergy preside, they say the following prayer.)

'Αγαπήσωμεν ἀλλήλους, ἵνα ἔν ὀμονοίᾳ ὀμολογήσωμεν.

Πα
tera, Υι
on, kai

'Α
gion Πνε
ma, Τρι

- δα ὁ
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- α
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- on kai ἀ
χω
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-
-

(If more than one clergy preside, they say the following prayer.)

'Αγαπήσω, Κύριε, ἡ ἱσχύς μου, Κύριος στερεώμα μου καὶ καταφυγὴ μου καὶ ῥύστης μου.

Τὰς θύρας, τὰς θύρας ἐν σοφίᾳ πρόσχωμεν.

I will love you, O Lord, my strength; the Lord is my foundation, my refuge, and my deliverer.

The doors! The doors! In wisdom, let us be attentive!
Πιστεύω εἰς ἕνα Θεόν, Πατέρα παντοκράτορα, ποιητήν οὐρανοῦ καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων.

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

Φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὗ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι’ ὦ 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 ὑπὲρ ἡμῶν ἔπι Ποντίου Πιλᾶτου καὶ παθόντα καὶ ταφέντα.

Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς Γραφάς. Καὶ ἀνελθόντα εἰς τοὺς οὐρανούς καὶ καθεζόμενον ἐκ δεξίων τοῦ Πατρὸς.

Καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγίου, τὸ κύριον, τὸ ἱππαστόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σῶν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, ἄγιαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. Ὄμολογῳ ἐν βάπτισμα εἰς ἄγειν ἀμαρτίαν. Προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ἐκων τοῦ μέλλοντος αἰώνος. Ἁμὴν.

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 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 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 worshiped 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 Theôn, Patéra, Pandókrátorá, plindín ouranóu ke ghís, oratón te pán don ke aoratón.

Ke is éna Kýrion lisoún Christón, ton IÓN to Theóu ton monoghení, ton ek tou Patróς ghenníthénda pro pán don ton eónon;

Fos ek fotós, Théon alithínón ek Theou alithínou, ghenníthénda ou piíthénda, omoóúson to Patrió, di’ ou ta panda eghéneto.

Ton dhi’ imás tous anthrópous ke dhiá tin imetérán sofitían katelthónda ek tou ouranón ke sarkothénda

ek Pnévmatos Aghíou ke Marías tis Parthénou ke enanthropíanda.


Ke is to Pnévma to Ághion, to Kýrion, ke zoopíona, ke ek tou Patróς ekporevómenon, ke tin Patrí ke IÓ simbroskívoumenon ke sindhoxazómenon, ke lalísan dhiá ton profitón.

Is mián, Aghían, Katholikín ke Apostolíkín Ekkliísan. Omologhéno en váptisma is áfesin amartión.

Let us stand aright! Let us stand in awe! Let us be attentive, that we may present the Holy Offering in peace.

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

Let us lift up our hearts.

Let us give thanks to the Lord.

It is proper and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion. You, O God, are ineffable, inconceivable, invisible, incomprehensible, existing forever, forever the same, You and Your only begotten Son and Your Holy Spirit. You brought us out of nothing into being, and when we had fallen away, You raised us up again. You left nothing undone until you had led us up to heaven and granted us Your Kingdom, which is to come.
Singing the triumphal hymn, exclaiming, proclaiming, and saying:

**O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ**

"'Α-γι-ος, ά-γι-ος, ά-γι-ος, Κύ-ρι-ος, Σα-βα-ώθ, πλη-ρης ο ου-ρα-νος και η γη της
A-yi-os, A-yi-os, A-yi-os, Ky-ri-os Sava-oth, pli-ris o ou-ra-nos, ke i yi tis
do-zis sou. Ω-σαν-να έν τοις υ-ψι-τοις
Eu-lo-γη-με-νος ο ερ-χο-με-νος εν ο-

**THE TRIUMPHAL HYMN**

"Ho-ly, ho-ly, ho-ly, Lord Sa-ba-oth, hea-ven and earth are
gilled 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."
Metà tou'ton kai he'meis ton makarion dunamion, Dèspota phileádrwte, boímen kai leiómen: 'Agios ei kai panagios, su kai o monogenvês sou Yios kai to Pneúma sou to 'Agion. 'Agios ei kai panagios kai megadoperpeis ëi doxa sou 'os ton kósmo sou útous égáphtas, òste ton Yión sou ton monogeni dôunai, ìna pás o pisteúon eis auton mì apólhtai, allê ëchi zôi ìn ónion. 'Oz ëladoi kai ñasa tin ùper ëmwn oikonomián plhíroswas, té nukti ëi parèdido, mállon ðè éauton parèdido uper tis tòi kósmou zôiças, lábôn ártou en tais ágias autou kai áhrántois kai ármomíteis xerís, euçharistías kai eułogías, ágias, klásas, édowe tois ágios autou mádhatais kai ápóstolos, eipòn:

Lábete, fágete: tou'tò mou ìesti to sôma, to ùper ëmwn klómenon eis ëfresin ìmartiôn.

Together with these blessed powers, Master, Who loves mankind, we also exclaim and say: Holy are You and most holy, You and Your only begotten Son and Your Holy Spirit. Holy are You and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that everyone who believes in Him should not perish, but have eternal life. When He had come and fulfilled for our sake the entire plan of salvation, on the night in which He was delivered up, or rather when He delivered Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, and, giving thanks and blessing, He hallowed and broke it, and gave it to His holy disciples and apostles, saying:

Take, eat, this is My Body, which is broken for you for the remission of sins.

Likewise, after partaking of the supper, He took the cup, saying:

Drink of this, all of you; this is My Blood of the new covenant, which is shed for you and for many for the remission of sins.

Remembering, therefore, this saving commandment and all that has been done for our sake: the Cross, the tomb, the Resurrection on the third day, the Ascension into heaven, the enthronement at the right hand, and the second and glorious coming again.

Your own of Your own we offer to You, in all and for all.

Memnunëmoi toïnun tis sotirion taúttis éntolís kai pàntwn tòn ùper ëmwn gegeñmenwn, toû Soutrow, toû tâforou, tis trîmêrou ánastássew, tis eis oufranouz ánabásssew, tis ek dézión kathédra, tis deutérás kai éndózoun pálion paroussias,

Tà ña èk tòn swn sou prosphèromen kata pánta kai diâ pántha.

Your own of Your own we offer to You, in all and for all.

Together with these blessed powers, Master, Who loves mankind, we also exclaim and say: Holy are You and most holy, You and Your only begotten Son and Your Holy Spirit. Holy are You and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that everyone who believes in Him should not perish, but have eternal life. When He had come and fulfilled for our sake the entire plan of salvation, on the night in which He was delivered up, or rather when He delivered Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, and, giving thanks and blessing, He hallowed and broke it, and gave it to His holy disciples and apostles, saying:

Take, eat, this is My Body, which is broken for you for the remission of sins.

Likewise, after partaking of the supper, He took the cup, saying:

Drink of this, all of you; this is My Blood of the new covenant, which is shed for you and for many for the remission of sins.

Remembering, therefore, this saving commandment and all that has been done for our sake: the Cross, the tomb, the Resurrection on the third day, the Ascension into heaven, the enthronement at the right hand, and the second and glorious coming again.

Your own of Your own we offer to You, in all and for all.
Once again we offer to You this spiritual worship without the shedding of blood, and we beseech and pray and entreat You: Send down Your Holy Spirit upon us and upon the gifts here presented nd make this bread the precious Body of Your Christ

Amen.

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

Amen.

Changing them by Your Holy Spirit.


So that they may be for those who partake of them for vigilance of soul, remission of sins, communion of Your Holy Spirit, fullness of the Kingdom of Heaven, boldness before You, not for judgment or condemnation. Again, we offer You this spiritual worship for those who have reposed in the faith: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith...


We praise You, we bless You, we give thanks to You, and we pray to You, Lord our God, to You.
Μαρίας.

MEΓΑΛΝΑΡΙΟΝ

(On certain feasts the megalynario of the day is substituted. The megalynario of the St. Basil Liturgy, “Ἐπὶ σοι χαίρει,” is on p. 66. Other festal megalynaria may be freely downloaded from newbyz.org.)
Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary.

MEGALYNARION

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, “In You Rejoices,” is on p. 67. Other festal megalynaria may be freely downloaded from newbyz.org.)
Τοῦ ἀγίου Ἰωάννου, προφήτου, προδρόμου καὶ βαπτιστοῦ τῶν ἀγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων τοῦ ἀγίου (τοῦ δείνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὅπως ἰκεῖας ἐπίσκοψαι ἡμᾶς, ὁ Θεός. Καὶ μνησθῆτι πάντων τῶν κεκοιμημένων ἐπὶ ἐλπίδι ἀναστάσεως ἡμῶν ἁιωνίων (καὶ μνημονεύει ἐν τῇ ἱερουργίᾳ ὁμομαχικῷ οὐν βούλεμεν τοῦ θεοῦ, πάντων καὶ ἀποστόλων τῶν ἀγίων καὶ τῶν ἁγίων καὶ τῶν ἀποστόλων τῶν ἀγίων ἀποστόλων πάντων διάνοιαν ὁμομαχικῷ οὐν βούλεμεν τοῦ θεοῦ, πάντων καὶ τῶν ἀγίων καὶ τῶν ἀποστόλων τῶν ἀγίων ἀποστόλων.

Μέγα τὸ ὄνομα τῆς Ἁγίας Τριάδος, πάντως τῶν αἰώνων καὶ αἰώνιος.

Α’ - μην.
Α’ - μιν.

Ἐν πρώτοις μνησθησόμεθα, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δείνος), ὃν ἔδωκες τοῖς ἁγίοις σου Ἐκκλησίας ἐν εἰρήνῃ, σῶφον, ἐντιμίων, ἅγια, ἀμαρτθημένων καὶ ἀρνητοῦντος τῶν ἁγίων καὶ συνζυγωτοῦντος συμφωνίας σου καὶ συνζυγωτοῦντος συμφωνίας σου.

Καὶ ὃν ἑκατὸς κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασών.

Μνησθησόμεθα, Κύριε, τῆς πολεος ταύτης, ἐν ἀριστοκούμενοι καὶ πάντης πολέως καὶ χώρας καὶ τῶν πάσι πολεομένων ἐν αὐταῖς. Μνησθησόμεθα, Κύριε, πλεοῦντος, ὀδοιποροῦντος, νοσοῦντος, καμυβοῦντος, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνησθησόμεθα, Κύριε, τῶν κεκοψαντῶν καὶ καθιερωθήσαντων ἐν ταῖς ἁγίασι σου Ἐκκλησίας καὶ μεμνημένων τῶν πνευμάτων, καὶ ἐπὶ πάντων ἡμᾶς τὰ ἐλέη σου ἔξεστειλον.

For Saint John the prophet, forerunner, and baptist; for the holy, glorious, and most praiseworthy apostles; for Saint(s) (Name), whose memory we celebrate; and for all Your saints, through whose supplications, visit us, O God. And remember all who have fallen asleep in the hope of the resurrection to life eternal (here the Priest commemo-rates by name those who have fallen asleep). Grant them rest, O our God, where the light of Your countenance keeps watch. Again we beseech You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, the presbyterate, the diaconate in Christ, and every priestly and monastic order. Again we offer You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living pure and reverent lives. For civil authorities and our armed forces, grant that they may govern in peace, Lord, so that in their tranquility we, too, may live calm and serene lives, in all piety and virtue.

Great is the name of the Holy Trinity, now and forever to the ages of ages.

Α’ - μην.

Among the first remember, Lord, our Archbishop (Name); grant him to Your holy churches in peace, safety, honor, and health, unto length of days, rightly teaching the word of Your truth.

And remember those whom each one of us has in mind, and all people.

And all peo - ple

Remember, Lord, this city in which we live, and every city and land, and the faithful who live in them. Remember, Lord, those who travel by land, sea, and air; the sick; the suffering; the captives; and their salvation. Remember those who bear fruit and do good works in Your holy churches and those who are mindful of the poor, and upon us all send forth Your mercies.

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Καὶ ἂν τὸ ἑλέθη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων υμῶν.

And the mercies of our great God and Savior, Jesus Christ, be with you all.
Τήν ἐνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ Ἅγιου Πνεύματος αἰτήσαμεν, ἐαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

(All participants of the Divine Liturgy say aloud together the following.)

**ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ**

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς ἀγιασθῆτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐποίησαν δός ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ όφελήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίημεν τοῖς ὀφειλήταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

"Ὅτι οὐ έστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Ἅγιου Πνεύματος, νῦν καὶ ἐχθα καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**GREEK TRANSLITERATION**

All: Ράτερ ἰμόν, ό εν τοίς οὐρανοῖς άγιασθήτω τὸ ὄνομά σου, ἐλθέτω η βασιλεία σου, γενηθήτω τὸ θέλημά σου, ως ἐν οὐρανῷ καὶ ἐπί τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐποίησαν δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ όφελήματα ἡμῶν, ως καὶ ἡμεῖς ἀφίημεν τοῖς όφελήταις 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.

For Thine is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.
Ἐυχαριστοῦμεν σοι, βασιλεῦ ἄρατε, ὁ τῇ ἁμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἔλεους σου ἐξ οὐκ ὑπάρχοντας εἰς τὸ εἶναι τὰ πάντα παραγαγόντα. Αὐτός, Δέσποτα, οὐρανοθεῖον ἐπιδεῖπτε ἐπὶ τοὺς ὑποκλικότας σοι τάς ἑαυτῶν κεφαλάς· οὐ γὰρ ἐκλινάν σαρκὶ καὶ ᾀματὶ, ἀλλὰ σοὶ τῷ φοβερῷ θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἄγαθον ἐξομάλισον κατὰ τὴν ἐκάστου ἱδίαν χρείαν· τοῖς πλέουσι σύμπλευσον, τοῖς ὀδοποροῦσι συνόδευσον, τοῖς νοσοῦντας ἤσαι, ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογηθῶς εἰ, σὺν τῷ παναγίῳ καὶ ἄγαθῳ καὶ ζωοποιών σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Πρόσχες, Κύριε ᾿Ιησοῦ Χριστέ ὁ Θεός ἡμῶν, ἐξ ἀγίου κατοικητηρίου σου καὶ ἀπὸ θρόνον δόξης τῆς βασιλείας σου καὶ ἐλθὲ εἰς τὸ ἁγίασα ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθημένος καὶ ὅδε ἡμῖν ἀφράτως συνών· κατεξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναν ἡμῖν τοῦ ἀρχάγγελου σωμάτος σου καὶ τοῦ τιμίου αἴματος καὶ δι’ ἡμῶν παντὶ τῷ λαῷ.

Ὁ Θεός, ἵλασθητι μοι τῷ ἀμαρτωλῷ καὶ ἔλεησόν με (3).

We give thanks to You, invisible King, Who by Your boundless power fashioned the universe, and in the multitude of Your mercy took all things from nothing into being. Look down from heaven, O Master, upon those who have bowed their heads before You; for they have not bowed before flesh and blood, but before You, the awesome God. Therefore, O Master, may these Gifts here offered benefit all of us according to the need of each: Sail with those who sail; travel with those who travel; heal the sick, Physician of our souls and bodies.

Through the grace, compassion, and love for mankind of Your only begotten Son, with whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

Hearken, O Lord Jesus Christ, our God, from Your holy dwelling place and from the throne of glory of Your Kingdom, and come to sanctify us, You Who are enthroned with the Father on high and are present among us invisibly here. And with Your mighty hand, grant Communion of Your most pure Body and precious Blood to us, and through us to all the people.

O God, show favor to me, a sinner, and have mercy on me.

(3x)
Let us be attentive! The Holy Gifts for the holy people of God.

The Lamb of God is apportioned and distributed; apportioned, but not divided; ever eaten, yet never consumed; but sanctifying those who partake.


Blessed is the fervor of Your saints, now and forever and to the ages of ages. Amen.

Again unto me, (Name), the unworthy presbyter, is imparted the precious and all-holy Body of our Lord and God and Savior, Jesus Christ, for the remission of my sins and life eternal.

This has touched my lips, and the Lord takes away all my iniquities and cleanses my sins.
1. Αἰνεῖτε αὐτὸν, πάντες οἱ Ἀγγελοί αὐτοῦ: αἰνεῖτε αὐτὸν, πᾶσαι οἱ Δυνάμεις αὐτοῦ.
2. Αἰνεῖτε αὐτόν, Ἑλικός καὶ σελήνη: αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς.
3. Αἰνεῖτε αὐτόν, οἱ οὐρανοί τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.
4. Αἴνεσάτωσαν τὸ ὄνομα Κυρίου· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίθησαν.
5. Αἴνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ψυχή τὸ ὄνομα αὐτοῦ μόνου.

Μετά φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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. Let them praise the name of the Lord, for his name alone is exalted.

With the fear of God, faith, and love draw near.
O SON OF GOD, RECEIVE ME TODAY

First Tone

O Son of God, receive me today as a partaker of Your mystical supper, for I will not speak of the mystery to Your enemies, nor will I give You a kiss as did Judas. But like the
thief I confess to You: Remember me, O Lord, in Your kingdom. Remember me, O Master, in Your Kingdom. Remember me, O Holy One, in Your Kingdom.
ὡ να το ἐλεος αὐτοῦ, Ἀληλούια. Τῷ ποιήσαντι θάυμασια μεγαλα μόνῳ, Ἀληλούια. Ο-τι εις τὸν αἰώνα το ἐλεος αὐτοῦ, Ἀληλούια. Τῷ ποιήσαντι τοὺς οὐρανοὺς εν συνέσει, Ἀληλούια. Ο-τι εις τὸν αἰώνα το ἐλεος αὐτοῦ, Ἀληλούια. Τῷ στερεοσάντι τὴν γῆν ἐπίτον ἀντωνικον, Ἀληλούια. Ο-τι εις τὸν αἰώνα το ἐλεος αὐτοῦ, Ἀληλούια. Τῷ ποιήσαντι φώτα μεγάλα μόνῳ, Αληλούια. Τῷ ποιήσαντι φώτα το τὸν αὐτοῦ, Ἀληλούια. Τῷ ποιήσαντι φώτα το τὸν αὐτοῦ, Ἀληλούια. Τῷ ποιήσαντι φώτα το τὸν αὐτοῦ, Ἀληλούια.
(Return to page 76 to complete the Divine Liturgy)
Moderato

1

Refrain

O give thanks un-to the Lord; for he is good: Al-le-lu-i-a, for his mer-cy endur-eth for-ev-er, Al-le-lu-i-a!

2

Refrain

O give thanks un-to the God of gods: Al-le-lu-i-a, for his mer-cy endur-eth for-ev-er, Al-le-lu-i-a!

3

Refrain

O give thanks to the Lord of lords: Al-le-lu-i-a, for his mer-cy endur-eth for-ev-er, Al-le-lu-i-a!

4

Refrain

To him who a- lone do- eth great won-ders: Al-le-

5

Refrain

To him that by wis-dom made the hea-vens: Al-le-lu-i-a, for his mer-

6

Refrain

ty en-dur-eth for-ev-er, Al-le-

earth a-bove the wa-ters: Al-le-

120
Final verse and ending

9

The moon and stars to rule by night: Al-le-lu-ia, for his mer-cy en-dur-eth for-ev-er, Al-le-lu-ia!

10

The sun to rule by day: Al-le-lu-ia, for his mer-cy en-dur-eth for-ev-er, Al-le-lu-ia!

O give thanks un-to the God of hea-ven: Al-le-lu-ia, for his mer-cy en-dur-eth for-ev-er, Al-le-lu-ia!

O give thanks un-to the Lord; for he is good: Al-le-lu-ia, for his mer-cy en-dur-eth for-ev-er, Al-le-lu-ia!

RETURN TO PAGE 76 TO COMPLETE THE DIVINE LITURGY
(Continued from page 43.)
(This ancient part of the Divine Liturgy is often omitted.)

Let us all say with all our soul and with all our mind, let us all say:

Lord, have mercy. Lord, have mercy.

(The people respond to each of the following petitions with the above response.)

Lord almighty, God of our fathers, we pray You, hear us and have mercy.

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

Again we pray for our Archbishop (Name).

Again we pray for our brethren: the priests, the hieromunks, the deacons, the monastics, and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of the sins of the servants of God, all pious Orthodox Christians residing and visiting in this city: the parishioners, the members of the parish council, the stewards, and benefactors of this holy church.

Again we pray for the blessed and ever-memorable founders of this holy church, and for all our fathers and brethren who have fallen asleep before us, who here have been piously laid to their rest, as well as the Orthodox everywhere.

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

Ἐπώμεν πάντες ἔς ὅλης τῆς ψυχῆς καὶ εyrı ὅλης τῆς
diανοιάς ἡμῶν εὔπωμεν

Ἄπαντος κτιτόρων Ἐπάρεπιδημοῦντων

χριστιαν

τοσσίων,

τοῖς ἡμῖν

παναλάμβ

νος).

Ὁ Χριστὸς θεὸς, ἡμᾶς μένοντες ἐν τῷ Ἑλέστρῳ χριστιανῶν,

ὄλως ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ἐγίνεται μεθ’ ἐκάστης αἰτήσεως.

Ἄπαντων πατέρων καὶ ἀντιδρών

γίου ἀντιδρών

ἐνορίων, ἐνορίων τῶν ἀμαρτήσεως τῶν ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ὑπέρ τῶν πατέρων καὶ ἀδελφῶν

πάντων ἀμαρτήσων ἡμῶν, τῶν πατέρων καὶ ἀδελφῶν ἡμῶν, τῶν ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ῥωσσῆς, εἰρήνης, υγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν τῶν ἀμαρτήσων καὶ ἀδελφῶν ἡμῶν, τῶν κατοικοῦντων καὶ παρευρισκόμενων εν τῇ πόλει τοῦτο, τῶν ἐνορίων, ἐπιτρόπων, συνδρομητῶν καὶ ἀφίερωτῶν τοῦ ἀγίου ναοῦ τούτου.

Ὑπὲρ τῶν μακάρων καὶ ἀοιδίμων κτιτῶν τῆς ἁγίας ἐκκλησίας τούτης, καὶ ὑπὲρ πατέρων τῶν προαναπαρασκευών πατέρων καὶ ἀδελφῶν ἡμῶν, τῶν ἐν πιὸδε εὐσεβῶς κειμένων καὶ ἀπανταχοῦ ὀρθοδόξων.

(Continued from page 43.)

PRAYERS FOR THE CATECHUMENS

Let us all say with all our soul and with all our mind, let us all say:

Lord, have mercy. Lord, have mercy.

(The people respond to each of the following petitions with the above response.)

Lord almighty, God of our fathers, we pray You, hear us and have mercy.

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

Again we pray for our Archbishop (Name).

Again we pray for our brethren: the priests, the hieromunks, the deacons, the monastics, and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of the sins of the servants of God, all pious Orthodox Christians residing and visiting in this city: the parishioners, the members of the parish council, the stewards, and benefactors of this holy church.

Again we pray for the blessed and ever-memorable founders of this holy church, and for all our fathers and brethren who have fallen asleep before us, who here have been piously laid to their rest, as well as the Orthodox everywhere.

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

Ἐπώμεν πάντες ἔς ὅλης τῆς ψυχῆς καὶ εyrı ὅλης τῆς

diανοιάς ἡμῶν εὔπωμεν

Ἄπαντος κτιτόρων Ἐπάρεπιδημοῦντων

χριστιαν

τοσσίων,

τοῖς ἡμῖν

παναλάμβ


Again we pray for those who bear fruit and do good works in this holy and all-venerable church, for those who labor and those who sing; and for the people here present who await Your great and rich mercy.

Lord our God, accept this fervent supplication from Your servants, and have mercy on us in accordance with the abundance of Your mercy, and send down Your compassion upon us and upon all Your people who await Your great and rich mercy.

For You are a merciful God Who loves mankind, and to You we offer up glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

Let us, the faithful, pray for the catechumens.

That the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the gospel of righteousness.

That He will unite them to His holy, catholic, and apostolic Church.

Save them, have mercy on them, help them, and protect them, O God, by Your grace.

Catechumens, bow your heads to the Lord.
Lord our God, Who dwells on high and watches over the humble, You sent forth Your only begotten Son and God, our Lord Jesus Christ, for the salvation of the human race. Look down upon Your servants, the catechumens, who have inclined their necks to You, and grant them at a proper time the baptism of rebirth, the remission of sins, and the garment of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them among Your chosen flock.

So that with us they also may glorify Your most honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

Those who are catechumens, depart; catechumens depart; all those who are catechumens, depart. Let none of the catechumens remain.
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

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

That the whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord.

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

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

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

That we may complete the remaining time of our life in peace and repentance, let us ask the Lord.

And let us ask for a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the awesome judgment seat of Christ.

(Continued from page 69. These petitions are often omitted.)

Ὑπὲρ τοῦ ρυθμῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεσπόζωμεν.

Παράσχου, Κύριε, ἐλέησον.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησόμεθα.

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

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

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

(Continued from page 69. These petitions are often omitted.)

ΔΕΗΣΕΙΣ

Lord, have mer-cy.

Grant this, O Lord.

(The people repeat the above response after each of the next two petitions.)
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:

\[\begin{align*}
a &= ah, \\
e &= eh, \\
i &\text{ or } y = ee, \\
o &= oh, \text{ and } \textbf{ou} &= \text{long } u.
\end{align*}\]

Other consecutive vowels should be pronounced separately, e. g., zoin would be pronounced zoh-een, not zoyn; eleison is pronounced eh-leh-ee-sohn.