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 megalyarnarion 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
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 antiphons is inserted the Hymn of Justinian, “Only Begotten Son” (O Monoghenisios). The troparia of the third antiphon are the daily apolytikia. There are other litanies and petitions throughout the Liturgy.

The Apolytikia and Kontakion

As the hourly services of the Church became established, such as Vespers and Orthros, and as the Church calendar developed, many troparia were written to comment upon or celebrate the various saints and feast days. The last such troparia of the Vespers service is referred to as the apolytikon, or dismissal hymn, because it occurs just before the dismissal of the service. The apolytikia of the day are reprinted 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.
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.
H THEIA DEITOURGIA TOU AGIOU
IOWANNOU TOU XRHISOYSTOMOU

THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOMOU

NOTE: For a minor-tone liturgy, use the litany responses on page 4. If a hierarch is celebrating the Divine Liturgy, whenever his name is mentioned or he gives the blessing of peace, the people's response is Eiś poleá étη Désposta, or "Many years to you, Master."

Ἡ ΘΕΙΑ ΔΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ
ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

THE GREAT LITANY

In peace, let us pray to the Lord.

Lord, have mer - cy.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

Lord, have mer - cy.

For the peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

Lord, have mer - cy.

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

Lord, have mer - cy.
Lord, have mercy.

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

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.

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

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.

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
For those who travel by land, sea, and air, for the sick, the suffering, the captives and for their salvation, let us pray to the Lord.

Lord, have mercy.

For our deliverance from all affliction, wrath, danger, and necessity, 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.

Lord, have mercy.

Commemorating our most holy, pure, 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, 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.
THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

(Pair the responses below to the petitions on pp. 1-3)
"Oti prépei soi pása dóxa, tímē kai proskúnyis, tóv Pateri kai tó Yía kai tóv 'Agíw Pneúmati, vún kai áei kai eis toús aiwvns tov̄n aiwvnvns.

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. Eułógei, ἡ ψυχή μου, τὸν κύριον καὶ πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἄγιον αὐτοῦ·

2. Eułógei, ἡ ψυχή μου, τὸν κύριον καὶ μὴ ἐπιλανθάνου πάας τὰς ἀνταποδόσεις αὐτοῦ·

3. Κύρios ἐν τῷ οὐρανῷ ἠτοίμασεν τὸν θρόνον αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει.

(Kaì ψάλλεται τῷ Α’ Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ ἑφύμνιον:)

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.

THE FIRST ANTIPHON

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

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

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

Commemorating our most holy, pure, 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, 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.

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

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

"Commemorating our most holy, pure, 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, 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."

"Lord, have mercy."

"Lord, have mercy."

"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 - mën.
A - min.

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 ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

Θεότοκε εἰς ἀγία σάρκα δοθείσης, Θεοτόκε ἐκ τῆς ἡμετέρας σωτηρίας, σάρκι μετατρέψατε ἡμᾶς διὰ ἡμῶν τοῦ σωτηρίου σαρκός.

Θεότοκε τῷ Μονογενεῖ Υἱῷ, ὑπὲρ ἡμῶν προσευχήσασθαι, σάρκι ἔκ τῆς ἡμετέρας σωτηρίας μετατρέψατε ἡμᾶς διὰ ἡμῶν τοῦ σωτηρίου σαρκός.
On ly be - got - ten Son and Lo - gos of God, be - ing im-
- mor - tal, You con - de - scend - ed for our sal - va - tion to take
flesh from the ho - ly The-o - to - kos and ev - er - vir - gin
Mar - y and, with - out change, be - came man. Christ, our
God, You were cru - ci - fied and con - quered death by death. Be - ing
one with the Ho - ly Trin - i - ty, glo - ri - fied with the
Fa - ther and the Ho - ly Spir - it,
Save us.
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.

TO 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.

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THE THIRD ANTIPHON

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.
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

Σοφία. Όρθοι.

Master, Lord our God, Who has established the orders and hosts of angels and archangels in heaven to minister to Your glory, grant that holy angels may enter with us, that together we may celebrate and glorify Your goodness. 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.

ΕΙΣΟΔΙΚΟΝ

Σοφία. Όρθοι.

Wisdom. Arise.

(Proceed to the apolytikion of the day and repeat it.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 1

′Ηχος α’ — Τού λίθου σφραγισθέντος

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

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

Although the stone was sealed by the Jews, and the soldiers guarded Your most pure body, You arose on the third day, O Savior, giving life to the world. For this reason, the heavenly powers cried out to you, O Giver of Life:

Glory to Your resurrection, O Christ! Glory to Your kingdom!

Glory to Your dispensation, only Lover of Mankind!

(Amen.)

(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.

(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.
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 2

'Ηχος β' — Οτε κατήλθες

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

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

(Resurrection Apolytikion 2)
Second Tone — When You Descended

Amen.

(Chanter returns to p. 27.)
Ἀ πόλυτικιόν Ἀνάστασιμον 3

'Ηχος γ' — Εὐφραίνεσθω τὰ οὐράνια

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

Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασόμεθα καὶ εὐφρανθομέν ἐν αὐτῇ.
Let the heavens rejoice; 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.

(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 4

‘Ηχος δ’ — Τὸ φαιδρὸν

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

Αὐτὴ ἡ ἡμέρα, ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασόμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
The women disciples of the Lord, having learned from the Angel the joyous news of the Resurrection 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.

(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.)
ἈΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 5

'Hχος πλ. α' — Τὸν συνάναρχον Λόγον

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

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

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

Τὸν συνάραρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθενοθενου θέν τα εἰς οὐράρισαν ἠμῶν, ἀνυμνήσομεν πιστοὶ καὶ προσκυνήσομεν, ὅτι ἡ δόκησε σάρκις τοὺς τεθνεότας,

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

ἐν τῇ ἐν δόξα Ἀναστάσει αὐτοῦ.

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
Let us the faithful give praise and worship to the Logos, co-eternal with the Father and the Spirit, born of the Virgin for our salvation; for of His own good will He consented to ascend the cross in the flesh and endured death and raised the dead by His glorious resurrection.

(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 6

'Ἡχος πλ. β' — Αγγελικά Δυνάμεις

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

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

Σῶμα. Εσκύλευ-σας τὸν "Α-δήν, μὴ πει-ρα-σθείς ὑπ' αὐ-

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
An gel 9 ic 9 pow ers 9 ap peared 9 at Your tomb, and those

guard  ing it be  came like dead, and at Your grave

Mar y was stand  ing, seek  ing Your most pure

bod  y. You plun  dered Ha des, not be  ing tempt  ed by

it; You en  countered the vir  gin, grant  ing

life. O Lord, who rose from the dead, glo  ry 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.

(Resurrection Apolytikion 6)

Plagal Second Tone — Angelic Powers

(Go to p. 11 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 27.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 7

Ἡχὸς βαρῆς — Κατέλυσας τῷ Σταυρῷ

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

Αὕτη ἡ ἡμέρα, ἣν 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.

Amen.

(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 ΑΝΑΣΤΑΣΙΜΟΝ 8**

'Ηχος πλ. δ' — 'Εξ υψους κατήλθες

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

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

From on high You descended, Most Merciful; for us You condescended to a three-day burial to set us free from the passions. O Lord, our Resurrection and our life, 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.

**RESURRECTION APOLYTIKION 8**

Plagal Fourth Tone — From on high You descended

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

(Chanter intones verse from Psalm 118:24.):
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
The protection of Christians unshameful, intercession of Christians unsolicitable, messianic. 

Prostasis a ton Christi a non a kate schin te, melosia. 

The protection of (omit these notes) Christians unshameable, intercession of Christians unsolicitable, messianic. 

- tei a, pro ston Po i tihn ameta the te, mi pa ces sor to our Holy Maker, unwavering, do not 

- ri dhis a mar tol dhi se on for nas, al la pro ftha son, ws 

turn from the prayerful cries of those who are in sin; instead, come to us, for 

- ga thi, eis thn bo hei sa n he mou, twon pi stow krav gha 
a gha thi, is tin vo ithi an i mon, ton pi stos krav gha 
you are good; your loving help bring unto us, who are crying in 

- zon don si: Ta chi non is presvi an, ke 

faith to you: Hasting to intercession and 

spef son eis i ke si an, i pro sta tev ou sa a 
spef son is i ke si an, i pro sta tev ou sa a 
speed now to supplication as a protection for all 

- ei, The o to ke, twon ti muw ton se. 

speed now to supplication as a protection for all 

- ei, The o to ke, ton ti mon ton se. 

time, The o to kos, for those honor 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)
**O ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ**
(The minor-toned Trisagion / Thrice-Holy Hymn is on pp. 32-33.)

**The Holy God, holy mighty, holy immortal, have mercy on us.**

**Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι καὶ Δόξα καὶ εἰς τοὺς αἰώνας τὸν αἰώνα. Αμенноν.**

**Ηχος β’**

**The Thrice-Holy Hymn**

** 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**
Priest: With strength.

Άγιος

A ghi - os

Holy God,

ὁ Θεός, The-ös,

Holy mighty,

ἁγιὸς ἀθανάτος, a - ghi - os a - thana-

have mercy on us.

Ὑπερήφανος ἀνελειπτής

I - μάς.
**O ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ**

Α' Γι'-ος θ - ος,
Α'-γι'-ος Θε'-ος,

Α'-γι'-ος ι'-σχυ-
Α'-γι'-ος ι'-σχι-

- ρός,
- ρός,

- θά'- να'- τος
- θά'- να'- τος

- λέ'- η'- σον
- λέ'- η'- σον

Δόξα Πατρί και Υἱῷ καὶ Ἁγίῳ
Dhoxa Patri ke Io ke Aghio

**THE THRICΕ-HOLY HYMN**

Ho'-ly God,

ho'-ly might-
y,

ho'-ly im-
mortal,

have mer-

- cy on us.

Glory to the Father and
and to the Son and to the Holy

now and forever and to the ages of ages. A - men.
Holy immortality, have mercy on us.

Priest: With strength.

Holy God, holy mighty, holy immortality, have mercy on us.

Priest: With strength.

Holy immortality, have mercy on us.
Τὸν Σταυρὸν σου προσκυνοῦμεν

Δέσποτα, και τὴν ἁγίαν σου Ἀνάστασιν δοξάζομεν. (3) 

Γένος Β’

Δόξα Πατρὶ καὶ Ἁγίῳ Πνεύματι, καὶ τῶν αἰώνων Ἄμην. 

Καὶ τὴν ἁγίαν σου Ἀναστάσιν Ναστασιν δοξάζομεν. Τὸν Σταυρὸν σου προσκυνοῦμεν Δέσποτα, και τὴν ἁγίαν σου Ἀνάστασιν δοξάζομεν.
TRISAGION SUBSTITUTION FOR THE HOLY CROSS

WE VENERATE YOUR CROSS

Second Tone

We venerate Your Cross, O Master, and we

glorify Your holy Resurrection.

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

glorify Your Holy Resurrection.

We venerate Your Cross, O Master, and we

glorify Your holy Resurrection.

(Continue on page 42.)
Ὅ σοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα. (3)

Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

ἀν και ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

ΤΡΙΣΑΓΙΟΝ SUBSTITUTION FOR THEOPHANY, LAZARUS SATURDAY, PASCHA, PENTECOST, AND THE NATIVITY OF CHRIST — ΟΣΟΙ ΕΙΣ ΧΡΙΣΤΟΝ

(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.

(Continue on page 42.)
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

HIERARCHICAL TRISAGION WITH TOY ΒΗΜΑΤΟΣ

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

PRIEST: Δύναμις.

(Choir)

(Amin.)

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

ο The - ος, α - γι-ος is - χι - roς,

(Choir)

(Amin.)

(Choir)
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 ημών. (And hearken unto us.)

HEIRARCH: Και επάκουσον ημών.

PRIEST chants the Fimi of the Archbishop.

and / or

HEIRARCH chants the Fimi of Archbishop or Patriarch.

PRIEST chants the Fimi of the Bishop or Metropolitan.

and / or

CHOIR chants the Fimi of the Bishop or Metropolitan.

(May be repeated.)

PRIEST: Καὶ επάκουσον ημών. (And hearken unto us.)

HEIRARCH: Καὶ επάκουσον ημών.

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.
Halleluia, Alleluia, Alleluia.

Alleluia, Alleluia, Alleluia.

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

Glory to You, O Lord, glory to You.

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.

Wisdom.

Let us be attentive!

Wisdom! Arise! Let us hear the Holy Gospel.

Peace be with you.

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

Glory to You, O Lord, glory to You.

(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 p. 120.)

SUPPLICATION OF THE FAITHFUL

"Ὡσοι πιστοὶ, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Κύριε, ἱέριπον ἱερών.

Lord, have mercy.

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

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.
"Ὅτι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Α μήν.
Α - μίν.

Α - men.

"Ετι καὶ ἕτι ἐν εἰρήνῃ τοῦ Κυρίου δε허ώμεν.

Κύριε, ἱερόν.
Κυριε, 'le - i - son.

Lord, have mercy.

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

Lord, have mercy.

Wisdom.

Ἄντιλαβοῦ, σῶσον, ἑλέσον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

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

Lord, have mercy.

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

Lord, have mercy.

智慧。

Πάλιν καὶ πολλάκις σοι προσπόρτουμεν καὶ σοι δεόμεθα, ἀγαθὲ καὶ πλούσιον ὤμος, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σάρκως καὶ πνεύματος· καὶ δῶς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου. Χάρισαι δὲ, ὁ Θεός, καὶ τοῖς συνευχημένοις ἡμῖν προκοπῆνβιον καὶ πιστεὺς καὶ συνέσεως πνευματικῆς· δός αὐτοῖς πάντοτε, μετὰφόβου καὶ ἀγάπης λατρεύειν σοι, ἀνενόχως καὶ ἀκατάκριτως μετέχειν τῶν ἁγίων σου μυστηρίων καὶ τῆς ἐπουρανίου βασιλείας, ἀξιωθηναί.

Ὅτι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

A - men.

(Or in the tone of the Cherubic hymn.)

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.
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.

(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 impassibly 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.
Οἱ τὰ Χερούβικον, ὁι τὰ Χερούβικον, μυστικώς εἰκονιζοντες και τῇ θεωθομηθα, ἀπό τὸν βασιλέα τῶν Μεριμναν. Ὁσ τὸν βασιλέα τῶν Μεριμναν, μέρισε αὐτῷ τὸν ζωοποιὸν διὰ τὸν θάνατον τῶν σαδών τεσσαράκτων, πᾶσαν νῦν ὁτικὴν ἀποθεμένην, ἀποθεμένην τὸν τρισάγιον ὕμνον προσδιόρισεν, τὸν τρισάγιον ὕμνον προσδιόρισεν. Τρισάγιον ὕμνον προσδιόρισεν, τὸν τρισάγιον ὕμνον προσδιόρισεν.
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.

TAIS ΑΓΓΕΛΙΚΑΙΣ

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

THE ANGELIC HOSTS

Alleluia, Alleluia, Alleluia.

(Continue on page 55.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β’
(English Version is on p. 52)

(Continue on page 51.)
THE CHERUBIC HYMN — PLAGAL SECOND TONE

Let us who mystically represent the

Che - rubim, and who sing,

the thrice holy hymn, thrice holy,

thrice 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

Ἀμήν...ταῖς ἁγγελικαῖς ἀοράταις
Amin...tes angelikes aoraites

τως δορυφόρου μενον τά ξεσιν.
tos dhorou monon ta xe sin.

τας Αγγελικαίς
TAIS ANGELIC HOSTS

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

sustain ison on neutral syllable

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

(Continue on page 55.)
Οἱ τὰ Χεροβικόν — Ηχος Γ′

(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.
ΠΛΗΡΩΤΙΚΑ
Πληρώσωμεν τὴν δέησιν ήμῶν τῷ Κυρίῳ.

'Υπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν.

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

'Υπὲρ τοῦ ρυσθῆναι ἡμῶν ἀπὸ πάσης θλίψεως, οργῆς, κινδύνου καὶ ἀνάγκης τοῦ Κυρίου δεηθῶμεν.

'Αντιλαβοῖ, σῶσον, ἐλέησον καὶ διαφύλαξον ήμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

ΠΕΤΙΤΙΟΝΣ
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 αἰτησώμεθα.

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

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

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 αἰτησώμεθα.

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

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

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

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

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, ἀνεπαισχυντα, εἰρήνικα, καὶ καλὴν ἀπολογίαν τὴν 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.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνήμεστων, ἐστούσας καὶ ἀλλήλους καὶ πάσαν τὴν ζωήν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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.

Κύριε ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἑπικαλουμένων σε ἐν δλη καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέσιν καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἰκάνωσον ἡμᾶς προσενεγκεῖν σοι δωρά τε καὶ θυσίας πνευματικάς ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγιονημάτων. Καὶ καταξίωσον ἡμᾶς εὐρείν χάριν ἐνώπιον σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτος σου τὸ ἁγαθὸν ἐφ’ ἡμᾶς καὶ ἐπὶ τά προκείμενα δώρα ταῦτα καὶ ἐπὶ πάντα τὸν λαὸν σου.

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.

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

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

Σοί, Κύριε εἰ.
Si, Kyri-e.

Grant this, O Lord.

To You, O Lord.

Α - μην.
A - min.

A - men.
Εἰρήνη πᾶσι.

'Αγαπήσωμεν ἀλλήλους, ίνα ἐν ὑμνοῖς ὁμολογήσωμεν.

(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!
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.
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.

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.

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 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.

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 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.

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.
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,

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

**O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ**

Τὸν ἐπινίκιον ὄμον ἄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα.

**THE TRIUMPHAL HYMN**

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 sublme 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.

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

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...

63
MEGALYNARION

(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.)

It is truly right to bless you, Theotokos, ever-blessed, most pure, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Logos. We magnify you, the true Theotokos.
MEGALYNARION OF THE LITURGY OF ST. BASIL

ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ

Σακελλαριδης

Moderato
In you re-joices, Mai-den who are full of grace, all cre-a-tion, the ranks of an-gel-ic hosts, and the lin-e-age of man-kind. A tem-ple sancti-fied, and a para-dise of the mind, you are the boast of the chaste, from whom our God was in-car-nate and be-came a new-born child, yet He is God be-fore time, un-to ev-ery age. For He has made your pure womb to be His throne; wid-er He has made you than the heav-ens; with-out end He has fash-ioned you.

In you re-joices, Mai-den who are full of grace, all of cre-a-tion. Glo-ry to you!
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 spiri-
tual worship for the whole world, for the holy, catholic,
and apostolic Church, and for those living pure and rever-
ent lives. For civil authorities and our armed forces, grant
that they may govern in peace, Lord, so that in their tran-
quility we, too, may live calm and serene lives, in all piety
and virtue.

Great is the name of the Holy Trinity, now and for-
ever 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.
Ка и дос ἡμῖν ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρέπεις ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Ὕιου καὶ τοῦ Ἄγιου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας 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.

Κύριε, ἱλάσσον.

KYRIE,/eLEISON.

Καὶ με-τὰ τοῦ πνεύμα-τός σου.

And with Your spirit.

Lord, have mer-cy.

Πάντων τῶν ἁγίων μνημονεύσαντες, ἐτί καὶ ἐτὶ ἐν εἰρήνῃ τοῦ Κυρίου δεηθόμεν.

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

Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτά εἰς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὀσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεάν τοῦ

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.

Lord, have mer-cy.

(For the nine petitions that are often omitted here, go to p. 123.)
ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

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

Πάτερ ἡμών, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,
ἐλθέτω ἡ βασιλεία σου, γεννηθῆτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
Τὸν ἄρτον ἡμῶν τὸν ἐποίησιον δῶς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὁφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμενοι τοῖς ὁφειλήταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὅτι οὐ εἶστίν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

THE LORD’S PRAYER

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

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.
Peace be with all.

Let us bow our heads to the Lord.

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

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.

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.
KOIΩΝΙΚΟΝ — THE COMMUNION HYMN

Slowly

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

(The following Psalm 148, LXX, verses are traditionally inserted after each refrain of the above Communion hymn at the fermatas ( ). For festal Communion hymn verses, different scriptural texts are used. Each Communion hymn available on newbyz.org also contains the relevant scriptural verses.)
(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.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

Metà φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε. With the fear of God, faith, and love draw near.

*Second Time: Δέ-σπο-τα (Dhe-spo-ta),
Third Time: Ἄ-γι-ε (A-ghi-e)
O SON OF GOD, RECEIVE ME TODAY

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.
We have seen the true light,

we have received the heavenly Spirit, we have found the true faith,

worshiping the undivided Trinity, for the Trinity has saved us.

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

Wash away, Lord, by Your Holy Blood, the sins of Your servants here remembered through the intercessions of the Theotokos and all Your saints. Amen.

Be exalted, O God, above the heavens, and let Your glory be over all the earth. (3x)

Blessed is our God...

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

A - men.
(The hymn below is frequently omitted.)

ΠΛΗΡΩΘΗΤΩ ΤΟ ΣΤΟΜΑ ΗΜΩΝ

Πληρωθήτω τὸ στόμα ἡμῶν αἰνεσεως, Κύριε, ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅτι ἡξιωσας ἡμᾶς τῶν ἁμνησμον τιν ὑπαρχον σου μετα σχεσιν μυστηρίων, τῇ ῥησον ἡμᾶς ἐν τῷ σῷ αγιασμῷ, ὅλην τὴν ἡμέραν μελέτας τὴν δικαιοσύνην σου Ἀλληλουα. Ἀλληλουα. Ἀλληλουα.

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. Al-le-lu-ia. Al-le-lu-ia. Al-le-lu-ia.
Ἀριστοκαταλόγεσ τῶν θείων, ἅγιων, ἀχαίτων, ἀθανάτων, ἐπουρανίων καὶ ἱεροτεκνιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἄξιος εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σώσων, ἔλεγον καὶ διαφύλαξαν ἡμᾶς, ο Θεός, τῇ σῇ χάριτι.

Τὴν ἡμέραν πάσαν, τελείαν, ἅγιαν, εἰρηνικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἐπουρανίως καὶ ἀθανάτως καὶ πάντα τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα (καὶ ἐισέρχεται ἐν τῷ ἱερῷ).

Σοί, Κύριε.
Si, Ky-ri-e.

Εὐχαριστοῦμεν σοι, Δέσποτα φιλάνθρωπε, εἰργητὰ τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παροῦσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων Μυστηρίων. Ὑποτάσσομεν ἡμῶν τὴν ὁδὸν, στήριξον ἡμᾶς εἰς τῷ φῶλε ἰπὸ σοῦ πάντας, ἀσφάλισαι ἡμῶν τῇ ζωῇ, ἀσφάλισαι ἡμῶν τῇ ζωῇ ἐν τῇ δικαιοσύνῃ καὶ ἀκηκολούθησαι τῷ ἱερῷ Πατρὶ καὶ ἀκηκολούθησαι τῷ Χριστῷ τῷ Θεῷ καὶ πάντων τῶν ἀγίων σου.

Ἅτι σὺ εἰ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τῇ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τούς αἰῶνας τῶν αἰώνων.

A - μήν.
A - min.

Ἐν εἰρήνῃ προέλθωμεν. Τῷ Κυρίῳ δεηθῶμεν.

A - men.

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

Ἀριστοκαταλόγεσ τῶν θείων, ἅγιων, ἀχαίτων, ἀθανάτων, ἐπουρανίων καὶ ἱεροτεκνιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἄξιος εὐχαριστήσωμεν τῷ Κυρίῳ.
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.

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.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπί σοι πεποιθότας, σῶσον τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον ἀγάσαν τοὺς ἀγαπώντας τὴν εὐπρεπεῖαν τοῦ οἴκου σου· σύ αὐτοῖς ἀντιδόθην τῇ θείᾳ σου δύναμι καὶ μὴ ἐγκαταλήπτῃς ἡμᾶς τοὺς ἐλπιζόντας ἐπί σε. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἱερέσι, τοῖς ἀρχηγοῖς ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου· ἐπὶ πᾶσα δόσις ἀγάθη καὶ πᾶν δώρισμα τέλειον ἀνωθέν ἔστη, καταβαίνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων καὶ σοὶ τὴν δόξαν καὶ εὐφροσύναν καὶ προσκυνήσαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ἀμήν.

Πλήρωσον χαράς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
Τὸν εὐλογοῦντα

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

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.

A - men.

Let us pray to the Lord.

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.

ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ

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

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.

A - men.

Let us pray to the Lord.

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.
TO HIM WHO BLESSES US

Lord, protect for many years the one who blesses and sanctifies us.

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

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

End of the Divine Liturgy
Blessed are You, O Lord, teach me Your commandments.

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

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

Blessed are You, O Lord,
δι-δα-ξον με τα δι-και-ό-μα - τα σου.
dhi-dha-xon me ta di-ke-o-ma-ta sou.

Ει-κών ει-μί, της αρ-ρη-του
I- kon i-mi, tis ar-ri-tou

ό-ξις σου, ει και στιγ-μα-τα
dho xis sou, i kai stigh-ma-ta

το πλά-σμα Δέ-σπο-τα, και κα-
son plas ma Dhe-spo-ta, ke ka-

-θα-ρι-σαν σή ευ-σπλα-
-tha-ri-san si ev-spla-

και την πο-θει-νήν πα-
dhi sou ke tin po-thi-nin pa-

-ρά-σχου μου, Πα-ρα-
-ra-schou mi, Para-

πα-λιν ποι-ον πο-
pal-in pi-on po-li-tin me.

Ευ-λο-γη-
tός ει.
Ev-lo-ghi-
tos i.

Bless-ed are You, O Lord,
dóu - (λον) sou, kai ka - ta - ta - ξον aux - (τῶν) eu, - (τῶν) en Pa - ra - dhi - so, o - pou cho - ri ton A - (touς, την) (lous, lin)

δού - (λον) σου, και κα - τα - ξον αυ - (τον) en Pa - ra - dhi - so, o - pou cho - ri ton A - (touς, την) (lous, lin)

δι - έα - ξον με τα δι - και - ω - μα - ta sou.
dhi - dha - xon me ta di - ke - o - ma - ta sou.

Λ - να - πα - φον (τον) (τους, την)
Λ - να - πα - φον, o the - os (τον)

πάν - τα τα εγ - κλη - μα - ta.
Panda ta engli - ma - ta.

Δό - ξα Πα - tri, κτί Yi - ó, Dho - xa Pa - tri ke I - o.

Give rest, O God, to Your

ser - vant(s), and place (them) in

Par - adise where the choirs of the

Saints and the right - eous will

shine as the stars of heav - en. To

Your de - part - ed ser - vant(s) give

rest, O Lord, and for -

give all (their) of - fens - es.

Glo - ry to the Fa - ther and the
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! Il-

- lumine us who worship You in faith and deliver us from the eternal fire.

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

Glory to you, O God Alleluia. Alleluia. Alleluia.


META TΩΝ ΑΓΙΩΝ
(Kontakion)

Me-ta tων Α - γί - ων ἀ - νά - παυ - σον Χρι - στε, τάς ψυ - χάς τών δό -
Meta ton A - ghi-on a - na-paf-son, Chri-ste, tas psi-chas ton dhou-

WITH THE SAINTS
(Kontakion)

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 ev - er - last - ing,
1. Among the spirits of the righteous
now in faith made perfect, put to rest, O
Savior, the soul of your servant, (souls) (servants)

- keep-ing (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 im-mortal.

* ήχος Δ’
Fourth Tone
3. You are our God Who descended into Hades, and delivered from suffering those who were bound there. You, Yourself, O Savior, give rest also to the soul of Your servant. Both now and ever and unto the ages of ages. Amen. 4. Most pure and spotless Virgin, who ineffably gave birth to God, intercede with Him for the salvation of the soul of Your servant.

*(την ψυχήν της δούλου) or (τας ψυχάς των δούλων)*
*(την ψυχήν του δούλου) or (τας ψυχάς των δούλων)*
ΙΕΡΕΥΣ: Ἑλέησον ἡμᾶς ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

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

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΠΡΙΣΤ: Εἰτε δεόμεθα ὑπὲρ ἀναπαύσεως τὰς ψυχὰς τῶν κεκοιμημένων δούλων του Θεοῦ [...], κατὰ τὸ μέγα ἔλεός σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

ΠΡΙΣΤ: 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.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΠΡΙΣΤ: Ὡς κύριος ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τῶν πνευμάτων καὶ πάσης σαρκός, ἐν τῷ ἀπέδραν ἀπὸ τὸν ποιμέναν πάντων ὀδύνης, λύπης καὶ στεναγμοῦ, πάντως ἄμαρτημα, ἀνάστασις, ἐν τῷ θανάτῳ καταπατήσας, τὸν τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τῶν πνευμάτων τῆς ψυχῆς τοῦ θεοῦ δωρησάμενος, ἐν τῷ ἀπέδρα αὐτὸν ἀπὸ τοῦ ποιμέναν τῆς ὀδύνης, λύπης καὶ στεναγμοῦ.

ΠΡΙΣΤ: Ἀμήν.
Εἰ ὀνὶ αὐτῶν ἡ μνήμη. Εἰ ὀνὶ αὐτῶν ἡ μνήμη. Εἰ ὀνὶ αὐτῶν ἡ μνήμη.

- νί-α αὖ-τῶν ἡ μνήμη. μνήμη. μνήμη.
- νί-α αὖ-τῶν ἡ μνήμη. μνήμη. μνήμη.

(τοῦ, τῆς)
(tou, tis)

**ETERNAL BE THEIR MEMORY**

Third Tone

- t e r-nal be their mem-or-y. E - t e r-nal be their mem-or-y. May their (his, her) (his, her)

mem-o-ry be e - t e r-nal. ter-nal.

(Return to the Divine Liturgy on page 80.)
Η ΑΡΤΟΚΛΑΣΙΑ

ΠΡΙΕΣΤ: Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἐλέος σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΡΙΕΣΤ: Ἐτι δεόμεθα ὑπὲρ τῶν ἐυσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

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

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

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

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΡΙΕΣΤ: Ἐτι δεόμεθα καὶ ὑπὲρ τοῦ διαφυλάχθηναι τὴν ἁγίαν Ἐκκλησίαν (ἢ τὴν Μονὴν) καὶ τὴν πόλιν (ἢ χώραν, ἢ νῆσον) ταύτην, καὶ ἔλεησαι ἡμᾶς ἀπὸ ὀργῆς, λοιμοῦ, λιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρὸς, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, ἐμφυλίου πολέμου καὶ αἰφνιδίου θανάτου.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΠΡΙΕΣΤ: Ἐπάκουσον ἡμᾶς, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν· καὶ ἐλεήσον ἡμᾶς.

ΛΑΟΣ: Λαμήν.

ΠΡΙΕΣΤ: Εἰρήνη πάσι.

ΛΑΟΣ: Καὶ τῷ πνεύματι σου.

ΠΡΙΕΣΤ: Τάς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

ΛΑΟΣ: Σοί, Κύριε.

THE BREAKING OF THE LOAVES
(The Artoklasia)

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.
καὶ Ἐλευθερίου· τῶν Ἁγίων καὶ θεοφόρων πατέρων ἡμῶν, Δυνάμεων Ἀσωμάτων· ἱκεσίαις τῶν τιμίου, ἐνδόξου, ἁγίου τῆς ἡμέρας) οἱ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τῶν Ἁγίων πατέρων ἡμῶν, μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν τὰς ψυχὰς ἡμῶν, ὡς ἀγαθὸς καὶ φιλάνθρωπος. Ζωήν· Κύριε, ἐλέησον ἡμῶς καὶ τὸν κόσμον σου, καὶ σῶσον ἀφ' ἡμῶς πάντα ἐχθρὸν καὶ πολέμιον· εἰρήνευσον ἡμῶν τὴν σου Ἁγίων· Εὐπρόσδεκτον ποίησον τὴν δέησιν ἡμῶς· ἡμῶς, πρεσβείαις τοῦ παναχράντου ∆εσποίνης ἡμῶς, ΛΑΟΣ: Ἀμήν.

ΠΡΙΣΤ: 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 Eletherios; 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

ΠΡΙΣΤ: 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.

ΠΡΙΣΤ: Let us pray to the Lord.

ΠΟΙΕΣ: Lord, have mercy.

ΠΡΙΣΤ: 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.

ΠΟΙΕΣ: Amen.

Grave Tone

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

THE WEALTHY HAVE BECOME POOR

(_return to the Divine Liturgy on page 80.)
ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Α’

Οἱ τὰ Χερουβίνια, μυστικὸς εἰκονίζων τες καὶ τῆς ζωος, ἐκ τοῦ τριτον τριόποι ὑπάρχον υμνον προσάδον τες, πάσαν νήν βιοτι κην ἀποθωμεθα μὲ μέριμμαν, ὡς τὸν βασιλέα, μὲ ριμαναν, ὡς τὸν βασιλέα τῶν ὑποδεξομενον... μὲ αν νάσιλε Ῥων ὑπόποδε εἴμη νοι...
THE CHERUBIC HYMN — PLAGAL FIRST TONE

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, every worldly care, every 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.

TAIΣ ΑΓΓΕΛΙΚΑΙΣ

'A - μήν...ταίς ἀγ - γε - λι - καῖς ἀ - ρά - τως δο - ρυ - φο -
Α - min...tes an - ghe - li - kes a - o - ra - tos dho - ri - fo -
ρού - με - νον τά -
- rou - me - non ta
ξε - σιν.
ε - xes - sin.


THE ANGELIC HOSTS

A - men...Who is in - visi - bly es - cort - ed by the an - ge -
hosts, es - cort - ed by the an - ge -
lic hosts.

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

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Let us complete our prayer to the Lord.

ΠΛΗΡΩΤΙΚΑ

Let us complete our prayer to the Lord.

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ΠΛΗΡΩΤΙΚΑ

Let us complete our prayer to the Lord.
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, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

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.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσπόινής ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μηνονεύσαντες, ἐστοῦς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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.

Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος θυσιὰν αἰνέσεως παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέσποινήν καὶ προσφέρειν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ ἒκάνωσον ἡμᾶς προσευχόμενοι σκόπον ἡμῶν ἐν πάσῃ ἀλληλεγγυώσει τοῦ ἐνδόξου δεσποίνου Μαρίας, ἡμᾶς καὶ ἑαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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.

Διὰ τῶν οἰκτιμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποίῳ σου Πνεύματι, νῦν καὶ ἔχει καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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

Peace be with all.

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

'Αγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν.

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

'Αγαπήσω σε, Κύριε, ἡ ἰσχύς μου, Κύριος στερέωμά μου καὶ καταφυγή μου καὶ ῥύστης μου.

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

Τὰς θύρας, τὰς θύρας ἐν σοφίᾳ πρόσχωμεν.

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

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

Φῶς ἐκ φωτός, Θεὸν ἀληθινόν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὄμοος ὡς τῷ Πατρί, δί' ὧν τὰ πάντα ἐγένετο.

Τὸν δ' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα μετέραν σωτηρίαν κατελθόντα ἐκ τοῦ Κυρίου, τοῦ Αιωνίου Ιησοῦ Χριστοῦ τοῦ Σωτῆρος τῆς ἀνθρώπου καὶ τῆς ζωῆς τοῦ κόσμου καὶ τῶν διὰ τοῦ Ομούσιου Πατρός ἀνελθόντος εἰς τὸν Πατρὸς.

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

Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς Γραφὰς. Καὶ ἀνελθόντας εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς.

Καὶ πάλιν ἔρχομενον μετὰ δόξης κρίναι ζωντας καὶ νεκροὺς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἁγίου, τὸ κύριον, τὸ ζωοποιῶν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευθέν, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνοῦμεν καὶ συνδεξαζόμενον, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν, ἀγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. �/logs ἐν βάπτισμα εἰς ἀφεσιν ἀμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ζωὴν τῷ μέλλοντος αἰώνος. Ἄμην.
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.

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.

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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.

O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

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,

Τὸν ἐπινίκιον ὄμον ξοντα, βοώντα, κεκραγότα και λέγοντα.

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

Λάβετε, φάγετε: τούτῳ μοι ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἀφεσιν ἀμαρτιῶν.

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

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

Πίετε εἶναι αὐτοῦ πάντες τοῦτο ἐστὶ τὸ αἷμά μου, τὸ τῆς κατάνθης διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἀφεσιν ἀμαρτιῶν.

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.

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

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...
MEΓΑΛΝΑΡΙΟΝ

(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.)

It is truly right to bless you, Theotokos,
ever-blessed, most pure, and Mother of our God. More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Logos. We magnify you, the true Theotokos.
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.

Mega to the name of the Holy Trinity, now and forever.
Lord, have mercy.

A - men.

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.

Lord, have mercy.

Καὶ δὸς ἡμῖν ἐν ἕνι στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρέπες ονομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνευματος, νῦν καὶ άεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Πάντων τῶν ἁγίων μνημονεύσαντες, ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῖν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ άγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτὸν θυσιαστήριον, εἰς ὀσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ

Lord, have mer-cy.

Lord, have mer-cy.

Lord, have mer-cy.

Lord, have mer-cy.
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.
Peace be with all.

Let us bow our heads to the Lord.

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.

O God, show favor to me, a sinner, and have mercy on me. (3x)
One is Holy, One is Lord, Jesus Christ, to the glory of God, the Father. Amen.

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.

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 Blood 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.
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.

(The following Psalm 148, LXX, verses are traditionally inserted after each refrain of the above Communion hymn at the fermatas (    ). For festal Communion hymn verses, different scriptural texts are used. Each Communion hymn available on newbyz.org also contains the relevant scriptural verses.)
Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε. With the fear of God, faith, and love draw near.

(As the people receive the sacrament, the hymn, Psalm 135, below, may be chanted. For “Του Διπνου Σου / O Son of God, Receive me,” go to pp. 74-75 and complete the liturgy on pp. 76-81.)

ΨΑΛΜΟΣ 135
(English version is on pp. 118-119.)

(NOTE: Repeat the Refrain above after each verse below.)
RETURN TO PP. 76-81 TO COMPLETE THE DIVINE LITURGY
O give thanks unto the Lord; for he is good: Alleluia,

for his mercy endureth forever, Alleluia!

(Note: Repeat the Refrain above after each verse below.)

O give thanks unto the God of gods: Alleluia,

O give thanks to the Lord of lords: Alleluia,

To him who alone doeth great wonders: Alleluia,

To him that by wisdom made the heavens: Alleluia,
To him that stretched out the earth above the waters: Alleluia,

To him that made great lights: Alleluia,

The sun to rule by day: Alleluia,

The moon and stars to rule by night: Alleluia,

O give thanks unto the God of heaven: Alleluia,

O give thanks unto the Lord; for he is good: Alleluia, for his mercy endureth forever, Alleluia!

RETURN TO PP. 76-81 TO COMPLETE THE DIVINE LITURGY
ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

(Continued from page 43.)
(This ancient part of the Divine Liturgy is often omitted.)

Εἴπωμεν πάντες ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν:

本领, λέισον. 本领, λέισον.

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

本领, λέισον. 本领, λέισον.

Lord, have mercy. Lord, have mercy.

(The people respond to each of the 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 hieromonks, 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.

PRAYERS FOR THE CATECHUMENS

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

本领, λέισον. 本领, λέισον.

Lord, have mercy. Lord, have mercy.
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.

Catechumens, pray to the Lord.

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.
Κύριε ὁ Θεός ἡμῶν, ὁ ἐν ύψηλοις κατοικῶν καὶ τὰ ταπεινὰ ἑφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας, τὸν μονογενῆ σου Υἱόν καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας σοι τὸν ἑαυτὸν αὐχένα· καὶ καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ Ἁγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ· καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ.

Ἰνά καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντις καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἐις τὸν αἰῶνα τῶν αἰώνων.

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.

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατηχούμενοι προέλθετε. Ὅσοι κατηχούμενοι προέλθετε· μὴ τις τῶν κατηχουμένων.

Those who are catechumens, depart; catechumens depart; all those who are catechumens, depart. Let none of the catechumens remain.

(Return to page 43.)
ΔΕΗΣΕΙΣ

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

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.

(Return to page 70.)
PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the gutteral $g$ which is represented by $gh$, the voiced $th$ which is represented by $dh$, and the gutteral $k$, represented by $ch$. (The English $ch$ blend does not exist in Greek). The five Greek vowel sounds are represented as follows:

- $a = ah$, $e = eh$, $i$ or $y = ee$, $o = oh$, and $ou = long u$.

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