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 Three-Part Harmony, SSA, TBB, SAB
or Any Combination of Voices Thereof
Our Orthodox hymnology is a rich treasure which has yet to be fully discovered by the Faithful. Our hymnology, which teaches our minds and uplifts our hearts, should be studied by all of us who profess the Orthodox faith.

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

In 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 worship in Greek Orthodox churches that employ both Greek and English with a mixed-voice choir. Within its covers, this book contains the complete Divine Liturgy of St. John Chrysostom with music in staff notation. The book also contains the eight Resurrectional apolytikia, the kontakion for normal Sundays, the substitutions for the Trisagion hymn, two Cherubic hymns, two megalynaria, including the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and hymns for the memorial and artoklasia services. All of the proper hymns of the day and all apolytikia, kontakia, megalynaria, 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 two-part chant version with this text allowing complete liturgies in both Plagal Fourth and Plagal First Tones. 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 form are what modern musicians would consider minor in character. The Second Tone is pitched on a central note and is declamatory in style. The Plagal Second Tone often employs the distinctive chromatic scale, with its unusual intervals. The Third Tone and its Plagal form have the feel of music in a major scale, as does the Plagal form of the Fourth Tone. The Fourth Tone itself, is neither major nor minor, but has a tonal center not normally used in modern music. These different modes were selected because they were considered to contain qualities which effectively conveyed and enhanced the texts. Later, variations of these basic modes were added to the system for several reasons. Over time, these modes have taken on a two-part character which adds a second voice (often called the *ison*) that drones on the tonal center of the mode against the monophonic melody.

Polyphonic harmonized music is a late addition to the Divine Liturgy. Although it first appeared in some Orthodox jurisdictions perhaps as early as the 16th Century or earlier, it did not make its entrance into the Greek Church until the 19th Century. Today, it is widely used in America and in European Orthodox churches. Harmonization, although having its own unique aesthetics, tends to change the tonal and emotional qualities of the original eight modes and their variants.

The Divine Liturgy

The Divine Liturgy is the central worship service of the Orthodox Church. It accompanies the sacrament of Holy Communion. In public churches, it is always practiced on Sunday mornings, the day which commemorates the Resurrection of Christ, and on some other calendar days of the Church. The practice of Communion was instituted by Christ himself and perpetuated by his disciples. Rubrics and rituals became established to help sanctify the faithful that they might be well-prepared to receive the sacrament worthily, and this remains today as the main function of the Liturgy.

The Divine Liturgy differs in structure from the Vespers (evening) and Orthros (morning) services that precede it. Whereas Vespers and Orthros are a part of the daily cycle of hourly services all Orthodox Christians may observe, the Liturgy is a sacramental service that requires the presence of an ordained minister of the Church. It takes the form of a chanted dialogue with roles given to the bishop (if present), the priest, the deacon (if present), and the people. In the earliest Christian services, all of the people in the congregation actively participated in chanting with the assistance of lead musicians. The 15th canon of Council of Laodicea limits chanting to appointed singers who read from a book, and in some places, this was interpreted to mean congregations should never chant aloud. However, today there is general agreement that congregations should actively participate in the music of the Divine Liturgy, especially in the responses and more musically simple hymns.

It is generally agreed that the Divine Liturgy was originally a shorter service than it is today, and that, over time, various segments were added to it. It can be divided into two parts. The first part is the liturgy of the catechumens, which was an educational and preparatory exercise for believers and potential believers—catechumens—who were learning the faith. In this part of the liturgy, there are litanies, psalms, daily commemorations, processions, scripture readings, and a homily. In the second part, the liturgy of the faithful, the catechumens are excused, and the faithful reaffirm their Creed. The holy offering of bread and wine is changed by the Holy Spirit into the Body and Blood of Jesus Christ. The Theotokos, Mary, the mother of Our Lord, is magnified (honored), more prayers and petitions are given, and the faithful then reverently receive the sacrament. This is followed by a dismissal.
The Litanies and Antiphons

The last part of the Orthros service is the Great Doxology. The Liturgy begins immediately afterwards with the Great Litany, a list of prayers offered to God by the priest or deacon, each of which are punctuated by a response of the people, “Lord, have mercy.” The litany is followed by a series of Psalm readings, the so-called Typica, the first two of which have been interspersed with the troparia, “Through the intercessions” (Tes Presvies) and “O Son of God, save us” (Soson Imas). They are referred to as antiphons because they originally were chanted antiphonally by two groups of chanters. In between the second and third antiphon is inserted the Hymn of Justinian, “Only Begotten Son” (O Monoghenisios). The troparia of the third antiphon are the daily apolytikia. There are other litanies and petitions throughout the Liturgy.

The Apolytikia and Kontakion

As the hourly services of the Church became established, such as Vespers and Orthros, and as the Church calendar developed, many troparia were written to comment upon or celebrate the various saints and feast days. The last such troparion of the Vespers service is referred to as the 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.
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Great Litany—Plagal Fourth Tone (Major)</td>
<td>2</td>
</tr>
<tr>
<td>The First Antiphon—Τώς πρεσβείας / Through the Intercessions</td>
<td>4</td>
</tr>
<tr>
<td>The Second Antiphon—Σώσον ἡμᾶς, Υἱὲ Θεοῦ / Save Us, O Son of God</td>
<td>5</td>
</tr>
<tr>
<td>Hymn of Justinian—Ὁ Μονογενῆς Ἰησός / Only Begotten Son</td>
<td>6-7</td>
</tr>
<tr>
<td>The Third Antiphon and Small Entrance</td>
<td>8-9</td>
</tr>
<tr>
<td>The Resurrection Apolytikia</td>
<td>10-24</td>
</tr>
<tr>
<td>First Tone—Τοῦ λίθου σφραγισθέντος / Although the Stone was Sealed</td>
<td>10-11</td>
</tr>
<tr>
<td>Second Tone—Οἱ κατηλέξαντες / When You descended</td>
<td>12-13</td>
</tr>
<tr>
<td>Third Tone—Εὐφραίνεσθα τα ουράνια / Let the Heavens Rejoice</td>
<td>14-15</td>
</tr>
<tr>
<td>Fourth Tone—Τὸ φαιδρόν τις Αναστάσεως / The Women Disciples</td>
<td>16-17</td>
</tr>
<tr>
<td>Plagal First Tone—Τὸν συνάναρχον Δόγον / Let Us the Faithful</td>
<td>18-19</td>
</tr>
<tr>
<td>Plagal Second Tone—Ἀγγελικά δυνάμεις / Angelic Powers</td>
<td>20-21</td>
</tr>
<tr>
<td>Grave Tone—Κατέλυσας τοῦ Σταυροῦ σου / By Your Cross</td>
<td>22-23</td>
</tr>
<tr>
<td>Plagal Fourth Tone—Ἐξ ὑψίστατος κατηλέξαντες / From On High</td>
<td>24</td>
</tr>
<tr>
<td>Troparion of the Local Church (τοῦ Ναοῦ)</td>
<td>25</td>
</tr>
<tr>
<td>Kontakion of the Theotokos—The Protection of Christians</td>
<td>26</td>
</tr>
<tr>
<td>The Thrice-Holy Hymn (Τρισάγιον)</td>
<td>28-29</td>
</tr>
<tr>
<td>Trisagion Substitution—Τὸν Σταυρὸν σου / We Venerate Your Cross</td>
<td>30-31</td>
</tr>
<tr>
<td>Trisagion Substitution—Ὅσοι εἰς Χριστόν / As Many of You</td>
<td>32-33</td>
</tr>
<tr>
<td>Hierarchical Trisagion with Τὸν Βήματός</td>
<td>34-35</td>
</tr>
<tr>
<td>After the Hierarchical Trisagion—Κύριε σώσον τοὺς εὐσεβεῖς / Lord Save the Righteous</td>
<td>36</td>
</tr>
<tr>
<td>Fimi of the Local Bishop or Metropolitan</td>
<td>37</td>
</tr>
<tr>
<td>The Readings</td>
<td>38-39</td>
</tr>
<tr>
<td>The Supplication of the Faithful</td>
<td>40</td>
</tr>
<tr>
<td>Cherubic Hymn (Χερούβικον)—from the Plagal Fourth Tone</td>
<td>43-45</td>
</tr>
<tr>
<td>Cherubic Hymn (Χεροβικον) from the Plagal Second Tone</td>
<td>46-48</td>
</tr>
<tr>
<td>Petitions (Πλησιωτικά)</td>
<td>49</td>
</tr>
<tr>
<td>Πατέρα Υιόν / The Father and Son and Holy Spirit</td>
<td>52</td>
</tr>
<tr>
<td>The Creed (Συμβολόν της πιστείας)</td>
<td>53</td>
</tr>
<tr>
<td>The Holy Offertory (Ἡ Αγία Αναφορά)</td>
<td>54</td>
</tr>
<tr>
<td>The Triumphant Hymn—Ἅγιος, Ἅγιος, Ἅγιος / Holy, Holy, Holy</td>
<td>55</td>
</tr>
<tr>
<td>Consecration—Σε Υμνώμεν / We Praise You</td>
<td>57</td>
</tr>
<tr>
<td>Megalynarion—Ἄξιόν εστίν / It Is Truly Right</td>
<td>58-59</td>
</tr>
<tr>
<td>Megalynarion of the St. Basil Liturgy—Ἐπὶ σοι χαίρει / In You Rejoices</td>
<td>60-61</td>
</tr>
<tr>
<td>The Lord’s Prayer (Κυριακὴ προσευχή)</td>
<td>64</td>
</tr>
<tr>
<td>Εἰς Ἀγιός / One Is Holy</td>
<td>66</td>
</tr>
<tr>
<td>Communion Hymn—Αἰνεῖτε τὸν Κύριον / Praise the Lord</td>
<td>67</td>
</tr>
<tr>
<td>Τοῦ δείπνου σου / O Son of God, Receive Me</td>
<td>68-69</td>
</tr>
<tr>
<td>Εἴδομεν τὸ φῶς / We Have Seen the True Light</td>
<td>70</td>
</tr>
<tr>
<td>Πληρωθήτω τὸ στόμα / Let Our Mouths be Filled</td>
<td>71</td>
</tr>
<tr>
<td>Εἴη τὸ ὅνομα / Blessed Be the Name of the Lord</td>
<td>73</td>
</tr>
<tr>
<td>Dismissal—Τὸν ευλογοῦντα / Lord, Protect for Many Years</td>
<td>74-75</td>
</tr>
<tr>
<td>Dismissal—Τὸν Διδάσκοντα / To the Master</td>
<td>75</td>
</tr>
<tr>
<td>Memorial Kontakion: Μετὰ τοῦ Ἀγίου / With the Saints</td>
<td>76</td>
</tr>
<tr>
<td>Memorial Hymn: Αἰνοῦντας μνήμη / Eternal Be Their Memory</td>
<td>77</td>
</tr>
<tr>
<td>Artoklasia (Breaking of the Loaves) Hymn: Πλοῦσιοι επτώχευσαν / The Wealthy Have Become Poor</td>
<td>78</td>
</tr>
<tr>
<td>The Prayers of the Catechumens</td>
<td>79</td>
</tr>
<tr>
<td>Additional Petitions</td>
<td>82</td>
</tr>
<tr>
<td>Pronunciation Guide to Greek Phonetics</td>
<td>83</td>
</tr>
</tbody>
</table>
H ΘΕΙΑ ΔΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

NOTE: 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 Εἰς πολλά έτη Δέσποτα, or “Many years to you, Master,” which can be intoned on a single pitch or triad.

Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ
(Use the sequence of responses below after each of the following twelve petitions.)

THE GREAT LITANY

In peace, let us pray to the Lord.
For the peace from above and for the salvation of our souls, let us pray to the Lord.
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.
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 all pious and Orthodox Christians, let us pray to the Lord.

Ἡ ΘΕΙΑ ΔΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

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For all pious and Orthodox Christians, let us pray to the Lord.
Τής παναγίας, ἄχραντου, ὑπερευλογημένης, ἔνδόξου, δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πάντας τὴν ζωὴν ἡμῶν Χριστὸν τῷ Θεῷ παραθώμεθα.

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.

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.

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.

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**

(A soloist intones the verses from Psalm 102 below before each antiphon refrain. On weekdays and certain feasts, a different psalm is designated. See www.newbyz.org for these substitutions.)

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

**Refrain**

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

1. Lord, have mercy.

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,

**THE FIRST ANTIPHON**

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.

**Refrain**

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

Lord, have mercy.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου
Save us, O Son of God,
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 King-
dom 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.

TO ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

1. Αἴνει, ἡ ψυχή μου, τὸν κύριον· αἰνέσω κύριον ἐν
tῇ ζωῇ μου, ψάλω τῷ θεῷ μου, ἕως ὑπάρχω.
2. Μακάριος οὐ̄ δὲ θεός Ἰακώβ βοηθός αὐτοῦ, ἡ ἐλπὶς
αὐτοῦ ἐπὶ κύριον τὸν θεόν αὐτοῦ.
3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου,
Σιων, εἰς γενεάν καὶ γενεάν.

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.
Ο ΥΜΝΟΣ ΤΟΥ ΙΟΥΣΤΙΝΙΑΝΟΥ

Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

H Μικρή Δοξολογία

Δόξα Πατρί καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι καὶ νῦν καὶ ο uart ιον τῶν ιων. Α'-μήν.

O Μονογενής Ιως καὶ Λόγος τοῦ Θεού ἀ-θανατός ὑ-πάρχων,

καὶ καταδεξά-μενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκω-καὶ θεό-νε εκ τῆς Αγιας Θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀ-

τρέπτως ἐν ανθρώπισε, σταυρωθείς τε, Χριστε ο Θεός, θα-

νάτωθανατονπατῆσαι, εἰς οὐν τῆς Αγίας Τριάδος, συνδοξαζο-

μενοςτοΠατρικαὶτωἈγιωΠνεύματι, σώσον ἡμᾶς.
The Small Doxology

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

Only begotten Son and Logos of God, being immortal, You condescended for our salvation to take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one with the Holy Trinity, glorified with the Father and the Holy Spirit, Save us.

THE HYMN OF JUSTINIAN

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

Lord, have mercy.

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

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

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

The People chant the “Ἀμήν” or “Amen” in the key of the apolytikion of the day, then intone the verse (Psalm 118:24 on Sundays) and sing the apolytikion. See pp. 10-24 for the Sunday Resurrectional apolytikia. On weekdays and feasts of the Lord, do not chant Resurrectional apolytikia. Consult www.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 9 follows. The entrance hymn text may differ on certain feasts. Consult www.newbyz.org for the correct entrance hymn. After the Small Entrance, the apolytikion of the day is repeated, followed by other designated apolytikia, if present, the church hymn, and the kontakion. See pp. 25-27.
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.

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. As already noted, on weekdays and certain feasts, the text of this hymn differs. See www.newbyz.org for the other Small Entrance hymns.

ΕΙΣΟΔΙΚΟΝ

Wisdom. Arise.

Small Entrance Hymn

Come let us worship and bow down before Christ.

Save us, O Son of God, risen from the dead; we sing to you, Alleluia.

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

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

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

Τοῦ λίθου σφραγισθέντος

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

Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιάσωμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
(Chanter intones verse from Psalm 118:24.):

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 Man-kind!

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 2

Οτε κατήλθες

(Chanter intones verse from Psalm 118:24:)

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

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
When You Descended

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

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.

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 3

Εὐφραινέσθω τὰ οὐράνια

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

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

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
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. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
Τὸ φαιδρὸν

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

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

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
The Women Disciples

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

Angel the joyous news of the Resurrection and having rejected the ancestral de-

cision, then told the apostles elatedly:

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

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
Τὸν συνάναρχον Λόγον

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

Αὐτῇ ἡ ἡμέρα, ἢν ἐποίησεν ὁ κύριος· ἀγαλλιασόμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
Let us the faith ful give praise and wor ship to the Logos, co-e ter nal with the Fa ther and the Spir it, born of the Vir gin for our sal va tion; for of His own good - will he con sent ed to asc - cend the cross in the flesh and en - dured death and raised the dead by His glo ri ous res ur - rec tion.

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

A men.
Ἀγγελικαὶ Δυνάμεις

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

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

Sigma. Ἐσκῦ-λευ-σας τὸν Ἀδην, μὴ πει-ρα-θεὶς ὑπ᾽ αὐ-

tou, ὑ-πή-ν-θε-ας τῇ Παρ-θε-νῳ, δῶ-ῥοῦ-με-νος τήν ζω-

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
RESURRECTION APOLYTIKION 6

Angelic Powers

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

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

Amen.

An gel 9 ic pow ers ap peared 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 coun tered the vir gin, grant ing

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

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 7

Κατέλυσας τῷ Σταυρῷ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
By Your Cross, O Lord

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

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.

(Go to p. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)
From on high You descended, Most Merciful; for us You condensed to a three-day burial to set us free from the passions. O Lord, our Resurrection and our life, glory to You!

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.):
From on high You descended, Most Merciful; for us You condensed to a three-day burial to set us free from the passions. O Lord, our Resurrection and our life, glory to You!
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 www.newbyz.org.

Please affix the apolytikion 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 usually not chanted.

APOLYTIKION OF THE LOCAL PARISH CHURCH
(On some feasts and festal seasons, different kontakia are chanted. If this is the case for a particular day, insert the proper kontakion over this page. All of the Sunday kontakia may be found at www.newbyz.org.)

KONTAKION OF THE THEOTOKOS
ΠΡΟΣΤΑΣΙΑ ΤΩΝ ΧΡΙΣΤΙΑΝΩΝ — THE PROTECTION OF CHRISTIANS

Pro-sta-si-a ton Chri-sti-a-non a-ka-te-schin-te, me-si-
ti-a pros ton Pi-i-tin a-me-ta-the-te, mi pa-
ces-sor to our Ho-ly Mak-er, un-wa-
er-ing, do not

ri-dhis a-mar-to-lōn de-η-se-ωn ϕω-
νας, al-la pro-φha-son, ως
turn from the prayer-ful
cries of those who are in
sin; in stead, come to us, for

a-gha-thi, is tin vo-i-thi-an i-mon, ton pi-
you are good; your lov-ing help bring un-to us, who are

cray-ing in
faith to you: Has-ten to in-
ter-ces-sion and

stos krav-
gha-
zon-don si: Ta-chi-non is pre-
svi-an, ke

speed now to sup-
pli-ca-tion as a pro-
tec-tion for all

e-i, The-o-tó-ke, tōn ti-
mōn-
to

time, The-o-
to-kos, for those hon-
'ring you.
Lord, have mer-cy.

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

Wisdom.

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

A - men.
Ὑποστάσεις: Άνωμαζ.

Priest: Dynamis.

Ἡ γιός ὁ Θεὸς,

ὁ Θεός,

Ἄγιος Ἀγίος

Holy God,

Holy mighty,

Holy immortal,

Holy immortality

Son of God, mercy on us.

Son of man.
Τὸν Σταυρόν σου προσκυνοῦμεν

Τὸν Σταυρόν σου προσκυνοῦμεν

Δέσποτα, και τὴν άγιαν σου Ανάστασιν

Δέσποτα, και τὴν άγιαν σου Ανάστασιν

νῦν καὶ ἄει καὶ εἰς τόὺς αἰῶνας τῶν αἰώνων. Ἀμήν

νῦν καὶ ἄει καὶ εἰς τόὺς αἰῶνας τῶν αἰῶνων. Ἀμήν

Ἅιερεύς Δύναμις.

Ἅιερεύς Δύναμις.

(Continue on page 38.)
TRISAGION SUBSTITUTION FOR THE HOLY CROSS
WE VENERATE YOUR CROSS

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.

Priest: Dynamis.

We venerate Your Cross, O Master, and we

Glorify Your holy Resurrection.

(Continue on page 38.)
'Ηχος α'

"Ο-σοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα. (3)

"Ο-σοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

"Όσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.
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 38.)
Hierarchical Trisagion with Τόυ Βήματος

(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.)
At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον εξ ουρανού και ἰδε, και ἐπίσκεψε την ἀμπέλον ταῦτην και δατάρτησαι αὐτήν, ἢν εφύτευσεν ἡ δεξιά σου.

PRIEST: Δύναμις.

(Choir) (or) Amin

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

(Choir) (or) Amin

Θε - ος, ἀ - γι - ος ι - σχυ - ρός,
The - os, a - ghi - os is - chi - ros,

α - γι - ος ἀ - θάνατος ἐ - λέ - η - σον ἡ - μᾶς.
a - ghi - os a - the-na - tos e - le - i - son i - mas.
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:

(May be repeated.)

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.
NOTE: Please affix the Fimi of the local hierarch to this page, or insert it in front of this page.
Τῷ Κυρίῳ δεηθῶμεν.

Kύ - ρι - ε, Ἄγιοι Θεοτόκε, Κυρίε σοι τῇ ἐγκαίνιᾳ, εἰς τὸν οἶκον ἡμῶν αἰώνια λατρεύοντες, ᾧ ἡμῖν ἔφησας τῇ ἐπιγραφῇ τοῦ σου ἅγιου. Στὰ δόξα σου πρεσβεύει τῷ Ἁγίῳ Θεοτόκῳ καὶ τοῖς ἁγίοις αὐτῶν, διὰ τὸν Οὐρανόν ἐχοῦσαν. Αμήν.

ΑΝΑΓΝΩΣΤΙΚΑ

Εὐλογημένος ο ἐρχόμενος ἐν ονόματι Κυρίου. Εὐλογημένος εἶ ο ἐπί θρόνου δόξης τῆς βασιλείας σου, ο καθήμενος εἰς τοὺς Χερουβιμ, πάντοτε νῦν καὶ ἀεί καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Αμήν.

Πρόσχωμεν.  

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.

A - men.

THE READINGS

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.

Let us be attentive!
(The Reader reads the Epistle.)

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

Peace be with you.

Alleluia, Alleluia, Alleluia.

Wisdom! Arise! Let us hear the Holy Gospel.

Peace be with all.

And with Your spirit.

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.

(‘Ο Ἱερεύς ἀναγινώσκει τὸ Ἱερὸν Ἑβαγγέλιον.)

(‘Ο Ἀναγνώστης ἀπαγγέλλει ἐμµελWφἁi4ἈἈ@Rωχβς τὸ ἀποστολικόν ἀνάγνωσμα.)
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 for the Catechumens may be inserted here. See pp. 79-81.)

SUPPLICATION OF THE FAITHFUL

"Ετι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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

Lord, have mercy.

'

Ἀντιλαβοῦ, ὁμολογοῦ, ἐλέησον καὶ διαφύλαξον ἡμᾶς, Ο Θεός, τῇ σῇ χάριτι.

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

Lord, have mercy.

Σοφία.

Εὐχαριστοῦμεν σοι, Κύριε ὁ Θεός τῶν δυνάμεων, τῷ καταδίωκοντες ἡμᾶς παραστῆται καὶ ὑμῖν τῷ ἄγιῳ σου θυσιαστηρίῳ καὶ προσεπαίνεται τοῖς οἰκτιρμοῖς σου ὑπέρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνομάτων. Πρόσδεξαι, ο Θεός, τὴν δέησιν ἡμῶν-ποίησον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις καὶ ἱκεσίας καὶ ἱκάνωσον ἡμᾶς, οἵ έθου εἰς τὴν διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματος σου τοῦ 'Αγίου, ἀκαταγνώστως καὶ ἀπροσκόπτως, ὑπὲρ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαι σε ἐν παντὶ καιρῷ καὶ τόπῳ, ινα, εἰσακούσαν ἡμῖν, ἴλεως ἡμῖν εἰς ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

Wisdom.

We give thanks to You, O Lord God of Hosts, Who have made us worthy to stand even now before Your holy Altar of sacrifice and to fall down before Your compassion on account of our sins and the ignorance of Your people. Accept, O God, our supplication. Make us worthy to offer You prayers, supplications, and bloodless sacrifices for all Your people. By the power of Your Holy Spirit, make us, whom You have appointed to this, Your ministry, free of blame or stumbling and, with the witness of a clear conscience, able to call upon You at every time and in every place, so that, hearing us, You may be merciful to us in the abundance of Your goodness.
For to You all glory, honor, and worship are due, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

(A - men.

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

Lord, have mercy.

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

Lord, have mercy.

Wisdom.

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

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

(A - men.

(The Cherubic Hymn begins. See pp. 43-48.)
(During the singing 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.
THE CHERUBIC HYMN

(English version is on p. 44. An alternate Cherubic hymn is on pp. 46-48.)

(Continue on p. 45.)
Let us who mystically represent the Cherubim, represent the

Che - rubim, and who sing the thrice ho - ly hymn, the

thrice ho - ly hymn to the

life cre - at ing Tri - ni - ty, the Tri - ni - ty, now

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

side ev'ry world - ly care. so that we may re - ceive the

King of all, re - ceive the King of all...
(After the Great Entrance. English version is below.)

A-men. ...that we may re-ceive the King of all, Who is in- vi-si-bly es-
cort-ed by the an-ge-li-c hosts.

Al-le-lu-ia, Al-le-lu-ia, Al-le-lu-ia.
CHERUBIC HYMN No. 2
(English version on p. 47)

I tā Che - rou - vim my-sti - kos i-ko-ni-
Ωἡ τὰ Χερουβὶμ μυστικὸς εἰ - κο - νι-
Οἱ τὰ Χε ρου βίμ μυ στι κWφἁι4ἈἈ@Rωχβς εἰ κο νί 
καὶ τῇ ζω - ζων - des κι τῇ ςολο ποι - ω κρι - a
τῇ τῇ δι, τὸν τρι σά - γι - ον
toν τρι σά γι ον

ομνον προ σά δον τες, πά - σαν νήν βι-

ο - τι - κην ἀ πο - θώ - με θα, πά - σαν μέ-
ο - τι - κην ἀ πο - θώ - με θα, πά - σαν μέ-

ρι - μναν. Ὀς τὸν βα - σι - λέ - α τῶν δ-λων ύ-πο - δε - ξό - με - νοι...
rι - mnan. Os ton va - si - le - a ton o-lon i-po-dhe χο - me - ni...

(Continue on p. 48.)
Let us who mystically represent the Cherubim, and who sing the thrice-ho-ly hymn, thrice-ho-ly 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...
(After the Great Entrance. English version is below.)

'A - μήν. ...ταῖς ἀγ - γε - λι - καῖς ἀ - ο - ρά-  
A - min. ...tes an - ghe - li - kes a - o - ra-

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

sustain on "ah"


(After the Great Entrance.)

A - men. ...that we may re - ceive the King of  
all, Who is in - vi - si - bly es - cort-ed by the an - ge - lic hosts.

sustain on "ah"

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

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Κύ·ρι·ε, ἱ·λά·τρι·σον.
Ky·ri·e,  ἱ·λα·τρι·σον.

'Υπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν.

Κύ·ρι·ε, ἱ·λά·τρι·σον.
Ky·ri·e,  ἱ·λα·τρι·σον.

'Υπὲρ τοῦ ἁγίου οἶκου τοῦ καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσίν των ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν.

Κύ·ρι·ε, ἱ·λά·τρι·σον.
Ky·ri·e,  ἱ·λα·τρι·σον.

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

Κύ·ρι·ε, ἱ·λά·τρι·σον.
Ky·ri·e,  ἱ·λα·τρι·σον.

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

Κύ·ρι·ε, ἱ·λά·τρι·σον.
Ky·ri·e,  ἱ·λα·τρι·σον.

Let us complete our prayer to the Lord.

Lord, have mer·cy.

For the precious Gifts here presented, 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.

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

Lord, have mer·cy.

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

Lord, have mer·cy.
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 Ἰωθῆς 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, ὑπερυφολογημένης, ἐνδόξου δεσπότης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημευόμενων, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ἱερὰν ἡμῶν Χριστοῦ 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 ἐπικαλομένων σε ἐν ὅλῃ καρδίᾳ, πρὸςδέξῃ καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν καὶ προσάγῃ τῷ ἀγίῳ σου τῆς αἰώνιος ἁγίων σου Υἱῷ μονογενῆς σου ᾿Ιησοῦν Χριστὸν, τοῦ ἐναδύσεως τοῦ Θεοτόκου καὶ τοῦ Πνεύματος τοῦ Θεοτόκου, μεθ’ ὑμῶν εὐλογητοῦ σύν τοῖς ἁγίοις τῶν αἰώνων.

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 ἄγαθῳ καὶ ζωοποίῳ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας 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.
Εἰρήνη πάσι.

καὶ τῷ πνεῦμα-τί σου.

Καὶ τῷ πνεῦμα-τί σου.

And with your Spirit.

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

Πατέρα, Υιόν, καὶ Αγιόν Πνεύμα, Τρι-

Πατέρα, Υιόν, καὶ Αγιόν Πνεύμα, Τρι-

Τρινιτάς

THE FATHER AND SON AND HOLY SPIRIT

Fa - ther, Son, and Ho - ly Spi - rit: Tri - ni - ty

Fa - ther, Son, and Ho - ly Spi - rit: Tri - ni - ty

one in es - sence and un - div - i - ded.

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

Ἀγαπήσω σε, Κύριε, ἡ ἱσχύς 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!

Peace be with all.

And with your Spirit.
**THE CREED**

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

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

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.

**ΠΙΣΤΕΥΩ εἰς ἕνα θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὄρατων τε πάντων καὶ ἀοράτων.**

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

**ΚΑΙ ΕΙΣ ἕΝΑ ΚΥΡΙΟΝ ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, ΤΟΝ ΥΙΟΝ ΤΟΥ ΘΕΟΥ ΤΟΝ ΜΟΝΟΓΕΝΗ, ΤΟΝ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΓΕΝΝΗΘΕΝΤΑ ΠΡΟ ΠΑΝΤΩΝ ΤΩΝ ΑΙΩΝΩΝ.**

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.

**ΣΤΑΥΡΩΘΕΝΤΑ ΤΕ ΥΠΕΡ ΗΜῶΝ ἙΠΙ ΠΟΝΤΙΟΥ ΠΙΛΑΤΟΥ ΚΑΙ ΠΑΘΟΝΤΑ ΚΑΙ ΤΑΦΕΝΤΑ.**

He was crucified for us under Pontius Pilate, and suffered and was buried;

**ΚΑΙ ΑΝΑΣΤΑΝΤΑ ΤΗ ΤΡΙΤΗ ΗΜΕΡΑ, ΚΑΤΑ ΤΑΣ ΓΡΑΦΑΣ. ΚΑΙ ΑΝΕΛΘΟΝΤΑ ΕΙΣ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΚΑΙ ΚΑΘΕΞΘΕΝΕΝ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΠΑΤΡΟΣ.**

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;

**ΚΑΙ ΠΆΛΙΝ ΕΡΧΘΕΝΕΝ ΜΕΤΑ ΔΟΞΗΣ ΚΡΙΝΑΙ ΖΩΝΤΑΣ ΚΑΙ ΝΕΚΡΟΥΣ, ΟΥ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΟΥΚ ΕΣΤΑΙ ΤΕΛΟΣ.**

And He will come again with glory to judge the living and dead. His Kingdom shall have no end.

**ΚΑΙ ΕΙΣ ΤΟ ΠΝΕÞΜΑ ΤΟ ÆΓΙΟΝ, ΤΟ ÆΡΙΟΝ, ΤΟ ΖΩΟΠΟΙΩΝ, ΤΟ ΕΚ ΤΟΥ ΠΑΤΡΟΣ ΕΚΠΟΡΕΥΘΕΝΕΝ, ΤΟ ΣΥΝ ΠΑΤΡΙ ΚΑΙ ΥΙΩ ΣΥΜΠΡΟΣΚΥΝΟΘΕΝΕΝ ΚΑΙ ΣΥΝΔΟΞΑΖΘΕΝΕΝ, ΤΟ ΛΑΛΗΣΑΝ ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ.**

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.

**ΕΙΣ ΜΙΑΝ, ΆΓΙΑΝ, ΚΑΘΟΛΙΚΗΝ ΚΑΙ ΑΠΟΣΤΟΛΙΚΗΝ ἘΚΚΛΗΣΙΑΝ. ὍΜΟΛΟΓΩ ἘΝ ΒΑΡΤΙΣΜΑ ΕΙΣ ἈΦΕΣΙΝ ἈΜΑΡΤΙΩΝ. ΠΡΟΣΟΚΩ ΑΝΑΣΤΑΣΙΝ ΝΕΚΡΩΝ, ΚΑΙ ΖΩΗΝ ΤΟΥ ΜΕΛΛΟΝΤΟΣ ΑΙΩΝΟΣ. ἈΜΗΝ.**

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.
ΑΝΑΦΟΡΑ

Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἅγιαν ἀναφοράν ἐν εἰρήνῃ προσφέρειν.

 القضن καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἅγιαν ἀναφοράν ἐν εἰρήνῃ προσφέρειν.

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.

We lift them up 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.
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 angels and tens of thousands of angels stand around You, the cherubim and seraphim, six-winged, many-eyed, soaring aloft upon their wings,

Tὸν ἐπινίκιον ὑμον ἄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα.

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

O ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

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 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 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...
(On certain feasts the megalynarion of the day is substituted here. The megalynarion of the St. Basil Liturgy, “Επί σοι χαίρει,” is on p. 60.)
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 here. The megalynarion of the St. Basil Liturgy, “In You Rejoices,” is on p. 61.)

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.
Επί σοι χαίρει, Κε-χα-ρί-τω-μέ-νη, πά-σα ή κτί-σις, 'Αγ-γέ-λων τό σύ-στη-μα,
και ἀνθρώ-πων τό γέ-νος, ἡ για σομέ-νε να-ε, καὶ Πα-ρά-δει-σε λο-γι-κέ,
και ἀνθρώ-πων τό γέ-νος. Ιγχικε-με-νε να-ε η πα-ρα-δει-σε λο-γι-κέ,
παρ-θε-νι-κόν καυ-χη-μα, εξ ής Θε-ός εσάρκω-θη, καὶ πα-δί-ον γέ-γο-
νεν, ο πρό σι-ώ-νων ὑ-πάρ-χων Θε-ος ή-μών τήν γάρ σήν μή-τραν,
θρό-νον ἐ-ποί-η-σε, καὶ τήν σήν γα-στέ-ρα, πλα-τυ-
Επί σοι χαίρει, Κε-χα-ρί-τω-μέ-νη, πά-σα ή κτί-σις, δό-ξα σου.

alt on melody

Σακελλαρίδης
In you rejoices, Maiden who are full of grace, all creation, the ranks of angelic hosts, and the lineage of mankind. A temple sanctified, and a paradise of the mind, you are the boast of the chaste, from whom our God was incarnate and became a new-born child, yet He is God before time, unto every age. For He has made your pure womb to be His throne; wider He has made you than the heavens; without end He has fashioned you.

In you rejoice, Maiden who are full of grace, all of creation. Glory 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 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.
Kai ἰδίν ἐν ἑνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρέπες ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Lord, have mercy.

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 amen.

Καὶ ἐστι τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ύμῶν.

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.

Lord, have mercy.

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

Lord, have mercy.

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.

(For the nine petitions that are often omitted here, go to p. 82.)
Having asked for the unity of the faith and for the communion of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ our God.

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

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

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.

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

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

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου,
ἐλθέτω ἡ βασιλεία σου, γεννηθήτω τὸ θελημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
Τὸν ἁρτὸν ἡμῶν τὸν ἐπιούσιον δῶς ἡμῖν σήμερον
καὶ ἄφες ἡμῖν τὰ ὁφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὁφειλήταις ἡμῶν,
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα,
τοῦ Πατρὸς καὶ τοῦ Υιοῦ καὶ τοῦ Ἁγίου Πνεύματος,
νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

A - min.

To You, O Lord

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

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

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.

A - men.
Εἰρήνη πάσι.

To You, O Lord

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Εὐχαριστοῦμεν σοι, βασιλεί αὔρατε, ὁ τῇ ἁμετρήτῳ σου
dυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ
ἐλέους σου εἰς όντων εἰς τὸ εἶναι τὰ πάντα
παραγαγόντα. Αὐτὸς, Δέσποτα, οὐφανθέν ἐπιδι ἐπὶ τοὺς
ὕποκεκλικότας σοι τὰς ἑαυτινον κεφαλάς· οὐ γὰρ
ἐξελίναν σαρκὶ καὶ αἴματι, ἀλλὰ σοὶ τις φοβερὴ
Θειον Θειον. Σὺ

Χάριτι καὶ οἰκτιρμῷ καὶ φιλανθρωπίᾳ τοῦ
μονογενος σου Υἱον Θεον, μεθ’ ὧν εὐλογητὸς εἶ
νῦν καὶ ἀεὶ καὶ εἰς τὸ αἰώνιον αἰώνων.

Ἐν δύναμιν καὶ ἐλευθερίᾳ τὸν αὐτοκτόνον σου Ἰησοῦν
Χριστόν καὶ ἐν τοῖς ἐγκαθίστασι σου Υἱον Θεον
τοῦ αἰῶνος τοῦ αἰὼνος μεταξὺ διὸν

Πρόσχες, Κύριε Ἰησοῦ Χριστέ ὁ Θεός ἡμῶν, ἐς ἅγιον
κατοικητηρίῳ σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας
σου καὶ ἐλθείς εἰς τὸ ἁγιάσας ἡμᾶς, ὁ ἄνω τῷ Πατρὶ
συγκαθημένος καὶ ἐν τῇ ἁγίᾳ καταξίωσον τῷ νασάνου τόρου
καὶ εἰς τοὺς αἰώνιον αἰώνων.
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.
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.
Metà fóboi Theò, piístewos kai ágápis proséllете. With the fear of God, faith, and love draw near.

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

**ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ**

(3 times)

*Second Time: Δέ- σπο- τα (Dhe-spo-ta),
Third Time: Ἄ - γι - ε (A-ghi-e)

(When the Communion is completed, continue on p. 70.)
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.

(When the Communion is completed, continue on p. 70.)
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.

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.

Amen.
(The hymn below is frequently omitted.)

ΠΛΗΡΩΘΗΤΩ ΤΟ ΣΤΟΜΑ ΗΜΩΝ

Λευ - rw - θή - το ού - μον αι - νε - σε - ως, Κύ - rι - e, ὁ - πως ἀ - νυ-

- μνή - σω - μεν τιν δό - ξαν σου, ὅ - τι ἡ - ξι - ω - σας ἡ - μάς των ἀ-

- γί - ον σου με - ta - σχείν μυ - στη - ρί - ων, τῇ - ρη - σον ἡ - μάς ἐν τῷ

- σώ - α - γι - α - σῳ, ὅ - λην τὴν ἡ - μέ - ραν με - le - τών - τας τῆν δι - και - o-

- σύ - νην σου. Ἀλ - λη - λού - ι - α. Ἀλ - λη - λού - ι - α. Ἀλ - λη - λού - ι - 


LET OUR MOUTHS BE FILLED

Let our mouths be filled with Your praise, O Lord, that we may sing of Your

glo - ry, 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

Arise! Having partaken of the divine, holy, pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

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

We give thanks to You, Master Who loves mankind, benefactor of our souls, that even on this very day You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path, fortify us in Your fear, guard our life, make secure our steps, through the prayers and supplications of the glorious Theotokos and ever-virgin Mary and of all Your saints.

For You are our sanctification, and to You we give glory, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

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

ΕΙΗ ΤΟ ΟΝΟΜΑ

BLESSED BE THE NAME

Α-μήν. Εἴ-η τὸ ὄ-νο-μα Κυ-Α-μέν. Bles-sed be the Name of the
μιν. Εἴ-η τὸ ὄ-νο-μα Κυ-Lord from this time forth and to the
ρι-ου εὐ-λο-γη-μέ-νον ἄ-πο τοῦ
- me-n non a-po tou a-ge-s. May the
νῦν καὶ ἔ-ως τοῦ αἰ-ώ-νας.
νῦν καὶ ἔ-ως τοῦ αἰ-ώ-νας.

Τὸ ὄ-νο-μα Κυ-ρί-ου εἰ-η εὐ-λο-γη-
The name of the Lord be bles-sed
τοι ἀ-γάθοι, τοι εὐ-πρεπείας τοι οἰκ.
sfrom this time forth and to the
τοι ἀ-γάθοι, τοι εὐ-πρεπείας τοι οἰκ.
a-ge-s.

Τὸ πλήρωμα τοῦ Νόμου καὶ τῶν Προφητῶν αὐτῶς ὑπάρχων, Χριστὲ ο θεός ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαράς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν πάντωτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἁμήν.
Let us pray to the Lord.

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

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

**TON ΕΥΛΟΓΟΥΝΤΑ**

*(To be chanted softly during the prayer above.)*
TO HIM WHO BLESSES US
(To be chanted softly during the prayer above.)

all voices unison

Lord, pro- tect for man-y years the one who bles-ses and sanc-ti-fies us.

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

all voices unison

To our Mas- ter and Hier- arch,

To our Mas- ter (omit these notes) and Hí- er- arch,

Lord, grant pro- tec-tion; man-y years to you, Mas- ter, man-y

years to you, Mas- ter, is pol-la e-ti, Dhe-spo-ta. 9

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

End of the Divine Liturgy
WITH THE SAINTS
(Kontakion)

With the Saints, give rest, O Christ, to the soul(s) of Your servant(s), where there is no pain, no sorrow, no sighing, but life everlasting.
ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Ημός Γ'

Αἰ ω-νί-α ἡ ἡ μνή μη, Αἰ-ω-νί-α ἡ μνή μη, Αἰ-ω-
Ε-ο-νι-α i mni - mi. E-ο-νι-α i mni - mi. E-o-

(τού, τής)
(tou, tis)

ΕΤΕΡΝΑΛ ΜΕΙΡΡ ΤΗΡ ΜΕΜΡΙ-

ΗΜΗ

Third Tone

Ε-τερναλ be their mem-or-y. E-ternal be their mem-or-y. May their (his, her)

mem-oo-ry be e-ter-nal. ter-nal.

(Return to the Divine Liturgy on page 74.)
The wealthy have become poor and gone hungry, but those who seek the Lord shall not lack any good thing.
ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

(Continued from page 40. This ancient part of the Divine Liturgy is often omitted.)

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

Lord have mercy. Lord have mercy.

(Ἐπαναλαμβάνεται μεθ’ ἑκάστην αἴτησιν.)

Lord, have mercy. Lord, have mercy.

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

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.

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

 Преосвященному Архиепископу (имя)

Преосвященным и всем священнослужителям,

Преосвященным и всем певцам,

Преосвященным и всем благочестивым

Преосвященным и всем неувядаемым

Преосвященным и всем погибшим

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

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

Lord have mercy. Lord have mercy.

(Ἐπαναλαμβάνεται μεθ’ ἑκάστην αἴτησιν.)

Lord, have mercy. Lord, have mercy.

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

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

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

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

(Return to page 40.)
ΔΕΗΣΕΙΣ
(Continued from page 63. These petitions are often omitted.)

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

Grant this, O Lord.

ADDITIONAL PETITIONS

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

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

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

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

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

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

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

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

(Continued from page 63. These petitions are often omitted.)

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελήματών ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελήματών ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα.

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

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

%X

Τὸν υπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν υπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησώμεθα.

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

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

\[ a = ah, \ e = eh, \ i \ or \ y = ee, \ o = oh, \ \text{and} \ ou = \text{long } u. \]

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