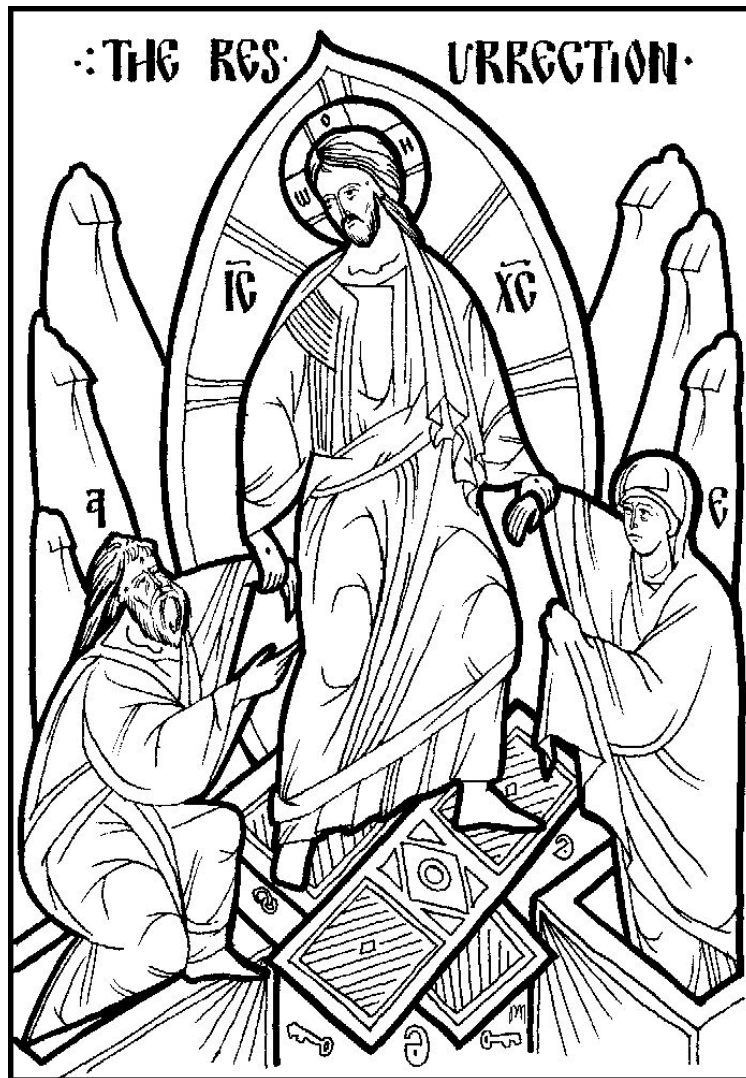


The Divine Liturgy

Of Our Father Among the Saints

John Chrysostom

For Sunday Worship



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

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

+ Father John C. Poulos

The Divine Liturgy of St. John Chrysostom

In English and Greek

by N. and S. Takis

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

Psalm 67:3

Scriptural hymn texts in English are from the New King James Version of the Holy Bible. Other hymn texts were translated by N. Takis or adapted by N. or S. Takis from the translations of Fr. George Papadeas, Fr. Nomikos Vaporis, and other sources. The English parts of the Divine Liturgy which are intoned by the priest or deacon are from the translation of Fr. Nomikos Vaporis, published by the Holy Cross Orthodox Press.

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

Copyright © 2014 by Nancy Chalker Takis and Stanley John Takis
Sixth Edition

New Byzantium Publications
1900 Burkley Rd.
Williamston, MI 48895-9755 USA

Tel. 517-980-3830
www.newbyz.org
takistan@yahoo.com

DEDICATION

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

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

About This Book

This book, along with its Menaion, Triodion, and Pentecostarion hymnal companions (available for free at www.newbyz.org), represents a complete resource for Sunday worship in Greek Orthodox churches that employ both Greek and English in their services. Within its covers, this book contains the complete Divine Liturgy of St. John Chrysostom with music in staff notation, primarily in Plagal Fourth Tone. There is also music for a First and Plagal First Tone Divine Liturgy, which can be used alternatively. The book also contains the eight Resurrectional apolytikia, the kontakion for normal Sundays, four Cherubic hymns, the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and the memorial and artoklasia services.

The authors had several goals in mind in creating these settings of the Divine Liturgy, which include the following points:

- ◆ To create music for lay choirs that is more in line with the traditional musical rubrics of the Greek Orthodox Church, but easier for Western-trained musicians to perform.
- ◆ To create accurate, poetic, understandable, and flowing English versions of the hymns that worthily compare with the Greek-language hymns written by the ancient hymnographers.
- ◆ To create music that enhances the words of Orthodox liturgical texts as an aid in prayer, both in Greek and English.
- ◆ To create a volume that would make bilingual Greek-English liturgies easy to perform, thus allowing full congregational worship.
- ◆ To create liturgical music that could be used by ensembles of all sizes, all ages of the singers, and all voice combinations.
- ◆ To create liturgical music that could be performed easily without organ accompaniment in all locations and settings, taking pitches from the chanting of the priest or deacon or from a pitch pipe.
- ◆ To educate lay choirs in the history of the Divine Liturgy and in the practices of appointed chanters, since lay choirs take the role of appointed chanters whenever they perform a service.
- ◆ To make it easy to adapt each Divine Liturgy to the date and occasion upon which it is performed with companion hymnals that contain all of the substitutions that are encountered from Sunday to Sunday.

These liturgical settings are intended to offer to our lay choirs another resource with which they may serve their clergy and congregations. We believe the material offered on www.newbyz.org can be useful to Orthodox Christian parishes and to the Church musicians that donate their time and talents to them.

— The Publishers

ABOUT ORTHODOX HYMNOLOGY AND THE DIVINE LITURGY

Orthodox hymnology has its earliest roots in the Jewish synagogue. The first Christians were practicing Jews with an established tradition of worship. The earliest Christian songs were most certainly from the Hebrew scriptures. Psalms and canticles from the Old Testament still form the basis of many Orthodox liturgical hymns. In the early Church, these songs were chanted by the congregation, which was often led by a solo cantor. The Church developed the practice of inserting non-scriptural refrains (tropes) in between verses of scripture, including verses from the New Testament. These *troparia* came in many forms, and were used to make commentary and reinforcement of the meaning of the texts of the verses. The troparia were the main contribution of Christian poets and theologians, many of whom have become saints of the Church. Later, other hymn forms which have a presence in the Divine Liturgy were established, such as the *kontakion*, the processional hymns, the canon, and the *megalynaria*. The Liturgy evolved over time, but it has remained essentially consistent from the time of St. Basil and St. John Chrysostom, who edited the text as it is used today.

The Octoechos: The Orthodox System of Music

It is generally accepted that harmonized music, as practiced today, was unknown to the ancients. It is certain that the original hymns of the Church were chanted monophonically. Ancient music possessed a number of musical modes, which consisted of various scales, tunings, and melodic formulas. The different modes varied in their ethical character. St. John of Damascus is traditionally credited with codifying, in the Eighth Century, a system of eight modes, the *Octoechos*, for use by the Church on a weekly rotating basis. These consisted of four authentic modes and their Plagal variations. These modes have come to be referred to also as tones, from the Greek word, *echos*, meaning an aural tone. The First Tone and its Plagal version are what modern musicians would consider minor in character. The Second Tone is pitched on a central note and are declamatory in style. The Plagal Second Tone often employs the distinctive chromatic scale, with its unusual intervals. The Third Tone and its Plagal form have the feel of music in a major scale, as does the Plagal form of the Fourth Tone. The Fourth Tone itself, is neither major nor minor, but has a tonal center not normally used in modern music. These different modes were selected because they were considered to contain qualities which effectively conveyed and enhanced the texts. Later, variations of these basic modes were added to the system for several reasons. Over time, these modes have taken on a two-part character which adds a second voice (often called the *ison*) that drones on the tonal center of the mode against the monophonic melody.

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

The Divine Liturgy

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

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

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

The Litanies and Antiphons

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

The Apolytikia and Kontakion

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

The Processional Hymns

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

Processionals were a later addition to the Divine Liturgy and fall into the category of these longer hymns. The Trisagion hymn and the Cherubic hymn make up these processions, and are vestiges of a time when the Holy Scriptures and the Holy Gifts were stored in a building outside of the church itself and were fetched with great pomp and ceremony as *isodika* (entrances). The style of music of these two hymns is referred to as *papadic*, because the priest has many tasks to perform while they are being chanted. Papadic hymns are musically complex and are the most difficult ones to perform by the assigned chanters and require the greatest amount of musical artistry.

The Holy Offering, Consecration, and Megalyrnarion

The central part of the Divine Liturgy is the *Anaphora*, where the Holy Gifts are offered to the Lord, consecrated, and changed into the Body and Blood of the Savior. The hymns of this section revert to the category of responses, except for the Victory Hymn, in which the chanters sing the angelic “Holy, Holy, Holy.” In fact, research has suggested that the so-called consecration hymn, “With Hymns We Praise You,” (*Si Imnumen*), is a completion of the priest’s previous petition, and was originally chanted simply on a single pitch. Since then, it has become elongated.

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

The Communion Hymn and Dismissal

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

TABLE OF CONTENTS

THE DIVINE LITURGY IN GREEK AND ENGLISH

| | |
|---|-------|
| The Great Litany—Plagal Fourth Tone (Major)..... | 7 |
| The Great Litany—Plagal First Tone (Minor)..... | 10 |
| The First Antiphon—Ταῖς πρεσβείαις / Through the Intercessions..... | 11 |
| The Second Antiphon—Σώσον ἡμᾶς, Υἱέ Θεοῦ / O Son of God... Save Us..... | 13 |
| Hymn of Justinian—Ο Μονογενῆς Υἱός / Only Begotten Son..... | 14-15 |
| The Third Antiphon and Small Entrance..... | 17 |
| The Resurrectional Apolytikia..... | 18-32 |
| First Tone—Του λίθου σφραγισθέντος / The Stone Before Your Tomb..... | 18-19 |
| Second Tone—Ότε κατήλθες / You Have Descended..... | 20-21 |
| Third Tone—Ευφραινέσθω τα ουράνια / Let the Heavens Rejoice..... | 22-23 |
| Fourth Tone—Το φαιδρόν τις Αναστάσεως / Having Learned the Joyful Tidings..... | 24-25 |
| Plagal First Tone—Τον συνάναρχον Λόγον / Let Us the Faithful..... | 26-27 |
| Plagal Second Tone—Αγγελικαί δυνάμεις / When the Angelic Powers..... | 28-29 |
| Grave Tone—Κατέλυσας τῷ Σταυρῷ σου / O Lord, You Have By Your Cross..... | 30-31 |
| Plagal Fourth Tone—Εξ ὕψους κατήλθες / From On High You Descended..... | 32 |
| Troparion of the Patron of the Local Church (του Ναού)..... | 33 |
| Kontakion of the Theotokos—O Protection of Christians..... | 34 |
| The Thrice-Holy Hymn (Τρισάγιον)..... | 36 |
| Trisagion Substitution—Τον Σταυρόν Σου / Before Your Cross..... | 38-39 |
| Trisagion Substitution—Όσοι εἰς Χριστόν / As Many of You..... | 40-41 |
| Hierarchical Trisagion with Του Βήματος..... | 42 |
| After the Hierarchical Trisagion—Κύριε σώσον τοὺς εὐσεβεῖς / Lord Save the Righteous..... | 44 |
| Fimi of the Local Bishop or Metropolitan..... | 45 |
| Cherubic Hymn (Χερούβικον)—Plagal Fourth Tone..... | 48 |
| Cherubic Hymn (Χερούβικον)—Plagal Second Tone..... | 51 |
| Cherubic Hymn (Χερούβικον)—Third Tone..... | 54 |
| Petitions (Πληρωτικά)..... | 57 |
| Πατέρα Υἱόν / The Father and Son and Holy Spirit or Αγαπήσω Σε / I Will Love You, O Lord..... | 60 |
| The Creed (Συμβόλον της πιστέως)..... | 61 |
| The Holy Offering (Η Αγία Αναφορά)..... | 62 |
| The Victory Hymn—Άγιος, Άγιος, Άγιος / Holy, Holy, Holy..... | 63 |
| Consecration—Σε Υμνούμεν / With Hymns We Praise You..... | 65 |
| Megalynarion—Άξιόν ἐστίν / Truly It Is Right..... | 66-67 |
| Megalynarion—Επί σοι χαίρει / In You Rejoices..... | 68-69 |
| The Lord's Prayer (Κυριακή προσέυχη)..... | 72 |
| Εἰς Άγιος / One Is Holy..... | 74 |
| Communion Hymn—Αἰνεῖτε τον Κύριον / Praise the Lord..... | 74-75 |
| Του δείπνου σου / Receive Me Today..... | 76-77 |
| Εἶδομεν το φῶς / We Have Seen the True Light..... | 78 |
| Εἴη το ὄνομα / Blessed Be the Name of the Lord..... | 81 |
| Dismissal—Τον ευλογούντα / To Him Who Blesses Us..... | 82-83 |
| Dismissal—Τον Δεσπότην / To the Master..... | 83 |
| THE MEMORIAL SERVICE..... | 84 |
| Μετά των Αγίων / Among the Saints..... | 90 |
| Αἰωνία η μνήμη / Everlasting Memory..... | 94 |
| THE BREAKING OF THE LOAVES..... | 95 |
| Πλούσιοι ἐπτώχευσαν / The Wealthy Have Become Poor..... | 97 |

THE MINOR TONE DIVINE LITURGY, p. 91

| | |
|---|---------|
| The Thrice-Holy Hymn (Τρισάγιον)..... | 98 |
| Cherubic Hymn (Χερούβικον)—Plagal First Tone..... | 102 |
| Petitions (Πληρωτικά)..... | 105 |
| Πατέρα Υἱόν / The Father and Son and Holy Spirit or Αγαπήσω Σε / I Will Love You, O Lord..... | 108 |
| The Creed (Συμβόλον της πιστέως)..... | 109 |
| The Holy Offering (Η Αγία Αναφορά)..... | 110 |
| The Victory Hymn—Άγιος, Άγιος, Άγιος / Holy, Holy, Holy..... | 111 |
| Consecration—Σε Υμνούμεν / With Hymns We Praise You..... | 113 |
| Megalynarion—Άξιόν ἐστίν / Truly It Is Right..... | 114-115 |

| | |
|---|---------|
| The Lord's Prayer (Κυριακή προσεύχη) | 118 |
| Εἰς Ἅγιος / One Is Holy | 119 |
| Communion Hymn—Αἰνεῖτε τὸν Κύριον / Praise the Lord | 120-121 |
| Τοῦ δεῖπνου σου / Receive Me Today | 122-123 |
| PRONUNCIATION GUIDE TO GREEK PHONETICS | 123 |

HOW TO USE THIS BOOK

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

The basic mode of the Divine Liturgy music in this book from page 7 through page 83 is the Plagal Fourth Tone, which is heard in the West as a major tonality. Also offered in this book is a minor tonality Divine Liturgy predominantly in the Plagal First Tone. To perform a complete minor liturgy setting, begin on page 10 and continue through to page 35, just before the Trisagion hymn. From there, go to page 92 and continue through to page 117. From there, return to page 78 to complete the liturgy. It should be noted that the first two antiphons, the hymn of Justinian, the Trisagion, and the dismissal are traditionally in Second Tone, although there are times when the Trisagion is set in First Tone.

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

Some parishes like to begin and end the Divine Liturgy in a major tonality and use a minor tonality from the Cherubic hymn to the end of the Anaphora, the Consecration hymn. This could be accomplished easily using this book. In fact, it is easy to jump to the minor liturgy at any point in the service and return to the major liturgy at any time as well.

The music in this book is intended to be chanted unaccompanied, especially the short responses to the priest, upon whose pitch the pitch of the responses should be based. If organ accompaniment is to be used at all, it should be only in the longer hymns, such as the Cherubic hymn. The music does not include dynamic or other performance markings. Because of the nature of chant as enhanced speech, these variances in performance are left up to the lead chanter or choir director. Likewise, the ornaments, accents, special tunings and accidentals have also been omitted, but they may be added based upon the knowledge and skill level of those who chant this music.

Inserting the special festal and hierarchical hymns of the week is also easy to do in this book. All of the Resurrectional apolytikia are provided, as are the Trisagion hymn substitutions. The megalynarion of the St. Basil Divine Liturgy is also provided. There are informative notes throughout the book indicating the page on which to continue after these hymns.

It is up to the lead chanter or choir director to prepare beforehand the special second antiphons, apolytikia, kontakia, megalynaria, and Communion hymns, which may be needed on any particular feast, and insert them into the proper place in the liturgy. Detailed instructions are provided throughout this book. All of these hymns are available in the companion Menaion, Triodion and Pentecostarion hymnals, or they may be downloaded individually at www.newbyz.org.

The memorial and artoklasia services are also provided in this book on pp. 84-90.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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

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

NOTE: If a hierarch is celebrating the Divine Liturgy, whenever his name is mentioned, or whenever he gives the blessing of peace, the response of the people is *Is polla eti Dhespota*, or "Many years to you, Master."

Ἱερεύς: Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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



A - μήν.
A - min.



A - men.

Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

THE GREAT LITANY

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

In peace let us pray to the Lord.

① *Ἦχος Πλ. Δ*

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

① *Plagal Fourth Tone*

Lord, have mer - cy.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

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

②

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

②

Lord, have mer - cy.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

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

③

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

③

Lord, have mer - cy.

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

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

④

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

④

Lord, have mer - cy.

Ἐπὶ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίῳ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου δεηθῶμεν.

For our father and Archbishop (Name), the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.

⑤

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

⑤

Lord, have mer - cy.

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

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

⑥

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

⑥

Lord, have mer - cy.

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

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

⑦

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

⑦

Lord, have mer - cy.

Ἐπὶ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου δεηθῶμεν.

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

⑧

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

⑧

Lord, have mer - cy.

Ἐπὶ πλεόντων, ὁδοιπορούντων, ἀεροπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.

9

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

Ἐπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

9

Lord, have mer - cy.

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

10

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

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι.

10

Lord, have mer - cy.

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

11

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

*Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

11

Lord, have mer - cy.

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

During above petition

Ἰπεραγία Θεοτόκε, σῶ - σον ἡ - μάς.
Iperayia Theotoke, so - son i - mas.

During above petition

Most holy Theotokos, save us.

After petition

Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition

To You, O Lord.

(Χαμηλοφώνως.) Κύριε ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος· οὐ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἄφατος· αὐτός, Δέσποτα, κατὰ τὴν εὐσπλαγχνίαν σου, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποιήσον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν, πλοῦσια τὰ ἐλέη σου καὶ τοὺς οἰκτιροῦς σου.

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

(Continue on p. 11)

THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

Moderato

Ἦχος Πλ. Α'

Moderato

Plagal First Tone

①

A - μήν. Κύ-ρι-ε, ε - λέ-η - σον.
A - min. Ky-ri-e, e - le-i - son.

①

A - men. Lord have mer - cy.

②

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

②

Lord have mer - cy.

③

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

③

Lord have mer - cy.

④

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

④

Lord have mer - cy.

⑤

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

⑤

Lord have mer - cy.

Final time

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

Final time

Lord have mer - cy.

During petition

Υπεραγία Θεοτόκε, σώ - σον η - μάς.
Iperayia Theotoke, so - son i - mas.

During petition

Most holy Theotokos save us.

After petition

Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition

To You, O Lord.

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



A - μὴν.
A - min.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

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

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

(Καὶ ψάλλεται τὸ Α' Ἀντίφωνον,
συνοδευόμενον ἀπὸ τὸ ἐφύμνιον:)

Moderato
Refrain



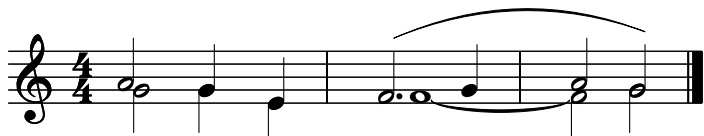
Ταις πρεσ-βεί-αις της Θε-ο - τό - κου,
Tes pres-vi-es tis The-o - to - kou,



Σώ - τερ, Σώ - σον η - μάς. Ταις πρεσ-
So - ter, So - son i - mas. Tes pres-



- βεί-αις της Θε-ο - τό - κου, Σώ - τερ,
- vi - es tis The-o - to - kou, So - ter,



Σώ - σον η - μάς.
So - son i - mas.

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



A - men.

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.

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

Moderato
Refrain



Through the in-ter - ces-sions of the The-o-



- to - kos, Sa-vior, save us.

Final time



Through the in-ter - ces-sions of the The-o-



- to - kos, Sa-vior, save us.

Ιερεύς: Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Κύ - ρι - ε ἴ - λε - η - σον.
Ky - ri - e 'le - i - son.

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

Lord, have mer - cy.

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῆ σῆ χάριτι.

Κύ - ρι - ε ἴ - λε - η - σον.
Ky - ri - e 'le - i - son.

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

Lord, have mer - cy.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

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

During above petition.

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

During above petition (softly)

Most holy Theotokos, save us.

After petition.

Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition.

To You, O Lord.

(Χαμηλοφώνως.) Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· Σὺ αὐτοὺς ἀντιδόξασον τῆ θεϊκῆ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντες ἐπὶ σέ.

(Inaudible.) Lord our God, save Your people and bless Your inheritance; protect the whole body of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and do not forsake us who hope in You.

Ὅτι σὸν τὸ κράτος καὶ σοῦ ἐστιν 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.

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

Α - μὴν.
A - min.

A - men.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

THE SECOND ANTIPHON

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

1. Αἶνει, ἡ ψυχὴ μου, τὸν κύριον· αἰνέσω κύριον ἐν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἕως ὑπάρχω.
2. Μακάριος οὗ ὁ θεὸς Ἰακώβ βοηθός αὐτοῦ, ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ.
3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεός σου, Σιών, εἰς γενεάν καὶ γενεάν.

(Καὶ ψάλλεται τὸ Β' Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφύμνιον:)

1. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have any being.
2. Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God.
3. The Lord shall reign for ever; even your God, O Zion, unto all generations.

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

Moderato
Refrain

Σώ - σον ἡ - μάς Υἱ - ἐ Θε-
So - son i - mas I - e The-

- οὐ ο α - να - στάς εκ νε-
- ou o a - na - stas ek ne-

- κρών ψάλ - λον - τας σοι:
- kron psal - lon - das si:

Αλ - λη - λού - ι - α. (3)
Al - li - lou - i - a. (3)

Moderato
Refrain

O Son of God, Who a-

- rose from the dead, save us who

sing to You: Al - le-

- lu - ia.

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

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

Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

Moderato

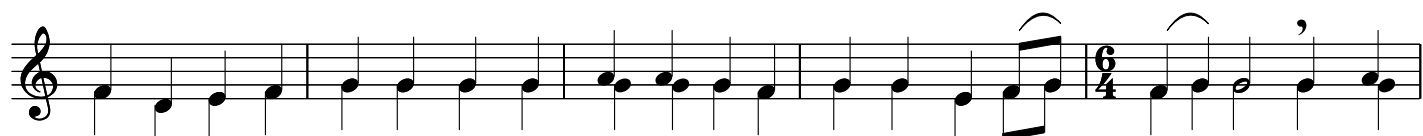
Σακελλαρίδης



Δόξα Πατρί
και Υιώ και Αγίω Πνεύ-μα-τι, και νυν και αεί, και
Dhoxa Patri ke Io, ke Aghio Pnev-ma-ti, ke nin ke ai, ke is tous eonas ton e-o-non. A-min.



Ο Μο-νο-γε-νής Υι-ός και Λό-γος του Θε-ού α-θά-να-τος υ-πάρ-χων,
O Mo-no-ghe-nis I-os ke Lo-gos tou The-ou a-tha-na-tos i-par-chon,



και κα-τα-δε-ξά-με-νος δι-ά την η-με-τέ-ραν σω-τη-ρί-αν, σαρ-κω-
ke ka-ta-dhe-xa-me-nos dhi-a tin i-me-te-ran so-ti-ri-an, sar-ko-



- θή-ναι εκ της Α-γί-ας Θε-ο-τό-κου, και α-ει παρ-θέ-νου Μα-ρί-ας, α
- thi-ne ek tis A-ghi-as The-o-to-kou, ke a-i par-the-nou Ma-ri-as, a



τρέπ-τως εν αν-θρω-πή-σας, στα-υρω-θείς-τε Χρι-στέ ο Θε-ός θα-
trep-tos en an-thro-pi-sas, sta-vro this te Chri-ste o The-os tha-



- νά-τω θά-να-τον πα-τή-σας, εις των της Α-γί-ας Τρι-ά-δος σύν δο-ξα-
- na-to tha-na-ton pa-ti-sas, is on tis A-ghi-as Tri-a-dhos sin do-xa-

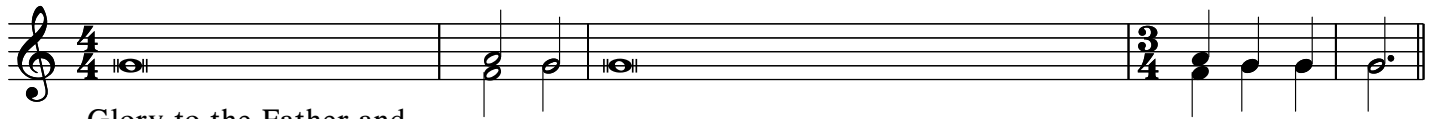


- ζό-με-νος τω Πα-τρί και τω Α-γί-ω Πνεύ-μα-τι, σώ-σον η-μάς.
- zo-me-nos to Pa-tri ke to A-ghi-o Pnev-ma-ti, so-son i-mas.

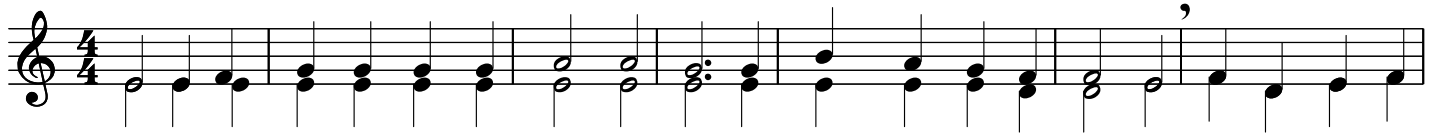
ONLY BEGOTTEN SON

from Sakellarides

Moderato



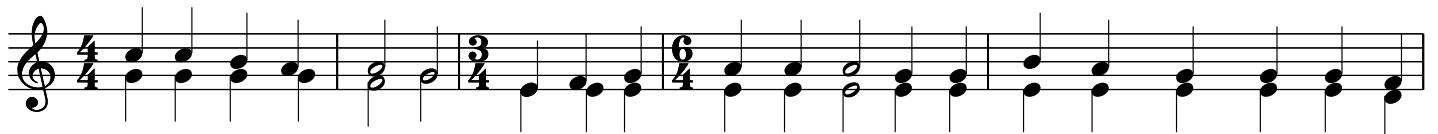
Glory to the Father and
to the Son, and to the Holy Spi-rit, both now and forever and unto the ages of a-ges. A - men.



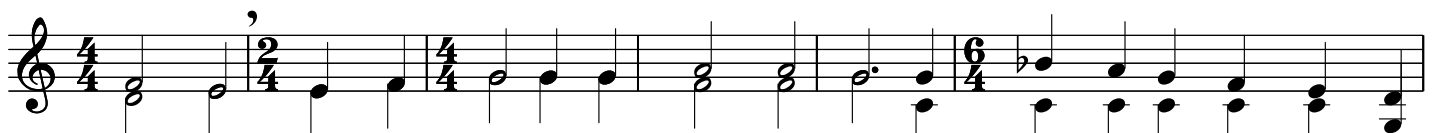
On-ly be - got-ten Son and Word of God, al-though You are im-mor-tal, for the sake of



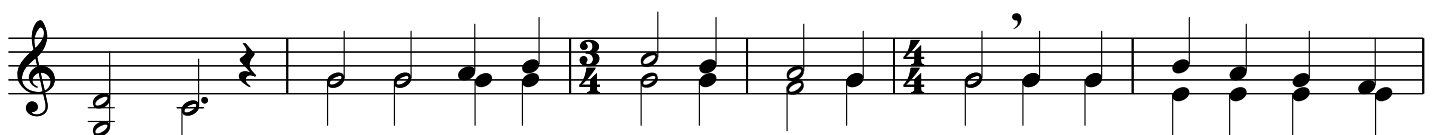
our sal-va-tion, You have con-de-scend-ed in hu - mi-li-ty, to be - come flesh through the



Ho-ly The-o - to-kos and e-ver Vir-gin Ma-ry and with-out change did You be-



- come man. You were cru-ci-fied, Christ, our God, by death, up-on death You have




tram-pled. As one of the Ho-ly Tri-ni - ty, be-ing glo-ri-fied to-




- geth-er with the Fa-ther and the Ho-ly Spi-rit, save us.

Ιερεύς: Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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



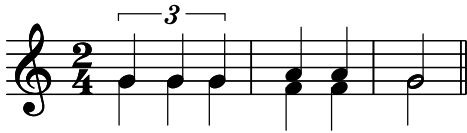
Κύ - ρι - ε ἰ - ἴ - ε - σον.
Ky - ri - e i - e - son.




Lord, have mer - cy.

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς
ὁ Θεὸς τῆ σῆ χάριτι.

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



Κύ - ρι - ε ἰ - ἴ - ε - σον.
Ky - ri - e i - e - son.

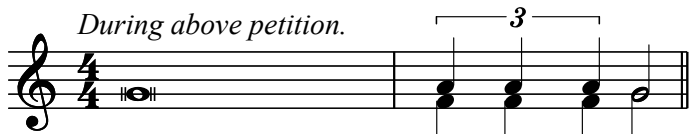


Lord, have mer - cy.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων
μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

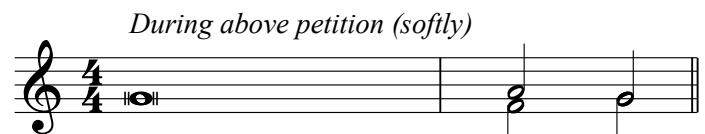
Remembering our most holy, pure, blessed,
and glorious Lady, the Theotokos and ever
virgin Mary, with all the saints, let us commit
ourselves and one another and our whole life
to Christ, our God.

During above petition.




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

During above petition (softly)




Most holy Theotokos, save us.

After petition.



Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition.



To You, O Lord.

(Χαμηλοφώνως.) Ὁ τὰς κοινὰς ταῦτας καὶ συμφώνους ἡμῖν
χαρισάμενος προσευχάς, ὁ καὶ δυοὶ καὶ τρισί, συμφωνοῦσιν ἐπὶ
τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· Αὐτὸς
καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον
πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ μέλλοντι ζωὴν αἰώνιον
χαριζόμενος.

(Inaudible.) Lord, You have given us grace to offer these common
prayers with one heart. You have promised to grant the requests
of two or three gathered in Your name. Fulfill now the petitions of
Your servants for our benefit, giving us the knowledge of Your
truth in this world, and granting us eternal life in the world to
come.

Ὅτι ἀγαθὸς καὶ φιλόνητος Θεὸς ὑπάρχεις καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

For You are a good and loving God, and to You
we give glory, to the Father and the Son and the
Holy Spirit, now and forever and to the ages of
ages.

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

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE THIRD ANTIPHON

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

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

(Χαμηλοφώνως.) Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ ἡμῶν, εἰσοδὸν ἁγίων ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Inaudible.) Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify Your goodness. For to You belong all glory, honor, and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Σοφία· Ὁρθοί.

Wisdom. Let us be attentive.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

Ἦχος Β.

Δέυ - τε προ - σκυ - νή - σω - μεν καὶ προ - σπέ - σω - μεν Χρι - στῶ. Σώ - σον ἡ -
Dhef - te pro - ski - ni - so - men ke pro - spe - so - men Chri - sto. So - son i -

- μάς Υἱ - ἐ Θε - οῦ, ὁ α - να - στάς ἐκ νε - κρών, ψάλ - λον - τας σοι: Ἀλ - λη - λού - ι - α.
- mas I - e The - ou ὁ a - na - stas ek ne - kron psal - lon - das si: Al - li - lou - i - a.

THE SMALL ENTRANCE

Second Tone

Come let us bow down and wor - ship Christ, O Son of God, who a -

- rose from the dead, save us who sing to you: Al - le - lu - ia.

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

NOTE: Repeat the apolytikion of the day followed by any troparia of the other celebrations of the day. Next, except for feast days of the Lord, there follows the troparion of the patron of the local church, the *Ναὸς*, (see next section, p. 33). Then the kontakion of the day is chanted by the priest, chanter, or choir. The kontakion for most Sundays is “Προστασία τῶν Χριστιανῶν - O Protection of Christians” (see next section, p. 34). On certain feast days, and during certain festal seasons, a different kontakion that is substituted. See newbyz.org for hymns and hymn books that contain all the proper apolytikia, troparia, and kontakia for Sundays and feasts.

ΤΑ ΑΝΑΣΤΑΣΙΜΑ ΑΠΟΛΥΤΙΚΙΑ

ΗΧΟΣ Α' — Του λίθου σφραγισθέντος

1st time only



A - μήν.
A - min.

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

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikion*, then p. 33.

Moderato



Του λί - θου σφρα - γι - σθέν - τος ὑ - πό των Ἰ - ου - δαί - ων
Tou li - thou sфра - ghi - sthen - dos i - po ton I - ou - dhe - on



καὶ στρα - τι - ω - τῶν φι - λασ - σόν τον το ἀ - χραν - τον Σου Σώ - μα α -
ke stra - ti - o - ton fi - las - son ton to a - chran - don Sou So - ma a -



- νέ - στης τρι - ἡ - με - ρος Σω - τῖρ δω - ρού - με - νος το κόσ - μω την ζω - ἴν. Δί - α
- ne - stis tri - i - me - ros So - tir dho - rou - me - nos to kos - mo - tin zo - in. Dhi - a



τού - το αὶ δυ - νά - μεις τον ου - ρα - νῶν ε - βό - ων Σοὶ, ζω - ο - δό - τα.
tou - to e dhi - na - mis ton ou - ra - non e - vo - on Si, zo - o - dho - ta.



Δό - ξα τη Α - να - στά - σει Σου Χρι - στέ; δό - ξα τι βα - σι - λεί - α Σου;
Dho - xa ti A - na - sta - si sou Chri - ste; dho - xa ti va - si - li - a Sou;




δό - ξα τη οἰ - κο - νο - μί - α Σου, μό - νε φι - λάν - θρω - πε.
dho - xa ti i - ko - no - mi - a Sou, mo - ne fi - lan - thro - pe.

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

THE RESURRECTION APOLYTIKIA

FIRST TONE – The Stone Before Your Tomb

1st time only



A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

Moderato



The stone be-fore Your tomb had been sealed by the Jews; Sol-diers stood on guard, keep-ing watch there be-side Your most pure Bo-dy; but, Sa-vior, in three days You did rise, be-stow-ing un-to all cre-a-tion Life. Thus the po-wers of the Hea-vens cried out to You, for You are the Giv-er of Life. Glo-ry to Your Re-sur-rec-tion, O Christ. Glo-ry un-to Your King-dom. Glo-ry to Your Dis-pen-sa-tion, O God, Who a-lone loves man-kind.

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

ΗΧΟΣ Β' – Ότε κατήλθες

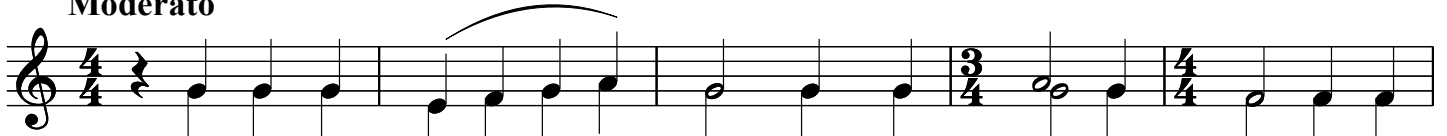
1st time only



A - μήν.
A - min.

1. Αύτη ή ημέρα, ήν έποίησεν ό κύριος· άγαλλιασώμεθα και εύφρανθώμεν έν αύτῃ.
Apolytikon, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

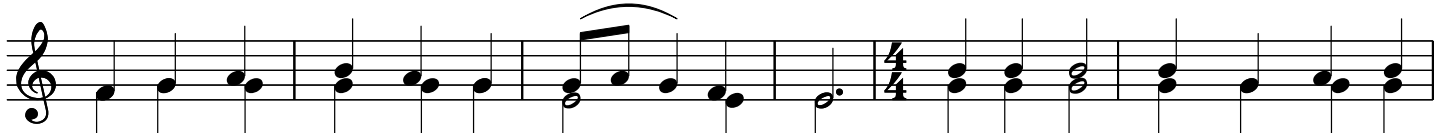
Moderato



Ό - τε κα - τήλ - θες προς τον θά - να - τον η ζω -
O - te ka - til - dhes pros ton tha - na - ton i zo -



- ή η α - θά - να - τος τό - τε τον Ά - δην ε - νέ - κρω - σας
- i i a - tha - na - tos, to - te ton A - dhin e - ne - kro - sas



τη ασ - τρα - πή της Θε - ό - τη - τος Ό - τε δε και τους τε - θνε -
ti a - stra - pi tis The - o - ti - tos. O - te dhe ke tous te - thne -



- ώ - τας εκ των κα - ταχ - θο - νί - ων α - νέ - στη - σας
- o - tas ek ton ka - tach - tho - ni - o a - ne - sti - sas



πά -σαι αι δυ - νά - μεις των ε - που - ρα - νί - ων ε - κράυ - γα -
pa - se e dhi - na - mis ton e - pou - ra - ni - on e - krav - gha -



- ζον Ζω - ο - δό - τα Χρι - στέ ο Θε - ός η - μών δό - ξα Σοι.
- zon. Zo - o - dho - ta Chri - ste, o The - os i - mon, dho - xa Si.

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

SECOND TONE – When You Descended

1st time only



A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

Moderato



When You de - scend - ed in - to death be - low, al -



- though You are e - ter - nal life, you ren - dered Ha - des a mor - tal



blow by Your di - vin - i - ty's blind - ing light! You have made



those who had been dead to be raised up from Ha - des' in - fer - nal



depths. All the pow'rs of hea - ven then be - gan to cry out a - loud to



You, sing - ing "Glo - ry to You, our God, the Life - giv - ing Christ!"

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

ΗΧΟΣ Γ' – Ευφραινέσθω τα ουράνια

1st time only



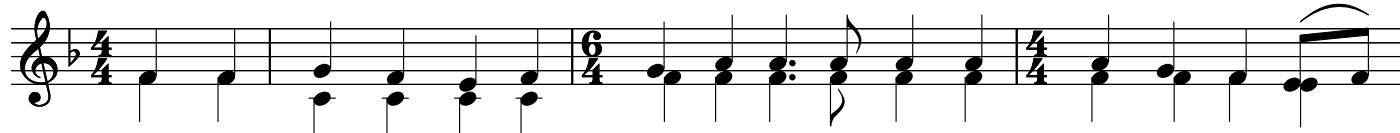
A - μὴν.
A - min.

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

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikion*, then p. 33.

Moderato



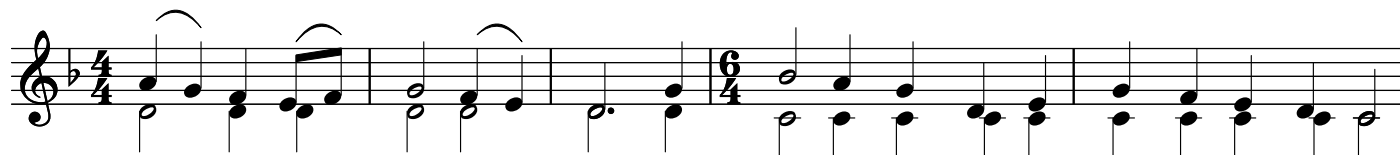
Ευ - φραι - νέ - σθω τα ου - ρά - νι - α, α - γαλ - λι - ά - σθω τα ε -
Ef - fre - ne - stho ta ou - ra - ni - a, a - ghal - li - a - stho ta e -



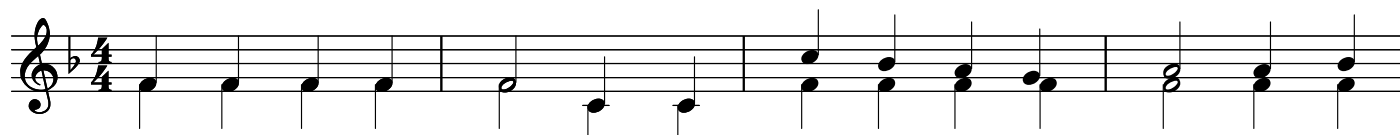
- πί - γει - α, ο - τι ε - ποί - η - σε κρά - τος εν βρα -
- pi - ghi - a, o - ti e - pi - i - se kra - tos en vra -



- χί - ο - νι αυ - τού ο Κύ - ρι - ος. ε - πά - τη - σε τω θα -
- chi - o - ni af - tou o Ky - ri - os. E - pa - ti - se to tha -



- νά - τω τον θα - να - τον, προ - τό - το - κος τον νε - κρών ε - γέ - νε - το,
- na - to ton tha - na - ton, pro - to - to - kos ton ne - kron e - ghe - ne - to,



εκ κοι - λί - ας Ἄ - δου ερ - ρύ - σα - το η - μάς και πα -
ek ki - li - as A - dhou er - ri - sa - to i - mas ke pa -



- ρέ - σχε το κόσ - μω το μέ - γα έ - λε - ος.
- re - sche to kos - mo to me - gha e - le - os.

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

THIRD TONE – Let the Heavens Rejoice!

1st time only



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

Apolytikion, then SMALL ENTRANCE, p. 17.

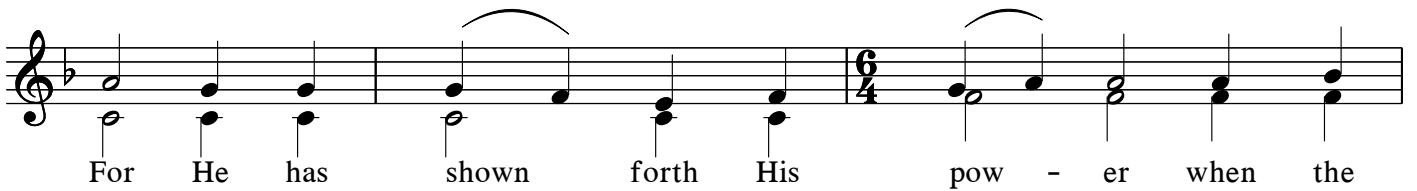
A - men.

2. Repeat Apolytikion, then p. 33.

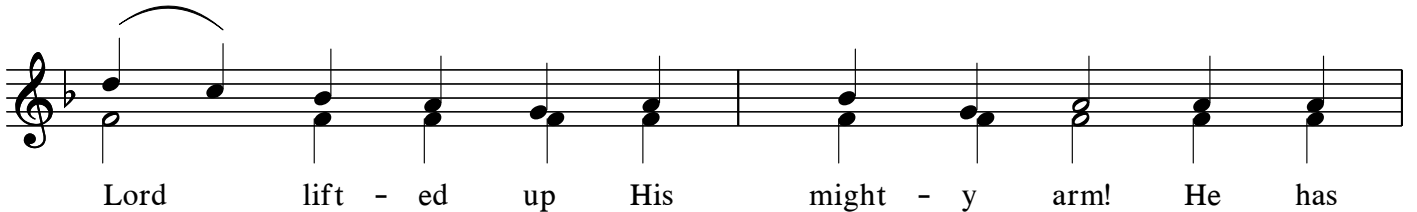
Moderato



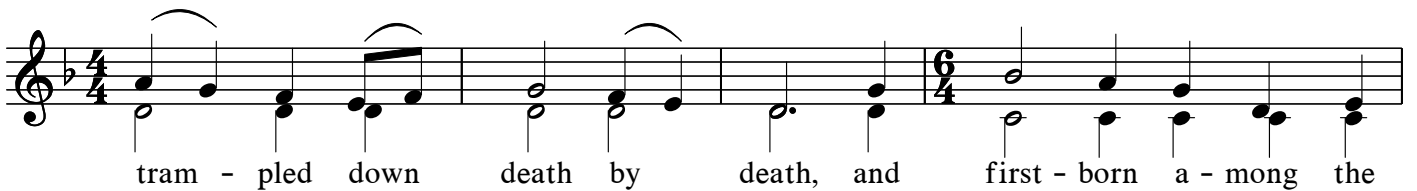
Let the hea - vens re - joice! And let the earth be glad!



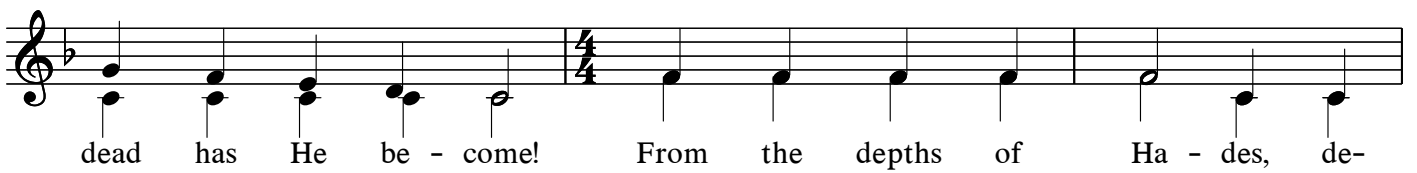
For He has shown forth His pow - er when the



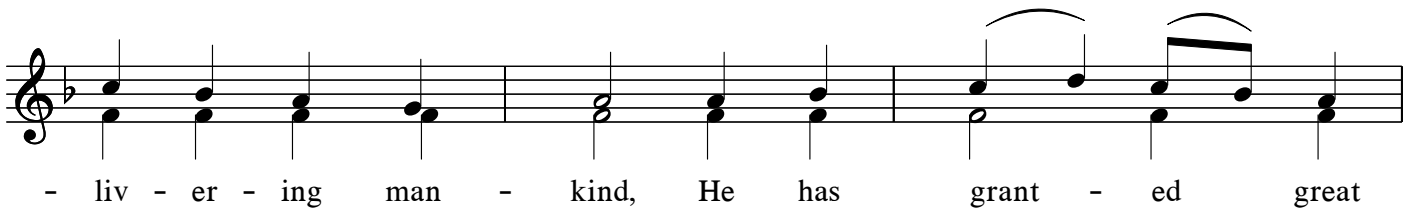
Lord lift - ed up His might - y arm! He has



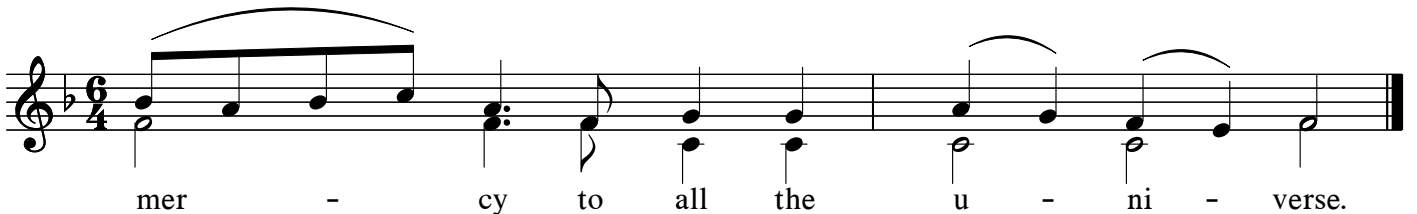
tram - pled down death by death, and first - born a - mong the



dead has He be - come! From the depths of Ha - des, de -



- liv - er - ing man - kind, He has grant - ed great



mer - cy to all the u - ni - verse.

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

ΗΧΟΣ Δ' – Το φαιδρόν τις Αναστάσεως

1st time only

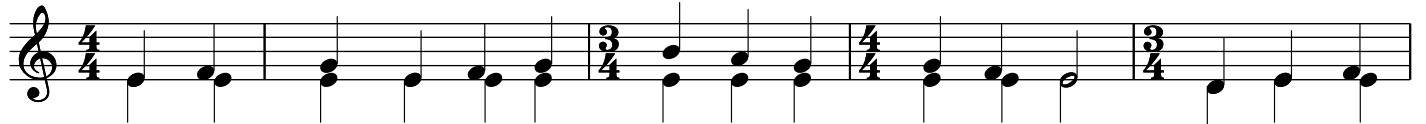


A - μὴν.
A - min.

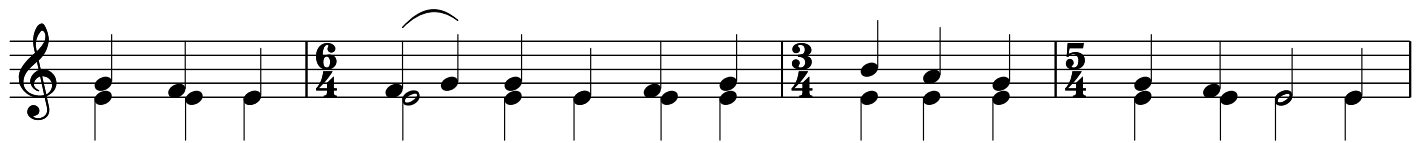
1. Αὕτη ἡ ἡμέρα, ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikon, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

Moderato



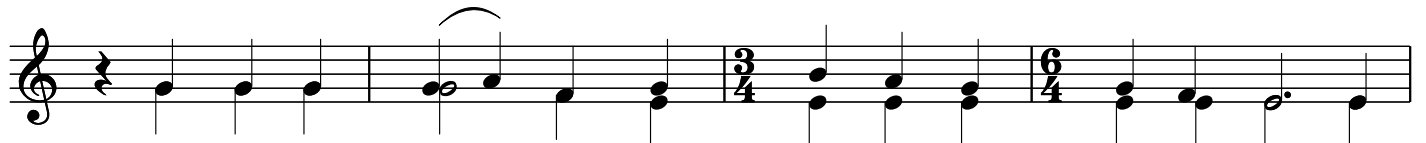
To φαι - δρόν της Α - να - στά - σε - ως κή - ρυ - γμα εκ του αγ-
To fe - dhron tis A - na - sta - se - os ki - ri - ghma ek to an-



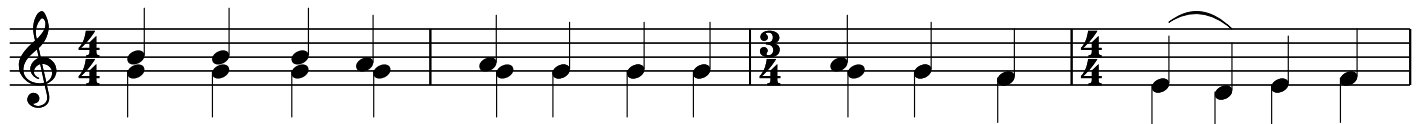
- γέ - λου μα - θού - σαι αι του Κυ - ρί - ου μα - θή - τρι - αι και
- ge - lou ma - thou - se e tou Ky - ri - ou ma - thi - tri - e ke



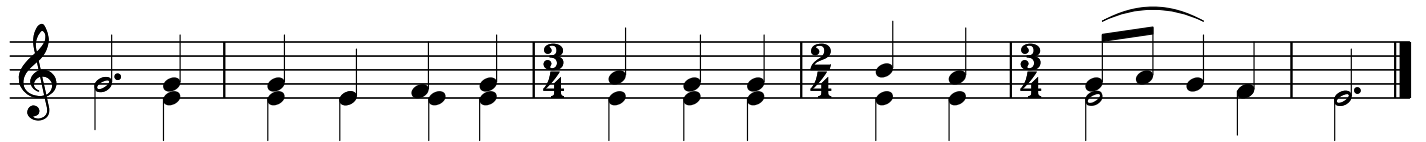
την προ - γο - νι - κήν α - πό - φα - σιν α - πορ - ρί - ψα - σαι,
tin pro - gho - ni - kin a - po - fa - sin a - por - ri - psa - se,



τοις Α - πο - στό - λους και - χώ - με - ναι έ - λε - γον: Ε-
tis A - po - sto - lis kaf - ho - me - ne e - le - ghon: E-



- σκύ - λευ - ται ο θά - να - τος η γέρ - θη Χρι - στός ο Θε-
- ski - lef - te o tha - na - tos i - gher - thi Chri - stos o The-

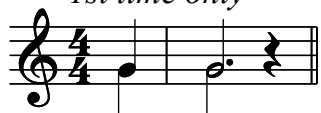


- ός, δω - ρού - με - νος το κόσ - μω το μέ - γα έ - λε - ος.
- os, tho - rou - me - nos to kos - mo to me - gha e - le - os.

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

FOURTH TONE – Having Learned the Joyful Tidings

1st time only



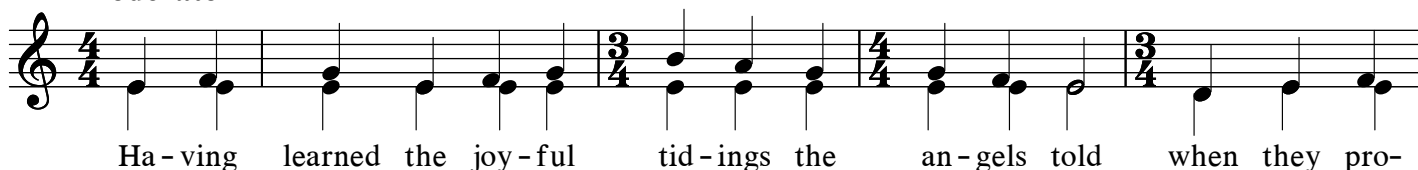
A - men.

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

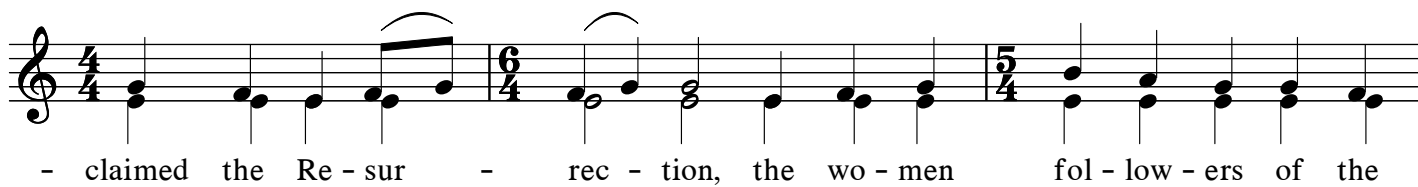
Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat *Apolytikion*, then p. 33.

Moderato



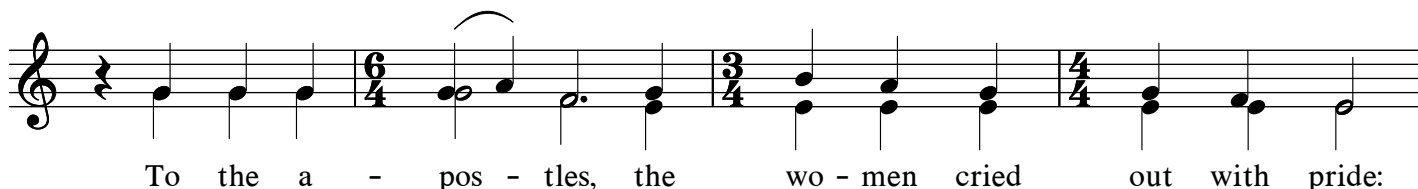
Ha - ving learned the joy - ful tid - ings the an - gels told when they pro -



- claimed the Re - sur - rec - tion, the wo - men fol - low - ers of the



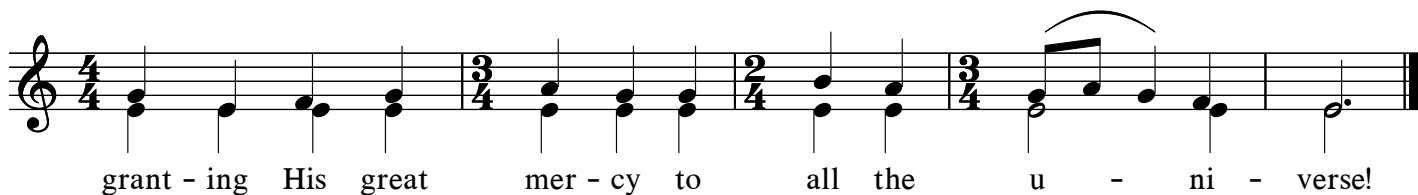
Lord did cast a - side the an - cient curse laid up - on the fore - fa - thers.



To the a - pos - tles, the wo - men cried out with pride:



Death has lost its ar - mored might, and Christ God is ri - sen from the dead,



grant - ing His great mer - cy to all the u - ni - verse!

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

ΗΧΟΣ ΠΛΑΓΙΟΣ Α' – Τον συνάναρχον Λόγον

1st time only



A - μὴν.
A - min.

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

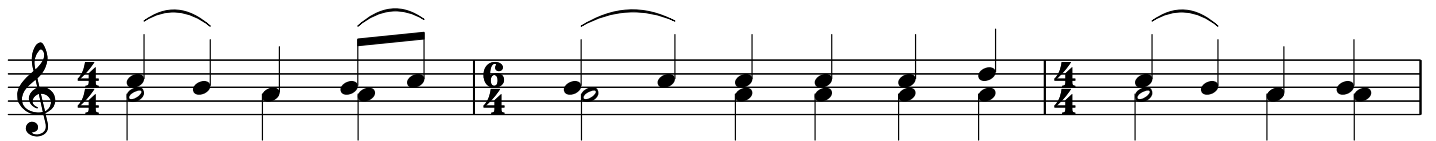
Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikion*, then p. 33.

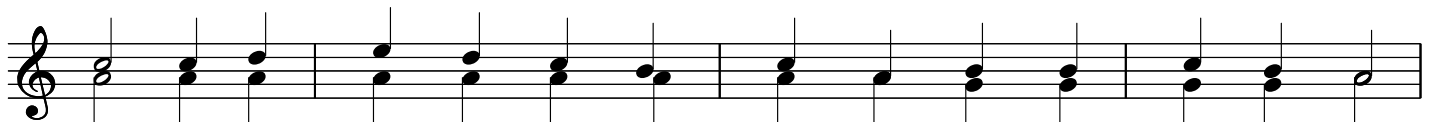
Moderato



Τον συ - νά - ναρ - χον Λό - γον Πα - τρι και Πνεύ - μα - τι, τον εκ Παρ -
Ton si - na - nar - hon Lo - ghon Pa - tri ke Pnev - ma - ti, ton ek Par -



- θέ - νου τε - χθέν - τα εις σω - τη - ρί - αν η -
- the - nou te - chthen - ta is so - ti - ri - an i -



- μών, α - νυ - μνή - σω - μεν πι - στοί και προ - σκυ - νή - σω - μεν.
- mon, a - ni - mni - so - men pi - sti ke pro - ski - ni - so - men.



Ὅ - τι ηυ - δό - κη - σε σαρ - κί α - νελ - θείν εν τω Σταυ - ρώ και
O - ti iv - dho - ki - se sar - ki a - nel - thin en to Stav - ro ke



θά - να - τον υ - πο - μεί - ναι και ε - γεί - ραι τους τε - θνε -
tha - na - ton i - po - mi - ne ke e - ghi - re tous te - thne -




- ώ - τας εν τη εν - δό - ξω Α - να - στά - σει Αυ - τού.
- o - tas en ti en - dho - xo A - na - sta - si Af - tou.

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

PLAGAL FIRST TONE – Let Us the Faithful

1st time only



A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

Moderato



Let us, the faith - ful, sing praise and bow down be - fore the
 Word, Who with the Fa - ther and Spi - rit has no be - gin - ning or
 end, of the Vir - gin, He was born for our sal - va - tion's sake.
 For He a - scend - ed the Cross in the flesh of mor - tal man and
 suf - fered death by His own choos - ing. By His glo - ri - ous Re - sur -
 - rec - tion, those who died are al - so raised up with Him.

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

ΗΧΟΣ ΠΛΑΓΙΟΣ Β' – Αγγελικαὶ δυνάμεις

1st time only



A - μὴν.
A - min.

1. Αὐτὴ ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Apolytikon, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikon*, then p. 33.

Moderato



Αγ - γε - λι - καὶ δυ - νά - μεις ε - πί τό μνή - μά Σου, καὶ οἱ φυ -
An - ghe - li - ke dhi - na - mis e - pi to mni - ma Sou, ke i fi -



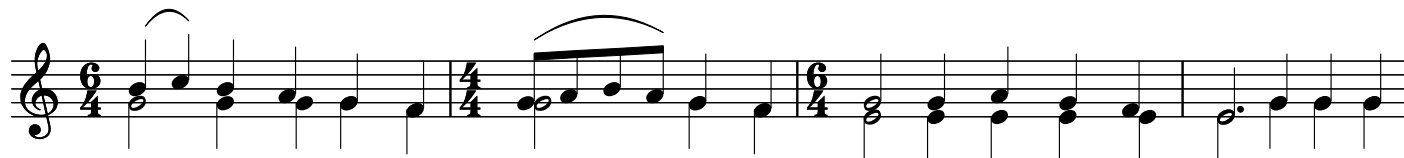
- λάσ - σον - τες α - πε - νε - κρώ - θη - σαν, καὶ ἰ - στα - το Μα - ρί - α ἐν τῷ
- las - son - des a - pe - ne - kro - thi - san, ke i - sta - to Ma - ri - a ἐν το



τά - φω, ζῆ - τού - σα τό ἀ - χραν - τόν Σου Σώ -
ta - fo zi - tou - sa to a - chran - ton Sou So -



- μα. Ἐ - σκύ - λευ - σας τόν Ἄ - δην, μή πει - ρα - σθείς ὑπ' αὐ - τού, ὑ -
- ma. E - ski - lef - sas ton A - dhn mi pi - ra - sthis ip af - tou; i -



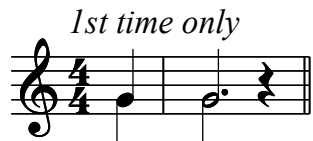
- πὴν - τη - σας τῆ Παρ - θέ - νω, δω - ρού - με - νος τὴν ζω - ῆν, ὁ Ἀ - να -
- pin - ti - sas ti Par - the - no, dho - rou - me - nos tin zo - in. O A - na -



- στάς ἐκ τῶν νε - κρών, Κύ - ρι - ε δό - ξα Σου.
- stas ek ton ne - kron, Ky - ri - e, dho - xa Si.

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

PLAGAL SECOND TONE – When the Angelic Powers Appeared



A - men.

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

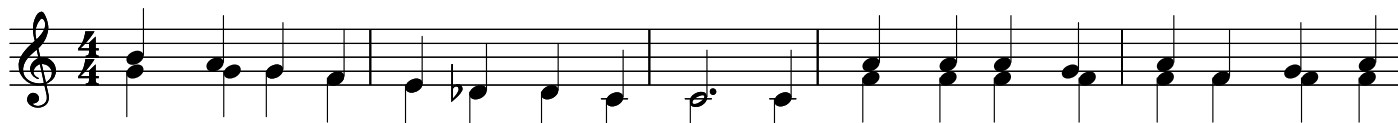
Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

Moderato



When the an - gel-ic pow-ers ap-peared be-fore Your grave, the sol-diers



guard-ing it took on the look of death, and stand-ing at Your se-pul-cher was



Ma - ry, there seek - ing Your pure and spot - less Bo - dy. De-



- spoil - ing Ha - des' ar - mor, You were not stained by his touch. You



came forth to meet the Vir - gin, be - stow-ing e-ter-nal life. Lord Who are



ri - sen from the dead, glo - ry be un - to You!

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

ΗΧΟΣ ΒΑΡΥΣ – Κατέλυσας τω Σταυρώ σου

1st time only



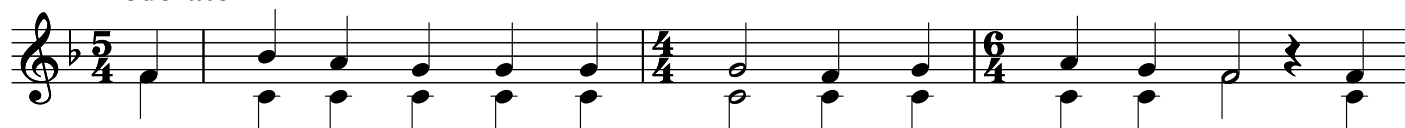
A - μὴν.
A - min.

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

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikion*, then p. 33.

Moderato



Κα - τέ - λυ - σας τὴν Στα - υρὸν Σου τὸν θά - να - τον, ἡ-
Ka - te - li - sas to Stav - ro Sou ton tha - na - ton; i-



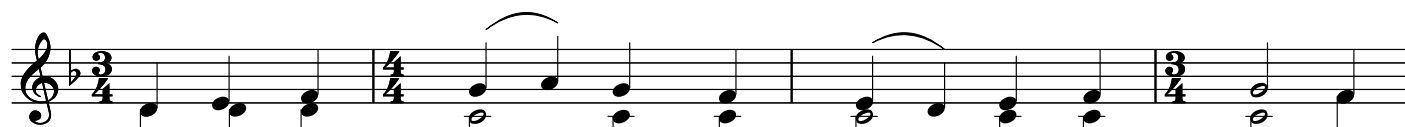
- νέ - ω - ξας τὴν Λη - στή τὸν Πα - ρά - δει - σον· τὸν Μυ - ρο-
- ne - o - xas to Li - sti to Pa - ra - dhi - son; ton Mi - ro-



- φό - ρων τὸν θρή - νον με - τέ - βα - λες, καὶ τοῖς
- fo - ron ton thri - non me - te - va - les ke tis



Σοῖς Ἀ - πο - στό - λοις κη - ρύτ - τειν ε - πέ - τα - ξας,
Sis A - po - sto - lis ki - rit - tin e - pe - ta - xas;



ὅ - τι ἀ - νέ - στης Χρι - στέ ο Θε - ός, πα-
o - ti a - ne - stis Chri - ste o The - os, pa-

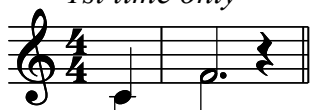


- ρέ - χων τὴν κό - σμω τὸ μέ - γα ἐ - λε - ος.
- re - chon to ko - smo to me - gha e - le - os.

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

GRAVE TONE – O Lord, You Have by Your Cross

1st time only



A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat Apolytikion, then p. 33.

Moderato



O Lord, You have by Your Cross brought an end to death, and



Pa - ra - dise You have made o - pen to the Thief. You have trans-



- formed the la - ments of the Myrrh - bear - ers and sent



forth Your A - pos - tles, com - mand - ing that they pro - claim



that You are ri - sen from death, O Christ our God, be-



- stow - ing great mer - cy up - on the u - ni - verse.

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

ΗΧΟΣ ΠΛΑΓΙΟΣ Δ' – Εξ ύψους κατήλθες

1st time only



A - μὴν.
A - min.

1. Αὐτὴ ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.
Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

2. Repeat *Apolytikion, then p. 33.*

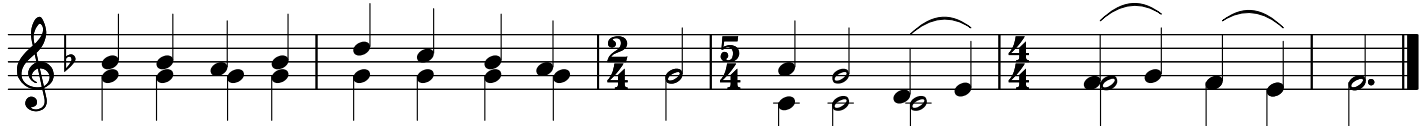
Moderato



Εξ ὑ-ψους κα - τήλ-θες ο εὐ - σπλα-γχνος, τα - φήν κα-τε - δέ-ξω τρι-
Ex ip-sous ka - til-thes o ev - spla - chnos, ta - fin ka-te - dhe-xo tri-



- ἡ - με - ρον, ἰ - να η - μάς ε - λε - υθε - ρώ - σης τῶν πα - θῶν, Ἡ Ζω-
- i - me - ron, i - na i - mas e - le - fthe - ro - sis ton pa - thon i Zo-



- ἡ καὶ ἡ ἀ - νά - στα - σις ἡ - μῶν, Κύ - ρι - ε δό - ξα Σοι.
- i ke i ἀ - na - sta - sis i - mon, Ky - ri - e, dho - xa Si.

PLAGAL FOURTH TONE – From on High You Descended

1st time only



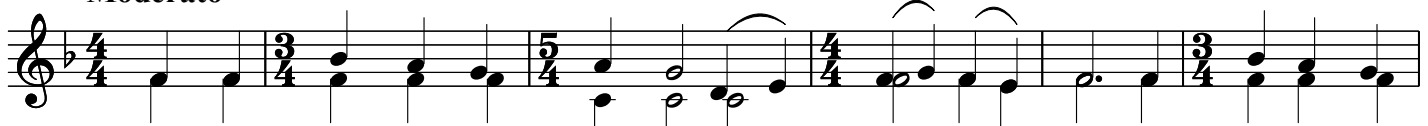
A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.

2. Repeat *Apolytikion, then p. 33.*

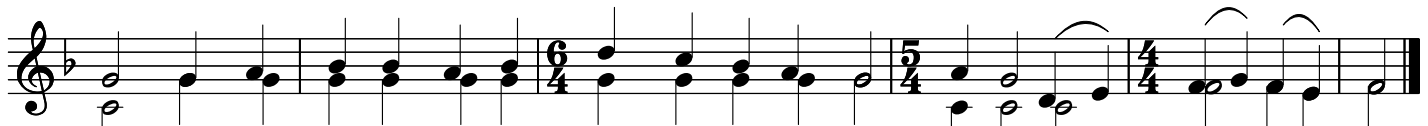
Moderato



From on high You de - scend-ed to set us free, de - li-ver-ing



man-kind from suf - fer - ing. Mer-ci-ful one, our Re-sur - rec-tion and our

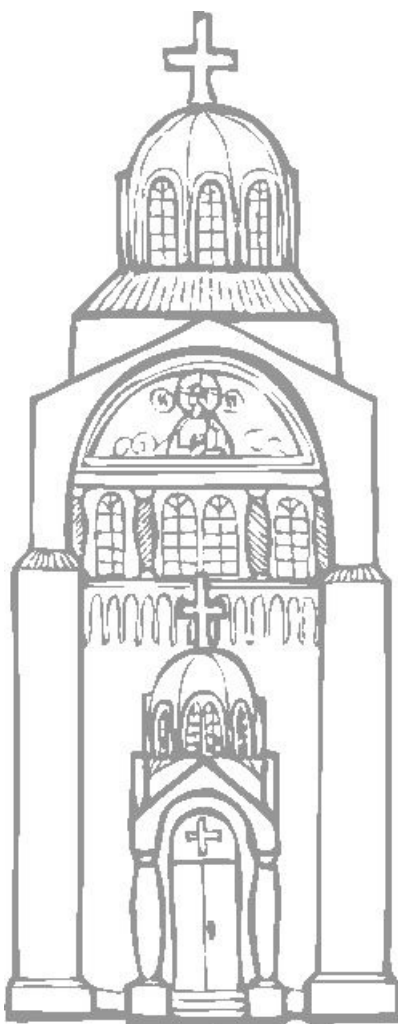


Life, Who for us was bur-ied three days in the tomb, glo-ry to You, O Lord!

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

NOTE: If there are any other festal apolytikia or troparia to chant in addition to or instead of the Resurrectional apolytikion, please insert it (or them) after page 32. Consult your priest or a typikon, Menologion, other liturgical guidebook, or go to newbyz.org for a list of these hymns.

Please affix the troparion of the patron of the local church (*Naob*) 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 and weekdays, the Resurrectional apolytikia and the hymn of the local church are usually not chanted.



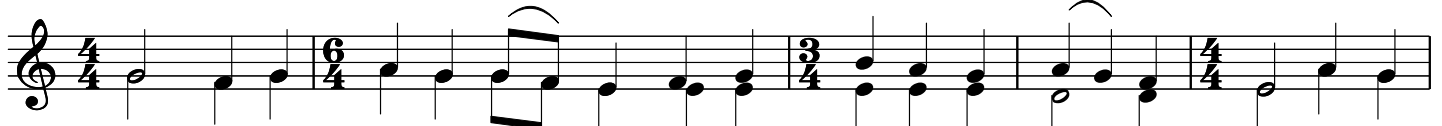
**KONTAKION OF THE THEOTOKOS
ΠΡΟΣΤΑΣΙΑ ΤΩΝ ΧΡΙΣΤΙΑΝΩΝ — O PROTECTION OF CHRISTIANS**

Second Tone

Moderato



Προ - στα - σί - α των Χρι - στι - α - νών α - κα - ταί - σχυν -
Pro - sta - si - a ton Chri - sti - a - non a - ka - te - schin -
O pro - tec - tion of Chris - tians which can - not be put to



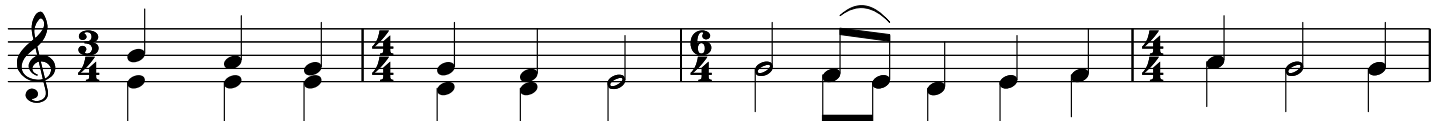
- τε, με - σι - τεί - α προς τον Ποι - η - τήν α - με - τά - θε - τε, μη πα -
- te, me - si - ti - a pros ton Pi - i - tin a - me - ta - the - te, mi pa -
shame, Me - di - a - tion un - to the Cre - a - tor un - wav - er - ing, do not



- ρί - δης α - μαρ - τω - λών δε - η - σε - ών φω - νάς, αλ - λά
- ri - dhis a - mar - to - lon dhe - i - se - on fo - nas, al - la
turn from the plead - ing voi - ces of those who have sinned, but come



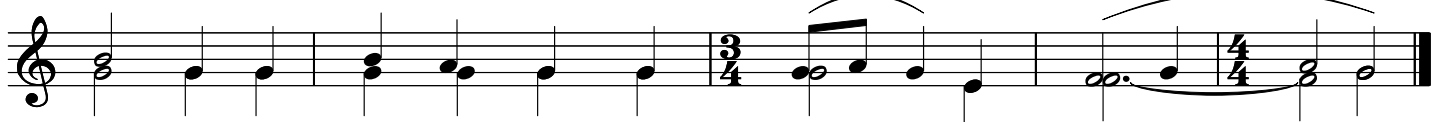
πρό - φθα - σον, ως α - γα - θή, εις την βο - ή - θει - αν η - μών, των πι -
pro - ftha - son, os a - ya - thi, is tin vo - i - thi - an i - mon, ton pi -
quick - ly now un - to the aid of all the faith - ful who cry out un - to



- στώς κραν - γα - ζόν - των σοι. Τά - χυ - νον εις πρε - σβεί - αν και
- stos krav - ya - zon - don si. Ta - hi - non is pre - svi - an ke
you, who are kind and good. Hast - en your in - ter - ces - sion, and



σπεύ - σον εις ι - κε - σί - αν, υ προ - στα - τεύ - ου - σα α -
sprev - son is i - ke - si - an, i pro - sta - tev - ou - sa a -
speed - i - ly make sup - pli - ca - tion, for you at all times will pro -

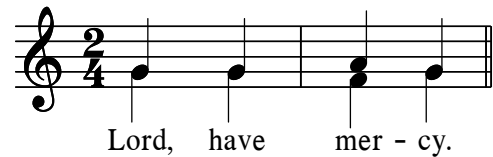
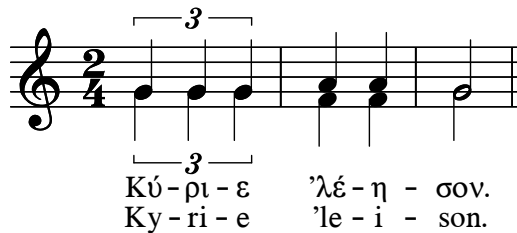


- εί, Θε - ο - τό - κε, των τι - μών - των σε.
- i, The - o - to - ke, ton ti - mon - ton se.
- tect, The - o - to - kos, those who hon - or you.

NOTE: On some feasts and festal seasons, a different kontakion is chanted. If the kontakion of the day is not the one on p.34, insert the proper kontakion in front of this page.

Τοῦ Κυρίου δεηθῶμεν.

Let us pray to the Lord.



(Χαμηλοφώνως.) Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφεῖμ ἀννυνοῦμενος καὶ ὑπὸ τῶν Χερουβείμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντὶ σου χαρίσματι κατακοσμήσας· ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μὴ παρορῶν ἁμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου θυσιαστηρίου καὶ τὴν ὀφειλομένην σοὶ προσκύνησιν καὶ δοξολογίαν προσάγειν· Αὐτός, Δέσποτα, πρόσδεξι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον· ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοὶ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείαις τῆς ἁγίας Θεοτόκου καὶ πάντων τῶν ἁγίων, τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων.

(Inaudible.) Holy God, You dwell among Your saints. You are praised by the Seraphim with the thrice holy hymn and glorified by the Cherubim and worshiped by all the heavenly powers. You have brought all things out of nothing into being. You have created man and woman in Your image and likeness and adorned them with all the gifts of Your grace. You give wisdom and understanding to the supplicant and do not overlook the sinner but have established repentance as the way of salvation. You have enabled us, Your lowly and unworthy servants, to stand at this hour before the glory of Your holy altar and to offer to You due worship and praise. Master, accept the thrice holy hymn also from the lips of us sinners and visit us in Your goodness. Forgive our voluntary and involuntary transgressions, sanctify our souls and bodies, and grant that we may worship and serve You in holiness all the days of our lives, by the intercessions of the holy Theotokos and of all the saints who have pleased You throughout the ages.

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

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

THE PROCESSION OF THE HOLY SCRIPTURES

NOTE: On normal Sundays the processional hymn is the Trisagion (Thrice-Holy) Hymn, (pp. 36-37). On feasts of the Holy Cross, the processional hymn, *Ἐνώπιον τοῦ Σταυροῦ σου* - "Before Your Cross," (pp. 38-39) is substituted for the Trisagion Hymn. On the Nativity of Christ, Theophany, Lazarus Saturday, Pascha, and Pentecost, the processional hymn *Ὅσοι εἰς Χριστὸν* - "As Many of You," (pp. 40-41) is substituted for the Trisagion.

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

MINOR TONE DIVINE LITURGY

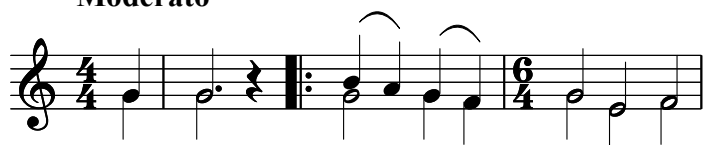
For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 98.

Ο ΤΡΙΑΓΙΟΣ ΥΜΝΟΣ

THE THRICE-HOLY HYMN

Moderato

Ἦχος Β'



A - μὴν. Ἀ - γι - ος ο Θε-
A - min. A - ghi - os o The-



- ός, Ἀ - γι - ος Ισ - χυ - ρός,
- os, A - ghi - os Is - chi - ros,



Ἀ - γι - ος Α - θά - να - τος ε - λέ - η -
A - ghi - os A - tha - na - tos e - le - i -



- σον η - μάς. (3) Δόξα Πατρί και
- son i - mas. Dhoxa Patri ke
Io ke Aghio



και νυν και αεί, και εις
Πνεύ - μα - τι, τους αιώνας των αι - ώ - νων.
Pnev - ma - ti, ke nin ke ai, ke is o - non.
tous eonas ton e -



A - μὴν. Ἀ - γι - ος Α - θά - να -
A - min. A - ghi - os A - tha - na -



- τος ε - λέ - η - σον η - μάς.
- tos e - le - i - son i - mas.

Second Tone

Moderato



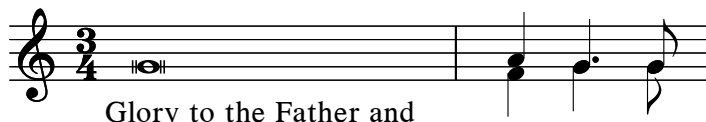
A - men. Ho - ly God, Ho - ly



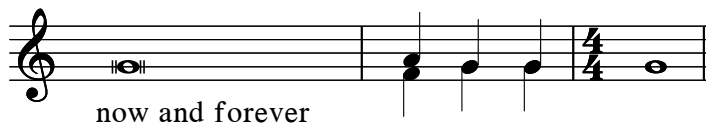
Migh - ty, Ho - ly Im - mor -



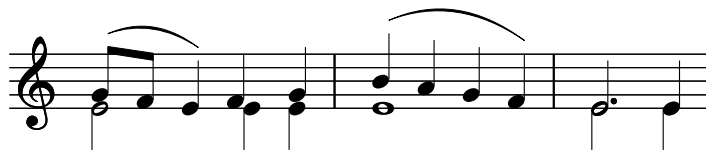
- tal have mer - cy on us. (3)



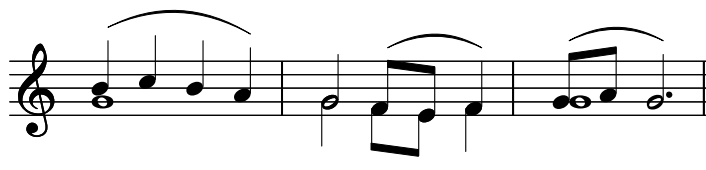
Glory to the Father and
to the Son, and to the Holy Spi - rit, both



now and forever
and unto the ages of a - ges. A - men.



Ho - ly Im - mor - tal have



mer - cy on us.

Ἱερεύς: Δύναμις.

Priest: With strength.

ΔΥΝΑΜΙΣ

Maestoso

Δύ - να - μις. * Ἄ - γι - ος ο Θε - ός,
Dhi - na - mis. A - ghi - os o The - os,

Ἄ - γι - ος Ἰσ - χυ - ρός, Ἄ - γι - ος Ἀ -
A - ghi - os Is - chi - ros, A - ghi - os Ἀ -

- θά - να - τος ε - λέ - η - σον η - μάς.
- tha - na - tos e - le - i - son i - mas.

WITH STRENGTH

Maestoso

Dy - na - mis! Ho - ly God, Ho - ly Migh - ty, Ho -

- ly Im - mor - tal have mer - cy on us.

*This note may be droned on a neutral syllable.

(Continue on page 46.)

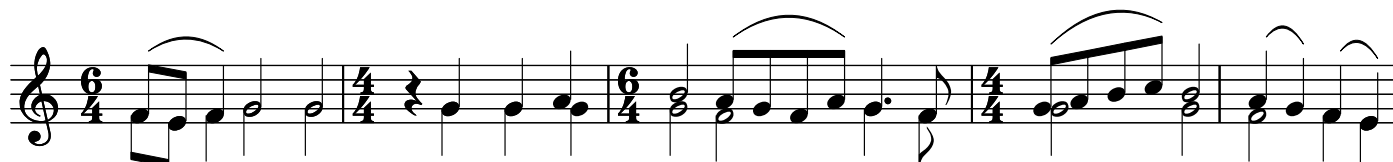
TRISAGION SUBSTITUTION FOR THE HOLY CROSS
 ΤΟΝ ΣΤΑΥΡΟΝ ΣΟΥ

Moderato

Ἦχος Β'



A - μὴν. Τὸν Σταυ - ρὸν Σου προ - σκυ - νού - μεν
 A - min. Ton Stav - ron Sou pro - ski - nou - men



Δέ - σπο-τα, και την α - γί-αν Σου Α - νά - στα - σιν δο-
 Dhe - spo-ta, ke tin a - ghi-an Sou A - na - sta - sin dho-



- ξά - ζο - μεν. (3) Δόξα Πατρί και και νυν και αεί, και εις
 - xa - zo - men. (3) Dhoxa Patri ke. Pnev-ma-ti, ke nin ke ai ke is
 Io ke Aghio tous eonas ton e -



- ώ-νων. Α - μὴν. και την α - γί-αν σου Α - νά - στα - σιν δο-
 o-non A - min. ke tin a - ghi-an Sou A - na - sta - sin dho-

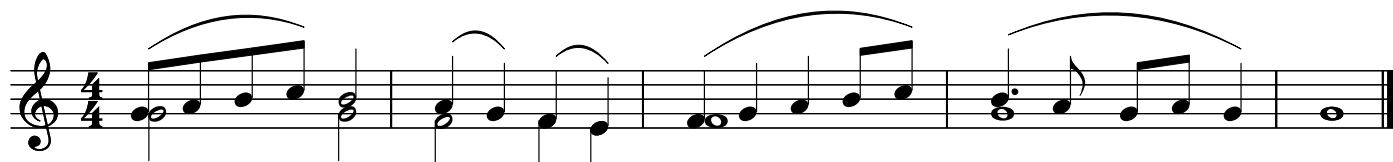
Maestoso



- ξά - ζο - μεν. Δύ-να-μις. Τὸν Σταυ - ρὸν Σου προ-
 - xa - zo - men. Dhi-na-mis. Ton Stav - ron sou pro-



- σκυ - νού - μεν Δέ - σπο-τα, και την α - γί-αν Σου Α-
 - ski - nou - men Dhe - spo-ta, ke tin a - ghi-an Sou A-



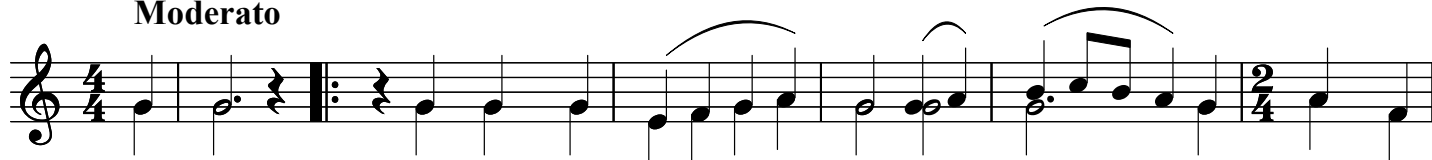
- νά - στα - σιν δο - ξά - ζο - μεν.
 - na - sta - sin dho - xa - zo - men.

(Continue on page 46.)

**TRISAGION SUBSTITUTION FOR THE HOLY CROSS
BEFORE YOUR CROSS**

Second Tone

Moderato



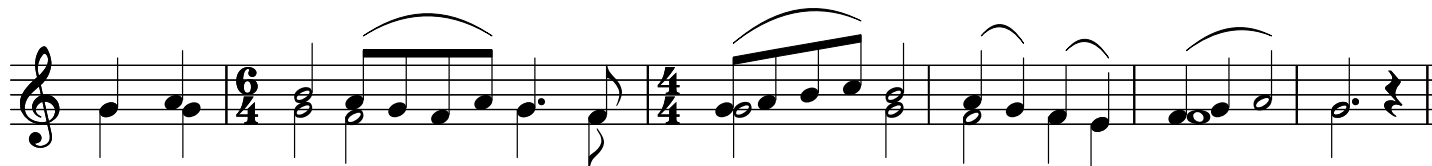
A - men. Be-fore Your Cross, we bow down in wor-ship,



Mas - ter, and we glo-ri - fy Your Ho - ly Re - sur - rec -



- tion. (3) Glory to the Father and to the Son, and to the Holy Spi-rit, both now and forever and unto the ages of a-ges. A - min.



and we glo-ri - fy Your Ho - ly Re - sur - rec - tion.

Maestoso



With strength. Be-fore Your Cross, we bow down in wor-ship,



Mas - ter, and we glo-ri - fy Your Ho - ly Re - sur - rec - tion.

(Continue on page 46.)

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

Moderato

Ἦχος Α'

A - μὴν. Ὁ-σοι εἰς Χρι - στὸν ε - βα - πτί-σθη - τε, Χρι - στὸν ε-νε-
A - min. O - si is Chri - ston e - va - pti-sthi - te, Chri - ston e-ne-

- δύ-σα-σθε. Ἀλ-λη - λού-ι - α. Δόξα Πατρὶ καὶ
- dhi-sa-sthe. Al - li - lou - i - a. (3) Υἱὸ καὶ Ἁγίῳ Πνεύ-μα-τι, καὶ
Dhoxa Patri ke. Pnev-ma-ti, ke
Io ke Aghio

νυν καὶ αἰεὶ καὶ εἰς
τοὺς αἰῶνας τῶν αἰ - ώ-νων. Ἀ - μὴν. Χρι - στὸν ε-νε - δύ-σα-σθε. Ἀλ-λη-
nin ke ai ke is o - non A - min Chri - ston e-ne - dhi-sa-sthe. Al - li-
tous eonas ton e -

- λού - ι - α. νε Δύ - να - μῖς. Ὁ - σοι εἰς Χρι-
- lou - i - a. ne Dhi - na - mis. O - si is Chri-

- στὸν ε - βα-πτί' ε-βα-πτί - σθη - τε, Χρι-
- ston e - va-pti' e-va-pti - sthi - te, Chri-

- στὸν ε - νε - δύ - σα - σθε.
- ston e - ne - dhi - sa - sthe.

Ἀλ - λη - λού - ι - α.
Al - li - lou - i - a.

**TRISAGION SUBSTITUTION FOR THEOPHANY, LAZARUS SATURDAY, PASCHA,
PENTECOST, AND THE NATIVITY — AS MANY OF YOU WHO HAVE BEEN BAPTIZED**

First Tone

Moderato

A - men. As ma - ny of you as have been bap - tized in - to Christ *have

put on Christ.* Al - le - lu - ia. Glory to the Father and to the Son and to the Holy Spi - rit, both

now and forever and unto the ages of a - ges. A - men. You *have put on Christ.* Al - le -

- lu - ia. With strength. As ma - ny of you as have been

bap - tized in - to Christ *have put

on Christ.* Al - le - lu - ia.

*Alternate text: *are clothed in Christ.**

(Continue on page 46.)

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.)

Moderato

Second Tone



A - μὴν. Ἀ - γι - ος ο Θε - ός, Ἀ - γι - ος Ισ - χυ - ρός,
A - min. A - ghi - os o The - os, A - ghi - os Is - chi - ros,



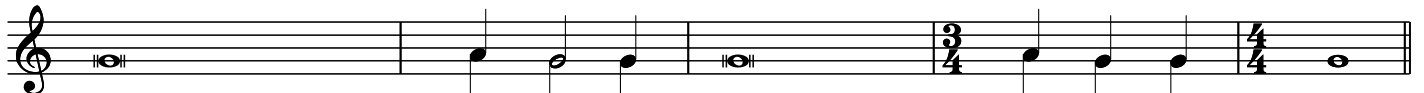
Ἀ - γι - ος Ἀ - θά - να - τος ε - λέ - η - σον ἡ - μάς. Ho - ly God, Ho - ly Migh - ty,
A - ghi - os A - tha - na - tos e - le - i - son i - mas. Hierarch repeats verse.



Ho - ly Im - mor - tal have mer - cy on us. Ἀ - γι - ος ο Θε - ός,
Hierarch repeats verse. A - ghi - os o The - os,



Ἀ - γι - ος Ισ - χυ - ρός, Ἀ - γι - ος Ἀ - θά - να - τος ε - λέ - η - σον ἡ - μάς.
A - ghi - os Is - chi - ros, A - ghi - os A - tha - na - tos e - le - i - son i - mas.

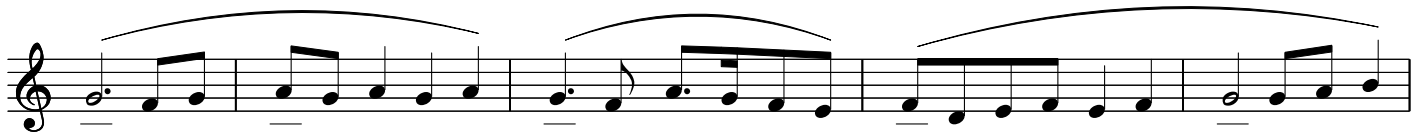


Glory to the Father and both now and forever
to the Son, and to the Holy Spi - rit, and unto the ages of
a - ges. A - men.



Ho - ly Im - mor - tal have mer - cy on us.

This section may be chanted by the clergy.



Ἀ - γι - ος
A - ghi - os



ο Θε - ός,
o The - os,

At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεπον ἐξ οὐρανοῦ καὶ ἴδε, καὶ ἐπίσκεψε τὴν ἀμπέλων ταύτην καὶ δατάρτησαι αὐτήν, ἣν ἐφύτευσεν ἡ δεξιὰ σου.

Amin (or)
 Eis polla eti Dhe-spo-ta, A - ghi - os
 Is polla eti Dhe-spo-ta, A - ghi - os

Is - chi - ros, * Amin (or) Eis polla eti Dhe-spo-ta, A -
 Is polla eti Dhe-spo-ta, A -

- ghi' A - ghi - os A -
 - tha - na - tos, na' ne A - tha-na - tos,

*
 Eis polla eti, Dhe-spo-ta, E - le - i -
 Is polla eti Dhe-spo-ta, E - le - i -

PRIEST: Δύναμις. **Maestoso**
 - son η - μάς. Δύ - να - μις. A - ghi - os ο Θε -
 - son i - mas. Dhi - na - mis. A - ghi - os o The -

- ός, A - ghi - os Is - chi - ros, A - ghi - os A -
 - os, A - ghi - os Is - chi - ros, A - ghi - os A -

- θά - να - tos ε - λέ - η - son η - μάς.
 - tha - na - tos e - le - i - son i - mas.

FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION


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

HEIRARCH: Κύριε, σώσον τους ευσεβείς.

PRIEST: Κύριε, σώσον τους ευσεβείς.

CHOIR:

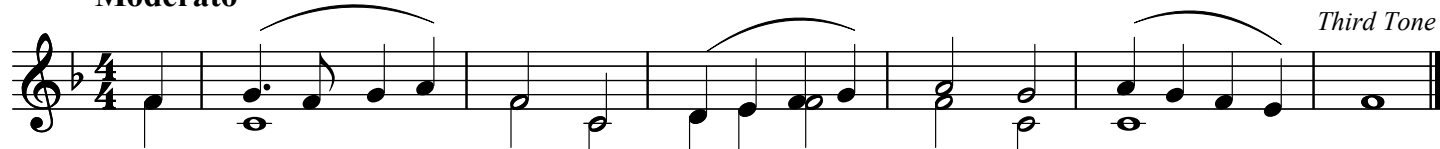
Moderato



Κύ-ρι-ε σώ - σον τους ευ - σε - βείς, τους ευ - σε - βείς.
Ky - ri - e so - son tous ev - se - vis, tous ev - se - vis.

Ἦχος Γ'

Moderato



O Lord, save the right - eous, the right - eous.
Ky - ri - e so - son tous ev - se - vis,

Third Tone

(May be repeated.)

PRIEST: Και ἐπάκουσον ἡμῶν. (And hearken unto us.)

HEIRARCH: Και ἐπάκουσον ἡμῶν.

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.



Σοφία. Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην ἀποστολικὴν περικοπὴν.)

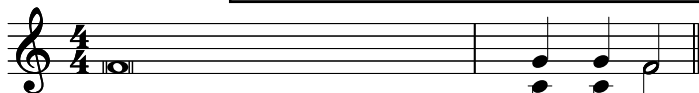
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

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



Ἀλληλουία. Ἀλληλουία. Ἀλλη - λού - ι - α.
Allilouia. Allilouia. Alli - lou - i - a.

(Χαμηλοφώνως.) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν Σου κηρυγμάτων κατανόησιν. Ἐνθεὶς ἡμῖν καὶ τὸν τῶν μακαρίων Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν Σὴν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστέ ὁ Θεός, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ Ἁγίου Εὐαγγελίου.
Εἰρήνη πᾶσι.



Καὶ τῷ πνευ - μα - τί σου.
Ke to pnev - ma - ti sou.

Ἐκ τοῦ κατὰ (Ὄνομα) Ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα. Πρόσχωμεν.



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

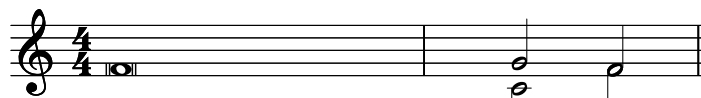
(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ ἁγίου Εὐαγγελίου)



Δό - ξα σοι, Κύ - ρι - ε,
Dho - xa si, Ky - ri - e,



δό - ξα σοι.
dho - xa si.



Alleluia, Alleluia, Alle - lu - ia.

(Inaudible.) Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

Wisdom. Arise. Let us hear the holy Gospel.
Peace be to all.



And to Your spi - rit.

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



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

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



Glo - ry to you O Lord,



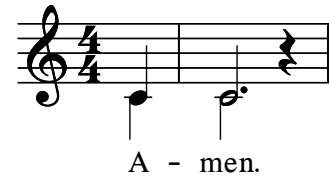
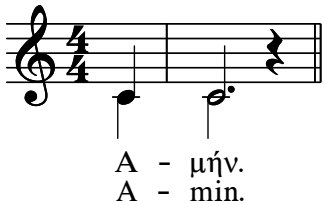
glo - ry to you.

A homily on the scripture reading is usually delivered here. On some occasions this homily may be delivered at a different point in the Divine Liturgy.

THE GREAT ENTRANCE

(Χαμηλοφώνως.) Πάλιν και πολλάκις Σοι προσπίπτομεν και Σοῦ δεόμεθα, ἀγαθὲ και φιλάνθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθάρσις ἡμῶν τὰς ψυχὰς και τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς και πνεύματος, και δώης ἡμῖν ἀνένοχον και ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου Σου θυσιαστηρίου. Χάρισαι δέ, ὁ Θεός, και τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου και πίστεως και συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου και ἀγάπης λατρεύειν Σοι, ἀνενόχως και ἀκατακρίτως μετέχειν τῶν ἁγίων Σου Μυστηρίων, και τῆς ἐπουρανίου Σου βασιλείας ἀξιοθῆναι.

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



(Inaudible.) Again, we bow before You and pray to You, O good and loving God. Hear our supplication: cleanse our souls and bodies from every defilement of flesh and spirit, and grant that we may stand before Your holy altar without blame or condemnation. Grant also, O God, progress in life, faith, and spiritual discernment to the faithful who pray with us, so that they may always worship You with reverence and love, partake of Your Holy Mysteries without blame or condemnation, and become worthy of your heavenly kingdom.

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

NOTE: If the choir is chanting the Plagal Fourth Tone Cherubic Hymn (pp. 48-50), chant the “Amen” on C as indicated above. However, when using the Plagal Second or Third Tone Cherubic Hymns, (pp. 51-56) chant the “Amen” on the notes indicated on those pages.

(Ψαλλομένου τοῦ Χερουβικοῦ ὁ Ἱερεὺς λέγει χαμηλοφώνως):

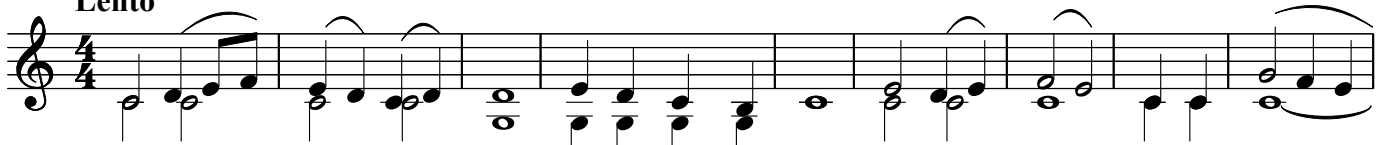
Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις και ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν Σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν Σοι μέγα και φοβερόν και αὐταῖς ταῖς ἐπουρανίαις Δυνάμεσιν. Ἄλλ' ὅμως, διὰ τὴν ἄφατον και ἀμέτρητόν Σου φιλάνθρωπίαν, ἀτρέπτως και ἀναλλοιώτως γέγονας ἄνθρωπος, και Ἀρχιερεὺς ἡμῶν ἐχρημάτισας, και τῆς λειτουργικῆς ταύτης και ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γὰρ μόνος, Κύριος ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων και τῶν ἐπιγείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχοῦμενος, ὁ τῶν Σεραφεῖμ Κύριος και Βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος Ἅγιος και ἐν ἁγίοις ἀναπαύομενος. Σὲ τοῖνυν δυσωπῶ, τὸν μόνον ἀγαθὸν και εὐήκοον. Ἐπίβλεψον ἐπ' ἐμέ τὸν ἁμαρτωλὸν και ἀχρεῖον δούλόν Σου, και καθάρισόν μου τὴν ψυχὴν και τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς, και ἰκάνωσόν με τῇ δυνάμει τοῦ Ἁγίου Σου Πνεύματος, ἐνδεδυμένον τὴν τῆς Ἱερατείας χάριν, παραστήναι τῇ ἀγίᾳ Σου ταύτῃ τραπέζῃ και ἱερουργῆσαι τὸ ἅγιον και ἄχραντόν Σου Σῶμα και τὸ τίμιον Αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ ἀύχένα, και δέομαί Σου. Μὴ ἀποστρέψῃς τὸ πρόσωπόν Σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων Σου· ἀλλ' ἀξίωσον προσενεχθῆναι Σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ και ἀναξίου δούλου Σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων και προσφερόμενος και προσδεχόμενος και διαδιδόμενος, Χριστὲ ὁ Θεὸς ἡμῶν, και Σοὶ τὴν δόξαν ἀναπέμπωμεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ και τῷ παναγίῳ και ἀγαθῷ και ζωοποιῷ Σου Πνεύματι, νῦν και ἀεὶ, και εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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

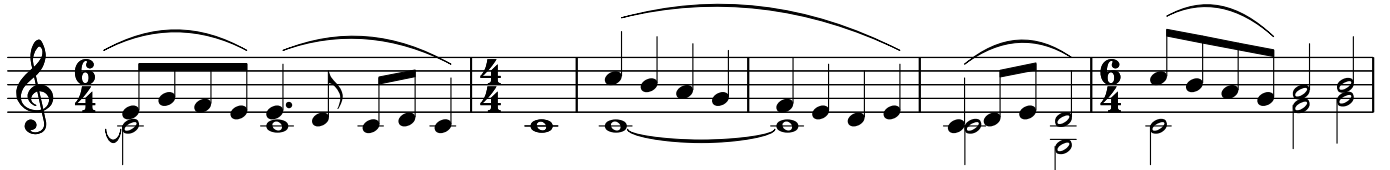
No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served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

A**ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ'**

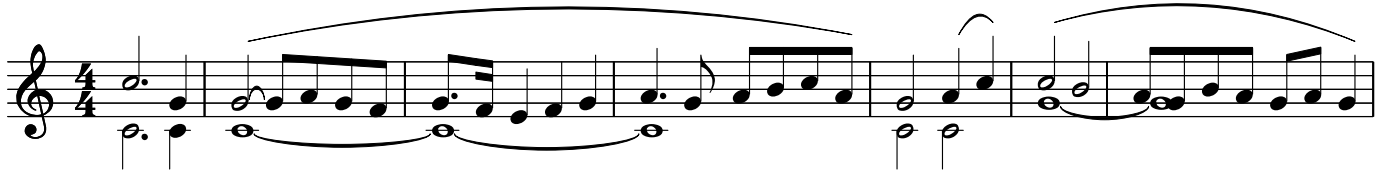
Lento



Οι τα Χε - ρου - βίμ, οι τα Χε - ρου - βίμ μυ - στι - κώς ει - κο - νί -
 I ta Che - rou - vim, i ta Che - rou - vim my - sti - kos i - ko - ni -



- ζον - τες και τη ζω - ο - ποι -
 - zon - des, ke ti zo - ο - ρι -



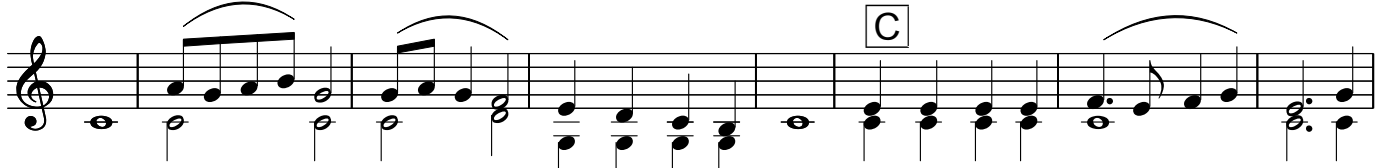
- ώ Τρι - ά - δι, Τρι - ά -
 - ο Tri - a - dhi, Tri - a -



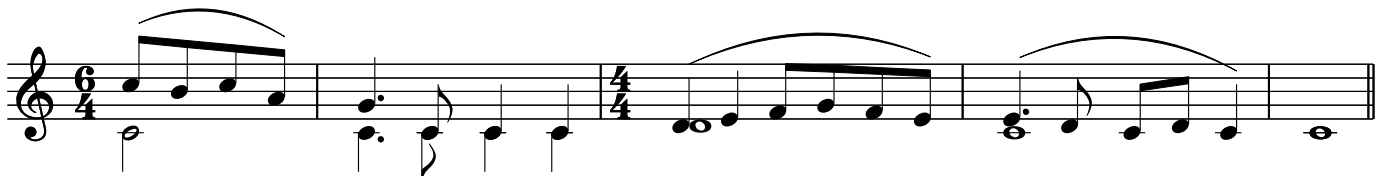
- δι τον τρι - σά - γι - ον ύμ - νον προ - σά - δον - τες.
 - dhi ton tri - sa - ghi - on. im - non, pro - sa - dhon - des.

B

Πά - σαν την βι - ω - τι - κήν α - πο - θώ - με - θα, α - πο - θώ - με -
 Pa - san tin vi - o - ti - kin a - po - tho - me - tha, a - po - tho - me -

C

- θα μέ - ρι - μναν, πά - σαν μέ - ρι - μναν, ως τον βα - σι - λέ - α των
 - tha me - ri - mnan, pa - san me - ri - mnan, os ton va - si - le - a ton



ό - λων υ - πο - δε - ξό - με - νοι...
 ο - lon i - po - dhe - xo - me - νοι...

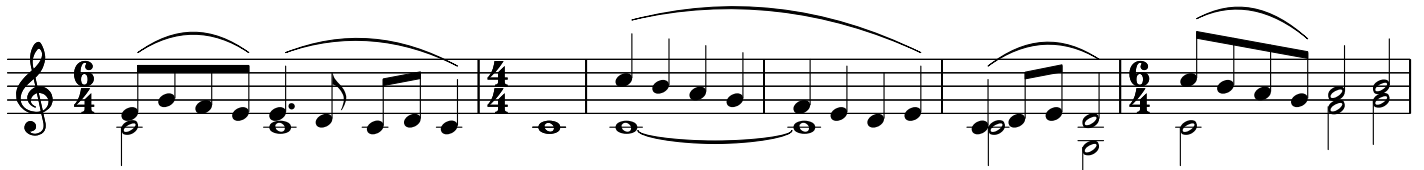
THE CHERUBIC HYMN — PLAGAL FOURTH TONE

A

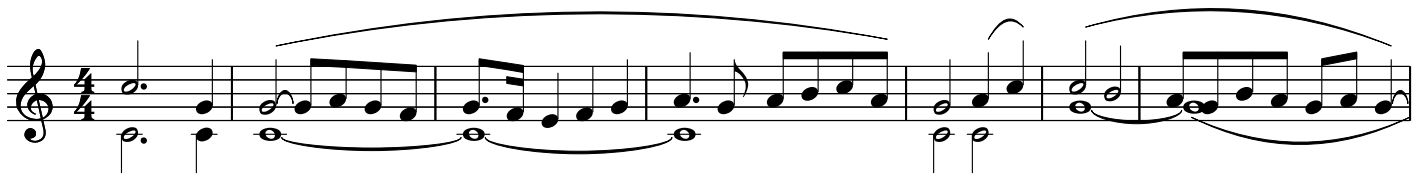
Lento



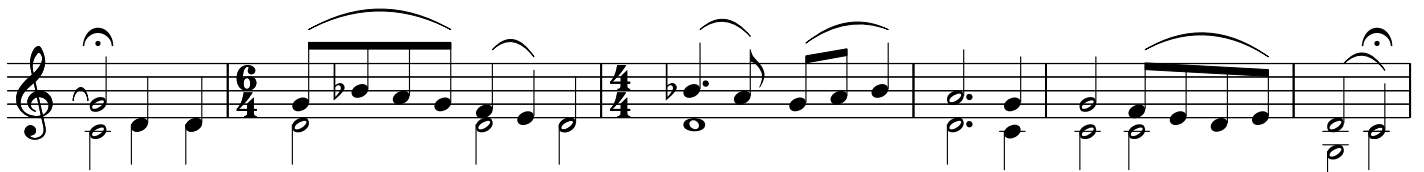
We who my - sti - c'ly re - pre - sent the Che - ru - bim, re - pre - sent the



Che - ru - bim sing the thrice - ho - ly

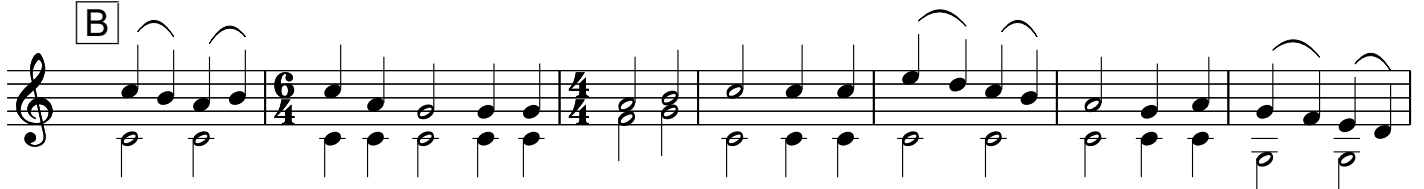


hymn, the thrice - ho - ly hymn



to the life - giv - ing Tri - ni - ty, the Tri - ni - ty,

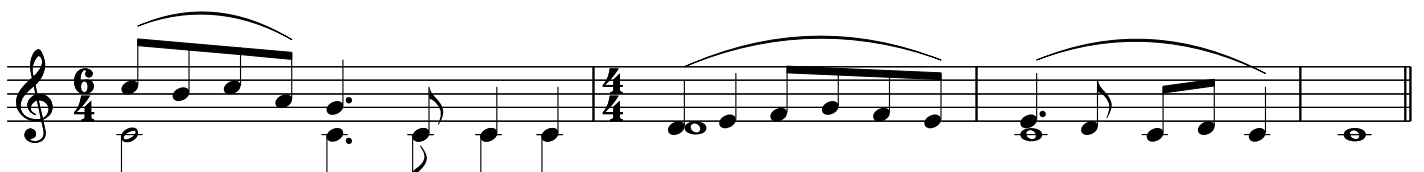
B



Let us lay a - side, let us lay a - side, all the cares of life, all the cares of



life, let us lay a - side all the cares of life that we may re - ceive Him, re -



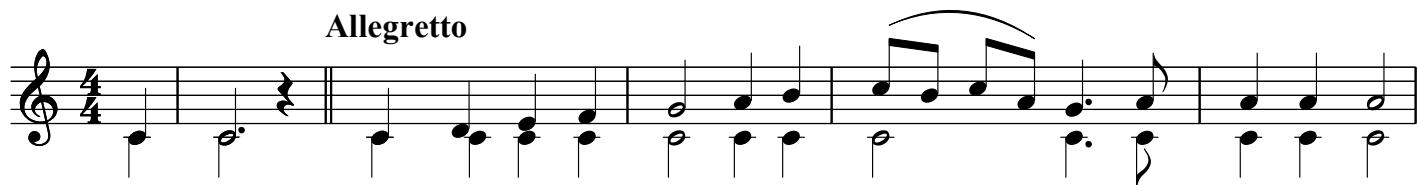
- ceive Him who is the King of all.

Πάντων ὑμῶν, μνησθεῖη Κύριος ὁ Θεὸς ἐν τῇ
 βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς
 αἰῶνας τῶν αἰῶνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

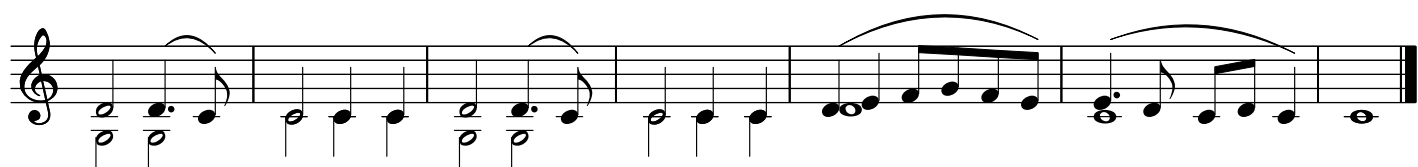
Allegretto



A - μὴν. ...ταις ἀγ - γε - λι - καίς ἀ - ο - ρά - τως δο - ρυ - φο - ρού -
 A - min. ...tes an - ghe - li - kes a - o - ra - tos dho - ri - fo - rou -



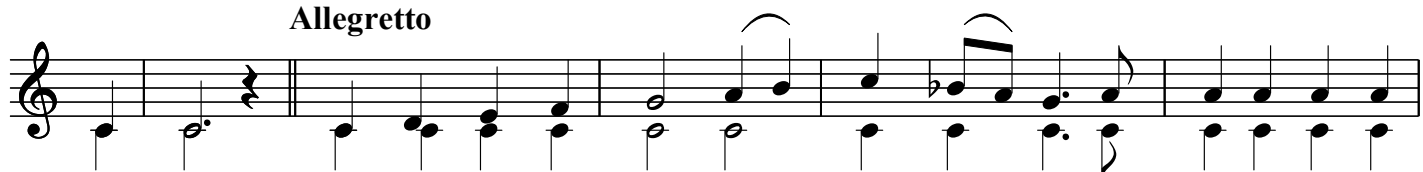
- με - νον τά - ξε - σιν, τά - ξε - σιν. Ἀλ - λη -
 - me - non ta - xe - sin, ta - xe - sin. Al - li -



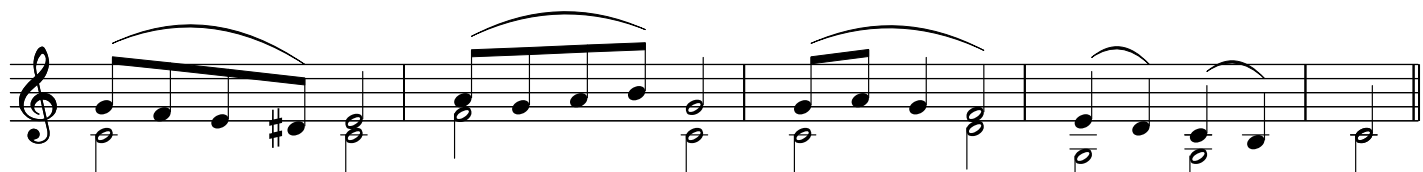
- λού - ι - α, ἀλ - λη - λού - ι - α, ἀλ - λη - λού - ι - α.
 - lou - i - a, al - li - lou - i - a, al - li - lou - i - a.

THE ANGELIC HOSTS

Allegretto



A - men. For we have re - ceived the King of all, in - vi - si - bly at -



- ten - ded by the an - ge - lic hosts.



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

(Continue on page 57.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β'

(English Version is on p. 52)

Lento A

A - μήν. Οι τα Χε - ρου - βίμ μυ - στι - κώς ει - κο - νί -
A - min. I - ta Che - rou - vim, my - sti - kos i - ko - ni -
- ζον - τες και τη
- zon - des, ke ti
ζω - ο - ποι - ώ Τρι - ά - δι,
zo - ο - ρι - ο Tri - a - δι,
Τρι - ά - δι τον τρι - σά - γι - ον
Tri - a - δι ton tri - sa - ghi - on

B

ύμ - νον προ - σά - δον - τες. Πά - σαν την βι -
im - non, pro - sa - dhon - des. Pa - san tin vi -

C

- ω - τι - κήν α - πο - θώ - με - θα πά - σαν μέ - ρι - μναν, ως τον βα - σι -
- o - ti - kin a - po - tho - me - tha pa - san me - ri - mnan, os ton va - si -
- λέ - α των ό - λων υ - πο - δε - ξό - με - νοι...
- le - α τον ο - λον i - πο - dhe - χο - με - νοι...

THE CHERUBIC HYMN — PLAGAL SECOND TONE

Lento

A

A - men. We, who my - sti - c'ly re - pre - sent the

Che - ru - bim, sing

the thrice ho - ly hymn, thrice ho -

- ly, thrice ho - ly hymn, thrice ho - ly hymn to the

Tri - ni - ty, to the life - gi - ving Tri - ni - ty.

B

Let us lay a - side all cares, let us lay a - side all the cares

C

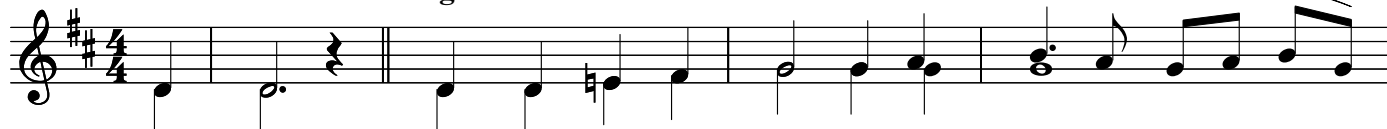
of life, that we may re - ceive Him, who is the King of all.

Πάντων ὑμῶν, μνησθεῖν Κύριος ὁ Θεὸς ἐν τῇ
 βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων.

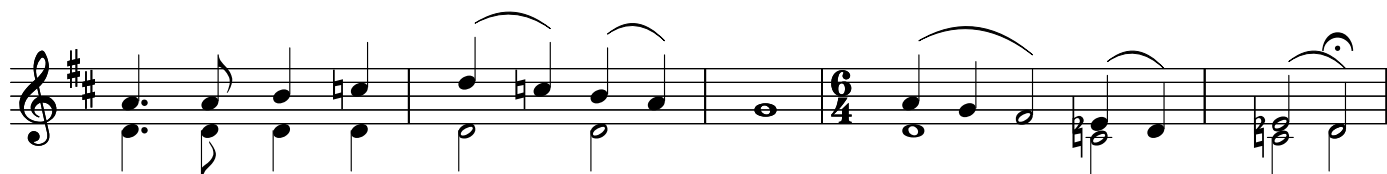
May the Lord, our God, remember us all in His
 kingdom, now and forever and to the ages of ages.

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto



A - μήν. ...ταις αγ - γε - λι - καίς α - ο - ρά-
 A - min. ...tes an - ghe - li - kes a - o - ra-



- τως δο - ρυ - φο - ρού - με - νον τά - ξε - σιν.
 - tos dho - ri - fo - roy - me - non ta - xe - sin.

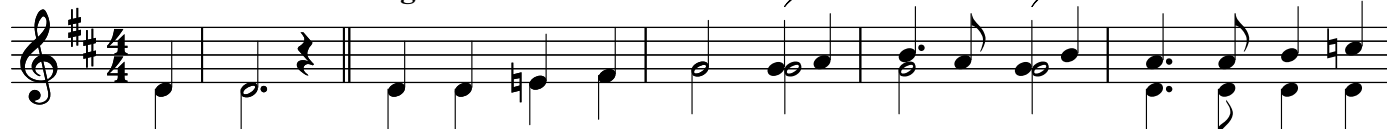
sustain ison on neutral syllable



Αλ - λη - λού - ι - α, αλ - λη - λού - ι - α, αλ - λη - λού - ι - α.
 Al - li - lou - i - a, al - li - lou - i - a, al - li - lou - i - a.

THE ANGELIC HOSTS

Allegretto



A - men. For we have re - ceived the King of all, who is in -



- vi - si - bly at - ten - ded by the an - ge - lic hosts.

sustain ison on neutral syllable

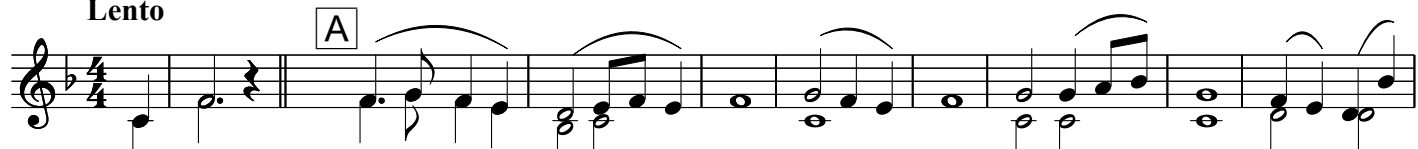


Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia.

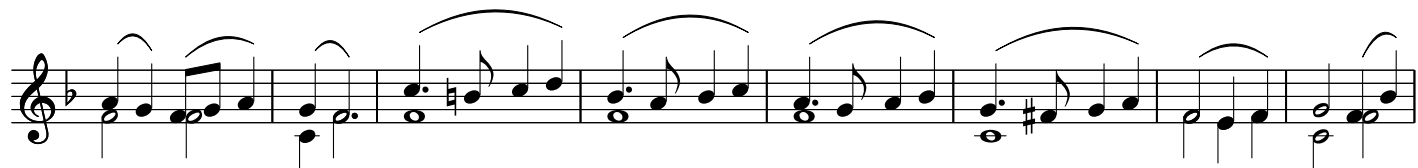
(Continue on page 57.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ Γ'

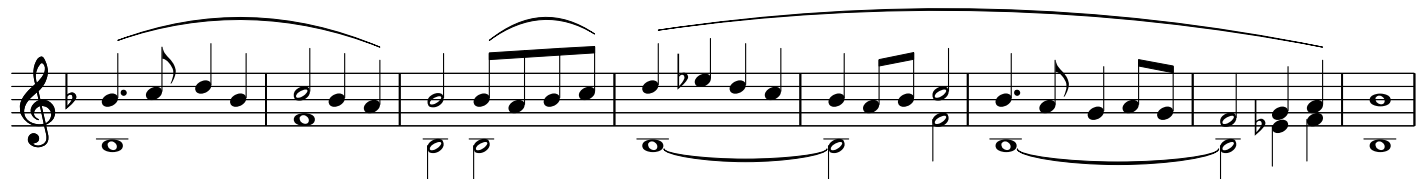
Lento



A - μήν. Οι τα Χε - ρου - βίμ, μυ - στι - κώς ει - κο -
A - min. I ta Che - rou - vim, my - sti - kos i - ko -



- νί - ζον - τες και τη ζω - ο - ποι - ώ Τρι -
- ni - zon - des, ke ti zo - ο - ri - ο Tri -



- ά - δι, Τρι - ά δι
- a dhi, Tri - a dhi



τον τρι - σά - γι - ον ύ - μνον προ - σά - δο... ύ - μνον προ - σά -
ton tri - sa - ghi - on. i mnon pro - sa - dho... i - mnon pro - sa -



- δον - τες. Πά - σαν την βι - ω - τι - κήν α - πο -
- dhon - des. Pa - san tin vi - o - ti - kin a - po -



- θώ - με - θα, μέ - ρι..., πά - σαν μέ - ρι - μναν, πά - σαν μέ - ρι - μναν,
- tho - me - tha, me - ri..., pa - san me - ri - mnan, pa - san me - ri - mnan,



ως τον βα - σι - λέ - α των ό - λων υ - πο - δε - ξό - με - νοι...
os ton va - si - le - a ton o - lon i - po - dhe - xo - me - ni...

(Continue on p. 56)

THE CHERUBIC HYMN — THIRD TONE

Lento

A

A - men. Let us, who my - sti - c'ly re - pre - sent the Che -

- ru - bim, sing the thrice - ho - ly hymn, thrice -

- ho - ly, thrice - ho - ly hymn

to the Tri - ni - ty, the life - giv - ing Tri - ni - ty.

B

Let us lay a - side all cares, let us lay a - side

all cares of life, lay a - side all the cares of life,

C

that we may re - ceive Him, who is the King of all,...

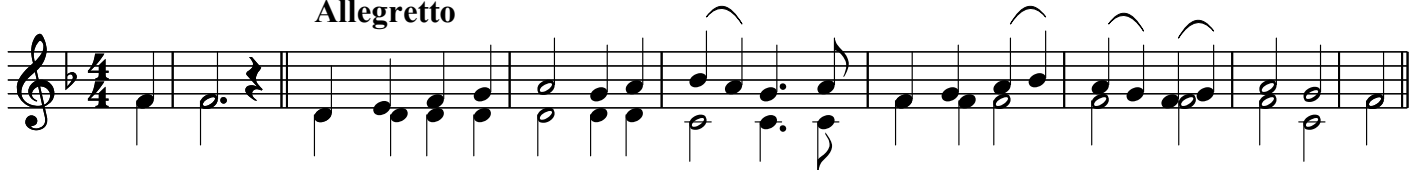
Detailed description: This is a musical score for a hymn. It consists of seven staves of music in a single system. The key signature has one flat (B-flat) and the time signature is 4/4. The tempo is marked 'Lento'. The score is divided into three sections: Section A (measures 1-12), Section B (measures 13-20), and Section C (measures 21-24). The lyrics are written below the notes. The music features a mix of single notes and chords, with some measures containing rests. The lyrics are: 'A - men. Let us, who my - sti - c'ly re - pre - sent the Che - ru - bim, sing the thrice - ho - ly hymn, thrice - ho - ly, thrice - ho - ly hymn to the Tri - ni - ty, the life - giv - ing Tri - ni - ty. Let us lay a - side all cares, let us lay a - side all cares of life, lay a - side all the cares of life, that we may re - ceive Him, who is the King of all,...'.

Πάντων ὑμῶν, μνησθεῖν Κύριος ὁ Θεὸς ἐν τῇ
βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰῶνων.

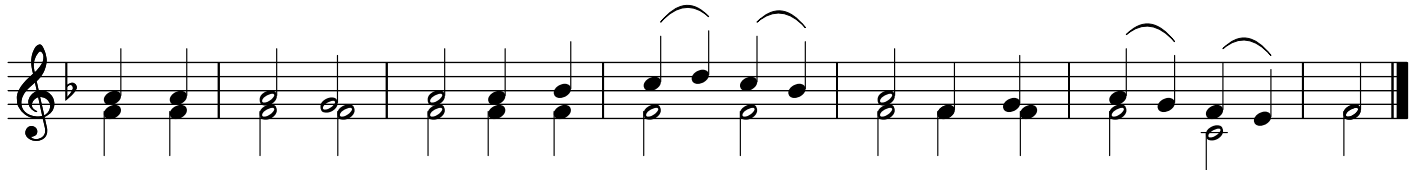
May the Lord, our God, remember us all in His
kingdom, now and forever and to the ages of ages.

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto



A - μὴν. ταις αγ-γε-λι-καῖς α-ο - ρά-τως δο - ρυ-φο-ρού - με - νον τά-ξε - σιν.
A - min. tes an-ghe-li - kes a-o - ra - tos dho - ri-fo - rou - me - non ta-xe - sin.



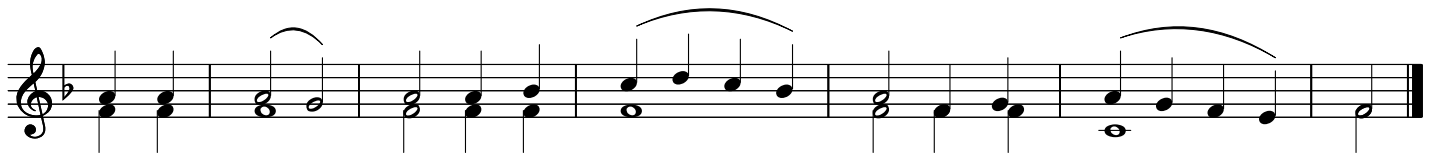
Αλ - λη - λού - ι - α. Αλ - λη - λού - ι - α. Αλ - λη - λού - ι - α.
Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.

THE ANGELIC HOSTS

Allegretto



A - men. ...in - vi - si - bly at - ten - ded by an - ge - lic hosts.



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

The Cherubic Hymns of John Sakellarides

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. 48-50 is appropriate. On Second Tone and Plagal Second Tone Sundays, the hymn on pp. 51-53 may be chanted; on Third Tone and Grave Tone Sundays, the hymn on pp. 54-56. The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 96-98, within the minor liturgy.

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

①

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

Ἐπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

②

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

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

③

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

Ἐπὲρ τοῦ ῥυθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

④

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

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῆ χάριτι.

⑤

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

PETITIONS

Let us complete our prayer to the Lord.

①

Lord, have mer - cy.

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

②

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.

③

Lord, have mer - cy.

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

④

Lord, have mer - cy.

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

⑤

Lord, have mer - cy.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

①

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

②

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

③

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

④

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετάνοιᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

⑤

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

⑥

Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

①

Grant this, O Lord.

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

②

Grant this, O Lord.

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

③

Grant this, O Lord.

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

④

Grant this, O Lord.

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

⑤

Grant this, O Lord.

For a Christian end to our lives, peaceful, without shame and suffering, and for a good account before the awesome judgment seat of Christ, let us ask the Lord.

⑥

Grant this, O Lord.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων
μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

During above petition

Υπεραγία Θεοτόκε, σῶ - σον ἡ - μάς.
Iperayia Theotoke, so - son i - mas.

After petition

Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

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

During above petition

Most holy Theotokos, save us.

After petition

To You, O Lord.

(Χαμηλοφώνως.) Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἅγιος, ὁ
δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σε ἐν ὅλῃ
καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ
προσάγαγε τῷ ἁγίῳ Σου θυσιαστηρίῳ. Καὶ ἰκάνωσον ἡμᾶς
προσενεγκεῖν Σοι δῶρά τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν
ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ
καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιόν Σου, τοῦ γενέσθαι Σοι
εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνῶσαι τὸ Πνεῦμα τῆς
χάριτός Σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα
καὶ ἐπὶ πάντα τὸν λαόν Σου.

(Inaudible.) Lord, God Almighty, You alone are holy. You accept a
sacrifice of praise from those who call upon You with their whole
heart. Receive also the prayer of us sinners and let it reach Your holy
altar. Enable us to bring before You gifts and spiritual sacrifices for
our sins and for the transgressions of the people. Make us worthy to
find grace in Your presence so that our sacrifice may be pleasing to
you and that Your good and gracious Spirit may abide with us, with
the gifts here presented, and with all Your people.

Διὰ τῶν οἰκτιρισμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ 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 giving Spirit, now and forever
and to the ages of ages.

A - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be to all.

Καὶ τῷ πνευ - μα - τί σου.
Ke to pnev - ma - ti sou.

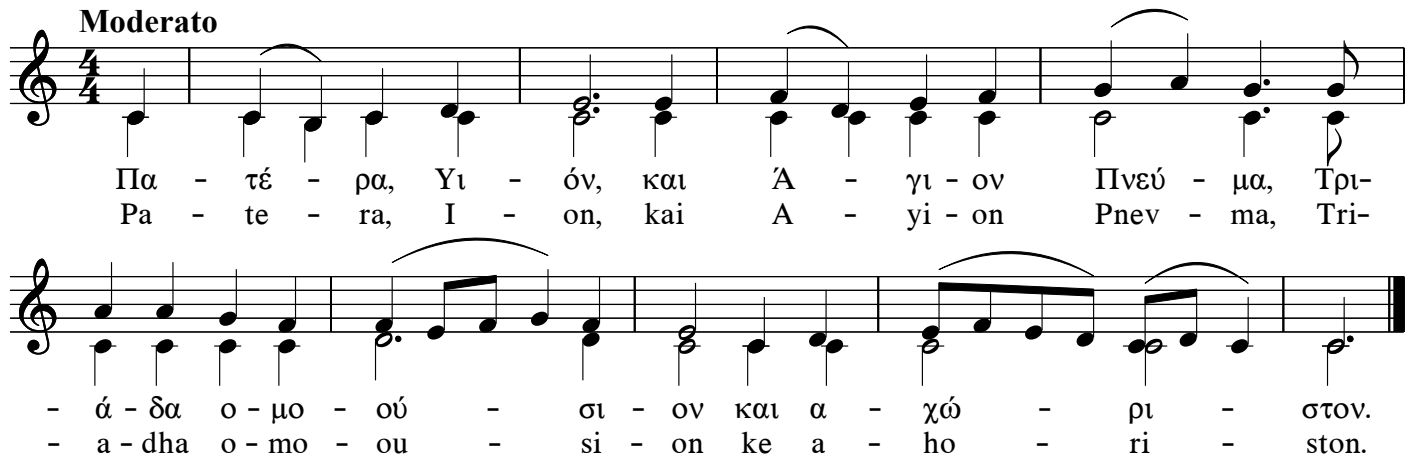
And to Your spi - rit.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν:

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

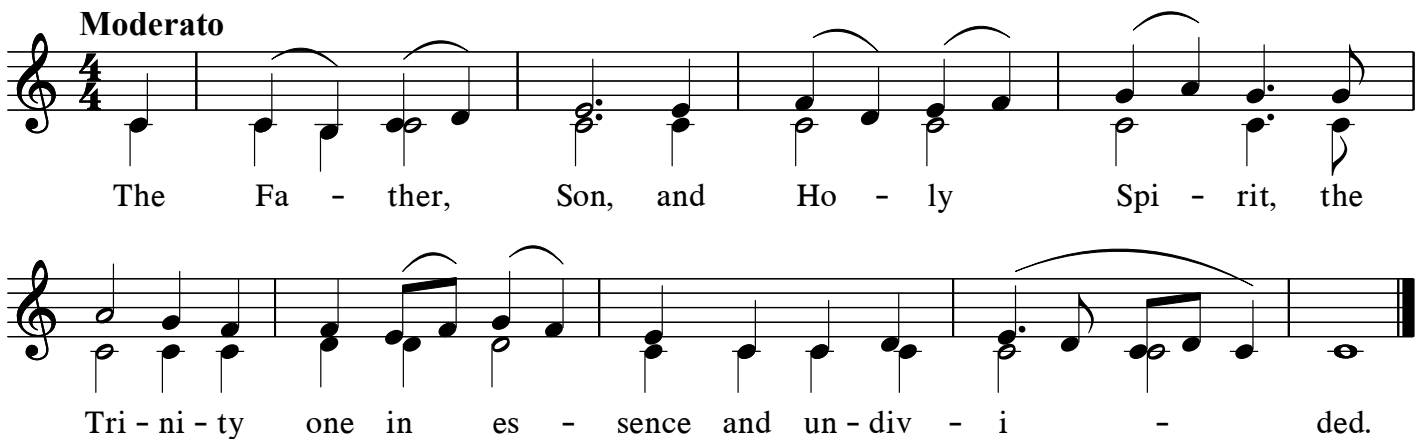
Moderato



Πα - τέ - ρα, Υι - όν, και Ἄ - γι - ον Πνεύ - μα, Τρι-
Pa - te - ra, I - on, kai A - yi - on Pnev - ma, Tri-
- ά - δα ο - μο - ού - σι - ον και ἀ - χώ - ρι - στον.
- a - dha o - mo - ou - si - on ke a - ho - ri - ston.

THE FATHER AND SON AND HOLY SPIRIT

Moderato

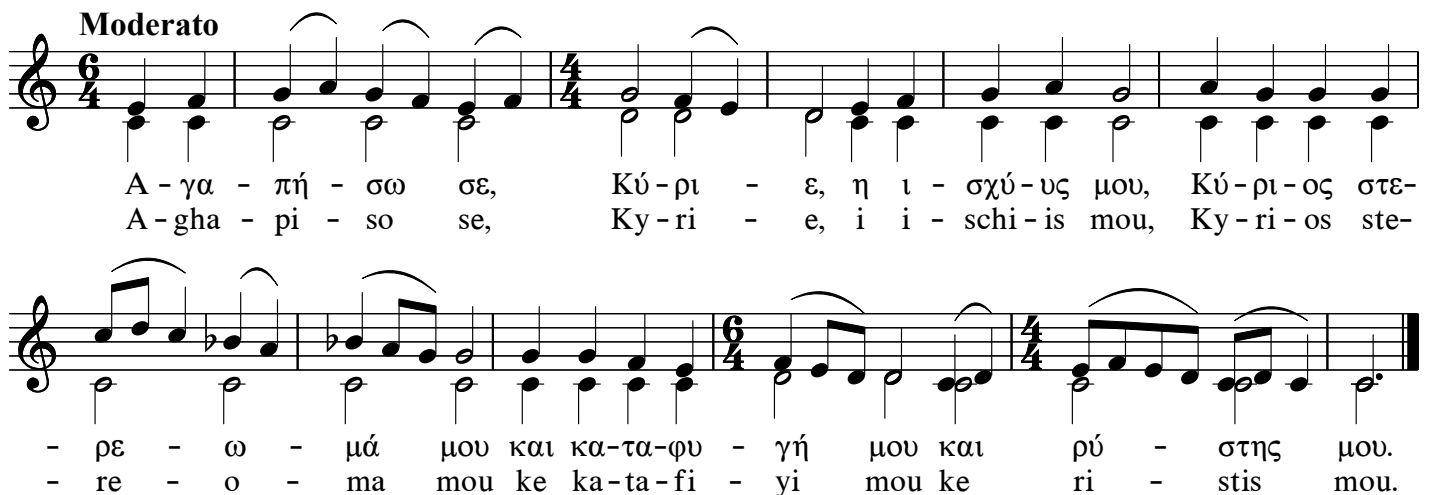


The Fa - ther, Son, and Ho - ly Spi - rit, the
Tri - ni - ty one in es - sence and un - div - i - ded.

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

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

Moderato



A - γα - πή - σω σε, Κύ - ρι - ε, ἡ ἰ - σχύ - υς μου, Κύ - ρι - ος στε-
A - gha - pi - so se, Ky - ri - e, i i - schi - is mou, Ky - ri - os ste-
- ρε - ω - μά μου και κα-τα-φυ - γή μου και ῥύ - στης μου.
- re - o - ma mou ke ka-ta-fi - yi mou ke ri - stis mou.

I WILL LOVE YOU, O LORD

Moderato

I will love you, O Lord, my Strength. The Lord is my
rock and my for - tress and my de - li - ver - er.

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

The doors! The doors! In wisdom, let us be attentive.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἕνα Θεόν, Πατέρα,
Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς,
ὄρατων τε πάντων καὶ ἀοράτων.

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

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

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

Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου
Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ
ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς.

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ
καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς. Καὶ πάλιν
ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ
νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

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

Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν
Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν
ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ
ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

THE CREED

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

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

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

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

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

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

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

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

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Ἱερεύς: Στῶμεν καλῶς· στῶμεν μετὰ φόβου·
πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ
προσφέρειν.



Ἐ - λε - ον εἰ - ρή - νης, θυ -
E - le - on i - ri - nis, thi -



- σί - αν αἰ - νέ - σε - ως.
- si - an e - ne - se - os.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ
ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ
Ἁγίου Πνεύματος εἶη μετὰ πάντων ὑμῶν.



Και με - τά του πνευ - μα - τός σου.
Ke me - ta tou pneu - ma - tos sou.

Ἄνω σχῶμεν τὰς καρδίας.



Ἐ - χο - μεν προς τον Κύ - ρι - ον.
E - ho - men pros ton Ky - ri - on.

Εὐχαριστήσωμεν τῷ Κυρίῳ.



Ἄ - ξι - ον και δί - και - ον.
A - xi - on ke dhi - ke - on.

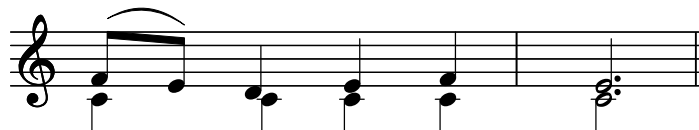
(Χαμηλοφώνως.) Ἄξιον και δίκαιον σέ ὑμνεῖν, σέ εὐλογεῖν, σέ
αἰνεῖν, σοὶ εὐχαριστεῖν, σέ προσκυνεῖν ἐν παντὶ τόπῳ τῆς
δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος,
ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν, σὺ και ὁ μονογενής σου Υἱὸς και
τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι ἡμᾶς
παρήγαγες, και παραπεσόντας ἀνέστησας πάλιν, και οὐκ ἀπέστης
πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες και τὴν βασιλείαν
σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν
σοι και τῷ μονογενεῖ σου Ἰῶ και τῷ Πνεύματί σου τῷ Ἁγίῳ, ὑπὲρ
πάντων ὧν ἴσμεν και ὧν οὐκ ἴσμεν, τῶν φανερῶν και ἀφανῶν
εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι και ὑπὲρ

THE HOLY OFFERING

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



A mer - cy of peace, a



sa - cri - fice of praise.

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



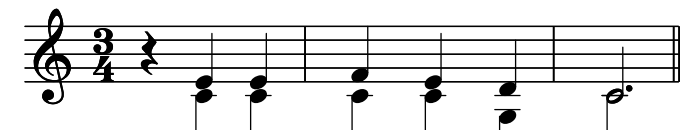
And with your spi - rit.

Let us lift up our hearts.



We have lif - ted them up to the Lord.

Let us give thanks unto the Lord.



It is pro - per and right.

(Inaudible.) It is proper and right to sing to You, bless You, praise You,
thank You and worship You in all places of Your dominion; for You are
God ineffable, beyond comprehension, invisible, beyond understanding,
existing forever and always the same; You and Your only begotten Son
and Your Holy Spirit. You brought us into being out of nothing, and
when we fell, You raised us up again. You did not cease doing every-
thing until You led us to heaven and granted us Your kingdom to come.
For all these things we thank You and Your only begotten Son and Your
Holy Spirit; for all things that we know and do not know, for blessings
seen and unseen that have been bestowed upon us. We also thank You
for this liturgy which You are pleased to accept from our hands, even

τῆς Λειτουργίας ταύτης, ἦν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι
κατηξίωσας καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ
μυριάδες ἀγγέλων, τὰ Χερουβείμ καὶ τὰ Σεραφεῖμ, ἑξαπτέρυγα,
πολύματα, μετάρσια, πτερωτά.

though You are surrounded by thousands of Archangels and tens of
thousands of Angels, by the Cherubim and Seraphim, six-winged,
many-eyed, soaring with their wings,

Τὸν ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγότα καὶ
λέγοντα:

Singing the victory hymn, proclaiming, crying out,
and saying:

Maestoso

Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος, Κύ - ρι - ος Σα - βα - ώθ, πλή - ρης ο
A - yi - os, A - yi - os, A - yi - os, Ky - ri - os Sa - va - oth, pli - ris ο

ου - ρα - νός, καὶ ἡ γῆ τῆς δό - ξης σου. Ω - σαν - νά ἐν τοῖς υ -
ou - ra - nos, ke i yi tis dho - xis sou. O - san - na en tis i -

- ψί - στοῖς. Εὐ - λο - γη - μέ - νος ο ἐρ - χό - με - νος ἐν ο -
- psi - stis. Ev - lo - yi - me - nos ο er - ho - me - nos en ο -

- νό - μα - τι Κυ - ρί - ου, Ω - σαν - νά ο ἐν τοῖς υ - ψί - στοῖς.
- no - ma - ti Ky - ri - ou, O - san - na ο en tis i - psi - stis.

Maestoso

THE VICTORY HYMN

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

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

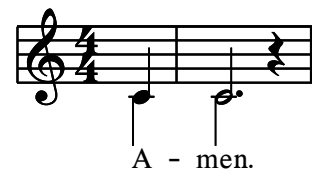
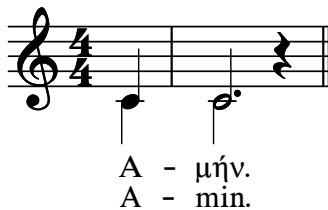
comes in the name of the Lord. Ho - san - na in the high - est.

(Χαμηλοφώνως.) Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόνηρωπε, βοῶμεν καὶ λέγομεν: Ἅγιος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνευμά σου τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἡ δόξα σου. Ὅς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. Ὅς ἔλθων καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἢ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδοι ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶ, εὐχαριστήσας καὶ εὐλόγησας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

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

Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἄφεσιν ἁμαρτιῶν.

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

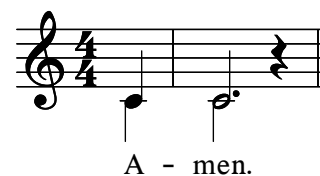
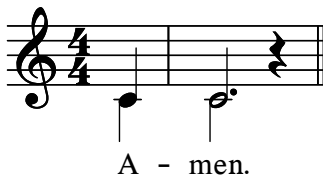


(Χαμηλοφώνως.) Ὅμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

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

Πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστὶ τὸ αἷμά μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Drink of it all of you; this is my Blood of the New Covenant which is shed for you and for many for the forgiveness of sins.



(Χαμηλοφώνως.) Μεννημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριήμερου Ἀναστάσεως, τῆς εἰς οὐρανὸς Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

(Inaudible.) Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming.

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

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

ΣΕ ΥΜΝΟΥΜΕΝ

Andante

from Sakellarides

Σε υ - μνού - μεν, Σε ευ - λο - γού - μεν, Σοι, ευ - χα - ρι -
 Se i - mnou - men, Se ev - lo - ghou - men, Si, ef - ha - ri -
 - στού - μεν, Κύ - ρι - ε, και δε - ο - με - θά Σου, Ο Θε - ός η - μών.
 - stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WITH HYMNS WE PRAISE YOU

Andante

With hymns we praise You; we bless You; un - to You we give our
 thanks, O Lord; and we pray to You, our God!

(Χαμηλοφώνως.) Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην καὶ ἀνάιμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατὰπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα Δώρα ταῦτα.

Καὶ ποίησον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον αἶμα τοῦ Χριστοῦ σου. Ἀμήν.

Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ.

Ἀμήν· Ἀμήν· Ἀμήν

Ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ Ἁγίου σου Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

(Inaudible.) Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

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.

Amen. Amen. Amen.

So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου,
 ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν
 Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Especially for our most holy, pure, blessed, and
 glorious Lady, the Theotokos and ever-virgin
 Mary.

(On certain feasts the megalynarion of the day is substituted.)

The megalynarion of the St. Basil Liturgy, *Ἐπί σοι χαίρει* – “In You Rejoices,” is on pp. 68-69.

ΜΕΓΑΛΥΝΑΡΙΟΝ

Moderato

from Haddad

Ἀ - ξι - ον ε - στίν ὡς α - λη - θὼς μα - κα - ρί - ζειν σε την
 A - xi - on e - stin os a - li - thos ma - ka - ri - zin se tin

Θε - ο - τό - κον την α - ει - μα - κά - ρι - στον και πα - να - μώ - μη -
 The - o - to - kon tin a - i - ma - ka - ri - ston ke pa - na - mo - mi -

- τον και Μη - τέ - ρα του Θε - ού ἡ - μῶν. Την τι - μι - ὠ - τέ - ραν των Χε - ρου -
 - ton ke Mi - te - ra tou The - ou i - mon. Tin ti - mi - o - te - ran ton Che - rou -

- βίμ και εν - δο - ξο - τέ - ραν α - συγ - κρί - τως τον Σε - ρα - φίμ,
 - vim ke en - dho - xo - te - ran a - sing - kri - tos ton Se - ra - fim,

την α - δι - αφ - θό - ρως Θε - ὄν Λό - γον τε - κού - σαν την
 tin a - dhi - af - tho - ros The - on Lo - ghon te - kou - san tin

ὄν - τως Θε - ο - τό - κον σε με - γα - λύ - νο - μεν.
 on - dos The - o - to - kon se me - gha - li - no - men.

NOTE: If there is an alternate megalynarion for the day, insert it in front of this page.

MEGALYNARION

Moderato

Tru-ly, it is right to call you bless'd, and we bless you, O
The-o-to-kos. Mai-den who are e-ver blessed, and who have known no
blame, you are tru-ly the Mo-ther of our God. High-er still in ho-nor than the
Che-ru-bim, and you are be-yond com-pare, far more glo-ri-ous than the
Se-ra-phim. You, with-out cor-rup-tion have gi-ven birth un-to God, the Word.
Tru-ly The-o-to-kos, you do we mag-ni-fy!

(Χαμηλοφώνως.) Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων τοῦ Ἁγίου (Ὄνομα) οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὄνομαστι ὧν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

(Inaudible.) For Saint John the prophet, forerunner, and baptist; for the holy glorious and most honorable Apostles, for Saints(s) (Names) whose memory we commemorate today; and for all Your saints, through whose supplications, O God, bless us. Remember also all who have fallen asleep in the hope of resurrection unto eternal life. (Here the priest commemorates the names of the deceased.) And grant them rest, our God, where the light of Your countenance shines.

(Continue on page 70.)

MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ

Moderato

Σακελλαριδης

Ε - πί σοι χαί - ρει, Κε - χα - ρι - τω - μέ - νη, πά - σα η κτί - σις, αγ - γέ - λων το σύ - στη -
Ε - ρι si che - ri, Ke - cha - ri - to - me - ni, pa - sa i kti - sis, an - ghe - lon to si - sti -

- μα και αν - θρώ - πων το γέ - νος. Η - γι - α - σμέ - νε να - έ και πα - ρά - δει - σε λο - γι - κέ,
- ma ke an - thro - pon to ghe - nos. I - ghi - a - sme - ne na - e ke pa - ra - dhi - se lo - ghi - ke,

παρ - θε - νι - κόν καύ - χη - μα, εξ ης Θε - ός ε - σαρ - κώ - θη και παι - δί - ον γέ - γο - νεν
par - the - ni - kon kaf - chi - ma, ex is The - os e - sar - ko - thi ke pe - dhi - on ghe - gho - nen

ο προ αι - ώ - νων υ - πάρ - χων Θε - ός η - μών. Την γαρ σην μή - τραν
ο pro e - ο - non i - par - chon The - os i - mon. Tin ghar sin mi - tran

θρό - νον ε - ποί - η - σε και την σην γα - στέ - ρα πλα - τυ -
thro - non e - pi - i - se ke tin sin gha - ste - ra pla - ti -

- τέ - ραν ου - ρα - νών α - πειρ - γά - σα - το.
- te - ran ou - ra - non a - pir - gha - sa - to.

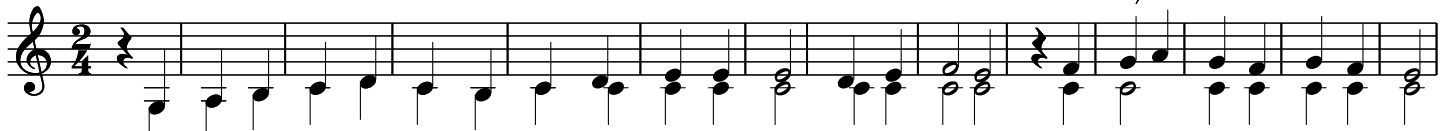
Ε - πι σοι χαί - ρει, Κε - χα - ρι - τω - μέ - νη,
Ε - ρι Si che - ri, Ke - cha - ri - to - me - ni,

πά - σα η κτί - σις, δό - ξα σοι.
pa - sa i kti - sis, dho - xa si.

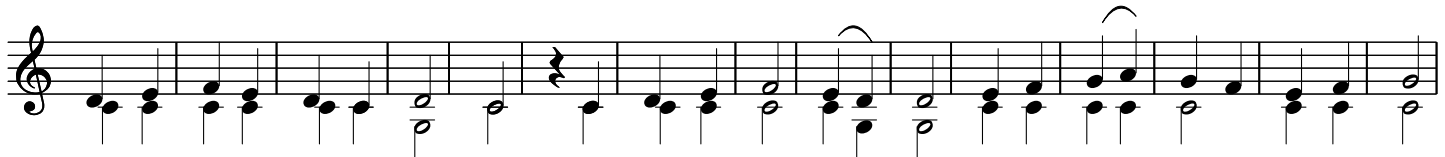
MEGALYNARION OF THE LITURGY OF ST. BASIL
IN YOU REJOICES

Moderato

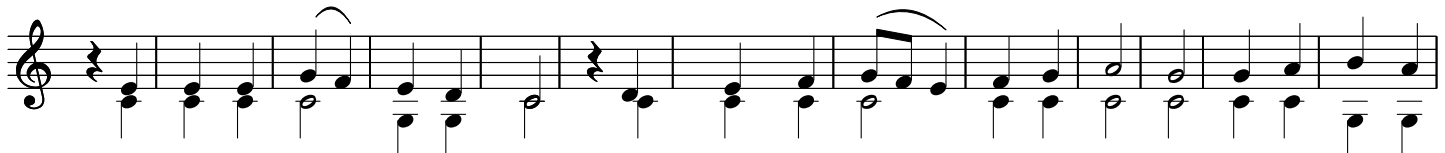
Sakellarides



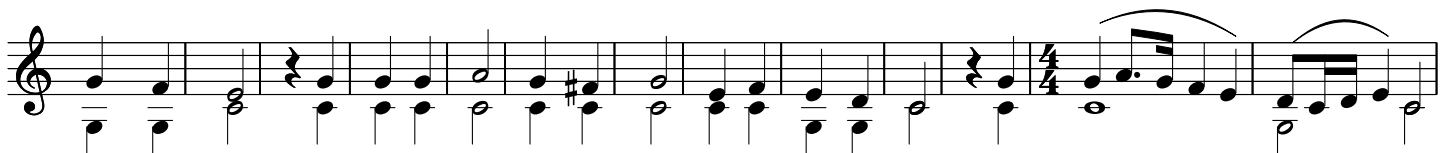
In you re-joic-es, Mai-den who are full of grace, all cre - a-tion, the ranks of an-gel-ic hosts,



and the lin-e - age of man-kind. A tem-ple sanc-ti - fied, and a par - a-dise of the mind,



you are the boast of the chaste, from whom our God was in - car-nate and be-came a



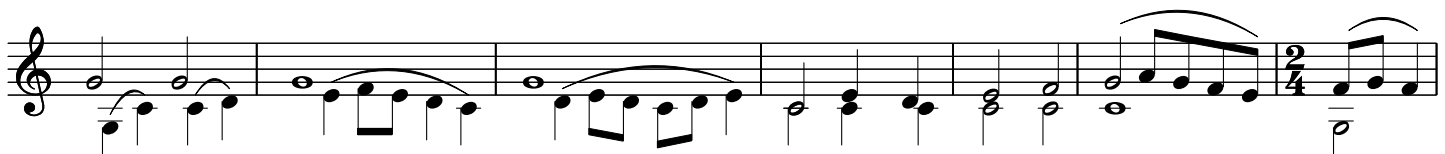
new-born child, yet He is God be-fore time, un-to ev-ery age. For He has made



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.



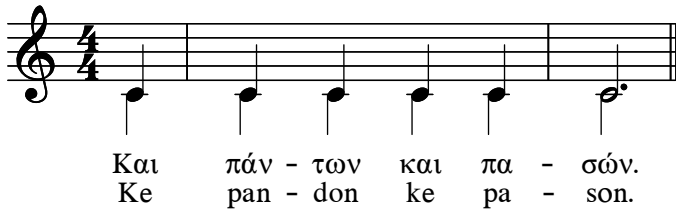
In you re - joic - es, Mai-den who are full of



grace, all of cre - a - tion. Glo-ry to you!

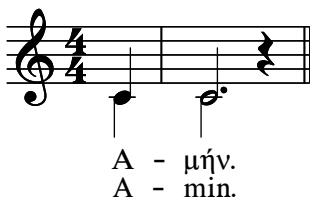
Ἐτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ καὶ μοναχικοῦ τάγματος. Ἐτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης· ὑπὲρ τῆς ἀγίας σου Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἀγνοίᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς, ἐν τῇ γαλήνῃ αὐτῶν, ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ πατρός καὶ Μητροπολίτου ἡμῶν (ὄνομα), ὃν χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιά, μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας. Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.



(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς. Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον.

Καὶ δὸς ἡμῖν, ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

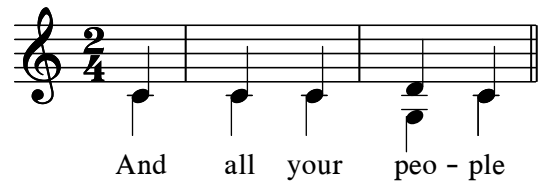


Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.



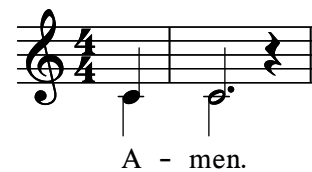
Again, we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all presbyters, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

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



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

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



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



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

Κύ-ρι-ε ἑ-λέ-η-σον.
Ky-ri-e e-le-i-son.

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

Lord, have mer-cy.

Ἐπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

Κύ-ρι-ε ἑ-λέ-η-σον.
Ky-ri-e e-le-i-son.

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

Lord, have mer-cy.

Ὅπως ὁ φιλόνητος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψη ἡμῖν τὴν θεῖαν χάριν καὶ τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος, δεηθῶμεν.

That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.

Κύ-ρι-ε ἑ-λέ-η-σον.
Ky-ri-e e-le-i-son.

Lord, have mer-cy.

ALTERNATIVE RESPONSES TO THE ABOVE PETITIONS

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

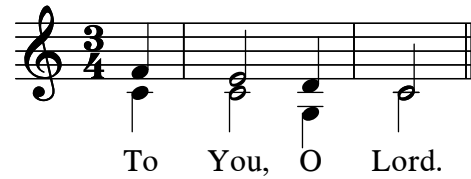
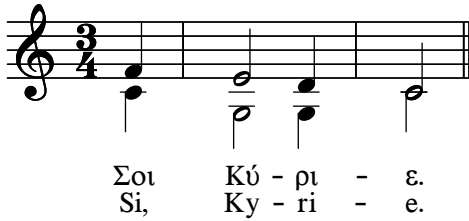
Κύ - ρι - ε ε - λέ - η - σον. Κύ - ρι - ε ε - λέ - η - σον.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Κύ - ρι - ε ε - λέ - η - σον. Κύ - ρι - ε ε - λέ - η - σον.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Κύ - ρι - ε ε - λέ - η - σον. Κύ - ρι - ε ε - λέ - η - σον.
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθήμεθα.

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



(Χαμηλοφώνως.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλόνητο, καὶ παρακαλούμεν σε καὶ δεόμεθα καὶ ἱκετεύομεν· καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδήτος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

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

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι Σε τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν:

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

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

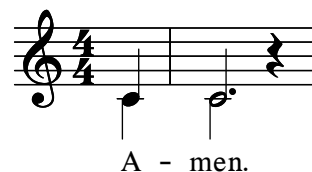
THE LORD'S PRAYER

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου, ἔλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

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

Ἱερεύς: Ὅτι σοῦ ἐστὶν 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.

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



Εἰρήνη πᾶσι.

Και τῷ πνεύματι σου.
Ke to pnev - ma - ti sou.

Peace be to all.

And to Your spi - rit.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Σοι Κύριε.
Si, Ky - ri - e.

Let us bow our heads to the Lord.

To You, O Lord.

(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανὸθεν ἐπίδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκειμένα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισσον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας ἴασαι, ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωματῶν ἡμῶν.

(Inaudible.) We give thanks to You, invisible King. By Your infinite power You created all things and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; they have bowed not before flesh and blood but before you the awesome God. Therefore, Master, guide the course of our life for our benefit according to the need of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

Α - μὴν.
A - min.

A - men.

(Χαμηλοφώνως.) Πρόσχες Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἐλθὲ εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνών· καὶ καταξιώσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

(Inaudible.) Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.

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

Andante

ΕΙΣ ΑΓΙΟΣ

Eis A - ghi - os, is Ky - ri - os, I - i - sous Chri -
 - stos, is dho - xan The - ou Pa - tros. A - min.

ONE IS HOLY

Andante

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

ΚΟΙΝΩΝΙΚΟΝ

THE COMMUNION HYMN

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

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ

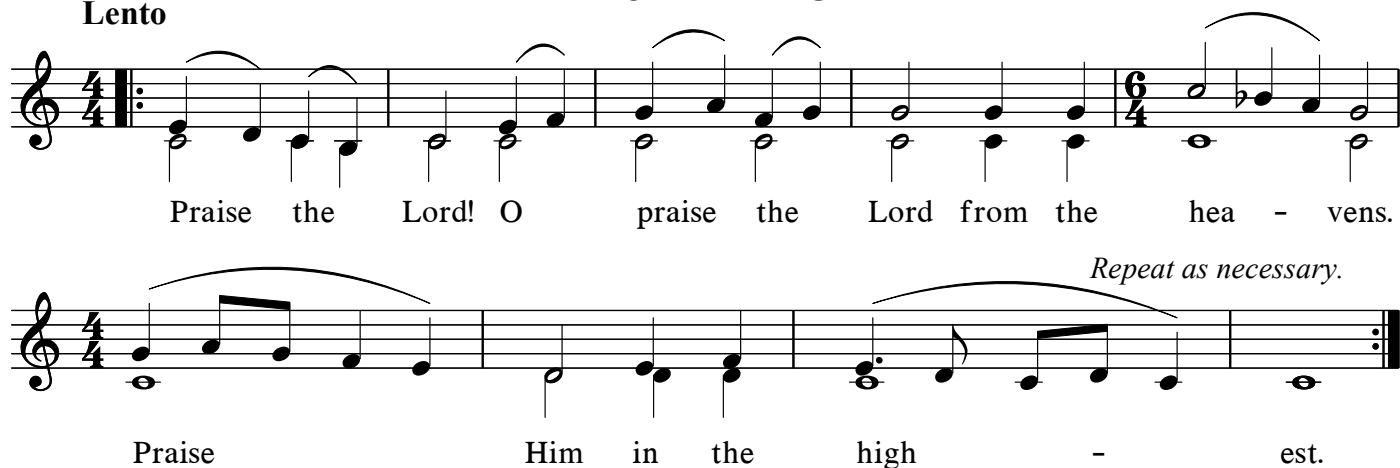
Lento

Ai - νεί - τε τον Κύ - ρι - ον εκ των ου - ρα - νών,
 E - ni - te ton Ky - ri - on ek ton ou - ra - non,
 αι - νεί - τε αυ - τόν εν τοις υ - ψί - στοις.
 e - ni - te af - ton en tis i - psi - stis.

Repeat as necessary.

PRAISE THE LORD

Lento




Praise the Lord! O praise the Lord from the hea - vens.

Repeat as necessary.

Praise Him in the high - est.

ΑΛΛΗΛΟΥΙΑ — ALLELUIA

For the Greek liturgy



Αλ-λη-λού-ι - α. Αλ-λη-λού-ι - α. Αλ-λη - λού - ι - α.
Al - li - lou-i - a. Al - li - lou-i - a. Al - li - lou - i - a.

For the English liturgy



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

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

- | | |
|--|---|
| <p>1. Αἰνεῖτε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ.</p> <p>2. Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς.</p> <p>3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.</p> <p>4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.</p> <p>5. Βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς·</p> <p>6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·</p> <p>7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.</p> | <p>1. Praise him, all his angels: praise him, all his hosts.</p> <p>2. Praise him, sun and moon: praise him, all you stars of light.</p> <p>3. Praise him, you heavens of heavens, and you waters that be above the heavens.</p> <p>4. Let them praise the name of the Lord: for he commanded, and they were created.</p> <p>5. Kings of the earth, and all people, princes, and all judges of the earth:</p> <p>6. Both young men, and maidens: old men and children:</p> <p>7. Let them praise the name of the Lord, for his name alone is exalted.</p> |
|--|---|

(Χαμηλοφώνως.) Πιστεύω, Κύριε, και όμολογώ, ότι σύ εί αληθώς ό Χριστός, ό Υιός του Θεού του ζώντος, ό έλθών εις τον κόσμον άμαρτωλους σώσαι, ών πρώτος είμι έγώ. Έτι πιστεύω, ότι τοϋτο αυτό έστι το άχραντον Σώμά σου και τοϋτο αυτό έστι το τίμιον Αίμά σου. Δέομαι ούν σου· έλέησόν με και συγχώρησόν μοι τά παραπτώματά μου, τά έκούσια και τά άκούσια, τά έν λόγω, τά έν έργω, τά έν γνώσει και άγνοία· και άξιώσόν με άκατακρίτως μετασχείν τών άχράντων σου μυστηρίων, εις άφεςιν άμαρτιών και εις ζωήν αιώνιον. Αμήν.

Έν ταίς λαμπρότησι τών άγιών σου πώς εισελεύσομαι ό άνάξιος; Εάν γάρ τολμήσω συνεισελθείν εις τον Νυμφώνα, ό χιτών με έλέγει ότι οϋκ έστι του γάμου, και δέσμιος έκβαλοϋμαι υπό τών άγγέλων. Καθάρισον, Κύριε, τον ρύπον τής ψυχής μου και σώσόν με ως φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ίησοϋ Χριστέ, ό Θεός μου, μη εις κριμά μοι γένοιτο τά άγια ταϋτα, δια τó άνάξιον είναι με, άλλ' εις κάθαρσιν και άγιασμόν ψυχής τε και σώματος, και εις άρραβώνα τής μελλούσης ζωής και βασιλείας. Έμοι δέ τó προσκολληάσθαι τώ Θεώ αγαθόν έστι, τίθεσθαι έν τώ Κυρίω τήν έλπίδα τής σωτηρίας μου.

Τοϋ δείπνου σου του μυστικού, σήμερα Γιέ Θεού κοινωνόν με παράλαβε· οϋ μη γάρ τοίς έχθροίς σου τó μυστήριον είπω· οϋ φιλημά σοι δώσω, καθάπερ ό Ίούδας· άλλ' ως ό ληστής όμολογώ σοι· Μνήσθητί μου Κύριε έν τή βασιλεία σου.

Μετá φόβου Θεοϋ, πίστεως και άγάπης προσέλθετε.

(Inaudible.) I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for life eternal. Amen.

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

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

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

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

(The faithful receive the Holy Gifts.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

(This hymn may be chanted during Communion.)

Andante

Του δεί-πνου Σου του μυ-στι-κού σή-με-ρον Υι - έ Θε - ού κοι-νω - νόν με πα-
 Του dhip-nou Sou tou my-sti-kou si-me-ron I - e The - ou ki - no - non me pa-
 - ρά - λα - βε. Ου μη γαρ τοίς ε - χθροίς Σου το μυ - στή-ρι-ον
 - ra - la - ve. Ou mi ghar tis e - chthris Sou to my - sti-ri-on
 εί-πω ου φί - λη - μά σοι δώ - σω κα - θά - περ ο Ι-
 i - po ou fi - li - ma Si dho - so ka - tha per o I-

- ού - δας. Αλλ' ως ο λη - στής ο - μο - λο - γώ Σου:
 - ou - dhas. All os o li - stis o - mo - lo - yo Si:
 (3 times)

Μνή-σθη-τί μου Κύ-ρι - ε* εν τη βα-σι - λεί - α Σου.
 Mni-sthi-ti mou Ky-ri - e* en ti va-si - li - a Sou.

*Second Time: Δέσποτα (Dhespota), Third Time: Άγιε (Ayie)

RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

Andante

Re - ceive me to - day, O Son of God, as par - ta-ker of Your my-sti-cal
 Sup - per, for I will not speak of Your my - ste - ries to Your
 e - ne - mies, nei-ther will I give You a kiss as did Ju - das,
 but like the thief, will I con - fess You: Re - mem-ber me, O Lord, in Your
 King - dom. Re - mem-ber me, O Ma-ster, in Your King - dom. Re -
 mem - ber me, O Ho - ly One, in Your King - dom.

Ἱερεὺς: Σῶσον ὁ Θεὸς τὸν λαόν σου, καὶ εὐλόγησον
τὴν κληρονομίαν σου.

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

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

ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Moderato

Ἦχος Β'

Εἶ-δο-μεν το φως το α-λη-θι - νόν ε - λά-βο-μεν Πνεύ-μα ε-που - ρά-νι-ον,
I-dho-men to fos to a-li-thi - non e - la-vo-men Pnev-ma e-pou - ra-ni-on,

εὐ-ρο-μεν πί-στιν α-λη - θή α - δι - αί-ρε - τον Τρι - ά - δα προ - σκυ-
ev-ro-men pi - stin a - li - thi a - dhi - e - re - ton Tri - a - dha pro - ski-

- νούν - τες. Αὐ-τη γαρ η - μάς ε - σω - σεν.
- noun - des. Af - ti ghar i - mas e - so - sen.

WE HAVE SEEN THE TRUE LIGHT

Second Tone

Moderato

We have seen the true light, we have re-ceived the heav-en-ly Spir - it,

we have found the true faith by wor-ship-ing the un - di - vi - ded

Trin - i - ty, for the Trin-i - ty has saved us.

Εὐλογητὸς ὁ Θεὸς ἡμῶν, Πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.



A - μὴν.
A - min.

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



A - men.

Ὁρθοί. Μεταλαβόντες τῶν θείων, ἀγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

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



Κύ-ρι-ε ἡ-ε-σον.
Ky-ri-e 'le-i-son.



Lord, have mer-cy.

Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ Σῆ χάριτι.

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



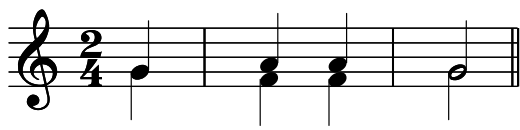
Κύ-ρι-ε ἡ-ε-σον.
Ky-ri-e 'le-i-son.



Lord, have mer-cy.

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

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



Σοι, Κύ-ρι-ε.
Si, Ky-ri-e.



To You, O Lord.

(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Δέσποτα, φιλόανθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον πάντας ἡμᾶς ἐν τῷ φόβῳ σου φρουρήσον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαίς καὶ ἱκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν Ἁγίων σου.

(Inaudibly.) We thank You, loving Master, benefactor of our souls, that on this day You have made us worthy once again of Your heavenly and immortal Mysteries. Direct our ways in the right path, establish us firmly in Your fear, guard our lives, and make our endeavors safe, through the prayers and supplications of the glorious Theotokos and ever-virgin Mary and of all Your saints.

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

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



A - μίν.
A - min.

ΑΠΟΛΥΣΙΣ



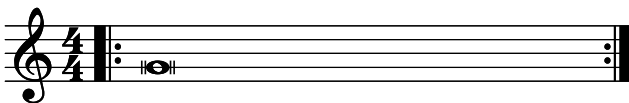
A - men.

DISMISSAL

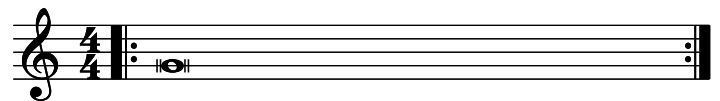
Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

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

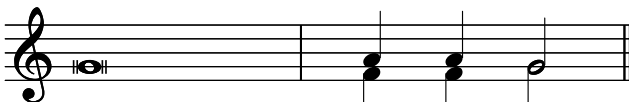
(NOTE: In some jurisdictions the following response is discouraged and should be replaced with a simple "Kyrie Eleison" or "Lord have mercy.")



Κύριε ελέησον. (3)
Kyrie eleison. (3)



Lord have mercy.(3)



Πάτερ Ἄγιε εὐ - λό - γη - σον.
Pater Ayie ev - lo - yi - son.

(or Dhespota)*



Holy father give the bles - sing.
(or master)*

*for hierarchical liturgies

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς Σε, Κύριε, καὶ ἁγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον, ἁγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ Σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῦσι, τοῖς ἄρχουσι, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου. Ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι καταβαῖνον, ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων. Καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Lord, bless those who praise You and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the clergy, to those in public service, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming from You, the Father of lights. To You we give glory, thanksgiving, and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ ΕΥΛΟΓΗΜΕΝΟΝ

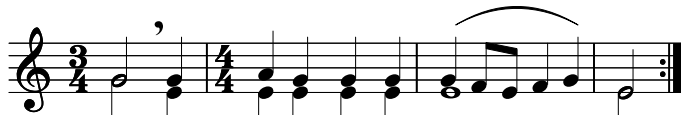
Allegro



A - μήν. Εί-η το ό-vo-μα Κυ-
A - min. I - i to o-no-ma Ky-



- ρί - ου ευ-λο-γη - μέ - von α - πό του
- ri - ou ev - lo - yi - me - non a - po tou



νυν, και έ-ως του αι - ώ - vos.
nin, ke e-os tou e - o - nos.



To ό - vo - μα Κυ - ρί - ου
To o - no - ma Ky - ri - ou



εί - η ευ - λο - γη - μέ - von α -
i - i ev - lo - yi - me - non a -



- πό του νυν, και έ - ως του αι -
- po του nin, ke e - os του e -

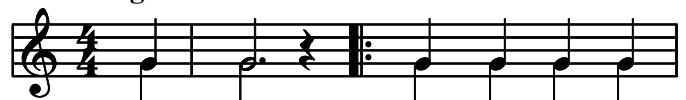


- ώ - vos.
- o - nos.

(Χαμηλοφώνως.) Τὸ πλήρωμα τοῦ νόμου καὶ τῶν Προφητῶν αὐτὸς ὑπάρχων, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πληρώσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

BLESSED BE THE NAME OF THE LORD

Allegro



A - men. Bles - sed be the



Name of the Lord from this time



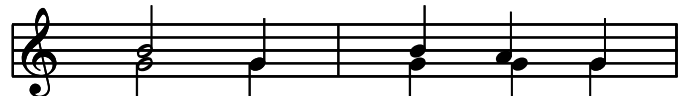
forth and un-to the a - ges.



May the name of the Lord be



bles - sed from this time



forth and un - to the

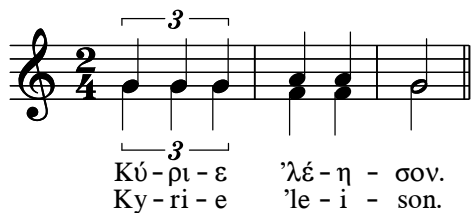


a - ges.

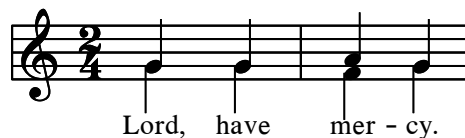
(Inaudibly.) Christ our God, You are the fulfillment of the Law and the Prophets. You have fulfilled all the dispensation of the Father. Fill our hearts with joy and gladness always, now and forever and to the ages of ages. Amen.

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

Τοῦ Κυρίου δεηθῶμεν.



Let us pray to the Lord.



Εὐλογία Κυρίου καὶ ἔλεος ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ
θείᾳ χάριτι καὶ φιλανθρωπία, πάντοτε, νῦν καὶ αἰεὶ
καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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



Δόξα σοι ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι. (Ὁ
ἀναστὰς ἐκ νεκρῶν) Χριστὸς ὁ ἀληθινὸς Θεὸς
ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ
παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ
τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν
τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων·
ἰκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου,
Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων
ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν
ἁγίων ἐνδόξων καὶ καλλινίκων μαρτύρων· τῶν
ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν, (τοῦ ἁγίου
τοῦ Ναοῦ), τῶν ἁγίων καὶ δικαίων Θεοπατόρων
Ἰωακείμ καὶ Ἄννης, τοῦ ἁγίου (τῆς ἡμέρας), οὐ
καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν
Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ
φιλάνθρωπος καὶ ἐλεήμων Θεός.

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

ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ

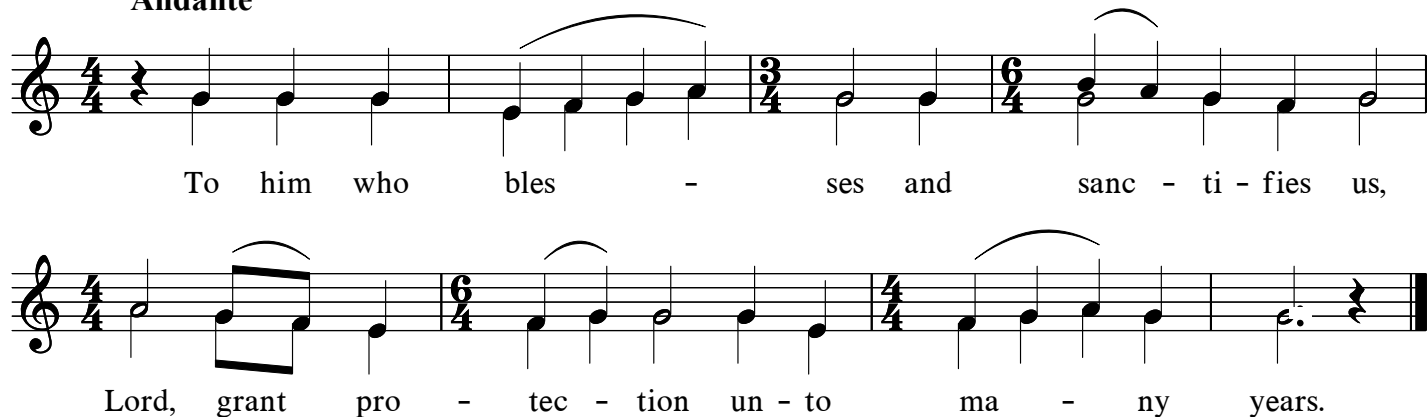
(To be chanted softly during the prayer above.)

Andante



TO HIM WHO BLESSES US

Andante



To him who blesses and sanctifies us,
Lord, grant protection unto many years.

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

Andante



Τον Δεσπότην και Αρχιερέα ημών,
Ton Despotin ke Archiereimon,
To our Master (delete these notes) and Hierarch,
Κύριε φύλατε εις πολλά έτι, Δέσποτα, εις πολλά έτι,
Kyrie filate is pol-la e-ti, Dhe-spo-ta, is pol-la e-ti,
Lord, grant protection; many years to you, Master, many years to you,
Δέσποτα, εις πολλά έτι, Δέσποτα.
Dhe-spo-ta, is pol-la e-ti, Dhe-spo-ta.
Mas-ter, εις πολλά έτι, Δέσποτα.

Δι' εϋχών των αγίων Πατέρων ημών, Κύριε Ίησοϋ Χριστέ, ό Θεός ημών, έλέησον και σώσον ημάς.

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



A - mén.
A - min.



A - men.

The End of the Divine Liturgy

The Greek Orthodox Memorial Service (ΜΝΗΜΟΣΥΝΟ)

ΕΥΛΟΓΗΤΑΡΙΑ

Ἦχος Πλ. Α'

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

δί - δα - ξον με τα δι - και - ώ - μα - τα σου.
dhi - dha - xon me ta di - ke - o - ma - ta sou.

Των Α - γί - ων ο χο - ρός, εὐ - ρε πη -
Ton A - ghi - on o cho - ros, ev - re pi -

- γήν της ζω - ής και θύ - ραν Πα - ρα -
- ghin tis zo - is ke thi - ran Pa - ra -

- δει - σου, εὐ - ρώ κα - γώ, την ο -
- dhi - sou, ev - ro ka - gho, tin o -

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

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

- σαι με, Σω - τήρ, και σώ - σον με.
- se me, So - tir, ke so - son me.

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

BENEDICTIONS

Plagal First Tone

Bless - ed are You, O Lord,

teach me Your com - mand - ments.

The choir of the Saints has found the

foun - tain of life and the door of

Par - a - dise. May I al - so find the

way through re - pent - ance. I am the

sheep that is lost: O Sav - ior,

call me back and save me.

Bless - ed are You, O Lord,

δί - δα - ξον με τα δι - και - ώ - μα - τα σου.
dhi - dha - xon me ta di - ke - o - ma - ta sou.

Ο πά - λαι μεν, εκ μη όν - των
O pa - le men, ek mi on - don

πλά - σας με, και ει - κό - νι σου
pla - sas me, ke i - ko - ni sou

θει - ά τι - μη - σας, πα - ρα - βά - σει εν - το -
thi - a ti - mi - sas, pa - ra - va - si en - do -

- λής δε πά - λιν με ε - πι -
- lis dhe pa - lin me e - pi -

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

εις το καθ' ο - μοί - ω - σιν ε - πα -
is to kath' o - mi - o - sin e - pa -

- νά - γα - γε, το αρ - χαί - ον
- na - gha - ghe, to ar - che - on

κάλ - λος α - να - μορ - φώ - σα - σθαι.
kal - los a - na - mor - fo - sa - sthe.

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

teach me Your com - mand - ments..

Of old You cre - at - ed me from

noth - ing and hon - ored me with Your di -

- vine im - age. But when I dis - o -

- beyed Your com - mand - ment, O Lord, You

cast me down to the earth from where I was

tak - en. Lead me back a - gain to Your

like - ness, and re - new my o -

- rig - i - nal beau - ty.

Bless - ed are You, O Lord,

δί - δα - ξον με τα δι - και - ώ - μα - τα σου.
dhi-dha-xon me ta di-ke-o-ma - ta sou.

teach me Your com - mand - ments..

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

I am an im-age of Your in - ef - fa-ble

δό - ξης σου, ει και στίγ - μα - τα
dho - xis sou, i kai stigh - ma - ta

glo - ry, though I bear the scars of my trans -

φέ - ρω πται - σμά - των, οι - κτεί - ρη - σον το
fe - ro pte - sma - ton, i - kti - ri - son to

- gres - sions. On Your cre - a - tion, O

σον πλά - σμα Δέ - σπο - τα, και κα -
son pla - sma Dhe - spo - ta, ke ka -

Mas - ter, take pit - y and

- θά - ρί - σαν ση εὖ - σπλα - γχνί - α,
- tha - ri - san si ev - sple - chni - a,

cleanse me by Your com - pas - sion.

και την πο - θει - νήν πα - τρί - δα πα -
ke tin po - thi - nin pa - tri - dha pa -

Grant me the home - land for which I

- ρά - σχου μοι, Πα - ρα - δει - σου
- ra - schou mi, Pa - ra - dhi - sou

long and once a - gain make me a

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

cit - i - zen of Par - a - dise.

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

Bless - ed are You, O Lord,

δί - δα - ξον με τα δι - και - ώ - μα - τα σου.
dhi-dha-xon me ta di-ke-o-ma - ta sou.

teach me Your com - mand - ments.

Α - νά - παυ - σον, ο Θε - ός (τον)
A - na - paf - son, o the - os (ton)
(τους, την)
(τοθς, τιν)

Give rest, O God, to Your

δού - (λον) σου, και κα - τά - τα - ξον αυ -
dou - (lon) sou, ke ka - ta - ta - xon af -
(λους, λην)
(lous, lin)

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

- (τόν) εν Πα - ρα - δει - σω, ό - που χο - ροί των Α -
- (ton) en Pa - ra - dhi - so, o - ρου cho - ri ton Α -
(τους, την)
(tous, tin)

Par - a - dise where the choirs of the

- γί - ων Κύ - ρι - ε, και οι Δί - και - οι εκ -
- ghi - on Ky - ri - e, ke i Dhi - ke - i ek -

Saints and the right - eous will

- λάμ - ψου - σιν ως φω - στή - ρες, (τον) κε - κοι - μη -
- lam - psou - sin os fo - sti - res, (ton) ke - ki - mi -
(τους, την)
(tous, tin)

shine as the stars of heav - en. To

- μέ - (νον) δού - (λον) σου α -
- me - (non) dhou - (lon) sou a -
(νους, νην)
(nous, nin) (λους, λην)
(lous, lin)

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

- νά - παυ - σον, πα - ρο - ρών αυ - (τού)
- na - paf - son, pa - ro - ron af - (του)
(τους, την)
(tous, tin)

rest, O Lord, and for -

πάν - τα τα εγ - κλή - μα - τα.
pan - da ta en - gli - ma - ta.

- give all (their)
(his)
(her) of - fens - es.

Δό - ξα Πα - τρι, και Υι - ώ,
Dho - xa Pa - tri ke I - o

Glo - ry to the Fa - ther and the

και A - γί - ω Πνεύ - μα - τι.
 ke A - ghi - a Pnev - ma - ti.

Son and the Ho - ly Spir - it.

Το τρι - λαμ - πές, της μι - άς Θε - ό - τη -
 To tri - lam - bes, tis mi - as The - o - ti -

The three - fold ra - di - ance of the

- τος, ευ - σε - βώς υ - μνή - σω - μεν βο - ών - τες,
 - tos, ev - se - vos i - mni - so - men vo - on - des,

one God let us praise, and let us

Α - γι - ος ει, ο Πα - τήρ ο
 A - ghi - os i, o Pa - tri o

shout in song: Ho - ly are You, e - ter - nal

ά - ναρ - χος, ο συ - νά - ναρ - χος Υι - ός και
 a - nar - chos, o si - na - nar - chos I - os ke

Fa - ther, co - e - ter - nal

Θεί - ον Πνεύ - μα, φώ - τι - σον η -
 Thi - on Pnev - ma, fo - ti - son i -

Son, and di - vine Spir - it! Il -

- μάς, πί - στει σοι λα - τρεύ - ον - τας, και του αι - ω -
 - mas, pi - sti si la - trev - on - das, ke tou ai - o -

- lu - mine us who wor - ship You in faith and de -

- νί - ου πυ - ρός ε - ξάρ - πα - σον.
 - ni - ou pi - ros e - xar - pa - son.

- liv - er us from the e - ter - nal fire.

Και νυν και α - ει, και εις τους αι -
 Ke nin ke a - i ke is tous e -

Now and for - ev - er and to the

- ώ - νας των αι - ώ - νων. Α - μήν.
 - o - nas ton e - o - non. A - men.

ag - es of ag - es. A - men.

Χαί-ρε σε-μνή, ἡ Θε - όν σαρ-κί τε - κού-σα, εις
Che-re se-mni, i The - on sar-ki te - kou-sa, is

Re - joice, gra-cious La-dy, who for the sal-

πάν-των σω-τη - ρί - αν, δι? ης γέ-νος
pan-don so-ti - ri - an, dhi is ye-nos

- va - tion of all gave birth to God in the

των αν - θρώ-πων εύ-ρα - το την σω-τη - ρί - αν,
ton an - thro-pon ev-ra - to tin so-ti - ri - an,

flesh, and through whom the hu - man

δι-α σου εύ-ροι-μεν Πα - ρά-δει-σον, Θε-ο-
dhi-a sou ev - ri-men Pa - ra-dhi-son, The-o-

race has found sal - va - tion. Through

- τό - κε, αγ - νή ευ - λο - γη - μέ - νη.
- to - ke, ar - ni ev - lo - ghi - me - ni.

you, pure and bless - ed The - o-

Αλ-λη - λού - ι - α, Αλ-λη - λού - ι - α, Αλ-λη-
Al - li - lou - i - a, Al - li - lou - i - a, Al - li-

- to - kos, may we find Par - a - dise.

- λού - ι - α, Δό - ξα σοι ο Θε - ός.
- lou - i - a, Dho - xa si o The - os.

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

Αλ - λη - λού - ι - α, Αλ - λη - λού - ι - α,
Al - li - lou - i - a, Al - li - lou - i - a,

Glo - ry to You, O God Al - le-

Αλ - λη - λού - ι - α, Δό - ξα σοι
Al - li - lou - i - a, Dho - xa si

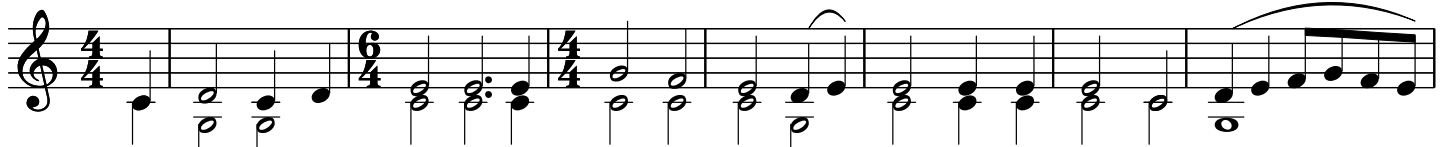
- lu - ia. Al - le - lu - ia. Al - le - lu - ia.

ο Θε - ός.
ο The - os.

Glo-ry to You, O God

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

Moderato



Με - τά των Α - γί-ων α - νά-παυ-σον, Χρι - στέ, τας ψυ-χάς των δού-
 Me - ta ton A - ghi-on a - na-paf-son, Chri - ste, tas psi-chas ton dhou-



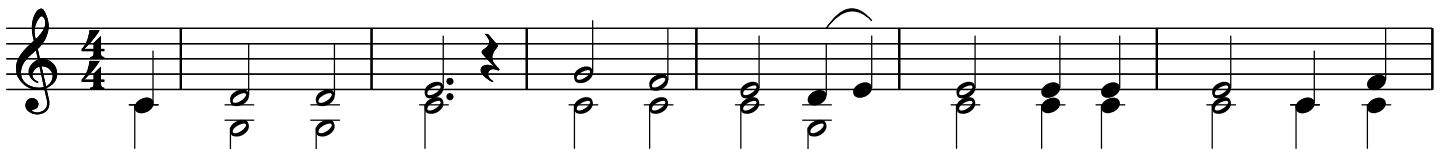
- λων Σου, έν - θα ουκ έ-στι πό - νος, ου λύ-
 - lon (λου, λισ) Sou, en - tha ouk e - sti po - nos, ou li-



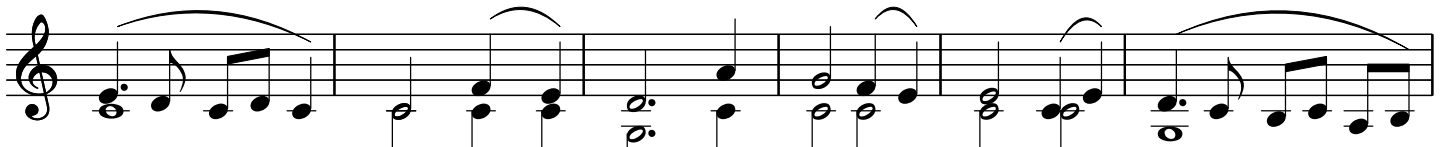
- πη, ου στε - ναγ - μός, αλ - λά ζω - ή α - τε - λεύ - τη - τος.
 - ri, ou ste - nag - mos, al - la zo - i a - te - lef - ti - tos.

AMONG THE SAINTS

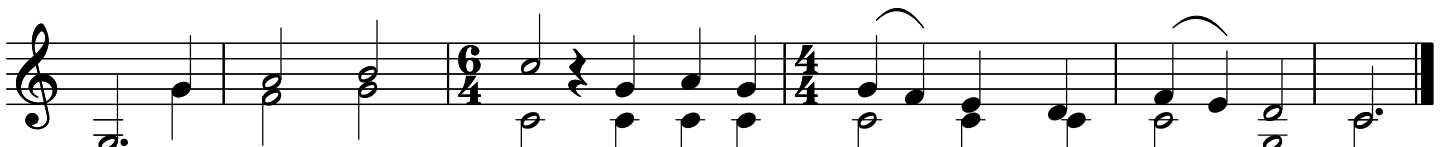
Moderato



A - mong the saints, grant re - pose, O Christ, to the soul(s) of your



ser - vant(s), where there shall be no pain, no sor-



- row, no an-guished sigh, but on-ly life that shall have no end.

TROPARIA

Ἦχος Δ'

Fourth Tone



1. Με - τά πνευ - μά - των δι - καί - ων
1. Me - ta pnev - ma - ton dhi - ke - on



τε - τε - λει - ω - μέ - νων, *την ψυ - χήν του
te - te - li - o - me - non, *tin psi - chin to



δού - λων σου*, Σώ - τερ, α - νά - παυ - σον, φυ -
dhou - lon sou*, So - ter, a - na - paf - son, fi -



- λάτ - των αυ - τήν εις την μα - κα - ρί - αν ζω -
- lat - ton af - tin is tin ma - ka - ri - an zo -



- ήν, την πα - ρά σοι, φι - λάν - θρω - πε. 2. Εις την κα -
- in, tin pa - ra si, fi - lan - thro - pe. 2. Is tin ka -



- τά - παυ - σιν σου, Κύ - ρι - ε, ό - που πάν - τες οι
- ta - paf - sin sou, Ky - ri - e, o - pou pan - des i



Α - γι - οί σου α - να - παύ - ον - ται, α -
A - ghi - i sou a - na - paf - on - de, a -



- νά - παυ - σον και *την ψυ - χήν του
- na - paf - son ke *tin psi - chin tou



δού - λων σου*, ό - τι μό - νος υ - πάρ - χεις α -
dhou - lon sou*, o - ti mo - nos i - par - chis a -



- θά - να - τος. Δό - ξα Πα - τρι, και Υι -
- tha - na - tos. Dho - xa Pa - tri, ke Ii -



- ώ, και Α - γί - ω Πνεύ - μα - τι.
- o, ke A - ghi - o Pnev - ma - ti.

(την ψυχήν της δούλου) or (τας ψυχάς των δούλις)

(tin psychin tis dhoulou) or (tas psychas ton doulis)



1. A - mong the spir - its of the right - eous



now in faith made per - fect, put to rest, O



Sav - ior, the soul of your ser - vant,
(souls) (ser - vants)



keep - ing (him, her) safe in the bless - ed
(them)



life that is lived with you, O lov - ing Lord.



2. With - in Your peace where all Your



saints re - pose, give rest, O Lord, to the



soul of Your ser - vant, for
(souls) (ser - vants)



You a - lone are im - mor - tal.



Glo - ry to the Fa - ther and to the



Son and to the Ho - ly Spir - it.

3. Σὺ εἶ ο Θε - ός η-μών, ο κα-τα-
 3. Si i o The - os i-mon, o ka-ta-

- βάς εις Α - δην, και τας ο - δύ-νας
 - vas is A - dhin, ke tas o - dhi-nas

λύ - σας των πε-πε - δη - μέ - νων, αυ-
 li - sas ton pe-pe - dhi - me - non, af-

- τός και *την ψυ - χήν του δού - λων σου*,
 - tos ke *tin psi-chin tou dou - lon sou*,

Σώ - τερ, α - νά-παυ-σον. Και νυν και α-
 So - ter, a - na-paf-son. Ke nin ke a-

- εἰ, και εις τους αι - ώ-νας των αι - ώ - νων. Α-
 - i, ke is tous e - o-nas ton e - o - non. A-

- μὴν. 4. Η μό - νη α - γνή και
 - min. 4. I mo - ni a - ghni ke

ά-χραν-τος Παρ - θέ - νος, η Θε-όν α-
 a-chran-dos Par - the - nos, i The-on a-

- φρά-στος κυ - ή-σα - σα, πρέ-σβευ-ε υ-
 - fra - stos ki - i - sa - sa, pre-snev - e i-

- πέρ του σω - θή-ναι *την ψυ - χήν του δού-λων
 - per tou so - thi-ne *tin psi - chin tou dhou-lon

σου*.
 sou*.

3. You are our God Who de - scend - ed in - to

Ha - des, and de - liv - ered from suf - fer - ing

those who were bound there. You, Your - self, O

Sav - ior, give rest al - so to the

soul of Your ser - vant.
 (souls) (ser - vants)

Both now and ev - er and un - to the ag - es of

ag - es. A - men. 4. Most pure and spot - less

Vir - gin, who in - ef - fa - bly gave

birth to God, in - ter - cede with

Him for the sal - va - tion of the soul of Your
 (souls)

ser - vant.
 (ser - vants)

(την ψυχήν της δούλου) or (τας ψυχάς των δούλις)
 (tin psychin tis dhoulou) or (tas psychas ton doulis)

ΙΕΡΕΥΣ: Ἐλέησον ἡμᾶς ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

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

(Intone the following responses on a single musical pitch.)

ΛΑΟΣ: Κύριε ἐλέησον. [3]

PEOPLE: Lord, have mercy. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα ὑπὲρ ἀναπαύσεως τὰς ψυχὰς τῶν κεκοιμημένων δούλων τοῦ Θεοῦ [.....] καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτοῖς παν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

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

ΛΑΟΣ: Κύριε ἐλέησον. [3]

PEOPLE: Lord, have mercy. [3]

ΙΕΡΕΥΣ: Ὅπως Κύριος ὁ Θεὸς τάξει τὰς ψυχὰς αὐτῶν ἔνθα οἱ Δίκαιοι ἀναπαύονται, τα ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἄφεσιν τῶν αὐτῶν ἁμαρτιῶν, παρὰ Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ καὶ Θεῷ ἡμῶν αἰτησώμεθα.

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

ΛΑΟΣ: Παράσχου Κύριε.

PEOPLE: Grant this, O Lord.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

PRIEST: Let us pray to the Lord.

ΛΑΟΣ: Κύριε ἐλέησον.

PEOPLE: Lord, have mercy.

ΙΕΡΕΥΣ: Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αὐτὸς, Κύριε, ἀνάπαυσον τὰς ψυχὰς τῶν κεκοιμημένων δούλων σου [.....], ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἔνθα ἀπέδρα ὀδύνη, λύπη καὶ στεναγμός. Παν ἁμάρτημα τὸ παρ' αὐτῶν πραχθὲν ἐν λόγῳ, ἢ ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεὸς, συγχώρησον· ὅτι οὐκ ἔστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐχ ἁμαρτήσῃ· σὺ γὰρ μόνος ἐκτός ἁμαρτίας ὑπάρχεις· ἡ δικαιοσύνη σου, δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ λόγος σου ἀλήθεια.

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

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

PRIEST: Let us pray to the Lord.

ΛΑΟΣ: Κύριε ἐλέησον.

PEOPLE: Lord, have mercy.

ΙΕΡΕΥΣ: Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωὴ, καὶ ἡ ἀνάπαυσις, τῶν κεκοιμημένων δούλων σου [.....], Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PRIEST: For You are the resurrection, the life and the repose of Your departed servants (Names), Christ our God, and to You we give glory, with Your eternal Father and Your all-holy, good and life-giving Spirit, now and forever and to the ages of ages.

ΛΑΟΣ: Ἀμήν.

PEOPLE: Amen.

ΙΕΡΕΥΣ: Αἰωνία σου ἡ μνήμη, ἀξιωμακάριστοι καὶ ἀείμνηστοι ἀδελφοί ἡμῶν.

PRIEST: May your memory be eternal, dear ones, for you are worthy of blessedness and everlasting memory.

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Andante

Ηχος Γ'

Αι-ω - νί-α η μνή - μη, Αι-ω - νί-α η μνή - μη, Αι-ω-
E - o - ni-a i mni - mi. E - o - ni-a i mni - mi. E - o-

1.2. 3.
- νί-α αυ - τόν η μνή-μη. τόν η μνή - μη.
- ni-a af - ton i mni-mi. ton i mni - mi.
(τού, τής) (τού, τής)
(tou, tis) (tou, tis)

MEMORY ETERNAL

Andante

Third Tone

Mem-o-ry e - ter - nal. Mem-o-ry e - ter - nal. May their
(his, her)

1.2. 3.
mem-o-ry be e - ter - nal. be e - ter - nal.

(Return to the Divine Liturgy on page 82.)

Η ΑΡΤΟΚΛΑΣΙΑ

ΙΕΡΕΥΣ: Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υγιείας, 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 ὀνομάτων τῶν ποσομισάντων τοὺς Ἄρτους) τῶν ἐπιτελούντων τὴν ἁγίαν ἑορτὴν ταύτην.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα καὶ ὑπὲρ τοῦ διαφυλαχθῆναι τὴν ἁγίαν Ἐκκλησίαν (ἢ τὴν Μονὴν) καὶ τὴν πόλιν (ἢ χώραν, ἢ νῆσον) ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν, ἀπὸ ὀργῆς, λοιμοῦ, λιμοῦ, σεισοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, ἐμφυλίου πολέμου καὶ αἰφνιδίου θανάτου ὑπὲρ τοῦ Ἰλεων, εὐμενῆ καὶ εὐδιάλλακτον γενέσθαι τὸν ἀγαθὸν καὶ φιλόανθρωπον Θεὸν ἡμῶν, τοῦ ἀποστρέψαι καὶ διασκεδάσαι πᾶσαν ὀργὴν καὶ νόσον τὴν καθ' ἡμῶν κινουμένην, καὶ ῥύσασθαι ἡμᾶς ἐκ τῆς ἐπικειμένης δικαίας αὐτοῦ ἀπειχῆς, καὶ ἐλεῆσαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα καὶ ὑπὲρ τοῦ εἰσακοῦσαι Κύριον τὸν Θεὸν ἡμῶν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἁμαρτωλῶν, καὶ ἐλεῆσαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐπάκουσον ἡμῶν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσῃ μακρὰν καὶ Ἰλεως, Ἰλεως γενοῦ ἡμῖν, Δέσποτα, ἐπὶ ταῖς ἁμαρτίαις ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεήμων γὰρ καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΛΑΟΣ: Ἀμήν.

ΙΕΡΕΥΣ: Εἰρήνη πᾶσι.

ΛΑΟΣ: Καὶ τῷ πνεύματί σου.

ΙΕΡΕΥΣ: Τὰς 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: 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.

ΙΕΡΕΥΣ: Δέσποτα, πολυέλεε Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, πρεσβεΐαις τῆς παναχράντου Δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἱκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου, προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἐν ἁγίοις πατέρων ἡμῶν, μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ Θεολόγου καὶ Ἰωάννου τοῦ Χρυσοστόμου· τῶν ἐν ἁγίοις Πατέρων ἡμῶν, Ἀθανασίου καὶ Κυρίλλου, Ἰωάννου τοῦ Ἐλεήμονος, πατριαρχῶν Ἀλεξανδρείας, Νικολάου, ἐπισκόπου Μύρων τῆς Λυκίας, Σπυρίδωνος ἐπισκόπου Τριμουθοῦντος, τῶν θαυματουργῶν· τῶν ἁγίων ἐνδόξων μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, Δημητρίου τοῦ Μυροβλήτου, Θεοδώρων, Τήρωνος καὶ Στρατηλάτου, Μηνᾶ τοῦ θαυματουργοῦ, τῶν ἱερομαρτύρων Χαραλάμπου καὶ Ἐλευθερίου· τῶν Ὁσίων καὶ θεοφόρων πατέρων ἡμῶν, τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακείμ καὶ Ἄννης (τοῦ ἁγίου τῆς ἡμέρας) οὗ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων σου τῶν Ἁγίων· εὐπρόσδεκτον ποιήσον τὴν δέησιν ἡμῶν· δώρησαι ἡμῖν τὴν ἄφεσιν τῶν παραπτωμάτων ἡμῶν· σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου· ἀποδίωξον ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον· εἰρήνευσον ἡμῶν τὴν ζωὴν· Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σώσον τὰς ψυχὰς ἡμῶν, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Ἦχος πλ. α'.

ΙΕΡΕΥΣ: Θεοτόκε Παρθένε, χαῖρε Κεχαριτωμένη Μαρία ὁ Κύριος μετὰ σοῦ· εὐλογημένη Σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτὴρα ἔτεκες τῶν ψυχῶν ἡμῶν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Κύριε, Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ εὐλογήσας τοὺς πέντε ἄρτους ἐν τῇ ἐρήμῳ, καὶ ἐξ αὐτῶν πεντακισχιλίους ἄνδρας χορτάσας, Αὐτὸς εὐλόγησον καὶ τοὺς ἄρτους τούτους, τὸν σῖτον, τὸν οἶνον, καὶ τὸ ἔλαιον· καὶ πλήθυνον αὐτὰ ἐν τῇ ἁγίᾳ Ἐκκλησίᾳ, τῇ πόλει ταύτῃ, ἐν τοῖς οἴκοις τῶν ἐορταζόντων καὶ ἐν τῷ κόσμῳ σου ἅπαντι· καὶ τοὺς ἐξ αὐτῶν μεταλαμβάνοντας πιστοὺς δούλους σου ἁγιάσον. Ὅτι σὺ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, Χριστέ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΛΑΟΣ: Ἀμήν.

Ἦχος βαρύς.

ΙΕΡΕΥΣ καὶ ΛΑΟΣ: Πλούσιοι ἐπρώχουσιν καὶ ἐπέιωσαν· οἱ δὲ ἐκζητοῦ τὸν Κύριον, οὐκ ἐλαττωθήσονται παντὸς ἀγαθοῦ. [3].

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

Plagal First Tone

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

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

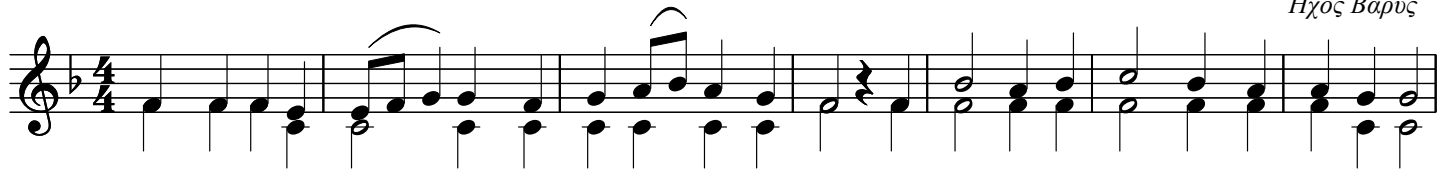
PEOPLE: Amen.

Grave Tone

PRIEST 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

Ηχος Βαρύς



Πλού-σι-οι ε - πτώ - χευ-σαν και ε - πεί-να-σαν, οι δε εκ-ζη-τούν-τες τον Κύ-ρι-ον
Plou-si-i e - pto - chef-san ke e - pi-na-san, i dhe ek-zi-toun-des ton Ky-ri-on



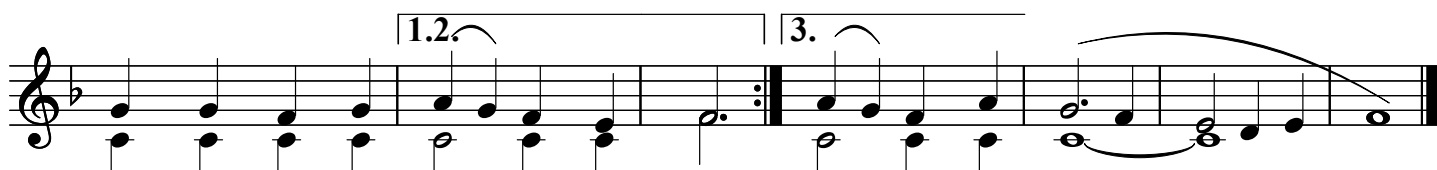
ουκ ε-λατ-τω - θή-σον-ται παν - τός α-γα - θού. τός α-γα - θού.
ouk e-lat-to - thi-son-de pan - dos a-gha-thou. dos a-gha - thou.

THE WEALTHY HAVE BECOME POOR

Grave Tone



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



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

(Return to the Divine Liturgy on page 82.)

(Minor liturgy continued from p. 35)

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Moderato

Hχος Α'

A - μίν. Ἄ - γι - ος ο Θε - ός, Ἄ - γι - ος Ισ - χυ-
A - min. A - ghi - os ο The - os, A - ghi - os Is - chi-

- ρός, Ἄ - γι - ος Ἀ - θά - να - τος ε - λέ - η -
- ros, A - ghi - os A - tha - na - tos e - le - i-

- σον η - μάς. (3) Δόξα Πατρί και Υιῷ και Αγίῳ Πνεύ - μα - τι, και
- son i - mas. (3) Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke

νυν και αεί και εις τους αιῶνας των αι - ώ - νων. Ἀ - μίν. Ἄ - γι - ος Ἀ -
nin ke ai ke is tous eonas ton e - o - non. A - min. A - ghi - os Ἀ -

- θά - να - τος ε - λέ - η - σον η - μάς.
- tha - na - tos e - le - i - son i - mas.

Τερεύς: Δύναμις.

Maestoso

νε Δύ - να - μίς. Ἄ - γι - ος ο Θε - ός,
ne Dhi - na - mis. A - ghi - os ο The - os,

Ἄ - γι - ος Ισ - χυ - ρός, Ἄ - γι - ος Ἀ - θά - να -
A - yi - os Is - hi - ros, A - ghi - os A - tha - na -

- τος ε - λέ - η - σον η - μάς.
- tos e - le - i - son i - mas.

THE THRICE-HOLY HYMN

Moderato

First Tone

A - men. Ho - ly God, Ho - ly Migh -
- ty, Ho - ly Im - mor - tal have
mer - cy on us. (3) Glory to the Father and
now and forever and unto the ages of a - ges. A - men. Ho - ly Im -
- mor - tal have mer - cy on us.

Priest: With strength.

Maestoso

With strength! Ho - ly God,
Ho - ly Migh - ty, Ho - ly Im - mor -
- tal have mer - cy on us.

Σοφία. Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην ἀποστολικὴν περικοπὴν.)

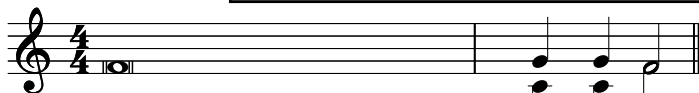
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

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



Ἀλληλούια. Ἀλληλούια. Ἀλλη - λού - ι - α.
Allilouia. Allilouia. Alli - lou - i - a.

(Χαμηλοφώνως.) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε, Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν Σου κηρυγμάτων κατανόησιν. Ἐνθεὸς ἡμῖν καὶ τὸν τῶν μακαρίων Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν Σὴν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστέ ὁ Θεός, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ Ἁγίου Εὐαγγελίου.
Εἰρήνη πᾶσι.



Καὶ τῷ πνευ - μα - τί σου.
Ke to pnev - ma - ti sou.

Ἐκ τοῦ κατὰ (Ὄνομα) Ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα. Πρόσχωμεν.



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

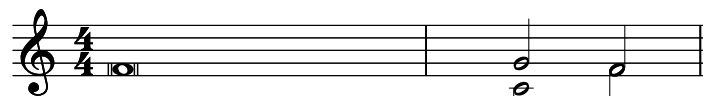
(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ ἁγίου Εὐαγγελίου)



Δό - ξα σοι, Κύ - ρι - ε,
Dho - xa si, Ky - ri - e,



δό - ξα σοι.
dho - xa si.



Alleluia, Alleluia, Alle - lu - ia.

(Inaudible.) Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

Wisdom. Arise. Let us hear the holy Gospel.
Peace be to all.



And to Your spi - rit.

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



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

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



Glo-ry to you O Lord,



glo - ry to you.

A homily on the scripture reading is usually delivered here. On some occasions this homily may be delivered at a different point in the Divine Liturgy.

(Χαμηλοφώνως.) Πάλιν και πολλάκις Σοὶ προσπίπτομεν και Σοὺ δεόμεθα, ἀγαθὲ και φιλόανθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρῆς ἡμῶν τὰς ψυχὰς και τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς και πνεύματος, και δώης ἡμῖν ἀνένοχον και ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου Σου θυσιαστηρίου. Χάρισαι δέ, ὁ Θεός, και τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου και πίστewας και συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ φόβου και ἀγάπης λατρεύειν Σοι, ἀνενόχως και ἀκατακρίτως μετέχειν τῶν ἁγίων Σου Μυστηρίων, και τῆς ἐπουρανίου Σου βασιλείας ἀξιοθῆναι.

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



A - μὴν.
A - min.

(Ψαλλομένου τοῦ Χερουβικοῦ ὁ Ἱερεὺς λέγει χαμηλοφώνως):

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις και ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν Σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν Σοι μέγα και φοβερόν και αὐταῖς ταῖς ἐπουρανίαις Δυνάμεσιν. Ἄλλ' ὅμως, διὰ τὴν ἀφατον και ἀμέτρητόν Σου φιλοανθρωπῖαν, ἀτρέπτως και ἀναλλοιῶτως γέγονας ἄνθρωπος, και Ἀρχιερεὺς ἡμῶν ἐχρημάτισας, και τῆς λειτουργικῆς ταύτης και ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γὰρ μόνος, Κύριος ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων και τῶν ἐπιγείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφεῖμ Κύριος και Βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος Ἅγιος και ἐν ἁγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ, τὸν μόνον ἀγαθὸν και εὐήκοον. Ἐπίβλεψον ἐπ' ἐμὲ τὸν ἀμαρτωλὸν και ἀχρεῖον δούλόν Σου, και καθάρισόν μου τὴν ψυχὴν και τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς, και ἰκάνωσόν με τῇ δυνάμει τοῦ Ἁγίου Σου Πνεύματος, ἐνδεδυμένον τὴν τῆς Ἱερατείας χάριν, παραστήναι τῇ ἀγία Σου ταύτῃ τραπέζῃ και ἱερουργῆσαι τὸ ἅγιον και ἀχραντὸν Σου Σῶμα και τὸ τίμιον Αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ ἀχένα, και δέομαι Σου. Μὴ ἀποστρέψῃς τὸ πρόσωπόν Σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων Σου· ἀλλ' ἀξίωσον προσενεχθῆναι Σοι ὑπ' ἐμοῦ τοῦ ἀμαρτωλοῦ και ἀναξίου δούλου Σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων και προσφερόμενος και προσδεχόμενος και διαδιδόμενος, Χριστέ ὁ Θεὸς ἡμῶν, και Σοὶ τὴν δόξαν ἀναπέμπωμεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ και τῷ παναγίῳ και ἀγαθῷ και ζωοποιῷ Σου Πνεύματι, νῦν και ἀεὶ, και εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(Inaudible.) Again, we bow before You and pray to You, O good and loving God. Hear our supplication: cleanse our souls and bodies from every defilement of flesh and spirit, and grant that we may stand before Your holy altar without blame or condemnation. Grant also, O God, progress in life, faith, and spiritual discernment to the faithful who pray with us, so that they may always worship You with reverence and love, partake of Your Holy Mysteries without blame or condemnation, and become worthy of your heavenly kingdom.

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



A - men.

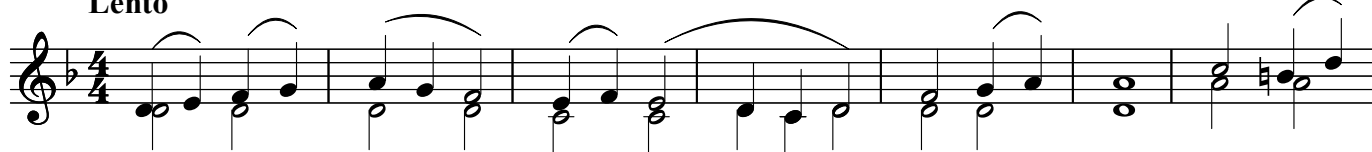
(While the Cherubic Hymn is being sung, the Priest prays inaudibly):

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

ΧΕΡΟΥΒΙΚΟΝ

Σακελλαρίδης — "Ἦχος Πλ. Α΄

A
Lento



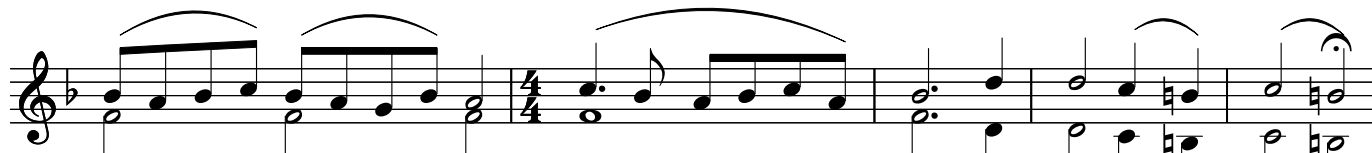
Οι τα Χε - ρου - βίμ, μυ - στι - κός ει - κο -
I ta Che - rou - vim, my - sti - kos i - ko -



- νί - ζον - τες και τη ζω -
- ni - zon - des, ke ti zo -



- ο - ποι - ώ Τρι - ά δι τον τρι -
- ο - ρι - ο Tri - a dhi ton tri -



- σά - γι - ον ύμ - νον προ - σά - δον - τες.
- sa - yi - on. im - non, pro - sa - dhon - des.

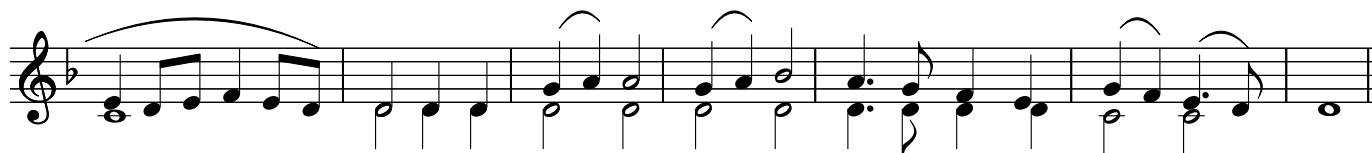
B



Πά - σαν την βι - ω - τι - κήν α - πο - θώ - με - θα,
Pa - san tin vi - o - ti - kin a - po - tho - me - tha



μέ... μέ - ρι - μναν, ως τον βα - σι - λέ -
me... me - ri - mnan, os ton va - si - le -



- α, βα - σι - λέ - α των ό - λων υ - πο - δε - ξό - με - νοι...
- a, va - si - le - a ton o - lon i - po - dhe - xo - me - ni...

THE CHERUBIC HYMN

Sakellarides — Plagal First Tone

A

Lento

We who my - sti - c'ly re - pre - sent the Che -

- ru - bim sing the thrice -

- ho - ly hymn, the thrice - ho - ly hymn to the

life - giv - ing Tri - ni - ty, the Tri - ni - ty.

B

Let us lay a - side all cares, let us lay a - side

all the cares of life that we may re - ceive

him, re - ceive him, re - ceive him who is the King of all.

Πάντων ὑμῶν, μνησθεῖη Κύριος ὁ Θεὸς ἐν τῇ
 βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς
 αἰῶνας τῶν αἰώνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto

A - μήν. ...ταις αγ - γε - λι - καίς α - ο - ρά - τως δο - ρυ - φο -
 A - min. ...tes an - ghe - li - kes a - o - ra - tos dho - ri - fo -

- ρού - με - νον τά ξε - σιν.
 - rou - me - non ta xe - sin.

Αλ - λη - λού - ι - α, αλ - λη - λού - ι - α, αλ - λη - λού - ι - α.
 Al - li - lou - i - a, al - li - lou - i - a, al - li - lou - i - a.

THE ANGELIC HOSTS

Allegretto

A - men. ...in - vi - si - bly at - ten - ded by an - ge - lic hosts, at -


- ten - ded by an - ge - lic hosts.

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

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

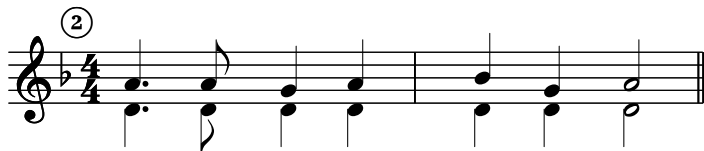
①



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

Ἐπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

②



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

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


③



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

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

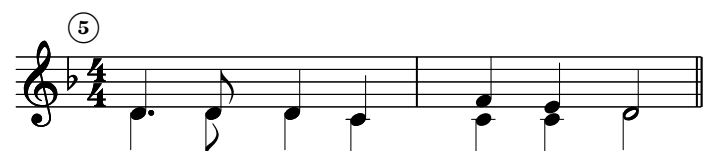
④



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

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῆ χάριτι.

⑤

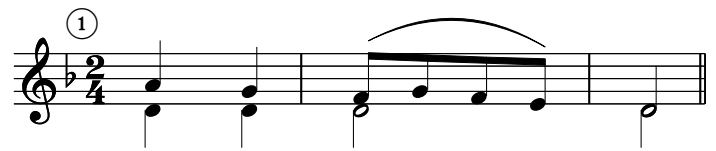


Κύ - ρι - ε, ε - λέ - η - σον.
Ky - ri - e, e - le - i - son.

PETITIONS

Let us complete our prayer to the Lord.

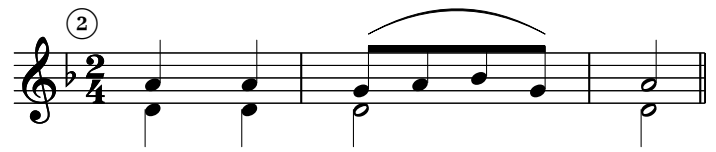
①



Lord have mer - cy.

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


②



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.


③



Lord have mer - cy.

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


④



Lord have mer - cy.

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

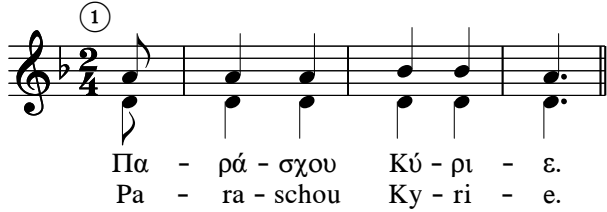
⑤



Lord have mer - cy.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

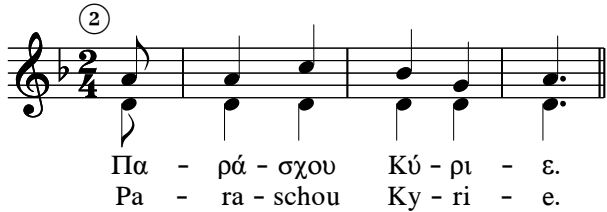
①



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

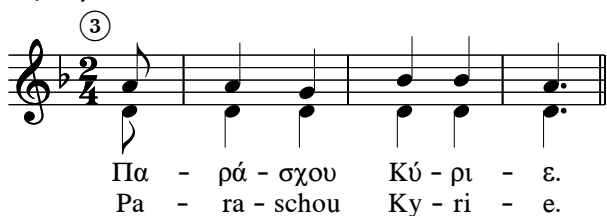
②



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

③



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

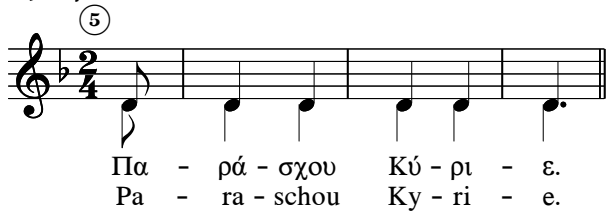
④



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν, ἐν εἰρήνῃ καὶ μετάνοιᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

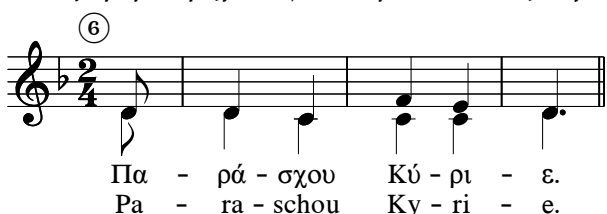
⑤



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

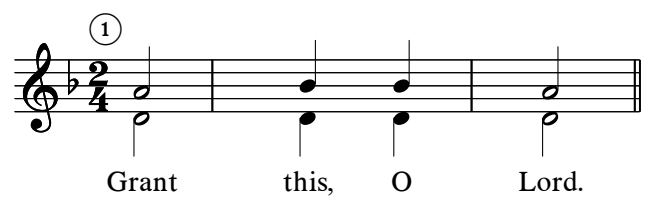
⑥



Πα - ρά - σχου Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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

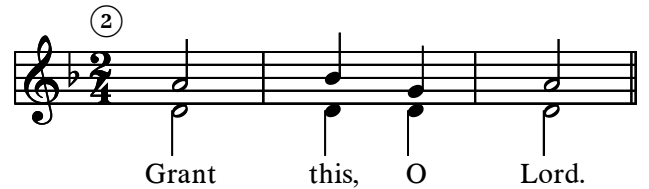
①



Grant this, O Lord.

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

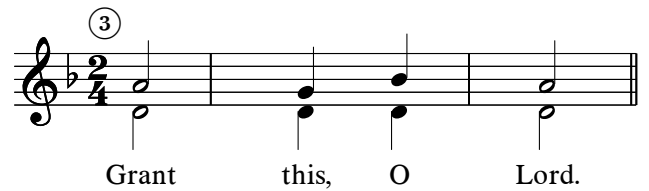
②



Grant this, O Lord.

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

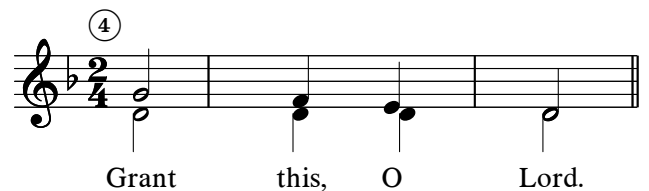
③



Grant this, O Lord.

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

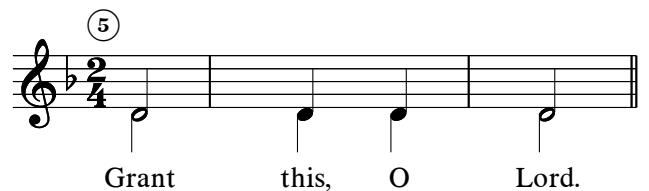
④



Grant this, O Lord.

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

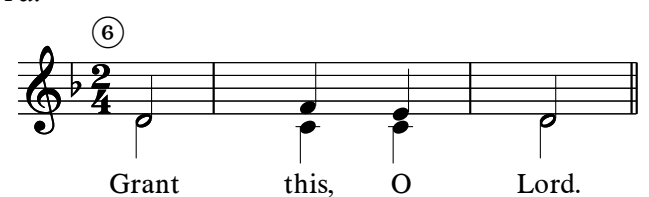
⑤



Grant this, O Lord.

For a Christian end to our lives, peaceful, without shame and suffering, and for a good account before the awesome judgment seat of Christ, let us ask the Lord.

⑥



Grant this, O Lord.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων
μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν
τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

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

During above petition

Υπεραγία Θεοτόκε, σὴ - σὸν ἡ - μάς.
Iperayia Theotoke, so - son i - mas.

During above petition

Most holy Theotokos, save us.

After petition

Σοι, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition

To You, O Lord.

(Χαμηλοφώνως.) Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἅγιος, ὁ
δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλουμένων Σε ἐν ὅλῃ
καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ
προσάγαγε τῷ ἁγίῳ Σου θυσιαστηρίῳ. Καὶ ἰκάνωσον ἡμᾶς
προσενεγκεῖν Σοι δῶρά τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν
ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ
καταξίωσον ἡμᾶς εὐρεῖν χάριν ἐνώπιόν Σου, τοῦ γενέσθαι Σοι
εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς
χάριτός Σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα
καὶ ἐπὶ πάντα τὸν λαόν Σου.

(Inaudible.) Lord, God Almighty, You alone are holy. You accept a
sacrifice of praise from those who call upon You with their whole
heart. Receive also the prayer of us sinners and let it reach Your holy
altar. Enable us to bring before You gifts and spiritual sacrifices for
our sins and for the transgressions of the people. Make us worthy to
find grace in Your presence so that our sacrifice may be pleasing to
you and that Your good and gracious Spirit may abide with us, with
the gifts here presented, and with all Your people.

Διὰ τῶν οἰκτιρισμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ 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 giving Spirit, now and forever
and to the ages of ages.

A - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be to all.

Και τῷ πνευ - μα - τί σου.
Ke to pnev - ma - ti sou.

And to your spi - rit.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν:

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

Moderato

Pa - τέ - ρα, Υι - όν, και Ἀ - γι - ον Πνεύ - μα, Τρι -
Pa - te - ra, I - on, kai A - ghi - on Pnev - ma, Tri -
- ά - δα ο - μο - ού - σι - ον και α - χώ - ρι - στον.
- a - dha o - mo - ou - si - on ke a - ho - ri - ston.

THE FATHER AND SON AND HOLY SPIRIT

Moderato

The Fa - ther and Son and Ho - ly Spi - rit, the
Tri - ni - ty one in es - sence and in - sep - a - rate.

(When more than one clergyman is celebrating the liturgy, the following hymn
is chanted in the place of the above hymn. The English version is on p. 30)

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

Ἦχος Α'

Adapted from Hieromonk Gregory

Moderato

A - γα - πή - σω σε, Κύ - ρι - ε, η ι - σχύς μου, Κύ - ρι - ος στε - ρε - ω
A - gha - pi - so se, Ky - ri - e, i i - schis mou, Ky - ri - os ste - re - o -
- μά μου και κα - τα - φυ - γή μου και ρύ - στης μου.
- ma mou ke ka - ta - fi - ghi mou ke ri - stis mou.

I WILL LOVE YOU, O LORD

First Tone
Adapted from Hieromonk Ephraim

Moderato

I will love you, O Lord, my Strength. The Lord is my
rock and my for - tress and my de - liv - er - er.

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

The doors! The doors! In wisdom, let us be attentive.

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἕνα Θεόν, Πατέρα,
Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς,
ὄρατῶν τε πάντων καὶ ἀοράτων.

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

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

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

Σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου
Πιλάτου, καὶ παθόντα καὶ ταφέντα. Καὶ
ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς Γραφάς.

Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ
καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς. Καὶ πάλιν
ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ
νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

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

Εἰς μίαν, Ἁγίαν, Καθολικὴν καὶ Ἀποστολικὴν
Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν
ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ
ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

THE CREED

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

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

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

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

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

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

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

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

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Ἱερεύς: Στῶμεν καλῶς· στῶμεν μετὰ φόβου·
πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ
προσφέρειν.

Ἦχος Πλ. Α.

Ἐ - λε - ον εἰ - ρή - νης, θυ -
E - le - on i - ri - nis, thi -

- σί - αν αἰ - νέ - σε - ως.
- si - an e - ne - se - os.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ
ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ
Ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Και με - τά του πνευ - μα - τός Σου.
Ke me - ta tou pnev - ma - tos Sou.

Ἄνω σχῶμεν τὰς καρδίας.

Ἐ - χο - μεν προς τον Κύ - ρι - ον.
E - cho - men pros ton Ky - ri - on.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἄ - ξι - ον και δί - και - ον.
A - xi - on ke dhi - ke - on.

(Χαμηλοφώνως.) Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ
αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς
δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος,
ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν, σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ
τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι ἡμᾶς
παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης
πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν
σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν
σοι καὶ τῷ μονογενεῖ σου Υἱῷ καὶ τῷ Πνεύματί σου τῷ Ἁγίῳ, ὑπὲρ
πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν
εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ

THE HOLY OFFERING

Priest: Let us stand well. Let us stand in awe. Let

Plagal First Tone

A mer - cy of peace, a

sa - cri - fice of praise.

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

And with your spi - rit.

Let us lift up our hearts.

We have lif - ted them up to the Lord.

Let us give thanks unto the Lord.

It is pro - per and right.

(Inaudible.) It is proper and right to sing to You, bless You, praise You,
thank You and worship You in all places of Your dominion; for You are
God ineffable, beyond comprehension, invisible, beyond understanding,
existing forever and always the same; You and Your only begotten Son
and Your Holy Spirit. You brought us into being out of nothing, and
when we fell, You raised us up again. You did not cease doing every -
thing until You led us to heaven and granted us Your kingdom to come.
For all these things we thank You and Your only begotten Son and Your
Holy Spirit; for all things that we know and do not know, for blessings
seen and unseen that have been bestowed upon us. We also thank You
for this liturgy which You are pleased to accept from our hands, even

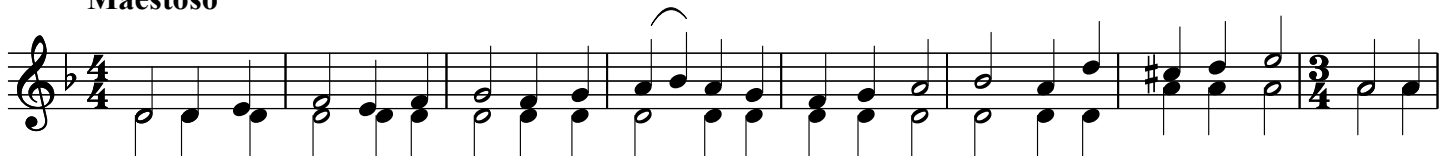
τῆς Λειτουργίας ταύτης, ἦν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι
κατηξίωσας καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ
μυριάδες ἀγγέλων, τὰ Χερουβείμ καὶ τὰ Σεραφεῖμ, ἑξαπτέρυγα,
πολύμοματα, μετάρσια, πτερωτά.

though You are surrounded by thousands of Archangels and tens of
thousands of Angels, by the Cherubim and Seraphim, six-winged,
many-eyed, soaring with their wings,

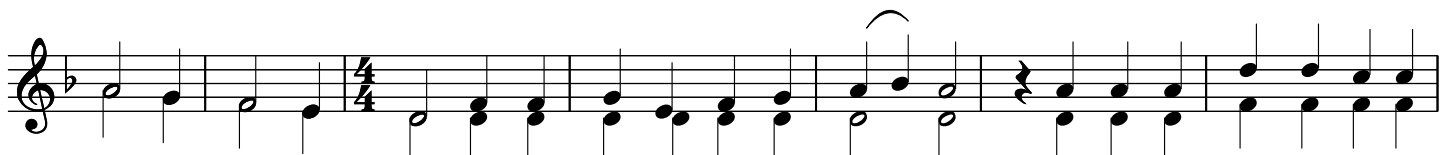
Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ Singing the victory hymn, proclaiming, crying out,

ΤΟΝ ΕΠΙΝΙΚΙΟΝ ΥΜΝΟΝ

Maestoso



Ἄ-γι-ος, Ἄ-γι-ος, Ἄ-γι-ος, Κύ-ρι-ος Σα-βα-ώθ, πλή-ρης ο ου-ρα-νός, και η
A-ghi-os, A-ghi-os, A-ghi-os, Ky-ri-os Sa-va-oth, pli-ris o ou-ra-nos, ke i



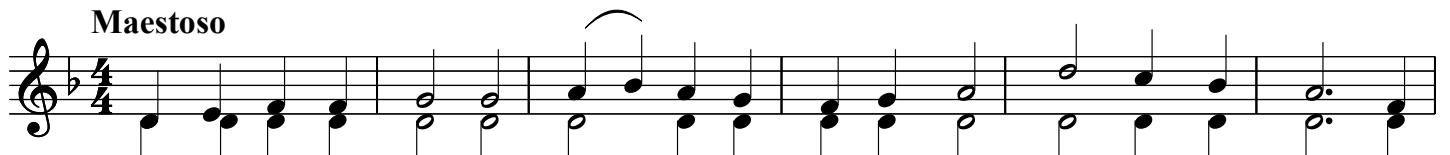
γη της δό-ξης Σου. Ω-σαν-νά εν τοις υ - ψί-στοις. Ευ-λο-γη - μέ-νος ο ερ-
ghi tis dho-xis Sou. O-san-na en tis i - psi-stis. Ev-lo-yi-me-nos o er-



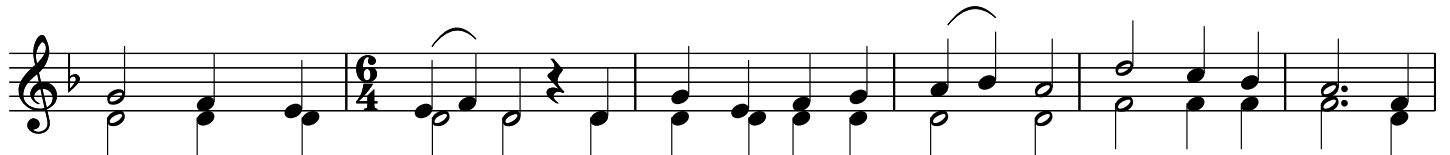
- χό-με-νος εν ο - νό-μα-τι Κυ - ρί - ου, Ω-σαν-νά ο εν τοις υ - ψί - στοις.
- cho-me-nos en o - no-ma-ti Ky - ri - ou, O-san-na o en tis i - psi - stis.

THE VICTORY HYMN

Maestoso



Ho-ly, Ho-ly, Ho-ly, Lord of an-gelic hosts! Hea-ven and earth are



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



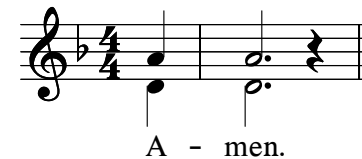
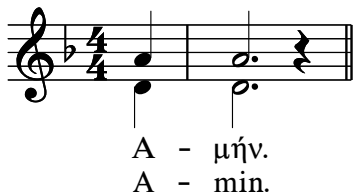
comes in the name of the Lord. Ho-san-na in the high-est.

(Χαμηλοφώνως.) Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόνηρωπε, βοῶμεν καὶ λέγομεν: Ἅγιος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἡ δόξα σου. Ὅς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. Ὅς ἔλθων καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἢ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδοι ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶ, εὐχαριστήσας καὶ εὐλόγησας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

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

Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἄφεσιν ἁμαρτιῶν.

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



(Χαμηλοφώνως.) Ὅμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

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

Πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστὶ τὸ αἷμά μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Drink of it all of you; this is my Blood of the New Covenant which is shed for you and for many for the forgiveness of sins.



(Χαμηλοφώνως.) Μεννημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριημέρου Ἀναστάσεως, τῆς εἰς οὐρανοῦς Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρουσίας.

(Inaudible.) Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming.

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

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

ΣΕ ΥΜΝΟΥΜΕΝ

Andante

from Sakellarides

Σε υμ - νού - μεν, Σε ευ-λο - γού - μεν, Σοι, ευ-χα-ρι-
 Se im - nou - men, Se ev-lo - ghou - men, Si, ef-cha-ri-
 - στού-μεν, Κύ-ρι - ε, και δε-ο-με - θά Σου, Ο Θε - ός η - μών.
 - stu - men, Ky-ri - e, ke dhe-o-me - tha Sou, O The - os i - mon.

WITH HYMNS WE PRAISE YOU

Andante

With hymns we praise You, we bless You,
 un-to You we give our thanks, O Lord, and we pray to You, our God!

(Χαμηλοφώνως.) Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατὰπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δώρα ταῦτα.

Καὶ ποίησον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου. Ἀμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου. Ἀμήν.

Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ.

Ἀμήν· Ἀμήν· Ἀμήν

Ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ Ἁγίου σου Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Ἐτι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

(Inaudible.) Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

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.

Amen. Amen. Amen.

So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου,
 ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν
 Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Especially for our most holy, pure, blessed, and
 glorious Lady, the Theotokos and ever-virgin
 Mary.

ΜΕΓΑΛΥΝΑΡΙΟΝ

(On certain feasts the megalynarion of the day is substituted.

The megalynarion of the St. Basil Liturgy is *Ἐπί σοι χαίρει* – “In You Rejoices.” See pp. 68-69)

Moderato



Ἄ-ξι - ον ε - στίν ως α - λη - θώς μα - κα - ρί - ζειν σε την
 A-xi-on e - stin os a - li - thos ma - ka - ri - zin se tin



Θε - ο - τό - κον την α - ει - μα - κά - ρι - στον και πα - να - μώ - μη -
 The-o - to - kon tin a - i - ma - ka - ri - ston ke pa - na - mo - mi -



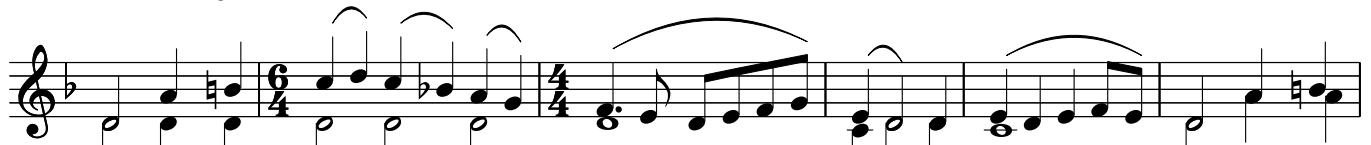
- τον και Μη - τέ - ρα του Θε - ού η - μών.
 - ton ke Mi - te - ra tou The - ou i - mon.



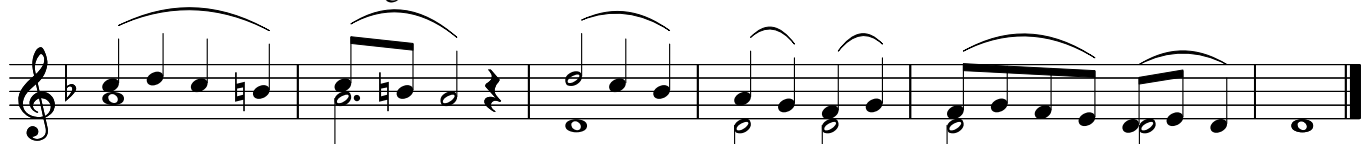
Την τι - μι - ω - τέ - ραν των Χε - ρου - βίμ και εν - δο - ξο - τέ -
 Tin ti - mi - o - te - ran ton Che - rou - vim ke en - dho - xo - te -



- ραν α - συ - κρί - τως τον Σε - ρα - φίμ, την α - δι - αφ - θό -
 - ran a - sing - kri - tos ton Se - ra - fim, tin a - dhi - af - tho -



- ρως Θε - όν Λό - γον τε - κού - σαν την όν - τως Θε - ο -
 - ros The - on Lo - ghon te - kou - san tin on - dos The - o -



- τό - κον σε με - γα - λύ - νο - μεν.
 - to - kon se me - gha - li - no - men.

MEGALYNARION

Plagal First Tone

Moderato

Tru-ly, it is right to call you bless'd, and we bless you, O

The-o - to - kos. Mai-den who is e - ver blessed, and who has

known no blame, you are tru - ly the Mo-ther of our God.

High-er still in ho - nor than the Che - ru - bim, and you are be - yond com-

- pare, far more glo - ri - ous than the Se - ra - phim. You, with-out cor-

- rup - tion have gi-ven birth un - to God, the Word. Tru-

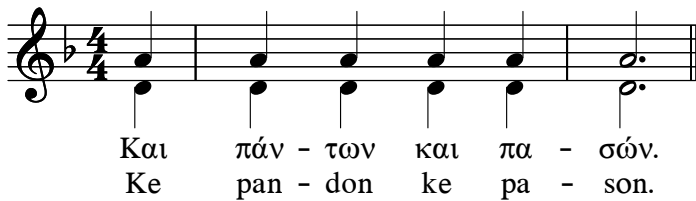
- ly The - o - to - kos, you do we mag - ni - fy!

(Χαμηλοφώνως.) Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἁγίου (Ὄνομα) οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὄνομαστί ὧν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

(Inaudible.) For Saint John the prophet, forerunner, and baptist; for the holy glorious and most honorable Apostles, for Saints(s) (Names) whose memory we commemorate today; and for all Your saints, through whose supplications, O God, bless us. Remember also all who have fallen asleep in the hope of resurrection unto eternal life. (Here the priest commemorates the names of the deceased.) And grant them rest, our God, where the light of Your countenance shines.

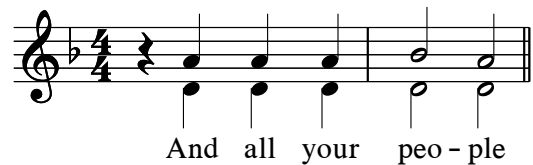
Ἔτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ καὶ μοναχικοῦ τάγματος. Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης· ὑπὲρ τῆς ἀγίας σου Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἀγνοίᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς, ἐν τῇ γαλήνῃ αὐτῶν, ἤρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ πατρός καὶ Μητροπολίτου ἡμῶν (Ὄνομα), ὃν χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιά, μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας. Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.



Again, we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all presbyters, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

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

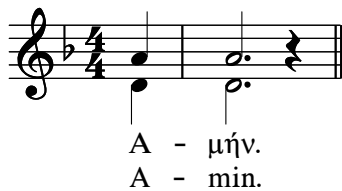


(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς. Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσοῦντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον.

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

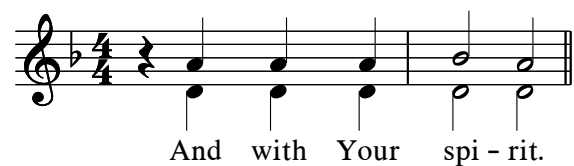
Καὶ δὸς ἡμῖν, ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ, δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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



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

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



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

Κύ-ρι-ε ἁ-λέ-η-σον.
Ky-ri-e 'le-i-son.

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

Lord, have mer - cy.

Ἐπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

Κύ-ρι-ε ἁ-λέ-η-σον.
Ky-ri-e 'le-i-son.

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

Lord, have mer - cy.

Ὅπως ὁ φιλόνητος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος, δεηθῶμεν.

That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.

Κύ-ρι-ε ἁ-λέ-η-σον.
Ky-ri-e 'le-i-son.

Lord, have mer - cy.

ALTERNATIVE RESPONSES TO THE ABOVE PETITIONS

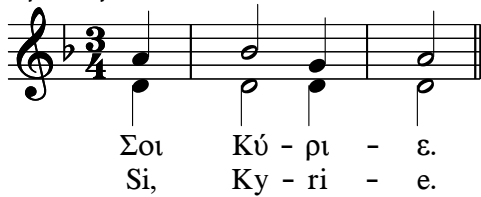
(Instead of the above responses to the three petitions on this page, the following set of responses may be softly chanted concurrently and continuously with the chanting of the petitions by the priest or deacon.)

Moderato

Κύ - ρι - ε ε - λέ - η - σον. Κύ - ρι - ε ε - λέ - η -
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i -

- σον. Κύ - ρι - ε ε - λέ - η - σον.
- son. Ky - ri - e e - le - i - son.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.



(Χαμηλοφώνως.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλόνητο, καὶ παρακαλούμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι Σε τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν:

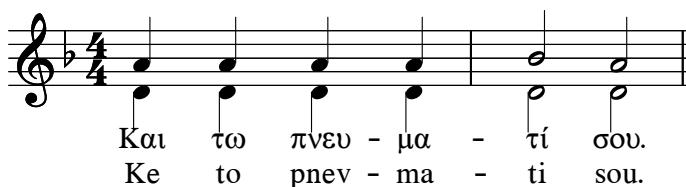
ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

Λαός: Πάτερ ἡμῶν, 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 ἐπιούσιον δός ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

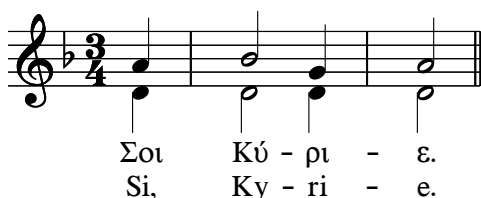
Ἱερεύς: Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.



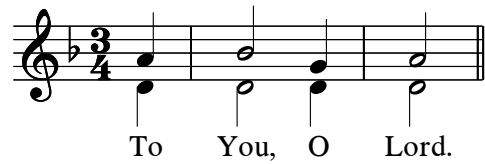
Εἰρήνη πᾶσι.



Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.



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



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

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

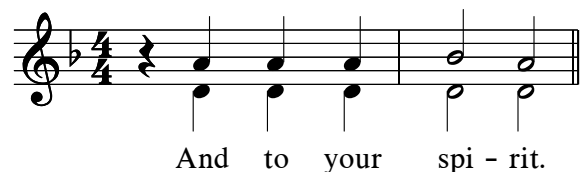
THE LORD'S PRAYER

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

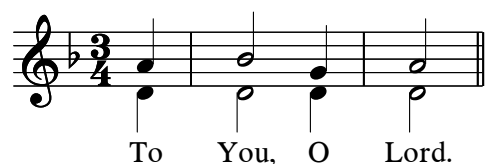
Priest: For Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.



Peace be to all.



Let us bow our heads to the Lord.



(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῆ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκειμένα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλείουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας ἴασαι, ὁ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωματίων ἡμῶν.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



A - μὴν.
A - min.

(Χαμηλοφώνως.) Πρόσχευς Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἀγίου κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἐλθέ εἰς τὸ ἀγιασαί ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνών· καὶ καταζύωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἀγίοις.

(Inaudible.) We give thanks to You, invisible King. By Your infinite power You created all things and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; they have bowed not before flesh and blood but before you the awesome God. Therefore, Master, guide the course of our life for our benefit according to the need of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.

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



A - men.

(Inaudible.) Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.

Let us be attentive. The holy Gifts for the holy

Andante

ΕΙΣ ΑΓΙΟΣ

from Sakellarides'

Eἰς Ἄ - γι - ος, εἰς Κύ - ρι - ος, Ἰ - η - σούς Χρι -
Is A - ghi - os, is Ky - ri - os, I - i - sous Chri -
- στός εἰς δό - ξαν Θε - οῦ Πα - τρός. Ἄ - μὴν.
- stos is dho - xan The - ou Pa - tros. A - min.

Andante

ONE IS HOLY

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

Ο ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

THE COMMUNION HYMN

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

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ

Lento



Αι - νεί - τε, αι - νεί - τε τον
E - ni - te, e - ni - te ton

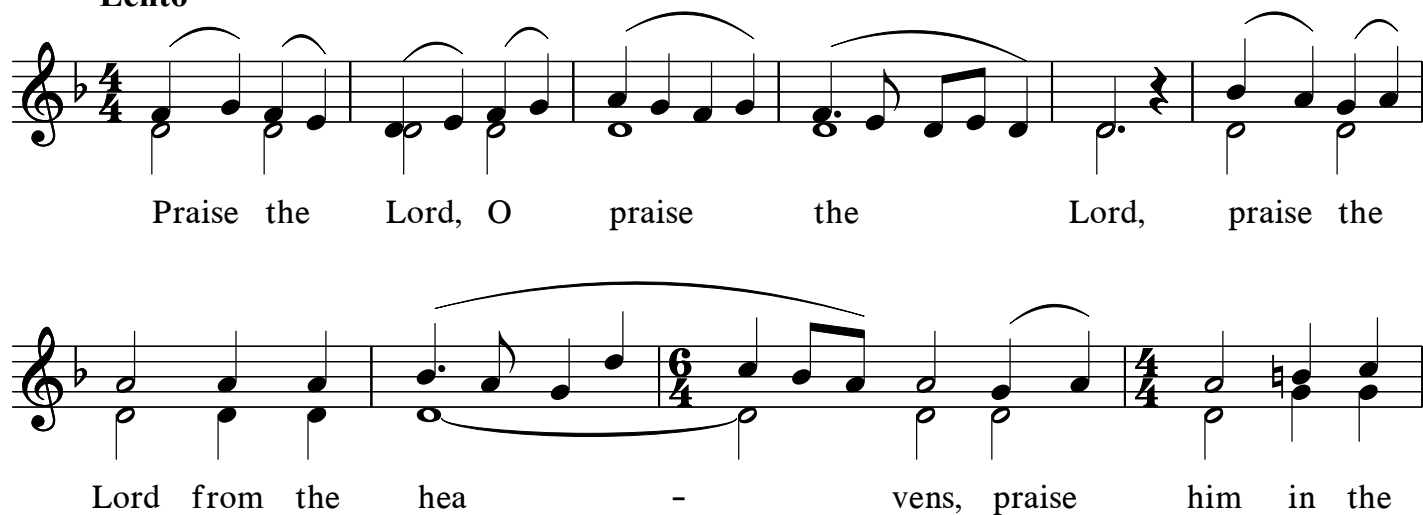
Κύ - ρι - ον εκ των ου - ρα - νών,
Ky - ri - on ek ton ou - ra - non,

αι - νεί - τε αυ - τόν εν
e - ni - te af - ton en

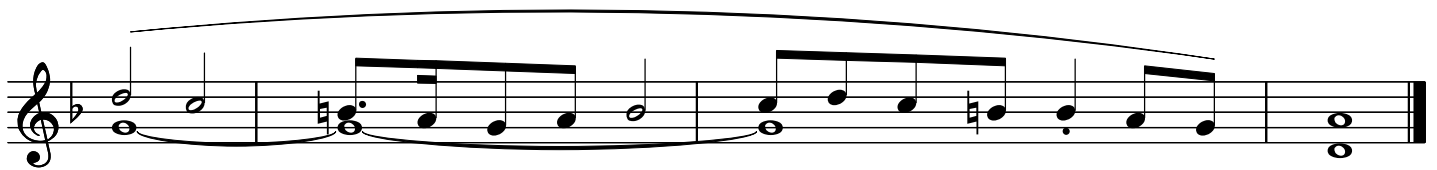
τοις υ - ψί - στοις.
tis i - psi - stis.

PRAISE THE LORD

Lento



Praise the Lord, O praise the Lord, praise the
Lord from the hea - vens, praise him in the



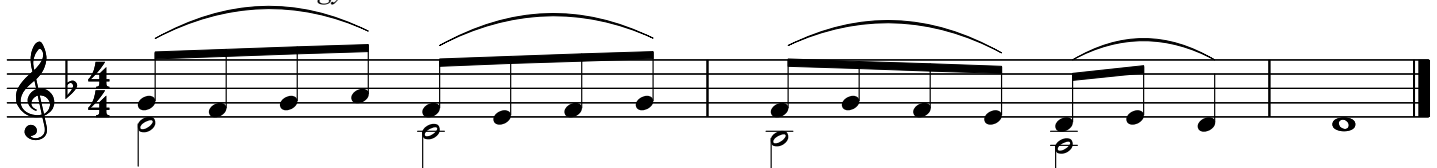
high

-

est!

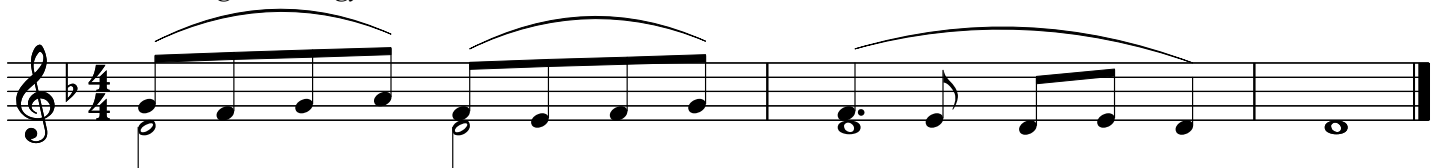
ΑΛΛΗΛΟΥΙΑ — ALLELUIA

For the Greek liturgy



Al - λη - λού - ι - α.
Al - li - lou - i - a,

For the English liturgy



Al - le - lu - ia.

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

1. Αἰνεῖτε αὐτόν, πάντες οἱ Ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ Δυνάμεις αὐτοῦ.
2. Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς.
3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν.
4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.
5. Βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς·
6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·
7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

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.

(Χαμηλοφώνως.) Πιστεύω, Κύριε, και όμολογώ, ότι σύ εί αληθώς ό Χριστός, ό Υιός του Θεού του ζώντος, ό έλθών εις τον κόσμον άμαρτωλους σώσαι, ών πρώτος είμι έγώ. Έτι πιστεύω, ότι τουτο αυτό έστι το άχραντον Σώμά σου και τουτο αυτό έστι το τίμιον Αίμά σου. Δέομαι ούν σου· έλέησόν με και συγχώρησόν μοι τά παραπτώματά μου, τά έκούσια και τά άκούσια, τά έν λόγω, τά έν έργω, τά έν γνώσει και άγνοιά· και άξιώσόν με άκατακρίτως μετασχείν των άχράντων σου μυστηρίων, εις άφρεσιν άμαρτιών και εις ζωην αιώνιον. Αμήν.

Έν ταίς λαμπρότησι των άγιων σου πώς εισελεύσομαι ό ανάξιος; Έάν γάρ τολμήσω συνεισελθείν εις τον Νυμφώνα, ό χιτών μου έλέγχει ότι ούκ έστι του γάμου, και δέσμιος έκβαλούμαι υπό των άγγέλων. Καθάρισον, Κύριε, τον ρύπον της ψυχής μου και σώσόν με ως φιλόανθρωπος.

Δέσποτα φιλόανθρωπε, Κύριε Ίησού Χριστέ, ό Θεός μου, μη εις κριμά μοι γένοιτο τά άγια ταύτα, δια τó ανάξιον είναι με, άλλ' εις κάθαρσιν και άγιασμόν ψυχής τε και σώματος, και εις άρραβώνα της μελλούσης ζωής και βασιλείας. Έμοι δέ τó προσκολληάσθαι τώ Θεώ άγαθόν έστι, τίθεσθαι έν τώ Κυρίω την έλπίδα της σωτηρίας μου.

Τού δείπνου σου του μυστικού, σήμεραν Υιέ Θεού κοινωνόν με παράλαβε· ου μη γάρ τοις έχθοις σου τó μυστήριον είπω· ου φίλημά σοι δώσω, καθάπερ ό Ίούδας· άλλ' ως ό ληστής όμολογώ σοι· Μνήσθητί μου Κύριε έν τη βασιλεία σου.

Μετá φόβου Θεού, πίστewς και αγάπης προσέλθετε.

(Inaudible.) I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for life eternal. Amen.

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

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

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

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

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

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

Andante

Ήχος Α'

Του δείπνου σου του μυστικού σήμεραν Υιέ Θεού κοινο - νόν με πα -
 Του dhip-nou sou tou my-sti-kou si-me-ron I - e The-ou ki-no - non me pa -
 - ρά - λα - ve. Ου μη γαρ τοις ech - θροις σου το μυ - στή - ρι - ον εί - πω ου
 - ra - la - ve. Ου mi ghar tis ech - thris sou to my - sti - ri - on i - po ου
 φί - λη - μά σοι δώ - σω κα - θά - περ ο Ι - ού - δας. Αλλά ως ο λη - στής ο - μο - λο -
 fi - li - ma si do - so ka - tha per o I - ou - dhas. All os o li - stis o - mo - lo -
 - γώ σοι. Μνή - σθη - τί μου *Κύ - ρι - ε* εν τη βα - σι - λεί - α σου.
 - gho si. Mni - sthi - ti mou *Ky - ri - e* en ti va - si - li - a σου.

*2nd Time: Δέσποτα (Dhespota)

*3rd Time: Άγιε (Ayie)

RECEIVE ME TODAY

Andante

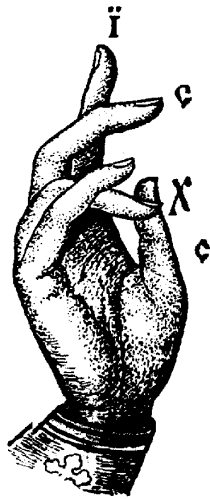
First Tone

Re - ceive me to - day, O Son of God, as par - ta - ker of Your my - sti - cal
Sup - per, for I will not speak of Your my - ste - ries to Your e - ne - mies,
nei - ther will I give You a kiss as did Ju - das, but like the
thief, will I con - fess You: Re - mem - ber me, O Lord, in Your
King - dom. Re - mem - ber me, O Ma - ster, in Your King - dom. Re -
mem - ber me, O Ho - ly One, in Your King - dom.

RETURN TO PAGE 78 TO COMPLETE THE DIVINE LITURGY

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the guttural *g* which is represented by **gh**, the voiced *th* which is represented by **dh**, and the guttural *k*, represented by **ch**. (The English *ch* blend does not exist in Greek). The five Greek vowel sounds are represented as follows: **a** = *ah*, **e** = *eh*, **i** or **y** = *ee*, **o** = *oh*, and **ou** = long *u*. Consecutive vowels should be pronounced separately, e. g., **zoin** would be pronounced *zoh-eeen*, not *zoyn*; **eleison** is pronounced *eh-leh-ee-sohn*.



New Byzantium Publications

Williamston, Michigan

www.newbyz.org