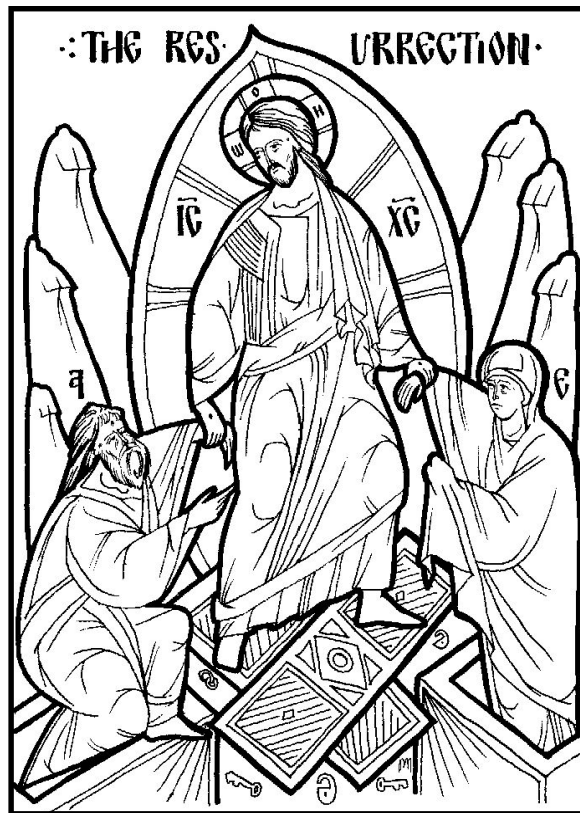


The Divine Liturgy

Of Our Father Among the Saints

John Chrysostom

For Sunday Worship



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

NEW BYZANTIUM PUBLICATIONS

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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.

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DEDICATION

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

Many thanks 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, three Communion hymns, the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and the memorial and artoklasia services. There are options for simple harmonization of the papadic hymns.

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

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

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

— The Publishers

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.

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HOW TO USE THIS BOOK

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

Most of the Divine Liturgy music in this book from page 1 through page 84 is in the Plagal Fourth Tone, which is heard in the West as a major tonality. Also offered in this book is a minor tonality Divine Liturgy predominantly in the Plagal First Tone. To perform a complete minor liturgy setting, begin on page 4 and continue through to page 29, just before the Trisagion hymn. From there, go to page 94 and continue through to page 118. From there, return to page 79 to complete the liturgy. It should be noted that the first two antiphons, the hymn of Justinian, the Trisagion, and the dismissal are traditionally in Second Tone, although there are times when the Trisagion is set in First Tone.

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

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

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

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

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

The memorial and artoklasia services are also provided in this book on pp. 85-92.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

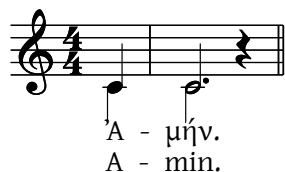
THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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.

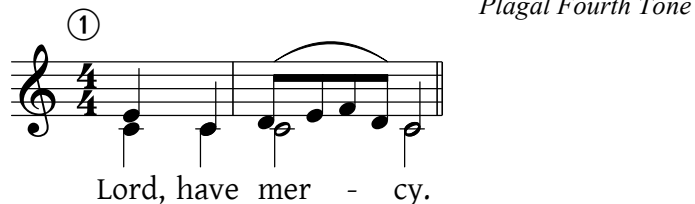
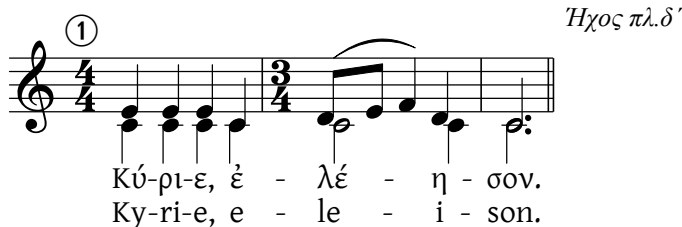


Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

THE GREAT LITANY

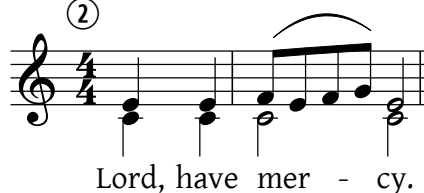
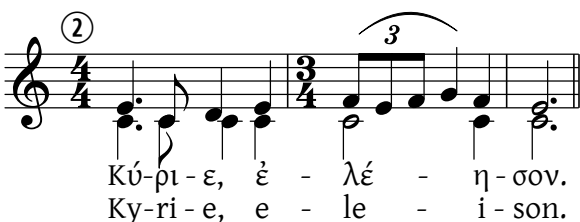
Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

In peace let us pray to the Lord.



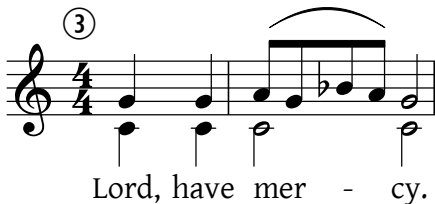
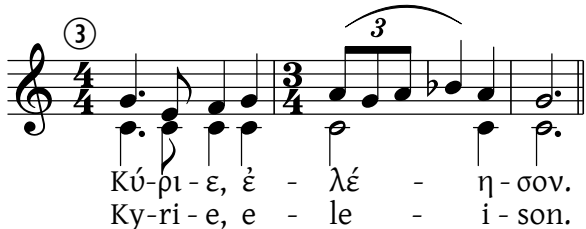
Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

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



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.



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

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

④

Lord, have mer - cy.

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

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

⑤

Lord, have mer - cy.

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

⑥

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

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

⑥

Lord, have mer - cy.

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

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

⑦

Lord, have mer - cy.

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

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

⑧

Lord, have mer - cy.

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, έ - λέ - η - σον.
Ky - ri - e, e - le - i - son.

Ἐπεὶ τοῦ ρυθῆναι 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, έ - λέ - η - σον.
Ky - ri - e, e - le - i - son.

Ἀντιλαβοῦ, 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, έ - 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 παραθῶμεθα.

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

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

During above petition

Most holy Theotokos, save us.

After petition

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

After petition

To You, O Lord.

(Χαμηλοφώνως.) Κύριε ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος ἀνεΐκαστον 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

Ἦχος πλ. α'

A - μήν.
A - min.

Plagal First Tone

A - men.

① \ ⑥

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

① \ ⑥

Lord, have mer - cy.

② \ ⑦

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

② \ ⑦

Lord, have mer - cy.

③ \ ⑧

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

③ \ ⑧

Lord, have mer - cy.

④ \ ⑨

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

④ \ ⑨

Lord, have mer - cy.

⑤ \ ⑩

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

⑤ \ ⑩

Lord, have mer - cy.

⑪

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

⑪

Lord, have mer - cy.

↑

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

↑

To You, O Lord.

Ἐπεραγία Θεοτόκε, σῶ σον ἡμᾶς.
Iperayia Theotoke, soston imas.

Most holy Theotokos, save us.

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

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.



Hχος β'

A - μὴν.
A - min.



Second Tone

A - men.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

(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.

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.

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

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



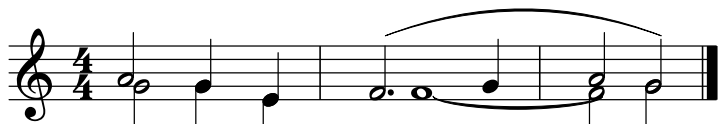
Ταῖς πρε-σβεΐ-αις τῆς Θε-ο - τό - κου,
Tes pres - vi - es tis The - o - to - κου,



Σῶ - τερ, σῶ - σον ἡ - μάς. Ταῖς πρε-
So - ter, So - son i - mas. Tes pres-



- σβεΐ-αις τῆς Θε-ο - τό - κου, Σῶ - τερ,
- vi - es tis The - o - to - κου, So - ter,



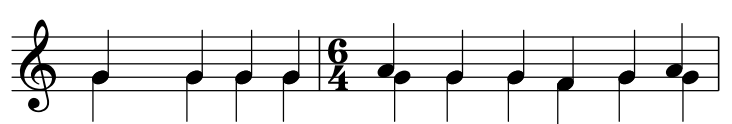
σῶ - σον ἡ - μάς.
So - son i - mas.



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



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



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 ἰ-ε-σοῦν.
Ky-ri-e i-e-son.

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

Lord, have mer-cy.

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

Κύ-ρι-ε ἰ-ε-σοῦν.
Ky-ri-e i-e-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 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

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

During above petition

Most holy Theotokos, save us.

After petition

Σοί, Κύ-ρι-ε.
Si, Ky-ri-e.

After petition

To You, O Lord.

(Χαμηλοφώνως.) Κυρίε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἀγίασον 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.

Ἀ-μήν.
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.)

Refrain

Σῶ - σον ἡ - μάς, Υἱ-
So - son i - mas I-

- ἐ θε - οῦ, *ὁ ἀ - να-
- e The - ou *o a - na-

- στας ἐκ νε - κρῶν* ψάλ - λον-
- stas ek ne - kron* psal - lon-

- τάς σοι· Ἄλ - λη - λού - ἰ - α.
- das si: Al - li - lou - i - a.

Refrain

O Son of God,
ris - en 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

Σακελλαριδής



Δόξα Πατρί και Υἱῶ, και Ἁγίῳ Πνεύ-μα-τι• και νῦν και αἰεί, και εἰς τούς αἰῶνας τῶν αἰ-ώ-νων. Ἄ-μήν.
Dhoxa Patri ke Io, ke Aghio Pnev-ma-ti, ke nin ke ai, ke is tous eonas ton e-o-non. A-min.



Ὁ μο-νο-γε-νής Υἱ-ὸς και Λό-γος του Θε-οῦ ἀ-θά-να-τος ὑ-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-ὰ τὴν ἡ-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-



- θῆ-ναι ἐκ τῆς ἀ-γί-ας Θε-ο-τό-κου και ἀ-ει-παρ-
- thi-ne ek tis A-ghi-as The-o-to-kou, ke a-i par-



- θε-νου Μα-ρί-ας, ἀ-τρέ-πτως ἐν-αν-θρω-πή-σας• σταυ-ρω-θεῖς τε, Χρι-
- the-nou Ma-ri-as, a trep-tos en an-thro-pi-sas, sta-vro this te Chri-



- στέ ὁ Θε-ός, θα-νά-τω θά-να-τον πα-τή-σας• εἰς ὧν τῆς Ἄ-
- ste o The-os tha-na-to tha-na-ton pa-ti-sas, is on tis A-



- γί-ας Τρι-ά-δος, συν-δο-ξα-ζό-με-νος τῷ Πα-
- ghi-as Tri-a-dhos sin-do-xa-zo-me-nos to Pa-



- τρὶ και τῷ Ἄ-γι-ῳ Πνεύ-μα-τι, σῶ-σον ἡ-μᾶς.
- tri ke to A-ghi-o Pnev-ma-ti, so-son i-mas.

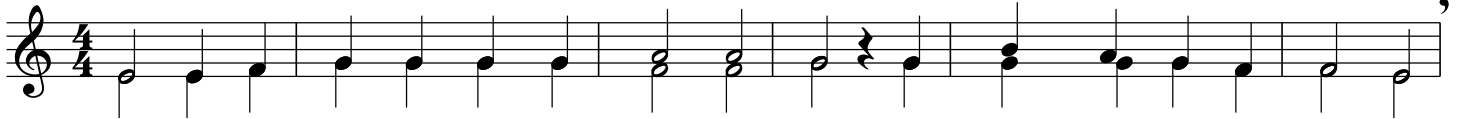
ONLY BEGOTTEN SON

from Sakellarides

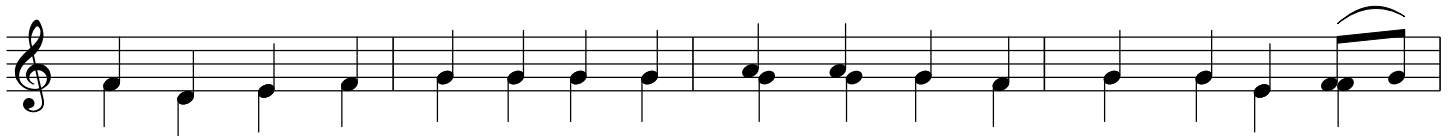


Glory to the Father

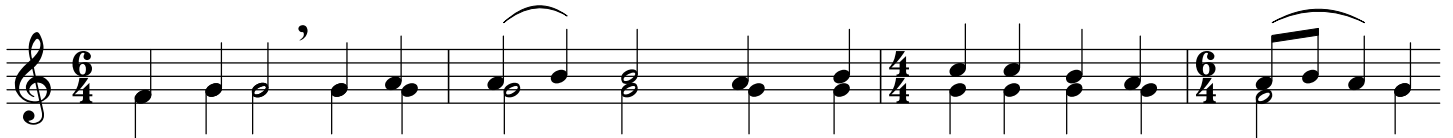
and to the Son and to the Holy Spir - it, now and forever and to the ages of a - ges. A - men.



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 -



- mil - i - ty to be - come flesh through the ho - ly The - o - to - kos



and ev - er - vir - gin Mar - y and, with - out change, did You be - come



man. You were cru - ci - fied, Christ, our God, Tramp - ling down death by death.



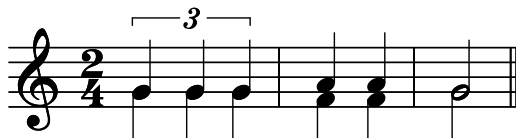
As one with the Ho - ly Trin - i - ty, be - ing glo - ri - fied to - geth - er with the



Fa - ther and the Ho - ly Spir - it, Save us.

Ιερεύς: Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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



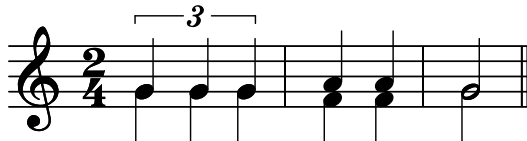
Κύ - ρι - ε ἴ - λε - η - σον.
Ky - ri - e 'le - i - son.



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 ἴ - λε - η - σον.
Ky - ri - e 'le - i - 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.

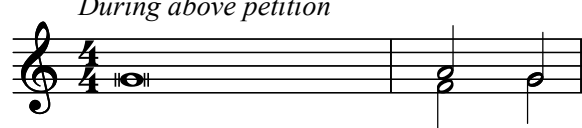
Remembering our most holy, pure, blessed,
and glorious Lady, the Theotokos and ever
virgin Mary, with all the saints, let us commit
ourselves and one another and our whole life
to Christ, our God.

During above petition



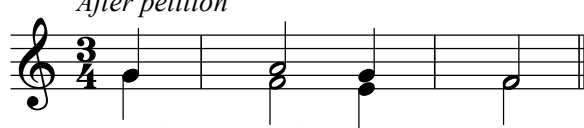
Ἵπεραγία Θεοτόκε, σῶ - σον ἡ - μᾶς.
Iperayia Theotoke, so - son i - mas.

During above petition



Most holy Theotokos, save us.

After petition



Σοί, 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 στρατιάς 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.

Ἡ ΜΙΚΡΑ ΕΙΣΟΔΟΣ

Ἦχος β'.

Δεῦ - τε, προ - σκυ - νή - σω - μεν, καὶ προ - σπέ - σω - μεν Χρι - στῶ.
Dhef - te pro - ski - ni - so - men, ke pro - spe - so - men Chri - sto.

Σῶ - σον ἡ - μάς, Υἱ - έ Θε - οῦ, ὁ ἄ - να - στας ἐκ νε - κρῶν,
So - son i - mas I - e The - ou, o a - na - stas ek ne - kron,

standard ending | *melismatic ending*

ἴψάλ - λον - τὰς σοι· Ἀλ - λη - λού - ι - α. ἴψάλ - λον - τὰς σοι· Ἀλ - λη - λού - ι - α.
psal - lon - das si: Al - li - lou - i - a. psal - lon - das si: Al - li - lou - i - a.

THE SMALL ENTRANCE

Second Tone

Come let us wor - ship and bow down be - fore Christ. O Son of God,
ris - en from the dead, save us who sing to you, Al - le - lu - i - a.

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

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

ΤΑ ΑΝΑΣΤΑΣΙΜΑ ΑΠΟΛΥΤΙΚΙΑ

ΗΧΟΣ Α' — Του λίθου σφραγισθέντος

1st time only



Ἄ - μίν.
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.



Τοῦ λί - θου σφρα - γι - σθέν - τος ὑ - πὸ τῶν Ἰ - ου - δαί - ων,
Tou li - thou sfra - ghi - sthen - dos i - po ton I - ou - dhe - on



καὶ στρα - τι - ω - τῶν φυ - λασ - σόν - των τὸ ἄ - χραν - τόν σου σῶ - μα, ἄ -
ke stra - ti - o - ton fi - las - son ðon to a - chran - don Sou So - ma a -



- νέ - σης τρι - ἡ - με - ρος Σω - τήρ, δω - ρού - με - νος τῷ κό - σμῳ τὴν ζω - ἦν. Δι - ἄ
- ne - ótis tri - i - me - ros So - tir dho - rou - me - nos to kos - mo - tin zo - in. Dhi - a



τοῦ - το αἰ Δυ - νά - μεις τῶν οὐ - ρα - νῶν ἐ - βό - ων σοι ζω - ο - δό - τα
tou - to e dhi - na - mis ton ou - ra - non e - vo - on Si, zo - o - dho - ta.



Δό - ξα τῇ ἀ - να - στά - σει σου Χρι - στέ, δό - ξα τῇ 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 τῇ 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



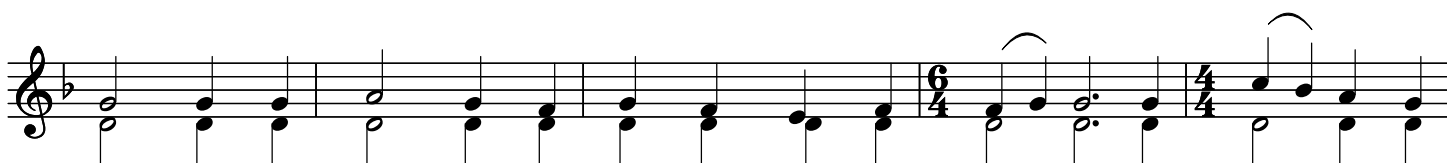
A - men.

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

Apolytikion, then SMALL ENTRANCE, p. 17.



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



Α - μίν.
A - min.

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

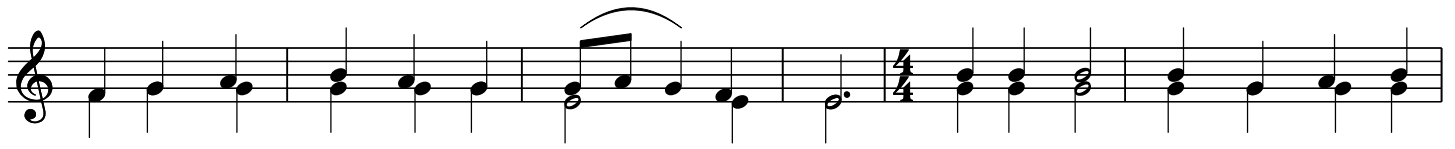
Apolytikon, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.



Ο - τε κα - τήλ - θες πρὸς τὸν θά - να - τον, ἡ ζω -
O - te ka - til - thes pros ton tha - na - ton i zo -



- ἡ ἡ ἄ - θά - να - τος, τό - τε τὸν Ἄ - δην ἐ - νε - κρω - σας
- i i a - tha - na - tos, to - te ton A - dhin e - ne - kro - sas



τῇ ἄ - στρα - πῇ τῆς Θε - ό - τη - τος, ὅ - τε δὲ καὶ τοὺς τε - θνε -
ti a - stra - pi tis The - o - ti - tos. O - te dhe ke tous te - thne -



- ὦ - τας ἐκ τῶν κα - ταχ - θο - νί - ὦν ἀ - νέ - στη - σας,
- o - tas ek ton ka - tach - tho - ni - o a - ne - sti - sas



πᾶ - σαι αἱ Δυ - νά - μεις τῶν ἐ - που - ρα - νί - ὦν ἐκ - ραύ - γα -
pa - se e dhi - na - mis ton e - pou - ra - ni - on e - krav - gha -



- ζον. Ζω - ο - δό - τα Χρι - στὲ ὁ Θε - ὸς ἡ - μῶν, 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.



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



Ἄ - μήν.
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.



Εὐ - φραι - νέ - σθω τὰ οὐ - ρά - νι - α, ἀ - γαλ - λι - ά - σθω τὰ ἐ -
Ef - fre - ne - stho ta ou - ra - ni - a, a - ghal - li - a - stho ta e -



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



- χί - ο - νι αὐ - τοῦ, ὁ Κύ - ρι - ος, ἐ - πά - τη - σε τῷ θα -
- chi - o - ni af - tou o Ky - ri - os. E - pa - ti - se to tha -



- νά - τω τὸν θά - να - τον, πρω - τό - το - κος τῶν νε - κρῶν ἐ - γέ - νε - το,
- na - to ton tha - na - ton, pro - to - to - kos ton ne - kron e - ghe - ne - to,



ἐκ κοι - λί - ας ἁ - δου ἐρ - ρύ - σα - το ἡ - μάς, καὶ πα -
ek ki - li - as A - dhou er - ri - sa - to i - mas ke pa -



- ρέ - σχε τῷ κό - σμῳ τὸ μέ - γα ἔ - 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

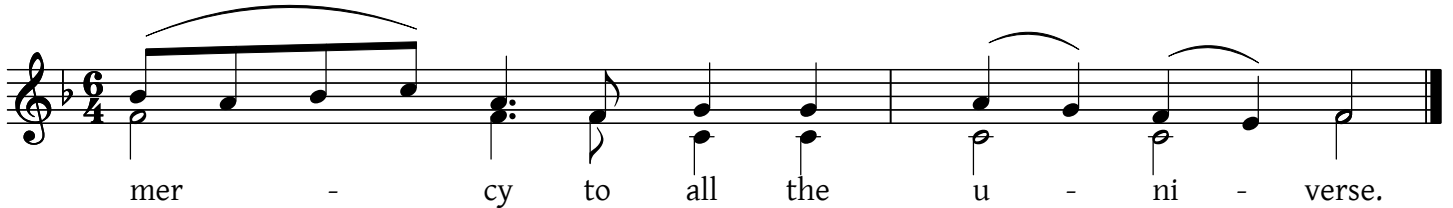
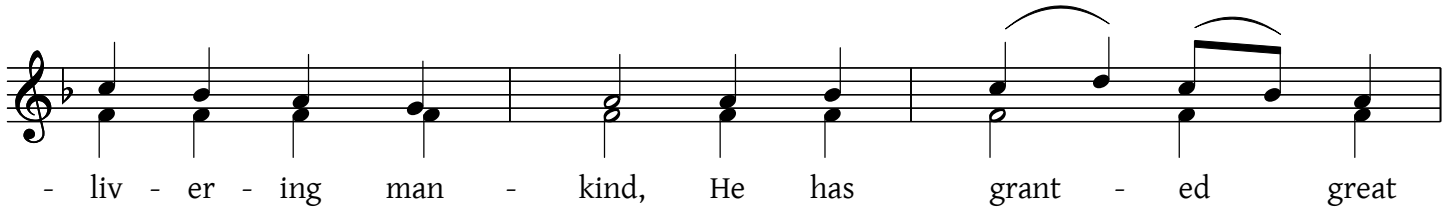
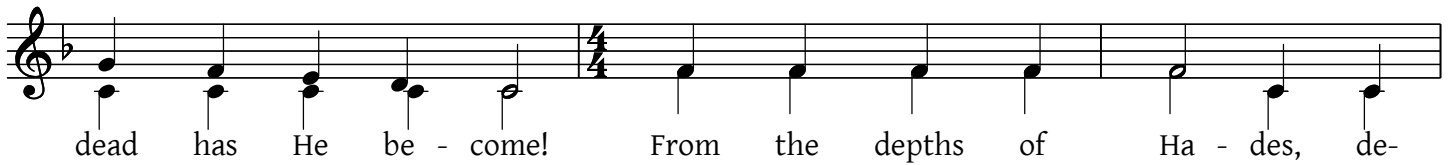
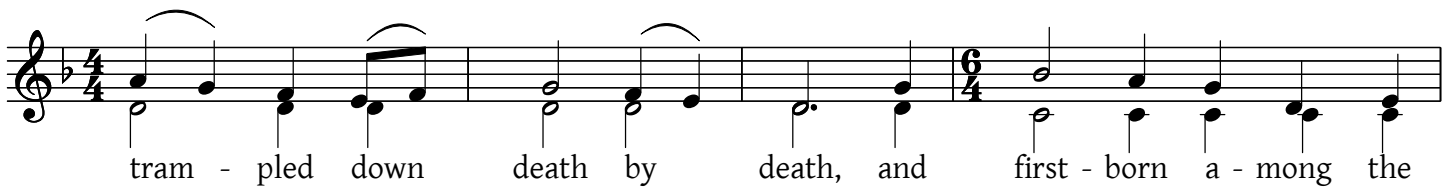
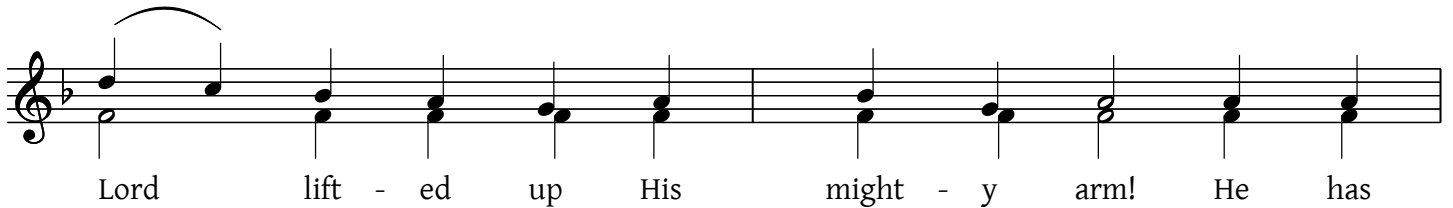
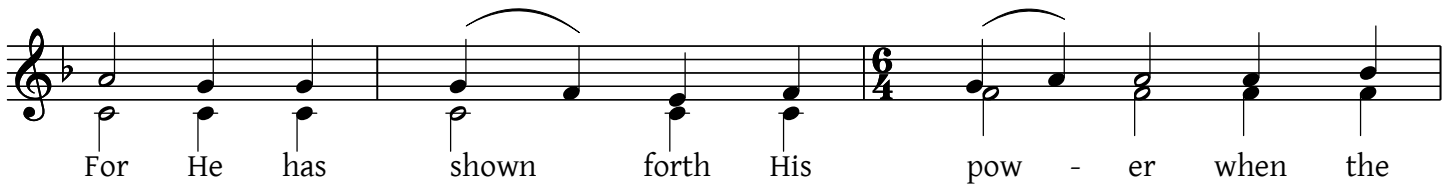


A - men.

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.



(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



Α - μίν.
A - min.

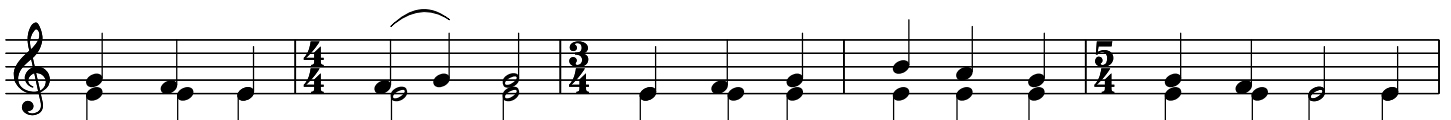
1. Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Apolytikion, then ΜΙΚΡΑ ΕΙΣΟΔΟΣ, p. 17.

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



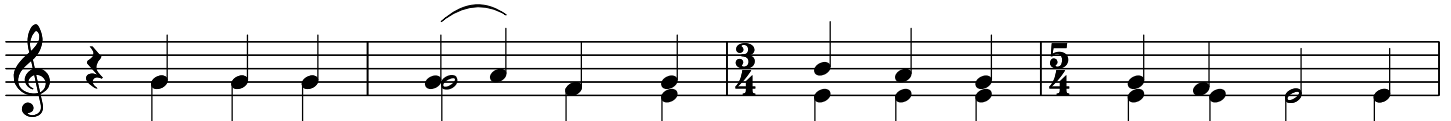
Τὸ φαι - δρόν τῆς Ἀ - νά - στα - σε - ως κή - ρυ - γμα, ἐκ τοῦ Ἄγ-
To fe - dhron tis A - na - sta - se - os ki - ri - ghma ek to an-



- γέ - λου μα - θοῦ - σαι αἶ τοῦ Κυ - ρί - ου μα - θή - τρι - αι, καὶ
- ge - lou ma - thou - se e tou Ky - ri - ou ma - thi - tri - e ke



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



τοῖς Ἀ - πο - στό - λοις καυ - χώ - με - ναι ἔ - λε - γον· Ἐ-
tis A - po - sto - lis kaf - ho - me - ne e - le - ghon: E-



- σκύ - λευ - ται ὁ θά - να - τος, ἡ - γέρ - θη Χρι - στὸς ὁ Θε-
- ski - lef - te o tha - na - tos i - gher - thi Chri - stos o The-



- ὅς, δω - ρού - με - νος τῷ κό - σμῳ τὸ μέ - γα ἔ - 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.

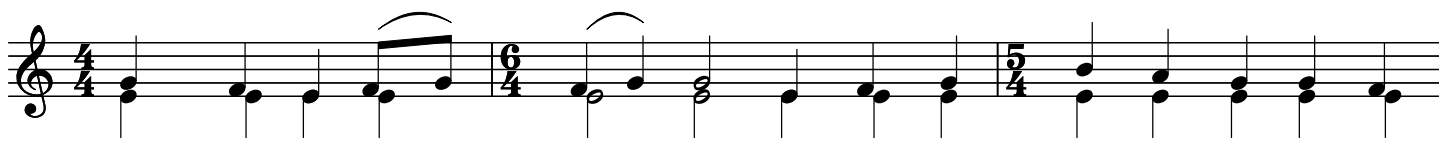
1. This is the day that the Lord has made; let us be glad and rejoice in it.

Apolytikion, then SMALL ENTRANCE, p. 17.

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



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



Ἄ - 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.



Τὸν συ - νά - ναρ - χον Λό - γον Πα - τρι καὶ Πνεύ - μα - τι, τὸν ἐκ Παρ -
Ton si - na - nar - hon Lo - ghon Pa - tri ke Pnev - ma - ti, ton ek Par -



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



- μῶν, ἀ - νυ - μνή - σω - μεν πι - στοὶ καὶ προ - σκυ - νή - σω - μεν,
- mon, a - ni - mni - so - men pi - sti ke pro - ski - ni - so - men.



ὅ - τι ἡὺ - δό - κη - σε σαρ - κί, ἀ - νελ - θεῖν ἐν τῷ σταυ - ρῷ, καὶ
O - ti iv - dho - ki - se sar - ki a - nel - thin en to Stav - ro ke



θά - να - τον ὑ - πο - μεί - ναι, καὶ ἐ - γεί - ραι τοὺς τε - θνε -
tha - na - ton i - po - mi - ne ke e - ghi - re tous te - thne -

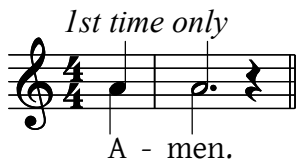


- ῶ - τας, ἐν τῇ ἐν - δό - ξῳ Ἄ - να - στά - σει αὐ - τοῦ.
- o - tas en ti en - dho - xo A - na - sta - si Af - tou.

(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.



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, the dead 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



Ἄ - μὴν.
A - min.

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

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



Ἀγ - γε - λι - καὶ Δυ - νά - μεις ἐ - πὶ τὸ μνη - μά σου, καὶ οἱ φυ -
An - ghe - li - ke dhi - na - mis e - pi to mni - ma Sou, ke i fi -



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



τά - φω, ζῆ - τοῦ - σα τὸ ἄ - χραν - τὸν σου Σῶ -
ta - fo zi - tou - sa to a - chran - ton Sou So -



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



- πὴν - τη - σας τῇ Παρ - θέ - νῳ, δω - ρού - με - νος τὴν ζω - ἦν. Ὁ ἀ - να -
- pin - ti - sas ti Par - the - no, dho - rou - me - nos tin zo - in. O A - na -



- στας ἐκ τῶν νε - κρῶν, Κύ - ρι - ε, δό - ξα σι.
- 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

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.



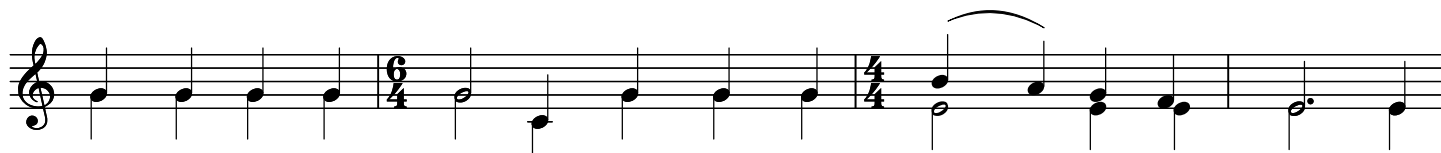
When the an - gel - ic pow - ers ap - peared be - fore Your grave, the sol - diers



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



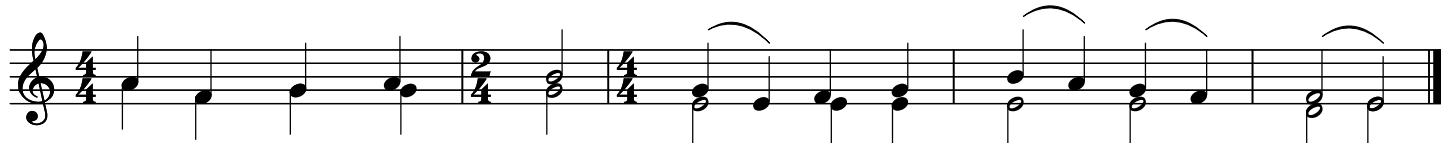
Ma - ry, there seek - ing Your pure and spot - less Bo - dy. De -



- 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

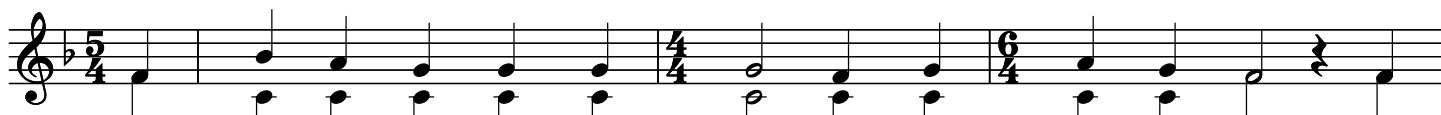


Α - μίν.
A - min.

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.



Κα - τέ - λυ - σας τῷ Σταυ - ρῷ σου τὸν θά - να - τον, ἡ-
Ka - te - li - sas to Stav - ro Sou ton tha - na - ton; i-



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



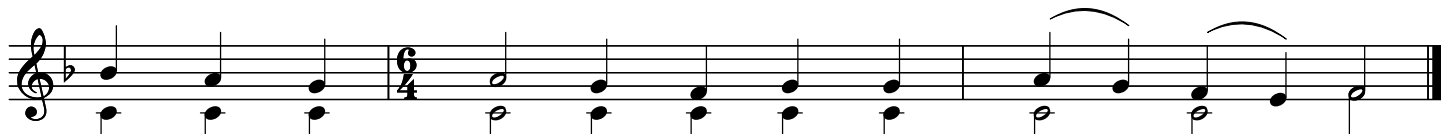
- φό - ρων τὸν θρη - νον με - τέ - βα - λες, καὶ τοῖς
- fo - ron ton thri - non me - te - va - les ke tis



σοῖς Ἄ - πο - στό - λοις κη - ρύτ - τειν ἐ - πέ - τα - ξας·
sis A - po - sto - lis ki - rit - tin e - pe - ta - xas;



ὅ - τι ἀ - νέ - στης Χρι - στὲ ὁ Θε - ὅς, πα-
o - ti a - ne - stis Chri - ste o The - os, pa-



- ρέ - χων τῷ κό - σμῳ τὸ μέ - γα ἔ - 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.

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

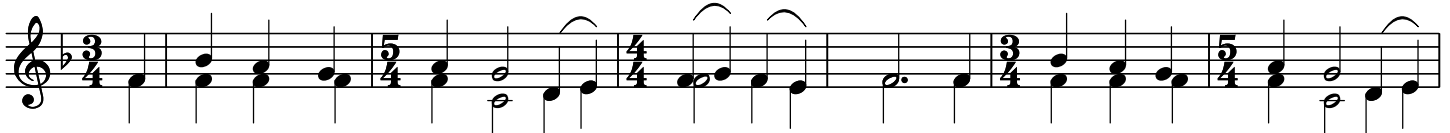
1st time only



'Α - 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.*



'Εξ ὑ-ψους κα - τήλ-θες ὁ εὔ - σπλαγ-χνος, 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, ἴ-να ἡ - μᾶς ἐ - λευ-θε - 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 A - na - sta - sis i - mon, Ky - ri - e, dho - xa Si.

PLAGAL FOURTH TONE – From on High You Descended

1st time only

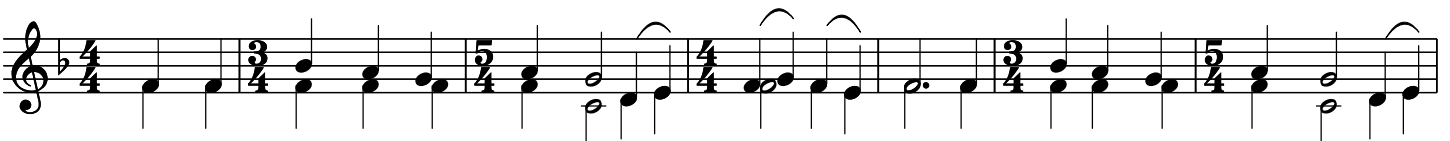


A - men.

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.*



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



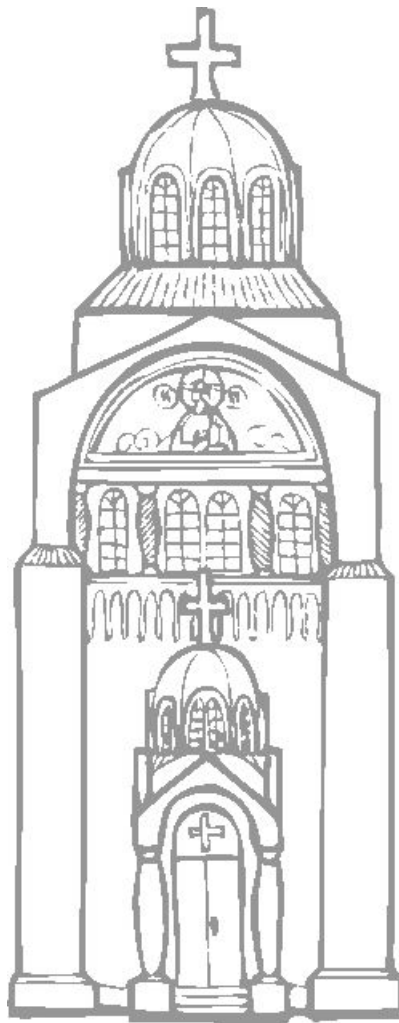
us was bur - ied three days in the tomb, glo - ry to You, O Lord!

(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 the Resurrectional apolytikion, please insert and chant it (or them) here. Consult your priest or a typikon, Menologion, other liturgical guidebook, or go to newbyz.org for these hymns.

Please affix the troparion of the name of the local parish (*Naov*) to this page and chant it after the apolytikion. Many of these church hymns may be found at www.newbyz.org. On feast days of the Lord and the Resurrectional apolytikia and this hymn of the local church are usually omitted.

HYMN OF THE LOCAL PARISH



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

(See note on p. 29)

Ἦχος β' — Second Tone

Προ - στα - σί - α τῶν Χρι - στι - α - νῶν ἀ - 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 πρὸς τὸν Ποι - η - τὴν ἀ - με - τά - θε - τε, μὴ 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 ἀ - μαρ - τω - λῶν δε - ή - σε - ὦν φω - νάς, ἀλ - 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, ὡς ἀ - γα - θή, εἰς τὴν βο - ή - θει - αν ἡ - μῶν, τῶν πι -
 pro - ftha - son, os a - gha - 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
 - στῶς κραυ - γα - ζόν - των σοι· Τά - χυ - νον εἰς πρε - σβεί - αν, καὶ
 - stos krav - gha - zon - don si. Ta - chi - non is pre - svi - an ke
 you, who are kind and good. Hast - en your in - ter - ces - sion, and
 σπεῦ - σον εἰς ἰ - κε - σί - αν, ἢ προ - στα - τεύ - ου - σα ἀ -
 spen - son is i - ke - si - an, ἢ pro - sta - tev - ou - sa a -
 speed - i - ly make sup - pli - ca - tion, for you at all times will pro -
 - εἶ, Θε - ο - τό - κε, τῶν τι - μῶν - τῶν σε.
 - i, The - o - to - ke, ton ti - mon - ton se.
 - tect, The - o - to - kos, those who hon - or you.

NOTE: During some feasts and festal seasons, a different kontakion is chanted. (Available at newbyz.org.) If the kontakion of the day is not the one on p. 28, insert the proper kontakion in front of this page.

Τοῦ Κυρίου δεηθῶμεν.

Κύ-ρι-ε ἡ-λέ-σον.
Ky-ri-e 'le-i-son.

Let us pray to the Lord.

Lord, have mer-cy.

(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. 94.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

THE THRICE-HOLY HYMN

Normally chanted in Second Tone (Ἦχος β') The harmony here is optional. To chant this Trisagion hymn in Second Tone, sing the melody (uppermost notes) against a constant drone (ison) of a low G.

(3 times) Ἦχος Β'

Ἀ - γι - ος ὁ Θε - ος, ἅ - γι - ος
A - ghi - os o The - os, a - ghi -

- ος ἰ - σχυ - ρός, ἅ - γι - ος ἁ - θά - να -
- os is - chi - ros, a - ghi - os a - tha - na -

- τος ἐ - λέ - η - σον ἡ - μᾶς.
- tos e - le - i - son i - mas.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι καὶ
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke

νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
nin ke ai, ke is tous eonas ton e - o - non. A - min.

ἅ - γι - ος ἁ - θά - να - τος ἐ -
A - ghi - os a - tha - na - tos e -

- λέ - η - σον ἡ - μᾶς.
- le - i - son i - mas.

(3 times)

Ho - ly God, ho - ly might - y,

ho - ly im - mor - tal, have

mer - cy on us.

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



Δύ - να - μις. Ἄ - γι - ος
Dhi - na - mis. A - ghi - os



With strength! Ho - ly God,



ὁ Θε - ός,
o The - os,



ho - ly might - y,



ἄ - γι - ος
a - ghi - os



ho - ly im-



ἰ - σχυ - ρός,
is - chi - ros,



- mor - tal,



ἄ - γι - ος ἁ - θά - να -
a - ghi - os a - tha - na -



have mer-



- τος ἐ - λέ - η -
- tos e - le - i -



- cy on us.



- σον ἡ - μάς.
- son i - mas.

(Continue on page 40.)

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

Second Tone

(3 times)

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

Mas - ter, and we glo - ri - fy Your ho - ly Res - ur -

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

and we glo - ri - fy Your Ho - ly Re - sur -

- rec - tion. With strength. Be - fore Your Cross, we bow

down in wor - ship, Mas - ter, and we glo - ri - fy Your

ho - ly Res - ur - rec - tion.

(Continue on page 40.)

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

(3 times) *First Tone*

As ma - ny of you as were bap - tized in - to Christ have
put on Christ. Al - le - lu - i - a.
Glory to the Father and to the Son and to the Holy Spi - rit, now and forever
and to the ages of a - ges. A - men.
You have put on Christ. Al - le - lu - i - a. With great - er strength.
As ma - ny of you as were bap - tized in - to
Christ have put on
Christ. Al - le - lu - i - a.

(Continue on page 40.)

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.)

Ἦχος β' — Second Tone

Ἄ - γι - ος ὁ Θε - ός, ἄ - γι - ος ἰ - σχυ - ρός, ἄ - γι - ος ἁ - θά - να - τος ἐ -
 A - ghi - os o The - os, a - ghi - os is - chi - ros, a - ghi - os a - tha - na - tos e -

- λέ - η - σον ἡ - μᾶς. Ho - ly God, Ho - ly Migh - ty, Ho - ly Im -
 - le - i - son i - mas.

- mor - tal have mer - cy on us. Hierarch repeats verse. Ἄ - γι - ος ὁ Θε - ός, ἄ - γι -
 A - ghi - os o The - os, a - ghi -

- ος ἰ - σχυ - ρός, ἄ - γι - ος ἁ - θά - να - τος ἐ - λέ - η - σον ἡ - μᾶς. Hierarch repeats verse.
 - os is - chi - ros, a - ghi - os a - tha - na - tos e - le - i - son i - mas.

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

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

This section may be chanted by the clergy.

Ἄ - γι - ος ὁ Θε - ός...
 A - ghi - os o The - os...

ὁ Θε - ός... Εἰς πολλά ἔτη, Δέ - σπο - τα.
 o The - os... Is polla eti Dhe - spo - ta.

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

ἄ - γι - ος ἰ - σχυ -
a - ghi - os is - chi-

- ρός,... Εἰς πολλὰ ἔτη, Δέ - σπο - τα. ἄ - γι',
- ρος,... Is polla eti Dhe - spo - ta. a - ghi'

ἄ - γι - ος ἄ - θά -
a - ghi - os a - tha-

- να', νε, ἄ - θά - να - τος... Εἰς πολλὰ ἔτη,
- na', ne, a - tha - na - tos... Is polla eti

Δέ - σπο - τα. ε - λέ - η - σον ἡ - μάς. Δύ - να - μις. Ἄ - γι -
Dhe - spo - ta. e - le - i - son i - mas. Dhi - na - mis. A - ghi-

- ος ὁ Θε - ός, ἄ - γι - ος ἰ - σχυ - ρός,
- os ο The - os, a - ghi - os is - chi - ros,

ἄ - γι - ος ἄ - θά - να - τος ἐ - λέ - η - σον ἡ - μάς.
α - ghi - os a - tha - na - tos e - le - i - son i - mas.

FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

PRIEST: Κύριε, σῶσον τοὺς εὐσεβεῖς. (Lord, save the righteous.)

HEIRARCH: Κύριε, σῶσον τοὺς εὐσεβεῖς.

PRIEST: Κύριε, σῶσον τοὺς εὐσεβεῖς.

CHOIR:

Κύ-ρι-ε σῶ - σον τοὺς εὐ - σε - βεῖς, τοὺς εὐ - σε - βεῖς.
Ky-ri-e so - son tous ev - se - vis, tous ev - se - vis.

O Lord, save the right - eous, the right - eous.

(May be repeated.)

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

HEIRARCH: Καὶ 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.

FIMI OF THE LOCAL BISHOP OR METROPOLITAN

(Affix and chant here. Many fimis may be found at www.newbyz.org.)



Σοφία. Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην ἀποστολικὴν περικοπὴν.)

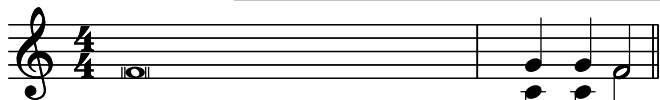
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

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.



Ἄλληλούϊα, Ἄλληλούϊα, Ἄλλη - λού - ἰ - α.
Allilouia, Allilouia, Alli - lou - i - a.

(Χαμηλοφώνως.) Ἦλλαμψον 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 Σῆν καὶ φρονοῦντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὲ 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 πνεύ - μα - τί σου.
Ke to pneu - ma - ti sou.

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



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

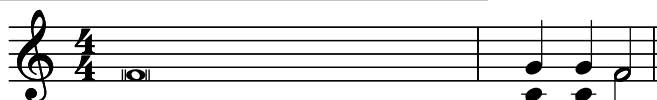
(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ ἁγίου Εὐαγγελίου)



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



δό - ξα σοι.
dho - xa si.



Ἄλληλούϊα, Ἄλληλούϊα, Ἄλλη - λού - ἰ - α.
Allilouia, Allilouia, Alli - lou - i - a.

(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 Σοὶ 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 πίστειως 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. 42-44), chant the “Amen” on C as indicated above. However, when using the Plagal 2nd or 3rd Tone Cherubic Hymns, (pp. 45-) chant the “Amen” on the first note of the hymn, D for Pl. 2nd, F for 3rd.

(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 φιλάνθρωπιαν, ἀτρέπτως και ἀναλλοιώτως γέγονας ἄνθρωπος, και Ἀρχιερεὺς ἡμῶν ἐχρημάτισας, και τῆς λειτουργικῆς αὐτῆς 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, παραστῆναι τῇ ἀγίᾳ Σου ταύτῃ τραπέζῃ και ἱερουργῆσαι τὸ ἅγιον και ἄχραντόν Σου Σῶμα και τὸ τίμιον Αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ αὐχένα, 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:)

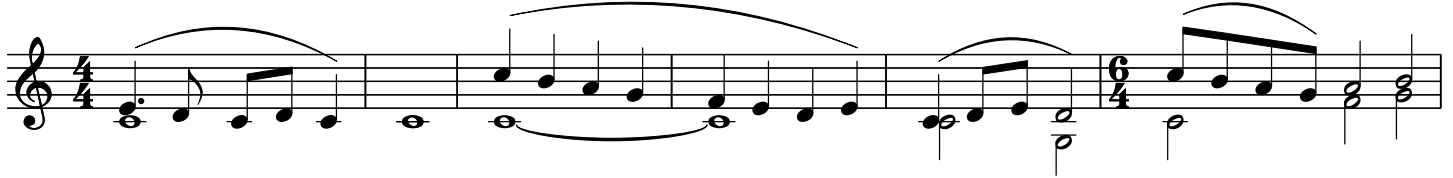
No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served 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.

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ'

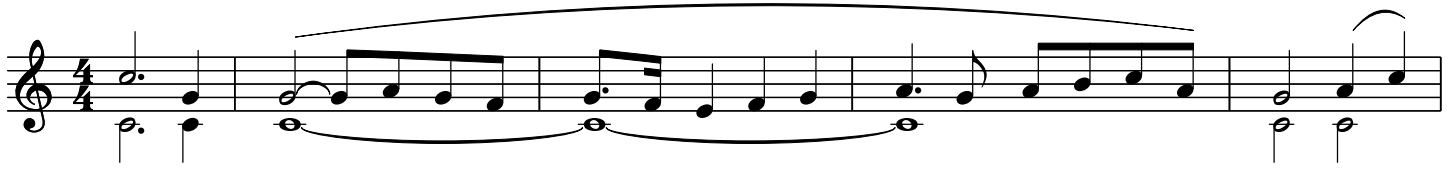
A



Οί τὰ Χε - ρου - βίμ, οί τὰ Χε - ρου - βίμ, μυ - στι - κῶς εἰ - κο - νί -
 I ta Che - rou - vim, i ta Che - rou - vim, my - sti - kos i - ko - ni -



- ζον - τες καὶ τῇ ζω - ο - ποι -
 - zon - des ke ti ke zo - o - pi -

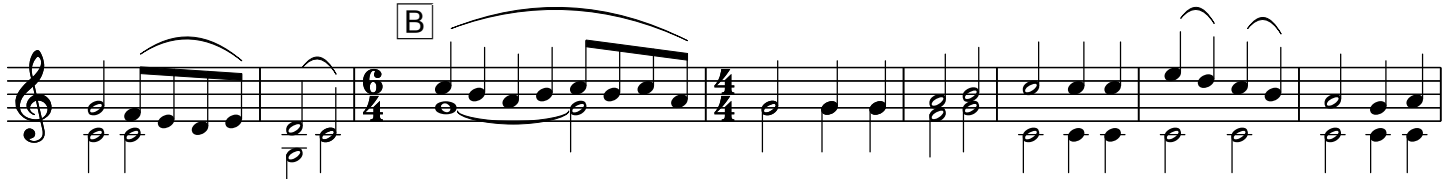


- ᾧ Τρι - ἄ - δι, Τρι -
 - o Tri - a - dhi, Tri -

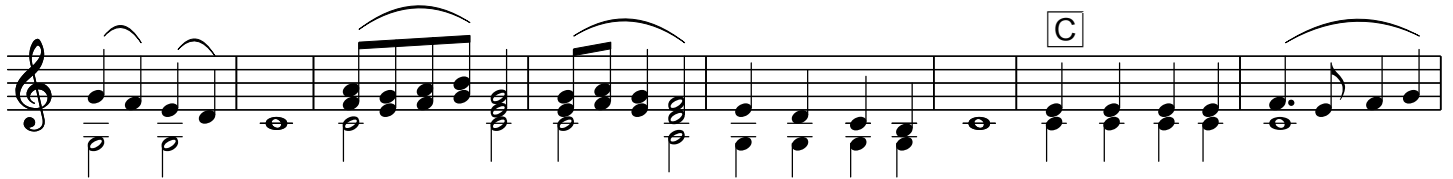


- ἄ - δι, τὸν τρι - σά - γι - ον ὅ - μνον προ -
 - a - dhi, ton tri - sa - ghi - on i - mnon pro -

B

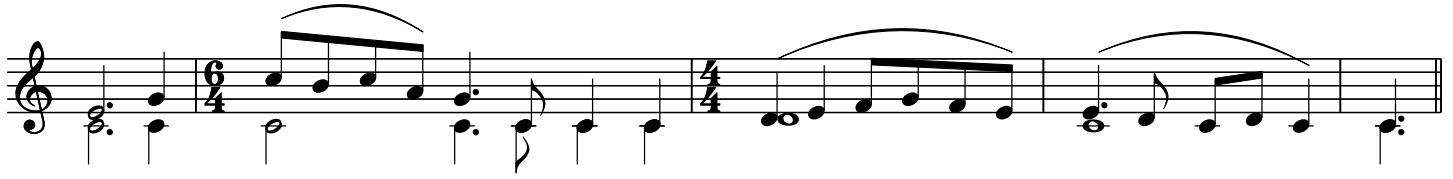


- σά - δον - τες, πᾶ - σαν τὴν βι - ο - τι - κὴν ἄ - πο - θώ - με - θα, ἄ - πο -
 - sa - dhon - des, pa - san tin vi - o - ti - kin a - po - tho - me - tha, a - po -



- θώ - με - θα μέ - ρι - μναν, πᾶ - σαν μέ - ρι - μναν. Ὡς τὸν βα - σι - λέ -
 - tho - me - tha me - ri - mnan, pa - san me - ri - mnan. Os ton va - si - le -

C



- α τῶν ὅ - λων ὑ - πο - δε - ξό - με - νοί...
 - a ton o - lon i - po - dhe - xo - me - ni...

THE CHERUBIC HYMN — PLAGAL FOURTH TONE

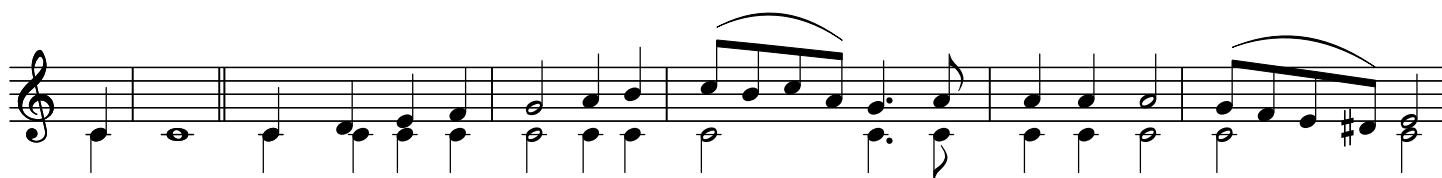
A

Let us who mystically represent the Cherubim, re-
- sent the Cherubim, and who sing the
thrice-holy hymn, the thrice - ho-ly
hymn to the life-creating Tri-ni-ty, the
B
Tri-ni-ty, lay aside ev-'ry world-ly care, let us lay a-
C
- side ev-'ry world-ly care, lay a-side ev-'ry world-ly care that we may re-
- ceive the King of all, re-ceive 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.

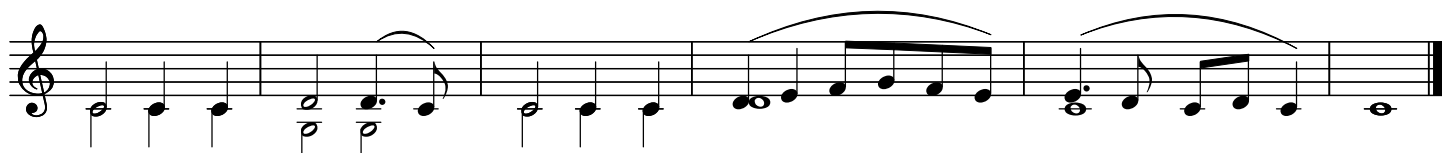
ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ



Ἄ - μὴν. ...ταῖς ἀγ - γε - λι - καῖς ἀ - ο - ρά - τως δο - ρυ - φο - ρού - με - νον
A - min. ...tes an - ghe - li - kes a - o - ra - tos dho - ri - fo - rou - me - non



τά - ξε - σιν, τά - ξε - σιν. Ἄλ - λη - λού - ῖ -
ta - xe - sin, ta - xe - sin. Al - li - lou - i -

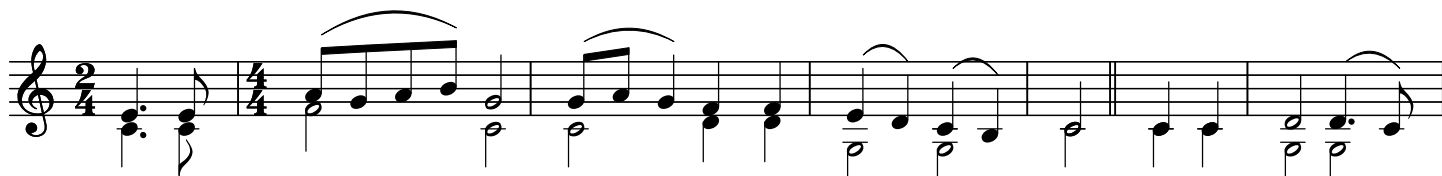


- α. Ἄλ - λη - λού - ῖ - α. Ἄλ - λη - λού ῖ - α.
- a, al - li - lou - i - a, al - li - lou i - a.

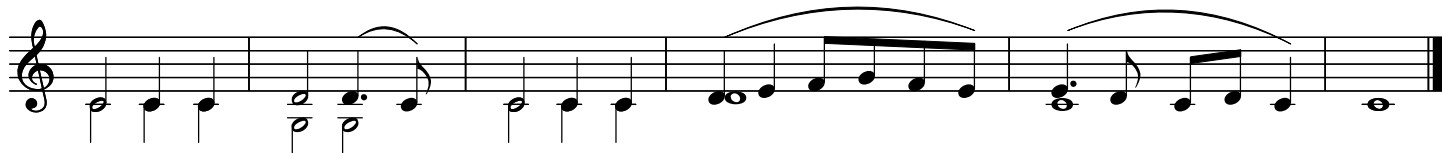
THE ANGELIC HOSTS



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



- bly es - cort - ed by the an - ge - lic hosts. Al - le - lu - i -



- a, Al - le - lu - i - a, Al - le - lu i - a.

(Continue on page 53.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β'

A

Ἄ - μὴν. Οἱ τὰ Χε - ρου - βίμ μυ - στι - κῶς εἰ - κο - νί -
 A - min. I ta Che - rou - vim my - sti - kos i - ko - ni -

- ζον - τες καὶ τῆ ζω -
 - zon - des ke ti zo -

- ο - ποι - ῶ Τρι - ἄ - δι,
 - o - pi - o Tri - a - dhi,

Τρι - ἄ - δι, τὸν τρι - σά - γι - ον
 Tri - a - dhi, ton tri - sa - ghi - on

ἕ - μνον προ - σά - δον - τες, πᾶ - σαν τὴν βι -
 im - non pro - sa - dhon - des, pa - san tin vi -

- ο - τι - κὴν ἀ - πο - θώ - με - θα, πᾶ - σαν μέ - ρι - μναν.
 - o - ti - kin a - po - tho - me - tha, pa - san me - ri - mnan.

C

Ἔς τὸν βα - σι - λέ - α τῶν ὄ - λων ὑ - πο - δε - ξό - με - νοί,
 Os ton va - si - le - a ton o - lon i - po - dhe - xo - me - ni,

THE CHERUBIC HYMN — PLAGAL SECOND TONE

A

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

Che - ru - bim, and

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

- ly, thrice - ho - ly hymn to the

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

B

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

C

- ly care, that we may re - ceive the King, re - ceive 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

Ἄ - μὴν. ταῖς ἀγ - γε - λι - καῖς ἀ - 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 - rou - me - non ta - xe - sin.

sustain on neutral syllable

Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
 Al - li - lou - i - a, al - li - lou - i - a, al - li - lou - i - a.

THE ANGELIC HOSTS

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

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

sustain on neutral syllable

Al - le - lu - i - a, al - le - lu - i - a, al - le - lu - i - a.

(Continue on page 53.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ Γ'

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

A

Ἀ - μὴν. Οἱ τὰ Χε - ρου - βίμ, μυ - στί - κως εἰ - κο -
 A - min. I ta Che - rou - vim, mi - sti - kos i - ko -

- νί - ζον - τες, καὶ τῆ ζω - ο -
 - ni - zon - des, ke ti zo - ο -

- ποι - ῶ Τρι - ἄ δι, Τρι - ἄ -
 - pi - o Tri - a dhi, Tri - a -

- δι, τὸν τρι - σά - γι - ον
 - dhi ton tri - sa - ghi - on

ὑ - μνον προ - σά - δον... ὑ - μνον προ - σά - δον - τες,
 i - mnon pro - sa - dhon... i - mnon pro - sa - dhon - des,

B

πᾶ - σαν τῆν βι - ο - τι - κὴν ἄ - πο - θώ - με - θα,
 ra - san tin vi - o - ti - kin a - po - tho - me - tha,

μέ - ρι... πᾶ - σαν μέ - ρι - μναν, πᾶ - σαν μέ - ρι - μναν.
 me - ri..., ra - san me - ri - mnan, pa - san me - ri - mnan,

C

Ὡς τὸν βα - σι - λέ - α τῶν ὄ - λων ὑ - πο - δε - ξό - με - νοι,
 os ton va - si - le - a ton o - lon i - po - dhe - xo - me - ni,

Πάντων ὑμῶν,
 μνηθεῖη Κύριος
 ὁ Θεὸς ἐν τῇ
 βασιλείᾳ αὐτοῦ· Ἄ - μὴν.
 πάντοτε· νῦν καὶ Ἄ - μιν.
 αἰεὶ καὶ εἰς τοὺς
 αἰῶνας τῶν
 αἰῶνων.

piu mosso

βα - σι - λέ - α τῶν ὄ - λων ὑ - πο - δε - ξά - με - νοι, ταῖς ἀγ - γε - λι - καῖς ἄ - ο - ρά - τως δο -
 va - si - le - a ton o - lon i - po - dhe - xa - me - ni, tes an - ghe - li - kes a - o - ra - tos dho -

- ρυ - φο - ρού - με - νον τά - ξε - σιν. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
 - ri - fo - rou - me - non ta - xe - sin. Al - li - lou - i - a. Al - li - lou - i - a.

(Continue on p. 53)

THE CHERUBIC HYMN — THIRD TONE

A

(Harmonized)

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

Che - ru - bim, and who sing the

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

ho - ly hymn to the Trin - i - ty, the

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

B

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

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

C

ey-'ry world-ly care, that we may re-ceive the King of all, re-ceive the King of all,

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

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

- cort - ed by the an - ge - lic hosts. Al - le - lu - i - a. Al - le - lu - i - a.

The Cherubic Hymns of John Sakellarides

The processional hymn for the Great Entrance is the Cherubic Hymn. Traditionally, this hymn is normally composed and chanted in the Byzantine *papadic* form, which consists of extended, melismatic, and highly ornamented melodic lines that are intended to draw out the length of the hymn, so that the priest or hierarch may have time to complete the prayers and rituals of the procession of the Holy Gifts.

Normally, papadic hymns can only be accurately executed by a well-trained Byzantine chanter. However, John Sakellarides composed a series of four Cherubic hymns which can easily be chanted by a lay choir reading staff notation. These compositions have become standards for American Greek Orthodox Church choirs and are presented on the previous pages in both Greek and English.

The default Cherubic Hymn of this book is the one written in the Plagal Fourth Tone on pp. 42-44. However, it is also common that the Cherubic Hymn be chanted in a mode related to the tone of the week. Therefore, on Fourth Tone and Plagal Fourth Tone Sundays, the default hymn may be chanted. On Second Tone and Plagal Second Tone Sundays, the Plagal Second Cherubic Hymn on pp. 45-47 may be chanted. On Third Tone and Grave Tone Sundays, the Third Tone Cherubic Hymn on pp. 48-51 may be chanted. Sakellarides used simple harmony in many hymns, and while this is contrary to Byzantine tradition, there are many lay choirs that use harmony. Therefore, we have included the harmonized version of the Third Tone Cherubic Hymn. The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 98-100, within the minor liturgy.

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

① Ἦχος πλ. δ'

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

Ἐπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

②

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

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

⑤

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

PETITIONS

Let us complete our prayer to the Lord.

① *Plagal Fourth Tone*

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.

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

①

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

①

Grant this, O Lord.

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

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

②

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

②

Grant this, O Lord.

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

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

③

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

③

Grant this, O Lord.

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

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

④

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

④

Grant this, O Lord.

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

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

⑤

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

⑤

Grant this, O Lord.

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

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

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

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

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

During above petition

Most holy Theotokos, save us.

After petition

Σοί, 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 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 οἰκτιρμῶν 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.

Ἄ - μῆν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be to all.

Καὶ τῷ πνεύ - 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

Πα - τέ - ρα, Υι - ὄν, καὶ Ἄ - γι - ον
Pa - te - ra, I - on, kai A - ghi-on

Πνεῦ - μα, Τρι - ἅ - δα ὁ - μο - ού - σι -
Pnev - ma, Tri - a - dha o - mo - ou - si -

- ον καὶ ἄ - χώ - ρι - στον.
- on ke a - cho - ri - ston.

FATHER, SON, AND HOLY SPIRIT

Fa - ther, 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.)

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

Ἀ - γα - πῆ - σω σε, Κύ - ρι -
A - gha - pi - so se, Ky - ri -

- ε, ἡ ἰ - σχύς μου, Κύ - ρι - ος στε -
- e, i i - schis mou, Ky - ri - os ste -

- ρέ - ω - μά μου καὶ κα - τα - φυ -
- re - o - ma mou ke ka - ta - fi -

- γή μου καὶ ρύ - σης μου.
- ghi mou ke ri - stis mou.

I WILL LOVE YOU, O LORD

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 Πατρὶ, 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 ἕν 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.

GREEK transliteration

Pistévo is éna Theón, Patéra, Pandokrátora, piindín ouranoú ke ghis, oratón te pándon ke aorátón.

Ke is éna Kýrion Iisoún Christón, ton Ión to Theoú ton monoghení, ton ek tou Patrós ghennithénda pro pándon ton eónon;

Fos ek fotós, Théon alithinón ek Theoú alithinoú, ghennithénda ou piithénda, omooúision to Patrí, dhi' ou ta panda eghéneto.

Ton dhi' imás tous anthrópous ke dhiá tin imetéran sotirían katelthónda ek ton ouranón ke sarkothénda ek Pnévmatos Aghíou ke Marías tis Parthénou ke enanthropísanda.

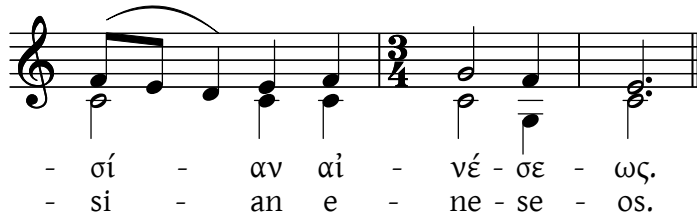
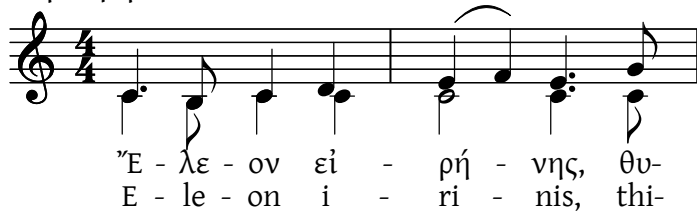
Stavrothénda to ipér imón epí Pondíou Pilátou, ke pathonda ke tafénda. Ke anastánda ti tríti iméra katá tas Ghrafás. Ke anelthónda is tous ouranoús ke kathezómenon ek dhexión tou Patrós. Ke pálin erchómenon metá dhóxis kríne zóndas ke nekroús, ou tis vasilías ouk éste télos.

Ke is to Pnévma to Ághion, to Kýrion, to zoopión, to ek tou Patrós ekporevómenon, to sin Patrí ke Ió simbroskivoúmenon ke sindhoxazómenon, to lalísan dhiá ton profitón.

Is mían, Aghían, Katholikín ke Apostolikín Ekklisían. Omologhó en váptisma is áfesin amartión. Prosdhokó anástasin nekrón. Ke zoín tou méllondos eónos. Amín.

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

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



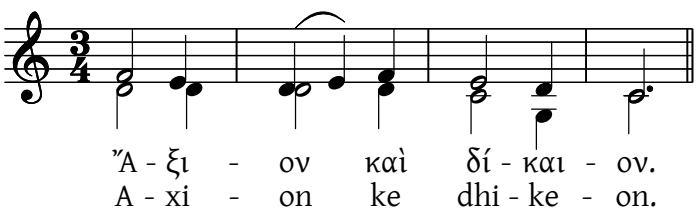
Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ
ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ
Ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.



Ἄνω σχῶμεν τὰς καρδίας.



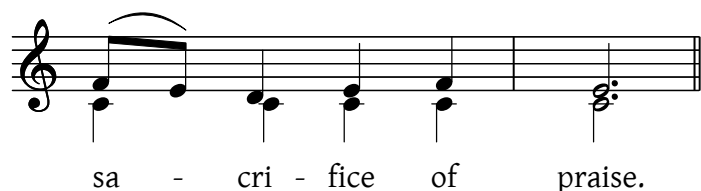
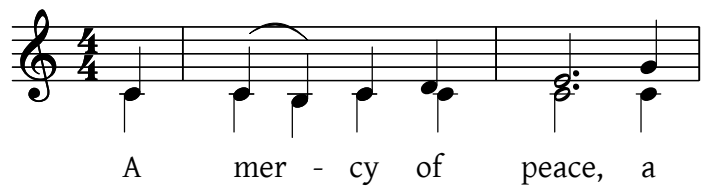
Εὐχαριστήσωμεν τῷ Κυρίῳ.



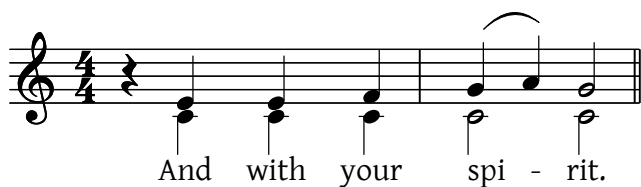
(Χαμηλοφώνως.) Ἄξιον καὶ δίκαιον σέ ὑμνεῖν, σέ εὐλογεῖν, σέ
αἰνεῖν, σοὶ εὐχαριστεῖν, σέ προσκυνεῖν ἐν παντὶ τόπῳ τῆς
δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος,
ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν, σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ
τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι 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 Ἰῶ καὶ τῷ Πνεύματι 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
us be attentive, that we may present the holy of-
fering in peace.



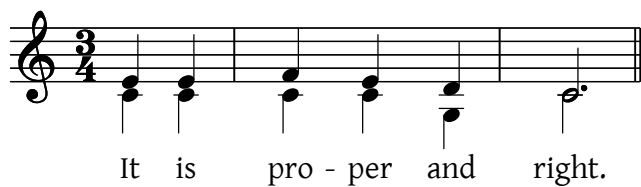
The grace of our Lord Jesus Christ, and the love of
God the Father, and the communion of the Holy
Spirit, be with all of you.



Let us lift up our hearts.



Let us give thanks unto the Lord.



(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,
πολύμματα, 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:

Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

Ἄ - γι - ος, ἄ - γι - ος, ἄ - γι - ος, Κύ - ρι - ος Σα - βα - ῶθ. πλή - ρης ὁ οὐ - ρα -
A - ghi - os, A - ghi - os, A - ghi - os, Ky - ri - os Sa - va - oth, pli - ris o ou - ra -

- νός καὶ ἡ γῆ τῆς δό - ξης σου. Ὁ - σαν - νά ἐν τοῖς ὑ -
- nos, ke i ghi tis dho - xis sou. O - san - na en tis i -

- ψί - στοῖς· εὐ - λο - γη - μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ -
- psi - stis; ev - lo - ghi - me - nos o er - cho - me - nos en o - no - ma - ti Ky -

- ρί - ου. Ὁ - σαν - νά ὁ ἐν τοῖς ὑ - ψί - στοῖς.
- ri - ou. O - san - na o en tis i - psi - stis.

THE VICTORY HYMN

Ho - ly, ho - ly, ho - ly, Lord of An - gel - ic hosts, hea - ven and earth are filled with Your

glo - ry. Ho - san - na in the high - est. Bles - sed is He Who

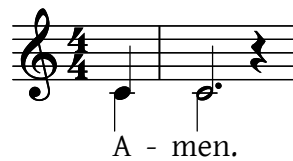
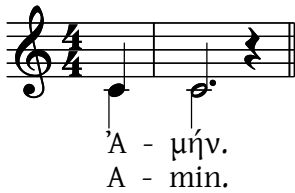
comes in the name of the Lord. Ho - san - na in the high - est.

(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 ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἢ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδοτο ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶ, εὐχαριστήσας καὶ εὐλογήσας, 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.

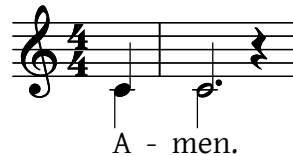
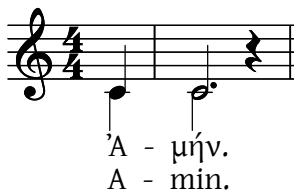


(Χαμηλοφώνως.) Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

(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.) Μεμνημένοι 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

from Sakellarides

Σὲ ὑ - μνοῦ - μεν, σὲ εὐ - λο - γοῦ - μεν, σοὶ εὐ - χα - ρι -
Se i - mnou - men, Se ev - lo - ghou - men, Si, ef - ha - ri -
- στοῦ - μεν, Κύ - ρι - ε, καὶ δε - ό - με - θά σου, ὁ Θε - ὅς ἡ - μῶν.
- stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WITH HYMNS WE PRAISE YOU

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 σοὶ τὴν λογικὴν ταύτην καὶ ἀνάικακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατὰπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα Δῶρα 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 σοὶ 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

from Haddad

Ἄ - ξι - όν ἐ - στιν ὡς ἄ - λη - θῶς μα - κα - ρί - ζειν σε τὴν
A - xi - on e - stin os a - li - thos ma - ka - ri - zin se tin

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

- τον καὶ μη - τέ - ρα τοῦ Θε - οῦ ἡ - μῶν. Τὴν τι - μι - ὠ - τέ - ραν τῶν Χε - ρου -
- ton ke Mi - te - ra tou The - ou i - mon. Tin ti - mi - o - te - ran ton Che - rou -

- βιμ καὶ ἐν - δο - ξο - τέ - ραν ἀ - συγ - κρί - τως τῶν Σε - ρα - φίμ -
- vim ke en - dho - xo - te - ran a - sing - kri - tos ton Se - ra - fim,

τὴν ἀ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε - κοῦ - σαν, τὴν
tin a - dhi - af - tho - ros The - on Lo - ghon te - kou - san tin

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

(Continue on page 66.)

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

MEGALYNARION

Tru - ly, it is right to call you blest, and we bless you, O
The - o - to - kos. Mai - den who are e - ver blest, 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 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.

(Continue on page 66.)

MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ


Σακελλαριδης



Ε - πὶ σοὶ χαί - ρει, Κε - χα - ρι - τω - μέ - νη, πᾶ - σα ἢ κτί - σις, Ἄγ - γέ - λων τὸ σύ - στη -
E - pi si che - ri, Ke - cha - ri - to - me - ni, pa - sa i kti - sis, An - ghe - lon to si - sti -




- μα καὶ ἀν - θρώ - πων τὸ γέ - νος, ἡ - γι - α - σμέ - νε να - ἔ 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 - κὸν καύ - χη - μα, ἐξ ἧς Θε - ὅς ἐ - 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



ὁ πρὸ αἰ - ῶ - νων ὑ - πάρ - χων Θε - ὅς ἡ - μῶν τὴν γὰρ σὴν μή - τραν
o pro e - o - non i - par - chon The - os i - mon, tin ghar sin mi - tran



θρό - νον ἐ - ποί - η - σε, και τὴν σὴν γα - στέ - ρα πλα - τυ -
thro - non e - pi - i - se, ke tin sin gha - ste - ra pla - ti -



- τέ ραν οὐ - ρα - νῶν ἀ - πειρ - γά - σα - το.
- te ran ou - ra - non a - pir - gha - sa - to.



Ε - πὶ σοὶ χαί - ρει, Κε - χα - ρι - τω - μέ - νη,
E - pi Si che - ri, Ke - cha - ri - to - me - ni,



πᾶ - σα ἢ κτί - σις δό - ξα σοι.
pa - sa i kti - sis dho - xa si.

(Continue on page 66.)

MEGALYNARION OF THE LITURGY OF ST. BASIL IN YOU REJOICES

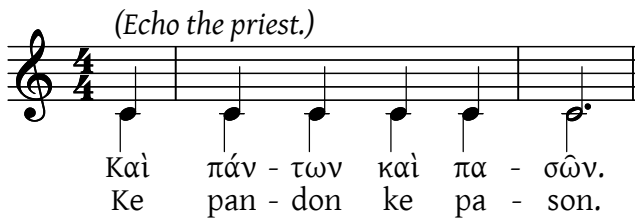
Sakellarides

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!

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 ἁγίας 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 ἁγίαις 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.

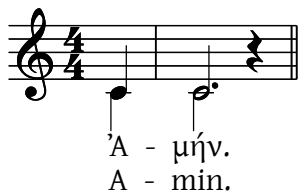
(Echo the priest.)



Καὶ πάντων καὶ πασῶν.
Ke pan - don ke pa - son.

(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 ἁγίαις σου Ἐκκλησίαις καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἔλεός 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.



A - min.
A - min.

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

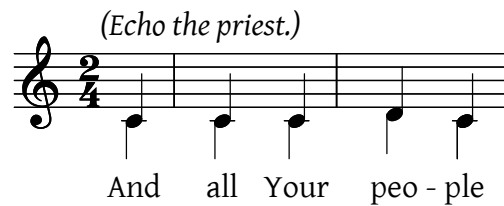


Καὶ μετὰ τοῦ πνεύματος σου.
Ke me - ta tou pnev - ma - tos sou.

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.

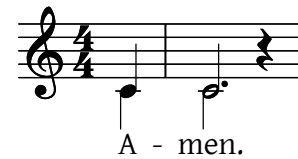
(Echo the priest.)



And all Your people

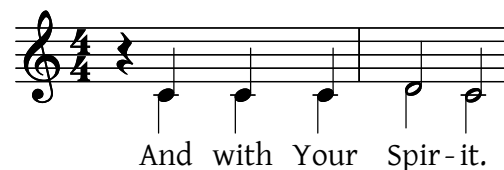
(Inaudible.) Remember, Lord, the city in which we live, every city and country, and the faithful who dwell in them. Remember, Lord, the travelers, the sick, the suffering, and the captives, granting them protection and salvation. Remember, Lord, those who do charitable work, who serve in Your holy churches, 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.



A - men.

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



And with Your Spirit.

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

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

Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων
τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.

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

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

Κύ-ρι-ε, '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.

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

Lord, have mer-cy.

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.

Lord, have mer-cy.

ALTERNATIVE RESPONSES TO THE ABOVE PETITIONS

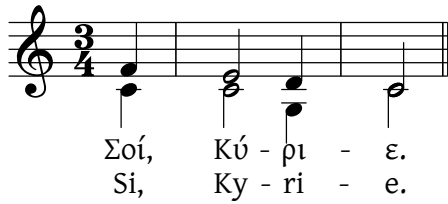
(Instead of the above responses to the three petitions on this page, the following set of responses may be softly chanted concurrently and continuously with the chanting of the petitions by the priest or deacon.)

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

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

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

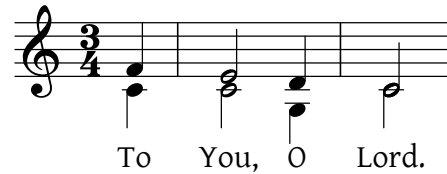
Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.



(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 ἱεράς 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:

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:

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

GREEK transliteration

THE LORD'S PRAYER

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς 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: Páter imón, o en tis ouranís; aghisthíto to onomá sou, elthéto i vasilía sou, ghenithíto to thelimá sou, os en ouranó ke epí tis ghis. Ton ártion imón ton epioúsiion dhos imín símeron. Ke áfes imín ta offilímata imón, os ke imís afiemen tis ofilétes imón. ke mi isenégis imas is pirasmón, allá ríse imás apó tou poniroú.

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.

Ἱερεὺς: Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ αἰεὶ 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.



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


Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.



Σοί, Κύριε.
Si, Ky - ri - e.

(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἔλεους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἐπίδε ἐπὶ τοὺς ὑποκεκλιότας 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 σωμάτων 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.



Ἀμήν.
A - min.

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

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.

Peace be to all.



And to Your spi - rit.

Let us bow our heads to the Lord.



To You, O Lord.

(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 people of God.

ΕΙΣ ΑΓΙΟΣ



Εἰς Ἄ-γι - ος, εἰς Κύ-ρι - ος, Ἰ-η-σοῦς Χρι-στός, εἰς δό - ξαν Θε - οῦ Πα-τρός. Ἀ-μήν.
Is A-ghi - os, is Ky-ri - os, I - i - sous Chri-stos, is dho - xan The - ou Pa-tros. A - min.

ONE IS HOLY



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

ΚΟΙΝΩΝΙΚΟΝ — THE COMMUNION HYMN

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ — PRAISE THE LORD

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

Ἦχος πλ. δ' — Plagal Fourth Tone


Slowly



Αἰ - νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ-ρα - νῶν· αἰ - νεῖ-
E - ni - te ton Ky - ri - on ek ton ou-ra - non, e - ni-



- τε αὐ - τὸν ἐν τοῖς ὑ - ψί - στοις. Praise the Lord! O praise the
- te af - ton en tis i - psi - stis.



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



Ἄλ-λη-λού-ϊ - α. Ἄλ-λη-λού-ϊ - α. Ἄλ-λη - λού - ἰ - α.
Al - li - lou-i - a. Al - li - lou-i - a. Al - li - lou - i - a.
Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a.

THE COMMUNION HYMN — HARMONIZED

Slowly


Ai - νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ -
 E - ni - te ton Ky - ri - on ek ton ou - ra - non, e - ni -
 - τε αὐ - τὸν ἐν τοῖς ὑ - ψί - στοις. Praise the Lord! O praise the
 - te af - ton en tis i - psi - stis.
 Lord from the hea - vens. Praise Him in the high - est.
 Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. - ἰ - α.
 Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a. - i - a.
 Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a. - i - a.

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

- | | |
|--|---|
| <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. Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς· 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>8. Ἡ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ, καὶ ὑψώσει κέρασ λαοῦ αὐτοῦ·</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. Praise the Lord from the earth; Kings of the earth and all peoples, 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> <p>8. His glory is above the earth and heaven, and He has exalted the dominion of His people.</p> |
|--|---|

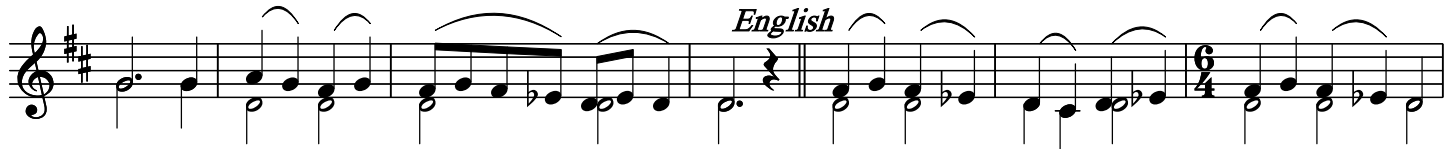
ΕΙΣ ΑΓΙΟΣ — ONE IS HOLY — PLAGAL SECOND TONE

Greek




Εἷς Ἄ - γι - ος, εἷς Κύ - ρι - ος, Ἰ - η - σοῦς Χρι - στός, εἷς δό -
 Is A - ghi - os, is Ky - ri - os, I - i - sous Chri - stos, is dho-

English



- ξαν Θε - οῦ Πα - τρός. Ἄ - μὴν. One is Ho - ly, One is Lord,
 - xan The - ou Pa - tros. A - min.

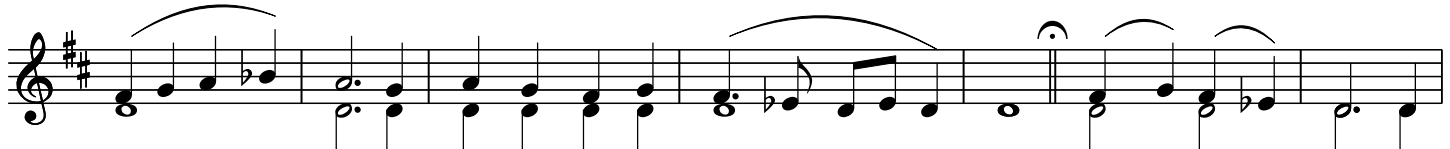


Je - sus Christ, to the glo - ry of God, the Fa - ther. Ἄ - men.

THE COMMUNION HYMN — PLAGAL SECOND TONE



Αἰ - νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ - ρα - νῶν αἰ -
 E - ni - te ton Ky - ri - on ek ton ou - ra - non, e -




- νεῖ - τε αὐ - τὸν ἐν τοῖς ὑ - ψί - στοις. Praise the Lord! O
 - ni - te af - ton en tis i - psi - stis.



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

Repeat as needed.



Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
 Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.
 Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a.

(Χαμηλοφώνως.) Πιστεύω, Κύριε, και ὁμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτό ἐστὶ τὸ ἄχραντον Σῶμά σου καὶ τοῦτο αὐτό ἐστὶ τὸ τίμιον Αἷμά σου. Δέχομαι οὖν σου· ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξιώσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότησι τῶν ἁγίων σου πῶς εἰσελεύσομαι ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν Νυμφῶνα, ὁ χιτῶν με ἐλέγχει ὅτι οὐκ ἐστὶ τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἀγγέλων. Καθάρισον, Κύριε, τὸν ρύπον τῆς ψυχῆς μου καὶ σώσόν με ὡς φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός μου, μὴ εἰς κριμὰ μοι γένοιτο τὰ ἅγια ταῦτα, διὰ τὸ ἀνάξιον εἶναί με, ἀλλ' εἰς κάθαρσιν καὶ ἁγιασμόν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀρραβῶνα τῆς μελλούσης ζωῆς καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολληᾶσθαι τῷ Θεῷ ἀγαθὸν ἐστὶ, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐλπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ κοινωνῶν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω· οὐ φιλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι· Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης 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. English version on p. 74.)

Ἦχος πλ. δ.

Τοῦ δεί-πνου σου τοῦ μυ-στι-κου, σή-με-ρον Υἱ-ε Θε-οῦ κοι-νω-νόν με πα-
Tou dhip-nou Sou tou my-sti-kou si-me-ron I-e The-ou ki-no-non me pa-
-ρά - λα - βε· οὐ μὴ γὰρ τοῖς ἐ-χθροῖς σου τὸ μυ-στή-ρι-ον
- ra - la - ve. Ou mi ghar tis e-chthris Sou to my-sti-ri-on
εἶ-πω· οὐ φί-λη-μά σοι δώ-σω, κα-θά-περ
i-po ou fi-li-ma Si dho-so ka-tha-per

ὁ Ἰ - οὐ - δας· ἀλλ' ὡς ὁ λη - στής ὁ - μο - λο - γῶ σοι'
 ο I - ou - dhas. All os o li - stis o - mo - lo - yo Si:

(3 times)

Μνή - σθη - τί μου *Κύ - ρι - ε* ἐν τῇ 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: Ἄγιε (Ayie)

RECEIVE ME TODAY

(This hymn may be chanted during Communion.)

Plagal Fourth 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.

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

IN PLAGAL SECOND TONE

(English version on p. 76.)

from T. Bogdanos

Τοῦ δεί - πνου σου τοῦ μυ - στι - κού, σή - με - ρον Υἱ - ἐ
 Tou dhip - nou Sou tou my - sti - kou si - me - ron I - e

Θε - οῦ κοι - νω - νόν με πα - ρά - λα - βε' οὐ
 The - ou ki - no - non me pa - ra - la - ve. Ou

μὴ γὰρ τοῖς ἐ - χθροῖς σου τὸ μυ - στή - ρι - ον εἶ - πω' οὐ φί - λη -
 mi ghar tis e - chthris Sou to my - sti - ri - on i - po ou fi - li -

- μά σοι δώ - σω, κα - θά - περ ὁ Ἰ -
 - ma Si dho - so ka - tha per o I -

- οὐ - δας· ἀλλ' ὡς ὁ λη - στής ὁ - μο - λο - γῶ σοι·
 - ou - dhas. All os o li - stis o - mo - lo - yo Si:

(3 times)
 Μνή - σθη - τί μου Κύ - ρι ε*
 Mni - sthi - ti mou Ky ri - e*

ἐν τῇ βα - σι - λεί - α σου.
 en ti va - si - li - a Sou.

*Second time: Δέσποτα/Dhespota

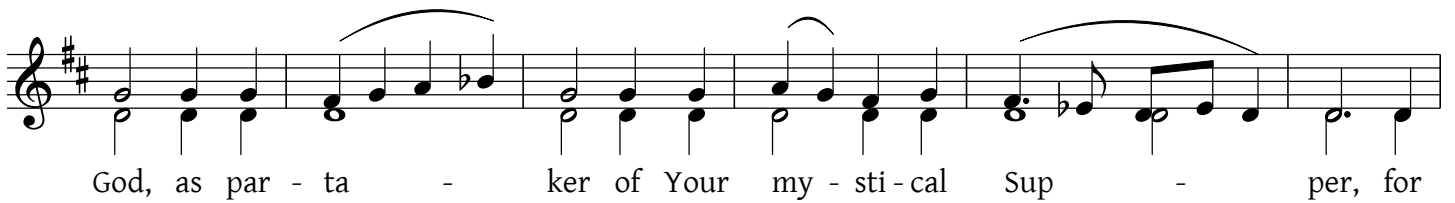
*Third time: Ἄγιε/Aghie

RECEIVE ME TODAY
IN PLAGAL SECOND TONE

N. Takis



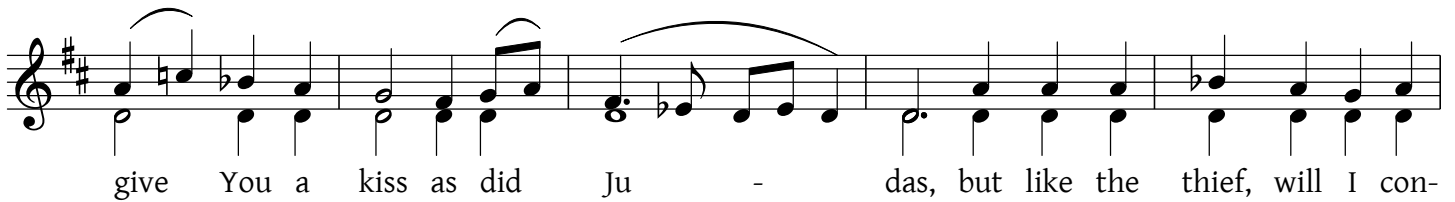
Re - ceive me to - day, O Son of



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.

PSALM 148 — THIRD TONE
 (Communion Hymn for the distribution of the Holy Gifts)

① Praise the Lord. Praise the Lord from the Heav-ens. Praise Him in the high - est. Al-le - lu - i - a.

② Praise Him, all His An - gels; praise Him all His hosts. Al-le - lu - i - a. Praise Him, sun and moon;

③ Praise Him, all you stars of light. Al-le - lu - i - a. Praise Him, you heav-ens of heav - ens, and you

④ wa-ters a-bove the heav - ens. Al-le - lu - i - a. Let them praise the name of the Lord: for He com-

⑤ - mand-ed and they were cre - at-ed. He has al-so es - tab-lished them for - ev - er and ev - er, He

⑥ made a de-cree, which shall not pass a - way. Al-le - lu - i - a. Praise the Lord from the earth;

⑦ kings of the earth and all peo - ples, princ-es, and all judg-es of the earth: Al-le - lu - i - a.

⑧ Both young men, and mai-dens: old men and chil - dren: Al-le - lu - i - a. Let them praise the

name of the Lord, for his name a - lone is ex - alt - ed. His glo - ry is a - bove the earth and

heav-en, and He has ex - alt - ed the do - min - ion of His *unison* peo - ple. Al-le - lu - i - a.

RETURN HERE FROM P. 122 OF THE MINOR LITURGY

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

Ἦχος β'

Εἶ-δο - μεν τὸ φῶς τὸ ἀ-λη-θι - νόν, ἐ - λά-βο-μεν Πνεῦ-μα ἐ-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 ἀ-λη - θῆ, ἀ - δι - αί - ρε-τον Τρι - ά - δα προ-σκυ - νοῦν-
ev-ro-men pi-stin a-li - thi a-dhi - e - re-ton Tri - a-dha pro-ski - noun-

- τες, αὐ - τη γὰρ ἡ - μᾶς ἔ - σω - σεν.
- des. Af - ti ghar i - mas e - so - sen.

WE HAVE SEEN THE TRUE LIGHT

Second Tone

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 - ping 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 αἰώνων.



Ἄ - μὴν.
A - min.

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



A - men.

Ὁρθοί. Μεταλαβόντες τῶν θείων, ἁγίων, 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, 'λέ-η-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, 'λέ-η-σον.
Ky-ri-e, 'le-i-son.



Lord, have mer-cy.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, 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.



Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.



To You, O Lord.

(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Δέσποτα, φιλόνητο, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρα 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· εὐχαῖς 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 ἀεὶ 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.



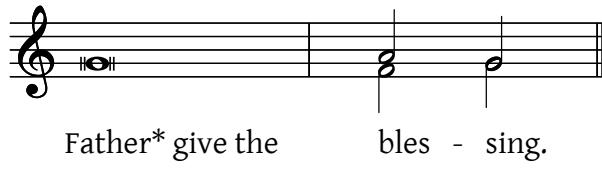
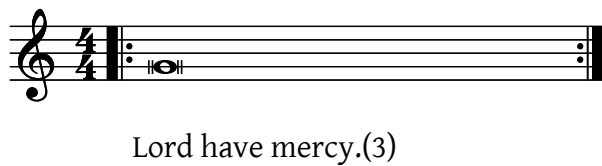
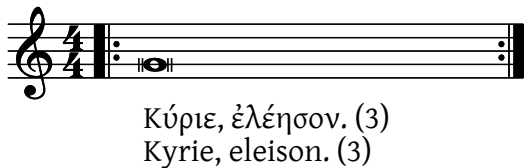
ΑΠΟΛΥΣΙΣ

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.")



**(or Dhespota for hierarchical liturgies)*

**(or Master for hierarchical liturgies)*

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς Σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον, ἁγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντάς 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 ἀεὶ 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**

**BLESSED BE THE
NAME OF THE LORD**



A - μίν. Εἶ-η τὸ ὄ-νο-μα Κυ-
A - min. I - i to o - no - ma Ky-



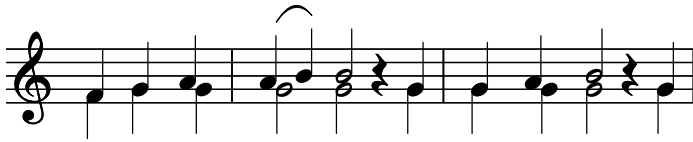
- ρί - ου εὐ-λο-γη - μέ - νον ἀ-πὸ τοῦ
- ri - ou ev - lo - ghi - me - non a - po tou



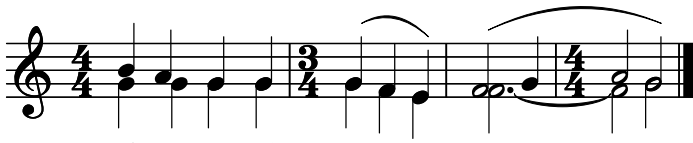
νῦν καὶ ἕ-ως τοῦ αἰ - ῶ - νος.
nin, ke e - os tou e - o - nos.



Τὸ ὄ-νο-μα Κυ-ρί-ου εἶ - η
To o - no - ma Ky - ri - ou i - i



εὐ-λο-γη - μέ - νον ἀ - πὸ τοῦ νῦν καὶ
ev - lo - ghi - me - non a - po tou nin ke



ἕ-ως τοῦ αἰ - ῶ - νος.
e - os tou e - 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.



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.)

RETURN HERE FROM THE END OF A MEMORIAL OR ARTOKLASIA

Τοῦ Κυρίου δεηθῶμεν.

Let us pray to the Lord.

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

Lord, have mer-cy.

Εὐλογία Κυρίου καὶ ἔλεος ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ
θειᾷ χάριτι καὶ φιλανθρωπία, πάντοτε, νῦν καὶ ἀεὶ
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.

'Α - μὴν.
A - min.

A - men.

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·
ἱκεσίαις 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
Ἰωακεὶμ καὶ Ἄννης, τοῦ ἁγίου (τῆς ἡμέρας), οὗ
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.)

all voices unison

TO HIM WHO BLESSES US

(To be chanted softly during the prayer on page 89.)

all voices in unison

To him who bles - ses and sanc - ti - fies us,
Lord, grant pro - tec - tion un - to ma - ny years.

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

Τὸν Δε - σπό - την καὶ Ἀρ - χι - ε - ρέ - α ἡ - μῶν,
Ton De - spo - tin ke Ar - chi - e - re - a i - mon,
To our Mas - ter (*delete these notes*) and Hi - er - arch,

Κύ - ρι - ε, φύ - λατ - τε εἰς πολ - λὰ ἔ - τη Δέ - σπο - τα, εἰς πολ -
Ky - ri - e fi - la - te is pol - la e - ti Dhe - spo - ta, is pol -
Lord, grant pro - tec - tion; ma - ny years to you, Mas - ter, ma - ny

- λὰ ἔ - τη Δέ - σπο - τα, εἰς πολ - λὰ ἔ - τη Δέ - σπο - τα.
- la e - ti Dhe - spo - ta, is pol - la e - ti Dhe - spo - ta.
years to you, Mas - ter, εἰς πολ - λὰ ἔ - τη Δέ - σπο - τα.

Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός ἡμῶν, ἐλέησον καὶ σῶσον ἡμᾶς.

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 DIVINE LITURGY OF THE ANGELS

**The following service is in plural for the departed. Please use singular nouns and pronouns as necessary.
Complete music for the memorial service is available at www.newbyz.org.**

ΜΝΗΜΟΣΥΝΟ

Ἦχος πλ. α΄

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Τῶν Ἁγίων ὁ χορὸς, εὗρε πηγὴν τῆς ζωῆς καὶ θύραν Παραδείσου, εὗρω κἀγώ, τὴν ὁδὸν διὰ τῆς μετανοίας, τὸ ἀπολωλὸς πρόβατον ἐγὼ εἰμί· ἀνακάλεσαί με, Σωτήρ, καὶ σῶσόν με.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Ὅ παλαι μὲν, ἐκ μη ὄντων πλάσας με, καὶ εἰκόνι σου θεία τιμήσας, παραβάσει ἐντολῆς δὲ πάλιν με ἐπιστρέψας, εἰς γῆν ἐξ ἧς ἐλήφθην, εἰς τὸ καθ' ὁμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Εἰκὼν εἰμί, τῆς ἀρρήτου δόξης σου, εἰ καὶ στίγματα φέρω πταισμάτων· οἰκτείρησον τὸ σὸν πλάσμα Δέσποτα, καὶ καθάρισον σὴ εὐσπλαγχνία, καὶ τὴν ποθεινὴν πατρίδα παράσχου μοι, Παραδείσου πάλιν ποιῶν πολίτην με.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Ἀνάπαυσον, ὁ Θεὸς τοὺς δούλους σου, καὶ κατὰταξον αὐτοὺς ἐν Παραδείσῳ, ὅπου χοροὶ τῶν Ἁγίων Κύριε, καὶ οἱ Δίκαιοι ἐκλάμπουσιν ὡς φωστῆρες, τοὺς κεκοιμημένους δούλους σου ἀνάπαυσον, παρορῶν αὐτῶν πάντα τὰ ἐγκλήματα.

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι...

Τὸ τριλαμπές, τῆς μιᾶς Θεότητος, εὐσεβῶς ὑμνήσωμεν βοῶντες· Ἅγιος εἶ, ὁ Πατὴρ ὁ ἀναρχος, ὁ συνἀναρχος Υἱὸς καὶ τὸ Θεῖον Πνεῦμα, φώτισον ἡμᾶς, πίστει σοι λατρεύοντας, καὶ τοῦ αἰωνίου πυρὸς ἐξάρπασον.

...Καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Χαῖρε σεμνή, ἡ Θεὸν σαρκὶ τεκοῦσα, εἰς πάντων σωτηρίαν· δι' ἧς γένος τῶν ἀνθρώπων εὗρατο τὴν σωτηρίαν, διὰ σοῦ εὗροιμεν Παράδεισον, Θεοτόκε, ἀγνή εὐλογημένη.

Ἀλληλουῖα, Ἀλληλουῖα, Ἀλληλουῖα, Δόξα σοι ὁ Θεὸς. [3]

Κοντάκιον. Ἦχος πλ. δ΄.

MEMORIAL SERVICE

Plagal First Tone

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

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

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

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

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

I am an image of Your ineffable glory, though I bear the scars of my transgressions. On Your creation, Master, take pity and cleanse me by Your compassion. Grant me the homeland for which I long and once again make me a citizen of Paradise.

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

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

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

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

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

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

Alleluia. Alleluia. Alleluia. Glory to You, O God (3).

Kontakion. Plagal Fourth Tone.

KONTAKION

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

Ἦχος πλ. δ'

Me - τὰ τῶν Ἀ - γί - ων ἁ - νά - παυ - σον Χρι - στέ, τὰς ψυ - χὰς τῶν δού -
Me - ta ton A - ghi-on a - na-paf-son, Chri - ste, tas psi-chas ton dhou-
- λων σου, ἔν - θα οὐκ ἔ - στι πό - νος, οὐ
- lon Sou, en - tha ouk e - sti po - nos, ou
λύ - πη, οὐ στε - να - γμός, ἀλ - λά ζω - ῆ ἄ - τε - λεύ - τη - τος.
li - pi, ou ste - na - ghmos, al - la zo - i a - te - lef - ti - tos.

AMONG THE SAINTS

Plagal Fourth Tone

A - mong the Saints, grant re - pose, O Christ, to the souls of Your
ser - vants, where there shall be no pain, no
sor - row, nor an - y sigh, but on - ly life that shall have no end.

Μετὰ πνευμάτων δικαίων τετελειωμένων, τὰς ψυχὰς τῶν δούλων σου, Σῶτερ, ἀνάπαυσον, φυλάττων αὐτάς, εἰς τὴν μακαρίαν ζωὴν, τὴν παρά σοι, φιλόνηρωπε.

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

Εἰς τὴν κατάπαυσίν σου, Κύριε, ὅπου πάντες οἱ ἅγιοί σου ἀναπαύονται, ἀνάπαυσον καὶ τὰς ψυχὰς τῶν δούλων σου, ὅτι μόνος ὑπάρχεις ἀθάνατος.

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

Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι...

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

Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ καταβάς εἰς Ἅδην, καὶ τὰς ὀδύνας λύσας τῶν πεπεδημένων, αὐτὸς καὶ τὰς ψυχὰς τῶν δούλων σου, Σῶτερ, ἀνάπαυσον.

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

...Καὶ νῦν καὶ αεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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

Ἡ μόνη ἀγνή καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως κυήσασα, πρέσβευε υπέρ τοῦ σωθῆναι τὰς ψυχὰς τῶν δούλων σου.

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

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.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

PEOPLE: Lord, have mercy. [3]

ΙΕΡΕΥΣ: Ἔτι δεόμεθα υπέρ ἀναπαύσεως τὰς ψυχὰς τῶν κεκοιμημένων δούλων του Θεοῦ [.....] καὶ υπέρ 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 ἄφεισιν 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 φιλόνηρωπος Θεὸς,

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

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.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

ΙΕΡΕΥΣ: Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωὴ, καὶ ἡ ἀνάπαυσις, τῶν κεκοιμημένων δούλων σου [...], 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.

ΙΕΡΕΥΣ: Αἰωνία σου ἡ μνήμη, ἀξιομακάριστοι καὶ ἀείμνηστοι ἀδελφοί ἡμῶν.

alone are without sin. Your righteousness is an everlasting righteousness, and Your word is truth.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

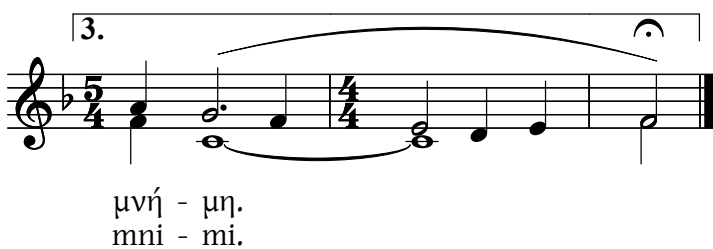
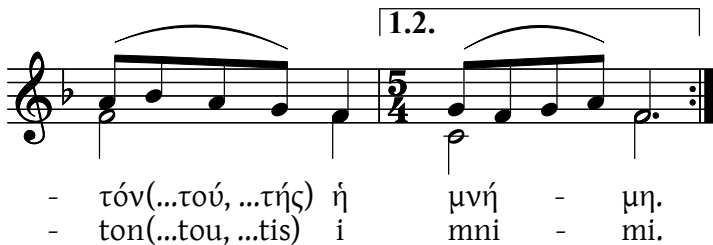
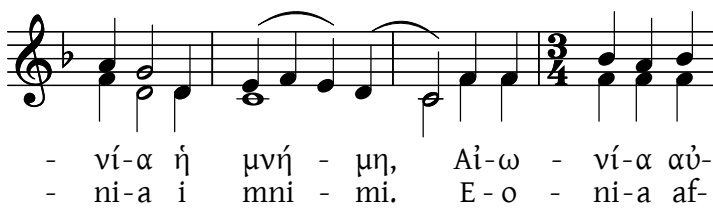
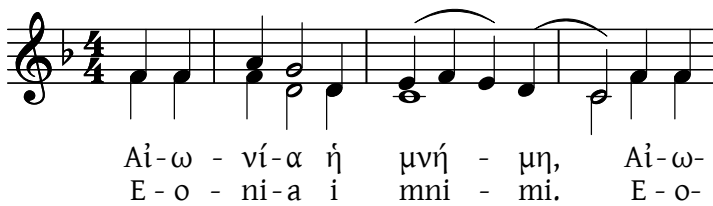
PRIEST: For You are the resurrection, the life and the repose of Your departed servants (Names), Christ our God, and to You we give glory, with Your eternal Father and Your all-holy, good and life-giving Spirit, now and forever and to the ages of ages.

PEOPLE: Amen.

PRIEST: May your memory be eternal, dear ones, for you are worthy of blessedness and everlasting memory.

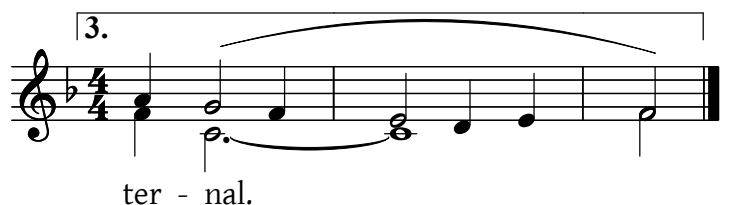
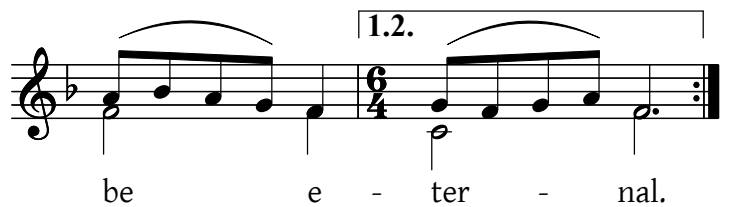
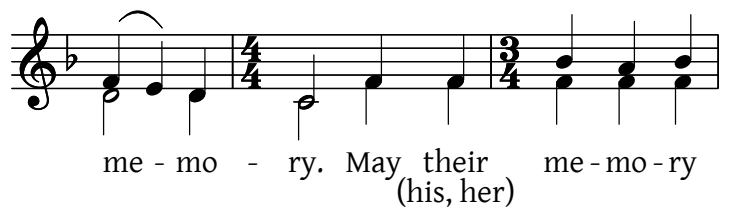
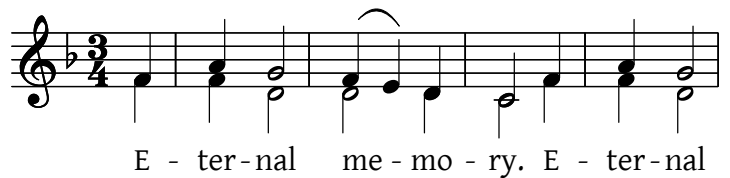
ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Ἦχος γ'



MEMORY ETERNAL

Third Tone



(If no artoklasia, return to the liturgy on p. 82.)

Η ΑΡΤΟΚΛΑΣΙΑ

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

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος) καὶ πάσης ἐν Χριστῷ ἡμῶν ἀδελφότητος.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υἰείας, 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 ποσοκομισάντων τοὺς Ἄρτους) τῶν ἐπιτελούντων τὴν ἁγίαν ἑορτὴν ταύτην.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐτι 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 ἴλεων, 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: Ἐτι 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 ἐλπὶς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσῃ μακρᾶν· καὶ ἴλεως, ἴλεως 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, πρεσβείαις τῆς παναχράντου Δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ ζωοποιῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἰκεσίαις 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 Τριμυθοῦντος, τῶν θαυματουργῶν· τῶν ἁγίων ἐνδόξων μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, Δημητρίου τοῦ Μυροβλήτου, Θεοδώρων, Τήρωνος καὶ Στρατηλάτου, Μηνᾶ τοῦ θαυματουργοῦ, τῶν ἱερομαρτύρων Χαραλάμπους 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 πτερυγῶν 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.

ᾠχος πλ. α'.

ΙΕΡΕΥΣ: Θεοτόκε Παρθένε, χαῖρε Κεχαριτωμένη Μαρία ὁ Κύριος μετὰ σοῦ· εὐλογημένη Σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Κύριε, Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ εὐλόγησας τοὺς πέντε ἄρτους ἐν τῇ ἐρήμῳ, καὶ ἐξ αὐτῶν πεντακισχιλίου ἀνδρας 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.

ᾠχος 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]


THE ARTOKLASIA HYMN

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

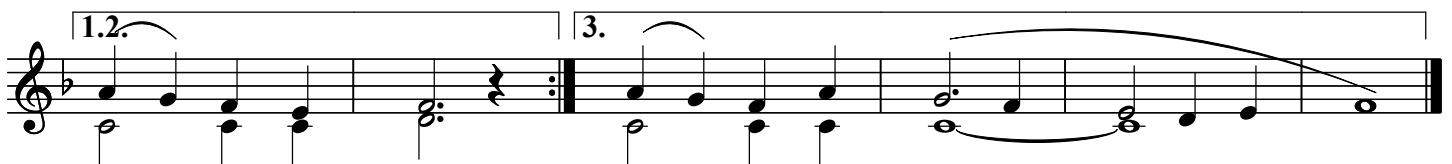
Ἦχος βαρύς



Πλού - σι - οἱ ἐ - πτώ - χευ - σαν καὶ ἐ - πεί - να - σαν, οἱ
Plou - si - i e - pto - chef - san ke e - pi - na - san, i



δὲ ἐκ - ζη - τούν - τες τὸν Κύ - ρι - ον οὐκ ἐ - λατ - τω - θή - σον - ται παν -
dhe ek - zi - toun - des ton Ky - ri - on ouk e - lat - to - thi - son - de pan -



1.2. 3.
- τὸς ἀ - γα - θοῦ. 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




1.2. 3.
Lord shall not lack a - ny good thing. a - ny good thing.


(Return to the Divine Liturgy on page 89.)

THE ARTOKLASIA HYMN — PLAGAL FIRST TONE


ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ



Πλού - σι - οί ἐ - πτώ - χευ - σαν καὶ ἐ - πεί - να - σαν, οἱ
Plou - si - i e - pto - chef - san ke e - pi - na - san, i

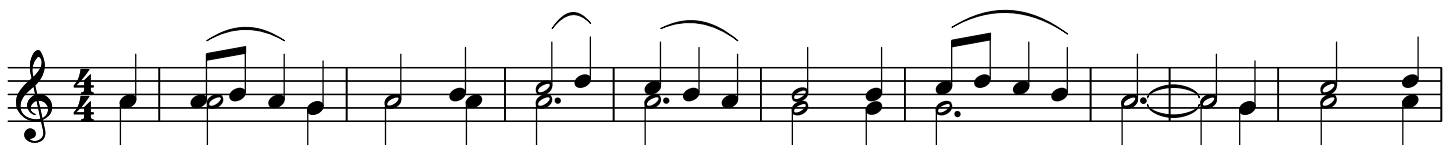


δὲ ἐκ - ζη - τοῦν - τες τὸν Κύ - ρι - ον οὐκ ἐ - λατ - τω -
dhe ek - zi - toun - des ton Ky - ri - on ouk e - lat - to -




- θή - σον - ται παν - τὸς ἄ - γα - θοῦ. θοῦ.
- thi - son - de pan - dos a - gha - thou. thou.

THE WEALTHY HAVE BECOME POOR



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



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

(Return to the Divine Liturgy on page 89.)

The Minor Liturgy

—

Plagal First Tone

(Minor liturgy continued from p. 35)

Ο ΤΡΗΣΑΓΙΟΣ ΥΜΝΟΣ

(3 times) Ἦχος α'

Ἄ - γι - ος ὁ Θε - ός, ἄ - γι - ος ἰ - σχυ - ρός,
A - ghi - os o The - os, a - ghi - os i - schi - ros,

ἄ - γι - ος ἁ - θά - να - τος ἐ - λέ - η - σον ἡ - μάς.
a - ghi - os a - tha - na - tos e - le - i - son i - mas.

νῦν καὶ ἀεὶ
Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι καὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰ - ώ - νων. Ἄ - μὴν.
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke nin ke ai ke is tous eonas ton e - o - non. A - min.

ἄ - γι - ος ἁ - θά - να - τος ἐ - λέ - η - σον ἡ - μάς. Ναι,
A - ghi - os a - tha - na - tos e - le - i - son i - mas. Ne.
Ἱερεύς: Δύναμις.

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

ἄ - γι - ος ἁ - θά - να - τος ἐ - λέ - η - σον ἡ - μάς.
a - ghi - os a - tha - na - tos e - le - i - son i - mas.

(Minor liturgy continued from p. 35)

THE THRICE-HOLY HYMN

First Tone

(3 times)

Ho - ly God, ho - ly might - y, ho-

- ly im - mor - tal, have mer - cy on us.

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

Ho - ly im - mor - tal, have mer - cy on us. With

Priest: With strength.

great - er strength. Ho - ly God, ho - ly might - y, ho-

- ly im - mor - tal, have mer - cy on us.

Σοφία. Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην ἀποστολικὴν περικοπὴν.)

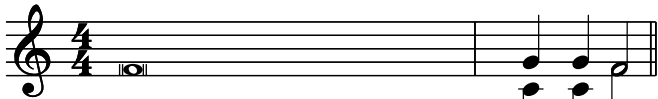
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

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.



Ἄλληλούϊα., Ἄλληλούϊα, Ἄλλη - λού - ἰ - 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. Ἐνθεσ ἡμῖν καὶ τὸν τῶν μακαριῶν 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 πνεύ - μα - τί σου.
Ke to pnev - ma - ti sou.

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

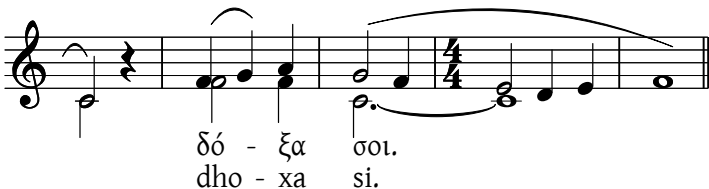


Δόξα σοι, Κύριε, δό - ξα σοι.
Dhoxa si, Kyrie, dho - xa si.

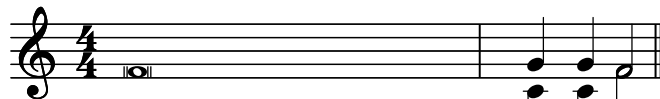
(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ ἁγίου Εὐαγγελίου)



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



δό - ξα σοι.
dho - xa si.



Ἄλληλούϊα., Ἄλληλούϊα, Ἄλλη - λού - ἰ - α.
Allilouia, Allilouia, Alli - lou - i - a.

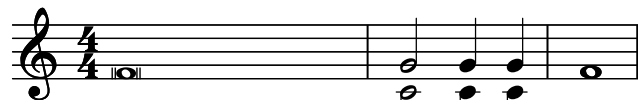
(Inaudible.) Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual 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 with 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,

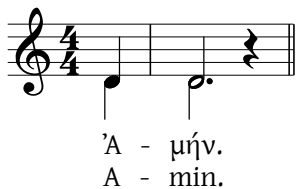


glo-ry to You.

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, 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 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.



(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 ἀναλλοιώτως γέγονας ἄνθρωπος, και Ἀρχιερεὺς ἡμῶν ἐχηρημάτισας, και τῆς λειτουργικῆς ταύτης και ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γὰρ μόνος, Κύριος ὁ Θεός 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 Θεός 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.



(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

Οἱ τὰ Χε - ρου - βίμ, μυ - στι - κῶς εἰ - κο -
I ta Che - rou - vim, my - sti - kos i - ko -

- νί - ζον - τες καὶ τῇ ζω -
- ni - zon - des, ke ti zo -

- ο - ποι - ῶ Τρι - ἄ δι τὸν τρι -
- o - pi - o Tri - a dhi ton tri -

- σά - γι - ον ἕ - μνον προ - σά - δον - τες,
- sa - ghi - on i - mnon, pro - sa - dhon - des,

B

πᾶ - σαν νῆν βι - ο - τι - κῆν ἄ - πο - θώ - με - θα,
pa - san nin vi - o - ti - kin a - po - tho - me - tha

C

μέ', μέ - ρι - μναν, ὡς τὸν βα - σι - λέ -
me', me - ri - mnan, os ton va - si - le -

- α, βα - σι - λέ - α τῶν ὀ - λων ὑ - πο - δε - ξό - με - νοι...
- a, va - si - le - a ton o - lon i - po - dhe - xo - me - ni...

(Continue to p. 100)

THE CHERUBIC HYMN

Sakellarides — Plagal First Tone

Let us who my - stic - ly re - pre - sent the Che -
ru - bim, and who sing the thrice -
ho - ly hymn, the thrice - ho - ly hymn to the
life - cre - at - ing Trin - i - ty, the Trin - i - ty
lay a - side ev - 'ry world - ly care, ev - 'ry world - ly care,
lay a - side ev - 'ry world - ly care, that we may re - ceive the
King of all, re - ceive, re - ceive 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

Ἄ - μὴν. ταῖς ἀγ - γε - λι - καῖς ἀ - 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.
Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.


THE ANGELIC HOSTS

A - men. Who is in - vi - si - bly es - cort - ed by the an - ge - lic
hosts, es - cort - ed by the an - ge - lic hosts.
Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a.

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.


①



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

Ἐπὶ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.


②



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

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


③



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

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


④



Κύ - ρι - ε, ἐ - 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, ἐ - 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.



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.

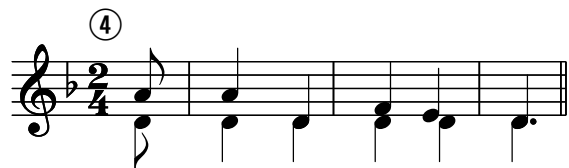


Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.
Συγγνώμην καὶ ἀφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.



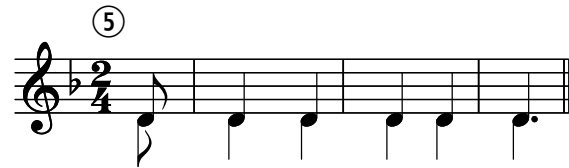
Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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



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

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



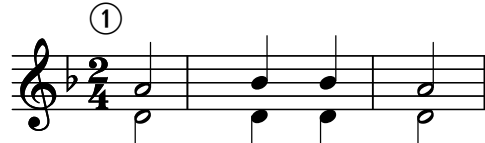
Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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



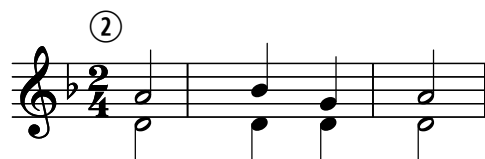
Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou Ky - ri - e.

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



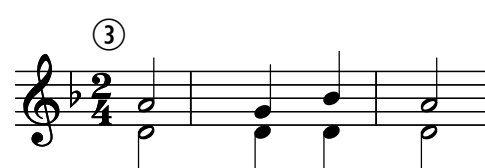
Grant this, O Lord.

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



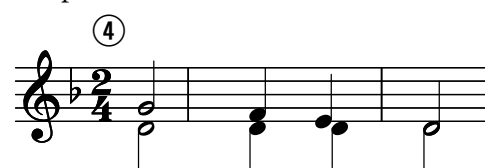
Grant this, O Lord.

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



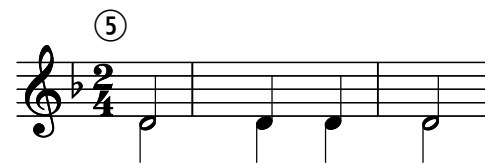
Grant this, O Lord.

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



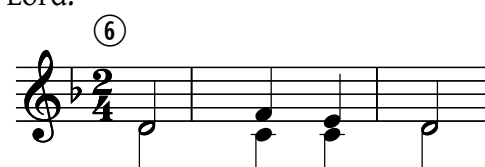
Grant this, O Lord.

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



Grant this, O Lord.

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



Grant this, O Lord.

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

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

During above petition

Most holy Theotokos, save us.

After petition

Σοί, 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 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.

Ἄ - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be to all.

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

And to Your spir-it.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν:

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

**ΠΑΤΕΡΑ, ΥΙΟΝ,
ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ**

**FATHER, SON,
AND HOLY SPIRIT**



Πα - τέ - ρα, Υί - ον, και Ἄ - γι - ον
Pa - te - ra, I - on, kai A - ghi - on



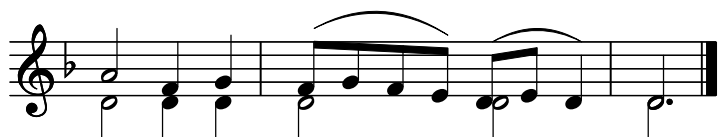
Fa - ther, Son, and Ho - ly



Πνεύ - μα, Τρι - ά - δα ὁ - μο - ού - σι -
Pnev - ma, Tri - a - dha o - mo - ou - si -



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



- ον και ἀ - χώ - ρι - στον.
- on ke a - cho - ri - ston.



- sence and in - sep - a - rate.

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

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

I WILL LOVE YOU, O LORD



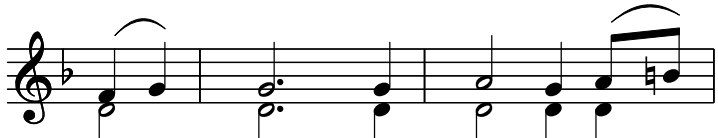
Ἄ - γα - πῆ - σω σε, Κύ - ρι - ε,
A - gha - pi - so se, Ky - ri - e,



I will love you, O Lord,



ἡ ἰ - σχύς μου, Κύ - ρι - ος στε -
i i - schis mou, Ky - ri - os ste -



my Strength. The Lord is my



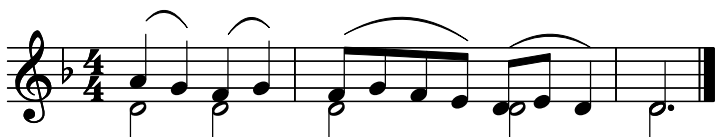
- ρέ - ω - μά μου και κα - τα - φυ -
- re - o - ma mou ke ka - ta - fi -



rock and my for - tress and



- γή μου και ρύ - σης μου.
- ghi mou ke ri - stis mou.



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,
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 Πατρὶ, 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 ἕν 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.

GREEK transliteration

Pistévo is éna Theón, Patéra, Pandokrátora, piindín ouranoú ke ghis, oratón te pándon ke aorátón.

Ke is éna Kýrion Iisouín Christón, ton Ión to Theoú ton monoghení, ton ek tou Patrós ghennithénda pro pándon ton eónon;

Fos ek fotós, Théon alithinón ek Theoú alithinoú, ghennithénda ou piithénda, omooúsion to Patrí, dhi' ou ta panda eghéneto.

Ton dhi' imás tous anthrópous ke dhiá tin imetéran sotirían katelthónda ek ton ouranón ke sarkothénda ek Pnévmatos Aghíou ke Marías tis Parthénou ke enanthropísanda.

Stavrothénda to ipér imón epí Pondíou Pilátou, ke pathonda ke tafénda. Ke anastánda ti tríti iméra katá tas Ghrafás. Ke anelthónda is tous ouranoús ke kathezómenon ek dhexión tou Patrós. Ke pálin erchómenon metá dhóxis kríne zóndas ke nekroús, ou tis vasilías ouk éste télos.

Ke is to Pnévma to Ághion, to Kýrion, to zoopión, to ek tou Patrós ekporevómenon, to sin Patrí ke Ió simbroskivoúmenon ke sindhoxazómenon, to lalísan dhiá ton profitón.

Is mían, Aghían, Katholikín ke Apostolikín Ekklisían. Omologhó en váptisma is áfesin amartión. Prosdhokó anástasin nekrón. Ke zoín tou méllondos eónos. Amín.

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.

Καὶ με - τὰ τοῦ πνεύ - μα - τός σου.
Ke me - ta tou pnev - ma - tos sou.

Ἄνω σχῶμεν τὰς καρδίας.

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

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἄ - ξι - ον καὶ 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
us be attentive, that we may present the holy of -
fering in peace.

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 lift - ed 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,
πολυόματα, 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

Ἄ - γι - ος, ἄ - γι - ος, ἄ - γι - ος, Κύ - ρι - ος Σα - βα - ώθ• πλή - ρης ὁ
 A - yi - os, A - yi - os, A - yi - os, Ky - ri - os Sa - va - oth, pli - ris o
 οὐ - ρα - νός καὶ ἡ γῆ τῆς δό - ξης σου. Ὡ - σαν - νά ἐν τοῖς ὑ -
 ou - ra - nos, ke i yi tis dho - xis sou. O - san - na en tis i -
 - ψί - στοῖς· εὐ - λο - γη - μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ -
 - psi - stis. Ev - lo - yi - me - nos o er - ho - me - nos en o - no - ma - ti Ky -
 - ρί - ου. Ὡ - σαν - νά ὁ ἐν τοῖς ὑ - ψί - στοῖς.
 - ri - ou, O - san - na o en tis i - psi - stis.

THE VICTORY HYMN

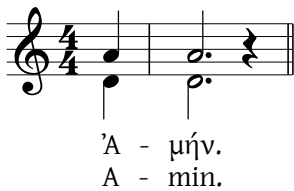
Ho - ly, Ho - ly, Ho - ly, Lord of an - ge - lic hosts! Hea - ven and earth are
 filled with Your glo - ry! Ho - san - na in the high - est! Bles - sed is He who
 comes in the name of the Lord. Ho - san - na in the high - est.

(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 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.

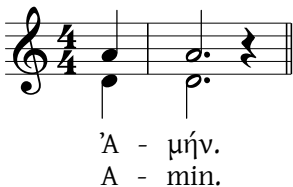


(Χαμηλοφώνως.) Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

(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.) Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριημέρου 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

from Sakellarides

Σέ υ - μνοῦ - μεν, σέ εὐ - λο - γοῦ - μεν, σοὶ εὐ - χα - ρι -
 Se i - mnou - men, Se ev - lo - ghou - men, Si, ef - ha - ri -
 - στοῦ - μεν, Κύ - ρι - ε, καὶ δε - ό - με - θά σου, ό Θε - ός ή - μῶν.
 - stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WITH HYMNS WE PRAISE YOU

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

(Χαμηλοφώνως.) Ἔτι προσφερόμεν σοὶ τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατὰπεμπσον 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. Ἔτι προσφερόμεν σοὶ 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. 64-65)

Ἄ - ξι - ὄν ἐ - στίν ὡς ἄ - λη - θῶς μα - κα - ρί - ζειν σε τὴν Θε - ο -
 A - xi - on e - stin os a - li - thos ma - ka - ri - zin se tin The - o -

- τό - κον, τὴν ἀ - ει - μα - κά - ρι - στον καὶ πα - να - μώ - μη -
 - to - kon tin a - i - ma - ka - ri - ston ke pa - na - mo - mi -

- τον καὶ μη - τέ - ρα τοῦ Θε - οῦ ἡ - μῶν.
 - ton ke Mi - te - ra tou The - ou i - mon.

τὴν τι - μι - ὠ - τέ - ραν τῶν Χε - ρου - βίμ καὶ ἐν - δο - ξο - τέ - ραν ἀ - συγ -
 Tin ti - mi - o - te - ran ton Che - rou - vim ke en - dho - xo - te - ran a - sing -

- κρί - τως τῶν Σε - ρα - φίμ' τὴν ἀ - δι - α - φθό -
 - kri - tos ton Se - ra - fim, tin a - dhi - af - tho -

- ρως Θε - ὄν Λό - γον τε - κοῦ - σαν, τὴν ὄν - τως Θε - ο -
 - ros The - on Lo - ghon te - kou - san tin on - dos The - o -

- τό - κον, σὲ με - γα - λύ - νο - μεν.
 - to - kon se me - gha - li - no - men.

(Continue to p. 114.)

MEGALYNARION

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 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 to p. 114.)

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.

(Echo the priest.)

Καὶ πάν - των καὶ πα - σῶν.
Ke pan - don ke pa - son.

(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 ἔλεή 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.

Ἄ - μὴν.
A - min.

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

Καὶ με - τὰ τοῦ πνεύ - μα - τὸς σου.
Ke me - ta tou pnev - ma - tos sou.

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.

(Echo the priest.)

And all Your peo-ple.

(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.

A - men.

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

And with Your Spir-it.

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

Κύ - ρι - ε, '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.

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

Κύ - ρι - ε, '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 νοερόν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ 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, '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.)

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

- σον. Κύ - ρι - ε, ἐ - 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.

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.

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

To You, O Lord.

(Χαμηλοφώνως.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλόνηρωπε, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφρασιν 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 Σὲ 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

GREEK transliteration

THE LORD'S PRAYER

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς 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: Páter imón, o en tis ouranís; aghisthító to onomá sou, elthéto i vasilía sou, ghenithító to thelimá sou, os en ouranó ke epí tis ghís. Ton árton imón ton epiúsion dhos imín símeron. Ke áfes imín ta opfilímata imón, os ke imós afíemen tis ofilétes imón. ke mi isenégis imas is pirasmón, allá ríse imás apó tou ponirouí.

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.

Ἱερεὺς: 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.

Ἄ - μήν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be to all.

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

And to Your spir - it.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

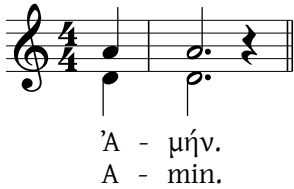
Let us bow our heads to the Lord.

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

To You, O 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 ἔπιθε 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 πλέουσι 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.



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

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.

(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.

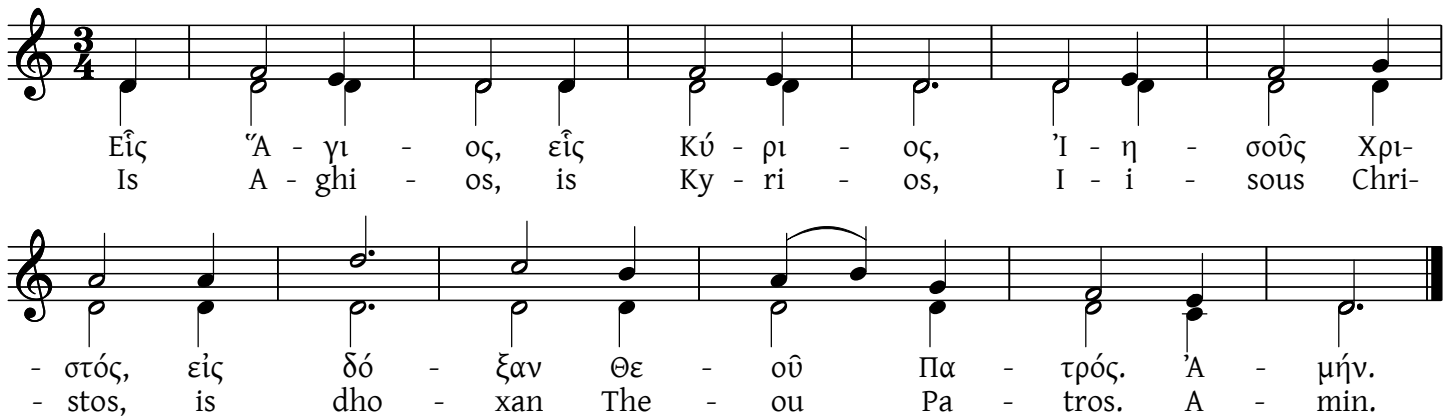


(Inaudible.) Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty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

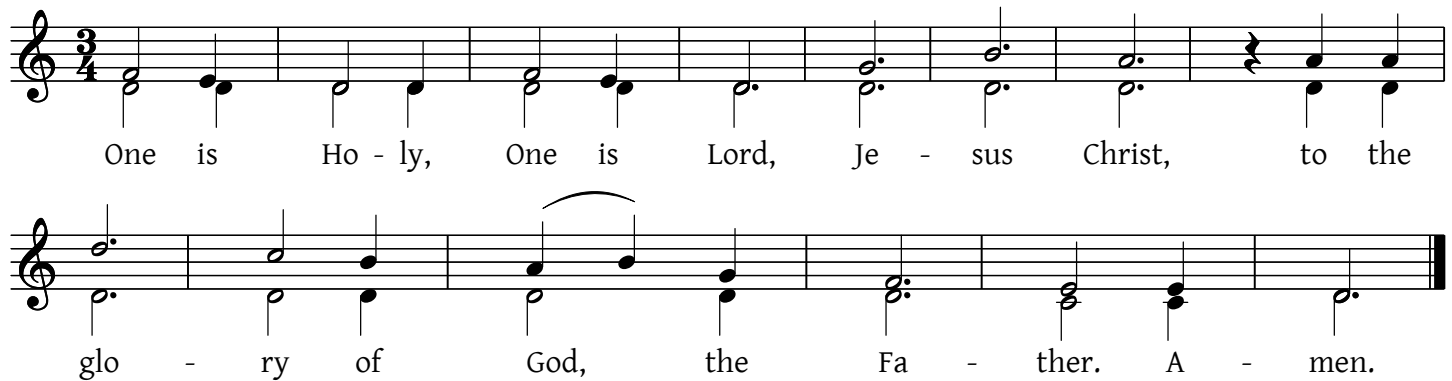
Let us be attentive. The holy Gifts for the holy people of God.

ΕΙΣ ΑΓΙΟΣ

from Sakellarides'



ONE IS HOLY



Ο ΚΟΙΝΩΝΙΚΟΣ ΥΜΝΟΣ

THE COMMUNION HYMN

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

ΑΙΝΕΙΤΕ ΤΟΝ ΚΥΡΙΟΝ — PRAISE THE LORD

Slowly



Ai - νεῖ - τε, αἰ - νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ - ρα -
E - ni - te, e - ni - te ton Ky - ri - on ek ton ou - ra -
- νῶν· αἰ - νεῖ - τε αὐ - τὸν ἐν τοῖς ὑ -
- non, e - ni - te af - ton en tis i -
- ψί στοις. Praise the Lord! O praise
- psi stis.
the Lord, praise the Lord from the hea - vens. Praise Him in the
high - est. Ἄλ - λη - λού - ῖ - α.
Al - li - lou - i - a.

VERSES:

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. Αἰνεῖτε τὸν Κύριον ἐκ τῆς γῆς· 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.
 8. Ἡ ἐξομολόγησις αὐτοῦ ἐπὶ γῆς καὶ οὐρανοῦ, καὶ ὑψώσει κέρασ λαοῦ αὐτοῦ·
1. Praise Him, all his angels: praise him, all his hosts.
 2. Praise Him, sun and moon: praise him, all you stars of light.
 3. Praise Him, you heavens of heavens, and you waters that be above the heavens.
 4. Let them praise the name of the Lord: for He commanded, and they were created.
 5. Praise the Lord from the earth; Kings of the earth and all peoples, princes, and all judges of the earth:
 6. Both young men, and maidens: old men and children:
 7. Let them praise the name of the Lord, for His name alone is exalted.
 8. His glory is above the earth and heaven, and He has exalted the dominion of His people.

(Χαμηλοφώνως.) Πιστεύω, Κύριε, και όμολογώ, ότι συ εί αληθώς ό Χριστός, ό Υιός του Θεου του ζώντος, ό έλθών εις τον κόσμον άμαρτωλους σώσαι, ών πρώτος ειμι 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 άχραντων σου μυστηρίων, εις άφρεσιν άμαρτιών και εις ζωην αιώνιον. Άμήν.

Έν ταίς λαμπρότησι των άγιων σου πώς εισελεύσομαι ό ανάξιος; Έάν γάρ τολμήσω συνεισελθειν εις τον Νυμφώνα, ό χιτών μου έλέγει ότι ούκ έστι του γάμου, και δέσμιος έκβαλούμαι υπό των άγγέλων. Καθάρισον, Κύριε, τον ρύπον της ψυχής μου και σώσόν με ως φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ήησού Χριστέ, ό Θεός μου, μη εις κριμά μοι γένοιτο τά άγια ταύτα, δια τó ανάξιον ειναί με, άλλ' εις κάθαρσιν και άγιασμόν ψυχής τε και σώματος, και εις άρραβώνα της μελλούσης ζωής και βασιλείας. Έμοι δε τó προσκολλάσθαι τώ Θεώ άγαθόν έστι, τίθεσθαι έν τώ Κυρίω την έλπίδα της σωτηρίας μου.

Τού δείπνου σου του μυστικού, σήμεραν Υιέ Θεου κοινωνόν με παράλαβε· ού μη γάρ τοίς έχθοις σου τó μυστήριον ειπω· ού φίλημά σοι δώσω, καθάπερ ό Ήούδας· άλλ' ως ό ληστής όμολογώ σοι· Μνήσθητί μου Κύριε έν τη βασιλεία σου.

Μετá φόβου Θεου, πίστewς 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.

(As the faithful receive the Holy Gifts, the following hymn may be chanted.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

Ήχος α'

Του δεί-πνου σου του μυ-στι-κου, σή-με-ρον Υι - έ Θε-ου κοι-νω - νόν με πα-
 Tou dhip-nou sou tou my-sti-kou si-me-ron I - e The-ou ki-no-non me pa-
 - ρά - λα-βε· ού μη γάρ τοίς έ - χθοις σου τó μυ - στή-ρι-ον εΐ-πω· ού
 - ra - la - ve. Ou mi ghar tis ech - thris sou to my - sti - ri - on i - po ou
 φί-λη-μά σοι δώ-σω, κα - θά-περ ό Ή - ού - δας· άλλ' ως ό λη-στής ό-μο-λο - γώ σοι·
 fi - li - ma si do - so ka - tha per o I - ou - dhas. All os o li - stis o - mo - lo - gho si.
 Μνή - σθη - τί μου Κύ - ρι - ε* έν τη βα - σι - λεί - α σου.
 Mni - sthi - ti mou *Ky - ri - e* en ti va - si - li - a sou.

*2nd Time: ΆΎόδιόά (Dhespota)

*3rd Time: φᾱεᾱ (Ayie)

RECEIVE ME TODAY

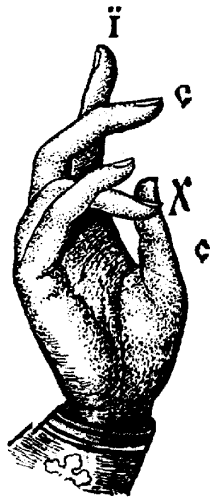
First Tone

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 85 TO COMPLETE THE DIVINE LITURGY

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the 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*.



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