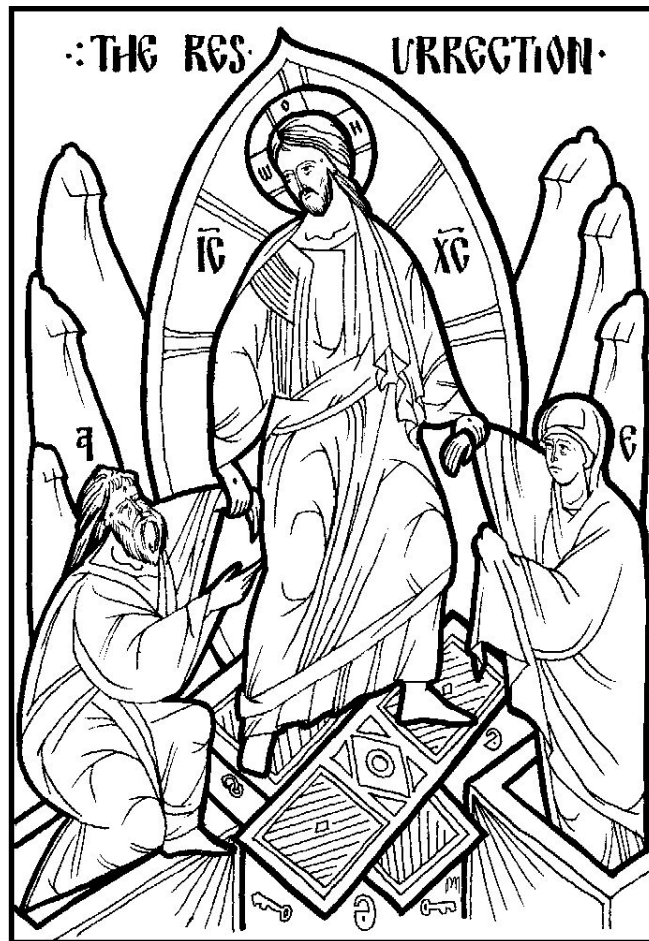


The Divine Liturgy

Of Our Father Among the Saints

John Chrysostom

For Sunday Worship



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

In Plagal Fourth Tone and/or Plagal First Tone

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

+ Father John C. Poulos

The Divine Liturgy of St. John Chrysostom

Byzantine Chant in Greek and English

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

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

Psalm 67:3

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

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DEDICATION

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

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

About This Book

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

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

The authors had several goals in mind in creating staff-notated Orthodox Church music, which include the following points:

- ◆ To create music for lay choirs that is more in line with the traditional musical rubrics of the Greek Orthodox Church, but easier for Western-trained musicians to perform.
- ◆ To create music that enhances the words of Orthodox liturgical texts as an aid in prayer, both in Greek and English.
- ◆ To create sheet music and books that would make bilingual Greek-English liturgies easy to perform, thus allowing full congregational worship.
- ◆ To create liturgical music that could be used by ensembles of all sizes, all ages of the singers, and all voice combinations.
- ◆ To create liturgical music that could be performed easily with or without organ accompaniment in all locations and settings, taking pitches from the chanting of the priest or deacon or from a pitch pipe.
- ◆ To educate lay choirs in the history of the Divine Liturgy and in the practices of appointed chanters, since lay choirs take the role of appointed chanters whenever they perform a service.
- ◆ To make it easy to adapt each liturgy or other service to the date and purpose for which it is performed with companion materials that contain all of the options that are encountered in every situation.

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

— The Publishers

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

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

The Divine Liturgy

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

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

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

The Litanies and Antiphons

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

The Apolytikia and Kontakion

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

The Entrances and Processional Hymns

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

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

The Holy Offering, Consecration, and Megalynarion

The central part of the Divine Liturgy is the *Anaphora*, where the Holy Gifts are offered to the Lord, consecrated, and changed into the Body and Blood of the Savior. The hymns of this section revert to the category of responses, except for the Victory Hymn, in which the chanters sing the angelic “Holy, Holy, Holy.” In fact, research has suggested that the so-called consecration hymn, “With Hymns We Praise You,” (*Si 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 canon of the feast.

The Communion Hymn and Dismissal

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

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HOW TO USE THIS BOOK

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

The basic mode of the Divine Liturgy music in this book from page 1 through page 81 is the Plagal Fourth Tone, which is heard in the West as a major tonality. Apolytikia, Kontakia, and Megalynaria are in their designated tones. Also offered in this book is a minor tonality Divine Liturgy predominantly in the Plagal First Tone. To perform a complete minor liturgy setting, begin on page 4 and continue through to page 29, just before the Trisagion hymn. From there, go to page 32 and continue to page 45, where you skip to page 98 for the Cherubic Hymn. Continue to the end of the book, and from there, return to pages 74-81 to complete the liturgy. It should be noted that the first two antiphons, the hymn of Justinian, the Trisagion, and the Dismissal section are traditionally in Second Tone for all liturgies, although a First Tone (minor) Trisagion is provided as an option in this book.

A good suggestion is to perform the major Plagal Fourth Tone liturgy on most weeks and perform the minor liturgy on First Tone and Plagal First Tone weeks. (See the note at the bottom of page 60 for suggestions on what days to sing each of the four Cherubic hymns in this book.)

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

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

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

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

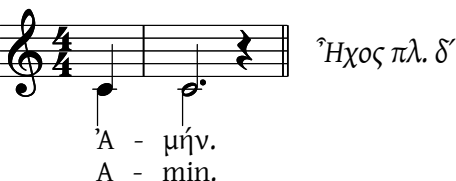
The memorial and artoklasia services are also provided in this book on pp. 82-95.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

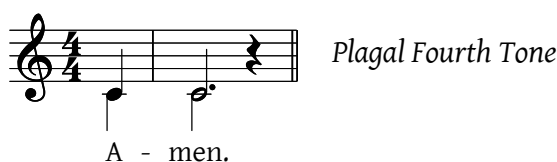
THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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

Ἱερεὺς: Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ
Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.



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



Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

THE GREAT LITANY

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

In peace, let us pray to the Lord.



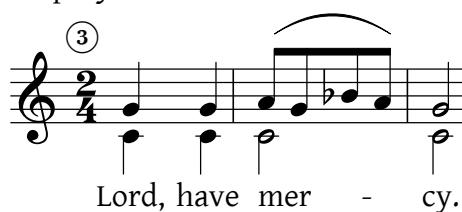
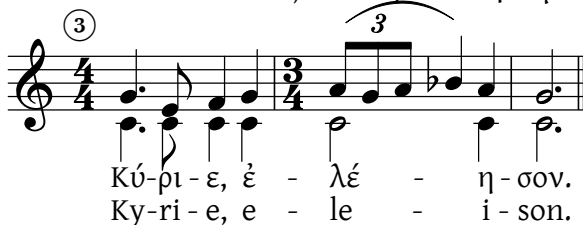
Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν
ψυχῶν ἡμῶν τοῦ Κυρίου δεηθῶμεν.

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



Ἐπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστewς,
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.



Ἐπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν τοῦ Κυρίου δεηθῶμεν.

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

⑤

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

⑤

Lord, have mer - cy.

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

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

⑥

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

⑥

Lord, have mer - cy.

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

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

⑦

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

⑦

Lord, have mer - cy.

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

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

⑧

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

⑧

Lord, have mer - cy.

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

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

⑨

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

⑨

Lord, have mer - cy.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν τοῦ Κυρίου δεηθῶμεν.

⑩

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

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

⑩

Lord, have mer - cy.

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

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

⑪

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

⑪

Lord, have mer - cy.

Ἐντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῆ σῆ χάριτι.

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

⑫

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

⑫

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.

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

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

To You, O Lord.

Κύριε ὁ Θεός ἡμῶν, οὗ τὸ κράτος ἀνεΐκαστον καὶ ἡ δόξα ἀκατάληπτος, οὗ 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 οἰκτιρισμούς σου.

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

(Go to page 5)

THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

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

Ἦχος πλ. α'

Ἄ - μὴν.
A - min.

Plagal First Tone

A - men.

①+⑦

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

①+⑦

Lord, have mer - cy.

②+⑧

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

②+⑧

Lord, have mer - cy.

③+⑨

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

③+⑨

Lord, have mer - cy.

④+⑩

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

④+⑩

Lord, have mer - cy.

⑤+⑪

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

⑤+⑪

Lord, have mer - cy.

⑥+⑫

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

⑥+⑫

Lord, have mer-cy.

3/4

Σοί, Κύ-ρι - ε.
Si, Ky-ri - e.

3/4

To You, O Lord.

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 αἰῶνων.

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



Ἄ - μὴν.
A - min.



A - men.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

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

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 Ἀ' Ἀντίφωνον, συνοδευόμενον ἀπὸ τὸ ἐφύμνιον:)

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



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



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



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



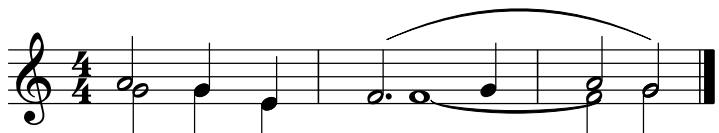
- to - kos, Sa-vior, save us.



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



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

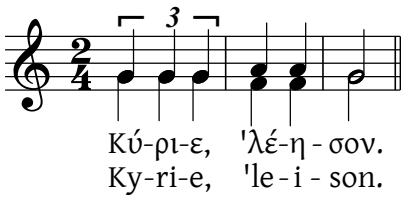


σῶ - σον ἡ - μάς.
So - son i - mas.



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

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

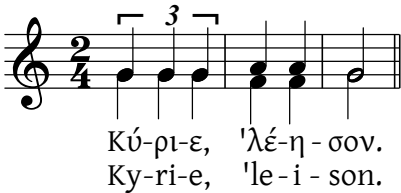


Again and again, in peace, let us pray to the Lord.



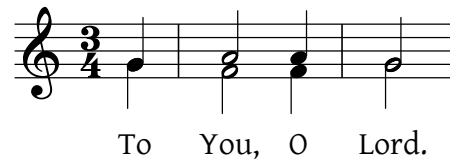
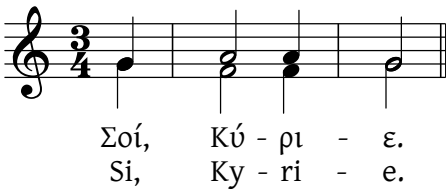
Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

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



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.

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



Κύριε ὁ Θεός 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 τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

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

Ὅτι σὸν τὸ κράτος καὶ 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.

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



NOTE: Alternate texts for the refrain of the Second Antiphon on the next page (13) are chanted on weekdays and on the following feast days: Elevation of the Cross (Sept. 14), Nativity of the Lord (Dec. 25), Circumcision of the Lord (Jan. 1), Theophany (Jan. 6), Presentation of the Lord (Feb. 2), Annunciation (Mar. 25), Palm Sunday, Holy Pascha, Ascension, Pentecost, and Transfiguration (Aug. 6). See the companion hymnbooks or go to www.newbyz.org for these alternate refrains.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

(Verses are from Psalm 145. On weekdays and certain feasts, a different psalm is chanted. On certain feasts, the text of the refrain between the brackets [] differs. All substitutions are available for free at newbyz.org.)

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 βοηθὸς αὐτοῦ, ἡ ἐλπίς αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ.


3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, ὁ θεὸς σου, Σιών, εἰς γενεὰν καὶ γενεάν.

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

Refrain



Σῶ - σον ἡ - μάς, Υἱ - ἐ θε-
So - son i - mas I - e The-



- οὔ, [ὁ ἀ - να - στας ἐκ νε - κρῶν]
- ου [o a - na - stas ek ne - kron]



ψάλ - λον - τὰς σοι· Ἀλ - λη - λού - ἱ - α.
psal - lon - das si: Al - li - lou - i - a. (3)

THE SECOND ANTIPHON


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

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


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

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


Refrain



Save us, O Son of God,

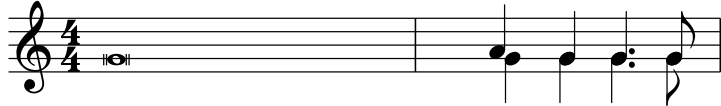


[ris-en from the dead;] we sing to You,

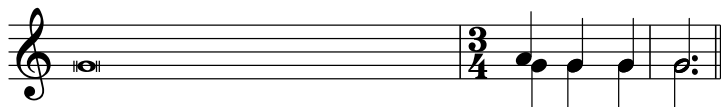


Al - le - lu - ia.

Η ΜΙΚΡΗ ΔΟΞΟΛΟΓΙΑ

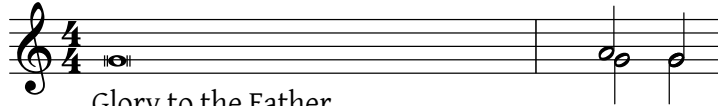


Δόξα Πατρί καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύ - μα - τι καὶ
Dhoxa Patri ke Io, ke Aghio Pnev - ma - ti, ke

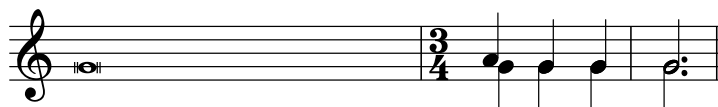


νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰ - ώ - νων. Ἀ - μὴν.
nin ke ai, ke is tous eonas ton e - o - non. A - min.

THE SMALL DOXOLOGY



Glory to the Father
and to the Son and to the Holy Spir - it,

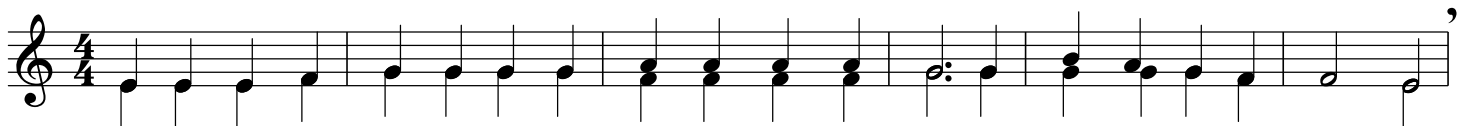


now and forever and to the ages of a - ges. A - men.

(Continue immediately to the "Hymn of Justinian" on the next page.)

Ο ΥΜΝΟΣ ΤΟΥ ΙΟΥΣΤΙΝΙΑΝΟΥ

Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ



Ὁ μο - νο - γε - νῆς Υἱ - ὄς καὶ Λό - γος τοῦ Θε - οῦ ἁ - 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,



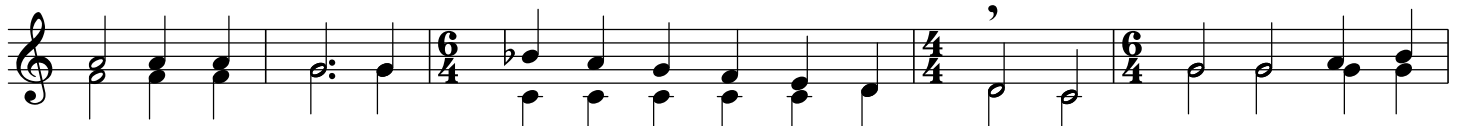
καὶ κα - τα - δε - ξά - με - νος δι - ἅ τὴν ἡ - με - τέ - ραν σω - τη - ρί - αν σαρ - κω -
ke ka - ta - dhe - xa - me - nos dhi - a tin i - me - te - ran so - ti - ri - an, sar - ko -



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



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



- στὲ ὁ Θε - ὄς, θα - νά - τω θά - να - τον πα - τῆ - σας. εἷς ὢν τῆς Ἄ -
- ste o The - os tha - na - to tha - na - ton pa - ti - sas, is on tis A -



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



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

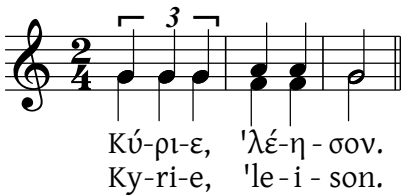
THE HYMN OF JUSTINIAN

ONLY BEGOTTEN SON

On - ly be - got - ten Son and Lo - gos of God, be - ing im -
- mor - tal, You con - de - scend - ed for our sal - va - tion to take
flesh from the ho - ly The - o - to - kos and ev - er - vir - gin
Mar - y and, with - out change, be - came man. Christ, our
God, You were cru - ci - fied and con - quered death by death. Be - ing
one with the Ho - ly Trin - i - ty, glo - ri - fied with the
Fa - ther and the Ho - ly Spir - it,
Save us.

The musical score is written on a single staff in treble clef. It begins in 4/4 time and changes to 6/4 at the start of the second line. The third line returns to 4/4, and the fourth line changes to 6/4, then 3/4, and finally 4/4. The fifth line is in 6/4, and the sixth line changes to 2/4, then 6/4. The seventh line is in 6/4, and the eighth line is in 6/4. The score concludes with a double bar line.

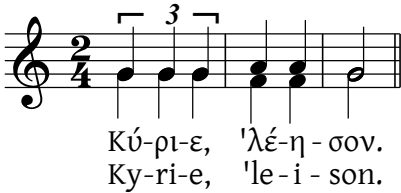
Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



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



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

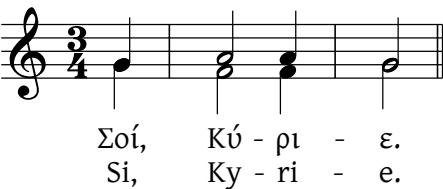


Help us, save us, have mercy on us, and protect us, O God, by Your grace.



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.

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



Ὅ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυοὶ καὶ τρισὶ 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 παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

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

Ὅτι ἀγαθὸς 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.

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

TO TPITON ANTIΦΩNON

THE THIRD ANTIPHON

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

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

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 εἴσοδον ἀγίων 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 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Master, Lord our God, Who has established the orders and hosts of angels and archangels in heaven to minister to Your glory, grant that holy angels may enter with us, that together we may celebrate and glorify Your goodness. For to You belong all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

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

ΕΙΣΟΔΙΚΟΝ

Σοφία. Ὁρθοί.

Δεῦ - τε, προ - σκυ - νή - σω - μεν, καὶ προ -
Dhef - te pro - ski - ni - so - men, ke pro -

- σπέ - σω - μεν Χρι - στῷ.
- spe - so - men Chri - sto.

Σῶ - σον ἡ - μᾶς, Υἱ - ἐ Θε -
So - son i - mas I - e The -

- οῦ, ὁ ἀ - να - στας ἐκ νε - κρῶν,
- ou, o a - na - stas ek ne - kron,

ᾠ - ψάλ - λον - τας σοι. Ἀλ - λη - λου - ῖ - α.
psal - lon - das si: Al - li - lou - i - a.

SMALL ENTRANCE HYMN

Wisdom. Arise.

Come let us wor - ship and bow
down be - fore Christ.

Save us, O Son of God,
ris - en from the dead; we
sing to you, Al - le - lu - i - a.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 1

Ἦχος α' — Τοῦ λίθου σφραγισθέντος



Ἀ - μὴν.
A - min.

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

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



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 - don to a - chran - don sou so - ma, a -



- νέ - στης τρι - ἡ - με - ρος Σω - τήρ, δω - ρού - με - νος τῷ κό - σμῳ τὴν ζω - ἡν. Δι - ἄ
- ne - stis tri - i - me - ros So - tir, dho - rou - me - nos to ko - smo - 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.

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

RESURRECTION APOLYTIKION 1

First Tone — The Stone Before Your Tomb



A - men.

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

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

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

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

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

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

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

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

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 2

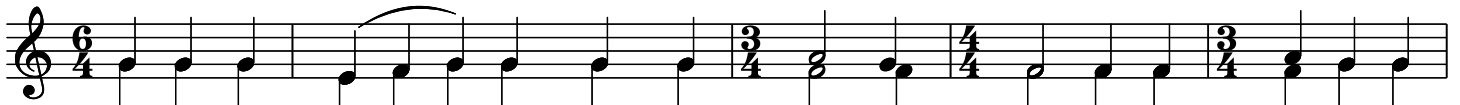
Ἦχος β' — Οτε κατήλθες



Ἀ - μὴν.
A - min.

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

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



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



- θά - να - τος, τό - τε τὸν Ἄ - δην ἐ - νε - κρω - σας τῇ ἀ - στρα -
- tha - na - tos, to - te ton A - dhin e - ne - kro - sas ti a - stra -



- πῆ τῆς Θε - ὄ - τη - τος, ὅ - τε δὲ καὶ τοὺς τε - θνε -
- pi tis The - o - ti - tos, o - te dhe ke tous te - thne -



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



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



- δό - τα Χρι - στῷ ὁ Θε - ὸς ἡ - μῶν, δό - ξα σοι.
- dho - ta Chri - ste o The - os i - mon, dho - xa si.

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

RESURRECTION APOLYTIKION 2

Second Tone — When You Descended



A - men.

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

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



When You de - scend - ed un - to death, O Life Im-



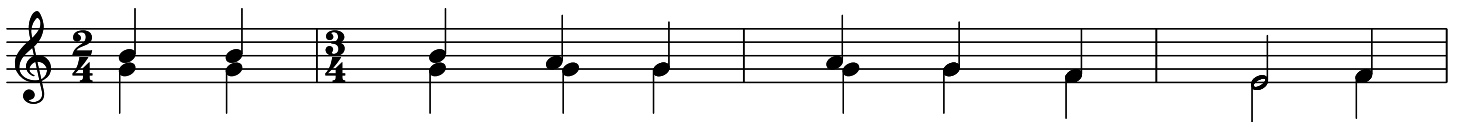
- mor - tal, You ren - dered to Ha - des a mor - tal blow by the



light - ning of Your di - vin - i - ty, and when from the depths of



dark - ness You al - so raised the dead,



all the heav - en - ly pow - ers cried out: O



Giv - er of Life, Christ our God, glo - ry to You.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 3

Ἦχος γ΄ — Εὐφραινέσθω τὰ οὐράνια



Ἀ - μίν.
A - min.

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

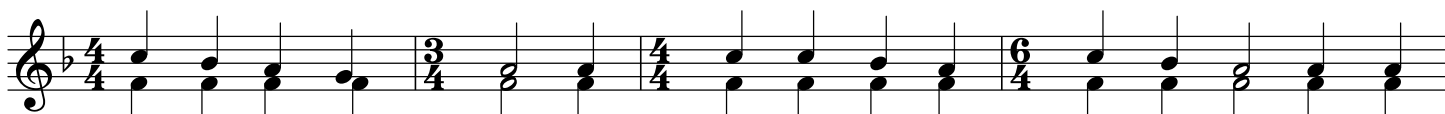
Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.



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 -
- na - to ton tha - na - ton, pro - to - to - kos ton ne -



- κρῶν ἐ - γέ - νε - το, ἐκ κοι - λί - ας ἁ - δου ἐρ - ρύ - σα - το ἡ -
- kron e - ghe - ne - to, ek ki - li - as a - dhou er - ri - sa - to i -



- μᾶς, καὶ πα - ρέ - σχε τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
- mas, ke pa - re - sche to ko - smo to me - gha e - le - os.

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

RESURRECTION APOLYTIKION 3

Third Tone — Let the Heavens Rejoice



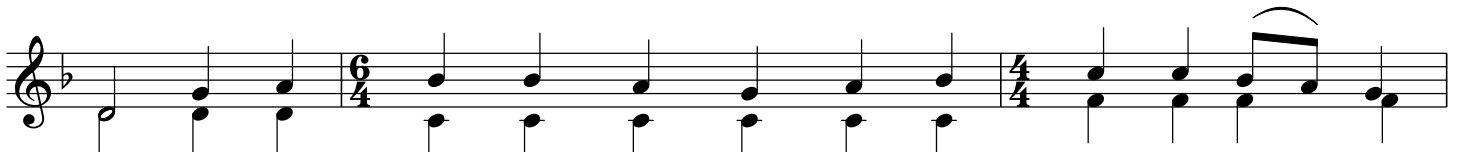
A - men.

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

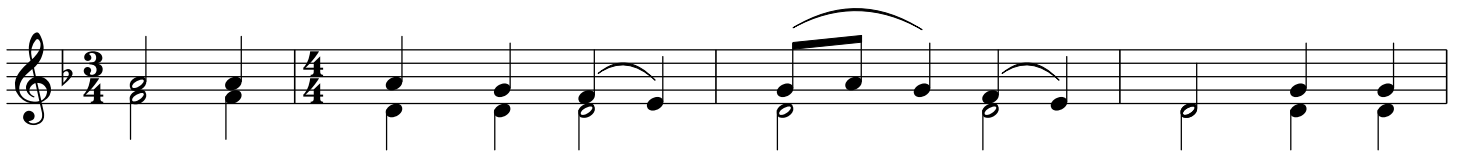
This is the day that the Lord has made; let us be glad and rejoice in it.



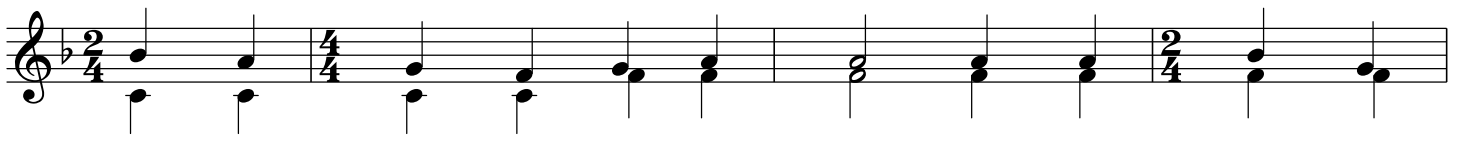
Let the heav - ens re - joice; let the earth be



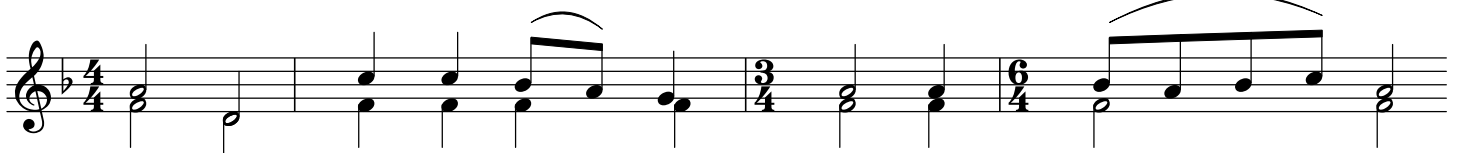
glad, for the Lord has shown the might - y pow - er of His



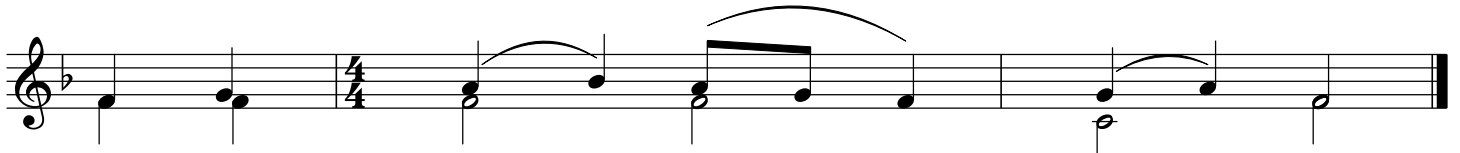
arm. He tram - pled down death by death and be-



- came the first - born of the dead. From the depths of



Ha - des, He de - liv - ered us and grant - ed



to the world great mer - cy.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 4

Ἦχος δ' — Τὸ φαιδρὸν



Ἄ - μὴν.
A - min.

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

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

Τὸ φαι - δρὸν τῆς Ἀ - νά - στα - σε - ως κή - ρυ - γμα, ἐκ τοῦ Ἁγ -
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 ἄ - πό - φα - σιν ἄ - πορ - ρί - ψα - σαι, τοῖς Ἀ - πο -
tin pro - gho - ni - kin a - po - fa - sin a - por - ri - psa - se, tis A - po -

- στό - λοις καυ - χώ - με - ναι ἔ - λε - γον· Ἐ - σκύ - λευ - ται ὁ
- sto - lis kaf - cho - me - ne e - le - ghon: E - ski - lef - te o

θά - να - τος, ἡ - γέρ - θη Χρι - στὸς ὁ Θε - ὅς, δω -
tha - na - tos i - gher - thi Chri - stos o The - os, dho -

- ρού - με - νος τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
- rou - me - nos to ko - smo to me - gha e - le - os.

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

RESURRECTION APOLYTIKION 4

Fourth Tone — The Women Disciples



A - men.

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

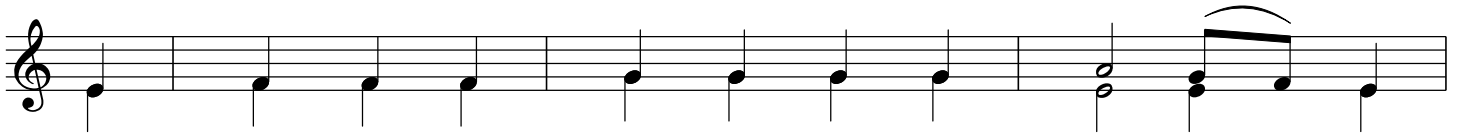
This is the day that the Lord has made; let us be glad and rejoice in it.



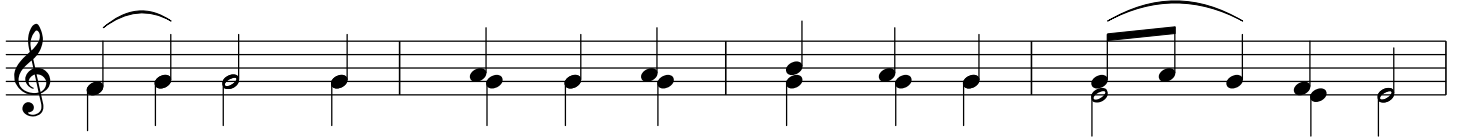
The wom - en dis - ci - ples of the Lord, hav - ing learned from the



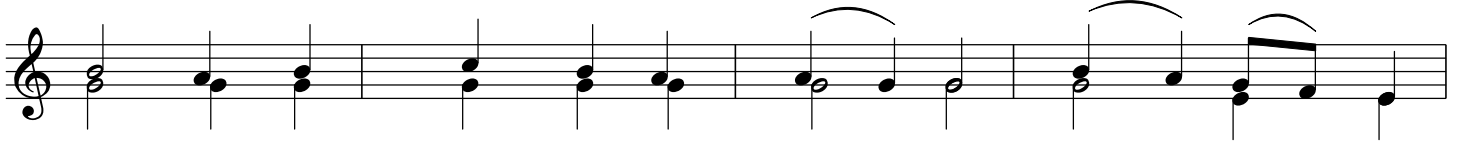
An - gel the joy - ous news of the Res - ur - rec - tion



and hav - ing re - ject - ed the an - ces - tral de -



- ci - sion, then told the a - pos - tles e - lat - ed - ly:



Death has been stripped of its pow - er; Christ God has



ris - en, grant - ing to the world His great mer - cy.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 5

ᾠχος πλ. α' — Τὸν συνάναρχον Λόγον



Α - μὴν.
A - min.

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

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



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



- θέ - νου τε - χθέν - τα εἰς σω - τη - ρί - αν ἡ - μῶν, ἀ - νυ -
- the - nou te - chthen - da is so - ti - ri - an i - mon, a - ni -



- μνή - σω - μεν πι - στοὶ καὶ προ - σκυ - νή - σω - μεν, ὅ - τι ἡὺ - δό - κη - σε σαρ -
- mni - so - men pi - sti ke pro - ski - ni - so - men, o - ti iv - dho - ki - se sar -



- κί, ἀ - νελ - θεῖν ἐν τῷ σταυ - ρῷ, καὶ θά - να - τον ὑ - πο -
- ki, a - nel - thin en to stav - ro, ke tha - na - ton i - po -



- μεῖ - ναι, καὶ ἐ - γεί - ραι τοὺς τε - θνε - ῶ - τας,
- mi - ne, ke e - ghi - re tous te - thne - o - tas,



ἐν τῇ ἐν - δό - ξῳ Ἄ - να - στά - σει αὐ - τοῦ.
en ti en - dho - xo A - na - sta - si af - tou.

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

RESURRECTION APOLYTIKION 5

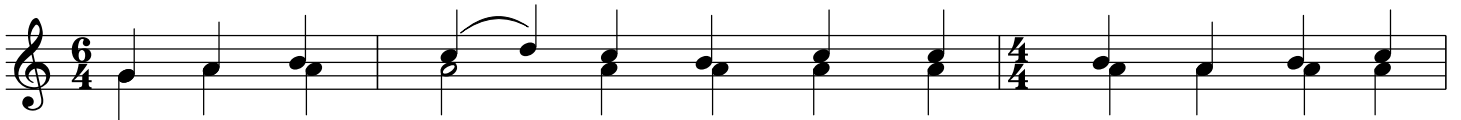
Plagal First Tone — The Stone Before Your Tomb



A - men.

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

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



Let us the faith - ful give praise and wor - ship to the



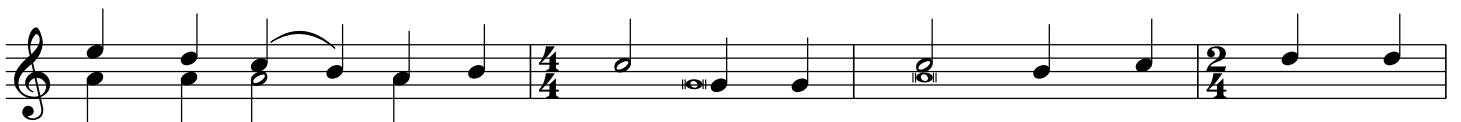
Lo - gos, co - e - ter - nal with the Fa - ther and the Spir - it,



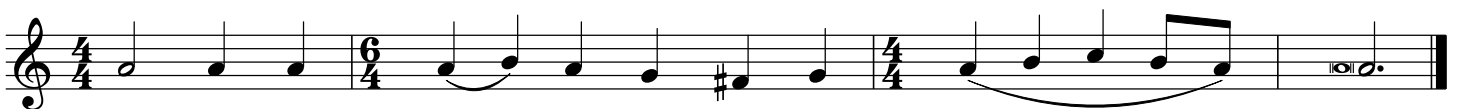
born of the Vir - gin for our sal - va - tion; for



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



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



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

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 6

ᾠχος πλ. β' — Αγγελικαὶ Δυνάμεις



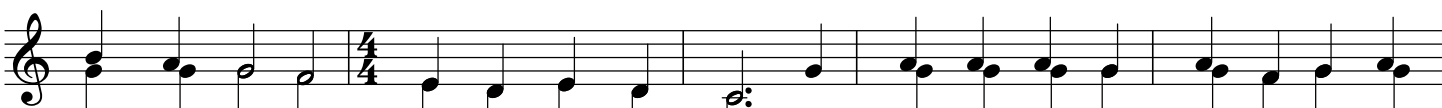
Ἄ - μὴν.
A - min.

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

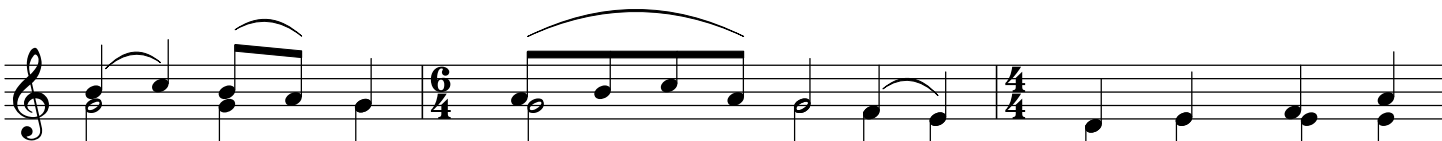
Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.



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



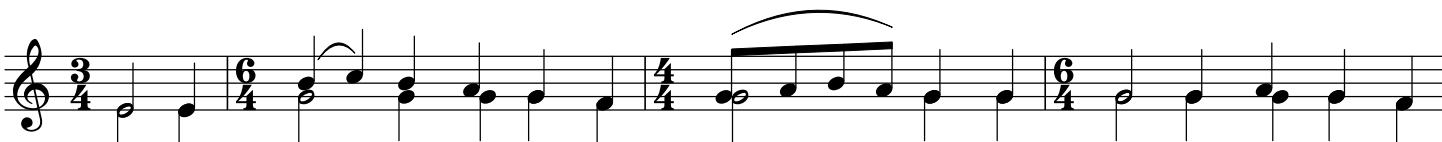
- λάσ - σον - τες ἀ - πε - νε - κρώ - θη - σαν, καὶ ἴ - στα - το Μα - ρί - α ἐν τῷ
- las - son - des a - pe - ne - kro - thi - san, ke i - sta - to Ma - ri - a en to



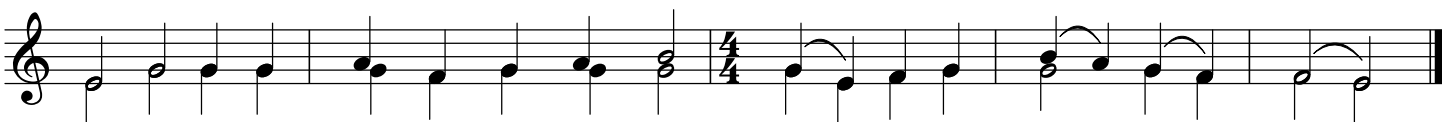
τά - φω, ζη - τοῦ - σα τὸ ἄ - χραν - τόν σου
ta - fo, zi - tou sa to a - chran - don sou



Σῶ - μα. Ἐ - σκύ - λευ - σας τὸν Ἄ - δην, μὴ πει - ρα - σθεὶς ὑπ' αὐ -
So - ma. E - ski - lef - sas ton A - dhin, mi pi - ra - sthis ip' af -



- τοῦ, ὑ - πὴν - τη - σας τῇ Παρ - θε - νῳ, δω - ρού - με - νος τὴν ζω -
- tou, i - pin - di - sas ti Par - the - no, dho - rou - me - nos tin zo -



- ἦν. Ὁ ἀ - να - στας ἐκ τῶν νε - κρῶν, Κύ - ρι - ε, δό - ξα σι.
- in. O a - na - stas ek ton ne - kron, Ky - ri - e, dho - xa si.

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

RESURRECTION APOLYTIKION 6

Plagal Second Tone — Angelic Powers



A - men.

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

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



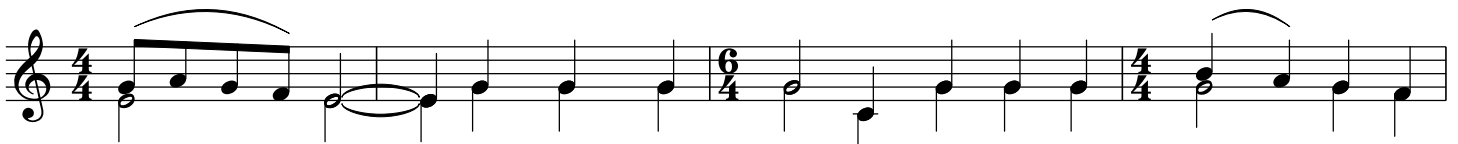
An - gel - ic pow - ers ap - peared at Your tomb, and those



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



Mar - y was stand - ing, seek - ing Your most pure



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



it; You en - coun - tered the vir - gin, grant - ing



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

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 7

ᾠχος βαρῆς — Κατέλυσας τῷ Σταυρῷ



Α - μῆν.
A - min.

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

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



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 θρῆ - νον με - τέ - βα - λες, καὶ τοῖς σοῖς Ἄ - πο-
- fo - ron ton thri - non me - te - va - les, ke tis sis A - po-



- στό - λους κη - ρύτ - τειν ἐ - πέ - τα - ξας· ὅ - τι ἀ-
- sto - lis ki - rit - tin e - pe - ta - xas; o - ti a-



- νέ - στης Χρι - στὲ ὁ Θε - ὅς, πα - ρέ - χων τῷ
- ne - stis Chri - ste o The - os, pa - re - chon to



κό - σμω τὸ μέ - γα ἕ - λε - ος.
ko - smo to me - gha e - le - os.

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

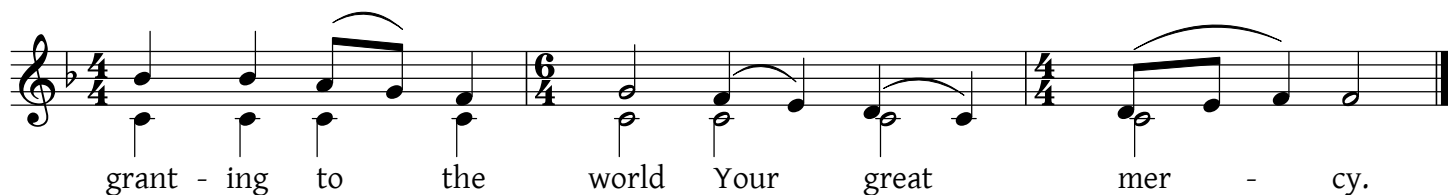
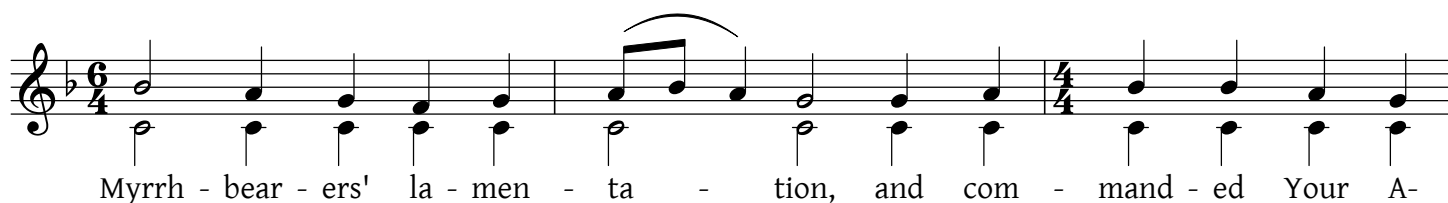
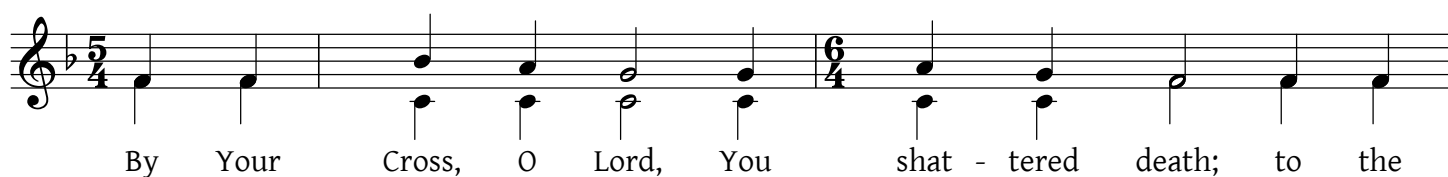
RESURRECTION APOLYTIKION 7

Grave Tone — By Your Cross, O Lord



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

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



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 8

ᾠχος πλ. δ' — Ἐξ ὕψους κατήλθες



Ἄ - μὴν.
A - min.

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

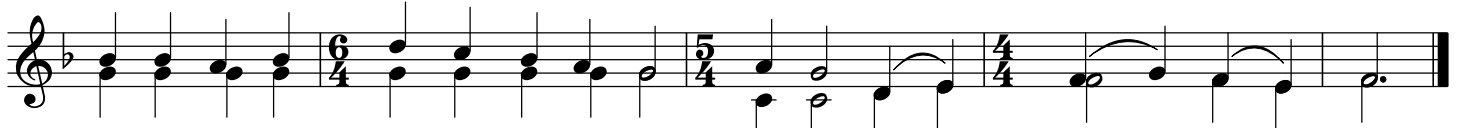
Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.



Ἐξ ὕ-ψους κα - τήλ-θες ὁ εὖ - σπλαγ - χνος, τα - φήν κα-τε - δέ-ξω τρι-
Ex i-psous ka - til-thes o ef - splagh - chnos, ta - fin ka-te - dhe-xo tri-



- ἡ - με - ρον, ἴ-να ἡ - μάς ἐ - λευ - θε - ρώ - σης τῶν πα - θῶν. Ἡ ζω-
- i - me - ron, i - na i - mas e - lef - the - ro - sis ton pa - thon. I zo-



- ἡ καὶ ἡ Ἄ - 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.

RESURRECTION APOLYTIKION 8

Plagal Fourth Tone — From on high You descended



A - men.

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

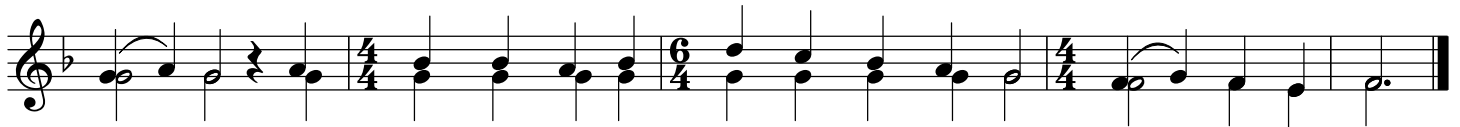
This is the day that the Lord has made; let us be glad and rejoice in it.



From on high You de - scend-ed, Most Mer - ci - ful; for us You con-de-



- scend - ed to a three - day bur - i - al to set us free from the



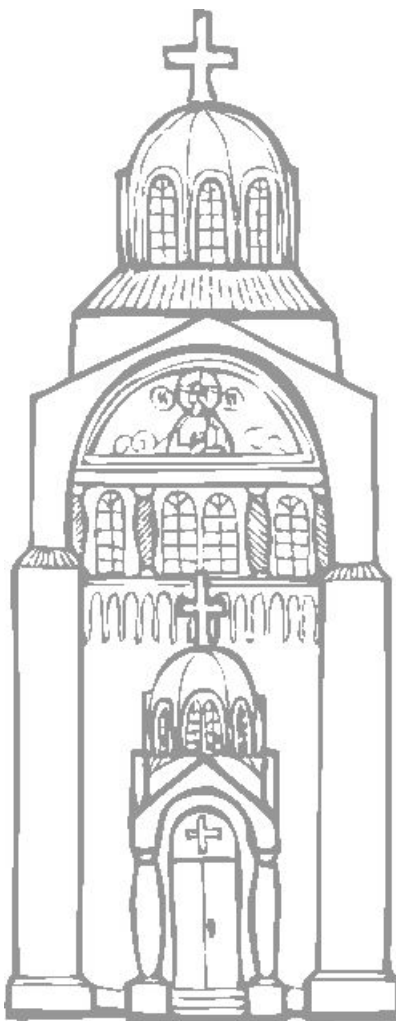
pas - sions. O Lord, our Res - ur - rec - tion and our life, glo - ry to You!

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

NOTE: If there are any other festal apolytikia or troparia to chant in addition to or instead of the apolytikion of the day, please insert it (or them) here. They may all be found for free at newbyz.org.

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


APOLYTIKION OF THE LOCAL PARISH CHURCH



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

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


Second Tone




Προ - στα - σί - α τῶν Χρι - στι - α - νῶν ἄ - κα - ταί - σχυν - τε, με - σι -
Pro - sta - si - a ton Chri - sti - a - non a - ka - te - schin - te, me - si -
The pro - tec - tion of (omit these notes) Chris - tians un - shame - a - ble, in - ter -




- τεί - α, πρὸς τὸν Ποι - η - τὴν ἄ - με - τά - θε - τε, μὴ πα -
- ti - a pros ton Pi - i - tin a - me - ta - the - te, mi pa -
- ces - sor to our Ho - ly Mak - er, un - wav - er - ing, do not




- ρί - δης, ἄ - μαρ - τω - λῶν δε - ή - σε - ων φω - νάς, ἀλ - λά πρό - φθα - σον, ὡς
- ri - dhis a - mar - to - lon dhe - i - se - on fo - nas, al - la pro - ftha - son, os
turn from the prayer - ful cries of those who are in sin; in - stead, come to us, for




ἄ - γα - θή, εἰς τὴν βο - ή - θει - αν ἡ - μῶν, τῶν πι - στῶς κραυ - γα -
a - gha - thi, is tin vo - i - thi - an i - mon, ton pi - stos krav - gha -
you are good; your lov - ing help bring un - to us, who are cry - ing in



- ζόν - των σοι· Τά - χυ - νον εἰς πρε - σβεΐ - αν, καὶ
- zon - don si: Ta - chi - non is pre - svi - an, ke
faith to you: Has - ten to in - ter - ces - sion and



σπεῦ - σον εἰς ἰ - κε - σί - αν, ἢ προ - στα - τεύ - ου - σα ἅ -
spref - son is i - ke - si - an, i pro - sta - tev - ou - sa a -
speed now to sup - pli - ca - tion as a pro - tec - tion for all



- εἰ, Θε - ο - τό - κε, τῶν τι - μῶν - τῶν σε.
- i, The - o - to - ke, ton ti - mon - ton se.
time, The - o - to - kos, for those hon - 'ring you.

Τοῦ Κυρίου δεηθῶμεν.



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

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισαγίω φωνῇ ὑπὸ τῶν Σεραφίμ ἀννυμνούμενος καὶ ὑπὸ τῶν Χερουβίμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανοῦ 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 χαρίσματος 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 σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· Αὐτός, Δέσποτα, πρόσδεξαι 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 σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβεΐαις τῆς ἁγίας Θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων.

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.



Ἄ - μήν.
A - min.

Let us pray to the Lord.



Lord, have mer-cy.

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

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

...and to the ages of ages.



A - men.

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

TO CONTINUE A MINOR LITURGY, GO TO PAGES 32 and 33.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

THE THRICE-HOLY HYMN

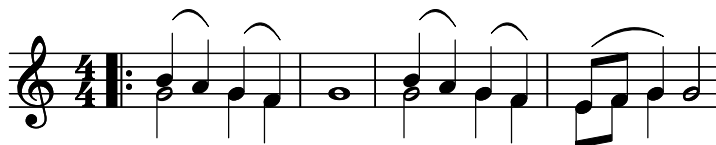
(The minor-toned Trisagion / Thrice-Holy Hymn is on pp. 32-33.)

Ἦχος β'

Second Tone



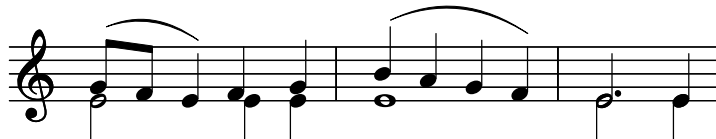
Ἄ - γι - ος ὁ Θε - ός, ἄ - γι -
A - ghi - os o The - os, a - ghi-



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



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



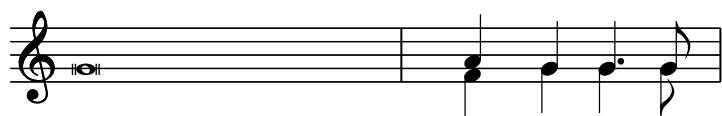
ho - ly im - mor - tal, have



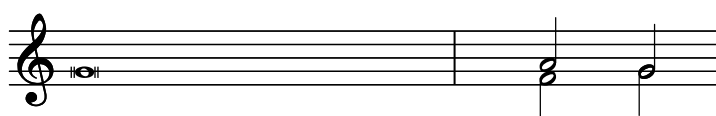
- τος ἐ - λέ - η - σον ἡ - μάς.
- tos e - le - i - son i - mas.



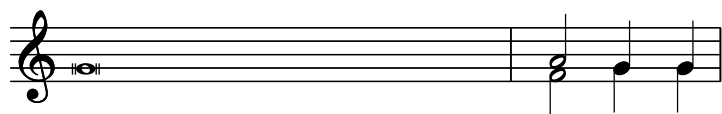
mer - cy on us.



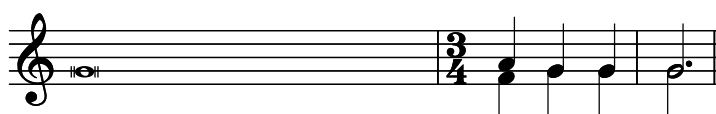
Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι καὶ
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke



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



νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰ - ώ - νων. Ἄ -
nin ke ai, ke is tous eonas ton e - o - non. A -



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



- μὴν. ἄ - γι - ος ἁ - θά - να - τος ἐ -
- min. A - ghi - os A - tha - na - tos e -



Ho - ly im - mor - tal, have



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



mer - cy on us.

Ἱερεὺς: Δύναμις.

Priest: With strength.

(drone)
Ἄ - γι - ος
A - ghi - os

(drone)
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 42.)

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

THE THRICE-HOLY HYMN

Ἦχος α'

First Tone

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

Ho - ly God,

ἄ - γι - ος ἰ - σχυ -
a - ghi - os i - schi -

ho - ly might - y,

- ρός, ἄ - γι - ος ἄ -
- ros, a - ghi - os a -

ho - ly im - mor -

- θά - να - τος ἔ -
- tha - na - tos e -

- tal, have mer -

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

- cy on us.

Δόξα Πατρί και Υἱῶ και Ἁγίῳ Πνεύ - μα - τι και
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, ke

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

νῦν και ἀεὶ
και εἰς τούς αἰῶνας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
nin ke ai ke is tous eonas ton e - o - non. A - min.

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

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

Ho - ly im - mor -

- τος ἐ - λέ - η - σον ἡ -
 - tos e - le - i - son i -
Ἱερεὺς: Δύναμις.

- tal, have mer -
Priest: With strength.

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

- cy on us.

ἄ - γι - ος ἰ - σχυ - ρός,
 a - ghi - os is - chi - ros,

Ho - ly God,

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

ho - ly might - y, ho -

- τος ἐ - λέ - η -
 - tos e - le - i -

- ly im - mor - tal, have

- σον ἡ - μάς.
 - son i - mas.

mer - cy on us.

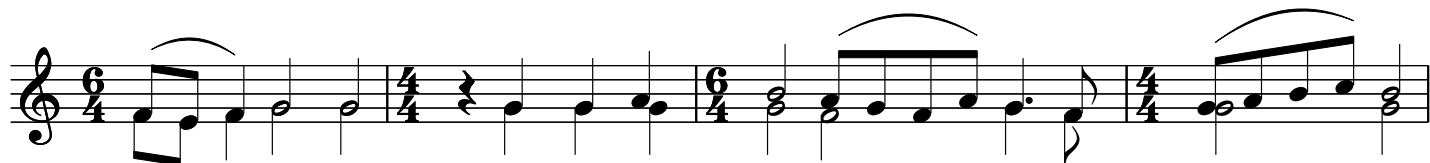
(Continue on page 42.)

TRISAGION SUBSTITUTION FOR THE HOLY CROSS
 ΤΟΝ ΣΤΑΥΡΟΝ ΣΟΥ

Ἦχος Β'



Τὸν Σταυ - ρόν σου προ - σκυ - νοῦ - μεν
 Ton Stav - ron sou pro - ski - nou - men



Δέ - σπο-τα, καὶ τὴν ἀ - γί - αν σου Ἀ - νά - στα-
 Dhe - spo-ta, ke tin a - ghi-an sou A - na - sta-



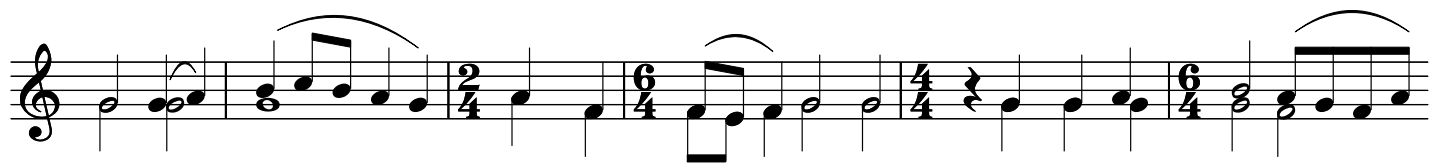
- σιν δο - ξά - ζο - μεν. Δόξα Πατρὶ καὶ
 - sin dho - xa - zo - men. (3) Dhoxa Patri ke. Pnev-ma-ti, ke
 Io ke Aghio



νὺν καὶ ἀεὶ καὶ εἰς
 τοὺς αἰῶνας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Καὶ τὴν ἀ - γί - αν σου Ἀ-
 nin ke ai ke is o - non A - min. ke tin a - ghi-an sou A-
 tous eonas ton e -



- νά - στα - σιν δο - ξά - ζο - μεν. Τὸν Σταυ - ρόν
 - na - sta - sin dho - xa - zo - men. Ton Stav - ron



σου προ - σκυ - νοῦ - μεν Δέ - σπο-τα, καὶ τὴν ἀ - γί - αν
 sou pro - ski - nou-men Dhe - spo-ta, ke tin a - ghi-an

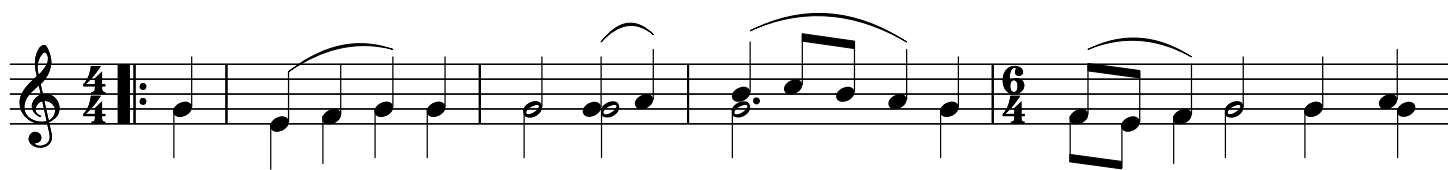


σου Ἀ - νά - στα - σιν δο - ξά - ζο - μεν.
 sou A - na - sta - sin dho - xa - zo - men.

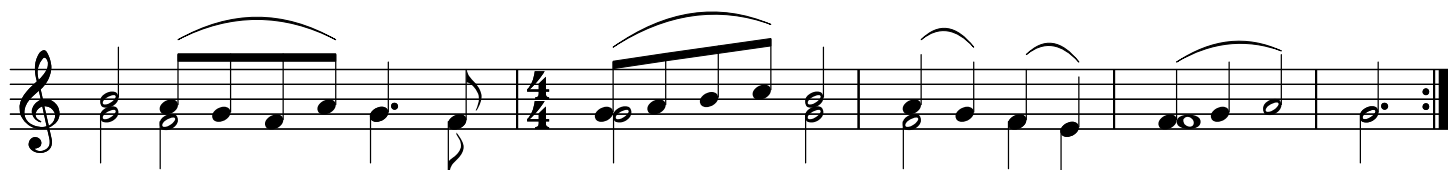
(Continue on page 42.)

**TRISAGION SUBSTITUTION FOR THE HOLY CROSS
WE VENERATE YOUR CROSS**

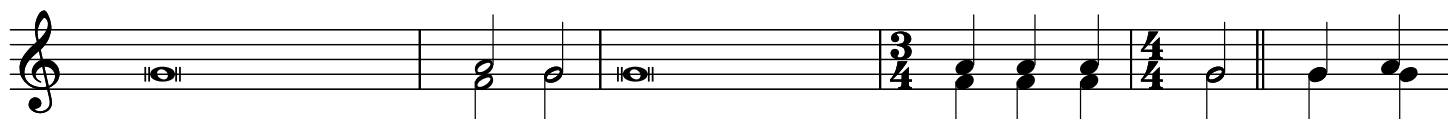
Second Tone



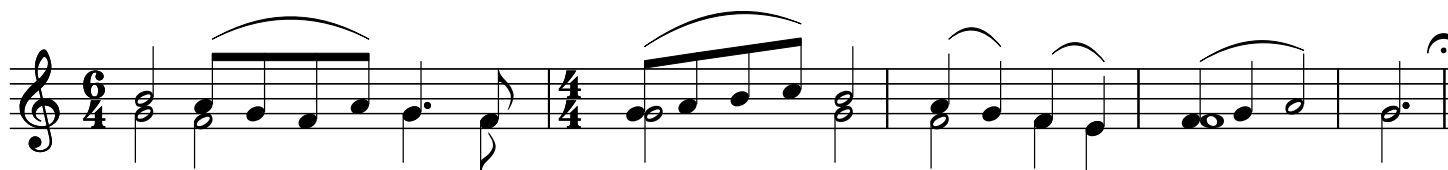
We ven - er - ate Your Cross, O Mas - ter, and we



glo - ri - fy Your ho - ly Res - ur - rec - tion.



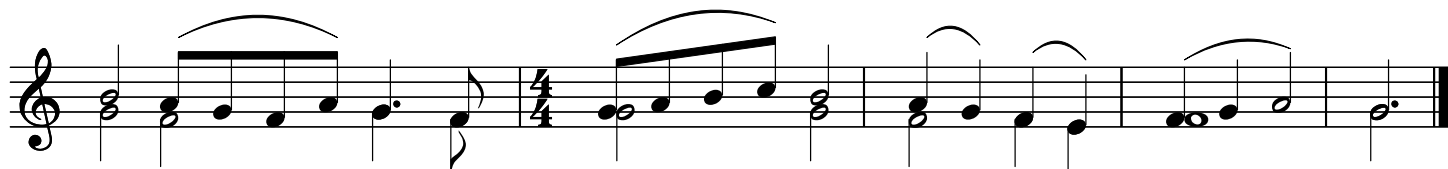
Glory to the Father and to the Son, and to the Holy Spi - rit, now and forever and to the ages of a - ges. A - men. and we



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



We ven - er - ate Your Cross, O Mas - ter, and we



glo - ri - fy Your ho - ly Res - ur - rec - tion.

(Continue on page 42.)

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

Ἦχος α'

Ὁ - σοι εἰς Χρι - στὸν ἐ - βα - πτί - σθη - τε, Χρι -
O - si is Chri - ston e - va - pti - sthi - te, Chri -

- στὸν ἐ - νε - δύ - σα - σθε. 'Αλ - λη - λού - ἰ - α. (3)
- ston e - ne - dhi - sa - sthe. Al - li - lou - i - a. (3)

Δόξα Πατρὶ καὶ ἱερωσὶ καὶ Ἁγίῳ Πνεύματι καὶ τοῖς αἰῶσι τοῖς αἰῶσι. Ἀμήν.
Dhoxa Patri ke. Pnev - ma - ti, ke nin ke ai ke is o - non A - min
Io ke Aghio tous eonas ton e -

Χρι - στὸν ἐ - νε - δύ - σα - σθε. 'Αλ - λη - λού - ἰ - α.
Chri - ston e - ne - dhi - sa - sthe. Al - li - lou - i - a.

'Ο - σοι εἰς Χρι - στὸν ἐ - βα - πτί - σθη - τε,
O - si is Chri - ston e - va - pti - sthi - te,

Χρι - στὸν ἐ - νε - δύ - σα -
Chri - ston e - ne - dhi - sa -

- σθε. 'Αλ - λη - λού - ἰ - α.
- sthe. Al - li - lou - i - a.

(Continue on page 42.)

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

First Tone

As ma - ny of you as were bap - tized in - to Christ have

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

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

You have put on Christ. Al - le - lu - ia.

As ma - ny of you as were bap - tized in - to

Christ have put on

Christ. Al - le - lu - ia.

(Continue on page 42.)

HIERARCHICAL TRISAGION WITH ΤΟΥ ΒΗΜΑΤΟΣ

(If the hierarch is celebrating on a day for "Ton Stavron Sou" or "Osi Is Christon," arrange the order of those hymns to this model.)

Second Tone

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 - μάς. Ho - ly God, Ho - ly Migh - ty, Ho - ly Im - mor -
 - le - i - son i - mas.

Hierarch repeats verse.

- tal have mer - cy on us. 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 - μάς.
 - os is - chi - ros, a - ghi - os a - tha - na - tos e - le - i - son i - mas.

Hierarch repeats verse.

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
 A - ghi - os

* (Choir)

ὁ Θε - ός... Εἰς πολλὰ ἔτη, Δέ - σπο - τα.
 ο The - os... Is polla eti Dhe - sπο - ta.

(or) Amin.

At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον 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-

* (Choir)
- ρός,... Εἰς πολλὰ ἔτη, Δέ - σπο - τα. ἄ - γι',
- ros,... Is polla eti Dhe - spo - ta. a - ghi',
(or) Amin.

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

* (Choir)
- να', νε, ἄ - θά - να - τος... Εἰς πολλὰ ἔτη,
- na', ne, a - tha - na - tos... Is polla eti,
(or) Amin.

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

PRIEST: Δύναμις. Choir

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

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

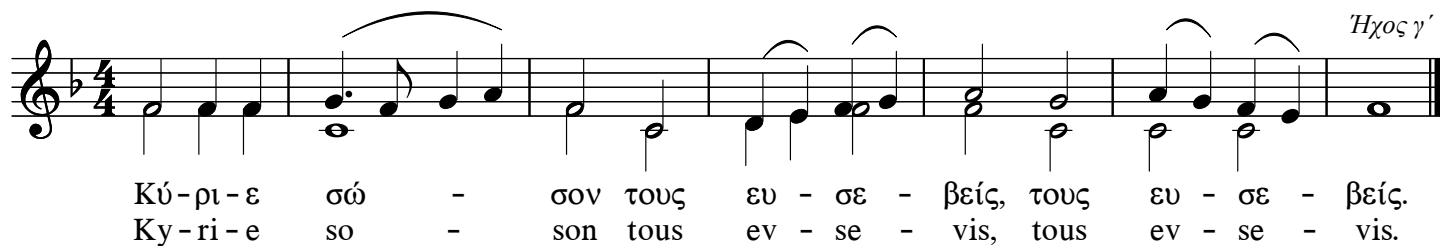
FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

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

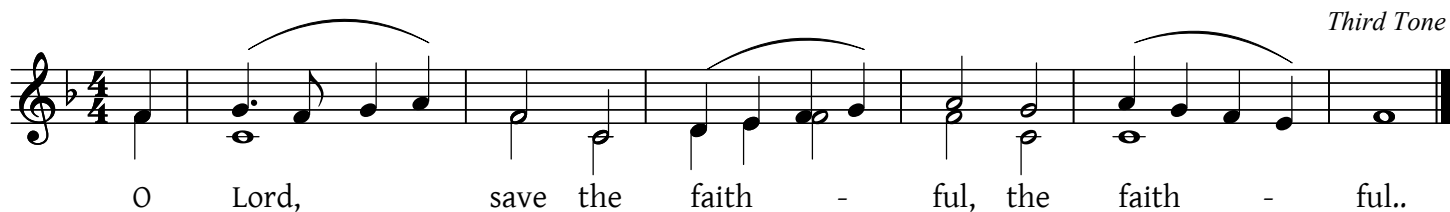
HEIRARCH: Κύριε, σώσον τους ευσεβείς.

PRIEST: Κύριε, σώσον τους ευσεβείς.

CHOIR:



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



O Lord, save the faith - ful, the faith - ful..

(May be repeated.)

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

HEIRARCH: Και επάκουσον ημών.

PRIEST chants the Fimi of the Archbishop.

and / or

HEIRARCH chants the Fimi of Archbishop or Patriarch.

PRIEST chants the Fimi of the Bishop or Metropolitan.

and / or

CHOIR chants the Fimi of the Bishop or Metropolitan.

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



Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Εὐλογημένος εἶ ὁ ἐπὶ
θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερου-βίμ,
πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀπαγγέλλει ἐμμελῶς
τὸ Προκείμενον.)

Σοφία.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν ἐπιγραφὴν
τοῦ ἀποστολικοῦ ἀναγνώσματος.)

Πρόσχωμεν.

(Ὁ Ἀναγνώστης ἀπαγγέλλει ἐμμελῶς
τὸ ἀποστολικὸν ἀνάγνωσμα.)

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Δέσποτα, τὸ τῆς
σῆς θεογνωσίας ἀκήρατον φῶς καὶ τοὺς τῆς διανοίας ἡμῶν
ὀφθαλμοὺς διάνοιζον εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων
κατανόησιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν
φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες
πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν
τὴν σὴν καὶ φρονούντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν
ψυχῶν καὶ τῶν σωματίων 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.

Εἰρήνη σοι.

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

Let us be attentive.

(The Reader intones the verse of
the Prokeimenon.)

Wisdom.

(The Reader identifies the Epistle reading.)

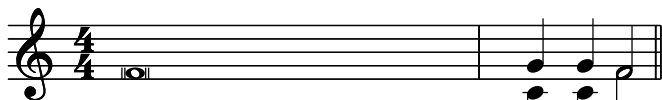
Let us be attentive!

(The Reader reads the Epistle.)

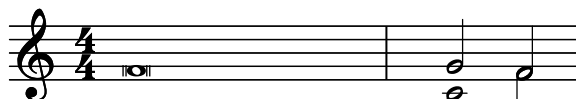
Shine in our hearts, O Master Who loves mankind, the pure light of
Your divine knowledge, and open the eyes of our spiritual mind that
we may comprehend the proclamations of Your Gospels. Instill in us
also reverence for Your blessed commandments so that, having trampled
down all carnal desires, we may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

Peace be with you.

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.



Alleluia, Alleluia, Alle - lu - ia.

Σοφία. Ὁρθοί. Ἀκουσῶμεν τοῦ ἁγίου Εὐαγγελίου.
Εἰρήνη πᾶσι.



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

Wisdom! Arise! Let us hear the Holy Gospel.
Peace be with all.



And with Your spi - rit.

Ἐκ τοῦ κατὰ (Ματθαῖον ἢ Μάρκον ἢ Λουκᾶν ἢ
Ἰωάννην) ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα.
Πρόσχωμεν.



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

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



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

(Ὁ Ἱερεὺς ἀναγινώσκει τὸ Ἱερὸν Εὐαγγέλιον.)

(The priest reads the holy Gospel.)

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

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 prayers of the Catechumens may be inserted here. See Appendix, p. 122.)

SUPPLICATION OF THE FAITHFUL

Ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου
δεηθῶμεν.

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

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

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

Σοφία.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Πρόσδεξαι, ὁ Θεός, τὴν δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις καὶ ἰκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ Ἁγίου, ἀκαταγνώστως καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ καὶ τόπῳ, ἵνα, εἰσακούων ἡμῶν, ἴλεως ἡμῖν εἴῃς ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

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

Lord, have mer-cy.

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

Lord, have mer-cy.

Wisdom.

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

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 αἰῶνων.



Ἄ - μὴν.
A - min.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



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

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



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

Σοφία.

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν καὶ σοῦ δεόμεθα, ἀγαθὲ καὶ φιλόανθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθάρσις ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ δώης ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου. Χάρισαι δέ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς· δὸς αὐτοῖς πάντοτε, μετὰ φόβου καὶ ἀγάπης λατρεύειν σοι, ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἁγίων σου μυστηρίων καὶ τῆς ἐπουρανίου σου βασιλείας ἀξιωθῆναι.

Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.



Ἄ - μὴν.
A - min.

(Or in the tone of
the Cherubic hymn.)

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



A - men.

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



Lord, have mer-cy.

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



Lord, have mer-cy.

Wisdom.

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

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



A - men.

(Or in the tone of
the Cherubic hymn.)

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

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

(During the chanting of the Cherubic hymn, the following prayers are said.)

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι μέγα καὶ φοβερόν καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν. Ἄλλ' ὅμως, διὰ τὴν ἄφατον καὶ ἀμέτρητόν σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄνθρωπος καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱεουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων.

Σὺ γὰρ μόνος, Κύριε ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφίμ Κύριος καὶ βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐήκοον· ἐπίβλεψον ἐπ' ἐμέ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δούλόν σου καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ Ἁγίου σου Πνεύματος, ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν, παραστήναι τῇ ἀγία σου ταύτῃ τραπέζῃ καὶ ἱεουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου σῶμα καὶ τὸ τίμιον αἷμα.

Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ ἀυχένα, καὶ δέομαί σου· Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παιδῶν σου, ἀλλ' ἀξίωσον προσενεχθῆναί σοι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδιδόμενος, Χριστὲ 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. Ἀμήν.

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ καὶ ἐλέησόν με.

Ἀδελφοί, συγχωρήσατέ μοι.

Ἐν εἰρήνῃ ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια καὶ εὐλογεῖτε τὸν Κύριον.

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

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

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

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

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

Brethren forgive me.

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

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Δ'

A

Οἱ τὰ Χε - ρου - βίμ, οἱ 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 τῆ
 - zon - des ke ti

ζω - ο - ποι - ῶ Τρι - ά δι, Τρι -
 zo - o - ri - o Tri - a dhi, Tri -

- ά - δι, τὸν τρι - σά - γι - ον ὕ - μνον προ -
 - a - dhi, ton tri - sa - ghi - on im - non pro -

B

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

C

- 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 -

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

(Continue on page 48.)

THE CHERUBIC HYMN — PLAGAL FOURTH TONE

A

Let us who my - stic - ly re - pre - sent the Che - ru - bim, 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 Tri - ni - ty, the Tri - ni -
 - ty, now lay a - side, now lay a - side, ev - 'ry world - ly care, ev - 'ry world - ly
 care, lay a - side ev - 'ry world - ly care. so that we may re - ceive the
 King of all, re - ceive the King of all...

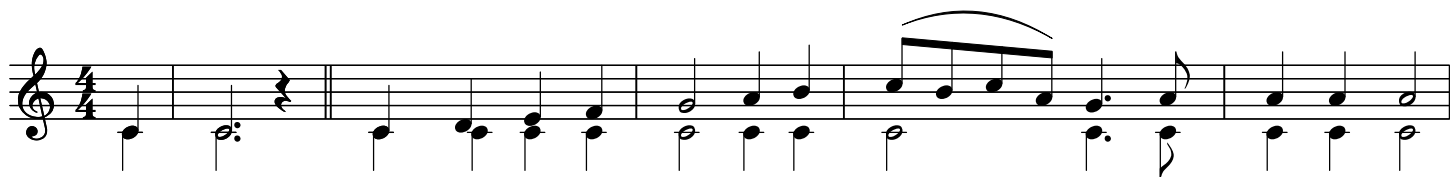
B

C

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

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ



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

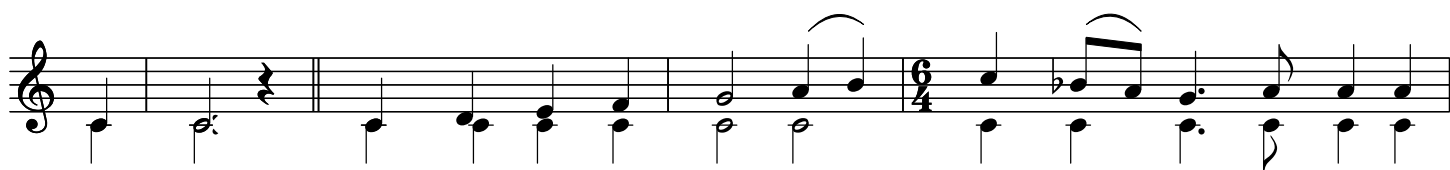


- με - νον τά - ξε - σιν, τά - ξε - σιν. Ἄλ - λη -
 - me - non ta - xe - sin, ta - xe - sin. Al - li -

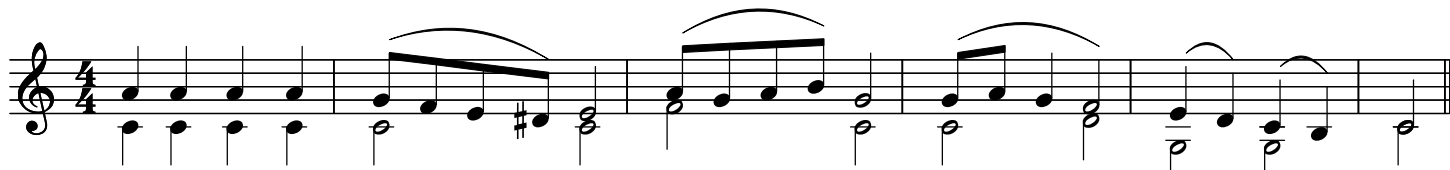


- λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
 - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.

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.



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

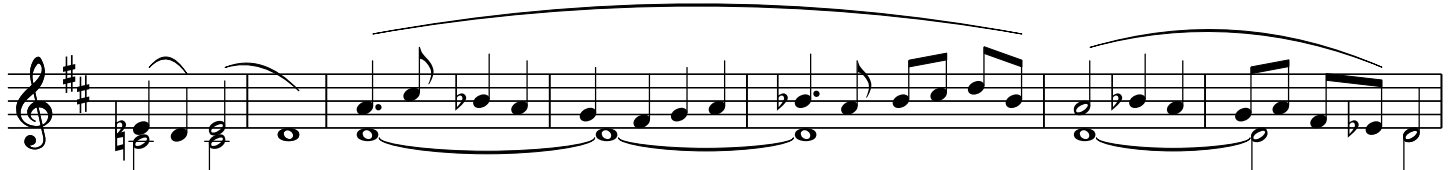
(Continue on page 55.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Β'

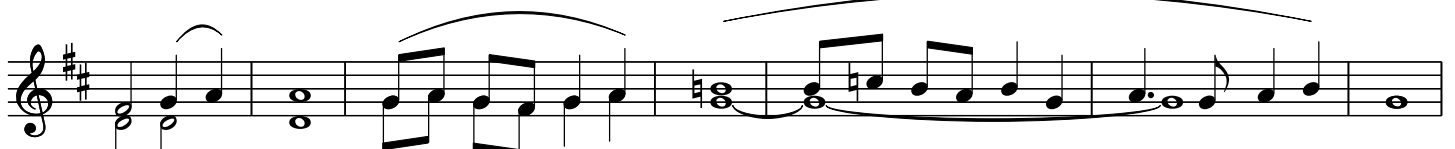
(English Version is on p. 50)



Οἱ τὰ Χε - ρου - βίμ μυ - στι - κῶς εἰ - κο - νί -
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 - ri - 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 νῆν βι -
im - non pro - sa - dhon - des, pa - san nin 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.



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

(Continue on page 51.)

THE CHERUBIC HYMN — PLAGAL SECOND TONE

A

Let us who mystically represent the

Cherubim, and who sing,

the thrice-holy hymn, thrice-holy,

thrice-holy hymn, thrice-holy hymn to the

Trinity to the life-giving Trinity,

B

now lay aside every care, every worldly care, every world-

C

-ly care, so that we may receive, receive the King of all...

Πάντων ὑμῶν, μνησθεὶς 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 - ροῦ - με - νον τά - ξε - σιν.
 - tos dho - ri - fo - rou - me - non ta - xe - sin.

sustain ison 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 ison on neutral syllable

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

(Continue on page 55.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ Γ'

A

Οἱ τὰ Χε - ρου - βίμ, μυ - στι - κῶς εἰ - κο - νί - ζον - τες
 I ta Che - rou - vim, my - sti - kos i - ko - ni - zon - des

καὶ τῇ ζω - ο - ποι - ῶ Τρι - ά -
 ke ti zo - o - ri - o Tri - a -

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

ἕ - μνον προ - σά - δον', ἕ - μνον προ - σά - δον - τες,
 i - mnon pro - sa - dho', i - mnon pro - sa - dhon - des,

B

πᾶ - σαν νῆν βι - ο - τι - κῆν ἄ - πο - θῶ -
 pa - san nin vi - o - ti - kin a - po - tho -

- με - θα, μέ - ρι', πᾶ - σαν μέ - ρι - μναν, πᾶ - σαν μέ - ρι - μναν,
 - me - tha, me - ri', pa - san me - ri - mnan, pa - san me - ri - mnan,

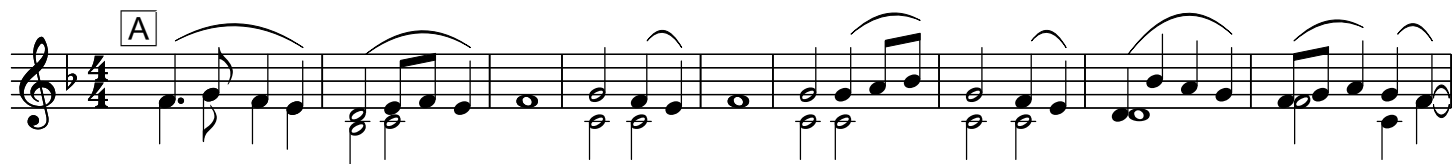
C

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...

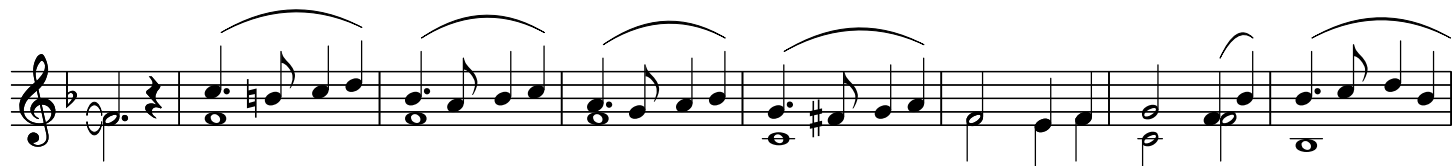
(Continue on page 54.)

THE CHERUBIC HYMN — THIRD TONE

A



Let us who my-stic - ly re-pre - sent the Che - ru - bim,



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

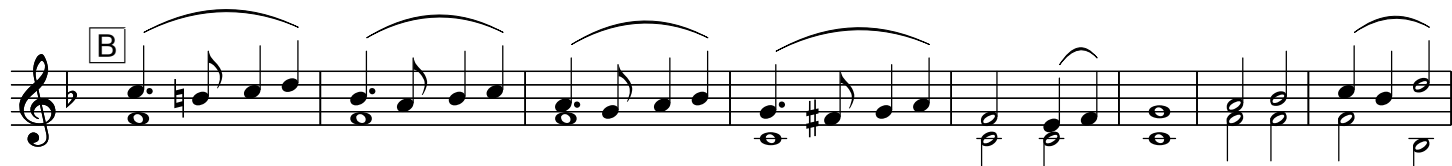


- ly, thrice - ho - ly hymn




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

B



now lay a - side world-ly care, lay a - side



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

C



so that we may re - ceive the King of all...

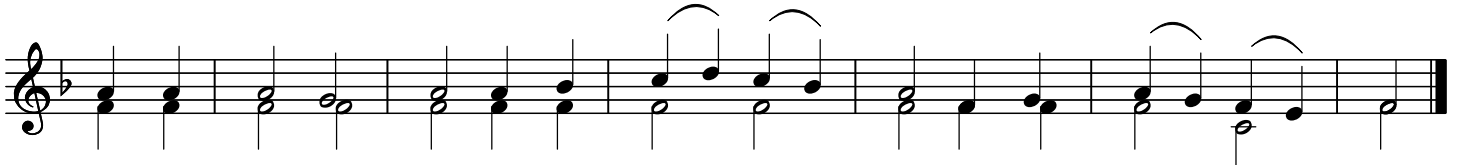
Πάντων ὑμῶν, μνησθεῖη Κύριος ὁ Θεὸς ἐν τῇ
βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰῶνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ



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

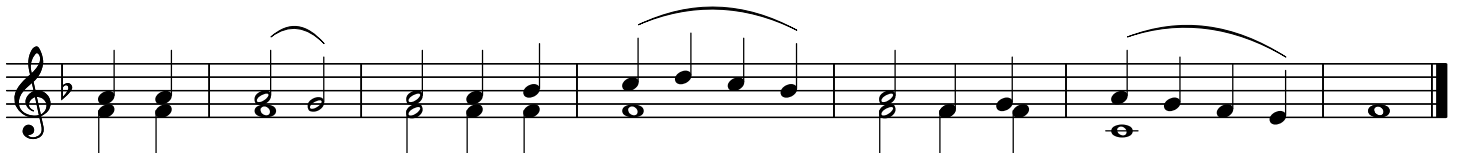


Ἄλ-λη-λού-ϊ-α. Ἄλ-λη-λού-ϊ-α. Ἄλ-λη-λού-ϊ-α.
Al-li-lou-i-a. Al-li-lou-i-a. Al-li-lou-i-a.

THE ANGELIC HOSTS



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



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

The Cherubic Hymns of John Sakellarides

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

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

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

①

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 ρυσθῆναι 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 Θεός, τῇ σῇ 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 necessity, let us pray to the Lord.

④

Lord, have mer - cy.

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

⑤

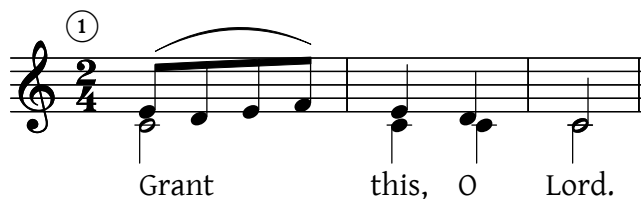
Lord, have mer - cy.

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



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

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



Grant this, O Lord.

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.

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



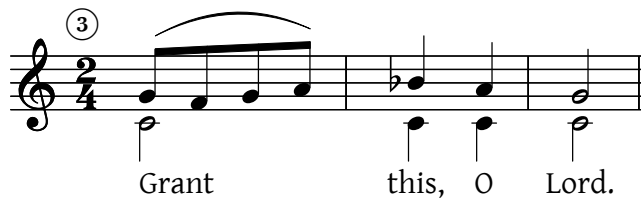
Grant this, O Lord.

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



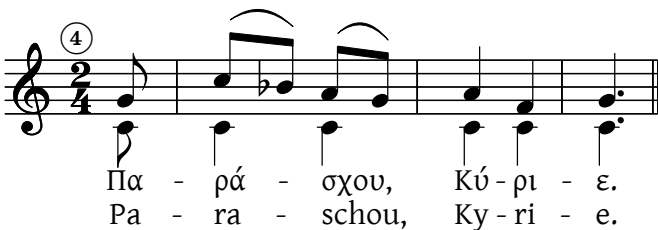
Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou, Ky - ri - e.

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



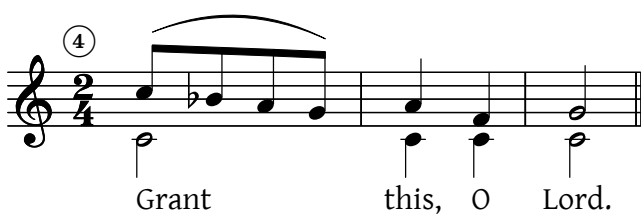
Grant this, O Lord.

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



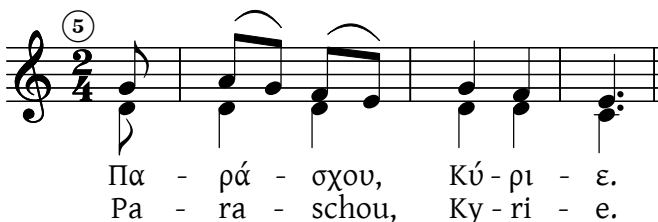
Πα - ρά - σχου, Κύ - ρι - ε.
Pa - ra - schou, Ky - ri - e.

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



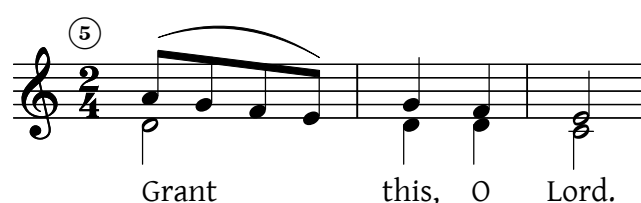
Grant this, O Lord.

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



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

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



Grant this, O Lord.

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

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

Pa - ra - schou, Ky - ri - e.
Pa - ra - schou, Ky - ri - e.

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.

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

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

To You, O Lord.

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 ἱκάνωσον 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 προκειμένα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου.

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

Διὰ τῶν 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-creating Spirit, now and forever and to the ages of ages.

A - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.



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


Peace be with all.




And with Your spi - rit.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν.


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




Πα - τέ - ρα, Υἱ - ὄν, καὶ
Pa - te - ra, I - on, kai




Fa - ther, Son, and




Ἄ - γι - ον Πνεῦ - μα, Τρι -
A - ghi - on Pnev - ma, Tri -




Ho - ly Spi - rit:




- ἀ - δα ὁ - μο - ού - σι -
- a - dha o - mo - ou - si -



Tri - ni - ty one in es -



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



- sence and un - div - i - ded.

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

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

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

Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.

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

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

THE CREED

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

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

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

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

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

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

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

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

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

Εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

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

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

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

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

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

And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father;

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

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

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

GREEK transliteration

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

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, 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.

Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ἔ - 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.

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

A mer - cy of peace, a
sa - cri - fice of praise.

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.

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

And with your spi - rit.

Ἄνω σχῶμεν τὰς καρδίας.

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

Let us lift up our hearts.

We lift them up to the Lord.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

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

Let us give thanks to the Lord.

It is pro - per and right.

Ἄξιον καὶ δίκαιον σέ ὑμνεῖν, σέ εὐλογεῖν, σέ αἰνεῖν, σοὶ εὐχαριστεῖν, σέ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ 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. Ὑπερ

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

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 γεγεννημένων. Εὐχαρι-στοῦμέν σοι καὶ ὑπὲρ τῆς
 λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι
 κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων
 καὶ μυριάδες ἀγγέλων, τὰ Χερουβιμ καὶ τὰ Σεραφίμ,
 ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά,

For all these things, we thank You and Your only begotten Son
 and Your Holy Spirit: for all things we know and do not know,
 for blessings manifest and hidden that have been bestowed on
 us. We thank You also for this Liturgy, which You have deigned
 to receive from our hands, even though thousands of archan-
 gels and tens of thousands of angels stand around You, the
 cherubim and seraphim, six-winged, many-eyed, soaring aloft
 upon their wings,

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα
 καὶ λέγοντα.

Singing the triumphal hymn, exclaiming, proclaim-
 ing, and saying:

Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

Ἄ-γι-ος, ἄ - γι-ος, ἄ-γι-ος, Κύ-ρι-ος Σα-βα-ώθ. πλή-ρης ὁ οὐ-ρα - νός καὶ ἡ γῆ τῆς
 A-yi-os, A - yi-os, A-yi-os, Ky-ri-os Sa-va-oth, pli - ris o ou-ra - nos, ke i yi tis

δό - ξης σου. Ὁ-σαν-νά ἐν τοῖς ὑ - ψί-στοις. εὐ-λο-γη - μέ-νος ὁ ἐρ - χό - με-
 dho - xis sou. O-san-na en tis i - psi - stis. Ev-lo-yi - me-nos o er - ho - me-

- νός ἐν ὁ - νό - μα - τι Κυ - ρί - ου. Ὁ-σαν-νά ὁ ἐν τοῖς ὑ - ψί - στοις.
 - nos en o - no - ma - ti Ky - ri - ou, O-san-na o en tis i - psi - stis.

THE TRIUMPHAL HYMN

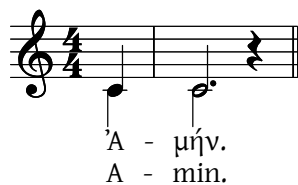
Ho - ly, ho - ly, ho - ly, Lord Sa - ba - oth, hea - ven and earth are filled with Your

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.

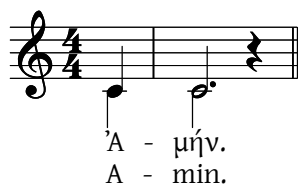
Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόανθρωπε, βοῶμεν καὶ λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὃς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων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

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



Ὁμοίως καὶ τὸ Ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

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



Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

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

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

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



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

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



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

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

ΣΕ ΥΜΝΟΥΜΕΝ

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 - ός ἡ - μῶν.
 - stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WE PRAISE YOU

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

Ἔτι προσφέρονέν σοι τὴν λογικὴν ταύτην καὶ ἀνάιμακτον λατρείαν καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦτα. καὶ ποιήσον 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 προσφέρονέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

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

Amen.

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

Amen.

Changing them by Your Holy Spirit.

Amen. Amen. Amen.

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

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

ΜΕΓΑΛΗΝΑΡΙΟΝ

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, "Ἐπί σοι χαίρει," is on p. 66. Other festal megalynaria may be freely downloaded from newbyz.org.)

Ἄ - ξι - όν ἐ - στιν ὡς ἀ - 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 - ω - 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.

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

MEGALYNARION

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, "In You Rejoices," is on p. 67. Other festal megalynaria may be freely downloaded from newbyz.org.)

It is tru - ly right to bless you, The - o -
- to - kos, ev - er - bless - ed, most pure, and Moth - er of our
God. More hon - or - a - ble than the Cher - u - bim, and be - yond com -
- pare more glo - ri - ous than the Ser - a - phim, with - out cor -
- rup - tion you gave birth to God the Lo - gos. We
mag - ni - fy you, the true The - o - to - kos.

MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΡΕΙ — IN YOU REJOICES

Σακελλαριδης

Moderato

E - πί σοι χαί-ρει, Κε - χα - ρι - τω - μέ-νη, πά - σα η κτί-σις, αγ - γέ-
E - pi si che-ri, Ke-cha - ri - to - me-ni, pa - sa i kti-sis, an - ghe-
In you re-joic-es, Mai-den who are full of grace, all cre - a - tion, the ranks

- λων το σύ-στη-μα και αν - θρώ-πων το γέ - νος. Η - γι - α - σμέ-νε να - έ
- lon to si - sti - ma ke an - thro-pon to ghe - nos. I - ghi - a - sme - ne na - e
of an - gel - ic hosts, and the lin - e - age of man - kind. A tem - ple sanc - ti - fied,

και πα - ρά - δει-σε λο-γι - κέ, παρ-θε - νι - κόν καύ-χη - μα, εξ ης Θε-
ke pa - ra - dhi-se lo-ghi - ke, par-the-ni - kon kaf-chi - ma, ex is The-
and a par - a - dise of the mind, you are the boast of the chaste, from whom our

- ός ε-σαρ-κώ - θη και παι - δί - ον γέ - γο - νεν ο προ αι - ώ - νων υ-
- os e - sar - ko - thi ke pe - dhi - on ghe - gho - nen o pro e - o - non i -
God was in - car - nate and be - came a new - born child, yet He is God be - fore

- πάρ - χων Θε - ός η - μών. Την γαρ σην μή - τραν
- par - chon The - os i - mon. Tin ghar sin mi - tran
time, un - to ev - ery age. For He has made

θρό - νον ε - ποί - η - σε και την σην γα-
 thro - non e - ri - i - se ke tin sin gha-
 your pure womb to be His throne; wid - er He has

- στέ - ρα πλα - τυ - τέ ραν
 - ste - ra pla - ti - te - ran
 made you than the heav - ens;

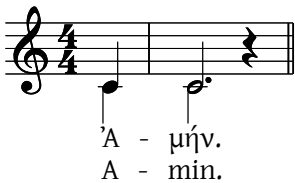
ου - ρα - νών α - πειρ - γά - σα - το. Ε - πι σοι
 ou - ra - non a - pir - gha - sa - to. E - pi Si
 with-out end He has fash - ioned you. In you re-

χαί - ρει, Κε - χα - ρι - τω - μέ - νη, πά - σα η
 che - ri, Ke - cha - ri - to - me - ni, pa - sa i
 - joic - es, Mai - den who are full of grace, all of cre-

κτί - σις, δό - ξα σοι.
 kti - sis, dho - xa si.
 - a - tion. Glo - ry to you!

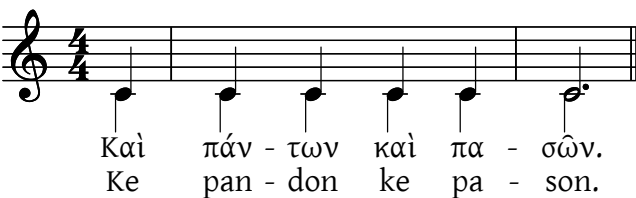
Τοῦ ἁγίου Ἰωάννου, προφήτου, προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὧν ταῖς ἰκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὁ ἱεουργῶν ὄνομαστί ὧν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. 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 προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης· ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν ἀρχόντων καὶ τοῦ στρατοῦ ἡμῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ πολίτευμα, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μέγα τὸ ὄνομα τῆς Ἁγίας Τριάδος, πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), ὃν χάρισαι ταῖς ἁγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶρον, ἔντιμον, ὑγιά, μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

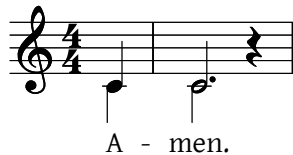
Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν.



Μνήσθητι, Κύριε, τῆς πόλεως ταύτης, 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 πάντα ἡμᾶς τὰ ἐλέη σου ἐξαπόστειλον.

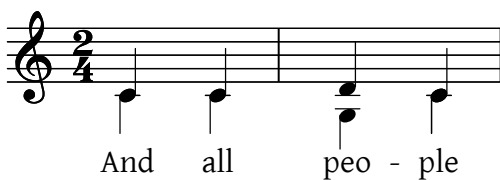
For Saint John the prophet, forerunner, and baptist; for the holy, glorious, and most praiseworthy apostles; for Saint(s) (Name), whose memory we celebrate; and for all Your saints, through whose supplications, visit us, O God. And remember all who have fallen asleep in the hope of the resurrection to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

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



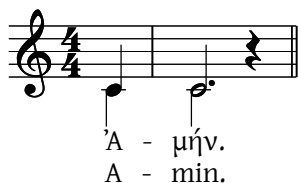
Among the first remember, Lord, our Archbishop (Name); grant him to Your holy churches in peace, safety, honor, and health, unto length of days, rightly teaching the word of Your truth.

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



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

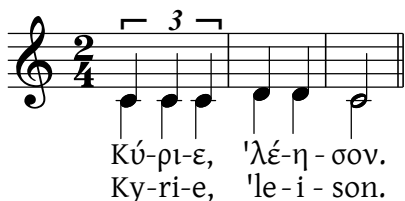
Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



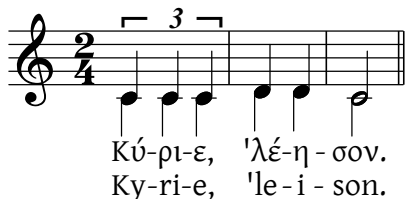
Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.



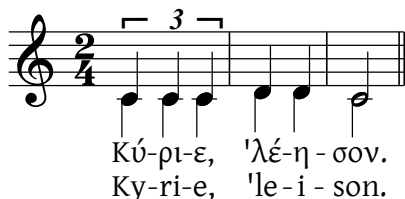
Πάντων τῶν ἁγίων μνημονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων τοῦ Κυρίου δεηθῶμεν.



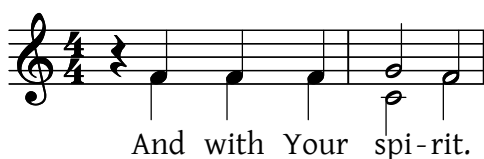
Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ



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



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



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



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

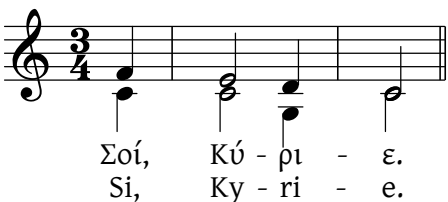


That our God Who loves mankind, having accepted them at His holy and celestial and mystical altar as a savor of spiritual fragrance, may in return send down upon us divine grace and the gift of the Holy Spirit, let us pray.



(For the nine petitions that are often omitted here, go to p. 125.)

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



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



Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλόνητο, καὶ παρακαλούμεν σε καὶ δεόμεθα καὶ ἱκετεύομεν· καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς τραπέζης μετὰ καθαροῦ 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.

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

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

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

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

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

GREEK TRANSLITERATION

THE LORD'S PRAYER

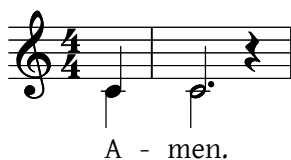
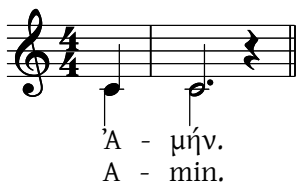
Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, 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 ghis. Ton árton imón ton epioúsiou dhos imín símeron. Ke áfes imín ta ofilímata imón, os ke imís afiemen tis ofilétes imón. ke mi isenégis imas is pirasmón, allá ríse imás apó tou ponirou.

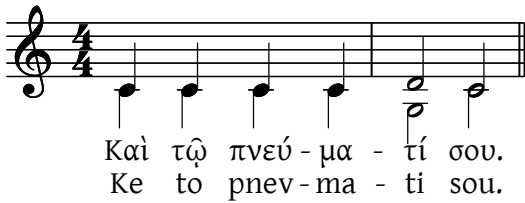
All: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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 αἰῶνων.

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



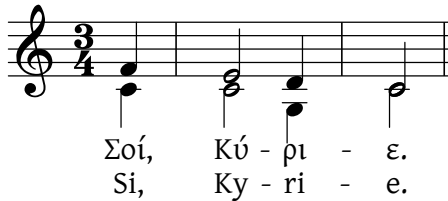
Εἰρήνη πᾶσι.



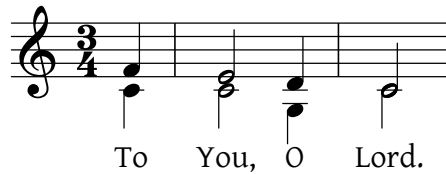
Peace be with all.



Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.



Let us bow our heads to the Lord.

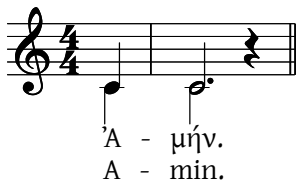


Εὐχαριστοῦμέν σοι, βασιλεὺ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλιότας σοὶ τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον, τοὺς νοσοῦντας ἴασαι, ὁ ἰατρός τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

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

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.

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



Πρόσχε, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

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

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ καὶ ἐλέησόν με (3).

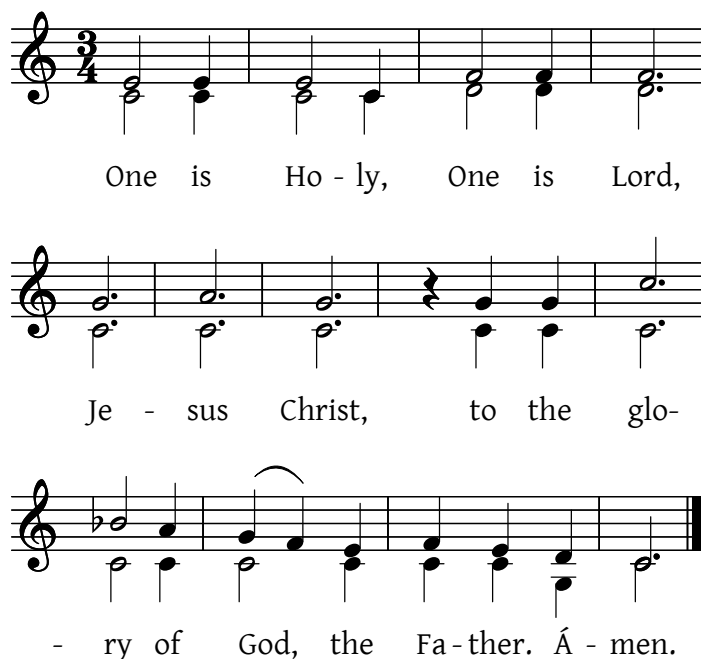
O God, show favor to me, a sinner, and have mercy on me. (3x)

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.



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

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



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

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

Μελίζεται καὶ διαμερίζεται ὁ Ἄμνος τοῦ Θεοῦ, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

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

Πλήρωμα Πνεύματος Ἁγίου. Ἀμήν.

The fullness of the Holy Spirit. Amen.

Εὐλογημένη ἡ ζέσις τῶν Ἁγίων σου πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

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

Ζέσις Πνεύματος Ἁγίου. Ἀμήν. Ἴδου προσέρχομαι Χριστῷ τῷ ἀθανάτῳ βασιλεῖ καὶ Θεῷ ἡμῶν. Μεταδίδοταί μοι (δεῖνι) τῷ ἀναξίῳ πρεσβυτέρῳ τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

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

Ἔτι μεταδίδοταί μοι (δεῖνι) τῷ ἀναξίῳ πρεσβυτέρῳ τὸ τίμιον καὶ πανάγιον καὶ ζωηρὸν αἶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

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

Τοῦτο ἤψατο τῶν χειλέων μου καὶ ἀφελεῖ Κύριος πάσας τὰς ἀνομίας μου καὶ τὰς ἁμαρτίας μου περικαθαριεῖ.

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

ΚΟΙΝΩΝΙΚΟΝ — THE COMMUNION HYMN

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

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

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

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

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

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ



Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον γι-ἐ θεοῦ κοι-νω-νόν με πα-
Του dhip-nou Sou tou my-sti-kou si-me-ron I - e The - ou ki - no - non me pa-
- ρά - λα - βε· οὐ μὴ γὰρ τοῖς ἐ - χθροῖς σου τὸ μυστήριον
- 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 - ού - δας· ἀλλ' ὡς ὁ λη - στής ὁ - μο - λο - γῶ σοι·
o 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: Δέ-σπο-τα (Dhe-spo-ta),

Third Time: Ἀ-γι-ε (A-ghi-e)

O SON OF GOD, RECEIVE ME TODAY

O Son of God, re - ceive me to - day as a par - tak - er of Your
mys - ti - cal sup - per, for I will not speak of the mys - ter -
- y to Your en - e - mies, nor will I give You a kiss as did
Ju - das. But like the thief I con - fess to 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.

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

Versions of Psalm 135 in Greek and English are on pp. 116-119.

Σώσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

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



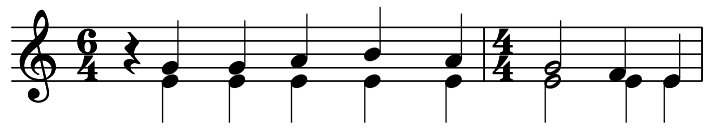
Εἶ-δο-μεν τὸ φῶς τὸ ἀ-λη-θι-
I-dho-men to fos to a-li-thi-



We have seen the true light,



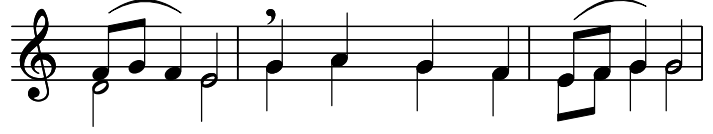
- νόν, ἐ-λά-βο-μεν Πνεῦ-μα ἐ-που-
- non e-la-vo-men Pnev-ma e-pou-



we have re-ceived the heav-en-ly



- ρά-νι-ον, εὐ-ρο-μεν πί-στιν ἀ-λη-θῆ, ἀ-δι-
- ra-ni-on, ev-ro-men pi-stin a-li-thi a-dhi-



Spir-it, we have found the true faith,



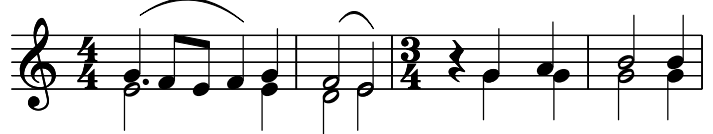
- αί-ρε-τον Τρι-ά-δα προ-σκυ-
- e-re-ton Tri-a-dha pro-ski-



wor-ship-ing the un-di-vi-ded



- νοῦν - τες, αὐ-τη γὰρ ἡ-
- noun - des. Af-ti ghar i-



Trin-i-ty, for the Trin-i-



- μᾶς ἔ-σω-σεν.
- mas e-so-sen.



- ty has saved us.

Ἀπόπλυνον, Κύριε, τὰ ἁμαρτήματα τῶν ἐνθάδε μνημονευθέντων δούλων σου τῷ αἵματι σου τῷ ἁγίῳ· πρεσβείαις τῆς Θεοτόκου καὶ πάντων σου τῶν Ἁγίων. Ἀμήν.

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

Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου (3).

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

Εὐλογητὸς ὁ Θεὸς ἡμῶν...

Blessed is our God...

...πάντοτε· νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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



Ἄ-μήν.
A-min.



A-men.

(The hymn below is frequently omitted.)

ΠΛΗΡΩΘΗΤΩ ΤΟ ΣΤΟΜΑ ΗΜΩΝ

Πλη-ρω - θή-τω τὸ στό-μα ἡ - μῶν αἰ - νέ-σε-ως Κύ - ρι - ε, ὄ-πως ἄ-νυ-
Pli - ro - thi-to to sto-ma i - mon e - ne-se-os, Ky - ri - e, o-pos a-ni-

- μνή - σω - μεν τὴν δό - ξαν σου, ὅ - τι ἡ - ξί - ω - σας ἡ - μᾶς τῶν ἄ-
- mni - so - men tin dho - xan sou, o - ti i - xi - o - sas i - mas ton a-

- γί - ων σου με-τα - σχεῖν μυ-στη - ρί - ων· τή-ρη-σον ἡ - μᾶς ἐν τῷ
- ghi-on sou me-ta - schin mi-sti - ri - on; ti - ri-son i - mas en to

σῶ ἄ - γι - α - σμῶ, ὄ-λην τὴν ἡ - μέ - ραν με-λε - τῶν-τας τὴν δι-και-ο-
so a-ghi-a-smo, o-lin tin i - me - ran me-le - ton-das tin dhi-ke-o-

- σύ - νην σου. Ἄλ-λη - λού-ϊ-α. Ἄλ-λη - λού-ϊ-α. Ἄλ-λη - λού-ϊ-α.
- si - nin sou. Al - li - lou-i-a. Al - li - lou-i-a. Al - li - lou - i - a.

LET OUR MOUTHS BE FILLED

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

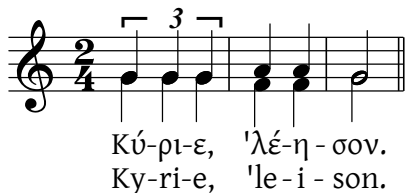
glo - ry, be-cause You have made us wor-thy to par-take of Your Ho-ly Mys - ter-ies.

Keep us in Your sanc-ti-fi - ca - tion, that all day long we may med-i-tate on Your

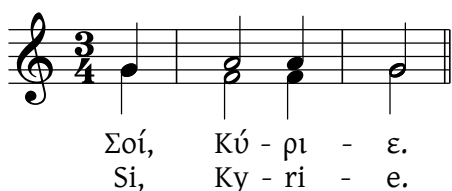
right - eous - ness. Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

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

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



Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα (καὶ εἰσέρχεται ἐν τῷ Ἱερῷ).



Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρα κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στήριζον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φρούρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα· εὐχαῖς καὶ ἱκεσίαις τῆς ἐνδόξου Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν ἁγίων σου.

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

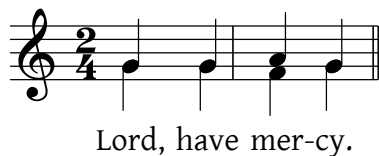


Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.



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

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



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

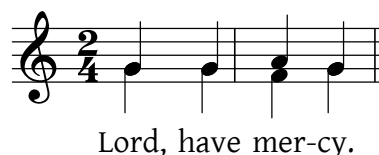


We give thanks to You, Master Who loves mankind, benefactor of our souls, that even on this very day You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path, fortify us in Your fear, guard our life, make secure our steps, through the prayers and supplications of the glorious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

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



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



Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπι σοὶ πεποιθότας, 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 τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς ἄρχουσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι, καταβαίνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

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

- ρί - ου εὐ-λο-γη - μέ-νον ἄ-πὸ τοῦ
- ri - ou ev - lo - yi - 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 ἄ - πὸ τοῦ νῦν καὶ
ev - lo - yi - me - non a - po tou nin ke

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

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.

O Lord, Who blesses those who bless You and sanctifies those who put their trust in You, save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and forsake us not who have set our hope in You. Grant peace to Your world, to Your churches, to the clergy, to our civic leaders, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming down from You, the Father of lights. To You we give glory, thanksgiving, and worship, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.

Á-men. Bles-sed be the Name of the

Lord from this time forth and to the

a - ges. May the

name of the Lord be bles - sed

from this time forth and un-to the

a - ges.

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

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

Τοῦ Κυρίου δεηθῶμεν.



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

Let us pray to the Lord.



Lord, have mer-cy.

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

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



Ἄ - μὴν.
A - min.



A - men.

Δόξα σοι, ὁ Θεὸς ἡμῶν, δόξα σοι. Ὁ ἀναστὰς ἐκ νεκρῶν (εἰ πέρ ἐστι Κυριακὴ ἢ ἡμέρα ἢ περίοδος τοῦ Πάσχα, ἢ τὸ χαρακτηριστικὸν τῆς Δεσποτικῆς ἑορτῆς, εἰ δὲ μή, ἀπλῶς) Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβεΐαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων, ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἰκεσίαις τοῦ τιμίου, ἐνδόξου, προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ καλλινίκων Μαρτύρων· τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν (τοῦ ἁγίου τοῦ ναοῦ)· τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως, τοῦ Χρυσοστόμου· τῶν ἁγίων καὶ δικαίων Θεοπατόρων Ἰωακείμ καὶ Ἄννης, (τοῦ ἁγίου τῆς ἡμέρας) οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σώσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

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

ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ

(To be chanted softly during the prayer above.)



Τὸν εὐ - λο - γοῦν - τα καὶ ἁ - γι - ἄ - ζον - τα ἡ - μᾶς,
Ton ev - lo - ghoun - ta ke a - yi - a - zon - da i - mas,



Κύ - ρι - ε, φύ - λατ - τε εἰς πολ - λὰ ἔ - τη.
Ky - ri - e fi - la - te is pol - la e - ti.

TO HIM WHO BLESSES US



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

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



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 (omit 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; man - y years to you, Mas - ter, man - y



- 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, ἐλέησον ἡμᾶς.

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



Ἄ - μὴν.
A - min.



A - men.

End of the Divine Liturgy

The Greek Orthodox Memorial Service (ΜΝΗΜΟΣΥΝΟ)

ΕΥΛΟΓΗΤΑΡΙΑ

Ἦχος Πλ. Α'

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

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

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

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

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

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

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

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

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

BENEDICTIONS

Plagal First Tone

Bless - ed are You, O Lord,

teach me Your com - mand - ments.

The choir of the Saints has found the

foun - tain of life and the door of

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

way through re - pent - ance. I am the

sheep that is lost: O Sav - ior,

call me back and save me.

Bless - ed are You, O Lord,

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

teach me Your com - mand - ments..

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

Of old You cre - at - ed me from

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

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

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

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

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

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

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

cast me down to the earth from where I was

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

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

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

like - ness, and re - new my o -

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

- rig - i - nal beau - ty.

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

Bless - ed are You, O Lord,

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

teach me Your com - mand - ments..

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

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

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

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

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

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

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

Mas - ter, take pit - y and

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

cleanse me by Your com - pas - sion.

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

Grant me the home - land for which I

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

long and once a - gain make me a

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

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

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

Bless - ed are You, O Lord,

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

teach me Your com - mand - ments.

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

Give rest, O God, to Your

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

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

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

Par - a - dise where the choirs of the

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

Saints and the right - eous will

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

shine as the stars of heav - en. To

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

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

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

rest, O Lord, and for -

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

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

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

Glo - ry to the Fa - ther and the

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

Son and the Ho - ly Spir - it.

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

The three - fold ra - di - ance of the

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

one God let us praise, and let us

Ἀ - γι - ος εἰ, ὁ Πα - τήρ ὁ
A - ghi - os i, o Pa - tri o

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

ἀ - ναρ - χος, ὁ συ - νά - ναρ - χος Υἱ - ός καὶ
a - nar - chos, o si - na - nar - chos I - os ke

Fa - ther, co - e - ter - nal

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

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

- μάς, πί - στει σοὶ λα - τρεύ - ον - τας, καὶ τοῦ αἰ - ω -
- mas, pi - sti si la - trev - on - das, ke tou ai - o -

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

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

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

Καὶ νῦν καὶ ἀ - εἶ, καὶ εἰς τοὺς αἰ -
Ke nin ke a - i ke is tous e -

Now and for - ev - er and to the

- ώ - νας τῶν αἰ - ώ - νων. Ἀ - μήν.
- o - nas ton e - o - non. A - men.

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

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

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

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

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

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

flesh, and through whom the hu - man

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

race has found sal - va - tion. Through

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

you, pure and bless - ed The - o-

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

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

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

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

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

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

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

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

ο Θε - ός.
ο The - os.

Glo-ry to You, O God

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

(Κοντάκιον)

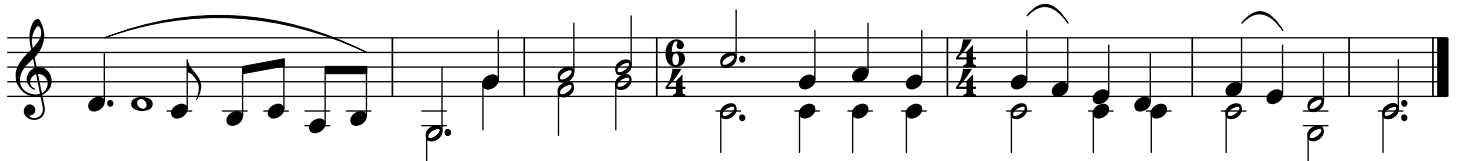
^γΗχος πλ. δ'



Με - 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 (λου, λις) σου, ἔν - θα οὐκ ἔ - στι πό - νος, οὐ
- lon (lou, lis) Sou, en - tha ouk e - sti po - nos, ou

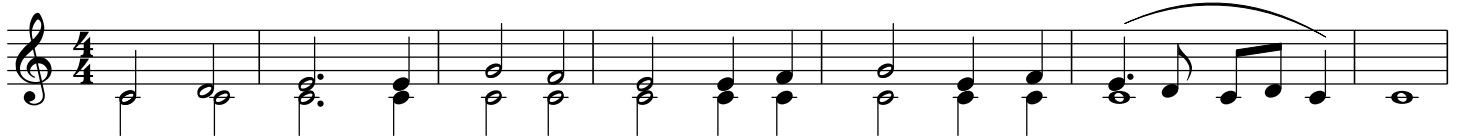


λύ - πη, οὐ στε - να - γμός, ἀλ - λά ζω - ῆ ἀ - τε - λεύ - τη - τος.
li - pi, ou ste-na - ghmos, al - la zo - i a - te - lef - ti - tos.

WITH THE SAINTS

(Kontakion)

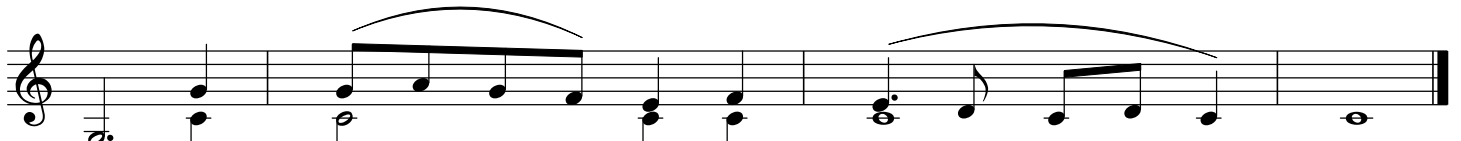
Plagal Fourth Tone



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



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



- ing, but life ev - er - last - ing.

TROPARIA

Ἦχος Δ'

Fourth Tone



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



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



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



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



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



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



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



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



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



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



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

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

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



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



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



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



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



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



2. With - in Your peace where all Your



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



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



You a - lone are im - mor - tal.



Glo - ry to the Fa - ther and to the



Son and to the Ho - ly Spir - it.

3. Σὺ εἶ ὁ Θε - ὅς ἠ - μὸν, ὁ κα - τα -
 3. Si i o The - os i - mon, o ka - ta -

- βὰς εἰς Ἀ - δην, καὶ τὰς ο - δύ - νας
 - vas is A - dhin, ke tas o - dhi - nas

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

- τὸς καὶ *τὴν ψυ - χὴν τοῦ δού - λων σου*,
 - tos ke *tin psi - chin tou dou - lon sou*,

Σώ - τερ, ἀ - νά - παυ - σον. Καὶ νῦν καὶ ἀ -
 So - ter, a - na - paf - son. Ke nin ke a -

- εἶ, καὶ εἰς τοὺς αἰ - ὠ - νας τῶν αἰ - ὠ - νων. Ἀ -
 - i, ke is tous e - o - nas ton e - o - non. Ἀ -

- μὴν. 4. Ἡ μό - νη ἀ - γνή και
 - min. 4. I mo - ni a - gheni ke

ἀ - χραν - τος Παρ - θε - νος, ἡ Θε - ὄν ἀ -
 a - chran - dos Par - the - nos, i The - on a -

- φρά - στως κυ - ῖ - σα - σα, πρέ - σβευ - ε υ -
 - fra - stos ki - i - sa - sa, pre - sven - e i -

- πέρ τοῦ σω - θή - ναι *τὴν ψυ - χὴν τοῦ δού - λων
 - per tou so - thi - ne *tin psi - chin tou dhou - lon

σου*.
 sou*.

(τὴν ψυχὴν τῆς δούλου) ἢ (τὰς ψυχὰς τῶν δούλων)
 (tin psychin tis dhoulou) ἢ (tas psychas ton doulis)

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

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

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

Sav - ior, give rest al - so to the

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

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

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

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

birth to God, in - ter - cede with

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

ser - vant.
 (ser - vants)

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

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

(Intone the following responses on a single musical pitch.)

ΛΑΟΣ: Κύριε ἐλέησον. [3]

PEOPLE: Lord, have mercy. [3]

ΙΕΡΕΥΣ: Ἦτι δεόμεθα ὑπὲρ ἀναπαύσεως τὰς ψυχὰς τῶν κεκοιμημένων δούλων του Θεοῦ [.....] καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτοῖς παν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

PRIEST: Again we pray for the repose of the soul of the departed servants of God (Names) who have fallen asleep, and for the forgiveness of all their sins, both voluntary and involuntary.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

PEOPLE: Lord, have mercy. [3]

ΙΕΡΕΥΣ: Ὅπως Κύριος ὁ Θεὸς τάξη τὰς ψυχὰς αὐτῶν ἔνθα οἱ Δίκαιοι ἀναπαύονται, τα ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἄφεςιν τῶν αὐτῶν ἁμαρτιῶν, παρὰ Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ καὶ Θεῷ ἡμῶν αἰτησώμεθα.

PRIEST: May the Lord God place their souls where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of their sins from Christ our immortal king and God.

ΛΑΟΣ: Παράσχου Κύριε.

PEOPLE: Grant this, O Lord.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

PRIEST: Let us pray to the Lord.

ΛΑΟΣ: Κύριε ἐλέησον.

PEOPLE: Lord, have mercy.

ΙΕΡΕΥΣ: Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αὐτὸς, Κύριε, ἀνάπαυσον τὰς ψυχὰς τῶν κεκοιμημένων δούλων σου [.....], ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἔνθα ἀπέδρα ὀδύνη, λύπη καὶ στεναγμός. Παν ἁμάρτημα τὸ παρ' αὐτῶν πραχθὲν ἐν λόγῳ, ἢ ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλόανθρωπος Θεὸς, συγχώρησον· ὅτι οὐκ ἔστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐχ ἁμαρτήσῃ· σὺ γὰρ μόνος ἐκτός ἁμαρτίας ὑπάρχεις ἢ δικαιοσύνη σου, δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ λόγος σου ἀλήθεια.

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

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

PRIEST: Let us pray to the Lord.

ΛΑΟΣ: Κύριε ἐλέησον.

PEOPLE: Lord, have mercy.

ΙΕΡΕΥΣ: Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωὴ, καὶ ἡ ἀνάπαυσις, τῶν κεκοιμημένων δούλων σου [.....], Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

ΛΑΟΣ: Ἀμήν.

PEOPLE: Amen.

ΙΕΡΕΥΣ: Αἰωνία σου ἡ μνήμη, ἀξιωμακάριστοι καὶ ἀείμνηστοι ἀδελφοὶ ἡμῶν.

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

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Ἦχος Γ'

Ai - ω - νί - α ἡ μνή - μη, Ai - ω - νί - α ἡ μνή - μη, Ai - ω -
E - o - ni - a i mni - mi. E - o - ni - a i mni - mi. E - o -

- νί - α αὐ - τῶν ἡ μνή - μη. μνή - μη.
- ni - a af - ton i mni - mi. mni - mi.
(τού, τής)
(tou, tis)

ETERNAL BE THEIR MEMORY

Third Tone

E - ter - nal be their mem - or - y. E - ter - nal be their mem - or - y. May their
(his, her) (his, her) (his, her)

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

(Return to the Divine Liturgy on page 80.)

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, σειμοῦ, 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 ἐλπίς πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσῃ μακράν· καὶ ἴλεως, ἴλεως γενοῦ ἡμῖν, Δέσποτα, ἐπὶ ταῖς ἁμαρτίαις ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεήμων γὰρ καὶ φιλόανθρωπος Θεός 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 Τριμουθούντος, τῶν θαυματουργῶν· τῶν ἁγίων ἐνδόξων μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, Δημητρίου τοῦ Μυροβλύτου, 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 πλῆθυνον 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]

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

Ἦχος Βαρύς

Πλού-σι-οι ἐ - πτώ - χευ-σαν καὶ ἐ - πεί-να-σαν, οἱ δὲ ἐκ-ζη-τοῦν-τες τὸν Κύ-ρι-ον
Plou-si-i e - pto - chef-san ke e - pi-na-san, i dhe ek-zi-toun-des ton Ky-ri-on

1.2. οὐκ ἐ-λατ-τω - θή-σον-ται παν - τὸς ἄ-γα - θοῦ.
ouk e-lat-to - thi-son-de pan - dos a-gha-thou.

3. dos a-gha - thou.

THE WEALTHY HAVE BECOME POOR

Grave Tone

The weal-thy have be - come poor and gone hun - gry, but those who seek the
Lord shall not lack a - ny good thing. a - ny good thing.

(Return to the Divine Liturgy on page 80.)

ΧΕΡΟΥΒΙΚΟΝ — ΗΧΟΣ ΠΛ. Α΄

A



Οί - τὰ Χε - ρου - βίμ, μυστι - 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 - θῶ - 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 ὄ - λων ὑ - πο - δε - ξό - με - νοι...
- a, va - si - le - a ton o - lon i - po - dhe - xo - me - ni...

(Continue on p. 98)

THE CHERUBIC HYMN — PLAGAL FIRST TONE

A

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 Tri - ni - ty, the Tri - ni - ty,

B

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

C

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

Πάντων ὑμῶν, μνησθεὶς 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 ἁγ - γε - λι - καῖς ἁ - 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 - ia, Al - le - lu - ia, Al - le - lu - ia.

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.


①



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 πίστewς, 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 ρυσθῆναι 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 Θεός, 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 necessity, let us pray to the Lord.

④



Lord, have mer - cy.

Help us, save us, have mercy on 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.

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



Grant this, O Lord.

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.

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



Grant this, O Lord.

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



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

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



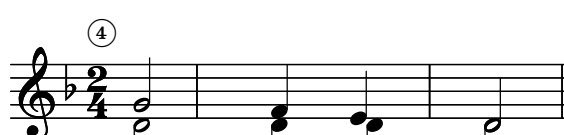
Grant this, O Lord.

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.

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



Grant this, O Lord.

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



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

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



Grant this, O Lord.

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

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

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.

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

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

To You, O Lord.

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 προκειμένα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου.

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

Διὰ τῶν 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-creating Spirit, now and forever and to the ages of ages.

Ἄ - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.

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

Peace be with all.

And with Your spir - it.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμολογήσωμεν.

Πα - τέ - ρα, Υἱ - ὄν, καὶ
Pa - te - ra, I - on, kai

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

Fa - ther, Son, and Ho - ly

Ἄ - γι - ον Πνεῦ - μα, Τρι -
A - ghi - on Pnev - ma, Tri -

Spi - rit: Tri - ni - ty

- ἀ - δα ὁ - μο - οὐ - σι -
- a - dha o - mo - ou - si -

one in es - sence and un - div -

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

- i - ded.

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

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

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

Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.

The doors! The doors! In wisdom, let us be atten-
tive!

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

THE CREED

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

Πιστεύω εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

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

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

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

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

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

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

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

Εἰς μίαν, ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν. Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

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

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

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

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

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

And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father;

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

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

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

GREEK transliteration

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

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, omooúsiou 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.

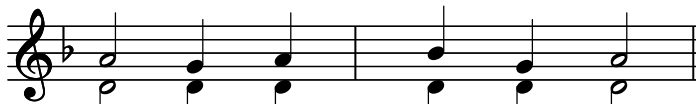
Ke is to Pnévma to Ághion, to Kýrion, to zoopión, to ek tou Patrós ekporevómenon, to sin Patrí ke Ió simbroskivoúmenon ke sindhoxazómenon, to lalísan dhiá ton profitón.

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

Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἁγίαν ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.



Ἔ - 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.



Ἔ - 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.

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. Ὑπερ

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




A mer - cy of peace, a




sa - cri - fice of praise.

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




And with your spi - rit.

Let us lift up our hearts.



We lift them up to the Lord.

Let us give thanks to the Lord.



It is pro - per and right.

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

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 γεγεννημένων. Εὐχαρι-στοῦμέν σοι καὶ ὑπὲρ τῆς
 λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι
 κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων
 καὶ μυριάδες ἀγγέλων, τὰ Χερουβιμ καὶ τὰ Σεραφίμ,
 ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά,

For all these things, we thank You and Your only begotten Son
 and Your Holy Spirit: for all things we know and do not know,
 for blessings manifest and hidden that have been bestowed on
 us. We thank You also for this Liturgy, which You have deigned
 to receive from our hands, even though thousands of archan-
 gels and tens of thousands of angels stand around You, the
 cherubim and seraphim, six-winged, many-eyed, soaring aloft
 upon their wings,

Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα
 καὶ λέγοντα.

Singing the triumphal hymn, exclaiming, proclaim-
 ing, and saying:

Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

Ἄ-γι-ος, ἄ-γι-ος, ἄ-γι-ος, Κύ-ρι-ος Σα-βα-ώθ· πλή-ρης ὁ οὐ-ρα-νός καὶ ἡ γῆ τῆς
 A-yi-os, A-yi-os, A-yi-os, Ky-ri-os Sa-va-oth, pli-ris o ou-ra-nos, ke i yi tis

δό-ξης σου. Ὁ-σαν-νά ἐν τοῖς ὑ-ψί-στοις· εὐ-λο-γι-μέ-νος ὁ ἐρ-χό-με-νος ἐν ὀ-
 dho-xis sou. O-san-na en tis i-psi-stis. Ev-lo-yi-me-nos o er-ho-me-nos en o-

- νό-μα-τι Κυ-ρί-ου. Ὁ-σαν-νά ὁ ἐν τοῖς ὑ-ψί-στοις.
 - no-ma-ti Ky-ri-ou, O-san-na o en tis i-psi-stis.

THE TRIUMPHAL HYMN

Ho - ly, ho - ly, ho - ly, Lord Sa - ba - oth, hea - ven and earth are

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

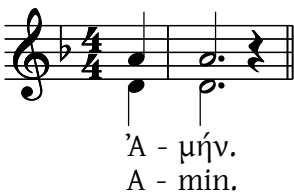
comes in the name of the Lord. Ho - san - na in the high - est.

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόανθρωπε, 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· ὃς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον. Ὃς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας καὶ εὐλόγησας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

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

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

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



Ὅμοίως καὶ τὸ Ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

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



Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

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

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

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

ΣΕ ΥΜΝΟΥΜΕΝ

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 - ος ἡ - μῶν.
 - stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WE PRAISE YOU

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

Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην καὶ ἀνάιμακτον λατρείαν καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἱκετεύομεν· κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦτα. καὶ ποιήσον 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 προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

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

Amen.

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

Amen.

Changing them by Your Holy Spirit.

Amen. Amen. Amen.

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

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

ΜΕΓΑΛΗΝΑΡΙΟΝ

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, "Ἐπί σοι χαίρει," is on p. 66. Other festal megalynaria may be freely downloaded from newbyz.org.)

Ἄ-ξι-όν ἐ-στὶν ὡς ἀ-λη-θῶς μα-κα-ρί-ζῆν 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-ω-τέ-ραν τῶν Χε-ρου-βὶμ 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-ὸν 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.

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

MEGALYNARION

(On certain feasts the megalynarion of the day is substituted. The megalynarion of the St. Basil Liturgy, "In You Rejoices," is on p. 67. Other festal megalynaria may be freely downloaded from newbyz.org.)

It is tru - ly right to bless you, The - o - to - kos,
ev - er - bless - ed, most pure, and Moth - er
of our God. More hon - 'ra - ble than the Cher - u - bim,
and be - yond com - pare more glo - ri - ous than the
Ser - a - phim, with - out cor - rup - tion you gave
birth to God the Lo - gos. We mag - ni - fy
you, the true The - o - to - kos.

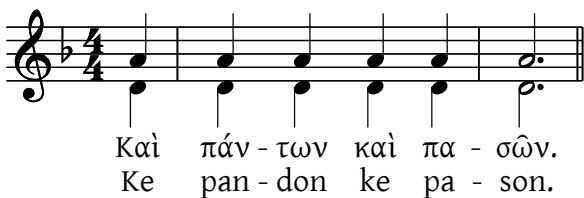
Τοῦ ἁγίου Ἰωάννου, προφήτου, προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει ἐνταῦθα ὁ ἱερουργῶν ὄνομαστί ὧν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου. 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 προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης· ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας· ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων· ὑπὲρ τῶν ἀρχόντων καὶ τοῦ στρατοῦ ἡμῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ πολίτευμα, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μέγα τὸ ὄνομα τῆς Ἁγίας Τριάδος, πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), ὃν χάρισαι ταῖς ἁγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶρον, ἔντιμον, ὑγιά, μακροημερεύοντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν.



Μνήσθητι, Κύριε, τῆς πόλεως ταύτης, 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 ἐλέη σου ἐξαπόστειλον.

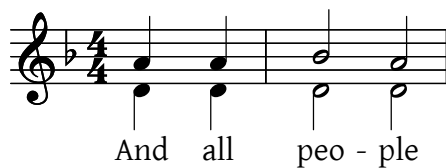
For Saint John the prophet, forerunner, and baptist; for the holy, glorious, and most praiseworthy apostles; for Saint(s) (Name), whose memory we celebrate; and for all Your saints, through whose supplications, visit us, O God. And remember all who have fallen asleep in the hope of the resurrection to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

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



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

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



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

Καὶ 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 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ἄ - μῖν.
A - min.

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

A - men.

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

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

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

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

Lord, have mer - cy.

Ἵπὲρ 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 here presented and consecrated, let us pray to the Lord.

Lord, have mer - cy.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὄσμην εὐωδίας πνευματικῆς, ἀντικαταπέμψη ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ

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

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

Lord, have mer - cy.

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

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



Σοί, Κύ-ρι - ε.
Si, Ky-ri - e.



To You, O Lord.

Σοὶ παρακατατιθέμεθα 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 συνειδέτος, εἰς ἄφεσιν ἀμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

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

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

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

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

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 δός ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

All: Páter imón, o en tis ouranís; aghisthító to onomá sou, elthéto i vasilía sou, ghenithító to thelimá sou, os en ouranó ke epí tis ghis. Ton árton imón ton epioúsion dhos imín símeron. Ke áfes imín ta opfilímata imón, os ke imís afiemen tis ofilétes imón. ke mi isenégis imas is pirasmón, allá ríse imás apó tou ponirou.

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.

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.

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



Ἄ - μήν.
A - min.



A - men.

Εἰρήνη πᾶσι.

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

Peace be with all.

And with Your Spir-it.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Σοί, Κύ-ρι - ε.
Si, Ky-ri - e.

Let us bow our heads to the Lord.

To You, O Lord.

Εὐχαριστοῦμέν σοι, βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλιότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς πλέουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον, τοὺς νοσοῦντας ἴασαι, ὁ ἰατρός τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

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

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.

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

Ἄ - μήν.
A - min.

A - men.

Πρόσχε, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὧδε ἡμῖν ἀοράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

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

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ καὶ ἐλέησόν με (3).

O God, show favor to me, a sinner, and have mercy on me. (3x)

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.



Εἷς Ἄ - γι - ος, εἷς Κύ - ρι - ος,
Is A - ghi - os, is Ky - ri - os,



Ἰ - η - σους Χρι - στός, εἰς δό -
I - i - sous Chri - stos, is dho -



- ξαν Θε - οῦ Πα - τρός. Ἄ - μὴν.
- xan The - ou Pa - tros. A - min.

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



One is Ho - ly, One is Lord,



Je - sus Christ, to the glo -



- ry of God, the Fa - ther. Á - men.

(The Communion Hymn begins. The standard hymn for most Sundays is on page 115. On weekdays and special feasts, a different Communion Hymn is designated. These are freely available at newbyz.org, along with an article explaining the order and practice of the Communion Hymns.)

Μελίζεται καὶ διαμερίζεται ὁ Ἄμνος τοῦ Θεοῦ, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζων.

Πλήρωμα Πνεύματος Ἁγίου. Ἀμήν.

Εὐλογημένη ἡ ζέσις τῶν Ἁγίων σου πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ζέσις Πνεύματος Ἁγίου. Ἀμήν. Ἴδου προσέρχομαι Χριστῷ τῷ ἀθανάτῳ βασιλεῖ καὶ Θεῷ ἡμῶν. Μεταδίδοταί μοι (δεῖνι) τῷ ἀναξίῳ πρεσβυτέρῳ τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Ἔτι μεταδίδοταί μοι (δεῖνι) τῷ ἀναξίῳ πρεσβυτέρῳ τὸ τίμιον καὶ πανάγιον καὶ ζωηρὸν αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσίν μου ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Τοῦτο ἤψατο τῶν χειλέων μου καὶ ἀφελεῖ Κύριος πάσας τὰς ἀνομίας μου καὶ τὰς ἁμαρτίας μου περικαθαριεῖ.

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

The fullness of the Holy Spirit. Amen.

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

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

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

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

ΚΟΙΝΩΝΙΚΟΝ — THE COMMUNION HYMN

Slowly



Αἰ - 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 - ι - α.
 Al - li - lou - i - a.
 Al - le - lu - i - a.

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

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. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Let them praise the name of the Lord, for his name alone is exalted.

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

Ἦχος α'

Τοῦ δεί-πνου σου τοῦ μυ-στι-κοῦ, σή-με-ρον Υἱ - ἐ Θε-οῦ κοι-νω - νόν με πα-
 Του dhip-nou sou tou my-sti-kou si-me-ron I - e The-ou ki-no - non me pa-
 - ρά - λα-βε' οὐ μὴ γὰρ τοῖς ἐ - χθροῖς σου τὸ μυ - στή-ρι-ον εἶ-πω' οὐ
 - 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 ὁ Ἰ - οὐ - δας· ἀλλ' ὡς ὁ λη-στής ὁ-μο-λο - γῶ 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 - ἐ* ἐν τῇ βα - σι - λεί - α σου.
 Mni - sthi - ti mou *Ky - ri - e* en ti va - si - li - a sou.

*2nd Time: ἌΎδιόά (Dhespota)

*3rd Time: ϰᾗᾗ (Ayie)

O SON OF GOD, RECEIVE ME TODAY

First Tone

O Son of God, re - ceive me to - day as a par - tak - er of Your mys - ti - cal
 sup - per, for I will not speak of the mys - ter - y to Your en - e - mies,
 nor will I give You a kiss as did Ju - das. But like the

thief I con - fess to 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.

**IF PSALM 150 (BELOW) IS NOT CHANTED HERE,
GO TO PAGE 76 TO COMPLETE THE DIVINE LITURGY**

ΨΑΛΜΟΣ 135

(English Version on page 124)

1
Ἐ-ξο-μο-λο - γει-σθε τῷ Κυ - ρί - ω, ὅ-τι ἄ-γα - θός, Ἄλ-λη - λού-ϊ - α.
E-xo-mo-lo - ghi-sthe to Ky - ri - o, o-ti a-gha - thos, Al - li - lou - i - a.

Refrain
Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε - ος αὐ - τοῦ, Ἄλ-λη - λού-ϊ - α.
O-ti is ton e - o - na to e-le - os af - tou, Al - li - lou - i - a.

2
Ἐ-ξο-μο-λο - γει-σθε τῷ Θε - ῶ τῶν Θε - ῶν, Ἄλ-λη - λού-ϊ - α.
E-xo-mo-lo - ghi-sthe to The - o ton the - on, Al - li - lou - i - a.

Refrain
Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε - ος αὐ - τοῦ, Ἄλ-λη - λού-ϊ - α.
O-ti is ton e - o - na to e-le - os af - tou, Al - li - lou - i - a.

3
Ἐ-ξο-μο-λο - γει-σθε τῷ Κυ - ρί-ω τῶν κυ - ρί-ων, Ἄλ-λη - λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ -
E-xo-mo-lo - ghi-sthe to Ky - ri-o ton ky - ri-on, Al - li - lou - i - a. O-ti is ton e-

4

ὦ - να τὸ ἔ-λε - ος ἀύ - τοῦ, Ἄλ-λη - λού-ϊ - α. Τῷ ποι - ῆ-σαν-τι θαυ-
 o - na to e-le - os af - tou, Al - li - lou - i - a. To pi - i-san-di thav-

Refrain

- μά-σι-α με-γά-λα μό - νω, Ἄλ-λη-λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε-
 - ma-si-a me-gha-la mo - no, Al - li - lou-i - a. O-ti is ton e - o - na to e-le-

5

- ος ἀύ - τοῦ, Ἄλ-λη - λού-ϊ - α. Τῷ ποι - ῆ-σαν-τι τοὺς οὐ-ρα - νοὺς ἐν συ-
 - os af - tou, Al - li - lou - i - a. To pi - i-san-di tous ou-ra - nous en si-

Refrain

- νέ-σει, Ἄλ-λη - λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε - ος ἀύ-
 - ne-si, Al - li - lou-i - a. O-ti is ton e - o - na to e-le - os af-

6

- τοῦ, Ἄλ-λη - λού-ϊ - α. Τῷ στε-ρε - ῶ-σαν-τι τὴν γῆν ἐ-πὶ τῶν ὑ-
 - του, Al - li - lou - i - a. To ste-re - o-san-di tin ghin e-pi-ton i-

Refrain

- δά - των, Ἄλ-λη - λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε - ος ἀύ-
 - dha-ton, Al - li - lou-i - a. O-ti is ton e - o - na to e-le - os af-

7

- τοῦ, Ἄλ-λη - λού-ϊ - α. Τῷ ποι - ῆ-σαν-τι φῶ-τα με - γά-λα μό - νω, Ἄλ-λη-
 - του, Al - li - lou - i - a. To pi - i-san-di fo - ta-me - gha-la mo - no, Al - li-

Refrain

- λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ - ῶ - να τὸ ἔ-λε - ος ἀύ - τοῦ, Ἄλ-λη - λού-ϊ-
 - lou-i - a. O-ti is ton e - o - na to e-le - os af - tou, Al - li - lou - i-

8 *Refrain*

- α. Τὸν ἥ-λι-ον εἰς ἔ-ξου - σί-αν τῆς ἡ - μέ-ρας, Ἄλ-λη-λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ-
 - a. Ton i-li-on eis e-xou - si-an tis i - me-ras, Al-li-lou-i - a. O-ti is ton e-

9

- ὦ - να τὸ ἔ-λε - ος αὐ - τοῦ, Ἄλ-λη - λού - ἰ - α. Τὴν σε-
 - o - na to e-le - os af - tou, Al-li - lou - i - a. Tin se-

4/4

- λή-νην καὶ τοὺς ἀ - στέ-ρας εἰς ἔ-ξου - σί-αν τῆς νυ - κτός, Ἄλ-λη - λού-ϊ - α.
 - li - nis ke tous a - ste-ras is e-xou - si-an tis ni - ktos, Al - li - lou - i - a.

Refrain

Ὅ-τι εἰς τὸν αἰ - ὦ - να τὸ ἔ-λε - ος αὐ - τοῦ, Ἄλ-λη - λού-ϊ - α.
 O-ti is ton e - o - na to e-le - os af - tou, Al-li - lou - i - a.

10

Ἐ-ξο-μο-λο - γεῖ-σθε τῷ Θε - ᾧ τοῦ οὐ-ρα - νοῦ, Ἄλ-λη - λού-ϊ - α.
 E-xo-mo-lo - ghi-sthe to The - o tou ou-ra - nou, Al - li - lou - i - a.

Refrain

Ὅ-τι εἰς τὸν αἰ - ὦ - να τὸ ἔ-λε - ος αὐ - τοῦ, Ἄλ-λη - λού-ϊ - α.
 O-ti is ton e - o - na to e-le - os af - tou, Al-li - lou - i - a.

Final verse and ending

Ἐ-ξο-μο-λο - γεῖ-σθε τῷ Κυ - ρί - ω, ὅ-τι ἀ-γα - θός, Ἄλ-λη-λού-ϊ - α. Ὅ-τι εἰς τὸν αἰ-
 E-xo-mo-lo - ghi-sthe to Ky - ri - o, o-ti a-gha - thos, Al-li-lou-i - a. O-ti is ton e-

3/2 4/4

- ὦ - να τὸ ἔ-λε-ος αὐ - τοῦ, Ἄλ-λη - λού-ϊ - α.
 - o - na to e-le-os af - tou, Al-li - lou-i - a.

RETURN TO PAGE 76 TO COMPLETE THE DIVINE LITURGY

PSALM 135

Moderato

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

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

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

4 To him who a - lone do - eth great won - ders: Al-le - lu - i - a, for his mer - cy en - dur-eth for - ev - er, Al-le - lu - i - a!

5 To him that by wis-dom made the hea - vens: Al-le - lu-i - a, for his mer - cy en - dur-eth for - ev - er, Al-le - lu - i - a!

6 To him that stretched out the earth a-bove the wa-ters: Al-le - lu - i - a, for his mer - cy en - dur-eth for - ev -

Refrain

Refrain

Refrain

Refrain

Refrain

Refrain

7 *Refrain*

- er, Al-le - lu - i - a! To him that made great lights: Al-le - lu-i - a, for his mer-

8

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

Refrain

- lu - i - a, for his mer - cy en - dur-eth for - ev - er, Al-le - lu - i - a!

9 *Refrain*

The moon and stars to rule by night: Al-le - lu-i - a, for his mer - cy en - dur-eth for-

10

- ev - er, Al-le - lu - i - a! O give thanks un-to the God of hea - ven: Al-le-

Refrain

- lu - i - a, for his mer - cy en - dur-eth for - ev - er, Al-le - lu - i - a!

Final verse and ending

O give thanks un-to the Lord; for he is good: Al-le - lu - i - a, for his mer-

- cy en - dur - eth for - ev - er, Al - le - lu - i - a!

RETURN TO PAGE 76 TO COMPLETE THE DIVINE LITURGY

APPENDIX

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

PRAYERS FOR THE CATECHUMENS

(Continued from page 43.)

(This ancient part of the Divine Liturgy is often omitted.)

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

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

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

Lord, have mer - cy. Lord, have

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

mer - cy. Lord, have mer - cy.

(Ἐπαναλαμβάνεται μεθ' ἐκάστην αἴτησιν.)

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

Κύριε παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν,
δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

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

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

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

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ
δεῖνος).

Again we pray for our Archbishop (Name).

Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν ἱερέων,
ἱερομονάχων, διακόνων καὶ μοναχῶν, καὶ πάσης
τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

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

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας,
σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως
τῶν ἁμαρτιῶν πάντων τῶν εὐσεβῶν καὶ ὀρθοδόξων
χριστιανῶν, τῶν κατοικούντων καὶ
παρεπιδημούντων ἐν τῇ πόλει ταύτῃ, τῶν ἐνοριτῶν,
ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερωτῶν τοῦ ἁγίου
ναοῦ τούτου.

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

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀοιδίμων
κτιτόρων τῆς ἁγίας Ἐκκλησίας ταύτης, καὶ ὑπὲρ
πάντων τῶν προαναπαυσαμένων πατέρων καὶ
ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς κειμένων καὶ
ἀπανταχοῦ ὀρθοδόξων.

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

Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιώντων, ψαλλόντων καὶ ὑπὲρ τοῦ περιστώτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ἱκεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλῆθος τοῦ ἐλέους σου· καὶ τοὺς οἰκτιρμούς σου κατάπεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

Ὅτι ἐλεήμων καὶ φιλόανθρωπος 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.



Ἄ - μὴν.
A - min.

Εὔξασθε οἱ κατηχούμενοι τῷ Κυρίῳ.



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

(Ὁ λαὸς μεθ' ἐκάστην αἴτησιν· Κύριε, ἐλέησον.)

Οἱ πιστοί, ὑπὲρ τῶν κατηχουμένων δεηθῶμεν.

Ἴνα ὁ Κύριος αὐτοὺς ἐλεήσει·

Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας·

Ἀποκαλύψῃ αὐτοῖς τὸ Εὐαγγέλιον τῆς δικαιοσύνης·

Ἐνώσῃ αὐτοὺς τῇ ἁγίᾳ αὐτοῦ Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ·

Σώσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτοὺς, ὁ Θεός, τῇ σῇ χάριτι.

Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

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

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

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



A - men.

Catechumens, pray to the Lord.



Lord, have mer-cy.

(The people repeat this response after each of the petitions below.)

Let us, the faithful, pray for the catechumens.

That the Lord will have mercy on them.

That He will teach them the word of truth.

That He will reveal to them the gospel of righteousness.

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

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

Catechumens, bow your heads to the Lord.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας, τὸν μονογενῆ σου Υἱὸν καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχομένους, τοὺς ὑποκεκλιότας σοι τὸν ἑαυτῶν ἀύχένα· καὶ καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ Ἁγίᾳ σου Καθολικῇ καὶ Ἀποστολικῇ Ἐκκλησίᾳ· καὶ συγκαταρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποιμνῇ.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



Ἄ - μῖν.
A - min.

Ὅσοι κατηχοῦμενοι προέλθετε· οἱ κατηχοῦμενοι προέλθετε. Ὅσοι κατηχοῦμενοι προέλθετε· μή τις τῶν κατηχομένων.

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

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



A - men.

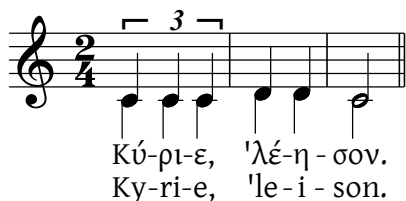
Those who are catechumens, depart; catechumens depart; all those who are catechumens, depart. Let none of the catechumens remain.

(Return to page 43.)

ΔΕΗΣΕΙΣ

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

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

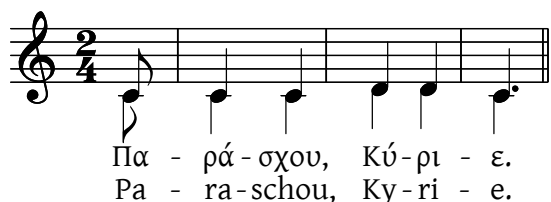


(Ὁ λαὸς μεθ' ἑκάστην αἴτησιν· Κύριε, ἐλέησον.)

Ἐντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

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

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



(Ὁ λαὸς μεθ' ἑκάστην αἴτησιν· Παράσχου, Κύριε..)

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

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

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

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

ADDITIONAL PETITIONS

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

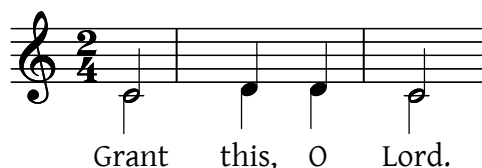


(The people repeat the above response after each of the next two petitions.)

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

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

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



(The people repeat the above response after each of the petitions below.)

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

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

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

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

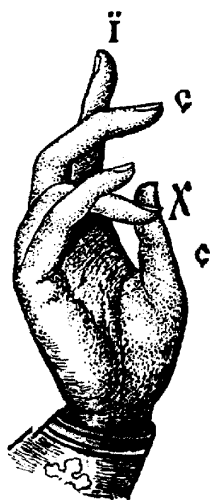
(Return to page 69.)

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*.

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



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