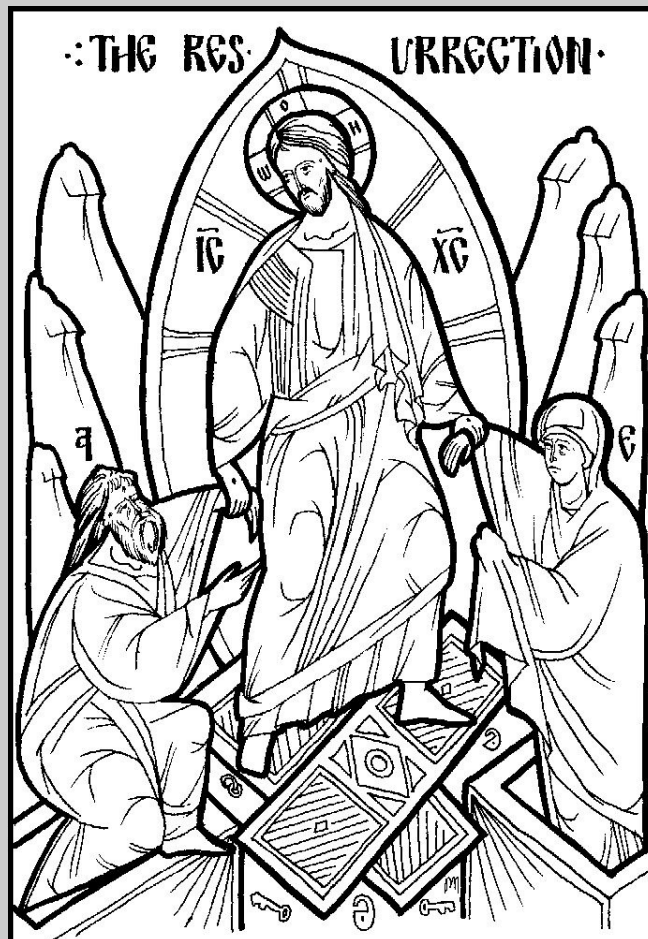


The Divine Liturgy

Of Our Father Among the Saints

John Chrysostom

For Sunday Worship



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

In Three-Part Harmony, SSA, TBB, SAB
or Any Combination of Voices Thereof

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

+ Father John C. Poulos

The Divine Liturgy of St. John Chrysostom

In Greek and English

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

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

Psalm 67:3

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

English Text Copyright © 2017 by the Greek Orthodox Archdiocese of America

Musical Setting Copyright © 2018 by Nancy Chalker Takis

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

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

DEDICATION

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

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

About This Book

This book, along with its Menaion, Triodion, and Pentecostarion hymnal companions (available for free at our website www.newbyz.org), represents a complete resource for Sunday worship in Greek Orthodox churches that employ both Greek and English with a mixed-voice choir. Within its covers, this book contains the complete Divine Liturgy of St. John Chrysostom with music in staff notation. The book also contains the eight Resurrectional apolytikia, the kontakion for normal Sundays, the substitutions for the Trisagion hymn, two Cherubic hymns, two megalynaria, including the megalynarion for the liturgy of St. Basil, hymns for the hierarchical liturgy, and hymns for the memorial and artoklasia services. All of the proper hymns of the day and all apolytikia, kontakia, megalynaria, and Communion hymns for every Sunday of every year are available at www.newbyz.org.

This book is for those parishes that use the new authorized text of the liturgy and the Resurrectional apolytikia. There is also available a two-part chant version with this text allowing complete liturgies in both Plagal Fourth and Plagal First Tones. Our original Divine Liturgy books with the Holy Cross text by N. Vaporis and hymn texts by N. Takis, are still available at www.newbyz.org and are fully supported.

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

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

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

— The Publishers

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

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

The Divine Liturgy

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

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

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

The Litanies and Antiphons

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

The Apolytikia and Kontakion

As the hourly services of the Church became established, such as Vespers and Orthros, and as the Church calendar developed, many troparia were written to comment upon or celebrate the various saints and feast days. The last such 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.

The Divine Liturgy

IN GREEK AND ENGLISH

TABLE OF CONTENTS

The Great Litany—Plagal Fourth Tone (Major).....	2
The First Antiphon—Ταις πρεσβείαις / Through the Intercessions.....	4
The Second Antiphon—Σώσον ημάς, Υιέ Θεού / Save Us, O Son of God.....	5
Hymn of Justinian—Ο Μονογενής Υιός / Only Begotten Son.....	6-7
The Third Antiphon and Small Entrance.....	8-9
The Resurrectional Apolytikia.....	10-24
First Tone—Του λίθου σφραγισθέντος / Although the Stone was Sealed.....	10-11
Second Tone—Ότε κατήλθες / When You descended.....	12-13
Third Tone—Ευφρανέσθω τα ουράνια / Let the Heavens Rejoice.....	14-15
Fourth Tone—Το παιδρόν τις Αναστάσεως / The Women Disciples.....	16-17
Plagal First Tone—Τον συνάναρχον Λόγον / Let Us the Faithful.....	18-19
Plagal Second Tone—Αγγελικαί δυνάμεις / Angelic Powers.....	20-21
Grave Tone—Κατέλυσας τω Σταυρώ σου / By Your Cross.....	22-23
Plagal Fourth Tone—Εξ ύψους κατήλθες / From On High.....	24
Troparion of the Local Church (του Ναού).....	25
Kontakion of the Theotokos—The Protection of Christians.....	26
The Thrice-Holy Hymn (Τρισάγιον).....	28-29
Trisagion Substitution—Τον Σταυρόν Σου / We Venerate Your Cross.....	30-31
Trisagion Substitution—Όσοι εις Χριστόν / As Many of You.....	32-33
Hierarchical Trisagion with Του Βήματος.....	34-35
After the Hierarchical Trisagion—Κύριε σώσον τους ευσεβείς / Lord Save the Righteous.....	36
Fimi of the Local Bishop or Metropolitan.....	37
The Readings.....	38-39
The Supplication of the Faithful.....	40
Cherubic Hymn (Χερούβικον)—from the Plagal Fourth Tone.....	43-45
Cherubic Hymn (Χερούβικον)—from the Plagal Second Tone.....	46-48
Petitions (Πληρωτικά).....	49
Πατέρα Υιόν / The Father and Son and Holy Spirit.....	52
The Creed (Συμβόλον της πιστέως).....	53
The Holy Offertory (Η Αγία Αναφορά).....	54
The Triumphal Hymn—Άγιος, Άγιος, Άγιος / Holy, Holy, Holy.....	55
Consecration—Σε Υμνούμεν / We Praise You.....	57
Megalynarion—Άξιόν εστί / It Is Truly Right.....	58-59
Megalynarion of the St. Basil Liturgy—Επί σοι χαίρει / In You Rejoices.....	60-61
The Lord's Prayer (Κυριακή προσεύχη).....	64
Εις Άγιος / One Is Holy.....	66
Communion Hymn—Αινείτε τον Κύριον / Praise the Lord.....	67
Του δείπνου σου / O Son of God, Receive Me.....	68-69
Είδομεν το φώς / We Have Seen the True Light.....	70
Πληρωθήτω τὸ στόμα / Let Our Mouths be Filled.....	71
Εἴη το ὄνομα / Blessed Be the Name of the Lord.....	73
Dismissal—Τον ευλογούντα / Lord, Protect for Many Years.....	74-75
Dismissal—Τον Δεσπότην / To the Master.....	75
Memorial Kontakion: Μετά των Αγίων / With the Saints.....	76
Memorial Hymn: Αιωνία η μνήμη / Eternal Be Their Memory.....	77
Artoklasia (Breaking of the Loaves) Hymn: Πλούσιοι επώχρυσαν / The Wealthy Have Become Poor.....	78
The Prayers of the Catechumens.....	79-81
Additional Petitions.....	82
Pronunciation Guide to Greek Phonetics.....	83

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

NOTE: If a hierarch is celebrating the Divine Liturgy, whenever his name is mentioned or he gives the blessing of peace, the people's response is *Εἰς πολλά ἔτη Δέσποτα*, or "Many years to you, Master," which can be intoned on a single pitch or triad.

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.

Soprano
Alto
Tenor/Bass (8va)

Α - μήν.
A - min.

A - men.

Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

THE GREAT LITANY

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

①

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

①

Lord, have mer - cy.

②

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

②

Lord, have mer - cy.

③

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

③

Lord, have mer - cy.

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 πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν.

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

Ἐπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν τοῦ Κυρίου δεηθῶμεν.

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

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

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

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

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

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

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

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

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.

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

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

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

Ἄ - μὴν.
A - min.

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

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

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

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

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

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

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

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

To You, O Lord

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

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

A - men.

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE FIRST ANTIPHON

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

1. Εὐλόγει, ἡ 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.

Refrain

Ταῖς πρεσ - βεί - αις τῆς Θε - ο -
 Tes pres - vi - es tis The - o -

- τό - κου, Σῶ - τερ, σῶ - σον ἡ - μάς.
 - to - kou, So - ter, So - son i - mas.

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

Σῶ - τερ, σῶ - σον ἡ - μάς.
 So - So - son i - mas.

Refrain

Through the in - ter - ces - sions of the The - o -
 - to - kos, Sa - vior, save us.

Through the in - ter - ces - sions of the The - o -
 - to - kos, Sa - vior, save us.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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

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

Lord, have mer - cy.

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.

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

Lord, have mer - cy.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου

Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary,

Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ.

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 αἰῶνων.

Ἄ - μὴν.
A - min.

with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

To You, O Lord

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

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

A - men.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

THE SECOND ANTIPHON

(Verses below are from Psalm 145. On weekdays and certain feasts, a different psalm is designated and the refrain may have a different text between the brackets. See www.newbyz.org for these substitutions.)

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, Σιων, εἰς γενεὰν καὶ γενεάν.

Refrain

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

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

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

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.

Refrain

Save us, O Son of God,

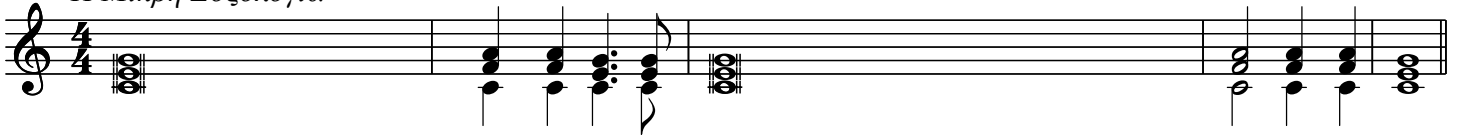
[ris-en from the dead;] we sing to You,

Al - le - lu - ia. (3x)

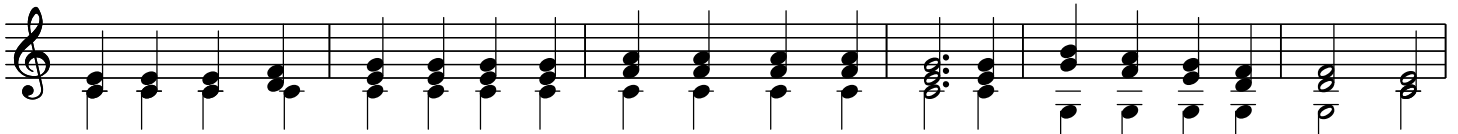
Ο ΥΜΝΟΣ ΤΟΥ ΙΟΥΣΤΙΝΙΑΝΟΥ

Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

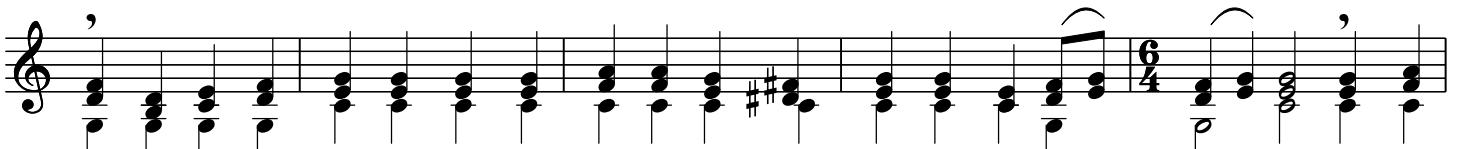
Η Μικρή Δοξολογία



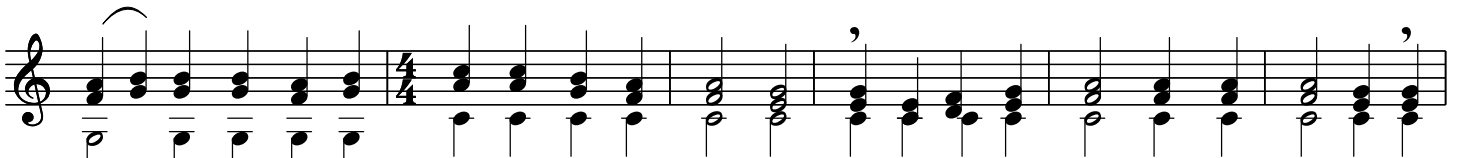
Δόξα Πατρί καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύ-μα-τι καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰ-ώ-νων. Ἄ-μήν.
Dhoxa Patri ke Io, ke Aghio Pnev-ma-ti, ke nin ke ai, ke is tous eonas ton e - o-non. A-min.



Ὁ μο-νο-γε-νήs Υἱ-ὸs καὶ Λό-γος τοῦ Θε-οῦ ἀ-θά-να-τος ὑ-πάρ-χων,
O Mo-no-ghe-nis I-os ke Lo-ghos tou The-ou a-tha-na-tos i-par-chon,



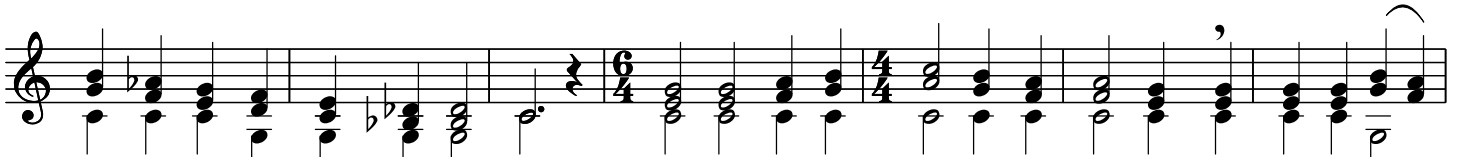
καὶ κα-τα-δε-ξά-με-νος δι-ὰ τὴν ἡ-με-τέ-ραν σω-τη-ρί-αν σαρ-κω-
ke ka-ta-dhe-xa-me-nos dhi-a tin i-me-te-ran so-ti-ri-an, sar-ko-



- θῆ-ναι ἐκ τῆs ἀ-γί-ας Θε-ο-τό-κου καὶ ἀ-ει-παρ-θέ-νου Μα-ρί-ας, ἀ-
- thi-ne ek tis A-ghi-as The-o-to-kou, ke a-i par-the-nou Ma-ri-as, a



- τρέ-πτως ἐν-αν-θρο-πή-σας, σταυ-ρω-θεὶς τε, Χρι-στὲ ὁ Θε-ός, θα-
trep-tos en an-thro-pi-sas, sta-vro this te Chri-ste o The-os tha-



- νά-τω θά-να-τον πα-τή-σας, εἰς ὧν τῆs Ἁ-γί-ας Τρι-ά-δος, συν-δο-ξα-ζό-
- na-to tha-na-ton pa-ti-sas, is on tis A-ghi-as Tri-a-dhos sin-do-xa-zo-

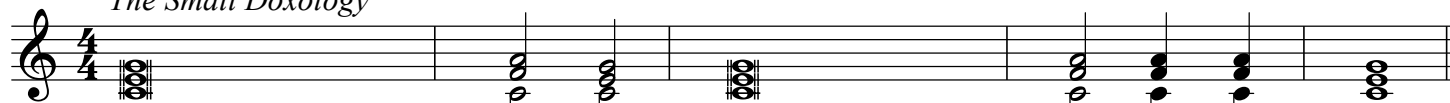


- με-νος τῷ Πα-τρὶ καὶ τῷ Ἁ-γι-ῷ Πνεύ-μα-τι, σῶ-σον ἡ-μᾶs.
- me-nos to Pa-tri ke to A-ghi-o Pnev-ma-ti, so-son i-mas.

THE HYMN OF JUSTINIAN

ONLY BEGOTTEN SON

The Small Doxology



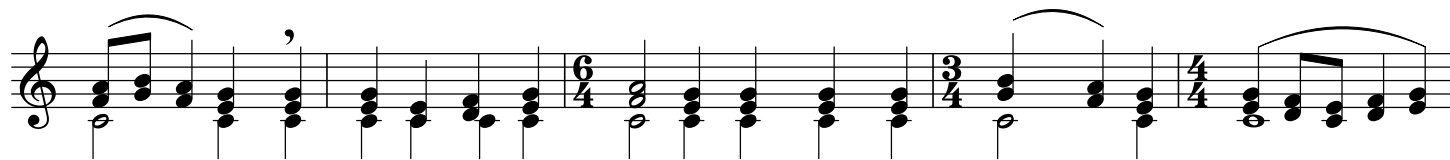
Glory to the Father and
to the Son, and to the Holy Spi - rit, now and forever
and to the ages of a - ges. A - men.



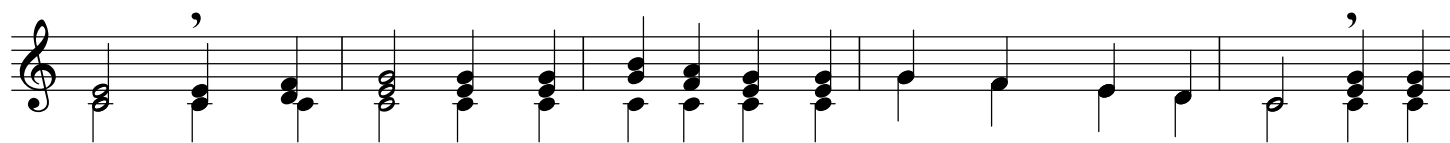
On - ly be - got - ten Son and Lo - gos of God, be - ing im - mor - tal, You con - de -



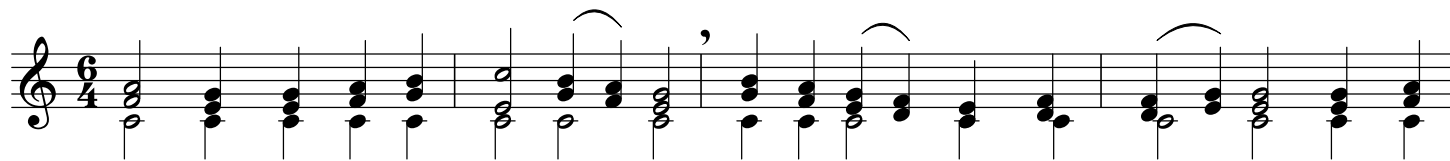
- scend - ed for our sal - va - tion to take flesh from the ho - ly The - o -



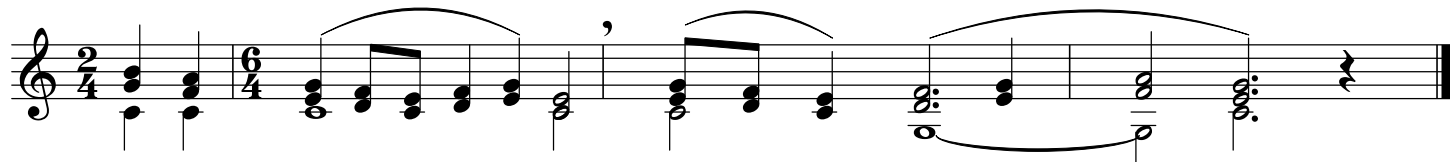
- to - kos and ev - er - vir - gin Mar - y and, with - out change, be - came



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



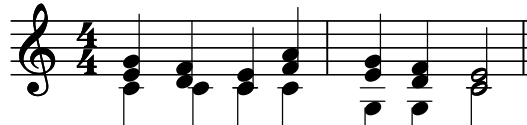
Ho - ly Spir - it, Save us.

Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



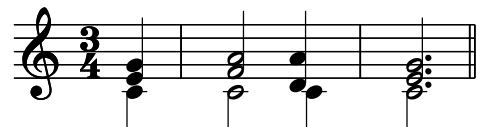
Κύ - ρι - ε, ἰ - λέ - η - σον.
Ky - ri - e, 'le - i - son.

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



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

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

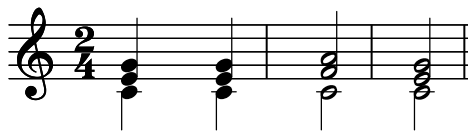


Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

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.


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.

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.

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.



To You, O Lord

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

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

TO TPITON ANTIΦΩΝΟΝ

THE THIRD ANTIPHON

The People chant the "Αμήν" or "Amen" in the key of the apolytikion of the day, then intone the verse (Psalm 118:24 on Sundays) and sing the apolytikion. See pp. 10-24 for the Sunday Resurrectional apolytikia. On weekdays and feasts of the Lord, do not chant Resurrectional apolytikia. Consult www.newbyz.org or other source for the verse and apolytikion of the day.

After the Apolytikion of the day is chanted, the Small Entrance Hymn on page 9 follows. The entrance hymn text may differ on certain feasts. Consult www.newbyz.org for the correct entrance hymn. After the Small Entrance, the apolytikion of the day is repeated, followed by other designated apolytikia, if present, the church hymn, and the kontakion. See pp. 25-27.

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

ΕΙΣΟΔΙΚΟΝ

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 - τὰς σοὶ • Ἀλ - λη - λού - 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.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 1

Τοῦ λίθου σφραγισθέντος



Ἄ - 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 - ἦν. 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. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)

RESURRECTION APOLYTIKION 1

The Stone Before Your Tomb



A - men.

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

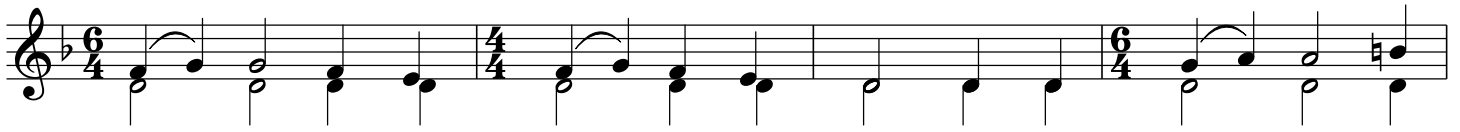
This is the day that the Lord has made; let us be glad and rejoice in it.



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



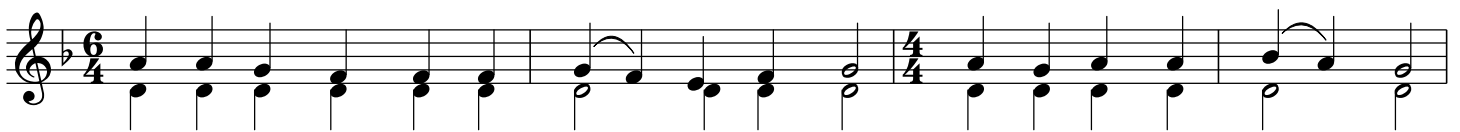
guard - ed Your most pure bod - y, You a - rose on the third day, O



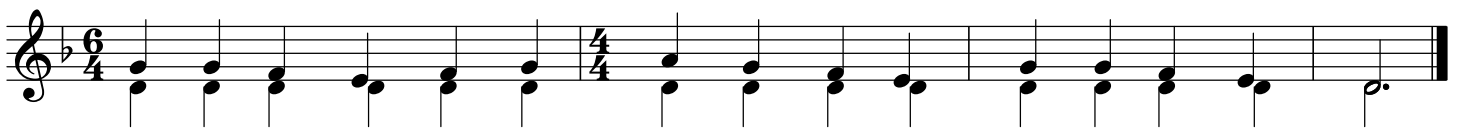
Sav - ior, giv - ing life to the world. For this rea - son, the



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 2

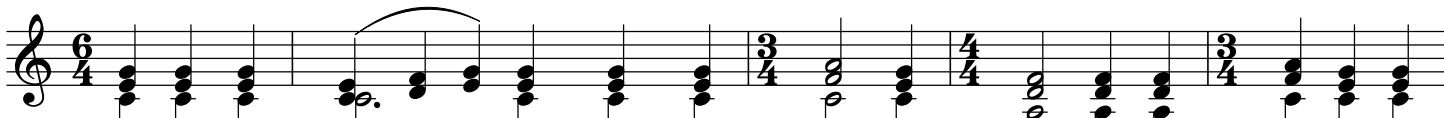
Οτε κατήλθες



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

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

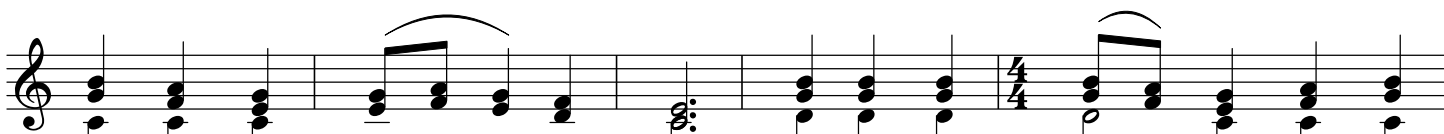
Ἄ - μὴν.
A - min.



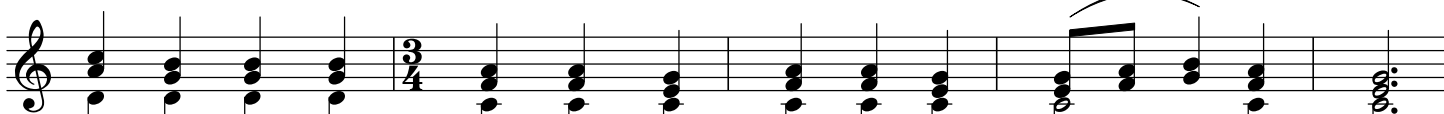
Ο - τε κα - τήλ - θες πρὸς τὸν θά - να - τον, ἡ ζω - ῆ ἡ ἄ -
O - te ka - til - thes pros ton tha - na - ton i zo - i i a -



- 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 - ο - τη - τος, ὁ - τε δὲ καὶ τοὺς τε - θνε -
- pi tis The - o - ti - tos, o - te dhe ke tous te - thne -



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



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

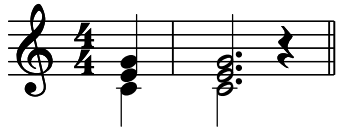


- δό - τα Χρι - στὲ ὁ Θε - ὸς ἡ - μῶν, δό - ξα σοι.
- dho - ta Chri - ste o The - os i - mon, dho - xa si.

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

RESURRECTION APOLYTIKION 2

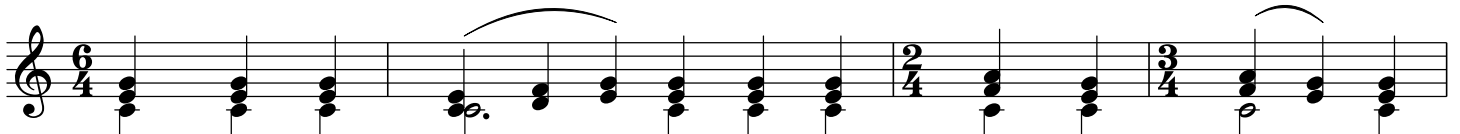
When You Descended



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.



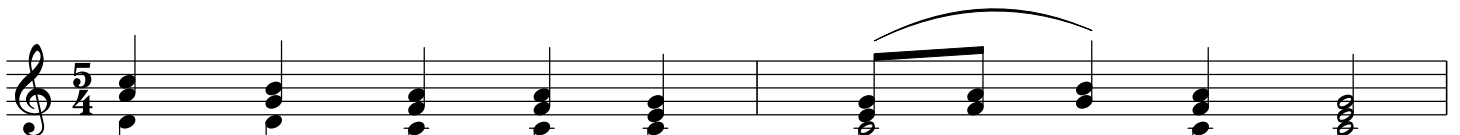
When You de - scend - ed un - to death, O Life Im-



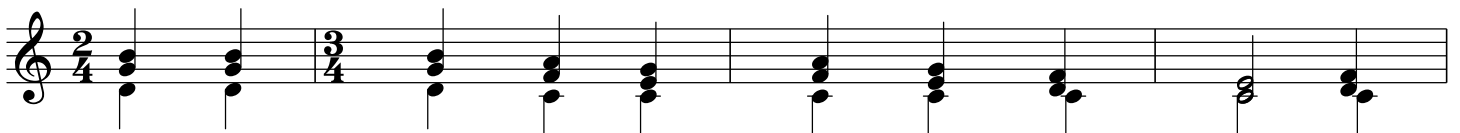
- mor - tal, You ren - dered to Ha - des a mor - tal blow by the



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 3

Εύφραινέσθω τὰ οὐράνια



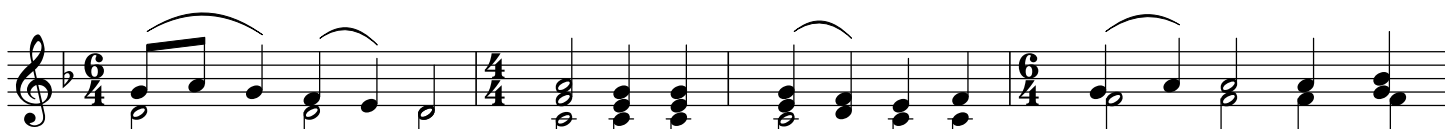
Ἀ - μὴν.
A - min.

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

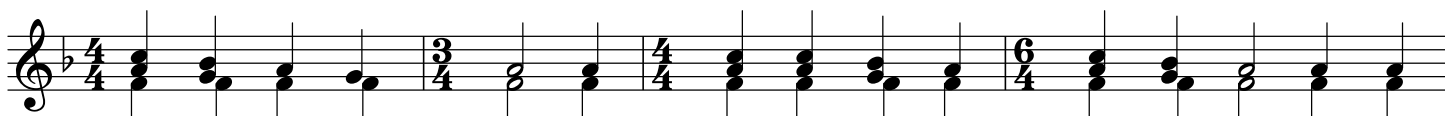
Αὕτη ἡ ἡμέρα, ἣν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.



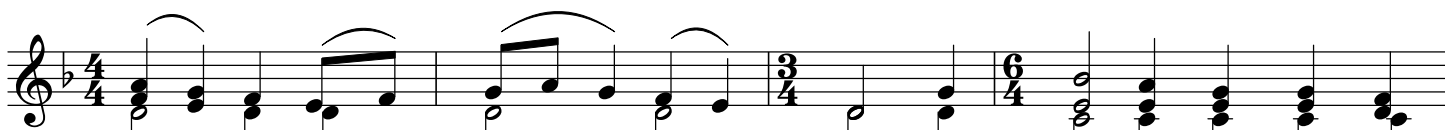
Εὐ - φραι - νέ - σθω τὰ οὐ - ρά - νι - α, ἀ - γαλ - λι - ά - σθω τὰ ἐ -
Ef - fre - ne - stho ta ou - ra - ni - a, a - ghal - li - a - stho ta e -



- 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, προ - 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. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)

RESURRECTION APOLYTIKION 3

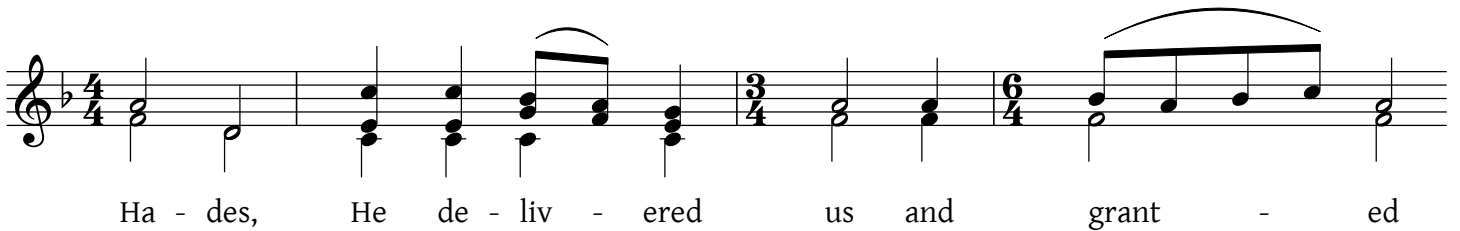
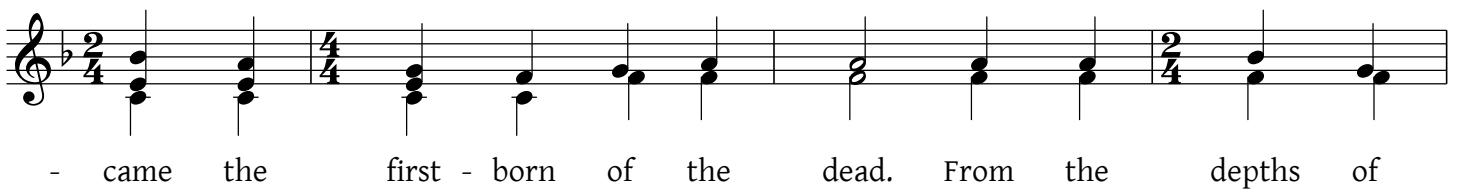
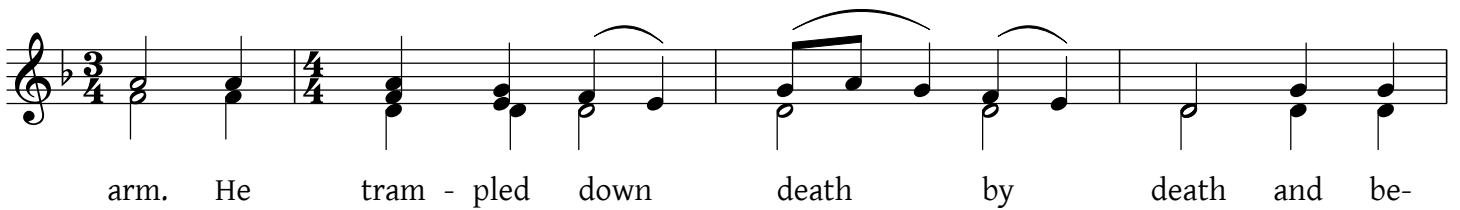
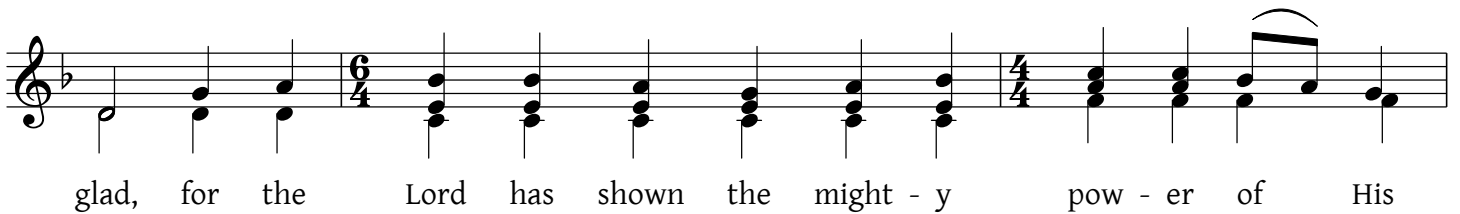
Let the Heavens Rejoice



A - men.

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

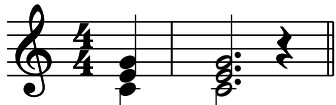
This is the day that the Lord has made; let us be glad and rejoice in it.



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 4

Τὸ φαιδρὸν



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

Ἄ - μὴν.
A - min.

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 ἀ - πό - φα - σιν ἀ - 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 - λους καὶ - χῶ - 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 - στός ὁ Θε - ός, δω -
tha - na - tos i - gher - thi Chri - stos o The - os, dho -

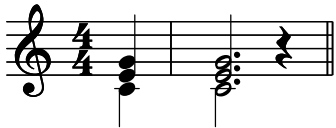


- ρού - με - νος τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
- rou - me - nos to ko - smo to me - gha e - le - os.

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

RESURRECTION APOLYTIKION 4

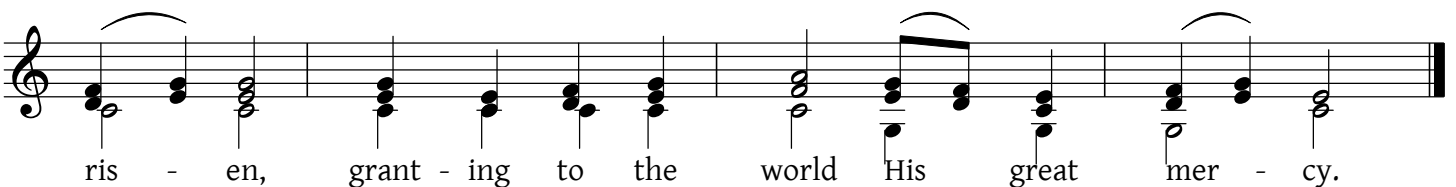
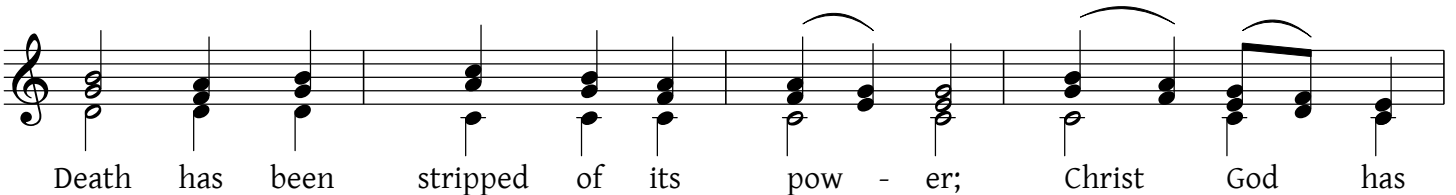
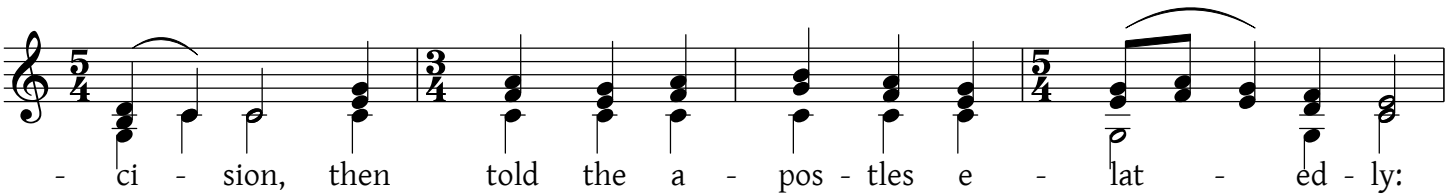
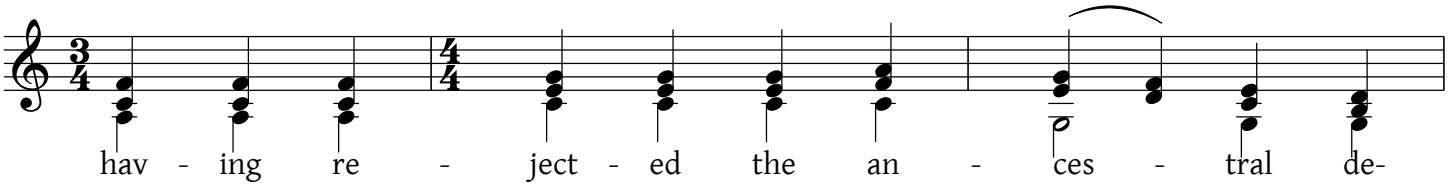
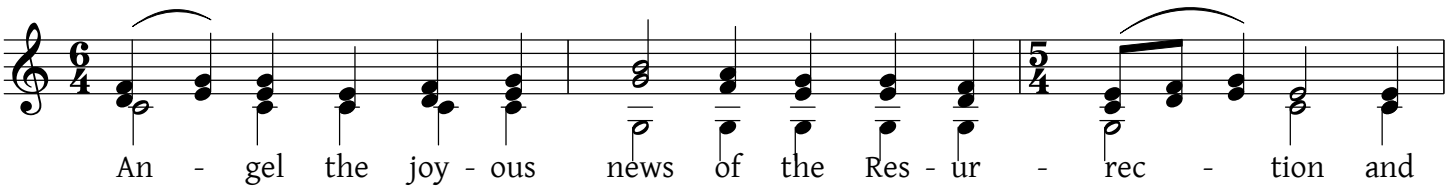
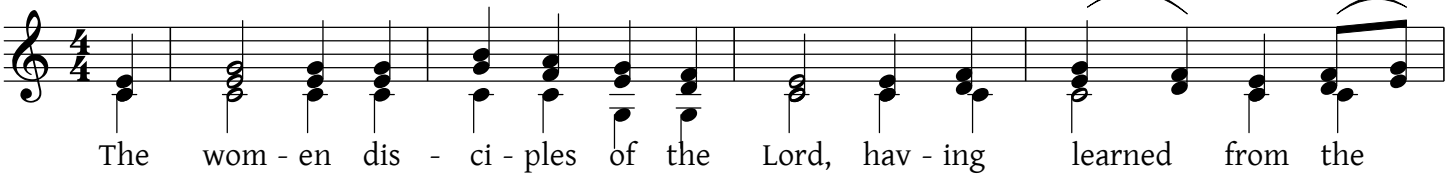
The Women Disciples



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.



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 5

Τὸν συνάναρχον Λόγον



Ἄ - 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 - τρὶ καὶ Πνεύ - μα - τι, τὸν ἐκ Παρ -
Ton si - na - nar - chon Lo - ghon Pa - tri ke Pnev - ma - ti, ton ek Par -



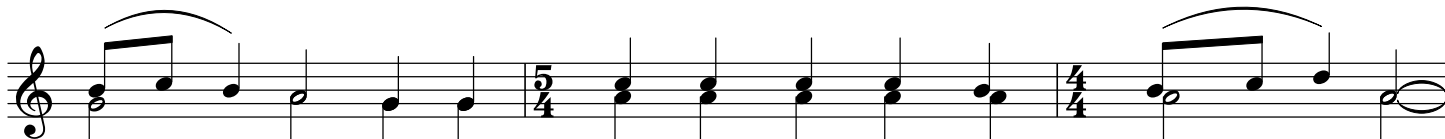
- θέ - νου τε - χθέν - τα εἰς σω - τη - ρί - αν ἡ - μῶν, ἄ - νυ -
- the - nou te - chthen - da is so - ti - ri - an i - mon, a - ni -



- 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, ἄ - 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. 9 for the Small Entrance hymn, return here to repeat the apolytikion, then continue to p. 25.)

RESURRECTION APOLYTIKION 5

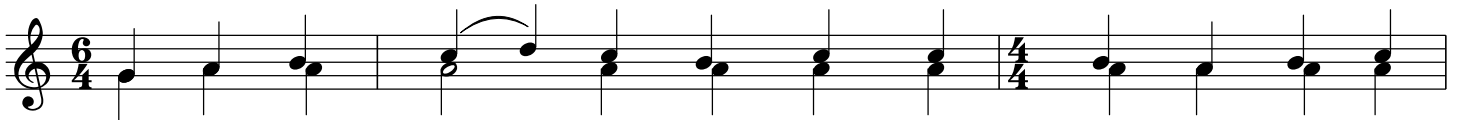
Let Us the Faithful



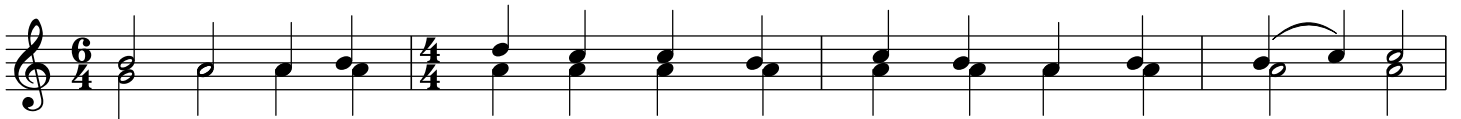
A - men.

(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



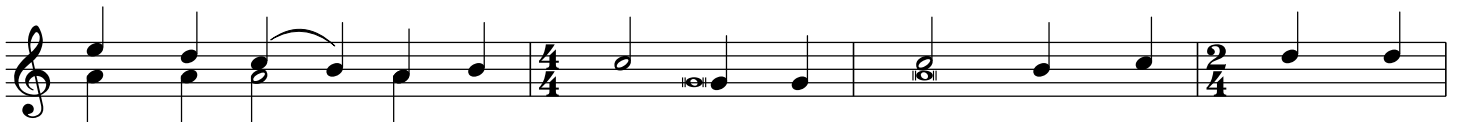
Lo - gos, co - e - ter - nal with the Fa - ther and the Spir - it,



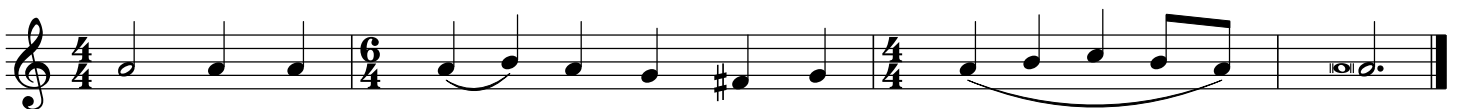
born of the Vir - gin for our sal - va - tion; for



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 6

Αγγελικαὶ Δυνάμεις



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

Α - μὴν.
A - min.

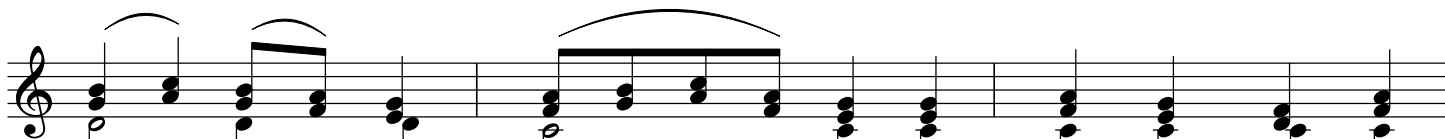
Αὕτη ἡ ἡμέρα, ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.



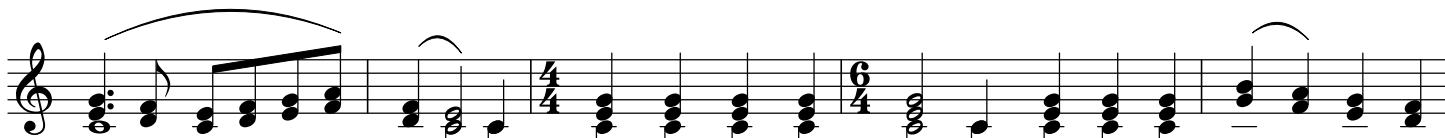
Αγ - γε - λι - καὶ Δυ - νά - μεις ἐ - πὶ τὸ μνή - μά σου, καὶ οἱ φυ -
An - ge - li - ke Dhi - na - mis e - pi to mni - ma sou, ke i fi -



- 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 - σθεις ὑπ' ἀύ -
So - ma. E - ski - lef - sas ton A - dhin, mi pi - ra - sthis ip' af -



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

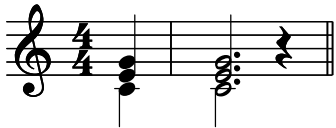


- ἦν. Ὁ ἀ - να - στας ἐκ τῶν νε - κρῶν, Κύ - ρι - ε, δό - ξα σι.
- in. O a - na - stas ek ton ne - kron, Ky - ri - e, dho - xa si.

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

RESURRECTION APOLYTIKION 6

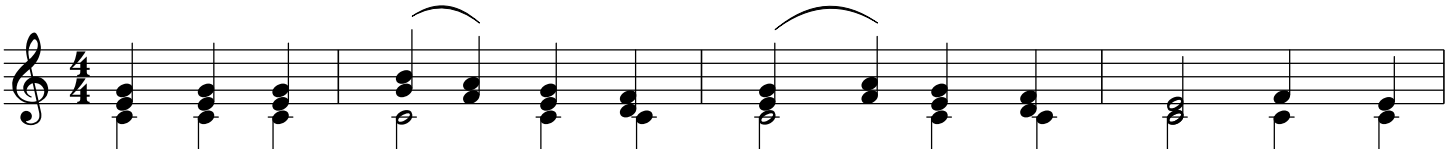
Angelic Powers



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

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

A - men.



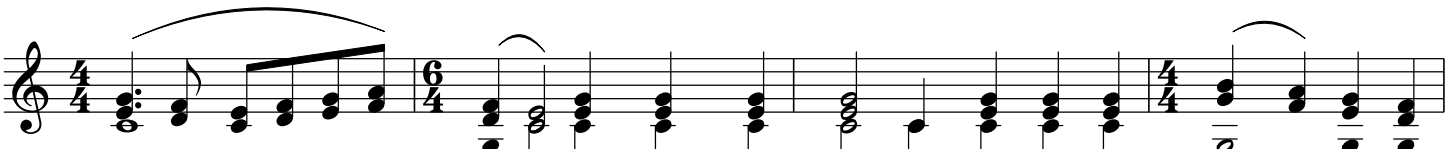
An - gel - ic pow - ers ap - peared at Your tomb, and those



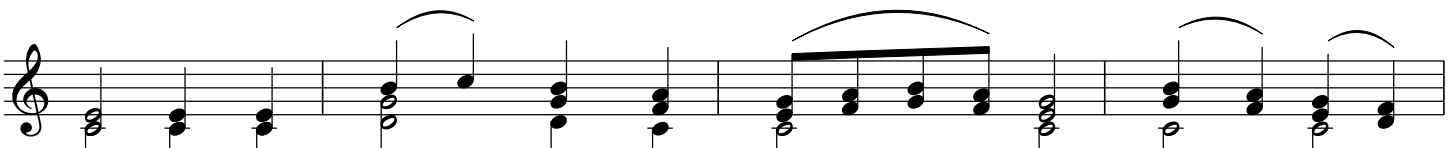
guard - ing it be - came like dead, and at Your grave



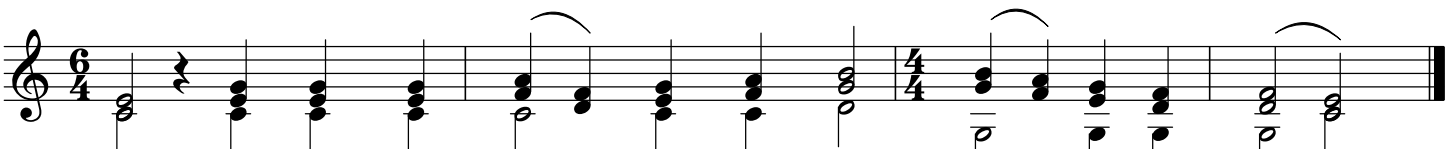
Mar - y was stand - ing, seek - ing Your most pure



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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 7

Κατέλυσας τῷ Σταυρῷ



Α - μὴν.
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-



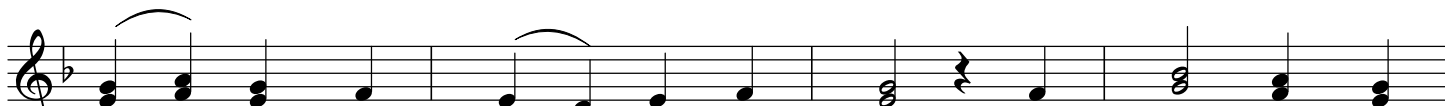
- νέ - ω - ξας τῷ Λη - στή τὸν Πα - ρά - δει - σον, τῶν Μυ - ρο-
- ne - o - xas to Li - sti to Pa - ra - dhi - son, ton Mi - ro-



- 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 - στέ ὁ Θε - ός, πα - ρέ - χων τῷ
- ne - stis Chri - ste o The - os, pa - re - chon to



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

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

RESURRECTION APOLYTIKION 7

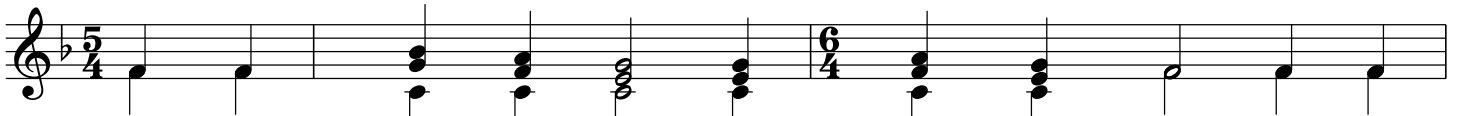
By Your Cross, O Lord



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.



By Your Cross, O Lord, You shat - tered death; to the



thief You o - pened Par - a - dise. You trans - formed the



Myrrh - bear - ers' la - men - ta - tion, and com - mand - ed Your A -



- pos - tles to pro - claim that You a - rose, Christ our God,



grant - ing to the world Your great mer - cy.

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

ΑΠΟΛΥΤΙΚΙΟΝ ΑΝΑΣΤΑΣΙΜΟΝ 8

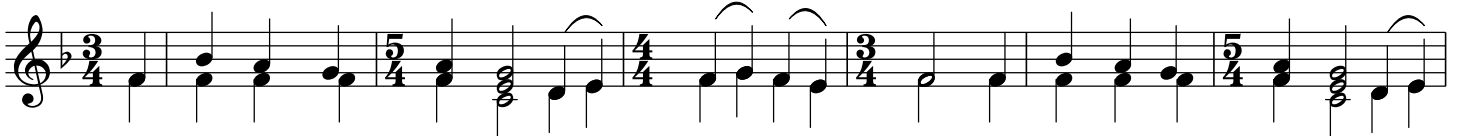
Ἐξ ὕψους κατήλθες



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 εὔ - 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

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

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

Please affix the apolytikion of the patron of the local church (*Ναού*) to this page or insert it in front of this page. Many of these may be found in the Menaion books, the Triodion and Pentecostarion book, or at the main page and saints page at www.newbyz.org. On feast days of the Lord the the hymn of the local church is usually 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, different kontakia are chanted. If this is the case for a particular day, insert the proper kontakion over this page. All of the Sunday kontakia may be found at www.newbyz.org.)

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 - ῆ - 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 - ῆ - θει - αν ἡ - μῶν, τῶν πι -
- a - gha - thi, is tin vo - i - thi - an i - mon, ton pi -
- you are good; your lov - ing help bring un - to us, who are
- στῶς κραυ - γα - ζόν - των σοί· Τά - χυ - νον εἰς πρε - σβεί - αν, καὶ
- stos krav - gha - zon - don si: Ta - chi - non is pre - svi - an, ke
cry - ing in 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 -
- spef - son is i - ke - si - an, ἢ 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 - των σε.
- i, The - o - to - ke, ton ti - mon - ton se.
time, The - o - to - kos, for those hon - 'ring you.

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, τῇ σῇ χάριτι.




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

Σοφία.


Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξιώσαντι
ἡμᾶς παραστῆναι καὶ νῦν τῷ ἀγίῳ σου θυσιαστηρίῳ καὶ
προσπεσεῖν 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 ἱκεσίας καὶ θυσίας ἀναιμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου· καὶ
ικάνωσον ἡμᾶς, οὐς 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 εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

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.




Ἄ - μὴν.
A - min.

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 un-
derstanding. Grant that they always worship You with
awe and love, partake of Your Holy Mysteries without
guilt or condemnation, and be deemed worthy of Your
celestial Kingdom.



A - men.

NOTE: On normal Sundays the Trisagion (Thrice-Holy) Hymn (pp. 28-29) is chanted here. On feasts of the Holy Cross, the processional hymn, *Των Σταυρων σου* - "Before Your Cross," (pp. 30-31) is substituted for the Trisagion Hymn. On the Nativity of Christ, Theophany, Lazarus Saturday, Pascha, Bright Week, and Pentecost, the processional hymn *Ὅσοι εἰς Χριστον* - "As Many of You," (pp. 32-33) is substituted for the Trisagion. When a hierarch is celebrating the Divine Liturgy, a more elaborate Trisagion Hymn (pp. 34-35) is chanted, which is then followed by the chant, "Lord, save the righteous," and then by the hymns (*fimi*) of the hierarchy (pp. 36-37).

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

THE THRICE-HOLY HYMN

(Trisagion substitutions are on pp. 30-35.)

Α - 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 mer -

- τος ἐ - λέ - η - σον ἡ - μάς.
- tos e - 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

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

νῦν και ἀεὶ και εἰς τοὺς αἰῶνας τῶν αἰ - ῶ - νων. Ἀ -
nin ke ai, ke is tous eonas ton e - o - non. A -

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

- μῆν. 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: Dynamis.



Ἄ - γι - ος
A - ghi - os



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 38.)

TRISAGION SUBSTITUTION FOR THE HOLY CROSS
 ΤΟΝ ΣΤΑΥΡΟΝ ΣΟΥ

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. (3x) Δόξα Πατρὶ καὶ
 - sin dho - xa - zo - men. (3x) Dhoxa Patri ke. Pnev - ma - ti, ke
 Io ke Aghio

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

- σιν δο - ξά - ζο - μεν. Ἱερεὺς: Δύναμις. Τὸν Σταυ - ρόν σου προ -
 - sin dho - xa - zo - men. Iereus: Dynamis. Ton Stav - ron sou pro -

- σκυ - νοῦ - μεν Δέ - σπο - τα, καὶ τὴν ἀ - γί - αν
 - 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 38.)

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

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.

Priest: Dynamis.

We ven - er - ate Your Cross, O Mas - ter, and we
glo - ri - fy Your ho - ly Res - ur - rec - tion.

(Continue on page 38.)

**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 αἰῶσιν αἰ - ῶ - νων. Ἀ - μὴν.
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 38.)

**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 38.)

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.)

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

- τος ἐ - λέ - η - σον ἡ - μάς. Ho - ly God, Ho - ly Migh - ty, Ho - ly Im -
 - tos e - le - i - son i - mas. Hierarch repeats verse.

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

ἄ - γι - ος ἰ - σχυ - ρός, ἄ - γι - ος ἁ - θά - να - τος ἐ - λέ - η - σον ἡ - μάς.
 a - ghi - 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

ὁ Θε - ός,... Εἰς πολλὰ ἔτη, Δέ - σπο - τα.
 o The - os,... Is polla eti Dhe - spo - ta.
 (or) Amin

At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον ἐξ οὐρανοῦ καὶ ἴδε, καὶ ἐπίσκεψε τὴν ἀμπελὸν ταύτην καὶ δατάρτησαι 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

PRIEST: Δύναμις. Choir

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

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

ἄ - γι - ος ἄ - θά - να - τος ἔ - λέ - η - σον ἡ - μάς.
α - ghi - os a - tha - na - tos ε - 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:

Moderato *Ἦχος γ'*

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.

Third Tone

Ο 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.

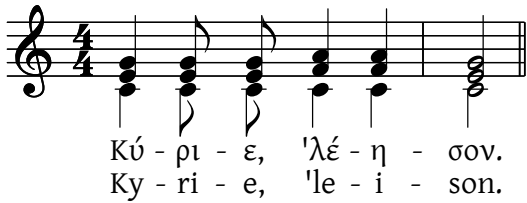
and / or

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.



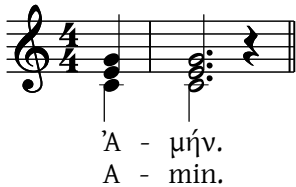
Τοῦ Κυρίου δεηθῶμεν.



Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ τρισαγίω φωνῇ ὑπὸ τῶν Σεραφίμ ἀννυμνούμενος καὶ ὑπὸ τῶν Χερουβίμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος· ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν καὶ παντὶ σου 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 τρισαγίον 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 αἰεῖ...

...καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.



ΑΝΑΓΝΩΣΤΙΚΑ

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

Πρόσχωμεν.

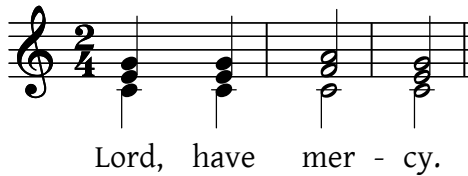
(Ὁ Ἀναγνώστης ἀπαγγέλλει ἐμμελῶς τὸ Προκείμενον.)

Σοφία.

(Ὁ Ἀναγνώστης ἀναγινώσκει τὴν ἐπιγραφὴν τοῦ ἀποστολικοῦ ἀναγνώσματος.)

Πρόσχωμεν.

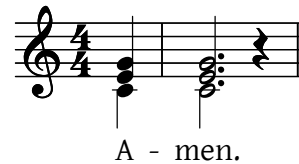
Let us pray to the Lord.



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

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

...and to the ages of ages.



THE READINGS

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

Let us be attentive.

(The Reader intones the verse of the Prokeimenon.)

Wisdom.

(The Reader identifies the Epistle reading.)

Let us be attentive!

(Ὁ Ἀναγνώστης ἀπαγγέλλει ἔμμελῶς
τὸ ἀποστολικὸν ἀνάγνωσμα.)

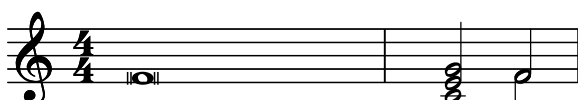
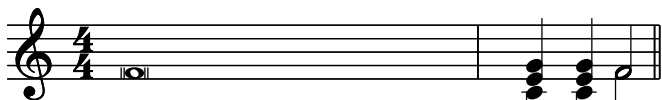
(The Reader reads the Epistle.)

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλόανθρωπε Δέσποτα, τὸ τῆς
σῆς θεογνωσίας ἀκίρατον φῶς καὶ τοὺς τῆς διανοίας ἡμῶν
ὄφθαλμοὺς 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 σωμάτων ἡμῶν, Χριστέ ὁ Θεός, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

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

Εἰρήνη σοι.

Peace be with you.



Ἄλληλουῖα, Ἄλληλουῖα, Ἄλλη - λού - ῖ - α.
Allilouia, Allilouia, Alli - lou - i - a.

Alleluia, Alleluia, Alle - lu - ia.

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

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



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

And with Your spi - rit.

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

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



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

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

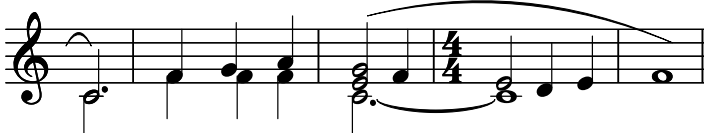
(Ὁ Ἱερεὺς ἀναγινώσκει τὸ Ἱερὸν Εὐαγγέλιον.)

(The priest reads the holy Gospel.)



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

Glo - ry to You, O Lord,



δό - ξα σοι.
dho - xa si.

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 for the Catechumens may be inserted here. See pp. 79-81.)

SUPPLICATION OF THE FAITHFUL

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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

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

Lord, have mer - cy.

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

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

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

Lord, have mer - cy.

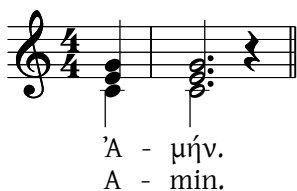
Σοφία.

Wisdom.

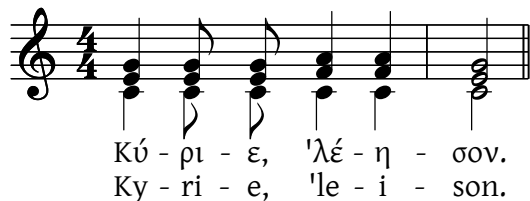
Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεός τῶν δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Πρόσδεξαι, ὁ Θεός, τὴν δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις καὶ ἰκεσίας 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 εἶης ἐν τῷ πληθεῖ τῆς σῆς ἀγαθότητος.

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.

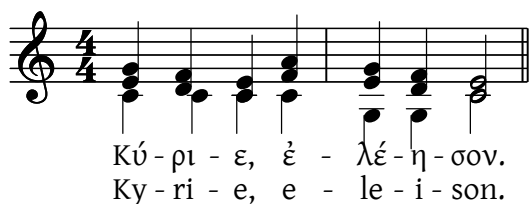
Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.



Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.



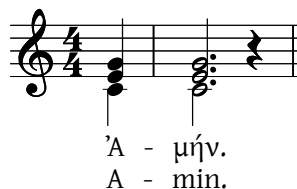
Ἄντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.



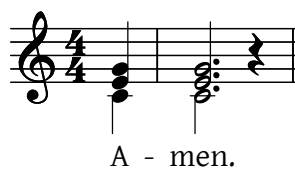
Σοφία.

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.

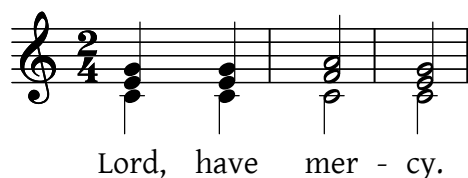
Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.



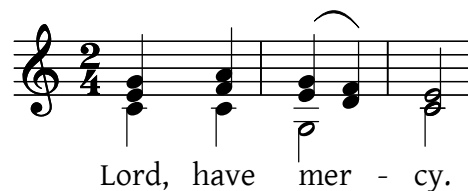
For to You all glory, honor, and worship are due, to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages.



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



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



Wisdom.

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

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



(The Cherubic Hymn begins. See pp. 43-48.)

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

Οὐδείς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν σοι, Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι μέγα καὶ φοβερὸν 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 ἱερουργίαν 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 ἀγίᾳ σου ταύτῃ τραπέζῃ καὶ ἱεουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου σῶμα καὶ τὸ τίμιον αἷμα.

Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτοῦ ἀνέχονα, καὶ δέομαί σου· Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων 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.

THE CHERUBIC HYMN

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

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 τῇ ζω - ο - ποι - ῶ Τρι -
 - zon - des ke ti zo - o - ri - o Tri -

- ἀ - δι, Τρι - ἀ - δι, τὸν τρι -
 - a - dhi, Tri - a - dhi, ton tri -

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

B

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

C

μέ - ρι - μναν, πᾶ - σαν μέ - ρι - μναν. Ὅς τὸν βα - σι - λέ - α τῶν
 me - ri - mnan, pa - san me - ri - mnan. Os ton va - si - le - a ton

ὁ - λων ὑ - πο - δε - ξό - με - νοι...
 o - lon i - po - dhe - xo - me - ni...

(Continue on p. 45.)

THE CHERUBIC HYMN

(An alternate Cherubic hymn is on pp. 46-48.)

A

Let us who mystically represent the Cherubim, represent the
Cherubim, and who sing the thrice-holy hymn, the
thrice-holy hymn to the
life-creating Trinity, the Trinity, now
lay 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 receive the
King of all, receive the King of all...

(After the Great Entrance. English version is below.)

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

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

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

(Continue on p. 49.)

(After the Great Entrance.)

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

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

(Continue on p. 49.)

CHERUBIC HYMN No. 2

(English version on p. 47)

A

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 - ά δι,
 - o - pi - o Tri - a dhi,

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

B

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 -
 - o - ti - kin a - po - tho - me - tha, pa - san me -

C

- ρι - μναν. Ὡς τὸν βα - σι - λέ - α τῶν ὀ - λων ὑ - πο - δε - ξό - με - νοι...
 - ri - mnan. Os ton va - si - le - a ton o - lon i - po - dhe - xo - me - ni...
 (Continue on p. 48.)

CHERUBIC HYMN No. 2

A

Let us who mystically represent the Cher-

- ru - bim, and who sing the thrice-

- ho - ly hymn, thrice - ho ly,

thrice - ho - ly hymn, thrice-ho - ly hymn to the Tri - ni - ty, to the

B


life - cre - at - ing Tri - ni - ty, now lay a -

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

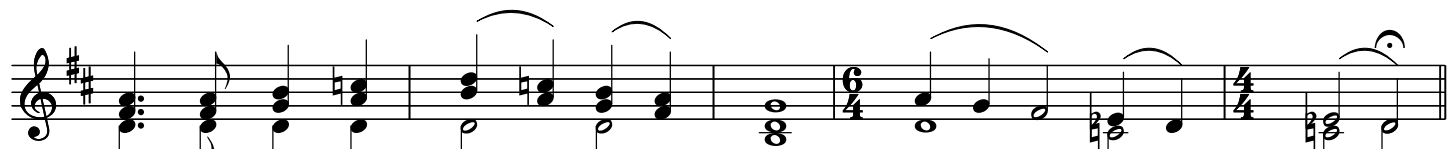
C

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

(After the Great Entrance. English version is below.)




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




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

sustain on "ah"

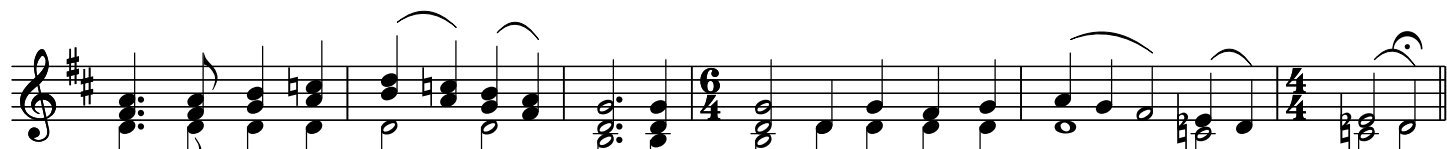


Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - α.
Al - li - lou - i - a, al - li - lou - i - a, al - li - lou - i - a.

(After the Great Entrance.)




A - men. ...that we may re - ceive the King of



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

sustain on "ah"




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

ΠΛΗΡΩΤΙΚΑ

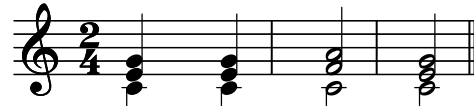
PETITIONS

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Let us complete our prayer to the Lord.




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



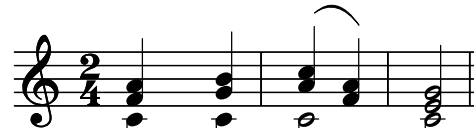
Lord, have mer - cy.

Ἐπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν.

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




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




Lord, have mer - cy.

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

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




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




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.




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



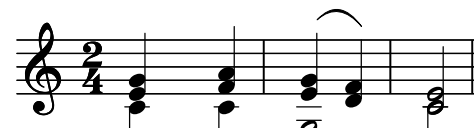
Lord, have mer - cy.

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.

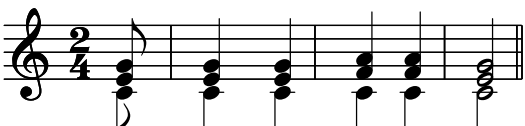


Κύ - ρι - ε, ἐ - λέ - η - σον.
Ky - ri - e, e - le - i - son.



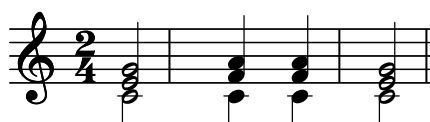
Lord, have mer - cy.

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.



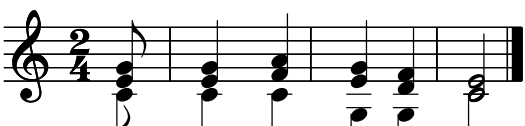
Πα - ρά-σχου, Κύ-ρι - ε.
Pa - ra-schou Ky-ri - e.

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 μετανοίᾳ 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.

Πα - ρά - σχου, Κύ - ρι - ε.
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.

Ἄ - μὴν.
A - min.

A - men.

Εἰρήνη πᾶσι.

Peace be with all.

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

And with your Spir - it.

Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν.

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

Πα - τέ - ρα, Υί - ὄν, καὶ Ἁ - γι - ον Πνεῦ - μα, Τρι -
Pa - te - ra, I - on, kai A - ghi - on Pnev - ma, Tri -
- ἀ - δα ὁ - μο - ού - σι - ον καὶ ἄ - χώ - ρι - στον.
- a - dha o - mo - ou - si - on ke a - cho - ri - ston.

THE FATHER AND SON AND HOLY SPIRIT

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

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

Ἀγαπήσω σε, Κύριε, ἡ 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.

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

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

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

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

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

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.

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.

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

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

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

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;

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

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

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

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.

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

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

ΑΝΑΦΟΡΑ

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

Ἦ - λε - ον εἰ - ρή - νης, θυ -
E - le - on i - ri - nis, thi -
- σί - αν αἰ - νέ - σε - ως.
- si - an e - ne - se - os.

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

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. Ὑπέρ

OFFERTORY

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. Ὡ-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. Ὡ-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

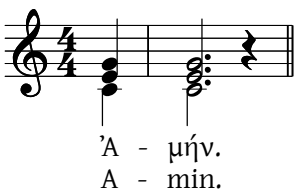
Ho - ly, ho - ly, ho - ly, Lord Sa - ba - oth, hea - ven and earth are filled with Your

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.

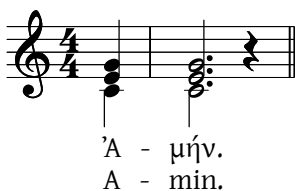
Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόανθρωπε, βοῶμεν καὶ λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Ἅγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὃς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων 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:

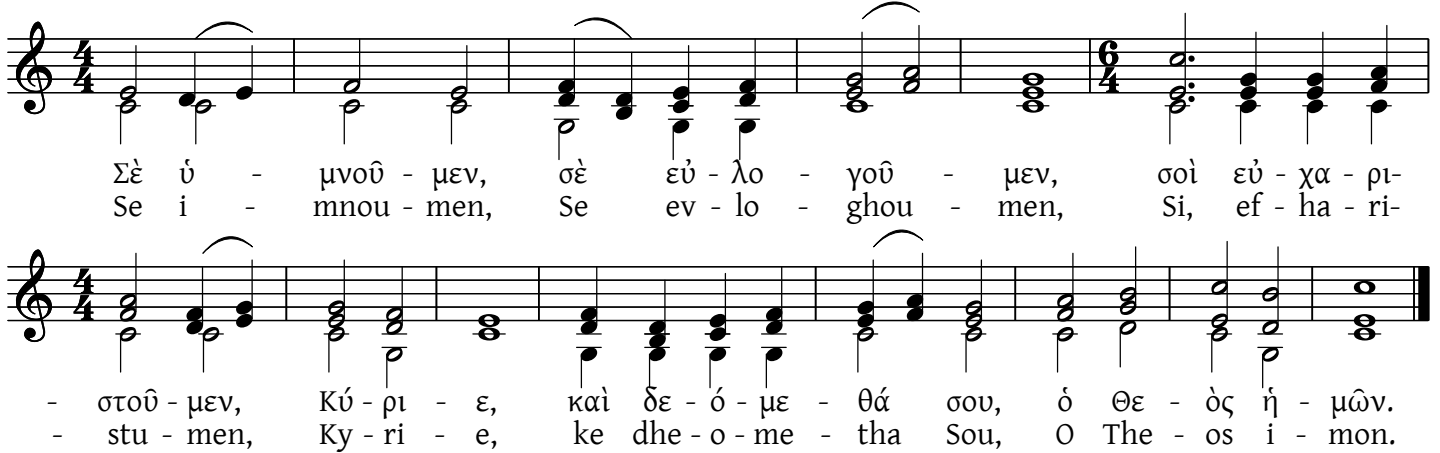
Drink of this, all of you; this is My Blood of the new covenant, which is shed for you and for many for the remission of sins.



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.

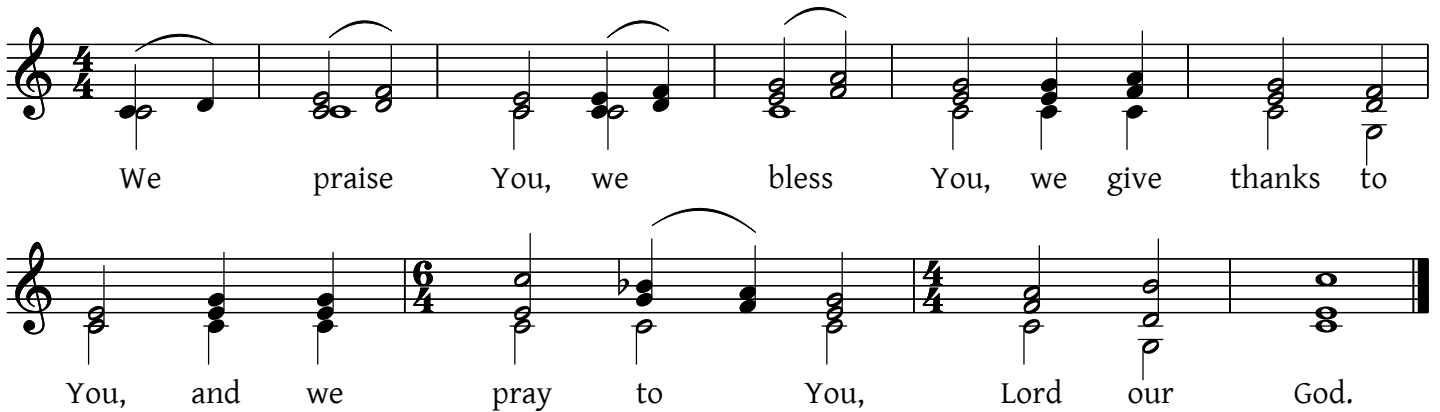
Your own of Your own we offer to You, in all and for all.

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 - ὸς 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 τήν λογικήν 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 τήν λογικήν 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 here.
The megalynarion of the St. Basil Liturgy, "Ἐπί σοι χαίρει," is on p. 60.)

Ἄ - ξι - όν ἐ - στιν ός ἀ - λη - θώς μα - κα - ρί - ζειν σε τήν
A - xi - on e - stin os a - li - thos ma - ka - ri - zin se tin

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

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

Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βίμ καὶ ἐν - δο - ξο - τέ -
Tin ti - mi - o - te - ran ton Che - rou - vim ke en - dho - xo - te -

- ραν ἀ - συγ - κρί - τως τῶν Σε - ρα - φίμ' τήν ἀ - δι - α - φθό -
- ran a - sing - kri - tos ton Se - ra - fim, tin a - dhi - a - ftho -

- ρως Θε - όν Λό - γον τε - κοῦ - σαν, τήν όν - 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 here.
The megalynarion of the St. Basil Liturgy, "In You Rejoices," is on p. 61.)



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

Σακελλαριδης

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

καὶ ἀν - θρώ-πων τὸ γέ-νος, ἡ - γι - α - σμέ - νε να - έ, καὶ Πα - ρά - δει-σε λο-γι - κέ,
ke an - thro-pon to ghe-nos. I - ghi - a - sme-ne na - e ke pa - ra - dhi-se lo-ghi - ke,

παρ-θε-νι - κὸν καύ-χη-μα, ἐξ ἧς Θε - ός ἐ-σαρ-κώ-θη, καὶ παι - δί-ον γέ - γο-
par-the-ni - kon kaf-chi-ma, ex is The - os e - sar - ko - thi ke pe-dhi-on ghe-gho-

- νεν, ὁ πρὸ αἰ - ώ-νων ὑ - πάρ-χων Θε - ός ἡ-μῶν τὴν γὰρ σὴν μὴ - τραν,
- nen o pro e - o - non i - par-chon The - os i - mon. Tin ghar sin mi - tran

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

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

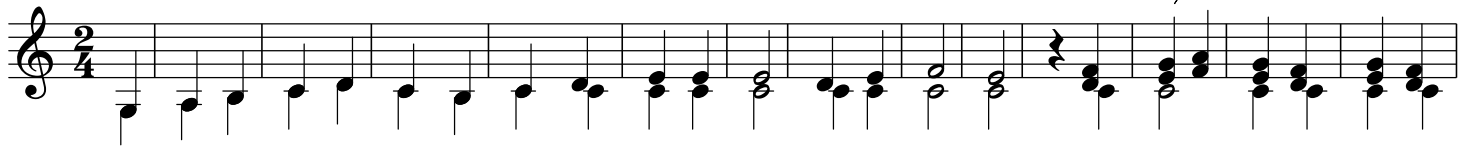
alto on melody

Ε - πι σοὶ χαί - ρει Κε-χα - ρι-τω - μέ - νη, πᾶ-σα ἡ
E - pi Si che - ri, Ke-cha - ri-to - me - ni, pa-sa i

κτί - σις, δό - ξα σοι.
kti - sis, dho - xa si.

MEGALYNARION OF THE LITURGY OF ST. BASIL
IN YOU REJOICES

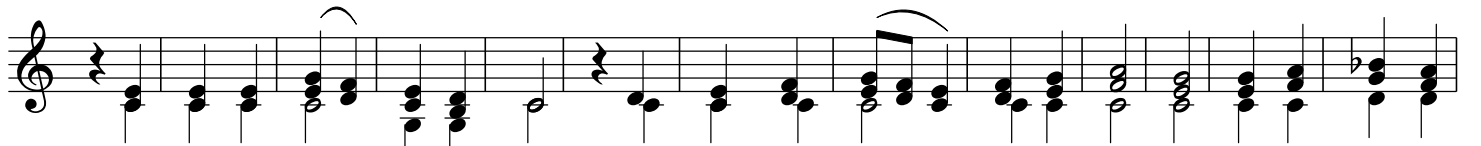
Sakellarides



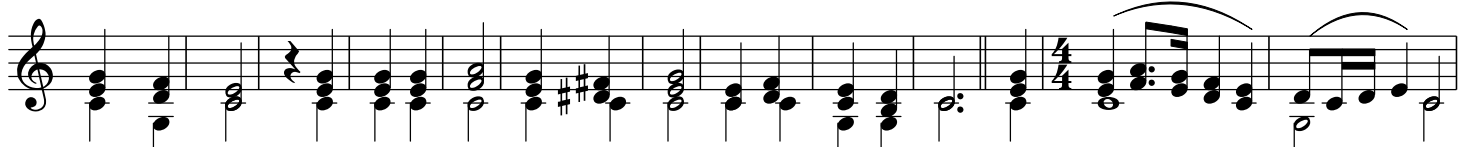
In you re - joic - es, Mai - den who are full of grace, all cre - a - tion, the ranks of an - gel - ic



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



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



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



your pure womb to be His throne; wid - er He has made you than the



heav - ens; with - out end He has fash - ioned you.



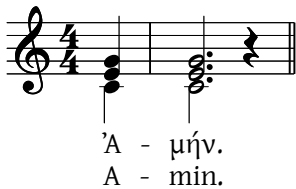
In you re - joic - es, Mai - den who are full of grace, all of cre -



- a - tion. Glo - ry to you!

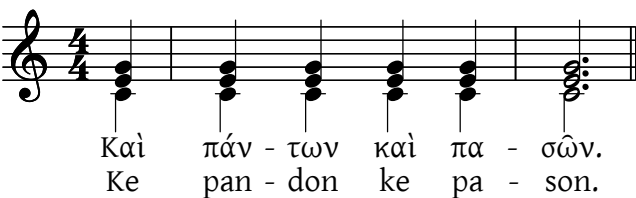
Τοῦ ἁγίου Ἰωάννου, προφήτου, προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος), οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου (καὶ μνημονεύει 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.

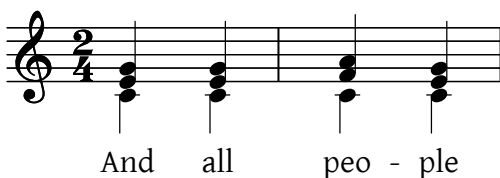
For Saint John the prophet, forerunner, and baptist; for the holy, glorious, and most praiseworthy apostles; for Saint(s) (Name), whose memory we celebrate; and for all Your saints, through whose supplications, visit us, O God. And remember all who have fallen asleep in the hope of the resurrection to 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 αἰώνων.



Ἄ - μήν.
A - min.

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 pneu - ma - tos sou.

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



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

Ἐπεὶ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων Δώρων τοῦ Κυρίου δεηθῶμεν.



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

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



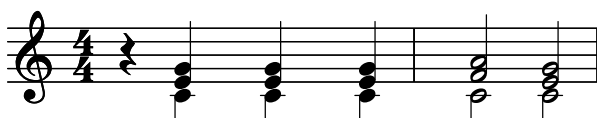
Κύ - ρι - ε, ἐ - λέ - η - σον.
Ky - ri - e, e - le - i - son.

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.



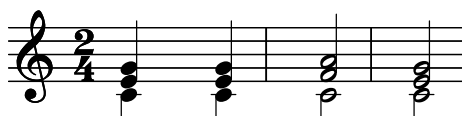
A - men.

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



And with your spir - it.

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



Lord, have mer - cy.

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



Lord, have mer - cy.

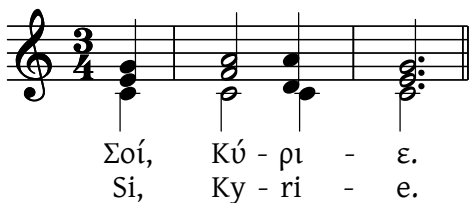
That our God Who loves mankind, having accepted them at His holy and celestial and mystical altar as a savor of spiritual fragrance, may in return send down upon us divine grace and the gift of the Holy Spirit, let us pray.



Lord, have mer - cy.

(For the nine petitions that are often omitted here, go to p. 82.)

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



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.

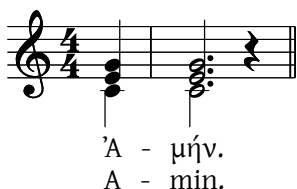
Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σέ τὸν ἐπουράνιον Θεὸν Πατέρα καὶ λέγειν·

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

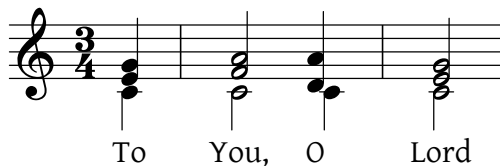
(All participants of the Divine Liturgy say aloud together the following.)

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

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.



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



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

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

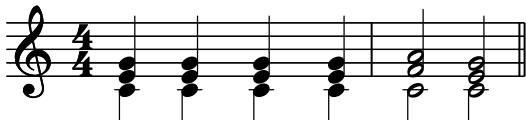
THE LORD'S PRAYER

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

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

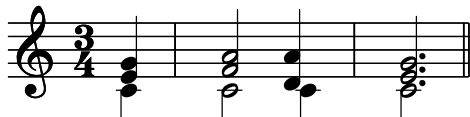


Εἰρήνη πᾶσι.



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

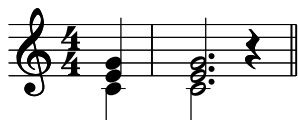
Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.



Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

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 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.

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 αἰῶνων.

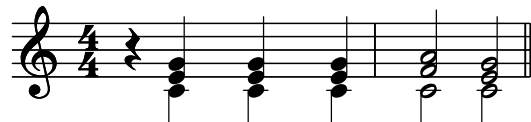


Ἄ - μὴν.
A - min.

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.


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

Peace be with all.



And with your spir - it.

Let us bow our heads to the Lord.



To You, O Lord

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

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

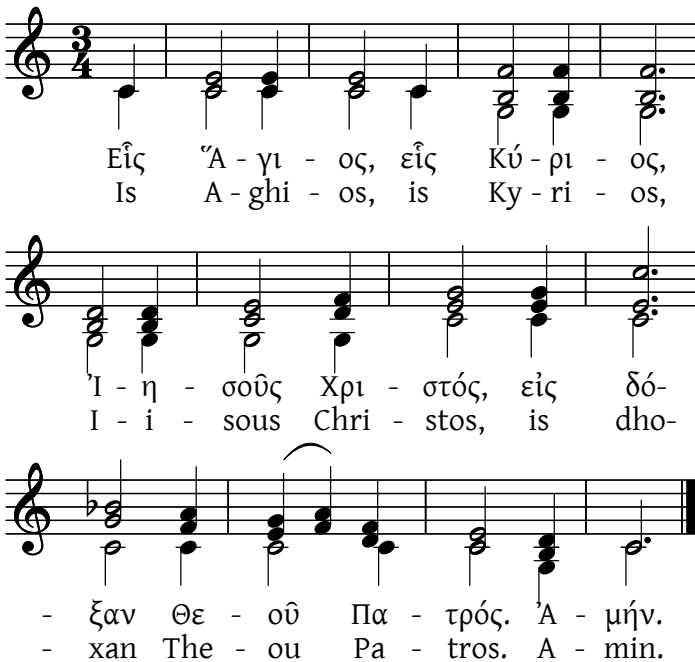


A - men.

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

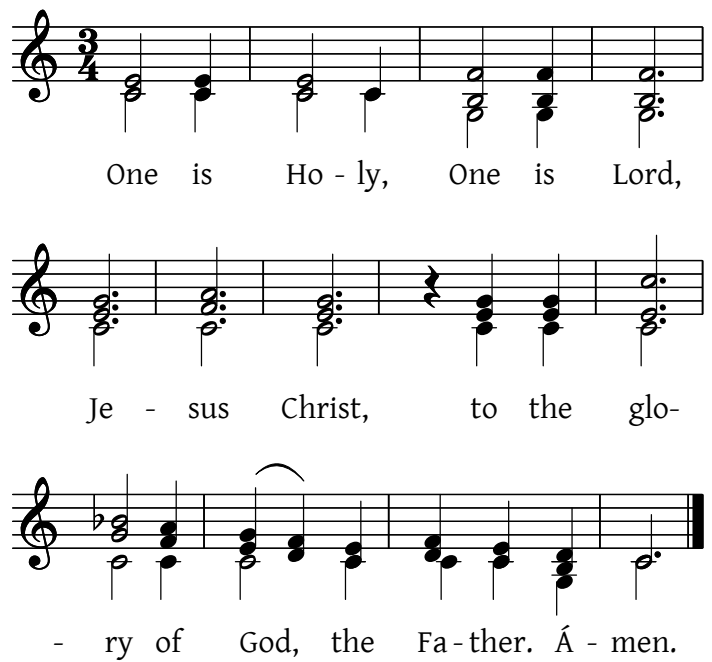
O God, show favor to me, a sinner, and have mercy on me. (3x)

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἁγίοις.



Εἷς Ἄ - γι - ος, εἷς Κύ - ρι - ος,
Is A - ghi - os, is Ky - ri - os,
Ἰ - η - σοῦς Χρι - στός, εἷς 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 67.
On weekdays and special feasts, a different Communion Hymn is designated.
These are available at www.newbyz.org.)**

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 αἶμα 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.

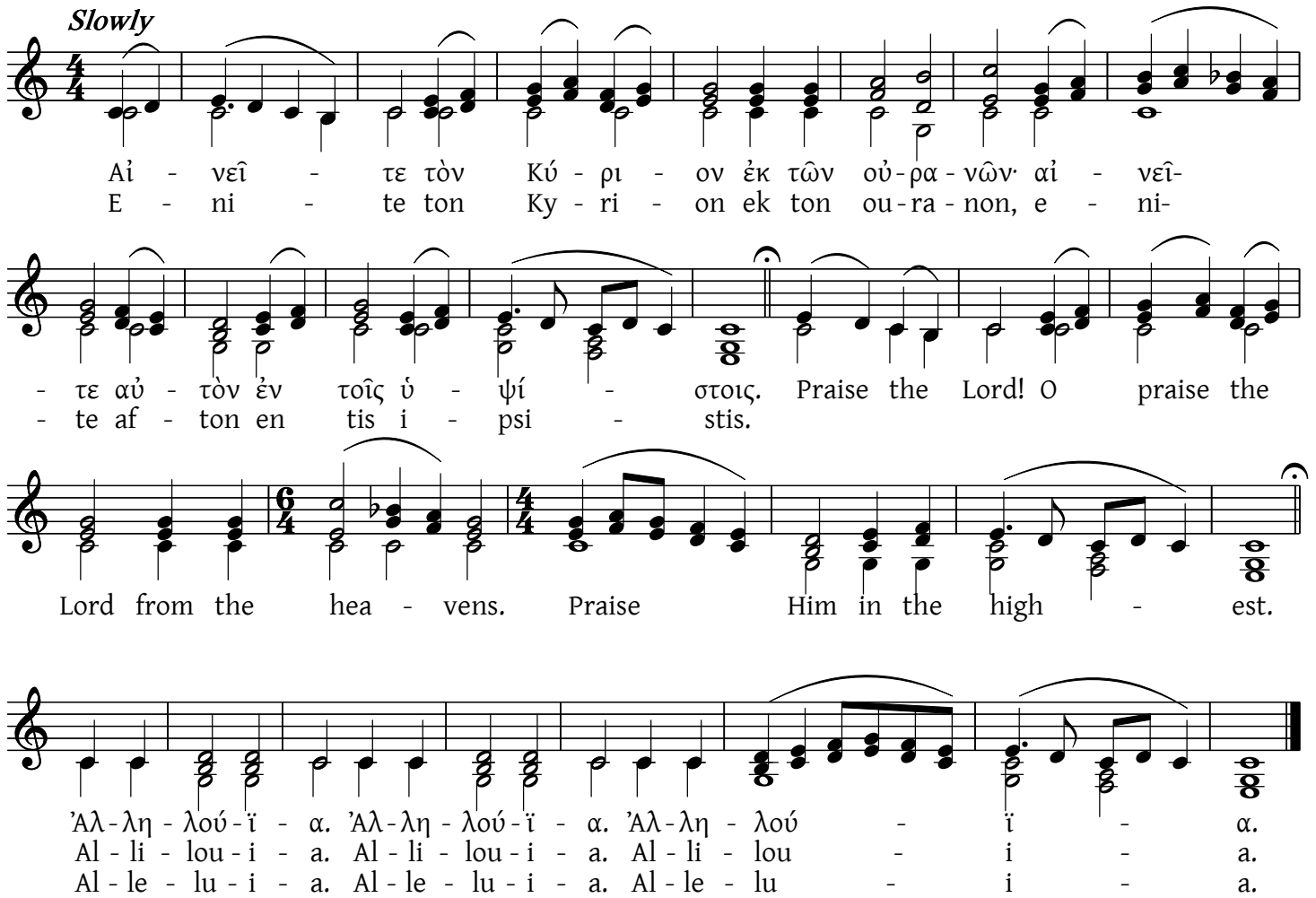
The fervor of the Holy Spirit. Amen. Behold, I approach Christ, our immortal King and God. Unto me, (Name), the unworthy presbyter, is imparted the precious and all-holy Body of our Lord and God and Savior, Jesus Christ, for the remission of my sins and life eternal.

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 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. Al - li - lou - i - a. Al - li - lou - i - a. Al - li - lou - i - a.
 Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a. Al - le - lu - i - a.

(Repeat the above hymn until the priest emerges from the altar with the chalice. The following verses from Psalm 148, LXX, are traditionally inserted after each refrain of the hymn at the fermatas [∩]. For festal Communion hymns, different verses from the psalm of the hymn are inserted.)

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Αἰνεῖτε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ Δυνάμεις αὐτοῦ. 2. Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς. 3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν. 4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν. 5. Βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς· 6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων· 7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου. | <ol style="list-style-type: none"> 1. Praise him, all his angels: praise him, all his hosts. 2. Praise him, sun and moon: praise him, all you stars of light. 3. Praise him, you heavens of heavens, and you waters that be above the heavens. 4. Let them praise the name of the Lord: for he commanded, and they were created. 5. Kings of the earth, and all people, princes, and all judges of the earth: 6. Both young men, and maidens: old men and children: 7. Let them praise the name of the Lord, for his name alone is exalted. |
|---|--|

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 δεί-πνου σου τοῦ μυ-στι-κοῦ, σή-με-ρον Γι - 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
- 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: Ἄ - γι - ε (A-ghi-e)

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

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.

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

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 - rou -

we have re - ceived the heav - en - ly

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

Spir - it, we have found the true faith,

- θῆ, ἀ - δι - αί - ρε - τον Τρι - ἄ - δα προ - σκυ -
- thi a - dhi - 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 ἕ - 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 - μῆν.
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 μυστη - 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 - ἰ - α. Ἄλ - λη - λού - ἰ - α. Ἄλ - λη - λού - ἰ - 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.

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

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).

Σοί, Κύ - ρι - ε.
Si, Ky - ri - e.

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε, εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρᾳ κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στηρίζον 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.

Ἄ - μὴν.
A - min.

Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

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

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.

Lord, have mer - cy.

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.

To You, O Lord

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.

A - men.

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

Lord, have mer - cy.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον· 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 ἀρχουσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ 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 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

EIH TO ONOMA

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

- ρί - ου εὐ - λο - γη - μέ - νον ἄ - πό 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 εὐ - λο - γη -
To o - no - ma Ky - ri - ou i - i ev - lo - yi -

- μέ - νον ἄ - πό τοῦ νῦν καὶ ἕ - ως
- me - non a - po tou nin ke e - os

τοῦ αἰ - ῶ - νος.
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 ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. 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.

BLESSED BE THE NAME

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 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 or artoklasia service may be inserted here. Hymns are on pp. 76-78.)

Τοῦ Κυρίου δεηθῶμεν.

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

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

Ἄ - μὴν.
A - min.

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 μὴ, 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) οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἁγίων, ἐλεῆσαι καὶ σώσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Let us pray to the Lord.

Lord, have mer - cy.

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

A - men.

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.)

all voices unison

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
(To be chanted softly during the prayer above.)

all voices unison

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

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

all voices unison

Tὸν 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, is pol - la e - ti, Dhe - spo - ta.

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

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 σου, ἔν - θα οὐκ ἔ - στι πό - νος, οὐ
 - lon Sou, en - tha ouk e - sti po - nos, ou

λύ - πη, οὐ στε - να - γμός, ἀλ - λά ζω - ῆ 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-

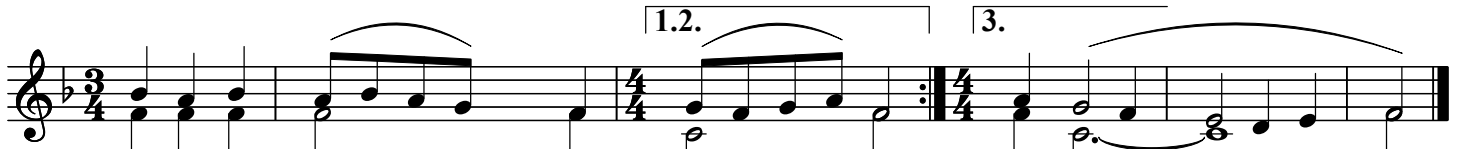
- ing, but life ev - er - last - ing.

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Ἦχος Γ'



Αἰ - ω - νί - α ἡ μνή - μη, Αἰ - ω - νί - α ἡ μνή - μη, Αἰ - 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 74.)

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 74.)

ΔΕΗΣΕΙΣ ΥΠΕΡ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

PRAYERS FOR THE CATECHUMENS

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

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

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

(Ἐπαναλαμβάνεται μεθ' ἐκάστην αἴτησιν.)

Κύριε παντοκράτορ, ὁ Θεὸς τῶν πατέρων ἡμῶν,
δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

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

Ἔτι δεόμεθα ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ
δεῖνος).

Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν ἱερέων,
ἱερομονάχων, διακόνων καὶ μοναχῶν, καὶ πάσης
τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, υἰείας,
σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως
τῶν ἀμαρτιῶν πάντων τῶν εὐσεβῶν καὶ ὀρθοδόξων
χριστιανῶν, τῶν κατοικούντων καὶ
παρεπιδημούντων ἐν τῇ πόλει ταύτῃ, τῶν ἐνοριτῶν,
ἐπιτρόπων, συνδρομητῶν καὶ ἀφιερωτῶν τοῦ ἁγίου
ναοῦ τούτου.

Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ αἰοιδίμων
κτιτόρων τῆς ἁγίας Ἐκκλησίας ταύτης, καὶ ὑπὲρ
πάντων τῶν προαναπαυσάμενων πατέρων καὶ
ἀδελφῶν ἡμῶν, τῶν ἐνθάδε εὐσεβῶς κειμένων καὶ
ἀπανταχοῦ ὀρθοδόξων.

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

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

(The people respond to each of the of the following
petitions with the above response.)

Lord almighty, God of our fathers, we pray You,
hear us and have mercy.

Have mercy on us, O God, according to Your great
mercy, we pray You, hear us and have mercy.

Again we pray for our Archbishop (Name).

Again we pray for our brethren: the priests, the
hieromonks, the deacons, the monastics, and all our
brotherhood in Christ.

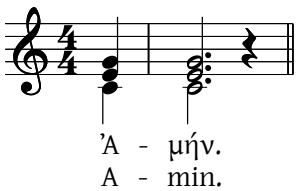
Again we pray for mercy, life, peace, health, salva-
tion, protection, forgiveness, and remission of the
sins of the servants of God, all pious Orthodox
Christians residing and visiting in this city: the pa-
rishioners, the members of the parish council, the
stewards, and benefactors of this holy church.

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.

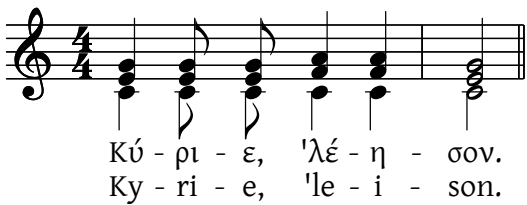
Ἔτι δεόμεθα ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ ἁγίῳ καὶ πανσέπτῳ ναῷ τούτῳ, κοπιώντων, ψαλλόντων καὶ ὑπὲρ τοῦ περιστώτος λαοῦ, τοῦ ἀπεκδεχομένου τὸ παρὰ σοῦ μέγα καὶ πλούσιον ἔλεος.

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.



Εὐξασθε οἱ κατηχούμενοι τῷ Κυρίῳ.



(Ὁ λαὸς μεθ' ἑκάστην 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·

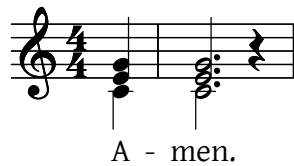
Σῶσον, ἐλέησον, ἀντιλαβοῦ, καὶ διαφύλαξον αὐτούς, ὁ Θεός, τῇ σῆ χάριτι.

Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε.

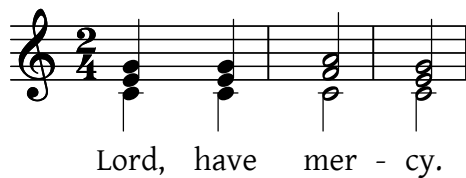
Again we pray for those who bear fruit and do good works in this holy and all-venerable church, for those who labor and those who sing; and for the people here present who await Your great and rich mercy.

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.



Catechumens, pray to the Lord.



(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.

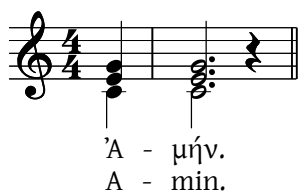
That He will unite them to His holy, catholic, and apostolic Church.

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 ποιμνίᾳ.

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.



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.




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

(Return to page 40.)

ΔΕΗΣΕΙΣ

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

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



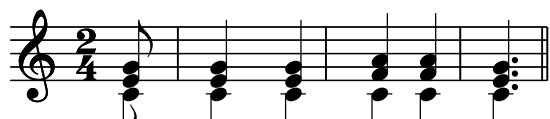
Κύ - ρι - ε, 'λέ - η - σον.
Ky - ri - e, 'le - i - son.

(Ὁ λαὸς μεθ' ἐκάστην αἴτησιν· Κύριε, ἐλέησον.)

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

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

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.

(Ὁ λαὸς μεθ' ἐκάστην 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.




Lord, have mer - cy.

(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.



Grant this, O 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.

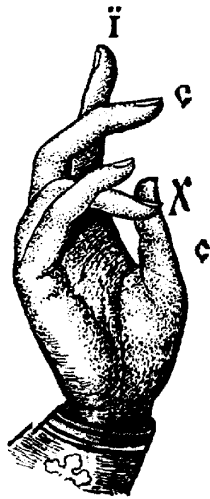
(Return to page 64.)

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*.



New Byzantium Publications

Williamston, Michigan

www.newbyz.org