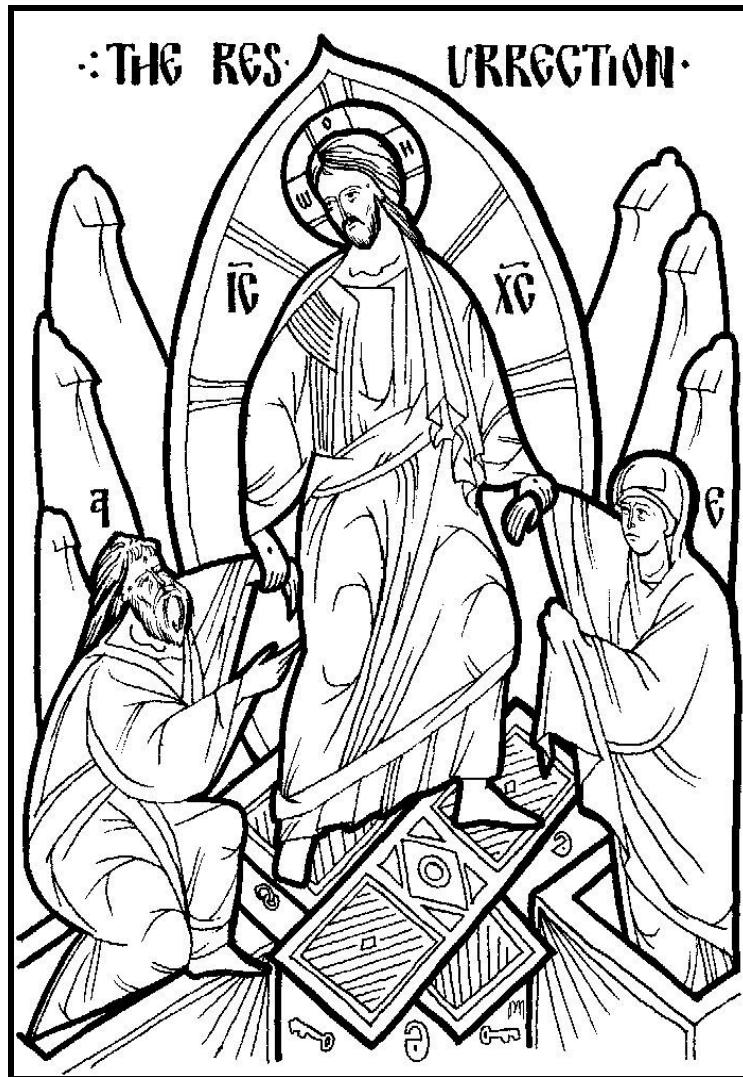


The Divine Liturgy

Of Our Father Among the Saints

John Chrysostom

For Sunday Worship



In Modern English and Greek
New Byzantine Chant

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

+ Father John C. Poulos

The Divine Liturgy of St. John Chrysostom

In English and Greek
New Byzantine Chant

by N. Takis

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

Psalm 67:3

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

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

Copyright © 2010 by Nancy Chalker Takis
Second Edition

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

Tel. 517-655-2060
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.

Thanks to Fr. Michael Varlamos for requesting this book.

About This Book

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

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

- ◆ To create music for lay choirs that is more in line with the traditional musical rubrics of the Greek Orthodox Church, but easier for Western-trained musicians to perform.
- ◆ To create English versions of the hymns that incorporate the formulaic rules for language that were established by the ancients who created the Greek-language hymns.
- ◆ To create music that enhances the words of Orthodox liturgical texts as an aid in prayer, both in Greek and English.
- ◆ To create a volume that would make bilingual Greek-English liturgies easy to perform.
- ◆ To create liturgical music that could be used by ensembles of all sizes, all ages of the singers, and all voice combinations.
- ◆ To create liturgical music that could be performed easily without organ accompaniment in all locations and settings, taking pitches from the chanting of the priest or deacon or from a pitch pipe.
- ◆ To educate lay choirs in the history of the Divine Liturgy and in the practices of appointed chanters, since lay choirs take the role of appointed chanters whenever they perform a service.
- ◆ To make it easy to adapt each Divine Liturgy to the date and occasion upon which it is performed with a companion hymnbook that contains most of the substitutions that are encountered from Sunday to Sunday.

These liturgical settings are intended to offer to our lay choirs another resource with which they may serve their clergy and congregations. We believe the material offered on www.newbyz.org can be useful to our 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, and the *megalynarion*. The Liturgy evolved over time, but it has remained essentially consistent from the time of St. Basil and St. John Chrysostom, who edited the text as it is used today.

The Octoechos: The Orthodox System of Music

It is generally accepted that harmonized music, as practiced today, was unknown to the ancients. It is certain that the original hymns of the Church were chanted monophonically. Ancient music did possess 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 and its Plagal are pitched on a central note and are declamatory in style. The Third Tone and its Plagal form have the feel of music in a major scale, as does the Plagal form of the Fourth Tone. The Fourth Tone itself, is neither major nor minor, but has a tonal center not normally used in modern music. These different modes were selected because they were considered to contain qualities which effectively conveyed and enhanced the texts. Later, variations of these basic modes were added to the system for several reasons. Over time, these modes have taken on a two-part character which adds a second voice (often called the *ison*) that drones on the tonal center of the mode against the monophonic melody.

Polyphonic harmonized music is a late addition to the Divine Liturgy. Although it first appeared in other Orthodox jurisdictions as early as the 16th Century, it did not make its entrance into the Greek Church until the 19th Century. Today, it is widely used in America. There have been many discussions and debates about its use, which shall not be considered here. However, once melodies are harmonized, the unique ethos of each monophonic mode is either blurred or lost altogether. Therefore, the approach to the use of harmonized music must be a careful one, with the purpose of preserving the intentions of the Fathers when they established the musical rubrics of the Church.

The Divine Liturgy

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

The Divine Liturgy differs in structure from the Vespers (evening) and Orthros (morning) services that precede it. Whereas Vespers and Orthros are a part of the daily cycle of hourly services all Orthodox Christians may observe, the Liturgy is a sacramental service that requires the presence of an ordained minister of the Church. It takes the form of a chanted dialogue with roles given to the bishop (if present), the priest, the deacon (if present), and the people. In the earliest Christian services, all of the people in the congregation actively participated in chanting with the assistance of lead musicians. The 15th canon of Council of Laodicea limits chanting to appointed singers who read from a book, and in some places, congregations fell silent. However, today there is general agreement that the canon was not meant to prohibit Orthodox parishioners' participation in the chanting, and that they should sing along with the designated musicians.

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 “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 Monogenisios*). The troparion of the third antiphon is the daily apolytikion (see below). 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 apolytikion is reprised in the Orthros service and in the Divine Liturgy. Other apolytikia of saints or events of the day are also chanted, followed by the troparion of the patron 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 that to the Theotokos.

The Processional Hymns

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

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

The Holy Offering, Consecration, and Megalynarion

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

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

The Communion Hymn and Dismissal

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

TABLE OF CONTENTS

THE DIVINE LITURGY IN GREEK AND ENGLISH

The Great Litany—Plagal Fourth Tone (Major)	7
The Great Litany—Plagal First Tone (Minor)	10
The First Antiphon—Ταῖς πρεσβείαις / Through the Intercessions	11
The Second Antiphon—Σώσον ημάς, Υἱέ Θεού / O Son of God...Save Us.....	13
Hymn of Justinian—Ο Μονογενῆς Υἱός / Only Begotten Son	14-15
The Third Antiphon and Small Entrance	17
The Resurrectional Apolytikia	18-32
First Tone—Του λίθου σφραγισθέντος / The Stone Before Your Tomb	18-19
Second Tone—Οτε κατήλθες / You Have Descended	20-21
Third Tone—Ευφραίνεσθω τα ουράνια / Let the Heavens Rejoice	22-23
Fourth Tone—Το φαιδρόν τις Αναστάσεως / Having Learned the Joyful Tidings.....	24-25
Plagal First Tone—Τον συνάναρχον Λόγον / Let Us the Faithful	26-27
Plagal Second Tone—Αγγελικά δυνάμεις / When the Angelic Powers.....	28-29
Grave Tone—Κατέλυνσας το Σταυρό σου / O Lord, You Have By Your Cross	30-31
Plagal Fourth Tone—Εξ ύψους κατήλθες / From On High You Descended	32
Troparion of the Patron of the Local Church (του Ναού)	33
Kontakion of the Theotokos—Ο Protection of Christians	34
The Thrice-Holy Hymn (Τρισάγιον).....	36
Trisagion Substitution—Τον Σταυρόν Σου /Before Your Cross.....	38-39
Trisagion Substitution—Οσοι εις Χριστόν /As Many of You	40-41
Hierarchical Trisagion with Του Βήματος	42
After the Hierarchical Trisagion—Κύριε σώσον τους ευσεβείς / Lord Save the Righteous	44
Fimi of the Local Bishop or Metropolitan.....	45
Cherubic Hymn (Χερούβικον)—Plagal Fourth Tone	49
Cherubic Hymn (Χερούβικον)—Plagal Second Tone	52
Cherubic Hymn (Χερούβικον)—Third Tone Harmonized.....	55
Petitions (Πληρωτικά).....	59
Πατέρα Υἱόν / The Father and Son and Holy Spirit or Αγαπήσω Σε / I Will Love You, O Lord	62
The Creed (Συνμβόλον της πιστέως)	63
The Holy Offering (Η Αγία Αναφορά)	64
The Victory Hymn—Άγιος, Άγιος, Άγιος / Holy, Holy, Holy	65
Consecration—Σε Υμνόμυνεν / With Hymns We Praise You.....	67
Megalynarion—Αξιόν εστίν / Truly It Is Right.....	68-69
Megalynarion—Επί σοι χαίρει / In You Rejoices	70-71
The Lord's Prayer (Κυριακή προσεύχη)	74
Εις Άγιος / One Is Holy.....	76
Communion Hymn—Αινείτε τον Κύριον / Praise the Lord.....	76-77
Του δείπνου σου / Receive Me Today	78-79
Είδομεν το φῶς / We Have Seen the True Light.....	80
Εἴη το ὄνομα / Blessed Be the Name of the Lord	83
Dismissal—Τον ευλογούντα / To Him Who Blesses Us	84-85
Dismissal—Τον Δεσπότην / To the Master	85
 THE MEMORIAL SERVICE.....	86
Μετά των Αγίων / Among the Saints.....	87
Αιωνία η μνήμη / Eternal Memory.....	89
THE BREAKING OF THE LOAVES	90
Πλούσιοι επτώχευσαν / The Wealthy Have Become Poor.....	92

THE MINOR TONE DIVINE LITURGY

The Thrice-Holy Hymn (Τρισάγιον).....	94
Cherubic Hymn (Χερούβικον)—Plagal First Tone.....	98
Petitions (Πληρωτικά).....	101
Πατέρα Υἱόν / The Father and Son and Holy Spirit or Αγαπήσω Σε / I Will Love You, O Lord	104
The Creed (Συνμβόλον της πιστέως)	105
The Holy Offering (Η Αγία Αναφορά)	106
The Victory Hymn—Άγιος, Άγιος, Άγιος / Holy, Holy, Holy	107
Consecration—Σε Υμνόμυνεν / With Hymns We Praise You.....	109
Megalynarion—Αξιόν εστίν / Truly It Is Right.....	110-111

The Lord's Prayer (Κυριακή προσεύχη).....	114
Εἰς Ἀγιος / One Is Holy	115
Communion Hymn—Αἰνέίτε τὸν Κύριον / Praise the Lord	116-117
Του δείπνου σου / Receive Me Today	118-119
PRONUNCIATION GUIDE TO GREEK PHONETICS	119

HOW TO USE THIS BOOK

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

The primary echos of the Divine Liturgy music in this book from page 7 through page 85 is the Plagal Fourth Tone, which is heard in the West as a major tonality. Also offered in this book is a minor tonality Divine Liturgy predominantly in the Plagal First Tone. To perform a complete minor liturgy setting, begin on page 10 and continue through to page 35, just before the Trisagion hymn. From there, go to page 94 and continue through to page 119. From there, return to page 80 to complete the liturgy.

One suggestion would be to perform the major Plagal Fourth Tone liturgy on those weeks where the tone of the week is one with major tonality characteristics—that would be the Third Tone, Grave Tone, and Plagal Fourth Tone—and perform the minor Plagal First Tone liturgy on First Tone and Plagal First Tone Sundays. On Second Tone, Plagal Second Tone, and Fourth Tone Sundays, either the major or minor Divine Liturgy could be used.

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

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

Inserting the special festal and hierarchical hymns of the week is also easy to do in this book. All of the Resurrectional apolytikia are provided, as are the Trisagion hymn substitutions. Four different Cherubic hymns are offered, which may be matched closely with the tone of the week. The megalynarion of the St. Basil Divine Liturgy is also provided. When choosing these alternate hymns, there are always instructions at the bottom of the page telling the singer the page on which to continue.

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

The memorial and artoklasia services are also provided in this book on pp. 86-92.

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

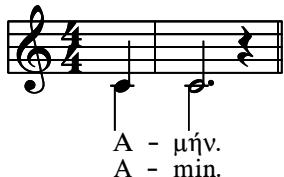
THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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

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

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

Ίερεύς: Εύλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἅγιου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.



Η ΜΕΓΑΛΗ ΕΚΤΕΝΗΣ

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

①

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

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

②

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

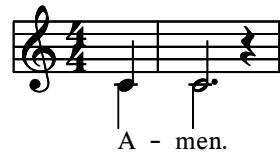
Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.

③

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

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

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



THE GREAT LITANY

In peace let us pray to the Lord.

①

Plagal Fourth Tone

Lord, have mer - cy.

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

②

Lord, have mer - cy.

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

③

Lord, have mer - cy.

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

(4)

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

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

(4)

Lord, have mer - cy.

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

(5)

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

‘Υπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους, πάσης ἀρχῆς καὶ ἔξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

(5)

Lord, have mer - cy.

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

(6)

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

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

(6)

Lord, have mer - cy.

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

(7)

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

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

(7)

Lord, have mer - cy.

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

(8)

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

‘Υπὲρ πλεόντων, ὁδοιπορούντων, ἀεροπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

(8)

Lord, have mer - cy.

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

9

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

΄Υπὲρ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως,
όργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου
δεηθῶμεν.

10

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

΄Αντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς
ὁ Θεὸς τῇ σῇ χάριτι.

11

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

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

During above petition

Yperaygia Θεotóke, σώ - σον η - μάς.
Iperaya Theotoke, so - son i - mas.

After petition

Σοι, Kú - ri - e.
Si, Ky - ri - e.

(Χαμηλοφώνως.) Κύριε ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος ἀνείκαστον
καὶ ἡ δόξα ἀκατάληπτος· οὐ τὸ ἔλεος ἀμέτρητον καὶ ἡ
φιλανθρωπία ἄφατος· αὐτός, Δέσποτα, κατὰ τὴν εὐόπλαγχνίαν
σον, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἄγιον οἶκον τοῦτον, καὶ
ποίησον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν, πλούσια τὰ ἐλέη
σου καὶ τοὺς οἰκτιρμούς σου.

9

Lord, have mer - cy.

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

10

Lord, have mer - cy.

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

11

Lord, have mer - cy.

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

During above petition

Most holy Theotokos, save us.

After petition

To you, O Lord.

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

(Continue on p. 11)

THE GREAT LITANY RESPONSES FOR THE MINOR LITURGY

Moderato

Hχος Πλ. A'

A-mήν.
A-min.
Ky-ri-e, ε - λέ-η - σον.

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

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

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

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

Final time

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

During petition

Ύπεραγία Θεοτόκε,
Iperayia Theotoke,

σώ - σον η - μάς.
so - son i - mas.

After petition

Σοι,
Si,

Kύ - ρι - ε.
Ky - ri - e.

Moderato

Plagal First Tone

A-men.
Lord, have mer - cy.

Final time

Lord, have mer - cy.
Lord, have

mer - cy.

During petition

Most holy Theotokos,
save us.

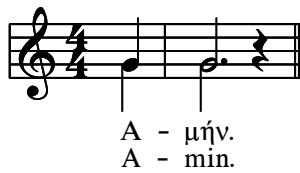
After petition

To
you,

O

Lord.

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



ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

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

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

(Καὶ ψάλλεται τὸ Α' Αντίφωνον,
συνοδευόμενον ἀπὸ τὸ ἐψύμνιον:)

Moderato
Refrain

Hχος Β'

Ταις πρεσ - βεί - αις της Θε - ο -
Tes pres - vi - es tis The - o -

Final time

Ταις πρεσ - βεί - αις της Θε - ο -
Tes pres - vi - es tis The - o -

- τό - κου, Σώ - τερ, Σώ - σον η - μάς.
- to - kou, So - ter, So - son i - mas.

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



THE FIRST ANTIKPHON

1. Bless the Lord, O my soul, and all that is within me bless his holy name.
2. Bless the Lord, O my soul, and forget not all his benefits.
3. The Lord has prepared his throne in the heavens; and His kingdom rules over all.

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

Moderato
Refrain

Second Tone

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

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

Final time

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

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

Iερεύς: "Ετι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Kύ - ri - e 'λέ - i - son.
Ky - ri - e 'le - i - son.

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

Kύ - ri - e 'λέ - i - son.
Ky - ri - e 'le - i - son.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης,
ἐνδόξου, δεσποίνης ἡμῶν Θεοτόκου καὶ
ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἀγίων
μνημονεύσαντες, ἔαυτοὺς καὶ ἄλλήλους καὶ
πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ
παραθώμεθα.

During above petition

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

After petition

Σοι, Kύ - ri - e.
Si, Ky - ri - e.

(Χαμηλοφώνως.) 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.

"Οτι σὸν τὸ κράτος καὶ σοῦ ἔστιν ἡ βασιλεία καὶ ἡ
δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αιώνας τῶν αἰώνων.

A - μήν.
A - min.

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

Lord, have mer - cy.

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

Lord, have mer - cy.

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

During above petition

Most holy Theotokos, save us.

After petition

To you, O Lord.

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

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

A - men.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

THE SECOND ANTIPHON

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

1. Αἴνει, ἡ ψυχή μου, τὸν κύριον· αἰνέσω κύριον
ἐν τῇ ζωῇ μου, ψαλῶ τῷ θεῷ μου, ἔως
ὑπάρχω.

2. Μακάριος οὖς οὐ θεὸς Ἰακώβ βοηθός αὐτοῦ, ἡ
ἔλπις αὐτοῦ ἐπὶ κύριον τὸν θεὸν αὐτοῦ.

3. Βασιλεύσει κύριος εἰς τὸν αἰῶνα, οὐ θεός σου,
Σιων, εἰς γενεὰν καὶ γενεάν.

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

Moderato

Refrain

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

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

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

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

Moderato

Refrain

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

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

Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ

Moderato

Σακελλαριδης

The musical score consists of eight staves of music. The first staff begins with a treble clef and a 4/4 time signature. The lyrics are in Greek, English, and Latin. The second staff continues in the same key and time signature. The third staff begins with a treble clef and a 4/4 time signature, followed by a 2/4 section. The fourth staff begins with a treble clef and a 4/4 time signature. The fifth staff begins with a treble clef and a 6/4 time signature. The sixth staff begins with a treble clef and a 4/4 time signature. The seventh staff begins with a treble clef and a 6/4 time signature. The eighth staff concludes with a treble clef and a 4/4 time signature.

Δόξα Πατρί και Υιώ και Αγίω Dhoxa Patri ke Io, ke Ayio

Πμεύ-μα-τι, και Pnev-ma-ti, ke

νυν και αεί, και εις τους αιώνας των αι - ώ-νων. A - μήν.
nin ke ai, ke is tous eonas ton e - o-non. A - min.

O Mo-vο - γε - νής Yι-ός και Λό-γος του Θε - ού α - θά - να - τος υ - πάρ - χων,
O Mo-no - ye - nis I - os ke Lo - gos toy The - ou a - tha-na - tos i - par - hon,

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

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

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

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

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

ONLY BEGOTTEN SON

from Sakellarides

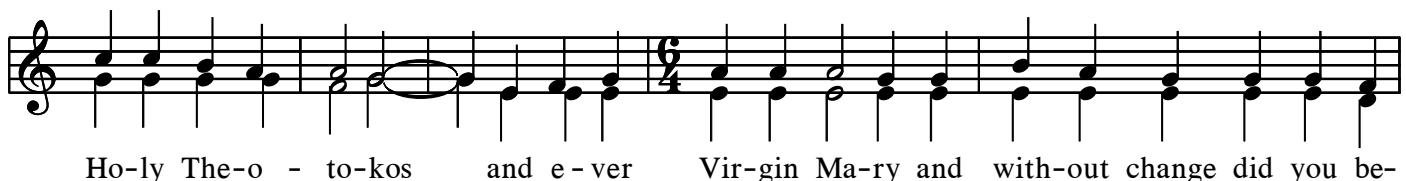
Moderato



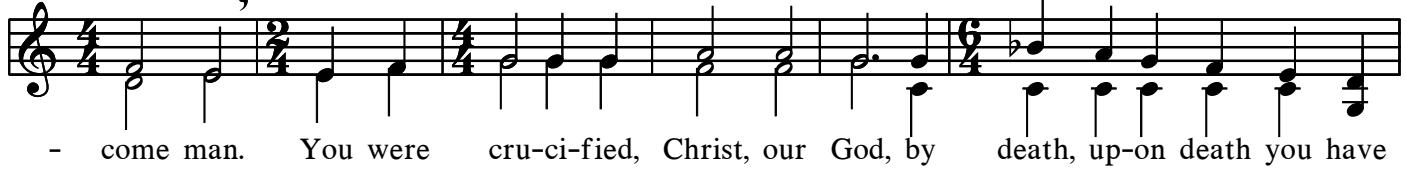
Glory to the Father, both now and forever and unto the ages of ages. Amen.



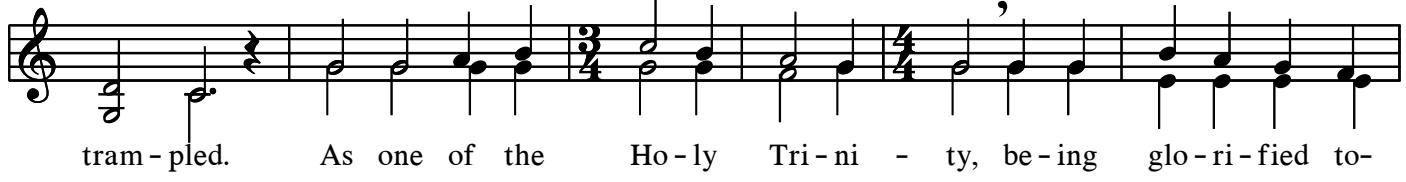
Only be - got-ten Son and Word of God, al - though you are im - mor-tal, for the sake of
our sal-va-tion, you have con-de - scend-ed in hu - mi-li-ty, to be - come flesh through the



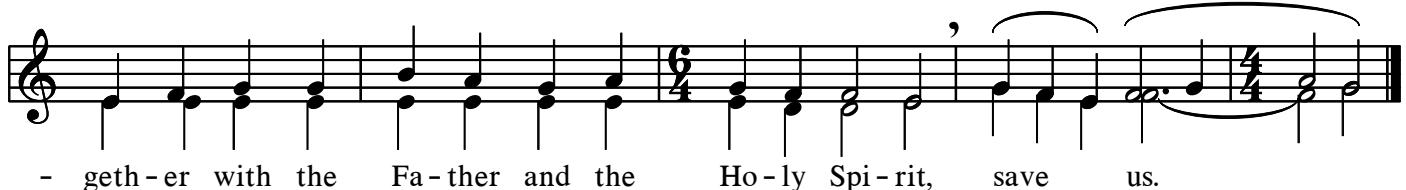
Ho-ly The-o - to-kos and e - ver Vir-gin Ma-ry and with-out change did you be-



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



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



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

Ιερεύς: Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

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

Kú - ri - e 'λέ - η - σον.
Ky - ri - e 'le - i - son.

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

Kú - ri - e 'λέ - η - σον.
Ky - ri - e 'le - i - son.

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

During above petition

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

After petition

Σοι, Kú - ri - e.
Si, Ky - ri - e.

(Χαμηλοφώνως.) Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν
χαρισάμενος προσευχάς, ὁ καὶ δύσι καὶ τρισι, συμφωνοῦσιν ἐπὶ³
τῷ ὄνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· Αὐτὸς
καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον
πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ μέλλοντι ζωὴν αἰώνιον
χαριζόμενος.

Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ Ἅγιῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰώνας τῶν αἰώνων.

Lord, have mer - cy.

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

Lord, have mer - cy.

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

During above petition

Most holy Theotokos, save us.

After petition

To you, O Lord.

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

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

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

TO ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

THE THIRD ANTIPHON

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

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

(Χαμηλοφώνως.) Δέσποτα Κύριε, ό Θεός ήμῶν, ό καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἀγγέλων καὶ ἀρχαγγέλων, εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν, εἰσόδον 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 αἰώνας τῶν αἰώνων. Ἀμήν.

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

Σοφία· Ὁρθοί.

Wisdom. Let us be attentive.

Η ΜΙΚΡΑ ΕΙΣΟΔΟΣ

Hexachord B.

Δέυτε προσκυνήσομεν καὶ προσπεσσομεν Χριστώ. Σώσον ημάς Υιόν, ο αναστάς εκ νεκρών, ψάλλοντας σοι: Αλληλούια.
Dhefte pro-ski-nē-sō-men ke pro spe-sso-mēn Chri-stō. So-sōn i-mās Yi-ōn, o a-na-stās ek ne-kron psal-lon-das si: Al-li-lou-i-ā.

THE SMALL ENTRANCE

Second Tone

Come let us bow down and worship Christ, O Son of God, who arose from the dead, save us who sing to you: Alleluia.
Come let us bow down and worship Christ, O Son of God, who arose from the dead, save us who sing to you: Alleluia.

(On certain feasts, the text of the Small Entrance hymn is different, reflecting the meaning of the feast.)

NOTE: Repeat the apolytikion of the day followed by any troparia of the other celebrations of the day. Next, except for feast days of the Lord, there follows the troparion of the patron of the local church, the *Naoό*, (see next section, p. 33). Then the kontakion of the day is chanted by the priest, chanter, or choir. The kontakion for most Sundays is “Προστασία τῶν Χριστιανῶν - O Protection of Christians” (see next section, p. 34). On certain feast days, and during certain festal seasons, a different kontakion that is substituted. Consult a typicon, a liturgical guide book, or other source to see which proper hymns are chanted for any particular Sunday. Most of them can be found in the companion Festal Hymnbook or at www.newbyz.org.

ΤΑ ΑΝΑΣΤΑΣΙΜΑ ΑΠΟΛΥΤΙΚΙΑ

ΗΧΟΣ Α' — Του λίθου σφραγισθέντος

Ist time only

A - μήν.
A - min.

Allegro

Refrain Tou λí - θou σφρα - γi - σθέν - τoς u - πo τow I - ou - δai - wou
Tou li - thou sfra - yi - sthen - dos i - po ton I - ou - dhe - on

και στρα - ti - o - τow φi - λas - σoν τoν τo á - χrαν - τoν σou σo - μa a-
ke stra - ti - o - ton fi - las - son ton ton a - hran - don sou so - ma a-

- νe - σtης tpi - ή - μe - ros Σω - típ δω - ρou - μe - nos τw κόs - μw tñv ζw - iv. Δí - a
- ne - otis tri - i-me - ros So - tir dho - rou-me-nos to kos - mo - tin zo - in. Dhi - a

τoú - tō aí δu - vá - μeis tōn ou - pa - vñwñ e - βó - wvñ sōi, ζw - o - dō - tā.
tou - to e dhi - na - mis ton ou - ra - non e - vo - on si, zo - o - dho - ta.

Δó - ξa τη A - na - σtá - σeí sōu Xri - sté; δó - ξa tı βa - sı - λeí - a sōu;
Dho - xa ti A - na - sta - si sou Chri - ste; dho - xa ti va - si - li - a sou;

δó - ξa τη oí - ko - vo - μí - a sōu, μó - ve φi - λáv - θrō - πe.
dho - xa ti i - ko - no - mi - a sou, mo - ne fi - lan - thro - pe.

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

THE RESURRECTION APOLYTIKIA

FIRST TONE — The Stone Before Your Grave

1st time only



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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

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

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

Ist time only



A - μήν.
A - min.

ΗΧΟΣ Β' – 'Οτε κατήλθες

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

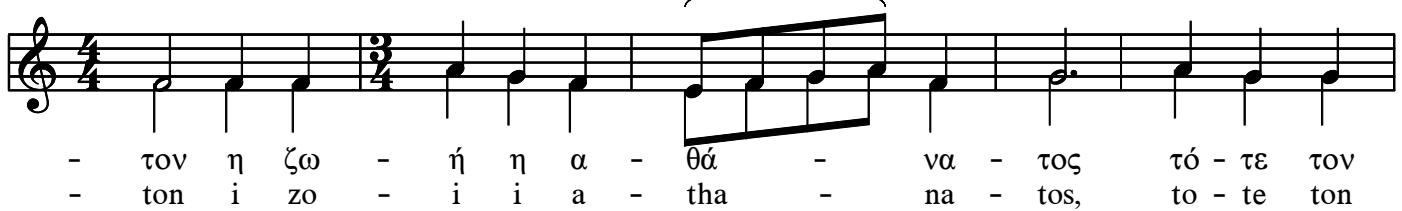
Refrain, then MIKRA EISODOΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro

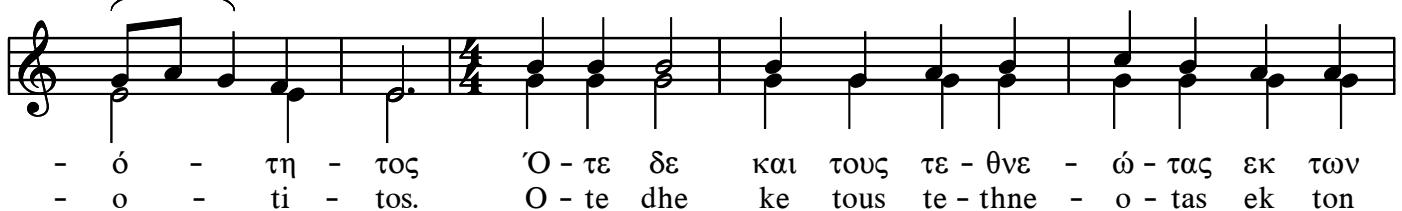


Refrain Ό - τε κα - - τήλ - - θες προς τον θά - να -
 O - te ka - - til - - dhes pros ton tha - na -

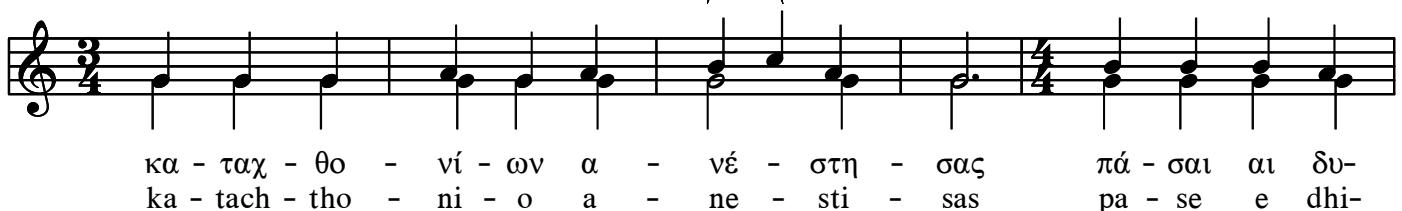


- τον η ζω - ή η α - θά - να - τος τό - τε τον
- ton i zo - i i a - tha - na - tos, to - te ton

A - δην ε - νέ - κρω - σας τη ασ - τρα - πή της Θε -
A - dhin e - ne - kro - sas ti a - stra - pi tis The -



- ó - τη - τος Ό - τε δε και τους τε - θνε - ώ - τας εκ των
- o - ti - tos. O - te dhe ke tous te - thne - o - tas ek ton



κα - ταχ - θο - νί - ων α - νέ - στη - σας πά - σαι αι δυ -
ka - tach - tho - ni - o a - ne - sti - sas pa - se e dhi -



- νά - μεις των ε - που - ρα - νί - ων ε - κράν - γα - ζον Zω - o -
- na - mis ton e - pou - ra - ni - on e - krav - ya - zon. Zo - o -

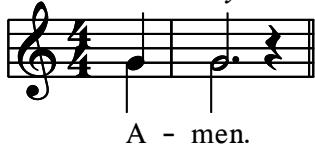


- δό - τα Χρι - στέ ο Θε - óς η - μών δό - - ξα σοι.
- dho - ta Chri - ste, o The - os i - mon, dho - - xa si.

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

SECOND TONE — You Have Descended

1st time only



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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

Refrain

You have de - scand - ed in - to death be-

- low, al - though You are im - mor - tal Life, ren - der - ing

Ha - des a mor - tal blow by Your di - vi - ni - ty's

blind - ing light. And when You al - so made the dead to be

raised up from Ha - des' in - fer - nal depths, All of

Hea - ven's po - wers then be - gan to cry out a - loud to You, sing - ing,

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

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

ΗΧΟΣ Γ' – Ευφραινέσθω τα ουράνια

1st time only

A - μήν.
A - min.

1. Αὕτη ή ήμέρα, ἦν ἐποίησεν ὁ κύριος· ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ.

Refrain, then MIKRA EISODOS, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro

Refrain Ef - fre - ne - stho ta ou - ra - ni - a, a - yal - li - a - stho ta e-

- πí - γει - a, o - ti ε - ποί - η - σε κρά - τος εν βρα-
- pi - yi - a, o - ti e - pi - i - se kra - tos en vra-

- χí - o - vi αν - τού ο Kú - ρι - ος. ε - πά - τη - σε τω θα-
- hi - o - ni af - tou o Ky - ri - os. E - pa - ti - se to tha-

- νá - τω τον θα - να - τον, πρω - τó - το - κος τον νε - κρών ε - γέ - νε - το,
- na - to ton tha-na - ton, pro - to - to - kos ton ne - kron e - ye - ne - to,

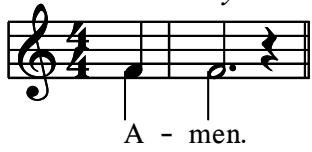
εκ κοι - λí - ας A - δου ερ - ρύ - σα - το η - μάς και πα-
ek ki - li - as A - dhou er - ri - sa - to i - mas ke pa-

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

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

THIRD TONE – Let the Heavens Rejoice!

1st time only

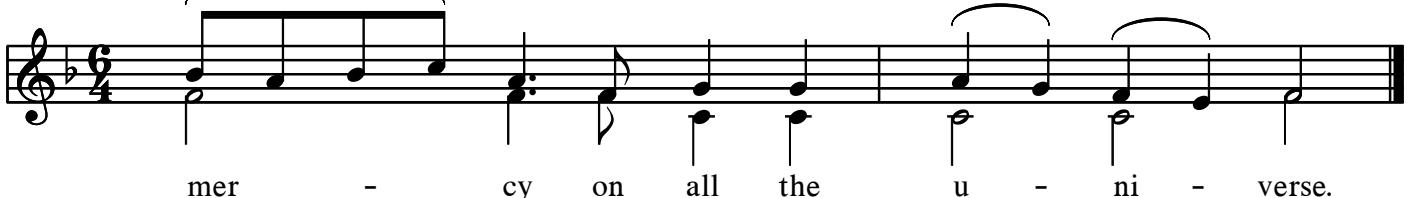
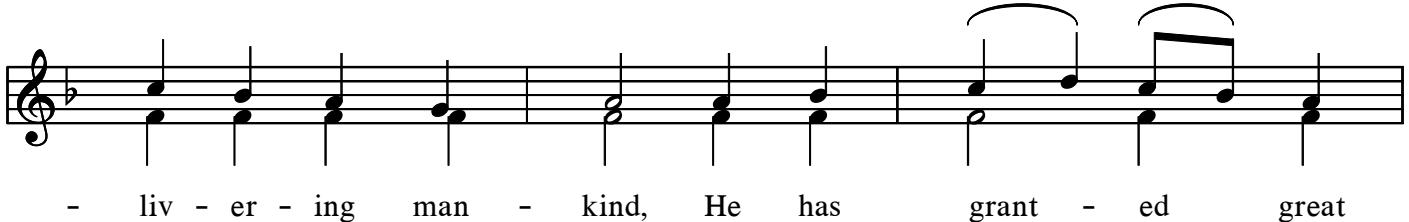
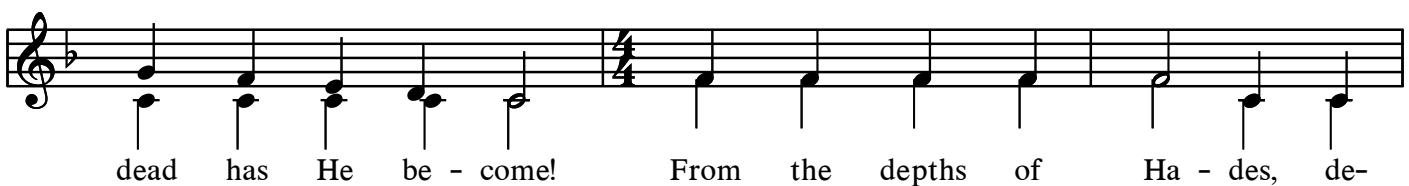
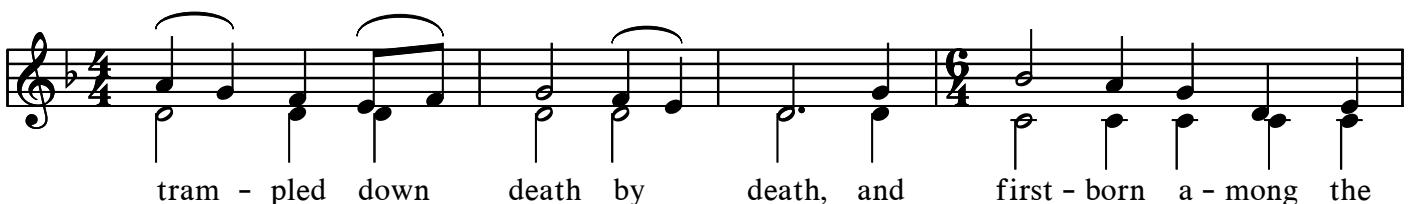
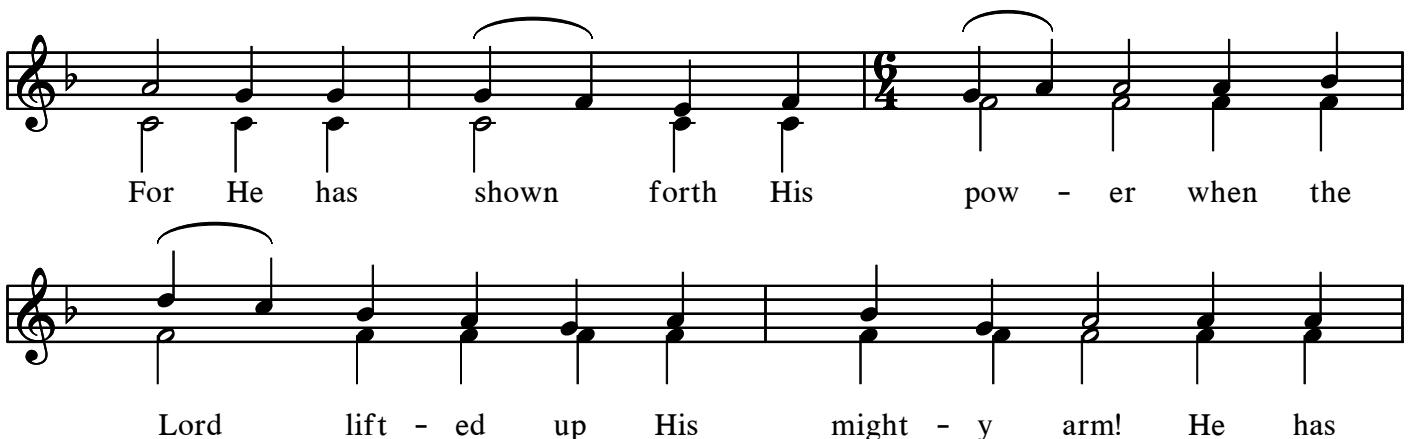


1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro



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

ΗΧΟΣ Δ' — Το φαιδρόν τις Αναστάσεως

1st time only



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

Refrain, then MIKRA EISODOΣ, p. 17.

A - μήν.

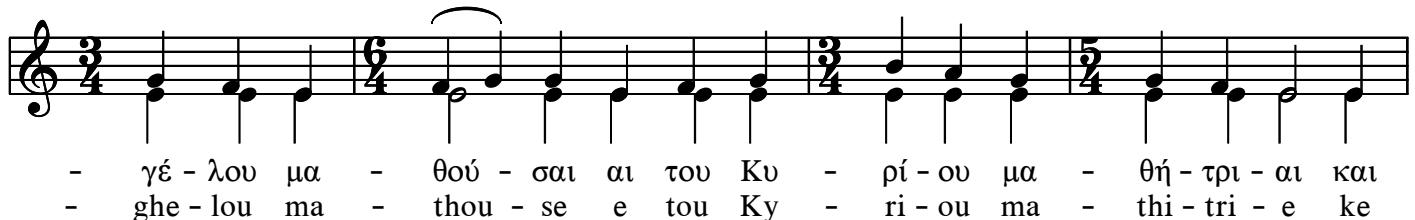
A - min.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

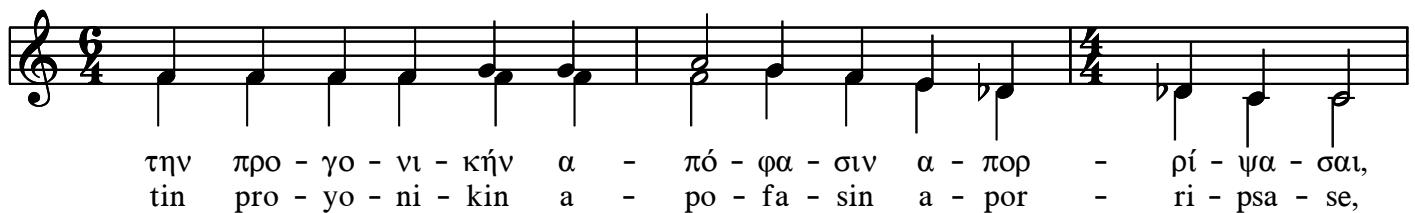
Allegro



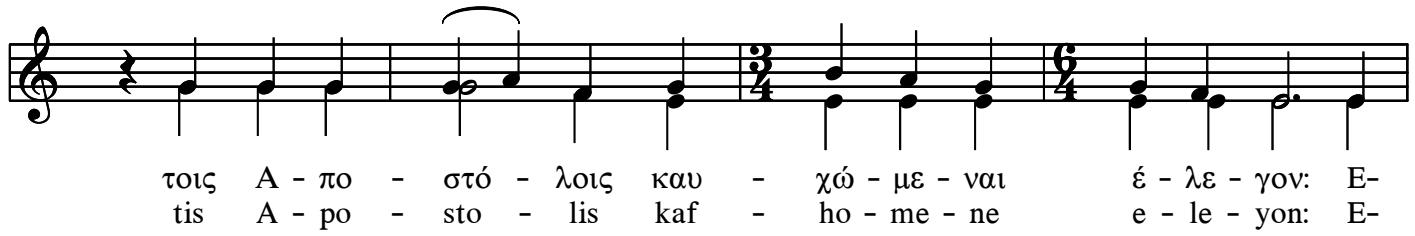
Refrain To φαι - δρόν της A - να - στά - σε - ως κή - ρυγ - μα εκ του αγ-
To fe - dhron tis A - na sta - se - os ki - rig - ma ek to an-



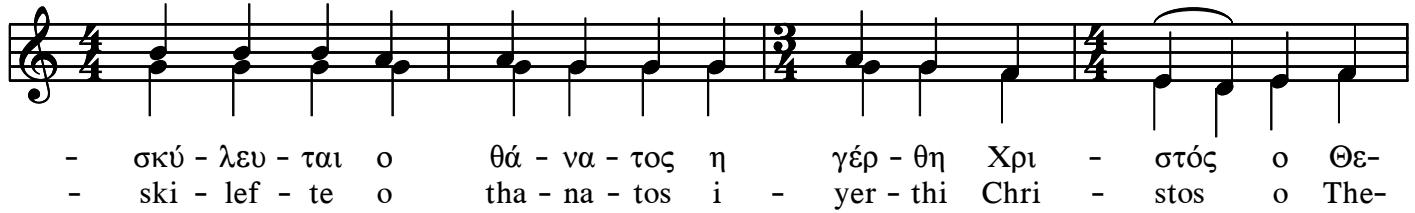
- γέ - λου μα - θού - σαι αι του Ku - ρί - ου μα - θή - τρι - αι και
- ghe - lou ma - thou - se e tou Ky - ri - ou ma - thi - tri - e ke



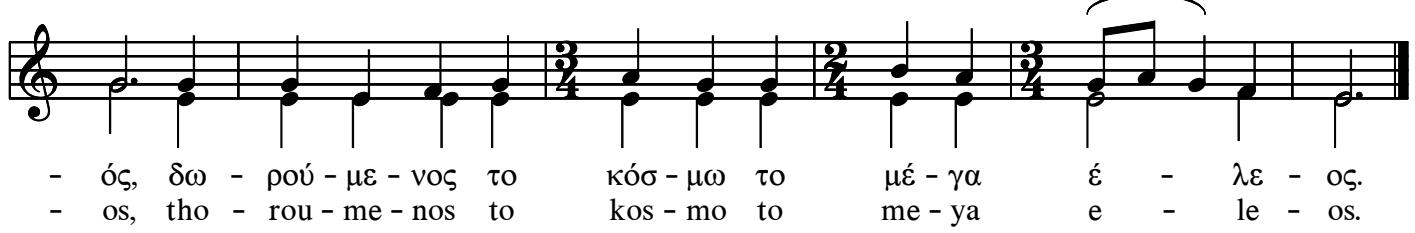
την προ - γο - νι - κήν α - πό - φα - σιν α - πορ - ρί - ψα - σαι,
tin pro - yo - ni - kin a - po - fa - sin a - por - ri - psa - se,



τοις A - πο - στό - λοις καν - χώ - με - ναι έ - λε - γον: E-
tis A - po - sto - lis kaf - ho - me - ne e - le - yon: E-



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

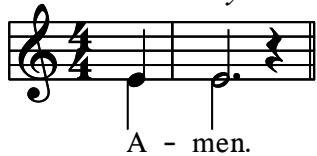


- ός, δω - ρού - με - νος το κόσ - μω το μέ - γα έ - λε - ος.
- os, tho - rou - me - nos to kos - mo to me - ya e - le - os.

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

FOURTH TONE — Having Learned the Joyful Tidings

1st time only



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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

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

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

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

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

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

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

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

ΗΧΟΣ ΠΛΑΓΙΟΣ Α' – Τον συνάναρχον Λόγον

1st time only



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

Refrain, then MIKRA EIΣΟΔΟΣ, p. 17.

A - μήν.

A - min.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro

Refrain Tov συ - vá - ναρ - χον Λό - γον Πα - τρí και Πνέυ - μα - ti, ton εκ Παρ -

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

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

Ο - τι ην - δό - κη - σε σαρ - κí α - νελ - θείν εν τω σταυ - ρώ και
O - ti iv - dho - ki - se sar - ki a - nel - thin en to stav - ro ke

θά - να - τον υ - πο - μεί - ναι και ε - γεί - ραι τους τεθ - νε-
tha - na - ton i - po - mi - ne ke e - yi - re tous teth - ne-

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

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

PLAGAL FIRST TONE — Let Us be Faithful

1st time only

A - men.

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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

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

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

ΗΧΟΣ ΠΛΑΓΙΟΣ Β' – Αγγελικαὶ δυνάμεις

1st time only



A - μήν.
A - min.

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

Refrain, then MIKRA EIΣΟΔΟΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro



Refrain Aγ - γε - λι - καί δυ - νά - μεις ε - πí τó μνή - μá σου, καί οι φυ-
An - ghe - li - ke dhi - na - mis e - pi to mni - ma sou, ke i fi-



- λάσ - σον - τες a - πε - νε - κρώ - θη - σαν, καί í - στα - το Ma - ρí - α εν τώ
- las - son - des a - pe - ne - kro - thi - san, ke i - sta - to Ma - ri - a en to



τá - φω, ζη - τού - σα τó á - χραν - τόν σου σώ-
ta - fo zi - tou - sa to a - hran - ton sou so-



- μα. E - σκύ - λευ - σας τόν Á - δην, μή πει - ρα - σθείς υπ' αυ - τού, υ-
- ma. E - ski - lef - sas ton A - dhin mi pi - ra - sthis ip af - tou; i-



- πήν - τη - σας τη Παρ - θέ - νω, δω - ρού - με - νος τήν ζω - ήν, ο Α - να-
- pin - ti - sas ti Par - the - no, dho - rou-me-nos tin zo - in. O Α - να-



- στάς εκ των νε - κρών, Κύ - ρι - ε δό - ξα σοι.
- stas ek ton ne - kron, Ky - ri - e, dho - xa si.

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

PLAGAL SECOND TONE – When the Angelic Powers Appeared

1st time only

A - men.

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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

Refrain When the an - gelic pow-ers ap - peared be-fore Your grave, the sol-diers

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

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

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

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

ri - sen from the dead; glo - ry to you, O Lord!

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

ΗΧΟΣ ΒΑΡΥΣ – Κατέλυσας τω Σταυρώ σου

1st time only

A - μήν.
A - min.

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

Refrain, then MIKRA EIΣΟΔΟΣ, p. 17.

2. Αἶνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro

Refrain

Ka - τέ - λυ - σας τώ Στα - υρώ σου τόν θά - να - τον, η-
Ka - te - li - sas to Stav - ro sou ton tha - na - ton; i-

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

- φό - ρων τόν θρή - νον με - τέ - βα - λες, καί τοίς
- fo - ron ton thri - non me - te - va - les ke tis

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

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

- βέ - χων τώ κό - σμω τό μέ - γα έ - λε - ος.
- re - hon to ko - smo to me - ya e - le - os.

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

GRAVE TONE — O Lord, You Have by Your Cross

1st time only

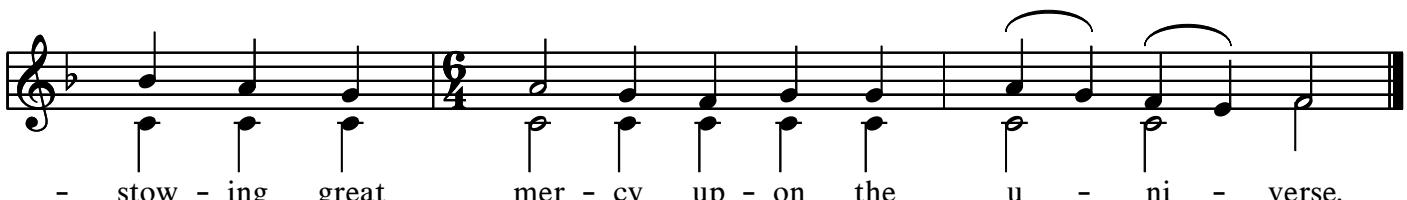
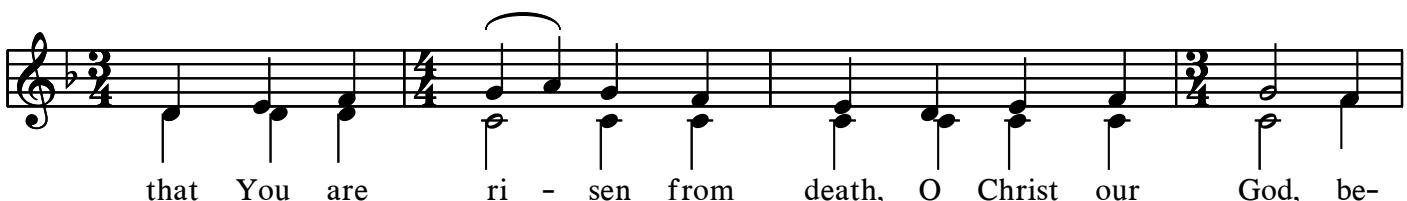
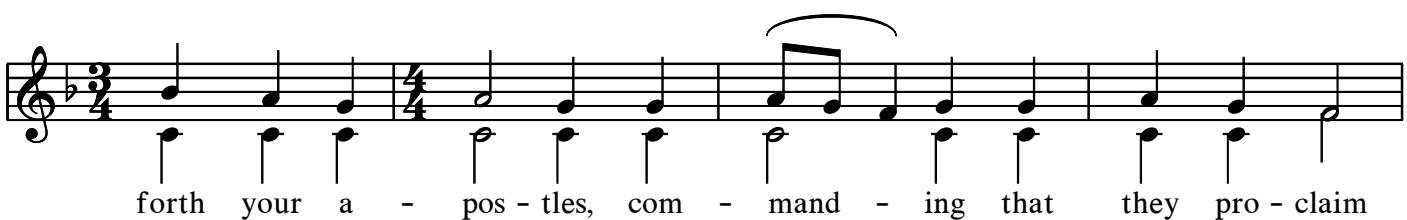
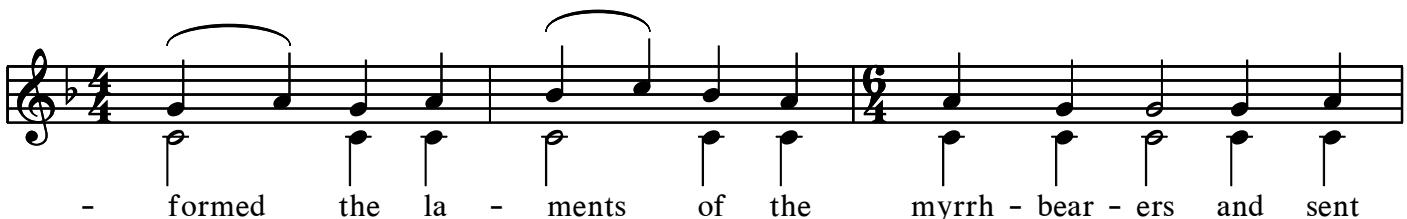
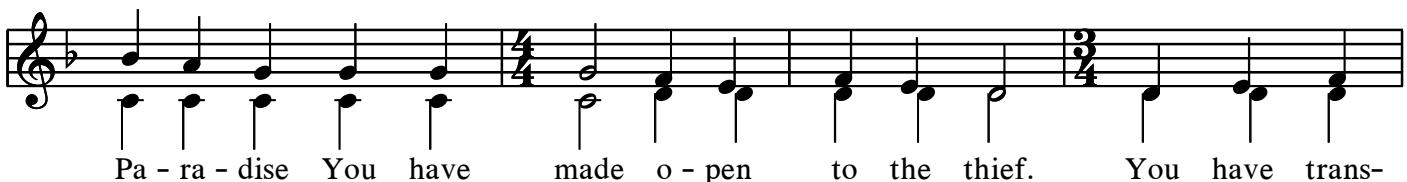
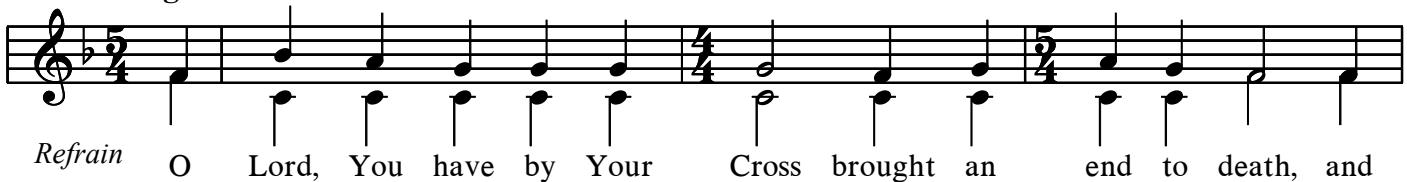


1. This is the day that the Lord has made; let us be glad and rejoice in it.

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro



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

ΗΧΟΣ ΠΛΑΓΙΟΣ Δ' – ΕΣ ύψους κατήλθες

1st time only



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

Refrain, then MIKRA EISODOΣ, p. 17.

2. Αἰνεσάτωσαν αὐτὸν οἱ οὐρανοὶ καὶ ἡ γῆ. *Refrain, then p. 33.*

Allegro

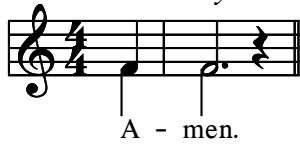
Refrain Eξ ύψους κα - τήλ-θες ο εύ - σπλα - γχνος, τα - φήν κα-τε - δέ - ξω τρι-
Ex ip-sous ka - til-thes o ev - spla - chnos, ta - fin ka-te - dhe-xo tri-

- ή - με - ρον, í-vα η - μάς ε - λε - υθε - ρώ - σης τών πα - θών, Η ζω-
- i - me - ron, i-na i - mas e - le - fthe - ro - sis ton pa - thon i zo-

- ή καί η A - νά - στα - σις η - μών, Kύ - ρι - ε δό - ξα σοι.
- i ke i a - na - sta - sis i - mon, Ky - ri - e, dho - xa Si.

PLAGAL FOURTH TONE – From on High You Descended

1st time only



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

Refrain, then SMALL ENTRANCE, p. 17.

2. Let the heavens and the earth praise Him. *Refrain, then p. 33.*

Allegro

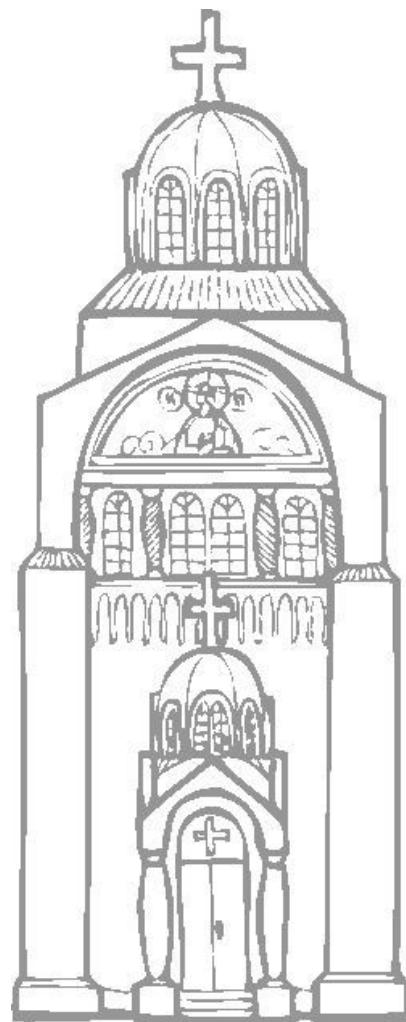
Refrain From on high you de - scend-ed to set us free, de - li-ver-ing
man-kind from suf - fer - ing. Mer-ci-ful one, our Re-sur - rec-tion and our

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

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

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

Please affix the troparion of the patron of the local church (*Naov*) to this page or insert it in front of this page. Many of these may be found in the Festal Companion book or at www.newbyz.org. On feast days of the Lord, the Resurrectional apolytikion and the hymn of the local church are usually not chanted.



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

Moderato

Second Tone

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

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

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

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

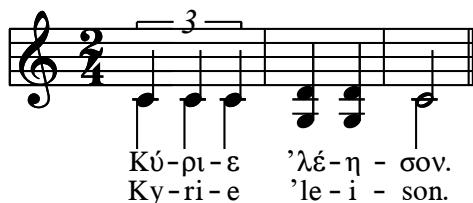
- στώς κραυ - γα - ζόν - των σοι. Τά - χυ - νον εις πρε - οβεί - αν και -
 - stos krav - ya - zon - don si. Ta - hi - non is pre - svi - an ke -
 you, who are kind and good. Hast - en your in - ter - ces - sion, and

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

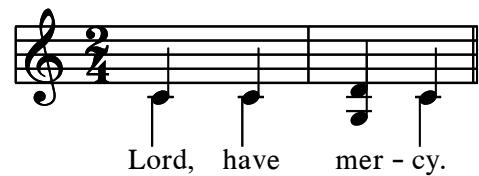
- εί, Θε - ο - τό - κε, των τι - μών - των σε.
 - i, The - o - to - ke, ton ti - mon - ton se.
 - tect, The - o - to - kos, those who hon - or you.

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

Τοῦ Κυρίου δεηθῶμεν.



Let us pray to the Lord.



(Χαμηλοφώνως.) Ὁ Θεὸς ὁ ἄγιος, ὁ ἐν ἀγίοις ἀναπαυόμενος, ὁ τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφείμ ἀνύμνουμενος καὶ ὑπὸ τῶν Χερουβείμ δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανίου δυνάμεως προσκυνούμενος, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγών τὰ σύμπαντα· ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σῆν καὶ ὁμοίωσιν καὶ παντὶ σου χαρίσματι κατακοσμήσας· ὁ διδοὺς αἰτοῦντι σοφίαν καὶ σύνεσιν καὶ μὴ παρορῶν ἀμαρτάνοντα, ἀλλὰ θέμενος ἐπὶ σωτηρίᾳ μετάνοιαν· ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἀγίου σου θυσιαστηρίου καὶ τὴν ὄφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν· Αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἀμαρτωλῶν τὸν τρισάγιον ὅμονον καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἔκουσιόν τε καὶ ἀκούσιον ἀγίασσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δός ἡμῖν ἐν ὄσιότητι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· πρεσβείας τῆς ἀγίας Θεοτόκου καὶ πάντων τῶν ἀγίων, τῶν ἀπ' αἰώνος σοι εὐάρεστησάντων.

"Οτι ἄγιος εἰ ὁ Θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἄγιῷ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

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

THE PROCESSION OF THE HOLY SCRIPTURES

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

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

MINOR TONE DIVINE LITURGY

For the Divine Liturgy in the First Tone and Plagal First Tone, continue by going from here directly to p. 94.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Moderato

Hχος Β'

A - μήν. A - γι - os o Θε -
A - min. A - ghi - os o The-

- ós, A - γι - os Is - χυ - ρός,
- os, A - ghi - os Is - chi - ros,

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

- σον η - μάς. Δόξα Πατρί
- son i - mas. και Υιώ και Αγίω
Dhoxa Patri, etc.

νυν και αεί και εἰς τους Δόξα
Πνέν - μα - τι, και αιώνας των αι - ώ - νων. Α -
Pnev - ma - ti, ke nin ke ai, etc. A -

- μήν. A - γι - os A - θά - να - τος ε -
- min. A - ghi - os A - tha - na - tos e -

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

THE THRICE-HOLY HYMN

Moderato

Second Tone

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

Migh - ty, Ho - ly Im - mor -

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

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

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

Ho - ly Im - mor - tal have

mer - cy on us.

Ιερεύς: Δύναμις.

Priest: With strength.

ΔΥΝΑΜΙΣ

Maestoso

The musical score consists of three staves of music in G clef. The first two staves are in common time (indicated by '4') and the third staff is in 6/8 time (indicated by '6'). The lyrics are written below each staff, aligned with the notes. The first staff contains the lyrics: Δύ - να - μις. A - γι - ος o Θε - óς, Dhi - na - mis. A - ghi - os o The - os, A - γι - ος Is - χυ - ρός, A - ghi - os A - γι - ος A - ghi - os A - θά - να - τος ε - λέ - η - σον η - μάς. tha - na - tos e - le - i - son i - mas.

WITH STRENGTH

Maestoso

The musical score consists of two staves of music in G clef. The first staff is in common time (indicated by '4') and the second staff is in 6/8 time (indicated by '6'). The lyrics are written below each staff, aligned with the notes. The first staff contains the lyrics: With strength! Ho - ly God, Ho - ly Migh - ty, Ho - ly Im - mor - tal have mer - cy on us.

*This note may be droned on a neutral syllable.

(Continue on page 46.)

TRISAGION SUBSTITUTION FOR THE HOLY CROSS
ΤΟΝ ΣΤΑΥΡΟΝ ΣΟΥ

Moderato

Hχος Β'

A - μήν. Tov Σταυ - ρόν σου προ - σκυ - νού - μεν
 A - min. Ton Stav - ron sou pro - ski nou-men

Δε - σπο - τα, και την α - γί - αν σου A - νά - στα - σιν δο -
 Dhe - spo - ta, ke tin a - yi-an sou A - na - sta - sin dho-

- ξά - ζο - μεν. (3) και Υιώ και Αγίω Πμεύ - μα - τι, και
 - xa - zo - men. (3) Dhoxa Patri, etc. Pnev - ma - ti, ke

τους αιώνας των αι - ώ - νων. A - μήν. και την α - γί - αν σου A -
 ton ai - w - non. A - min. ke tin a - yi-an sou A -

- νά - στα - σιν δο - ξά - ζο - μεν. Δύ - να - μις. Τον Σταυ -
 - na - sta - sin dho - xa - zo - men. Dhi-na-mis. Ton Stav -

- ρόν σου προ - σκυ - νού - μεν Δέ - σπο - τα, και την α -
 - ron sou pro - ski nou-men Dhe - spo - ta, ke tin a -

γί - αν σου A - νά - στα - σιν δο - ξά - ζο - μεν.
 yi-an sou A - na - sta - sin dho - xa - zo - men.

(Continue on page 46.)

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

Second Tone

Moderato

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

Mas - ter, and we glo - ri - fy your Ho - ly

Re - sur - - rec - - tion. (3) Glory to the Father and to the Son, and to the Holy Spi - rit, both

now and forever and unto the ages of a - ges. A - min. and we glo - ri - fy your

Maestoso

Ho - ly Re - sur - - rec - - tion. With strength. Be - fore your

Cross, we bow down in wor - ship, O Mas - ter, and we

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

(Continue on page 46.)

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

Hχος Α'

Moderato

(Continue on page 46.)

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

Moderato

First Tone

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

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

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

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

Yes, with strength. As ma - ny of you as have been

bap - tized in - to Christ *have

put on Christ.*

Al - le - lu ia.

*Alternate translation: "are clothed in Christ."

HIERARCHICAL TRISAGION WITH TOY BHMATOΣ

Moderato

Second Tone

A - μήν. A - γι - ος ο Θε - óς, A - γι - ος Ισ-χυ - ρός, A - γι-ος A-

A - min. A - ghi - os o The - os, A - ghi - os Is-chi - ros, A-ghi-os A-

- θά - να - τος ε - λέ-η - σον η - μάς. Ho - ly God, Ho - ly Migh - ty,

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

Hierarch repeats verse. A - γι -

- ος ο Θε - óς, A - γι - ος Ισ-χυ - ρός, A - γι - ος A - θά - να - τος ε -

- os o The - os, A - ghi - os Is-chi - ros, A-ghi-os A - tha - na - tos e -

Hierarch repeats verse.

- λέ-η - σον η - μάς. Glory to the Father and now and forever
- le-i - son i - mas. to the Son, and to the Holy Spi-rit, both and unto the ages of

a-ges. A - men. Ho - ly Im - mor - tal have mer - cy on us.

This section may be chanted by the clergy.

A - - γι - - ος
A - - ghi - - os

Θε - - óς,
The - - os,

* Amin (or)
Eis polla eti
Is polla eti

Δέ - σπο - τα,
Dhe - spo - ta,

At the asterisks (*) the Hierarch chants: Κύριε, Κύριε, επίβλεψον εξ ουρανού και ίδε, και επίσκεψε την άμπελον ταύτην και δατάρησαι αυτήν, ην εφύτευσεν η δεξιά σου.

The musical score consists of five staves of music in G clef, with lyrics written below each staff. Asterisks (*) indicate where the Hierarch chants. The lyrics are as follows:

- Staff 1: Α - γι - ος Is -
- Staff 2: *χυ - ρός, Εις πολλά έτη, Δέ - σπο - τα, Α -
chi - ros, Is polla eti Dhe - spo - ta, A -
- Staff 3: γι' - Α - γι - ος A - ghi - os A - θά -
ghi' - A - ghi - os A - tha -
- Staff 4: - - να' ναι A - θά - να - τος
na' ne A - tha-na - tos,
- Staff 5: *Εις πολλά έτη, Δέ - σπο - τα, ε - λέ - η - σον η -
Is polla eti Dhe - spo - ta, E - le - i - son i -

PRIEST: Δύναμις. *Choir* **Maestoso**

Staff 6: μάς. Δύ - να - μις. Α - γι - ος ο Θε - ός,
mas. Dhi - na - mis. A - ghi - os o The - os,

Staff 7: Α - γι - ος Is - χυ - ρός, Α - γι - ος A -
A - ghi - os Is - chi - ros, A - ghi - os A -

Staff 8: θά - να - τος ε - λέ - η - σον η - μάς.
tha - na - tos e - le - i - son i - mas.

FOR HIERARCHICAL LITURGIES AFTER THE TRISAGION

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

HEIRARCH: Κύριε, σώσον τους ευσεβείς.

PRIEST: Κύριε, σώσον τους ευσεβείς.

CHOIR:

(May be repeated.)

Moderato

Kύ-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.

Moderato

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

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

HEIRARCH: Καὶ 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.



Σοφία. Πρόσχωμεν.

(Ο Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην
ἀποστολικήν περικοπήν.)

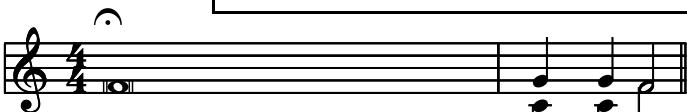
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

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



Αλληλούια. Αλληλούια. Αλλη - λού - i - α.
Allilouia. Allilouia. Alli - lou - i - a.

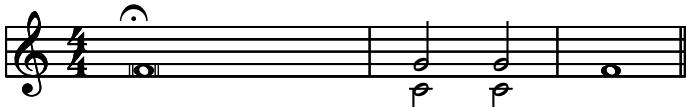
(Χαμηλοφώνως.) Ἐλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε,
Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς
διανοίας ἡμῶν διάνοιξον ὄφθαλμούς εἰς τὴν τῶν εὐαγγελικῶν
Σου κηρυγμάτων κατανόησιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων
Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας
καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ
πρός εὐαρέστησιν τὴν Σήν καὶ φρονοῦντες καὶ πράττοντες. Σὺ
γάρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὲ ὁ
Θεός, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ
καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Σου Πνεύματι, νῦν καὶ
δεῖ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἄμην.

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



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

Ἐκ τοῦ κατὰ (Όνομα) Ἅγιου Εὐαγγελίου τὸ
ἀνάγνωσμα. Πρόσχωμεν.

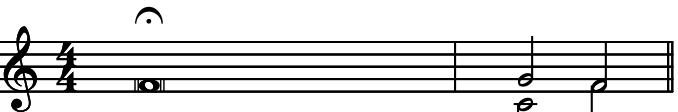


Δόξα σοι, Κύριε, δό - ξα σοι.
Dhoxa si, Kyrie, dho - xa si.

(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ
ἄγιου Εὐαγγελίου)

Δό - ξα σοι, Kú - ri - e, Dho - xa si, Ky - ri - e,

δό - ξα σοι. glo - ry to you.



Alleluia, Alleluia, Alle - lu - ia.

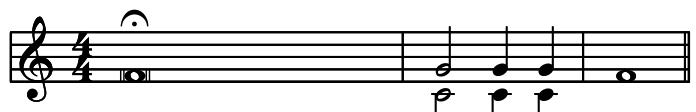
(Inaudible.) Shine within our hearts, loving Master, the pure light
of Your divine knowledge and open the eyes of our minds that we
may comprehend the message of your Gospel. Instill in us also
reverence for Your blessed commandments, so that having
conquered sinful desires, we may pursue a spiritual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

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



And to your spi - rit.

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



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

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

Glo - ry to you, O Lord,

glo - ry to you.

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

THE GREAT ENTRANCE

The Cherubic Hymns of John Sakellarides

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

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

It is a common practice that the Cherubic Hymn be chanted in a mode related to the tone of the week. Therefore, on Fourth Tone and Plagal Fourth Tone Sundays, the hymn on pp. 49-51 is appropriate. On Second Tone and Plagal Second Tone Sundays, the hymn on pp. 52-54 may be chanted. On Third Tone and Grave Tone Sundays, the hymn on pp. 55-58 may be chanted. (Sakellarides composed his staff-notated Third Tone Cherubic Hymn with harmony, so we have used the harmonized version by Anastassiou, Fay, and Karlash.) The Cherubic Hymn for First Tone and Plagal First Tone Sundays is on pp. 98-100, within the minor liturgy.

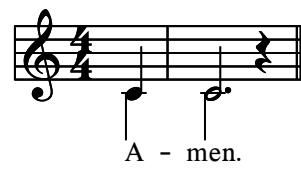
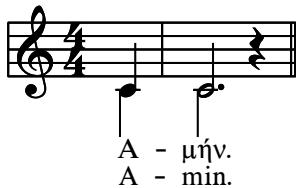
(Χαμηλοφώνως.) Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοῦ δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως, ἐπιβλέψῃς ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμού σαρκὸς καὶ πνεύματος, καὶ δώῃς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἄγιου Σου θυσιαστηρίου.

Χάρισαι δέ, Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπήν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς δός αὐτοῖς πάντοτε μετὰ φόρου καὶ ἀγάπης λατρεύειν Σοὶ, ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἀγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίου Σου βασιλείας ἀξιωθῆναι.

“Οπως, ὑπὸ τοῦ κράτους Σου πάντοτε φυλαττόμενοι, Σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Γίῳ καὶ τῷ Ἅγιῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

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



NOTE: If the choir is chanting the Plagal Fourth Tone Cherubic Hymn (pp. 49-51), chant the “Amen” on C as indicated above. However, when using the Plagal Second or Third Tone Cherubic Hymns, (pp. 52-58) chant the “Amen” on the notes indicated on those pages.

(Ψαλλομένου τοῦ Χερουβικοῦ ὁ Ἱερεύς λέγει χαμηλοφώνως):

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἥδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν Σοὶ, Βασιλεῦ τῆς δόξης: τὸ γὰρ διακονεῖν Σοὶ 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 ἔχρημάτισας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γὰρ μόνος, Κύριος ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφεὶμ Κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος Ἅγιος καὶ ἐν ἀγίοις ἀναπανόμενος. Σὲ τοίνυν δυσπωπῶ, τὸν μόνον ἀγαθὸν καὶ εὐήκοον. Ἐπίβλεψον ἐπ' ἐμὲ τὸν ἀμαρτωλὸν καὶ ἀχρείον δοῦλόν Σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ Ἅγιου Σου Πνεύματος, ἐνδεδυμένον τὴν Ἱερατείας χάριν, παραστῆναι τῇ ἀγίᾳ Σου ταύτῃ τραπέζῃ καὶ ἵερουργῆσαι τὸ ἄγιον καὶ ἄχραντόν Σου Σῶμα καὶ τὸ τίμιον Αἴμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἔμαυτοῦ αὐχένα, καὶ δέομαί Σου. Μὴ ἀποστρέψῃς τὸ πρόσωπόν Σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων Σου· ἀλλ' ἀξίωσον προσενεχθῆναι Σοὶ ὑπ' ἐμοῦ τὸν ἀμαρτωλὸν καὶ ἀναξίον δούλον Σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἰ 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 ἀεὶ, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.

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

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

ΧΕΡΟΥΒΙΚΟΝ — ΉΧΟΣ ΠΛ. Δ'

(English Version is on the next page.)

A

Lento

Oi ta I ta Che - rou - vim, oi ta Che - rou - vim my - sti - κώς ει - κο - ví - ζον - τες - και τη - ζω - ο - ποι - ο - Tri - a δι, Τρι - á - dhi, Tri - a - δι τον τρι - σά - γι - ov νυ - vov προ - σά - δον - τες. - dhi ton tri - sa - yi - on. im non, pro - sa - dhon - des.

B

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

C

θα μέ - ρι - μναν, πά - σαν μέ - ρι - μναν, ως τον βα - σι - λέ - α των tha me - ri - mnan, pa - san me - ri - mnan, os ton va - si - le - a ton ó - λων υ - πο - δε - ξό - με - νοι... o - lon i - po - dhe - xo - me - ni...

THE CHERUBIC HYMN — PLAGAL FOURTH TONE

A

Lento

We who my - sti - c'ly re - pre - sent the Che-ru - bim, re-pre - sent the Che - ru - bim sing the thrice - ho-ly hymn, the thrice - ho-ly hymn to the life - giv - ing Tri - ni - ty, the Tri - ni - ty, Let us lay a-side, let us lay a - side, all the cares of life, all the cares of life, let us lay a-side all the cares of life that we may re - ceive him, re - ceive him who is the King of all.

B

Let us lay a-side, let us lay a - side, all the cares of life, all the cares of life, let us lay a-side all the cares of life that we may re - ceive him, re - ceive him who is the King of all.

C

Let us lay a-side all the cares of life that we may re - ceive him who is the King of all.

Πάντων ὑμῶν, μνησθείη Κύριος ὁ Θεὸς ἐν τῇ
βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αιώνας τῶν αἰώνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto

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

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

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

THE ANGELIC HOSTS

Allegretto

A - men. For we have re - ceived the King of all, in - vi - si - bly at -
- ten - ded by the an - ge - lic hosts.

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

(Continue on page 59.)

ΧΕΡΟΥΒΙΚΟΝ — ΉΧΟΣ ΠΛ. Β'

Lento

A

B

C

THE CHERUBIC HYMN — PLAGAL SECOND TONE

Lento

A

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

Che - ru - bim, sing

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

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

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

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

B

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

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

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

C

Him, who is the King of all.

Πάντων ύμνων, μνησθείη Κύριος ὁ Θεὸς ἐν τῇ
βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αιώνας τῶν αἰώνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto

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

sustain ison on neutral syllable

Al - λη - λού - i - a, al - λη - λού - i - a, al - λη - λού - i - a.

THE ANGELIC HOSTS

Allegretto

A - men. For we have re - ceived the King of all, who is in -
- vi - si - bly at - ten - ded by the an - ge - lic hosts.

sustain ison on neutral syllable

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

(Continue on page 59.)

ΧΕΡΟΥΒΙΚΟΝ — από το ΗΧΟΣ Γ'

(English version on p.57.)

arr. Anastassiou, Fay, and Karlash

Lento

A

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

 - τες και τη ζω - o - ποι - ω Τρι -
 - des, ke ti zo o pi o Tri -

 - á - δι, Τρι - á - a -
 - a - dhi, Tri - a -

 - δι τον τρι - σά - γι - ov. ú -
 - dhi ton tri - sa - yi - on. i -

 - μνον προ - σά - δο... ú - μνον προ - σά - δον - τες.
 - mnon pro - sa - dho... i - mnon pro - sa - dhon - des.

B

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

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

C

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

Πάντων ύμῶν,
μνησθεί γέροντας
Θεός ἐν τῇ βασιλείᾳ
αὐτοῦ πάντοτε νῦν
καὶ ἀεὶ καὶ εἰς τοὺς
αιῶνας τῶν αἰώνων.

A-mhn.
A-min.

Moderato

Βα-σι - λέ-α των ó - λων υ - πο - δε - ξά - με - νοι, ταις αγ - γε - λι - καίς α-ο - ρά - τως δο -
Va-si - le-a ton o-lon i - po-dhe - xa-me - ni, tes an-ghe-li - kes a-o - ra - tos dho -

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

THE CHERUBIC HYMN — from THIRD TONE

Lento

arr. N. Takis

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

- bim, sing the thrice - ho - ly

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

ly hymn to the Tri - ni-

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

B

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

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

C

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

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

Moderato

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

- ten - ded by an - ge - lic hosts. Al - le - lu - ia, Al - le - lu - ia,

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

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

Ὑπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

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

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

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

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

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

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

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

PETITIONS

Let us complete our prayer to the Lord.

Lord, have mer - cy.

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

Lord, have mer - cy.

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

Lord, have mer - cy.

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

Lord, have mer - cy.

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

Lord, have mer - cy.

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

(1)

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

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

(2)

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

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

(3)

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

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

(4)

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

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

(5)

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

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

(6)

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

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

(1)

Grant this, O Lord.

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

(2)

Grant this, O Lord.

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

(3)

Grant this, O Lord.

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

(4)

Grant this, O Lord.

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

(5)

Grant this, O Lord.

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

(6)

Grant this, O Lord.

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

During above petition

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

After petition

Σοι,
Si,
Κύ - ρι
Ky - ri - ε.
- e.

(Χαμηλοφώνως.) Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἄγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλούμενων Σε ἐν δλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἀγίῳ Σου θυσιαστηρίῳ. Καὶ ικάνωσον ἡμᾶς προσενεγκεῖν Σοι δῶρά τε καὶ θυσίας πνευματικάς ὑπέρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ καταξίωσον ἡμᾶς εὐρέν χάριν ἐνώπιον Σου, τοῦ γενέσθαι Σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός Σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν Σου.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

A - μήν.
A - min.

Εἰρήνη πᾶσι.

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

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

During above petition

Most holy Theotokos,
save us.

After petition

To you, O Lord.

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

Through the mercies of Your only begotten Son with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

A - men.

Peace be to all.

And to your spi-rit.

Ἄγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
όμοιογήσωμεν:

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

Moderato

Πα - τέ - ρα, Υἱ - óν, καὶ Α - γι - ον Πνεύ - μα, Τρι -
Pa - te - ra, I - on, kai A - yi - on Pnev - ma, Tri -
- á - δα ο - μο - ού - σι - ον καὶ α - χώ - ρι - στον.
- a - dha o - mo - ou si - on ke a - ho ri - ston.

THE FATHER AND SON AND HOLY SPIRIT

Moderato

The Fa - ther and Son and Ho - ly Spi - rit, the
Tri - ni - ty one in es - sence and in - sep - a - rate.

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

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

Moderato

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

I WILL LOVE YOU, O LORD

Moderato

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

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

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

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἔνα Θεόν, Πατέρα,
Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς,
δρατῶν τε πάντων καὶ ἀοράτων.

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

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

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

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

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

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

Εἰς μίαν, Ἅγιαν, Καθολικὴν καὶ Ἀποστολικὴν
Ἐκκλησίαν. Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν
ἀμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ
ζωὴν τοῦ μέλλοντος αἰώνος. Ἄμην.

THE CREED

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

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

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

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

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

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

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

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

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Ιερεύς: Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἀγίαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

The musical notation consists of two staves. The top staff is in 4/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

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

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

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

Ἄνω σχῶμεν τὰς καρδίας.

The musical notation consists of two staves. The top staff is in 5/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

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

Εὐχαριστήσωμεν τῷ Κυρίῳ.

The musical notation consists of two staves. The top staff is in 3/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

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

(Χαμηλοφώνων.) Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σὸι εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γάρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, ἀεὶ ὅν, ὡσαύτως ὅν, σὺ καὶ ὁ μονογενῆς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν, ἔως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἔχαρισω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου 'Υἱῷ καὶ τῷ Πνεύματί σου τῷ Ἅγιῳ, ὑπὲρ πάντων ὅν ἴσμεν καὶ ὅν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐέργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ

THE HOLY OFFERING

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

The musical notation consists of three staves. The top staff is in 4/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

A mer - cy of peace, a

sa - cri - fice of praise.

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

The musical notation consists of two staves. The top staff is in 4/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

And with your spi - rit.

Let us lift up our hearts.

The musical notation consists of two staves. The top staff is in 3/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

We have lif - ted them up to the Lord.

Let us give thanks unto the Lord.

The musical notation consists of two staves. The top staff is in 3/4 time, treble clef, and the bottom staff is in 3/4 time, bass clef. The lyrics are as follows:

It is pro - per and right.

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

τῆς Λειτουργίας ταύτης, ἦν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας καίτοι σοι παρεστήκαστι χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερούβειμ καὶ τὰ Σεραφείμ, ἔξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά.

Τὸν ἐπινίκιον ὅμνον ᾔδοντα, βιώντα, κεκραγότα καὶ λέγοντα:

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

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

Ο ΕΠΙΝΙΚΙΟΣ ΥΜΝΟΣ

Maestoso

Αγιος, Αγιος, Αγιος, Κυριος, Σαβαωθ, πληρησο
 ουρανος, καιηγητης, δοξης, sou., Ωσαννα, εντοιςυ
 -ψιστοις, Euλογη, μενος, ερχο, μενος, ενο
 -νοματι, Kyριου, Ωσαννα, oεντοιςυψι-, στοις.
 Ho-ly, Ho-ly, Ho-ly, Lord of an-ge-lic hosts!, Hea-ven and earth are
 filled with your glo-ry! Ho-san-na in the high-est!
 comes in the name of the Lord. Ho-san-na in the high-est.

THE VICTORY HYMN

Maestoso

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

(Χαμηλοφώνως.) Μετά τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: "Ἄγιος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενῆς σου Υἱός καὶ τὸ Πνεῦμά σου τὸ Ἄγιον. "Ἄγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπής ἡ δόξα σου. "Ος τὸν κόσμον σου οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. "Ος ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἡ παρεδίδοτο, μᾶλλον δὲ ἐαυτὸν παρεδίδουν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χεροῖς, εὐχαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών.

Λάβετε, φάγετε, τοῦτό μού ἔστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἄφεσιν ἀμαρτιῶν.

A - μήν.
A - min.

(Χαμηλοφώνως.) Ὄμοιώς καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων·

Πίετε ἔξ αὐτοῦ πάντες, τοῦτό ἔστι τὸ αἷμά μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἀμαρτιῶν.

A - μήν.
A - min.

(Χαμηλοφώνως.) 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 σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

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

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

A - men.

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

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

A - men.

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

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

ΣΕ YMNOYMEM

Lento

from Sakellarides

The musical score consists of two staves of music. The first staff starts with a G clef, a 4/4 time signature, and a key signature of one sharp. The lyrics are: Σε υ - μνού - μεν, Se i - mnou - men, Σε ευ - λο - γού - μεν, Se ev - lo - ghou - men, Σοι, ευ - χα - ρι-, Si, ef - ha - ri-. The second staff continues with the same time signature and key signature. The lyrics are: - στού - μεν, - stu - men, Kύ - ρι - ε, Ky - ri - e, και δε - ο - με - θά, ke dhe - o - me - tha, Σου, Sou, Ο Θε - ος η - μών, O The - os i - mon.

WITH HYMNS WE PRAISE YOU

Lento

The musical score consists of two staves of music. The first staff starts with a G clef, a 4/4 time signature, and a key signature of one sharp. The lyrics are: With hymns we praise you; we bless you; unto you we give our thanks, O Lord; and we pray to you, our God! The second staff continues with the same time signature and key signature.

(Χαμηλοφώνως.) Ἔτι προσφέρομέν σοι τὴν λογικήν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἰκετεύομεν· κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα.

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

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

Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἅγιῳ.

Ἀμήν· Ἀμήν· Ἀμήν

“Ωστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἀμαρτιῶν, εἰς κοινωνίαν τοῦ Ἅγιον σου Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἡ εἰς κατάκριμα. Ἔτι προσφέρομέν σοι τὴν λογικήν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Όμολογητῶν, Ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

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

And make this bread the precious Body of Your Christ. Amen.

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

Changing them by Your Holy Spirit.

Amen. Amen. Amen.

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

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

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

(On certain feasts the megalynarion of the day is substituted.)
The megalynarion of the St. Basil Liturgy, *Ἐπί σοι χαίρει*—“In You Rejoices,” is on pp. 70-71.

ΜΕΓΑΛΥΝΑΡΙΟΝ

Allegro

from Haddad

The musical score for the Megalynarion is presented in six staves, each with a treble clef and a key signature of one sharp (F#). The tempo is Allegro, indicated by the dynamic *from Haddad*.

Staff 1: Α - ξι - ον ε - στίν ως α - λη - θώς μα - κα - ρί - ζειν σε την
A - xi - on e - stin os a - li - thos ma - ka - ri - zein se tin

Staff 2: Θε - ο - τό - κον την α - ει - μα - κά - ρι - στον και πα - να - μώ - μη-
The - o - to - kon tin a - i - ma - ka - ri - ston ke pa - na - mo - mi-

Staff 3: - τον και Μη - τέ - ρα του Θε - ού η - μών. Την τι - μι - ω - τέ - ραν των Χε - ρου-
- ton ke Mi - te - ra tou The - ou i - mon. Tin ti - mi - o - te - ran ton He - rou-

Staff 4: - βίμ και εν - δο - ξο - τέ - ραν α - συγ - κρί - τως τον Σε - ρα - φίμ,
- vim ke en - dho - xo - te - ran a - sing - kri - tos ton Se - ra - fim,

Staff 5: την α - δι - αφ - θό - ρως Θε - ον Λό - γον τε - κού - σαν την
tin a - di - af - tho - ros The - on Lo - ghon te - kou - san tin

Staff 6: ον - τως Θε - ο - τό - κον σε με - γα - λύ - vo - μεν.
on - dos The - o - to - kon se me - gha - li - no - men.

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

MEGALYNARION

Allegro

The musical score consists of eight staves of music in common time (indicated by '4'). The first staff begins with a treble clef. The lyrics are:

Tru - ly, it is right to call you bless'd, and we bless you, O

The second staff begins with a treble clef. The lyrics are:

The - o - to - kos. Mai - den who is e - ver blessed, and who has known no

The third staff begins with a bass clef. The lyrics are:

blame, you are tru - ly the Mo - ther of our God. High - er still in ho - nor than the

The fourth staff begins with a bass clef. The lyrics are:

Che - ru - bim, and you are be - yond com - pare, far more glo - ri - ous than the

The fifth staff begins with a treble clef. The lyrics are:

Se - ra - phim. You, with - out cor -rup - tion have gi - ven birth un - to God, the Word.

The sixth staff begins with a treble clef. The lyrics are:

Tru - ly The - o - to - kos, you do we mag - ni - fy!

(Χαμηλοφώνως.) Τοῦ ἀγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ· τῶν ἀγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἅγιου ('Ονοματ) οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἅγιων, ὃν ταῖς ἱκεσίαις ἐπίσκεψαι ημᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἔλπidi ἀναστάσεως ζωῆς αἰώνιου (καὶ μνημονεύει ἐνταῦθα ὄνομαστι ὃν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ήμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

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

(Continue on page 72.)

MEGALYNARION OF THE LITURGY OF ST. BASIL
ΕΠΙ ΣΟΙ ΧΑΙΠΕΙ

Σακελλαριδης

Allegro Moderato

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

 - μα και αν - θρώ - πων το γέ - νος. Η - γι - α - σμέ - νε Να - έ και Πα - ρά - δει - σε λο - γι - κέ,
 - ma ke an - thro - pon to ye - nos. I - yi - a - sme - ne Na - e ke Pa - ra - dhi - se lo - yi - ke,

 Παρ - θε - νι - κόν καύ - χη - μα, εξ ης Θε - ός ε - σαρ - κώ - θη και παι - δί - ον γέ - γο -
 Par - the - ni - kon kaf - hi - ma, ex is The - os e - sar - ko - thi ke pe - dhi - on ye - go -

Maestoso

 - νεν ο προ αι - ώ - νων υ - πάρ - χων Θε - ος η - μών. Την γαρ Σην μή - τραν
 - nen o pro e - o - non i - par - hon The - os i - mon. Tin ghar Sin mi - tran

 θρό - vov ε - ποί - η - σε και την Σην γα - στέ - ρα πλα - τυ -
 thro - non e - pi - i - se ke tin Sin ya - ste - ra pla - tui -

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

 E - πι Σοι χαί - ρει, Κε - χα - ρι - τω - μέ - νη, πά - σα η
 E - pi Si che - ri, Ke - ha - 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

Allegro Moderato

Sakellarides

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

Maestoso

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 fas - hioned

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

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

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

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ πατρός καὶ Μητροπολήτου ἡμῶν (Ὄνομα), ὃν χάρισαι ταῖς ἀγίαις σου Ἑκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιā, μακροημερεύοντα καὶ ὄρθοτομούντα τὸν λόγον τῆς σῆς ἀληθείας. Καὶ ὅν ἔκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.

Kai πάν - των και πα - σών.
Ke pan - don ke pa - son.

(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾧ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐτᾶς, Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἷμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἑκκλησίαις καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἔξαπόστειλον.

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 Ἅγιου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

A - μήν.
A - min.

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

Kai με - τά του πνευ - μα - τός Σου.
Ke me - ta tou pnev-ma - tos Sou.

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

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

And all your peo - ple

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

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

A - men.

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

And with your spi - rit.

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

(Chant this page concurrently and continuously with the petitions.)

Not Slow

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

Not Slow

Lord, have mer - cy.

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

Lord, have mer - cy.

Ὑπὲρ τῶν προσκομισθέντων καὶ ἀγιασθέντων
τιμών Δώρων, τοῦ Κυρίου δεηθῶμεν.

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

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

Lord, have mer - cy.

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

Lord, have mer - cy.

Οπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος
αὐτὰ εἰς τὸ ἄγιον καὶ ὑπερουράνιον καὶ νοερὸν
αὐτοῦ θυσιαστήριον, εἰς ὅσμὴν εὐωδίας
πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν
καὶ τὴν δωρεὰν τοῦ Ἅγιου Πνεύματος, δεηθῶμεν.

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

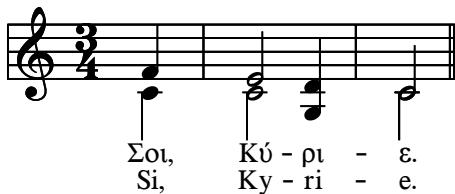
That our loving God who has received them at His
holy, heavenly, and spiritual altar as an offering
of spiritual fragrance, may in return send upon us
divine grace and the gift of the Holy Spirit, let us
pray.

Lord, have mer - cy.

Kú - ri - e e - - λé - η - σον.
Ky - ri - e e - - le - i - son.

Lord, have mer - cy.

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



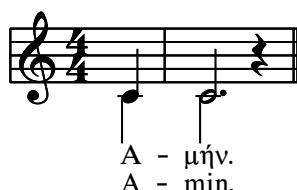
(Χαμηλοφώνως.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἰκετεύομεν καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἄφεσιν ἀμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἅγιου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρῆμα ἢ εἰς κατάκριμα.

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

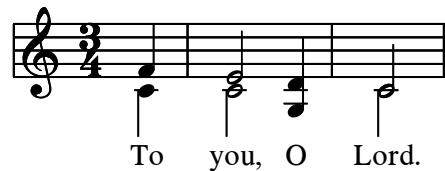
ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω 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 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ιερεύς: Ὄτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἅγιου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.



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



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

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

THE LORD'S PRAYER

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

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



Είρήνη πᾶσι.

Musical notation for the hymn 'Είρήνη πᾶσι.' in G clef, 4/4 time. The lyrics are: Και τῷ πνευμα - τί σου. Ke to pnev-ma - ti sou.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Musical notation for the hymn 'Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.' in G clef, 3/4 time. The lyrics are: Σοι, Κύ - ρι - ε. Si, Ky - ri - e.

(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέοντος σου ἐξ οὐκ δύντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἔαυτῶν κεφαλάς· οὐ γάρ ἐκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοιβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἔξομάλισον, κατὰ τὴν ἑκάστου ἰδίαν χρείαν· τοῖς πλέοντι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοὺς νοσοῦντας ἵασαι, ὁ ἴατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

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

Musical notation for the hymn 'Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὐ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.' in G clef, 4/4 time. The lyrics are: Α - μήν. A - min.

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

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἀγίοις.

Peace be to all.

Musical notation for the hymn 'Peace be to all.' in G clef, 4/4 time. The lyrics are: And to your spirit.

Let us bow our heads to the Lord.

Musical notation for the hymn 'Let us bow our heads to the Lord.' in G clef, 3/4 time. The lyrics are: To you, O Lord.

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

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

Musical notation for the hymn 'By the grace, mercy, and love for us of Your only begotten Son, with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.' in G clef, 4/4 time. The lyrics are: A - men.

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

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

ΕΙΣ ΑΓΙΟΣ

Andante

Εις Α - γι - ος, εις Κύ - ρι - ος, Ι - η - σούς Χρι -
Is A - yi - os, is Ky - ri - os, I - i - sous Chri -

- στός εις δό - ξαν Θε - ού Πα - τρός. Α - μήν.
- stos is dho - xan The - ou Pa - tros. A - min.

ONE IS HOLY

Andante

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

KOINΩNIKON

THE COMMUNION HYMN

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

AINEITE TON KYPION

Lento

Αι - νεί - τε τον Κύ - ρι - ον εκ των ου - ρα - νών,
E - ni - te ton Ky - ri - on ek ton ou - ra - non,

αι - νεί - τε αν - τόν εν τοις υ - ψι - στοις.
e - ni - te af - ton en tis i - psi - stis.

Repeat as necessary.

PRAISE THE LORD

Lento

Praise the Lord! O praise the Lord from the heavens.
Praise him in the high - est.

Repeat as necessary.

ΑΛΗΛΟΥΙΑ

Lento

Al-lou-i - a. Al-lou-i - a. Al-lou-i - i - a.

ALLELUIA

Lento

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

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

1. Αἰνεῖτε αὐτόν, πάντες οἱ Ἀγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ Δυνάμεις αὐτοῦ.
2. Αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἀστρα καὶ τὸ φῶς.
3. Αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν καὶ τὸ ὅδωρ τὸ ὑπεράνω τῶν οὐρανῶν.
4. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου· ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν· αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν.
5. Βασιλεῖς τῆς γῆς καὶ πάντες λαοί, ἄρχοντες καὶ πάντες κριταὶ γῆς·
6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·
7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Kings of the earth, and all people, princes, and all judges of the earth:
6. Both young men, and maidens: old men and children:
7. Let them praise the name of the Lord, for his name alone is exalted.

(Χαμηλοφωνῶς.) Πιστεύω, Κύριε, καὶ ὄμολογῷ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἀμαρτωλὸν σῶσαι, ὃν πρωτός εἴμι ἐγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτό ἔστι τὸ ἄχραντον Σῶμά σου καὶ τοῦτο αὐτό ἔστι τὸ τίμιον Αἷμά σου. Δέομαι οὖν σου ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότησι τῶν ἀγίων σου πᾶς εἰσελεύσομαι ὁ ἀνάξιος; Ἐάν γάρ τολμήσω συνεισθεῖν εἰς τὸν Νυμφῶνα, ὁ χιτών με ἐλέγχει ὅτι οὐκ ἔστι τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἀγγέλων. Καθάρισον, Κύριε, τὸν ρύπον τῆς ψυχῆς μου καὶ σῶσόν με ὡς φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός μου, μὴ εἰς κρῖμά μοι γένοιτο τὰ ἄγια ταῦτα, διὰ τὸ ἀνάξιον εἶναι με, ἀλλ' εἰς κάθαρσιν καὶ ἀγιασμὸν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀρραβώνα τῆς μελλούσης ζωῆς καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολλάσθαι τῷ Θεῷ ἀγαθόν ἔστι, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ κοινωνόν με παράλαβε· οὐ μὴ γάρ τοῖς ἔχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰουδαῖος· ἀλλ' ὡς ὁ ληστὴς ὄμολογῷ σοι· Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

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

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

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

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

(The faithful receive the Holy Gifts.)

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

(This hymn may be chanted during Communion.)

Andante

Tou δεί-πνου σου του μυ-στι-κού σή-με-ρον Υι - έ Θε - ού κοι-νω - νόν με πα-

- ρά - λα - βε. Ου μη γαρ τοις εχ - θροίς σου το μυ - στή-ρι-ον

εί-πω ου φί - λη - μά σοι δώ - σω κα - θά - περ ο I- i - po ou fi - li - ma Si do so ka tha per o I-

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

Μνήσθητί μου Κύρι - ε* εν τη βασι - λεί - α σου.
 Mnī-sthi-tí mou Ky-ri - e* en ti va-si - li - a Sou.

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

RECEIVE ME TODAY

Andante

(This hymn may be chanted during Communion.)

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

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

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

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

ΕΙΔΟΜΕΝ ΤΟ ΦΩΣ

Allegro

Hχος Β'

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

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

- voύν - τες. Αύ - τη γαρ η - μάς έ - σω - σεν.
- noun - des. Af - ti ghar i - mas e - so - sen.

WE HAVE SEEN THE TRUE LIGHT

Second Tone

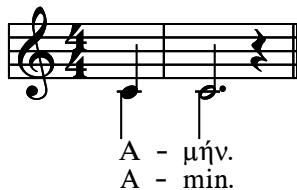
Allegro

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

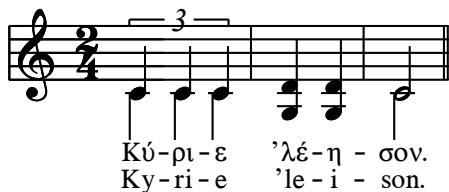
we have found the true faith by wor - ship - ing the un - di - vi - ded

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

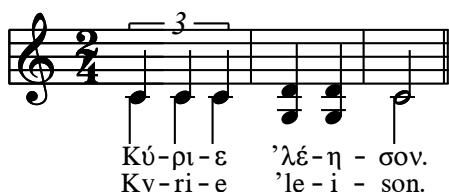
Εὐλογητὸς ὁ Θεὸς ἡμῶν, Πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.



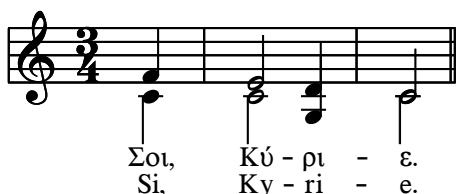
Ὥρθοί. Μεταλαβόντες τῶν θείων, ἀγίων,
ἀχράντων, ἀθανάτων, ἐπουρανίων καὶ ζωοποιῶν,
φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως
εὐχαριστήσωμεν τῷ Κυρίῳ.



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

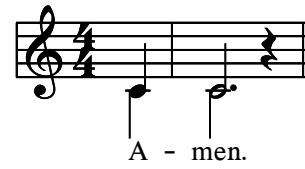


Τὴν ἡμέραν πᾶσαν, τελείαν, ἀγίαν, εἱρηνικὴν καὶ
ἀναμάρτητον αἰτησάμενοι, ἔαντοὺς καὶ ἀλλήλους,
καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ
παραθώμεθα.

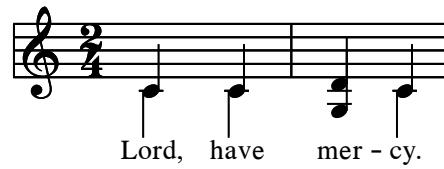


(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Δέσποτα, φιλάνθρωπε,
εὐεργέτα τῶν ψυχῶν ἡμῶν, ὅτι καὶ τῇ παρούσῃ ἡμέρᾳ
κατηξίωσας ἡμᾶς τῶν ἐπουρανίων σου καὶ ἀθανάτων
Μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στήριξον πάντας
ἡμᾶς ἐν τῷ φρόψῳ σου φρούρησον ἡμῶν τὴν ζωήν, ἀσφάλισαι
ἡμῶν τὰ διαβήματα· εὐχαῖς καὶ ἰκεσίαις τῆς ἐνδόξου Θεοτόκου
καὶ ἀειπαρθένου Μαρίας καὶ πάντων τῶν Ἅγιων σου.

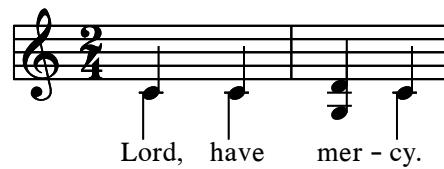
Blessed is our God. Always, now and forever and to the ages of ages.



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



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

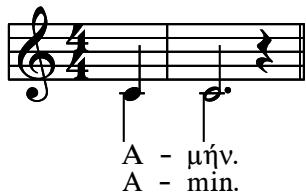


Having prayed for a perfect, holy, peaceful, and sinless day, let us commit ourselves and one another, and our whole life to Christ, our God.



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

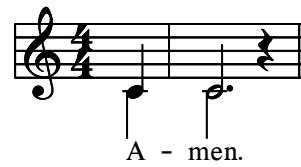
“Οτι σὺ εἶ ὁ ἀγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.



ΑΠΟΛΥΣΙΣ

Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

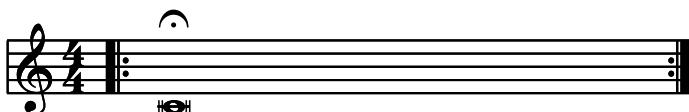
For You are our sanctification and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.



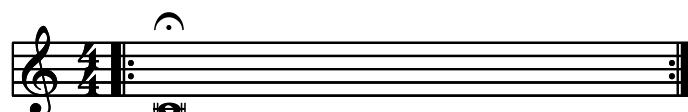
DISMISSAL

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

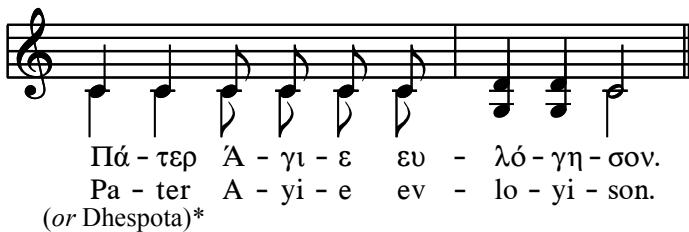
(NOTE: In some jurisdictions the following response is forbidden and should be replaced with a simple “Kyrie Eleison” or “Lord have mercy.”)



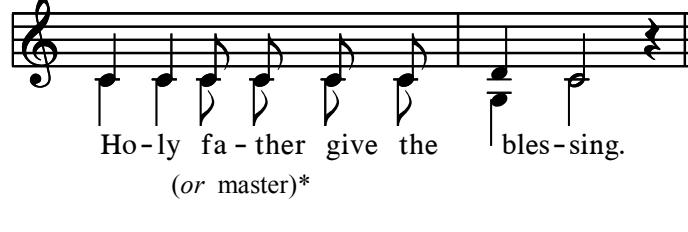
Κύριε ελέησον. (3)
Kyrie eleison. (3)



Lord have mercy.(3)



Πά - τερ Α - γι - ε ευ - λό - γη - σον.
Pa - ter A - yi - e ev - lo - yi - son.
(or Dhespota)*



*for hierarchical liturgies

‘Ο 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 ἔγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ Σέ. Εἰρήνην τῷ κόσμῳ Σου δώρησαι, ταῖς Ἐκκλησίαις Σου, τοῖς Ἱερεῦσι, τοῖς ἄρχουσι, τῷ στρατῷ καὶ παντὶ τῷ λαῷ Σου. ‘Οτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἔστι καταβαῖνον, ἐκ Σοῦ τοῦ Πατρὸς τῶν φώτων. Καὶ Σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

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

**ΕΙΗ ΤΟ ΟΝΟΜΑ ΚΥΡΙΟΥ
ΕΥΛΟΓΗΜΕΝΟΝ**

Allegro

A - μήν. Eí - η το ó - vo - μα Ku-
A - min. I - i to o - no - ma Ky-

- pí - ou ευ - λο - γη - μέ - vov α - πό του
- ri - ou ev - lo - yi - me - non a - po tou

vuv, και é-wos tou ai - ó - - voç.
nin, ke e - os tou e - o - - nos.

To ó - vo - μα Ku - pí - ou
To o - no - ma Ky - ri - ou

εí - η ευ - λο - γη - μέ - vov α -
i - i ev - lo - yi - me - non a -

- πό του vuv, και é - wos tou ai -
- po tou nin, ke e - os tou e -

- ó - - voç.
- o - - nos.

**BLESSED BE THE
NAME OF THE LORD**

Allegro

A - men. Bles - sed be the

Name of the Lord from this time

forth and un-to the a - ges.

May the name of the Lord be

bles - sed from this time

forth and un - to the

a - ges.

(In some churches a memorial service, see pp. 86-89, may be inserted here.)

(Χαμηλοφώνως.) Τὸ πλήρωμα τοῦ νόμου καὶ τῶν Προφητῶν αὐτὸς ὑπάρχων, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Αμήν.

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

Τοῦ Κυρίου δεηθῶμεν.

Musical notation for the Kyrie eleison prayer. The music is in 2/4 time, treble clef. The lyrics are: Κύ - ρι - ε ε - λέ - η - σον. Ky - ri - e e - le - i - son.

Εὐλογία Κυρίου καὶ ἔλεος ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ θείᾳ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Musical notation for the Agnus Dei prayer. The music is in 4/4 time, treble clef. The lyrics are: A - μήν. A - min.

Δόξα σοι ὁ Θεός, ἡ ἐλπὶς ἡμῶν, δόξα σοι. ('Ο ἀναστὰς ἐκ νεκρῶν) Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἀγίας αὐτοῦ Μητρός· δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ίκεσίαις τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἀγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἀγίων ἐνδόξων καὶ καλλινίκων μαρτύρων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν, (τοῦ ἀγίου τοῦ Ναοῦ), τῶν ἀγίων καὶ δικαίων Θεοπατόρων Ἰωακεὶμ καὶ Ἀννης, τοῦ ἀγίου (τῆς ἡμέρας), οὓς καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν Ἅγιων, ἐλεήσαι καὶ σώσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ ἐλεήμων Θεός.

Let us pray to the Lord.

Musical notation for the Lord have mercy prayer. The music is in 2/4 time, treble clef. The lyrics are: Lord, have mer - cy.

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

Musical notation for the Amen prayer. The music is in 4/4 time, treble clef. The lyrics are: A - men.

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

ΤΟΝ ΕΥΛΟΓΟΥΝΤΑ

(To be chanted softly during the prayer above.)

Andante

Musical notation for the Canon of the Mass. The music is in 4/4 time, treble clef. The lyrics are: Tov ευ - λο - γούν - τα και α - γι - á - ζον - τα η - μάς, Ton ev - lo - ghoun - da ke a - yi - a - zon - da i - mas, Kú - ρι - ε φύ - λα - τε εις πολ - λά é - - τι. Ky - ri - e fi - la - te is pol - la e - - ti.

TO HIM WHO BLESSES US

Andante

To him who bles - ses and sanctifies us,
 Lord, grant protection unto many years.

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

Andante

Tov Δε - σπό - την κατ Αρ - χι - ε - ρέ - α η - μών,
 Ton De - spo - tin ke Ar - chi - e - re - a i - mon,
 To our Mas - ter (delete these notes) and Hi - er - arch,

Kύ - ρι - ε φύ - λα - τε εις πολ - λά έ - τι, Δέ - σπο - τα, εις πολ -
 Ky - ri - e fi - la - te is pol - la e - ti, Dhe - spo - ta, is pol -
 Lord, grant pro - tec - tion; ma - ny years to you, Mas - ter, ma - ny

- λά έ - τι, Δέ - σπο - τα, εις πολ - λά έ - τι, Δέ - σπο - τα.
 - la e - ti, Dhe - spo - ta, is pol - la e - ti, Dhe - spo - ta.
 years to you, Mas - ter, εις πολ - λά έ - τι, Δέ - σπο - τα.

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

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

A - μήν.
 A - min.

A - men.

The End of the Divine Liturgy

The following service is in plural for the departed. Please use singular nouns and pronouns as necessary.

MΝΗΜΟΣΥΝΟ

Ὕχος Πλ. Α'

Εὐλογητὸς εἰ̄, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Τῶν Ἀγίων ὁ χορὸς, εὑ̄ρε πηγὴν τῆς ζωῆς καὶ θύραν Παραδείσου, εὕρω κάγω, τὴν ὁδὸν διὰ τῆς μετανοίας, τὸ ἀπολωλὸς πρόβατον ἐγὼ εἰμί· ἀνακάλεσάι με, Σωτήρ, καὶ σῶσόν με.

Εὐλογητὸς εἰ̄, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Ο πάλαι μέν, ἐκ μὴ ὄντων πλάσας με, καὶ εἰκόνι σου θείᾳ τιμήσας, παραβάσει ἐντολῆς δὲ πάλιν μὲ ἐπιστρέψας, εἰς γῆν ἐξ ἡς ἐλήφθην, εἰς τὸ καθ' ὅμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητὸς εἰ̄, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

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

Εὐλογητὸς εἰ̄, Κύριε, δίδαξόν με τὰ δικαιώματα σου.

Ανάπαυσον, ὁ Θεὸς τοὺς δούλους σου, καὶ κατάταξον αὐτοὺς εν Παραδείσῳ, ὃπου χοροὶ τῶν Ἀγίων Κύριε, καὶ οἱ Δίκαιοι ἐκλάμψουσιν ὡς φωστήρες, τοὺς κεκοιμημένους δούλους σου ἀνάπαυσον, παρορῶν αὐτῶν πάντα τὰ ἐγκλήματα.

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

Τὸ τριλαμπές, τῆς μιᾶς Θεότητος, εὐσεβῶς ὑμνήσωμεν βοῶντες· Ἅγιος εἰ̄, ὁ Πατὴρ ὁ ἀναρχος, ὁ συνάναρχος Υἱὸς καὶ τὸ Θεῖον Πνεῦμα, φωτισον ἡμᾶς, πίστει σοι λατρεύοντας, καὶ τοῦ αἰώνιου πυρὸς ἐξάρπασον.

...Καὶ νῦν καὶ αεί, καὶ εἰς τοὺς αιώνας τῶν αἰώνων. Αμήν.

Χαῖρε σεμνή, ἡ Θεὸν σαρκὶ τεκοῦσα, εἰς πάντων σωτηρίαν· δι’ ἡς γένος τῶν ἀνθρώπων εὔρατο τὴν σωτηρίαν, διὰ σοῦ εὔροιμεν Παράδεισον, Θεοτόκε, ἀγνὴ εὐλογημένη.

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

Ὕχος Πλ. Δ'

Μετὰ τῶν Ἀγίων ἀνάπαυσον, Χριστέ, τὰς ψυχὰς τῶν δούλων σου, ἔνθα οὐκ ἔστι πόνος, οὐ λύπη, οὐ στεναγμός, ἀλλὰ ζωὴ ἀτελεύτητος.

MEMORIAL SERVICE

Plagal First Tone

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

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

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

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

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

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

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

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

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

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

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

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

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

Plagal Fourth Tone

Among the saints, grant now rest, O Christ, to the souls of your servants, where there shall be no pain, no sorrow, no anguished sigh, but only life that shall have no end.

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

Moderato

Musical score for "ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ" in G major, 4/4 time. The score consists of three staves of music with corresponding lyrics in Greek and English below each staff.

Lyrics:

Me - ta ton A - yi-on a - na-paf - son, Chri - ste, tas psi - chas ton
 - λων σου, ἐν - θα ουκ
 - lon sou, en - tha ouk
 λύ - πη, ου στε - ναγ - μός, αλ - λά ζω - ή
 li pi, ou ste - nag - mos, al - la zo - i
 α - τε - λεύ - τη - τος.

AMONG THE SAINTS

Moderato

Musical score for "AMONG THE SAINTS" in G major, 3/4 time. The score consists of three staves of music with corresponding lyrics in English below each staff.

Lyrics:

A - mong the saints, grant now rest, O Christ, to the souls of your
 ser - vants, where there shall be no pain, no
 sor - row, no an-guished sigh, but on - ly life that shall have no end.

Μετὰ πνευμάτων δικαίων τετελειωμένων, τὰς ψυχὰς τῶν δούλων σου, Σώτερ, ἀνάπαυσον, φυλάττων αὐτάς, εἰς τὴν μακαρίαν ζωήν, τὴν παρά σοι, φιλάνθρωπε.

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

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

Σύ εἶ ὁ Θεὸς ἡμῶν, ὁ καταβὰς εἰς Ἀδην, καὶ τὰς ὁδύνας λύσας τῶν πεπεδημένων, αὐτὸς καὶ τὰς ψυχὰς τῶν δούλων σου, Σώτερ, ἀνάπαυσον.

...Καὶ νῦν καὶ αεί, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Αμήν.

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

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

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΙΕΡΕΥΣ: "Ἐτι δεόμεθα ὑπέρ ἀναπαύσεως τὰς ψυχὰς τῶν κεκοιμημένων δούλων του Θεού [....] καὶ ὑπέρ τοῦ συγχωρητῆναι αὐτοῖς παν πλημμέλημα ἔκούσιον τε καὶ ἀκούσιον.

ΛΑΟΣ: Κύριε ἐλέησον. [3]

ΙΕΡΕΥΣ: "Οπως Κύριος ὁ Θεὸς τάξη τὰς ψυχὰς αὐτῶν ἐνθα οι Δίκαιοι ἀναπαύονται, τα ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἀφεσιν τῶν αὐτῶν ἀμαρτιῶν, παρὰ Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ καὶ θεῷ ἡμῶν αἰτησώμεθα.

ΛΑΟΣ: Παράσχου Κύριε.

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

ΙΕΡΕΥΣ: 'Ο Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τω κόσμω σου δωρησάμενος, αὐτὸς, Κύριε, ἀνάπαυσον τὰς ψυχὰς τῶν κεκοιμημένων δούλων σου [....], ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἐνθα ἀπέδρα ὁδύνη, λύπη καὶ στεναγμός. Παν ἀμάρτημα τὸ παρ' αυτῶν πραχθὲν ἐν λόγῳ, ἢ ἔργῳ, ἢ διανοίᾳ, ως ἀγαθὸς καὶ φιλάνθρωπος Θεὸς, συγχώρησον. δτὶ οὐκ ἔστιν ἀνθρωπος, δς ζήσεται καὶ οὐχ ἀμαρτήσει. σὺ γάρ μόνος ἔκτος ἀμαρτίας ὑπάρχεις: ή δικαιοσύνη σου, δικαιοσύνη εἰς τὸν αἰώνα, καὶ ὁ λόγος σου ἀλήθεια.

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

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

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

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

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

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

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Lord, have mercy. [3]

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

PEOPLE: Grant this, O Lord.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε ἐλέησον.

ΙΕΡΕΥΣ: "Οτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωή, καὶ ἡ ἀνάπαυσις, τῶν κεκοιμημένων δούλων σου [....], Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

ΛΑΟΣ: Ἀμήν.

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

Ὕχος πλ. Δ'

ΙΕΡΕΥΣ καὶ ΛΑΟΣ: Αἰώνια ἡ μνήμη. Αἰώνια ἡ μνήμη.
Αἰώνια αὐτῶν ἡ μνήμη. [3]

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Amen.

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

Plagal Fourth Tone

PRIEST and PEOPLE: Eternal memory. Eternal memory.
May their memory be eternal. [3]

ΑΙΩΝΙΑ Η ΜΝΗΜΗ

Moderato

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

- νί-α η μνή - μη, Αι-ω-
- ni-a i mni - mi. E - o-

- νί-α αν - τόν* η μνή - μη.
- ni-a af - ton* i mni - mi.

1.3. μνή - μη.
mni - mi.

* or *aftou* or *aftis*

ETERNAL MEMORY

Moderato

E - ter - nal me - mo - ry. E - ter - nal

me - mo - ry. May their* me - mo - ry

1.2. be e - ter - nal.
1.3. ter - nal.

* or *his* or *her*

Η ΑΡΤΟΚΛΑΣΙΑ

THE BREAKING OF THE LOAVES (THE ARTOKLASIA)

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

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὄρθοδόξων
χριστιανῶν.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

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

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγιείας,
σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν
ἀμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἐνοριτῶν, ἐπιτρόπων,
συνδρομητῶν καὶ ἀφιερωτῶν τοῦ ἀγίου Ναοῦ τούτου, καὶ
τῶν δούλων αὐτοῦ (καὶ μνημονεύει τῶν ὀνομάτων τῶν
ποοσκομισάντων τοὺς Ἀρτούς) τῶν ἐπιτελούντων τὴν ἀγίαν
ἔορτὴν ταύτην.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἔτι δεόμεθα καὶ ὑπὲρ τοῦ διαφυλαχθῆναι τὴν ἀγίαν
Ἐκκλησίαν (ἢ τὴν Μονήν) καὶ τὴν πόλιν (ἢ χώραν, ἢ νῆσον)
ταύτην, καὶ πᾶσαν πόλιν καὶ χώραν, ἀπὸ ὄργης, λοιμοῦ,
λιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς
ἀλλοφύλων, ἐμφυλίου πολέμου καὶ αἰφνιδίου θανάτου·
ὑπὲρ τοῦ Ἰλεων, εὐμενῆ καὶ εὐδιάλλακτον γενέσθαι τὸν
ἀγαθὸν καὶ φιλάνθρωπον Θεὸν ἡμῶν, τοῦ ἀποστρέψαι καὶ
διασκεδάσαι πᾶσαν ὄργην καὶ νόσον τὴν καθ' ἡμῶν
κινουμένην, καὶ ῥύσασθαι ἡμᾶς ἐκ τῆς ἐπικειμένης δικαίας
αὐτοῦ ἀπειχῆς, καὶ ἐλεήσαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἔτι δεόμεθα καὶ ὑπὲρ τοῦ εἰσακοῦσαι Κύριον τὸν
Θεὸν ἡμῶν φωνῆς τῆς δεήσεως ἡμῶν τῶν ἀμαρτωλῶν, καὶ
ἐλεήσαι ἡμᾶς.

ΛΑΟΣ: Κύριε, ἐλέησον. [3]

ΙΕΡΕΥΣ: Ἐπάκουσον ἡμῶν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπὶς
πάντων τῶν περάτων τῆς γῆς καὶ τῶν ἐν θαλάσσῃ μακράν·
καὶ Ἰλεως, Ἰλεως γενοῦ ἡμῖν, Δέσποτα, ἐπὶ ταῖς ἀμαρτίαις
ἡμῶν, καὶ ἐλέησον ἡμᾶς. Ἐλεήμων γάρ καὶ φιλάνθρωπος
Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ
τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αιῶνας τῶν αἰώνων.

ΛΑΟΣ: Ἄμην.

ΙΕΡΕΥΣ: Εἰρήνη πᾶσι.

ΛΑΟΣ: Καὶ τῷ πνεύματι σου.

ΙΕΡΕΥΣ: Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

ΛΑΟΣ: Σοί, Κύριε.

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

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray for all pious and Orthodox
Christians.

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray for our Archbishop (name), and all
our brotherhood in Christ.

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray for mercy, life, peace, health,
salvation and visitation and pardon and forgiveness of sins
for the servants of God, the parishioners, members of the
parish council and organizations, donors and benefactors of
this holy temple and those here present (commemorating
the names of those who have offered the loaves) who
celebrate this holy feast.

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray that he may keep this holy church
and this city and every city and countryside from wrath,
famine, plague, earthquake, flood, fire, the sword, foreign
invasion, civil war and sudden death; that our good God,
Who loves mankind, will be gracious, favorable and
conciliatory and turn away and dispel all the wrath stirred
up against us and all sickness, and may deliver us from His
righteous chastisement which impends upon us, and have
mercy on us.

PEOPLE: Lord, have mercy. [3]

PRIEST: Again we pray that the Lord our God may hear the
voice of the supplication of us sinners, and have mercy on
us.

PEOPLE: Lord, have mercy. [3]

PRIEST: Hear us, O God our Savior, the Hope of all the ends of
the earth and of those who are far off upon the sea; and be
gracious, be gracious, O Master, upon our sins, and have
mercy on us. For You are a merciful God and love mankind,
and unto You do we ascribe glory to the Father, and to the
Son, and to the Holy Spirit; now and ever, and unto ages of
ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.

ΙΕΡΕΥΣ: Δέσποτα, πολυνέλες Κύριε Ἰησοῦν Χριστέ, ὁ Θεός
ἡμῶν, πρεσβείας τῆς παναχράντου Δεσποίνης ἡμῶν,
Θεοτόκου καὶ ἀειπαρθένου Μαρίας· δυνάμει τοῦ τιμίου καὶ
ζωοποιοῦ Σταυροῦ· προστασίαις τῶν τιμών ἐπουρανίων
Δυνάμεων Ἀσωμάτων· ικεσίαις τοῦ τιμίου, ἐνδόξου,
προφήτου, προδρόμου καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἀγίων
ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τῶν ἐν ἀγίοις
πατέρων ἡμῶν, μεγάλων ἱεραρχῶν καὶ οἰκουμενικῶν
διδασκάλων, Βασιλείου τοῦ Μεγάλου, Γρηγορίου τοῦ
Θεολόγου καὶ Ἰωάννου τοῦ Χρυσοστόμου· τῶν ἐν ἀγίοις
Πατέρων ἡμῶν, Ἀθανασίου καὶ Κυρίλλου, Ἰωάννου τοῦ
Ἐλεήμονος, πατριαρχῶν Ἀλεξανδρείας, Νικολάου,
ἐπισκόπου Μύρων τῆς Λυκίας, Σπυρίδωνος ἐπισκόπου
Τριμυθοῦντος, τῶν θαυματουργῶν· τῶν ἀγίων ἐνδόξων
μεγαλομαρτύρων Γεωργίου τοῦ Τροπαιοφόρου, Δημητρίου
τοῦ Μυροβλύτου, Θεοδώρων, Τήρωνος καὶ Στρατηλάτου,
Μηνᾶ τοῦ θαυματουργοῦ, τῶν ἱερομαρτύρων Χαραλάμπους
καὶ Ἐλευθερίου· τῶν Ὁσίων καὶ θεοφόρων πατέρων ἡμῶν,
τῶν ἀγίων καὶ δικαίων θεοπατόρων Ἰωακεὶμ καὶ Ἀννης (τοῦ
ἀγίου τῆς ἡμέρας) οὐ τὴν μνήμην ἐπιτελοῦμεν καὶ πάντων
σου τῶν Ἅγιων· Εὐπρόσδεκτον ποίησον τὴν δέησιν ἡμῶν·
δώρησαι ἡμῖν τὴν ἄφεσιν τῶν παραπτωμάτων ἡμῶν·
σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πτερύγων σου· ἀποδίψου
ἀφ' ἡμῶν πάντα ἔχθρὸν καὶ πολέμιον· εἰρήνευσον ἡμῶν τὴν
ζωήν· Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σῶσον
τὰς ψυχὰς ἡμῶν, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Ὕχος πλ. α'.

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

ΙΕΡΕΥΣ: Τοῦ Κυρίου δεηθῶμεν.

ΛΑΟΣ: Κύριε, ἐλέησον.

ΙΕΡΕΥΣ: Κύριε, Ἰησοῦν Χριστέ, ὁ Θεός ἡμῶν, ὁ εὐλογήσας τοὺς
πέντε ἄρτους ἐν τῇ ἑρήμῳ, καὶ ἐξ αὐτῶν πεντακισχιλίους
ἄνδρας χορτάσας, Αὐτὸς εὐλόγησον καὶ τοὺς ἄρτους τούτους,
τὸν σῖτον, τὸν οἶνον, καὶ τὸ ἔλαιον· καὶ πλήθυνον αὐτὰ ἐν τῇ
ἀγίᾳ Ἑκκλησίᾳ, τῇ πόλει ταύτῃ, ἐν τοῖς οἴκοις τῶν
ἔορταζόντων καὶ ἐν τῷ κόσμῳ σου ἅπαντι· καὶ τοὺς ἐξ αὐτῶν
μεταλαμβάνοντας πιστοὺς δούλους σου ἀγίασον. "Οτι σὺ εἶ ὁ
εὐλογῶν καὶ ἀγιάζων τὰ σύμπαντα, Χριστὲ ὁ Θεός ἡμῶν, καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ
τῷ παναγίῳ καὶ ἀγαθῷ, καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ
ἀεὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

ΛΑΟΣ: Ἄμήν.

Ὕχος βαρύς.

ΙΕΡΕΥΣ καὶ ΛΑΟΣ: Πλούσιοι ἐπρώχευσαν καὶ ἐπείωασαν· οἱ
δὲ ἐκξητοῦ τὸν Κύριον, οὐκ ἐλαττωθήσονται παντὸς
ἀγαθοῦ. [3].

PRIEST: O Master, great in mercy, Lord Jesus Christ our God,
through the intercessions of our all-immaculate Lady
Theotokos and ever-virgin Mary; by the might of the
precious and life-giving Cross—whose Universal Exaltation
we now celebrate—by the protection of the honorable
Bodiless Powers of Heaven; at the supplications of the
honorable, glorious Prophet, Forerunner John the Baptist; of
the holy, glorious, all-laudable apostles; of our Fathers
among the Saints, great Hierarchs and Ecumenical Teachers,
Basil the Great, Gregory the Theologian and John
Chrysostom; of our fathers among the saints, Athanasios,
Cyril and John the Merciful, patriarchs of Alexandria; of our
Holy Father Nicholas, Archbishop of Myra in Lycia, Spyridon,
bishop of Trimythous and Nektarios, bishop of Pentapolis,
the wonder-workers; of the holy, glorious and right-
victorious martyrs, George the Trophy-Bearer, Demetrios
the Myrrh-Streaming, Theodore the Soldier, Theodore the
General, and Menas the wonder-worker; of the
hieromartyrs, Haralambos and Eleftherios; of our venerable
and God-bearing Fathers; of the holy and righteous ancestors,
Joachim and Anna; (the saint of the day), and of all Your
saints; accept our prayer; grant us forgiveness of our
transgressions; protect us under the shelter of Your wings;
drive away from us every enemy and adversary; grant peace
to our life; Lord, have mercy on us and on Your world; and
save our souls as a good and loving God.

Plagal First Tone

PRIEST: Rejoice, O Virgin Theotokos, Mary full of grace, the
Lord is with you. Blessed are you among women, and blessed
is the fruit of your womb; for you have borne the Savior of
our souls.

PRIEST: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, Who did bless the five
loaves in the wilderness and did satisfy the five thousand
therewith, bless these loaves, this wheat, wine and oil, and
multiply them in this city, in the houses of those who
celebrate this feast and in all thy world, and sanctify the
faithful who partake of them. For it is You Who does bless
and sanctify all things, O Christ our God, and unto You do we
ascribe glory, together with Thine eternal Father and Thine
all-holy, good and life-giving Spirit, now and ever, and unto
ages of ages.

PEOPLE: Amen.

Grave Tone

PRIEST and PEOPLE: The wealthy have become poor and
gone hungry, but those who seek the Lord shall not lack any
good thing. [3]

(Music for the Closing Hymn is on p. 92)

ΠΛΟΥΣΙΟΙ ΕΠΤΩΧΕΥΣΑΝ

Ηχος Βαρός

1.2.

3.

Πλού-σι-οι ε - πτώ - χευ-σαν και ε-πεί-va - σαν, οι δε εκ-ζη - τούν-τες τον Κύ-ρι-ον
 Plou - si - i e - pto - chef-san ke e-pi-na - san, i dhe ek-zи - toun-des ton Ky-ri-on

ουκ ελαττω - θήσονται παν - τός α-γα - θού.
 ouk e-lat - to - thi-son-de pan - dos a-gha - thou.

τός α-γα - θού.
 dos a-gha - thou.

THE WEALTHY HAVE BECOME POOR

Grave Tone

Moderately

1.2.

3.

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.

New Byzantium Publications

Williamston, Michigan

www.newbyz.org

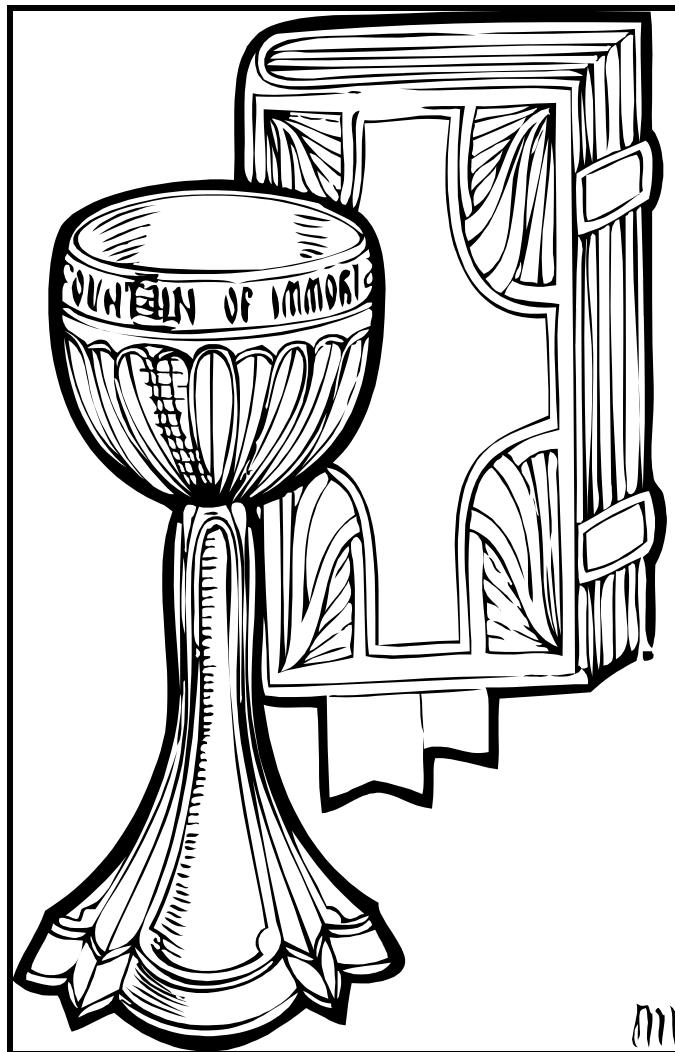
The Divine Liturgy

In Modern English and Greek

New Byzantine Chant

First Tone and Plagal First Tone

From the Cherubic Hymn to the Communion Hymn



Go to next page to continue from page 35.

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ

Moderato

Hχος A'

A - μήν.
A - min.
A - γi - os
o Θε - ós,
A - γi - os
Is - hi - ros,
A - γi - os
A - θá - na - tos
λέ - η - σον
μάς. (3)
Δόξα Πατρί και Υἱώ και Αγίω
Dhoa Patri, etc.
Pnev - ma - ti, ke
νυν και α - εί και εις τους αιώνας των αι - ώ - νων. A - μήν. A - γi - os
θá - va - tos
λέ - η - σον
μάς.
Ierouēs: Δύναμις.
Maestoso
Ναι. Δύ - να - μις. Α - γi - os
Ne. Dhi - na - mis. A - yi - os
Θε - ós, o Θε - os
A - γi - os
Is - hi - ros, A - γi - os
θá - na - tos
λέ - η - σον
μάς.
τος
ε - λέ - η - σον
i - μάς.

THE THRICE-HOLY HYMN

Moderato

First Tone

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

- ty, Ho - ly Im - mor - - tal have

mer - - cy on us. (3) Glory to the Father and
to the Son, and to the Holy Spi - rit, both

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

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

Priest: With strength.

Maestoso

With strength!, Ho - ly God,

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

Σοφία. Πρόσχωμεν.

(‘Ο Ἀναγνώστης ἀναγινώσκει τὴν τεταγμένην
ἀποστολικήν περικοπήν.)

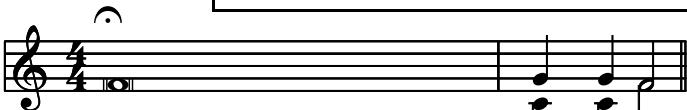
Εἰρήνη σοι τῷ ἀναγινώσκοντι.

Wisdom. Let us be attentive.

(The designated epistle passage is read.)

Peace be with you, the reader.

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



Αλληλούια. Αλληλούια. Αλλη - λού - i - α.
Allilouia. Allilouia. Alli - lou - i - a.

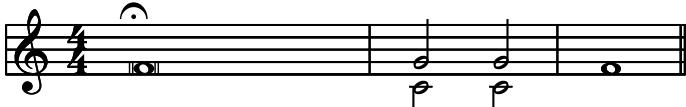
(Χαμηλοφώνως.) Ἐλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε,
Δέσποτα, τὸ τῆς Σῆς θεογνωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς
διανοίας ἡμῶν διάνοιξον ὄφθαλμούς εἰς τὴν τῶν εὐαγγελικῶν
Σου κηρυγμάτων κατανόησιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων
Σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας
καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ
πρός εὐαρέστησιν τὴν Σήν καὶ φρονοῦντες καὶ πράττοντες. Σὺ
γάρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Χριστὲ ὁ
Θεός, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Σου Πατρὶ
καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ Σου Πνεύματι, νῦν καὶ
δεῖ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.

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



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

Ἐκ τοῦ κατὰ (‘Ονομα) Ἅγιου Εὐαγγελίου τὸ
ἀνάγνωσμα. Πρόσχωμεν.



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

(Καὶ ἀναγινώσκει τὴν τεταγμένην περικοπὴν τοῦ
ἄγιου Εὐαγγελίου)

Δό - ξα σοι, Kú - ri - e, Dho - xa si,

δό - ξα σοι. glo - ry to you.

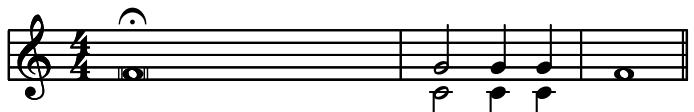
Wisdom. Arise. Let us hear the holy Gospel.

Peace be to all.



And to your spi - rit.

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



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

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

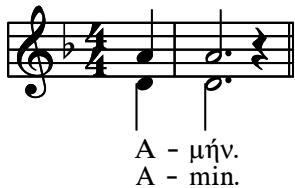
Glo - ry to you, O Lord,

glo - ry to you.

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

(Χαμηλοφώνως.) Πάλιν καὶ πολλάκις Σοὶ προσπίπτομεν καὶ Σοῦ δεόμεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ δώῃς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἀγίου Σου θυσιαστηρίου. Χάρισαι δέ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπήν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς δός αὐτοῖς πάντοτε μετὰ φόβου καὶ ἀγάπης λατρεύειν Σοι, ἀνενόχως καὶ ἀκατακρίτως μετέχειν τῶν ἀγίων Σου Μυστηρίων, καὶ τῆς ἐπουρανίου Σου βασιλείας ἀξιωθῆναι.

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

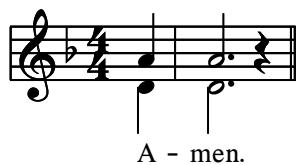


(Ψαλλομένου τοῦ Χερουβικοῦ ὁ Ἱερεύς λέγει χαμηλοφώνως):

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν Σοι, Βασιλεὺς τῆς δόξης· τὸ γάρ διακονεῖν Σοι μέγα καὶ φοβερὸν καὶ ἀνταῖς ταῖς ἐπουρανίαις Δυνάμεσιν. Ἄλλ' ὅμως, διὰ τὴν ἀφατον καὶ ἀμέτρητον Σου φιλανθρωπίαν, ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἀνθρωπός, καὶ Ἀρχιερεὺς ἡμῶν ἔχρημάτισας, καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης τῶν ἀπάντων. Σὺ γάρ μόνος, Κύριος ὁ Θεὸς ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὃ ἐπὶ θρόνου χερουβικοῦ ἐποχούμενος, ὃ τῶν Σεραφείμ Κύριος καὶ Βασιλεὺς τοῦ Ἰσραήλ, ὁ μόνος Ἅγιος καὶ ἐν ἀγίοις ἀναπανόμενος. Σὲ τοίνυν δυσωπώ, τὸν μόνον ἀγαθὸν καὶ εὐήκοον. Ἐπίβλεψον ἐπ' ἐμὲ τὸν ἀμαρτωλὸν καὶ ἀχρείον δούλον Σου, καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς, καὶ ίκανωσόν με τῇ δυνάμει τοῦ Ἁγίου Σου Πνεύματος, ἐνδεδυμένον τὴν τῆς Ἱερατείας χάριν, παραστῆναι τῇ ἀγίᾳ Σου ταύτῃ τραπέζῃ καὶ ιερουργῆσαι τὸ ἄγιον καὶ ἀχραντόν Σου Σῶμα καὶ τὸ τίμιον Αἶμα. Σοὶ γάρ προσέρχομαι, κλίνας τὸν ἔμαυτον ὡρίαν, καὶ δέομαί Σου. Μή ἀποστρέψῃς τὸ πρόσωπόν Σου ἀπ' ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παιδίων Σου· ἀλλ' ἀξίωσον προσενεχθῆναι Σοὶ ὑπ' ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ἀναξίου δούλου Σου τὰ δῶρα ταῦτα. Σὺ γάρ εἴ 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 ἀεὶ, καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.

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

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



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

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

ΧΕΡΟΥΒΙΚΟΝ

Σακελλαρίδης — "Ηχος Πλ. A"

A

Lento

Oi τα Χε - ρου - βίμ, μυ - στι - κώς ει - κο-
 I ta Che - rou - vim, my - sti - kos ei - ko-
 - ví - ζον - τες και - τη ti ζω-
 - ni - zon - des, ke -
 - ο-ποι - ώ Tri - á - δι dhi τον τρι-
 - o-pi - o Tri - a -
 - σά - γι - ov νύ - vov προ - σά - δον - τες.
 - sa - yi - on. im non, pro - sa - dhon - des.

B

Πά - σαν την βι - ω - τι - κήν α - πο - θώ - με - θα,
 Pa - san tin vi - o - ti - kin a - po - tho - me - tha
 μέ... μέ - ρι - μναν, ως τον βα - σι - λέ-
 me... me - ri - mnan, os ton va - si - le-

C

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

THE CHERUBIC HYMN

Sakellarides — Plagal First Tone

A

Lento

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

- ru - bim sing the thrice-

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

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

B

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

C

all the cares of life that we may re - ceive

him, re - ceive him, re - ceive him who is the King of all.

Πάντων ὑμῶν, μνησθείη Κύριος ὁ Θεὸς ἐν τῇ
βασιλείᾳ αὐτοῦ· πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αιώνας τῶν αἰώνων.

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

ΤΑΙΣ ΑΓΓΕΛΙΚΑΙΣ

Allegretto

A - μήν. ...ταις αγ - γε - λι - καίς α - ο - ρά - τως δο - ρυ - φο -
A - min. ...tes an - ghe - li - kes a - o - ra - tos dho - ri - fo -

- ρού - με - νον τά - - ξε - σιν.
- rou - me - non ta - - xe - sin.

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

THE ANGELIC HOSTS

Allegretto

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

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

ΠΛΗΡΩΤΙΚΑ

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

(1)

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

Ὑπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

(2)

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

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

(3)

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

Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

(4)

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

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

(5)

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

PETITIONS

Let us complete our prayer to the Lord.

(1)

Lord have mer - cy.

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

(2)

Lord have mer - cy.

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

(3)

Lord have mer - cy.

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

(4)

Lord have mer - cy.

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

(5)

Lord have mer - cy.

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

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

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

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

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

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

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

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

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

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

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

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

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

Grant this, O Lord.

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

During above petition

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

After petition

Σοι, Kύ - ρι - ε.,
Si, Ky - ri - e.

(Χαμηλοφώνως.) Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος Ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεως παρὰ τῶν ἐπικαλούμενων Σε ἐν δλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἀγίῳ Σου θυσιαστηρίῳ. Καὶ ίκανωσον ἡμᾶς προσενεγκεῖν Σοι δῶρά τε καὶ θυσίας πνευματικάς ὑπέρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ καταξίωσον ἡμᾶς εὐρεῖν χάριν ἐνώπιον Σου, τοῦ γενέσθαι Σοι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνώσαι τὸ Πνεῦμα τῆς χάριτός Σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν Σου.

Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Α - μήν.
A - min.

Εἱρήνη πᾶσι.

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

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

During above petition

Most holy Theotokos,
save us.

After petition

To you, O Lord.

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

Through the mercies of Your only begotten Son with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

Α - men.

Peace be to all.

And to your spirit.

Ἄγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ
ὁμοιογήσωμεν:

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

ΠΑΤΕΡΑ, ΥΙΟΝ, ΚΑΙ ΑΓΙΟΝ ΠΝΕΥΜΑ

Moderato

Πα - τέ - ρα, Υἱ - óν, καὶ Α - γι - ον Πνεύ - μα, Τρι -
Pa - te - ra, I - on, kai A - yi - on Pnev - ma, Tri -
- á - δα o - μο - ού - σι - ον καὶ α - χώ - ρι - στον.
- a - dha o - mo - ou - si - on ke a - ho - ri - ston.

THE FATHER AND SON AND HOLY SPIRIT

Moderato

The Fa - ther and Son and Ho - ly Spi - rit, the
Tri - ni - ty one in es - sence and in - sep - a - rate.

(When more than one clergyman is celebrating the liturgy, the following hymn
is chanted in the place of the above hymn. The English version is on p. 30)

ΑΓΑΠΗΣΩ ΣΕ ΚΥΡΙΕ

Ὕχος Α'

Adapted from Hieromonk Gregory

Moderato

A - γα - πή - σω σε, Kύ - ρι - ε, η i - σχύς μου, Kύ - ρι - ος στε - ρε - ω -
A - gha - pi - so se, Ky - ri - e, i i - schis mou, Ky - ri - os ste - re - o -
- μά μου και κα - τα - φυ - γή μου και ρύ - στης μου.
- ma mou ke ka - ta - fi - yi mou ke ri - stis mou.

I WILL LOVE YOU, O LORD

First Tone

Adapted from Hieromonk Ephraim

Moderato

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

Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχωμεν.

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

ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Πιστεύω εἰς ἔνα Θεόν, Πατέρα,
Παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς,
δρατῶν τε πάντων καὶ ἀοράτων.

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

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

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

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

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

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

Εἰς μίαν, Ἅγιαν, Καθολικὴν καὶ Ἀποστολικὴν
Ἐκκλησίαν. Ὁμολογῶ ἐν βάπτισμα εἰς ἄφεσιν
ἀμαρτιῶν. Προσδοκῶ ἀνάστασιν νεκρῶν. Καὶ
ζωὴν τοῦ μέλλοντος αἰώνος. Ἄμην.

THE CREED

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

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

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

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

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

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

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

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

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Ίερεύς: Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἄγιαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Hχος Πλ. A.

Ε - λε - ον ει - ρή - νης, θυ -
E - le - on i - ri - nis, thu -
- σί - αν αι - 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 Ἅγιου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

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

Ἄνω σχῶμεν τὰς καρδίας.

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

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Α - ξι - ον και
A - xi - on ke δι - και - ον.
dhi - ke - on.

(Χαμηλοφώνως.) Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ ἐυχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γάρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, ἀεὶ ὄν, ὡσαύτως ὄν, σὺ καὶ ὁ μονογενῆς σου Υἱός καὶ τὸ Πνεῦμά σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἰναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀτέστης πάντα ποιῶν, ἔως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Υπέρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενῆ σου Υἱῷ καὶ τῷ Πνεύματί σου τῷ Ἅγιῳ, ὑπέρ πάντων ὃν ἴσμεν καὶ ὃν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ

THE HOLY OFFERING

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

Plagal First Tone

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

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

And with your spi - rit.

Let us lift up our hearts.

We have lif - ted them up to the Lord.

Let us give thanks unto the Lord.

It is pro - per and right.

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

τῆς Λειτουργίας ταύτης, ἥν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξιώσας καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἄγγέλων, τὰ Χερούβειμ καὶ τὰ Σεραφείμ, ἔξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά.

Τὸν ἐπινίκιον ὑμνον ἄδοντα, βοῶντα, κεκραγότα καὶ

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

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

TON ΕΠΙΝΙΚΙΟΝ YMNON

Maestoso

A-gi-oς, A-gi-oς, A-gi-oς, Kú - ri-os Σα-βα-ώθ, πλή-ρης ο ou-pa-vóς, και η
A-yi-os, A-yi-os, A-yi-os, Ky - ri-os Sa-va-oth, pli - ris o ou-ra-nos, ke i

γη της δό-ξης Σου. Ω-σαν - νά εν τοις υ - ψί - στοις. Ευ-λο-γη - μέ-νος ο ερ-
yi tis dho-xis Sou. O-san - na en tis i - psi - stis. Ev-lo - yi - me-nos o er-

- χό-με-νος εν ο - νό-μα-τι Ku - ρí - ου, Ω-σαν - νά ο εν τοις υ - ψί - στοις.
- ho-me-nos en o - no-ma-ti Ky - ri - ou, O-san - na o en tis i - psi - stis.

THE VICTORY HYMN

Maestoso

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

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

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

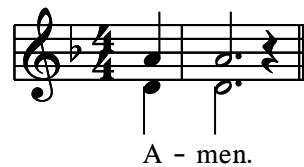
(Χαμηλοφώνως.) Μετά τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ λέγομεν: "Ἄγιος εἶ καὶ πανάγιος Σὺ καὶ ὁ μονογενῆς σου Υἱός καὶ τὸ Πνεῦμα σου τὸ Ἄγιον. "Ἄγιος εἶ καὶ πανάγιος καὶ μεγαλοπρεπής ἡ δόξα σου. "Ος τὸν κόσμον σου οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. "Ος ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἡ παρεδίδοτο, μᾶλλον δὲ ἐαυτὸν παρεδίδουν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χεροῖς, εὐχαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών.

Λάβετε, φάγετε, τοῦτό μού ἔστι τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλώμενον, εἰς ἄφεσιν ἀμαρτιῶν.



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

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



(Χαμηλοφώνως.) Ὄμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων·

Πίετε ἔξ αὐτοῦ πάντες, τοῦτό ἔστι τὸ αἷμά μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἀμαρτιῶν.



(Χαμηλοφώνως.) 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 σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

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

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



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

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

ΣΕ YMNOYMEM

Lento

from Sakellarides

Σε υμ - νού - μεν, Σε ευ - λο - γού - μεν, Σοι, ευ - χα - ρι -
Se im - nou - men, Se ev - lo - ghou - men, Si, ef - ha - ri -

- στού - μεν, Κύ - ρι - ε, και δε - ο - με - θά Σου, Ο Θε - ος η - μών.
- stu - men, Ky - ri - e, ke dhe - o - me - tha Sou, O The - os i - mon.

WITH HYMNS WE PRAISE THEE

Lento

With hymns we praise you, we bless you, unto you we
give our thanks, O Lord, and we pray to you, our God, to you!
you!

(Χαμηλοφώνως.) Ἔτι προσφέρομέν σοι τὴν λογικήν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε καὶ δεόμεθα καὶ ἰκετεύομεν· κατάπεμψον τὸ Πνεῦμά σου τὸ Ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δῶρα ταῦτα.

Καὶ ποίησον τὸν μὲν Ἀρτὸν τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου. Ἄμήν.

Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου. Ἄμήν.

Μεταβαθαλὼν τῷ Πνεύματί σου τῷ Ἅγιῳ.

Ἄμήν· Ἄμήν· Ἄμήν

“Ωστε γενέσθαι τοῖς μεταλαμβάνοντιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἀμαρτιῶν, εἰς κοινωνίαν τοῦ Ἅγιον σου Πνεύματος, εἰς Βασιλείας οὐρανῶν πλήρωμα, εἰς παρορησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Ἔτι προσφέρομέν σοι τὴν λογικήν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατευτῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

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

And make this bread the precious Body of Your Christ. Amen.

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

Changing them by Your Holy Spirit.

Amen. Amen. Amen.

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

Ἐξαιρέτως τῆς Παναγίας, ἀχράντου,
ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν

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

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

The megalynarion of the St. Basil Liturgy is *Επί σοι χαίρει*—“In You Rejoices.” See pp. 70-71)

ΜΕΓΑΛΥΝΑΡΙΟΝ

Allegro

Hχος Πλ. A'

A-ξι- on ε - στίν ως α - λη - θώς μα - κα - ρí - ζειν σε την
A-xi- on e - stin os a - li - thos ma - ka - ri - zin se tin

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

- τον και Μη - τέ - ρα του Θε - ού η - μών.
- ton ke Mi - te - ra tou The - ou i - mon.

Την τι - μι-ω - τέ - ραν των Χε - ρου - βίμ και εν - δο - ξο - τέ-
Tin ti - mi-o - te - ran ton He - rou - vim ke en-dho - xo - te-

- ραν α-συγ - κρí - τως τον Σε - ρα - φίμ, την α-δι-αφ - θό-
- ran a-sing - kri - tos ton Se - ra - fim, tin a-dhi-af - tho-

- ρως Θε - óν Λό - γον τε - κού - σαν την óν - τως Θε - o-
- ros The - on Lo - ghon te - kou - san tin on - dos The - o-

- τó - κον σε με - γα - λύ - vo - μεν.
- to - kon se me - gha - li - no - men.

MEGALYNARION

Plagal First Tone

Allegro

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

(Χαμηλοφώνως.) Τοῦ ἀγίου Ἰωάννου, Προφήτου, Προδρόμου καὶ Βαπτιστοῦ· τῶν ἀγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ Ἀγίου ('Ονομα) οὐδὲ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἅγιων, ὃν τὰῖς ικεσίαις ἐπίσκεψαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἔλπidi ἀναστάσεως ζῶῆς αἰώνιου (καὶ μνημονεύει ἐνταῦθα ὄνομαστὶ ὃν βούλεται τεθνεώτων) καὶ ἀνάπαυσον αὐτούς, ὁ Θεὸς ἡμῶν, ὃν ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

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

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

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ πατρός καὶ Μητροπολήτου ἡμῶν (Ὄνομα), ὃν χάρισαι ταῖς ἀγίαις σου Ἑκκλησίαις ἐν εἰρήνῃ, σῶον, ἔντιμον, ὑγιā, μακροημερεύοντα καὶ ὄρθοτομούντα τὸν λόγον τῆς σῆς ἀληθείας. Καὶ ὅν ἔκαστος κατὰ διάνοιαν ἔχει, καὶ πάντων καὶ πασῶν.

Kai πάν - των και πα - σών.
Ke pan - don ke pa - son.

(Χαμηλοφώνως.) Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾧ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐτᾶς, Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἷμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἑκκλησίαις καὶ μεμνημένων τῶν πενήτων, καὶ ἐπὶ πάντας ἡμᾶς τὰ ἐλέη σου ἔξαπόστειλον.

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 Ἅγιου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

A - μήν.
A - min.

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

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

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

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

And all your peo-ple

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

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

A - men.

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

And with your spi-rit.

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

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

(Chant concurrently with the petitions beneath.)

Moderato

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

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

Moderato

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

Ὑπὲρ τῶν προσκομισθέντων καὶ ἀγιασθέντων
τιμίων Δώρων, τοῦ Κυρίου δεηθῶμεν.

Οπως ὁ φιλάνθρωπος Θεὸς ἡμῶν, ὁ
προσδεξάμενος αὐτὰ εἰς τὸ ἄγιον καὶ
ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς
όσμὴν εὐώδιας πνευματικῆς, ἀντικαταπέμψη
ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ Ἅγιου
Πνεύματος, δεηθῶμεν.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ
Ἄγιου Πνεύματος αἰτησάμενοι, ἔαυτοὺς καὶ
ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ
Θεῷ παραθῶμεθα.

Si Kύ - ρι - ε.
Ky - ri - e.

(Χαμηλοφώνως.) Σοὶ παρακατιθέμεθα τὴν ζωὴν ἡμῶν ἅπασαν
καὶ τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλοῦμέν σε καὶ
δεόμεθα καὶ ἰκετεύομεν· καταξίωσον ἡμᾶς μεταλαβεῖν τῶν
ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ
πνευματικῆς Τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς ἀφεσίν
ἀμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος
Ἄγιου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς
παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

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

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

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

To you, O Lord.

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

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

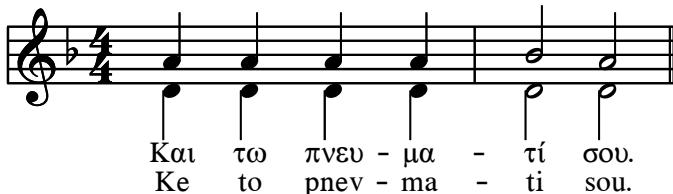
ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

Λαός: Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς·
ἀγιασθήτω 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 εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ
ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

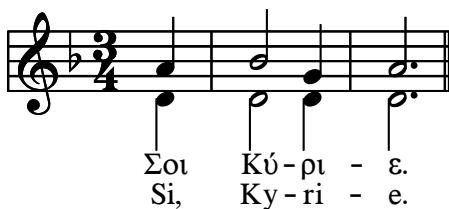
Ἴερεύς: "Οτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις
καὶ ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἅγιου
Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν
αἰώνων.



Εἰρήνη πᾶσι.



Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.



(Χαμηλοφώνως.) Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ τῇ
ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει
τοῦ ἐλέοντος σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών.
Αὐτός, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς
ἔαντῶν κεφαλάς· οὐ γάρ ἔκλιναν σαρκὶ καὶ αἷματι, ἀλλὰ σοὶ τῷ
φοιβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς
ἀγαθὸν ἔξομαλίσον, κατὰ τὴν ἑκάστου ιδίαν χρείαν· τοῖς πλέονσι
σύμπλευσον· τοῖς δόδιοποροῦσι συνόδευσον· τοὺς νοσοῦντας ἵσται,
οἱ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

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

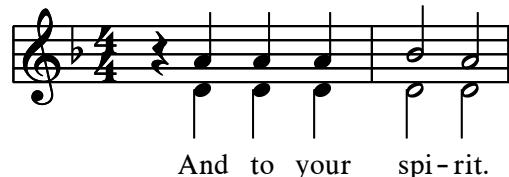
THE LORD'S PRAYER

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

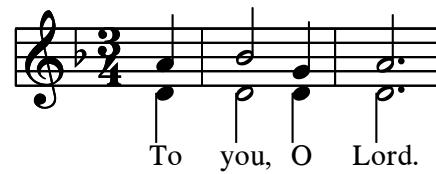
Priest: For Yours is the kingdom and the power
and the glory of the Father and the Son and the
Holy Spirit, now and forever and to the ages of
ages.



Peace be to all.



Let us bow our heads to the Lord.



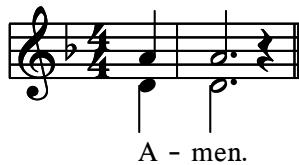
(Inaudible.) We give thanks to You, invisible King. By Your infinite
power You created all things and by Your great mercy You
brought everything from nothing into being. Master, look down
from heaven upon those who have bowed their heads before You;
they have bowed not before flesh and blood but before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

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

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



A - μήν.
A - min.



A - men.

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

Πρόσχωμεν. Τὰ Ἅγια τοῖς ἀγίοις.

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

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

ΕΙΣ ΑΓΙΟΣ

from Sakellarides'

Andante

Εις Α - γι - os, εις Kú - ri - os, I - η - σούς Xρι-
 Is A - yi - os, is Ky - ri - os, I - i - sous Chri-

- στός εις δό - ξαν Θε - ού Πα - τρός. Α - μήν.
 - stos is dho - xan The - ou Pa - tros. A - min.

ONE IS HOLY

Andante

One is Ho - ly, One is Lord, Je - sus Christ,

for the glo - ry of God, the Fa - ther. A - men.

O KOINΩNIKΟΣ YMΝΟΣ**THE COMMUNION HYMN**

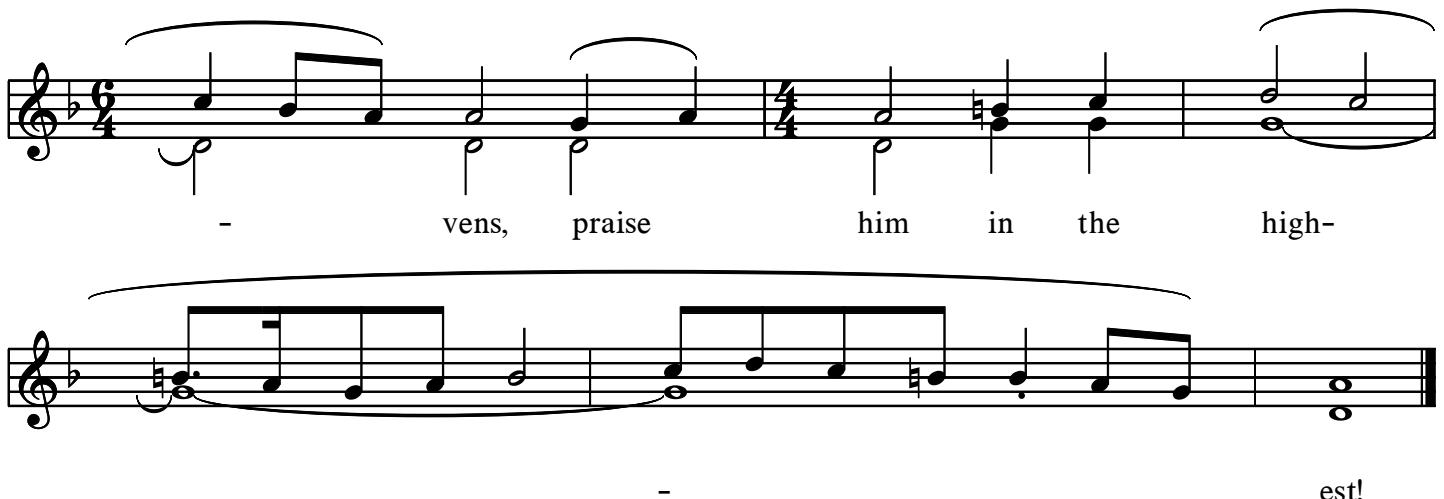
(On certain feasts, another Communion hymn is substituted.)

AINEITE TON KYPION**Lento**

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

PRAISE YE THE LORD**Lento**

Praise ye the Lord, praise ye the
 Lord, praise ye the Lord from the hea-



ΑΛΛΗΛΟΥΙΑ — ALLELUIA



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

1. Αἰνεῖτε αὐτόν, πάντες οἱ Ἀγγελοι 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 ὅνδωρ 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, ἀρχοντες καὶ πάντες κριταὶ γῆς·
6. Νεανίσκοι καὶ παρθένοι, πρεσβύτεροι μετὰ νεωτέρων·
7. Αἰνεσάτωσαν τὸ ὄνομα Κυρίου, ὅτι ὑψώθη τὸ ὄνομα αὐτοῦ μόνου.

1. Praise him, all his angels: praise him, all his hosts.
2. Praise him, sun and moon: praise him, all you stars of light.
3. Praise him, you heavens of heavens, and you waters that be above the heavens.
4. Let them praise the name of the Lord: for he commanded, and they were created.
5. Kings of the earth, and all people, princes, and all judges of the earth:
6. Both young men, and maidens: old men and children:
7. Let them praise the name of the Lord, for his name alone is exalted.

(Χαμηλοφώνως.) Πιστεύω, Κύριε, καὶ ὄμολογῶ, ὅτι σὺ εἶ ἀληθῶς ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἀμαρτωλούς σῶσαι, ὃν πρῶτός εἴμι ἔγώ. Ἔτι πιστεύω, ὅτι τοῦτο αὐτὸ́ ἔστι τὸ ἄχραντον Σῶμά σου καὶ τοῦτο αὐτὸ́ ἔστι τὸ τίμιον Αἷμά σου. Δέομαι οὖν σου· ἐλέσον με καὶ συγχάρησόν μοι τὰ παραπτώματά μου, τὰ ἑκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξίωσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου μυστηρίων, εἰς ἀφεσίν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Ἐν ταῖς λαμπρότησι τῶν ἀγίων σου πᾶς εἰσελεύσομαι ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν Νυμφῶνα, ὁ χιτών με ἐλέγχει ὅτι οὐκ ἔστι τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἀγγέλων. Καθάρισον, Κύριε, τὸν ὕπον τῆς ψυχῆς μου καὶ σῶσόν με ὡς φιλάνθρωπος.

Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦν Χριστέ, ὁ Θεός μου, μὴ εἰς κρίμα μοι γένοιτο τὰ ἄγια ταῦτα, διὰ τὸ ἀνάξιον εἶναι με, ἀλλ' εἰς κάθαρσin καὶ ἀγιασμὸν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀρραβώνα τῆς μελλούσης ζωῆς καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολλάσθαι τῷ Θεῷ ἀγαθόν ἔστι, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἐλπίδα τῆς σωτηρίας μου.

Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον Υἱόν με παράλαβε· οὐ μὴ γάρ τοῖς ἔχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημά σοι δῶσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ ληστὴς ὄμολογῶ σοι· Μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

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

ΤΟΥ ΔΕΙΠΝΟΥ ΣΟΥ ΤΟΥ ΜΥΣΤΙΚΟΥ

Andante

Hχος A'

*2nd Time: Δέσποτα (Dhespota)

*3rd Time: Αγιε (Ayie)

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

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

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

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

RECEIVE ME TODAY

Andante

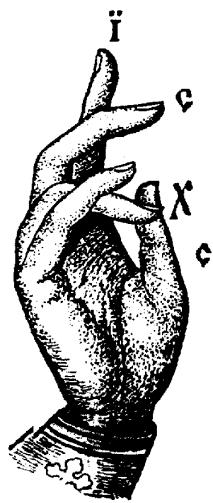
First Tone

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

RETURN TO PAGE 80 TO COMPLETE THE DIVINE LITURGY

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the gutteral *g* which is represented by **gh**, the voiced *th* which is represented by **dh**, and the gutteral *k*, represented by **ch**. (The English *ch* blend does not exist in Greek). The five Greek vowel sounds are represented as follows: **a** = *ah*, **e** = *eh*, **i** or **y** = *ee*, **o** = *oh*, and **ou** = long *u*. 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