THE DIVINE LITURGY
OF SAINT JOHN
CHRYSOOSTOM

Pew Version

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ
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## SOURCES

- Divine Liturgy (new translation) and Introduction - Greek Orthodox Archdiocese website (2018)
- Trisagion, Memorial, Artoklasia - Greek Orthodox Archdiocese website (2016)
"We knew not whether we were in heaven or on earth, for surely there is no such splendor or beauty anywhere on earth. We cannot describe it to you; we only know that God dwells there among men and that their Service surpasses the worship of all other places..."

In the latter part of the tenth century, Vladimir the Prince of Kiev sent envoys to various Christian centers to study their form of worship. These are the words the envoys uttered when they reported their presence at the celebration of the Eucharist in the Great Church of Holy Wisdom in Constantinople. The profound experience expressed by the Russian envoys has been one shared by many throughout the centuries who have witnessed for the first time the beautiful and inspiring Divine Liturgy of the Orthodox Church.

The Holy Eucharist is the oldest experience of Christian Worship as well as the most distinctive. Eucharist comes from the Greek word which means thanksgiving. In a particular sense, the word describes the most important form of the Church's attitude toward all of life. The origin of the Eucharist is traced to the Last Supper at which Christ instructed His disciples to offer bread and wine in His memory. The Eucharist is the most distinctive event of Orthodox worship because in it the Church gathers to remember and
celebrate the Life, Death, and Resurrection of Christ and, thereby, to participate in the mystery of Salvation.

**In the Orthodox Church, the Eucharist is also known as the Divine Liturgy.** The word *Liturgy* means people’s work; this description serves to emphasize the corporate character of the Eucharist. When an Orthodox attends the Divine Liturgy, it is not as an isolated person who comes simply to hear a sermon.

Rather, he comes as a member of the Community of Faith who participates in the very purpose of the Church, which is the Worship of the Holy Trinity. Therefore, the Eucharist is truly the center of the life of the Church and the principal means of spiritual development, both for the individual Christian and the Church as a whole. Not only does the Eucharist embody and express the Christian faith in a unique way, but it also enhances and deepens our faith in the Trinity. This sacrament-mystery is the experience toward which all the other activities of the Church are directed and from which they receive their direction.

The Eucharist, the principal sacrament mystery of the Orthodox Church, is not so much a text to be studied, but rather an experience of communion with the Living God in which prayer, music, gestures, the material creation, art and architecture come into full orchestra-tion. The Eucharist is a celebration of faith which touches not only the mind but also the emotions and the senses.

Throughout the centuries, Christians have seen many dimensions in the Eucharist. The various titles which have come to describe the rite bear witness to the richness of its meaning. The Eucharist has been known as the Holy offering, the Holy Mysteries, the Mystic Supper, and the Holy Communion. The Orthodox Church recognizes the many facets of the Eucharist and wisely refuses to over-emphasize one element to the detriment of the others. In so doing, Orthodoxy has clearly avoided reducing the Eucharist to a simple memorial of the Last Supper which is only occasionally observed. Following the teachings of both Scripture and Tradition, the Orthodox Church believes that Christ is truly present with His people in the celebration of the Holy Eucharist. The Eucharistic gifts of bread and wine become for us His Body and His Blood. We affirm that these Holy Gifts are transfigured into the first fruits of the New Creation in which ultimately God will be "all in all".
THREE LITURGIES

As it is celebrated today, the Divine Liturgy is a product of historical development. The fundamental core of the liturgy dates from the time of Christ and the Apostles. To this, prayers, hymns, and gestures have been added throughout the centuries. The liturgy achieved a basic framework by the ninth century.

There are three forms of the Eucharist presently in use in the Orthodox Church:

1. **The Liturgy of St. John Chrysostom**, which is the most frequently celebrated.
2. **The Liturgy of St. Basil the Great**, which is celebrated only ten times a year.
3. **The Liturgy of St. James**, which is celebrated on October 23, the feastday of the Saint.

While these saints did not compose the entire liturgy which bears their names, it is probable that they did author many of the prayers. The structure and basic elements of the three liturgies are similar, although there are differences in some hymns and prayers.

In addition to these Liturgies, there is also the Liturgy of the Pre-Sanctified Gifts. This is not truly a eucharistic liturgy but rather an evening Vesper Service followed by the distribution of Holy Communion reserved from the previous Sunday. This liturgy is celebrated only on weekday mornings or evenings during Lent, and on Monday, Tuesday, and Wednesday of Holy Week, when the full Eucharist is not permitted because of its Resurrection spirit. The Eucharist expresses the deep joy which is so central to the Gospel.

The Divine Liturgy is properly celebrated only once a day. This custom serves to emphasize and maintain the unity of the local congregation. The Eucharist is always the principal Service on Sundays and Holy Days and may be celebrated on other weekdays.

However, the Divine Liturgy is not celebrated by the priest privately, without a congregation. The Eucharist is usually celebrated in the morning but, with the Bishop's blessing, may be offered in the evening. The Greek Orthodox Archdiocese has recently encouraged the celebration of the Liturgy in the evening after Vespers, on the vigil of major Feast and Saints Days.
THE ACTIONS OF DIVINE LITURGY

The Divine Liturgy may be divided into two major parts: The Liturgy of the Catechumens and The Liturgy of the Faithful, which are preceded by the Service of Preparation.

Although there are many symbolic interpretations of the Divine Liturgy, the most fundamental meaning is found in the actions and prayers.

THE SERVICE OF PREPARATION

Prior to the beginning of the Liturgy, the priest prepares himself with prayer and then precedes to vest himself. The vestments express his priestly ministry as well as his office. Next, the priest goes to the Proskomide Table which is on the left side of the Altar Table in the Sanctuary. There, he prepares the offering of bread and wine for the Liturgy. Ideally, the leavened loaves of bread, and the wine from which the offering is taken, are prepared by members of the congregation. The elements are presented to the priest before the service, together with the names of those persons, living and dead, who are to be remembered during the Divine Liturgy. The offering symbolically represents the entire Church gathered about Christ, the Lamb of God.

THE LITURGY OF THE CATECHUMENS

The Divine Liturgy begins with the solemn declaration: "Blessed be the Kingdom of the Father and of the Son, and of the Holy Spirit now and forever more." With these words we are reminded that in the Divine Liturgy the Church becomes a real manifestation of God's Kingdom on earth.

Since the first part of the Liturgy was designed originally for the Catechumens, those being schooled in the faith, had a very instructive quality. The Eucharist also has elements which are in common with other Services. We gather as Christians who share a common faith in the Holy Trinity. We sing and pray as a people united in Christ, who are not bound by time, space, or social barriers.

The Little Entrance is the central action of the first part of the Liturgy. A procession takes place in which the priest carries the Book of Gospels from the sanctuary into the nave. The procession directs our attention to the Scripture and to the presence of Christ in the
Gospel. The entrance leads to the Epistle lesson, the Gospel, and the Sermon.

**THE LITURGY OF THE FAITHFUL**

In the early Church, only those who were baptized and not in a state of sin were permitted to remain for this most solemn part of the Liturgy. With the Great Entrance marking the beginning of this part of the Liturgy, the offering of bread and wine is brought by the priest from the Preparation Table, through the nave, and to the Altar Table. Before the offering can proceed, however, we are called upon to love one another so that we may perfectly confess our faith. In the early Church, the Kiss of Peace was exchanged at this point. After the symbolic kiss of Peace, we join together in professing our Faith through the words of the Creed.

Only now can we properly offer our gifts of bread and wine to the Father as our Lord directed us to do in His memory. This offering is one of great joy, for through it we remember the mighty actions of God through which we have received the gift of salvation, and especially the Life, Death, and Resurrection of Christ. We invoke the Holy Spirit upon ourselves and upon our offering, asking the Father that they become for us the Body and Blood of Christ. Through our thanking and remembering the Holy Spirit reveals the presence of the Risen Christ in our midst.

The priest comes from the altar with the Holy Gifts, inviting the congregation to draw near with reverence of God, with faith, and with love." Our sharing in the Eucharist Gifts not only expresses our fellowship with one another, but also our unity with the Father in His Kingdom. Individuals approach the Holy Gifts and receive the Eucharistic bread and wine from the common chalice. The priest distributes the Holy Gifts by means of a communion spoon. Since the Holy Communion is an expression of our Faith, reception of the Holy Gifts is open only to those who are baptized, chrismated, and practicing members of the Orthodox Church.

The Liturgy comes to an end with prayer of Thanksgiving and the Benediction. At the conclusion of the Eucharist, the congregation comes forward to receive a portion of the liturgical bread which was not used for the offering.
THE GREAT DOXOLOGY

The Great Doxology is an ancient hymn of praise to the Trinity which is chanted or read daily in the Orthodox Churches.

The hymn is based on Luke 2:14 in which the angelic host appears to the shepherds and announces to them the Nativity of Christ. The hymn also incorporates verses from Psalm 145:2 and Psalm 119:12. The hymn is one of the most famous liturgical exclamations of praise (doxology) in the history of the Christian Church.

The Great Doxology comes from an ancient Greek hymn dating from at least the 3rd century, and perhaps even the 1st century. A very similar form is found in the Codex Alexandrinus (5th century) and in Pseudo-Athanasius (sometime prior to the 4th century). The hymn has been extended further than these earlier examples.

The Great Doxology has some similarities to Polycarp’s final prayer before his martyrdom, as it is recorded by Eusebius. “I praise Thee for all, I bless Thee, I glorify Thee...” Polycarp is said to have been martyred 156-167 C.E.

As currently used, the hymn is found in several different forms:

The Great Doxology—Chanted by the choir, at Matins on Sundays and Feast days. The Great Doxology ends with the Trisagion.

The Lesser Doxology (the shorter version) is read by the Reader on simple weekdays at Matins and at Compline. The verses are slightly rearranged from the Great Doxology, the verse from Psalm 119 is repeated in a different manner, and the Trisagion at the end is replaced by a different doxology.

Η ΜΕΓΑΛΗ ΔΟΞΟΛΟΓΙΑ

Λαός· Δόξα σοι τῷ δείξαντι τὸ φῶς. Δόξα ἐν ψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

2. Ὑμνούμεν σε, εὐλογούμεν σε, προσκυνούμεν σε, δοξολογούμεν σε, εὐχαριστούμεν σοι, διὰ τὴν μεγάλην σου δόξαν.

3. Κύριε βασιλεύ, ἐπουράνιε Θεέ, Πάτερ παντοκράτορ· Κύριε Υἱὲ monoγενές, ᾿Ιησοῦ Χριστέ, καὶ ᾿Αγιον Πνεύμα.

4. Κύριε ὁ Θεός, ὁ ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρός, ὁ αἱρων τὴν ἀμαρτίαν τοῦ κόσμου, ἐλέησον ἡμᾶς, ὁ αἱρων τάς ἀμαρτίας τοῦ κόσμου.

5. Πρόσδεξαι τὴν δέησιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρός, καὶ ἐλέησον ἡμᾶς.

6. Ὁσιοί μόνος ᾿Αγιοι, σὺ ὁ μόνος Κύριοι, ᾿Ιησοῦς Χριστός, ἐἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

7. Καθ' ἐκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὄνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.

8. Καταξίωσον, Κύριε, ἐν τῇ ἡμέρᾳ ταύτη, ἀναμαρτήτους φυλαχθήναι ἡμᾶς.

GREAT DOXOLOGY

People: Glory to You who has shown forth the light. Glory to God in the highest and on earth peace, goodwill to men.

2. We praise You, we bless You, we worship You, we glory You, we give thanks to You for Your great glory.

3. Lord, heavenly King, God the Father almighty; Lord, the only-begotten Son, Jesus Christ, and Holy Spirit.

4. Lord God, the Lamb of God, Son of the Father, You who take away the sin of the world, have mercy on us, You who take away the sins of the world.

5. Receive our prayer, You who sit at the right hand of the Father, and have mercy on us.

6. For You only are holy, You only are the Lord Jesus Christ, to the glory of God the Father. Amen.

7. Every day I will bless You and praise Your name forever and to the ages of ages.

8. Grant Lord, that we may be kept this day without sin.
9. Blessed are You, O Lord, God of our fathers and praised and glorified is Your name to the ages. Amen.

10. May Your mercy be upon us, Lord, even as we have hoped in You.

11. Blessed are You, Lord, teach me Your statutes. (3)

12. Lord, You have been our refuge from generation to generation. I said: Lord, have mercy on me; heal my soul, for I have sinned against You.

13. Lord, to You have I fled; teach me to do Your will, for You are my God.

14. For in You is the source of life, in Your light we shall see light.

15. Extend Your mercy unto those who know You.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)


Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Mode 4

People: Today salvation has come to the world. Let us sing to him who is risen, the author of our life. For he has vanquished death by death and has given us victory and great mercy.

Ἑχος δ’

Λαός: Σήμερον σωτηρία τῷ κόσμῳ γέγονεν. Ἄσωμεν τῷ ἀναστάντι ἐκ τάφου καὶ ἀρχηγῷ τῆς ζωῆς ἡμῶν· καθελὼν γὰρ τῷ θανάτῳ τὸν θάνατον, τὸ νίκος ἔδωκεν ἡμῖν, καὶ τὸ μέγα ἔλεος.

After the Doxology, sing the following Resurrectional Troparion.

Ἡχος δ’

Metà τὸ τέλος τῆς Δοξολογίας λέγομεν Τροπάριον Ἀναστάσιμον.

People:

Today salvation has come to the world. Let us sing to him who is risen, the author of our life. For he has vanquished death by death and has given us victory and great mercy.

Ἡχος δ’

Metà τὸ τέλος τῆς Δοξολογίας λέγομεν Τροπάριον Ἀναστάσιμον.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

After the Doxology, sing the following Resurrectional Troparion.
Διάκονος: Εὐλόγησον, Δέσποτα.

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

Λαός: ἀμήν.

ΜΕΓΑΛΗ ΣΥΝΑΠΤΗ

Διάκονος: Ἐν εἰρήνη τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ τῆς ἁγίων ἑτερίας καὶ τῆς σωτηρίας τῶν ἁγίων τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

THE GREAT LITANY

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the stability of the holy churches of God, and
καὶ τῆς τῶν πάντων ἐνώσεως τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ τοῦ ἀγίου οἶκου τούτου καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσίν των ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (δεῖνος), τοῦ τιμίου πρεσβύτερου, τῆς ἐν Χριστῷ διακονίας, παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ τοῦ Κυρίου δεηθῶμεν.

Λαός: Κύριε, ἐλέησον.

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

Λαός: Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς καὶ καιρῶν εἰρήνικῶν τοῦ Κυρίου δεηθῶμεν.

for the unity of all, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
People: Lord, have mercy.
Deacon: For those who travel by land, sea, and air, for the sick, the suffering, the captives and for their salvation, let us pray to the Lord.

People: Lord, have mercy.
Deacon: For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.
Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

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

People: To You, O Lord.

THE PRAYER OF THE FIRST ANTIPHON

Priest (in a low voice): Lord, our God, Whose dominion is incomparable and glory incomprehensible; Whose mercy is immeasurable, and love for mankind ineffable: Look upon us and upon this holy house in Your loving-kindness, and grant to us and to those who pray with us Your...
συνευχομένων ἡμῖν πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου.

Και ἐκφωνεῖ·
"Οτι πρέπει σοι πᾶσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἄμην.

TO ΠΡΟΤΟΝ ΑΝΤΙΦΩΝΟΝ
Λαός· Ταῖς πρεσβείας τῆς Θεοτόκου, Σώτερ, σώσον ἡμᾶς.
(3)

ΜΙΚΡΑ ΣΥΝΑΠΤΗ
Διάκονος· "Ετι και ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε, ἐλέησον.

Διάκονος· Αντιλαβοῦ, σώσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Λαός· Κύριε, ἐλέησον.

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

Λαός· Σοί, Κύριε.

abundant mercy and compassion.

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

People: Amen.

THE FIRST ANTIPHON
People: Through the intercessions of the Theotokos, Savior, save us. (3)

THE SMALL LITANY
Deacon: Again and again, in peace, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.
THE PRAYER OF THE SECOND ANTIPHON

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

And he exclaims:

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

People: Amen.

TO ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

People: Save us, O Son of God, risen from the dead (or Who are wondrous in Your saints), we sing to You, Alleluia. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

Only begotten Son and Logos of God, being immortal, You condescended for our salvation to take flesh from the holy Theotokos and ever-virgin...
Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one with the Holy Trinity, glorified with the Father and the Holy Spirit: Save us.

THE SMALL LITANY

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

PRAYER OF THE THIRD ANTIPHON

Priest (in a low voice): Lord, You have granted us to offer these common prayers in unison and have promised that when two or three agree in Your name, You will grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be of benefit to them, granting us in the present age the knowledge of...
σῆς ἀληθείας καὶ ἐν τῷ μέλλοντι ζωήν αἰώνιον χαριζόμενος.

Και ἐκφωνεῖ·

:"Οτι ἁγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀνατέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Άγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Laos· Ἀμήν.

**TO TRITON ANTIPHON**

Psialloménou dé para τοῦ Λαοῦ τοῦ Ἀπολυτίκιου τῆς ἡμέρας ή τοῦ Τρίτου Ἀντιφώνου, ὁ Ἱερέως καὶ ὁ Διάκονος ποιοῦσι τὴν Μικράν Εἴσοδον.

**MIKRA EISODOS**

Διάκονος (χαμηλοφώνως): Τοῦ Κυρίου δεηθῶμεν. Κύριε, ἐλέησον.

Ιερεύς (χαμηλοφώνως): Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατιὰς ἄγγελων καὶ ἀρχαγγέλων εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἄγνων ἁγέλων γενέσθαι, συλλειτουργοῦντων ἡμῖν καὶ συνδοξολογούντων τὴν σὴν ἁγαθότητα. Ὅτι πρέπει σοι πάσα δόξα, τιμή καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Άγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Ὁ Ἱερεύς εὐλογῶν τὴν Εἴσοδον λέγει (χαμηλοφώνως):

Your truth, and in the age to come eternal life.

And he exclaims:

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

People: Amen.

**THE THIRD ANTIPHON**

As the people chant the Apolytikion of the day or the Third Antiphon, the Priest and the Deacon make the Small Entrance.

**THE SMALL ENTRANCE**

Deacon (in a low voice): Let us pray to the Lord. Lord, have mercy.

**THE ENTRANCE PRAYER**

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

The Priest blesses the entrance saying (in a low voice): Blessed
Εὐλογημένη ἡ εἰσόδους τῶν ἁγίων σου πάντοτε, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Διάκονος· Σοφία. Ὅρθοι.

Εἴτε φάλλεται ὑπὸ πάντων τὸ Εἰσοδικὸν.

Λαός· Δεῦτε, προσκυνήσωμεν, καὶ προσπέσωμεν Χριστῷ. Σώσον ἡμᾶς, Υἱός Θεοῦ, ὁ ἀναστάς ἐκ νεκρῶν (ἢ ὁ ἐν ἁγίοις θαυμαστῶς), ψάλλοντάς σοι· Ἀλληλούϊα.

Εἴτε φάλλονται τὰ Απολυτίκια καὶ τὸ Κοντάκιον τῆς ἡμέρας.

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε, ἐλέησον.

People: Come, let us worship and bow down before Christ. Save us, O Son of God, risen from the dead (or Who are wondrous in Your saints), we sing to You, Alleluia.

After this, the Dismissal Hymns (Apolytikia) and the Kontakion of the day are chanted.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

PRAYER OF THE TRISAGION HYMN

Priest (in a low voice): O Holy God, Who is resting among the holy ones, praised by the Seraphim with the thrice-holy voice, glorified by the Cherubim, and worshiped by every celestial power, You have brought all things into being without of nothing. You have created man according to Your image and likeness and adorned him with all the gifts of Your grace. You give wisdom and understanding to the one who asks, and You overlook not the sinner, but have set repentance as the way of salvation. You have granted us, Your
καὶ ἐν τῇ ὥρᾳ ταύτῃ στήναι κατενώπιον τῆς δόξης τοῦ ἄγιου σου θυσιαστηρίου καὶ τὴν ὁφειλομένην σοι προσκύνησιν καὶ δοξολογίαν προσάγειν. Αὐτός, Δέσποτα, πρόσδεξαι καὶ ἐκ στόματος ἡμῶν ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκόουσίν τε καὶ ἀκούσίον· ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δῶς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πᾶσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· προσβείαις τῆς ἁγίας Θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἁμαρτωλῶν τὸν τρισάγιον ὑμνόν καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκόουσίν τε καὶ ἀκούσίον· ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πᾶσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· προσβείαις τῆς ἁγίας Θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἁμαρτωλῶν τὸν τρισάγιον ὑμνόν καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου. Συγχώρησον ἡμῖν πᾶν πλημμέλημα ἑκόουσίν τε καὶ ἀκούσίον· ἁγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα· καὶ δὸς ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πᾶσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν· προσβείαις τῆς ἁγίας Θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἁμαρτωλῶν τὸν τρισάγιον ὑμνόν καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου.

Καὶ ἐκφωνεῖ· Ὠτι ἄγιος εἰ, ὁ Θεός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ,… Ὅ Διάκονος στραφεὶς πρὸς τὸν Λαόν· καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Λαός· Ἀμήν.

Ἐἵτα φάλλει ὁ Λαὸς τὸν Τρισάγιον ἡμῶν·

Ο ΤΡΙΣΑΓΙΟΣ ΥΜΝΟΣ Ὅ Αγίος ὁ Θεός, Ὅ Αγίος Ἰσχυρός, Ὅ Αγίος Ἀθάνατος, ἐλέησον ἡμᾶς. (3)

Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι· καὶ νῦν καὶ ἀεὶ καί humble and unworthy servants, to stand even at this hour before the glory of Your holy Altar of sacrifice and to offer to You due worship and praise. Master, accept the Trisagion Hymn also from the lips of us sinners, and visit us in Your goodness. Forgive all our voluntary and involuntary transgressions, sanctify our souls and bodies, and grant that we may worship You in holiness all the days of our lives, through the intercessions of the holy Theotokos and of all the saints who have pleased You throughout the ages.

And he intones:

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

The Deacon, facing the People: …and to the ages of ages.

People: Amen.

The people then chant:

THE TRISAGION Hymn

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father and to the Son and to the Holy Spirit,
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἅμην.

Ἅγιος Ἀθάνατος, ἔλεησον ἡμᾶς.

Διάκονος: Δύναμις.

Λαός: Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἔλεησον ἡμᾶς.

Καὶ εὐθὺς λέγει πρὸς τὸν Ἱερέα ὁ Διάκονος: Κέλευσον, Δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ. ὁ δὲ Ἱερεὺς ἀπερχόμενος λέγει: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Διάκονος: Εὐλόγησον, Δέσποτα, τὴν ἄνω καθέδραν.

Ἱερεύς: Εὐλογημένος εἶ ὁ ἐπὶ θρόνου δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ τῶν Χερουβίμ, πάντοτε· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἅμην.

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

Holy Immortal, have mercy on us.

Deacon: Again, fervently.

People: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

The Deacon then addresses the Priest: Command, Master.

They proceed to the cathedra (the throne behind the holy Table), and the Priest says: Blessed is He Who comes in the name of the Lord.

Deacon: Master, bless the throne on high.

Priest: Blessed are You upon the throne of the glory of Your kingdom, enthroned upon the Cherubim always, now and forever and to the ages of ages. Amen.

TA ANAGNΩΣΜΑΤΑ

THE READINGS

THE EPISODE

When the Trisagion Hymn is concluded, the Reader intones the Prokeimenon of the Epistle.

Deacon: Let us be attentive.

Ο ΑΠΟΣΤΟΛΟΣ

Μετὰ τὴν συμπλήρωσιν τοῦ Τρισαγίου, ὁ Ἀναγνώστης ἐκφωνεῖ τὸ Προκείμενον τοῦ Ἀποστόλου.

Διάκονος: Πρόσχωμεν.

Please check the Sunday Bulletin for the daily readings
Ὁ Ἀναγνώστης τὸν στίχον τοῦ Προκειμένου.

Διάκονος· Σοφία.

Ὁ Ἀναγνώστης τὴν ἐπιγραφὴν τοῦ ἀποστολικοῦ ἀνάγνωσμα.

Διάκονος· Πρόσχωμεν.

Ὁ Ἀναγνώστης διαβάζει τὸν ἀποστολικὸν ἀνάγνωσμα.

ΕΥΧΗ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ

Ἅρις (χαμηλοφώνως): Ὑπακούων ἐν ταῖς καρδίαις ὑμῶν, φιλόνθρωπε Δέσποτα, τὸ τῆς σής θεογνωσίας ἀκήρατο φῶς καὶ τῶν τῆς διανοίας ὑμῶν ὀφθαλμοὺς διάνοιξον εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. Ὑπακούων καὶ τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς εἰς τὴν τῶν σωμάτων ἡμῶν, Ἰερεύς (χαμηλοφώνως): Εἰρήνη σοι.

The Reader intones the verse of the Prokeimenon.

Deacon: Wisdom.

The Reader identifies the Epistle reading.

Deacon: Let us be attentive.

The Reader reads the specified Apostolic reading.

PRAYER OF THE HOLY GOSPEL

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

At the conclusion of the Epistle, the Priest blesses the Reader, saying: Peace be with you.

ΤΟ ΙΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ

Θεία Λειτουργία

ΤΟ ΙΕΡΟΝ ΕΥΑΓΓΕΛΙΟΝ

‗Ιερεύς· Σοφία. ጱరthsί. Ακούσωμεν τού ἁγίου Εὐαγγελίου. Εἰρήνη πάσι.

Λαός· Καὶ τῷ πνεύματί σου.

Διάκονος· Ἐκ τοῦ κατά (Ματθαίον, ὢ Μάρκον, ὢ Λουκᾶν, ὢ Ἰωάννην) ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα.

‗Ιερεύς· Πρόσχωμεν.

Λαός· Δόξα σοι, Κύριε, δόξα σοι.

Καὶ ἀναγινώσκει ὁ Διάκονος τὴν τεταγμένην περικοπὴν τοῦ ἁγίου Εὐαγγελίου.

Λαός· Δόξα σοι, Κύριε, δόξα σοι.

ΤΟ ΚΗΡΥΓΜΑ

ΔΕΥΤΕΡΑ ΕΥΧΗ ΤΩΝ ΠΙΣΤΩΝ

‗Ιερεύς (χαμηλοφώνως)· Πάλιν καὶ πολλάκις σοί προσπίπτομεν καὶ σοῦ δέομεθα, ἀγαθὲ καὶ φιλάνθρωπε, ὅπως, ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν, καθαρίσῃς ἡμᾶς τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος· καὶ δῷς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν παράστασιν τοῦ ἁγίου σου θυσιαστηρίου. Χάρισαι δὲ, ὁ Θεός, καὶ τοῖς συνευχομένοις ἡμῖν προκοπὴν βίου καὶ πίστεως καὶ συνέσεως πνευματικῆς· δός αὐτοῖς

THE HOLY GOSPEL


People: And with your spirit.

Deacon: The reading is from the Holy Gospel according to (Matthew, Mark, Luke or John).

Priest: Let us be attentive.

People: Glory to You, O Lord, glory to You.

And the Deacon intones the prescribed pericope of the Holy Gospel.

People: Glory to You, O Lord, glory to You.

THE SERMON

THE SECOND PRAYER OF THE FAITHFUL

Priest (in a low voice): Again and countless times we fall down before You, and we implore You, O Good One, Who loves mankind: That You, having regarded our prayer, may cleanse our souls and bodies from every defilement of flesh and spirit, and grant to us to stand before Your holy Altar of sacrifice, free of guilt and condemnation. Grant also, O God, to those who pray with us, progress in life, faith, and spiritual understanding.
πάντοτε, μετὰ φόβου καὶ ἀγάπης λατρεύειν σοι, ἀνενόχως καὶ ἀκατάκριτως μετέχειν τῶν ἁγίων σου μυστηρίων καὶ τῆς ἐπουρανίου σου βασιλείας ἀξιωθῆναι.

Καὶ ἔκφωνει: Ἡ ἙΜΕΓΑΛΗ ΕΙΣΟΔΟΣ
Καὶ ἄρχεται ψάλλειν τὸν Χερουβικὸν ὕμνον.

Διάκονος (χαμηλοφώνως): Τοῦ Κυρίου δεηθῶμεν.

Πρεσβύτερος (χαμηλοφώνως): Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρχεσθαι ή προσεγγίζειν ή λειτουργεῖν σοι, Βασιλεῦ τῆς δόξης· τὸ γάρ διακονεῖν σοι μέγα καὶ φοβερόν καὶ αὐταῖς ταῖς ἐπουρανίαις δυνάμεσιν. ΑΛΛ’ ὅμως, διὰ τὴν ἅφατον καὶ

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

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

People: Amen.

ΤΟΥ ΧΕΡΟΥΒΙΚΟΥ ΥΜΝΟΥ
Ľαός· Άμην.

Ἡ ΜΕΓΑΛΗ ΕΙΣΟΔΟΣ
Καὶ ἄρχεται ψάλλειν τὸν Χερουβικὸν ὕμνον·

Λαός· Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζω-οποιῷ Τριάδι τὸν τρισάγιον ἁμων προσάδοντες, πᾶσαν νῦν βιοτικὴν ἀποθέωμεθα μέρι-μαν. Ως τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι...

’Ὁ Διάκονος (χαμηλοφώνως):

Τού Κυρίου δεηθῶμεν.

Εὐχὴ τοῦ ΧΕΡΟΥΒΙΚΟΥ ΥΜΝΟΥ

ἘΥΧΗ ΤΟΥ ΧΕΡΟΥΒΙΚΟΥ ΥΜΝΟΥ

Ľαός· Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες καὶ τῇ ζω-οποιῷ Τριάδι τὸν τρισάγιον ἁμων προσάδοντες, πᾶσαν νῦν βιοτικὴν ἀποθέωμεθα μέρι-μαν. Ως τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι...

‘Ὁ Διάκονος (χαμηλοφώνως):

Τού Κυρίου δεηθῶμεν.

Πριests (χαμηλοφώνως):

Ὅταν διακονεῖται ὑπὸ τοῦ Κυρίου διακονεῖται μέγα καὶ φοβερόν καὶ ἀποθέωμεθα μέρι-μαν. Ως τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι...

Πρεσβύτερος (χαμηλοφώνως):

Ὁ Διάκονος (χαμηλοφώνως): Τοῦ Κυρίου δεηθῶμεν.
ἁμαρτωλοδέους καὶ ἀναξίωτος δοῦλόν σου, ὡς Δεσπότης τῶν ἁπάντων. Σὺ γὰρ μόνος, Κύριε ὁ Θεός ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχομένως, ὁ τῶν Σεραφίμ Κύριος καὶ βασιλεὺς τοῦ Ἱσραήλ, ὁ μόνος ἁγίος καὶ ἐν ἁγίοις ἐναπαυόμενος. Σὲ τοίνυν δυσωπῶ τὸ μόνον ἀγαθὸν καὶ εὐήκοον· ἐπίβλεψον ἐπ’ ἐμὲ τὸν ἁμαρτωλόν καὶ καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς καὶ ικάνωσόν με τῇ δυνάμει τοῦ Ἁγίου σου τῆς ἱερατείας χάριν, παραστῆναι τῇ ἁγίᾳ σου ταύτῃ τραπέζῃ καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἀχρεῖον σου σῶμα καὶ τὸ τίμιον αἷμα. Σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἐμαυτοῦ αὐχένα, καὶ δέομαι σου· Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ, μηδὲ ἀποδοκιμάσῃς με ἐκ παίδων σου, ἀλλ’ ἀξίωσον προσενεχθῆναι σοι ὑπ’ ἐμοῦ τοῦ ἀμαρτωλοῦ καὶ ἀναξίωτον δούλου σου τὰ δῶρα ταῦτα. Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδίδομενος, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοι τὴν δόξαν ἀναπέμπομεν σὺν τῷ Θείᾳ Λειτουργία

You impassibly and immutably became man. You, as the Master of all, became our high priest and delivered unto us the sacred service of this liturgical sacrifice without the shedding of blood. Indeed, Lord our God, You alone reign over the celestial and the terrestrial; borne aloft on the cherubic throne, Lord of the Seraphim and King of Israel, the only holy and resting among the holy ones. I now beseech You, Who alone are good and inclined to hear: Look down upon me, Your sinful and unprofitable servant, and cleanse my soul and heart of a wicked conscience; and enable me, by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before Your holy Table and celebrate the Mystery of Your holy and pure Body and Your precious Blood. I come before You with my head bowed, and I implore You: Turn not Your face away from me, nor reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer these gifts to You. For You are the One Who both offers and is offered, the One Who is received and is distributed, O Christ our God, and to You we offer up glory, with Your Father, Who is without beginning, and Your all-holy and good and life-
ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ξωοποιῶ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

“Ὅταν δὲ ὁ Λαὸς εἴπῃ τὰς λέξεις Ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι, ἐξέρχονται διὰ τῆς βορείου Πύλης, προπορευομένοι λαμπάδων καὶ θυμιατοῦ· καὶ διακοπτομένον τοῦ ὕμνου ἐκφωνοῦσιν ἀλληλοδιαδόχως·

Διάκονος· Πάντων ἡμῶν μνησθείη Κύριος ὁ Θεὸς ἐν τῇ βασιλείᾳ αὐτοῦ, πάντως· νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

(Ψάλλει τὸ τέλος τοῦ Χερουβικοῦ) Ταῖς ἀγγελικαίς ἀσφαλείας δορυφορούμενον τάξειν. Ἀλληλούια. Ἀλληλούια. Ἀλληλούια.

ΤΑ ΠΛΗΡΩΤΙΚΑ

Διάκονος· Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Λαός· Κύριε, ἐλέησον.

Διάκονος· Ὑπὲρ τῶν προτεθέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε, ἐλέησον.

Διάκονος· Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστεως, εὐλαβείας καὶ φόβου Θεοῦ εἰσίν των ἐν αὐτῷ τοῦ Κυρίου δεηθῶμεν.

Lambda· Κύριε, ἐλέησον.

Διάκονος· Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, creating Spirit, now and forever and to the ages of ages. Amen.

When the people chant So that we may receive the King of all, the Deacon and Priest exit the north door preceded by candles and the censer, and when the hymn is paused, they exclaim the following alternately:

Deacon: May the Lord God remember all of us in His Kingdom always, now and forever and to the ages of ages.

People: Amen.

(People complete the Cherubic Hymn) Who is invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia.

LITANY OF COMPLETION

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger,
όργης, κινδύνου καὶ άνάγκης τοῦ Κυρίου δεηθῶμεν.

**Λαός**: Κύριε, ἐλέησον.

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

**Λαός**: Κύριε, ἐλέησον.

**Διάκονος**: Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον παρὰ τοῦ Κυρίου αἰτησόμεθα.

**Λαός**: Παράσχου, Κύριε.

**Διάκονος**: Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησόμεθα.

**Λαός**: Παράσχου, Κύριε.

**Διάκονος**: Ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι παρὰ τοῦ Κυρίου αἰτησόμεθα.
ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Λαός· Παράσχου, Κύριε.

Διάκονος· Τῇς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδοξος δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες, ἐαυτοὺς καὶ ἀλλήλους καὶ πάσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός· Σοί, Κύριε.

ἘΥΧΗ ΤΗΣ ΠΡΟΣΚΟΜΙΔΗΣ

Ἱερεύς (χαμηλοφώνως)· Κύριε ὁ Θεός ὁ παντοκράτωρ, ὁ μόνος ἁγιός, ὁ δεχόμενος θυσίαν αἰνεσεως παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλη καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἀμαρτωλῶν τὴν δέησιν καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ ἰκάνωσον ἡμᾶς προσενεγκεῖν σοι δῶρα τε καὶ θυσίας πνευματικὰς ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων. Καὶ καταξίωσον ἡμᾶς εὑρεῖν χάριν ἐνώπιον σου, τοῦ γενέσθαι σοι εὐπρόσδεκτον τὴν θυσιάν ἡμῶν καὶ ἐπισκηνῶσαι τὸ Πνεῦμα τῆς χάριτος σου τὸ ἄγαθον ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δώρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου.

Καὶ ἐκφωνεῖ·

peaceful, without shame and suffering, and for a good defense before the awesome judgment seat of Christ.

People: Grant this, O Lord.

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

People: To You, O Lord.

PRAYER OF THE PROSKOMIDE

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

And he exclaims:
Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητός ἐστίν, σὺν τῷ παναγῷ καὶ ἀγαθῷ καὶ ζωοποιῶ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

λαός· Ἀμήν.

Ἅριεύς· Εἰρήνη πάσι.

λαός· Καί τῷ πνεύματι σου.

Διάκονος· Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμοούσια ὁμολογήσωμεν.

λαός· Πατέρα, Υἱόν καὶ Ἀγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ Ἱερεὺς ἀσπάζεται τὰ κεκαλυμμένα τίμια δῶρα, λέγων καθ’ ἑαυτὸν τό· Ἀγαπήσω σε, Κύριε, ἡ ἰσχύς μου, Κύριος στερέωμά μου καὶ καταφυγή μου καὶ ρύσης μου.

Διάκονος· Τὰς θύρας, τὰς θύρας· ἐν σοφίᾳ πρόσχωμεν.

The Priest venerates the covered Holy Gifts, saying privately:

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

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

Τὸ ΣΥΜΒΟΛΟΝ
ΤΗΣ ΠΙΣΤΕΩΣ

λαός· Πιστεύω εἰς ἕνα Θεόν, Πατέρα παντocrάτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὀρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἑνά Κύριον Ἰησοῦν Χριστόν, τὸν Υἱόν τοῦ Θεοῦ τοῦ μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεόν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, Through the mercies of Your only begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

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

People: Father, Son, and Holy Spirit: Trinity, one in essence and undivided.

The Priest venerates the covered Holy Gifts, saying privately:

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

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

People: I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence
with the Father, through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures. And He ascended into heaven and is seated at the right hand of the Father; He will come again with glory to judge the living and dead. His Kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

**THE HOLY ANAPHORA**

Deacon: Let us stand aright! Let us stand in awe! Let us be attentive, that we may present the Holy Offering in peace.
Lambda: "Ελεον ειρήνης, θυσίαν αινέσεως.

Ierous: Ἦ καρίς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ ἁγάτη τοῦ Θεοῦ καὶ Πατρὸς καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, εἶη μετὰ πάντων ὑμῶν.

Lambda: Καὶ μετὰ τοῦ πνεύματός σου.

Ierous: Ἀνω σχῶμεν τὰς καρδίας.

Lambda: Ἐχομεν πρὸς τὸν Κύριον.

Ierous: Εὐχαριστήσωμεν τῷ Κυρίῳ.

Lambda: Ἀξιον καὶ δίκαιον.

Ierous (χαμηλοφώνως): Άξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοι εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεός ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, ἀεὶ ὄν, ὃς τὸ συμμετέχεις σὲ καὶ ὃς τὸ συμπληρώσεις σὺ καὶ ὁ μονογενής σου Υἱὸς καὶ τὸ Πνεῦμα σου τὸ Ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρῆγαγες καὶ παραπτοσθαντάς ἀνέστησας καὶ ὃς τὸ συμπληρώσεις σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Ἅγιον.

Lambda: Αξιον καὶ δικαιον.

People: A mercy of peace, a sacrifice of praise.

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

People: And with your spirit.

Priest: Let us lift up our hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord.

People: It is proper and right.

Priest (in a low voice): It is proper and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion. For You, O God, are ineffable, inconceivable, invisible, incomprehensible, existing forever, forever the same, You and Your only begotten Son and Your Holy Spirit. You brought us out of nothing into being, and when we had fallen away, You raised us up again. You left nothing undone until you had led us up to heaven and granted us Your Kingdom, which is to come. For all these things, we thank You and Your only begotten Son and Your Holy Spirit: for all things we know and do not
εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστούμεν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἥν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκας χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβὶμ καὶ τὰ Σεραφὶμ, ἐξαπέρυγα, πολύμματα, μετάρσια, πτερωτά,

know, for blessings manifest and hidden that have been bestowed on us. We thank You also for this Liturgy, which You have deigned to receive from our hands, even though thousands of archangels and tens of thousands of angels stand around You, the Cherubim and Seraphim, six-winged, many-eyed, soaring aloft upon their wings,

The Priest exclaims:

Singing the triumphal hymn, exclaiming, proclaiming, and saying:

People: Holy, holy, holy, Lord Sabaoth, heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.

Priest (in a low voice): Together with these blessed powers, Master, Who loves mankind, we also exclaim and say: Holy are You and most holy, You and Your only begotten Son and Your Holy Spirit. Holy are You and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that everyone who believes in Him should not perish but have eternal life. When He had come and fulfilled for our sake the entire plan of salvation, on the night in which He was
μᾶλλον δὲ ἐαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις καὶ ἁμαρτήματος χερσίν, εὐχαριστήσας καὶ εὐλογήσας, ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἁμαρτίων, εἰπών:

Ὁ Ἱερεὺς λέγει ἐκφώνως:

Λάβετε, φάγετε, τοῦτό μού ἐστι τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἁμαρτίων.

Πίετε ἐξ αὐτοῦ πάντες. τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυσμένον εἰς ἁμαρτίων.

Καὶ ἐκφώνει:

The Priest exclaims:

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

People: Amen.

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

And he exclaims:
Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα καὶ διὰ πάντα.

Lambda: Σὲ ύμνούμεν, σὲ εὐλογούμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθα σου, ὁ Θεὸς ἡμῶν.

‘Ιερεύς (χαμηλοφώνως): Ἔτι προσφέρομεν σοὶ τὴν λογικὴν ταύτην καὶ ἀναίμακται λατρείαν καὶ παρακαλοῦμεν σε καὶ δεόμεθα καὶ ἰκετεύομεν· κατάπεμψον τὸ Πνεύμα σου τὸ Ἁγιὸν ἐφ᾽ ἡμᾶς, καὶ ἔπι τὰ προκείμενα δώρα ταῦτα.

Ὁ Διάκονος δεικνύων διὰ τοῦ ὀραρίου τὸν ἁγιὸν Ἀρτον λέγει· Ἐὐλόγησον, Δέσποτα, τὸν ἁγιὸν Ἀρτον.

Καὶ ὁ Ἰερεύς ἔπανω τοῦ ἁγίου Ἀρτου εὐλογῶν λέγει· Καὶ ποίησον τὸν μὲν Ἀρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου.

Ὁ Διάκονος δεικνύων διὰ τοῦ ὀραρίου τὸν ἁγιὸν Ποτήριον λέγει· Ἐὐλόγησον, Δέσποτα, τὸν ἁγιὸν Ποτήριον.

Ὁ Ἰερεύς εὐλογῶν ἔπανω τοῦ ἁγίου Ποτηρίου λέγει· Τὸ δὲ ἐν τῷ Ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου.

Ὁ Διάκονος δεικνύων διὰ τοῦ ὀραρίου ἁμφότερα τὰ Ἅγια λέγει· Ἐὐλόγησον, Δέσποτα, ἁμφότερα τὰ Ἅγια.

Ὁ Ἰερεύς εὐλογῶν τὸν τε ἁγιὸν Ἀρτον καὶ τὸ ἁγιὸν Ποτηρίου λέγει· Ἐὐλόγησον, Δέσποτα, τὸν ἄνω ἁμφότερα τὰ Ἅγια.
Ποτήριον λέγει· Μεταβαλών τῷ Πνεύματι σου τῷ Άγιῳ.

Διάκονος· Άμην. Άμην. Άμην.

Ὁ Ἱερεὺς λέγει πρᾳείᾳ τῇ φωνῇ· Ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νήψιν ψυχῆς, εἰς ἀφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ Ἁγίου σου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρρησίαν τῆς πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα. Εἶτα φέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων προπάτορών, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ἀκτικῶν καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου.

Καὶ ἐκφωνεῖ· Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, δεσποίνης ημῶν Θεοτόκου καὶ αἰειπαρθενοῦ Μαρίας.

Λαός· Ἀξίον ἐστιν ως ἄλθως μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον καὶ μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιώτεραν τῶν Χερουβίμ καὶ ἐνδοξοτέραν ἁγκρίτως τῶν Σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκούσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

Εἶτα ὁ Ἱερεὺς λέγει πρᾳείᾳ τῇ φωνῇ· Τοῦ ἁγίου ἱωάννου, says: Changing them by Your Holy Spirit.


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

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

People: It is truly right to bless you, Theotokos, ever blessed, most pure, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Logos. We magnify you, the true Theotokos.

The Priest says in a low voice: For Saint John the prophet,
προφήτου, προδρόμου και βαπτιστοῦ· τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων· τοῦ ἁγίου (τοῦ δείνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν ἁγίων, ἥν ταῖς ἱεσαίαις ἐπίσκεψαι ἤμας, ὁ Θεός. Καί μνήσθητι πάντων τῶν κεκοιμημένων ἐπ’ ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων, ὧν ταῖς ἱεσαίαις ἐπίσκεψαι ἤμας, ὁ Θεός.

καὶ ἐκφωνεῖ·

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

Καὶ ἐκφωνεῖ·

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

And he exclaims:

Among the first remember, Lord, our Archbishop (Name); grant him to Your holy churches in
Θεία Λειτουργία

Ἐκκλησίαις ἐν εἰρήνῃ, σῶν, ἕντιμον, ύγιὰ, μακρομε-  

ρεύντα καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.  

Ὁ δὲ Διάκονος πρὸς τὸν Λαὸν ἐκφωνεῖ· Καὶ ᾧν ἐκαστὸς κατὰ διάνοιαν ἔχει καὶ πάντων καὶ πασῶν.

Λαός· Καὶ πάντων καὶ πασῶν.  

Ὁ Ἱερεὺς ἐπεύχεται πρᾳείᾳ τῇ φωνῇ· Μνήσθητι, Κύριε, τῆς πό- 

λεως ταύτης, ἐν ᾧ παροικοῦμεν καὶ πάσης πόλεως καὶ χώρας καὶ 

τῶν πίστεως ἐναντίων ἐν αὐτῶν. Μνήσθητι, Κύριε, πλεόνων, ὀδοιποροῦντων, νοσοῦντων, κα-

μνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύ-

ριε, τῶν καρποφοροῦντων καὶ καλλιεργοῦντων ἐν ταῖς ἁγίαις 

σου Ἐκκλησίαις καὶ μεμνημένων τῶν πενήντων, καὶ ἐπὶ πάντων ἡμῶν τὰ ἐλέη σου ἐξαπόστειλον.

Καὶ ἐκφωνεῖ· Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι καὶ 

μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τού Πατρὸς καὶ τοῦ 

Υἱοῦ καὶ τοῦ Πνεύματος, νῦν καὶ ἐπὶ πάντων ἡμῶν.

Λαός· Ἀμήν.

Ὁ δὲ Ἰερεύς εὐλογεῖ τὸν λαὸν λέ-

γει· Καὶ ἔσται τὰ ἐλέη τοῦ μεγά-

λου Θεοῦ καὶ Σωτῆρος ἡμῶν

peace, safety, honor, and health, 

unto length of days, rightly 

teaching the word of Your truth.

The Deacon, facing the people, 

exclaims: And remember those 

whom each one of us has in 

mind, and all the people.

People: And all the people.

The Priest prays in a low voice: 

Remember, Lord, this city in 

which we live, and every city and 

land, and the faithful who live in 

them. Remember, Lord, those 

who travel by land, sea, and air; 

the sick; the suffering; the cap-

tives; and their salvation. Re-

member those who bear fruit 

and do good works in Your holy 

churches and those who are 

mindful of the poor, and upon us 

all send forth Your mercies.

And he exclaims: 

And grant that with one voice 

and one heart we may glorify 

and praise Your most honorable 

and majestic name, of the Fa-

ther and of the Son and of the 

Holy Spirit, now and forever 

and to the ages of ages.

People: Amen.

The Priest blessing the people 

says: And the mercies of our 

great God and Savior, Jesus 

Christ, be with you all.
Ἰησοῦ Χριστοῦ μετὰ πάντων ύμῶν.

Λαός: Καὶ μετὰ τοῦ πνεύματός σου.

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

Λαός·Κύριε, ἐλέησον.

Διάκονος: Ὑπὲρ τῶν προσκομισθέντων καὶ ἀγιασθέντων τιμίων Δώρων τοῦ Κυρίου δεηθῶμεν.

Λαός·Κύριε, ἐλέησον.

Διάκονος: Ὁπως ὁ φιλάνθρωπος Θεός ἡμῶν, ὁ προσδέχόμενος αὐτὰ εἰς τὸ ἁγιόν καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ Ἁγίου Πνεύματος δεηθῶμεν.

Λαός· Κύριε, ἐλέησον.

Διάκονος: Τὴν ἑνότητα τῆς πίστεως καὶ τὴν κοινωνίαν τοῦ Ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωήν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Λαός· Σοί, Κύριε.

Ἱερεὺς (χαμηλοφώνως)· Σοὶ παρακαταθέμεθα τὴν ζωὴν ἡμῶν ἀπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλάνθρωπε, καὶ παρακαλούμεν σε καὶ δεόμεθα καὶ ἱκετεύομεν·

People: And with your spirit.

Deacon: Having commemo-rated all the saints, again and again, in peace, let us pray to the Lord.

People: Lord have mercy.

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

People: Lord have mercy.

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

People: Lord have mercy.

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

People: To You, O Lord.

Priest (in a low voice): We en-trust to You, loving Master, our whole life and hope, and we be-seech, pray, and implore You: Grant us to partake of Your
καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυστηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς τραπέζης. μετὰ καθαροῦ συνείδοτος, εἰς ἀφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος Ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατάκριμα.

Καὶ ἐκφωνεῖ·

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

Η ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

The Clergy and the People:
The Lord's Prayer:

The Clergy and the People: 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 Thine is the Kingdom and the power and the glory, of the Father and of the Son and of
Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

**Lambda:** Ἀμήν.

**Ierous:** Εἰρήνη πάσι.

**Lambda:** Καὶ τῷ πνεύματι σου.

**Diakonos:** Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

**Lambda:** Σοι, Κύριε.

**Ierous (in a low voice):** Εὐχαριστοῦμεν σοι, βασιλεῦ ἀόρατε, ὁ τῇ ἁμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας καὶ τῷ πλήθει τοῦ ἐλέους σου εἰς οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγῶν. Αὐτὸς, Δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ προκείμενα πάσιν ἡμῖν εἰς ἁγαθὸν ἐξομάλισον κατὰ τὴν ἑκάστου ἱδίαν καὶ τοὺς πλέουσι συνόδευσον, τοὺς νοσοῦντας ἱασαι, τοὺς ἱατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.

**Kai ekfronei:** Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ’ οὗ εὐλογητός εἶ, σὺν τῷ παναγίῳ καὶ ἁγαθῷ καὶ ζωοποιοῦ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

the Holy Spirit, now and forever and to the ages of ages.

**People:** Amen.

**Priest:** Peace be with all.

**People:** And with your spirit.

**Deacon:** Let us bow our heads to the Lord.

**People:** To You, O Lord.

**Priest (in a low voice):** We give thanks to You, invisible King, Who by Your boundless power fashioned the universe, and in the multitude of Your mercy brought all things from nothing into being. Look down from heaven, O Master, upon those who have bowed their heads before You; for they have not bowed before flesh and blood, but before You, the awesome God. Therefore, O Master, make smooth and beneficial for us all, whatever lies ahead, according to the need of each: Sail with those who sail; travel with those who travel; heal the sick, Physician of our souls and bodies.

And he exclaims:

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

Προσεύχοντας, Κύριε Ἰησοῦ Χριστὲ ὁ Θεὸς ἡμῶν, ἔχει χλειόν κατοικητηρίου σου καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου καὶ ἐλθέ εἰς τὸ ἄγιασσι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὑδὲ ἡμῖν ἀράτως συνών· καὶ καταξίωσον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τὸ πάσχαν σου καὶ ἐλθὲ εἰς τὸ ἁγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος καὶ ὑδὲ ἡμῖν μαντή τῷ λαῷ.

Διάκονος· Πρόσχωμεν.

Προσεύχοντας, Ἐἷς Ἀγιος, ἐἷς Κύριος, Ἰησοῦς Χριστός, ἐἷς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Προσεύχοντας, Ἐἷς Ἀγιος, ἐἷς Κύριος, Ἰησοῦς Χριστός, ἐἷς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Πλήρης Κοινωνία

Ἐἴτα ψάλλει τὸ Κοινωνικόν· Αἴνειτε τὸν Κύριον ἐκ τῶν θυρώνων. Αἴνειτε αὐτὸν ἐν τοῖς ὑψίστοις. Ἀλληλουϊα. (3)

Ακολουθίας τῆς Θείας Μεταλήψεως

1. Πιστεύω, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἶ ἄληθῶς ὁ Χριστός, ὁ Υἱός τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἄμαρτωλος σώσαι, ὃν πρῶτός εἰμι, People: Amen.

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

Deacon: Let us be attentive!

Priest: The Holy Gifts for the holy people of God.

People: One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

THE HOLY COMMUNION

The Communion Hymn is chanted: Praise the Lord from the heavens; praise Him in the highest. Alleluia. (3)

THE COMMUNION PRAYERS

1. 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, in knowledge or in ignorance. And make me worthy, without condemnation, to partake of Your pure Mysteries for the remission of sins and for eternal life. Amen.

2. Behold, I approach for Divine Communion. O Maker, burn me not as I partake, For You are fire consuming the unworthy. But cleanse me from every stain.

3. O Son of God, receive me today as a partaker of Your mystical supper. For I will not speak of the mystery to Your enemies, nor will I give You a kiss, as did Judas. But like the thief, I confess to You: Remember me, Lord, in Your Kingdom.

4. Tremble, O man, as you behold the divine Blood. It is a burning coal that sears the unworthy. The Body of God both deifies and nourishes me: It deifies the Spirit and wondrously nourishes the mind.

5. You have smitten me with yearning, O Christ, and by Your divine love You have changed me. But burn up with spiritual fire my sins, and grant me to be filled...
Θεία Λειτουργία

ἵνα τὰς δύο σκιρτῶν μεγαλύνω, Ἀγαθέ, παρουσίας σου.

6. Ἐν ταῖς λαμπρότησι τῶν Ἁγίων σου πώς εἰσελθούμει ὁ ἀνάξιος; Ἐὰν γὰρ τολμήσω συνεισελθεῖν εἰς τὸν νυμφώνα, ὁ χιτὼν με ἐλέγχει ὅτι οὐκ ἔστι τοῦ γάμου, καὶ δέσμιος ἐκβαλοῦμαι ὑπὸ τῶν ἀγγέλων. Καθάρισον, Κύριε, τὸν ῥύπον τῆς ψυχῆς μου καὶ σώσόν με ὡς φιλάνθρωπος.

7. Δέσποτα φιλάνθρωπε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός μου, μὴ εἰς κρίμα μοι γένοιτο τὰ Ἅγια ταῦτα, διὰ τὸ ἀνάξιον εἶναι με, ἀλλ’ εἰς κάθαρσιν καὶ ἁγιασμὸν ψυχῆς τε καὶ σώματος, καὶ εἰς ἀρραβώνα τῆς μελλόντος ζωῆς καὶ βασιλείας. Ἐμοὶ δὲ τὸ προσκολάσθαι τῷ Θεῷ ἀγαθόν ἔστι, τίθεσθαι ἐν τῷ Κυρίῳ τὴν ἔλπιδα τῆς σωτηρίας μου.

8. Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Ὡσεὴ Ὀσίῳ, κοινωνὸν με παράλαβε: οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἴπω· οὐ φίλημα σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ’ ὡς ὁ λῃστὴς ὁμολογώ σοι· Μνήσθητί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.

Μετὰ τὸ Κοινωνικὸν ὁ Διάκονος ἐκφωνεῖ:

with delight in You, so that, leaping for joy, I may magnify, O Good One, Your two comings.

6. How shall I, who am unworthy, enter into the splendor of Your saints? If I should dare to enter into the bridal chamber, my vesture will condemn me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. Cleanse, O Lord, the filth of my soul, and save me, as You are the one Who loves mankind. In Your love, Lord, cleanse my soul, and save me.

7. Master Who loves mankind, Lord Jesus Christ, my God, let not these Holy Gifts be to my judgment because I am unworthy, but rather for the purification and sanctification of both soul and body and the pledge of the life and Kingdom to come. It is good for me to cleave unto God and to place in Him the hope of my salvation.

8. O Son of God, receive me today as a partaker of Your mysti¬cal supper. For I will not speak of the mystery to Your enemies, nor will I give You a kiss, as did Judas. But like the thief, I confess to You: Remember me, Lord, in Your Kingdom.

After the Communion Hymn the Deacon exclaims:
Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.

Καὶ γίνεται ἡ μετάληψις τοῦ Λαοῦ.

Λαμβάνει ὁ Ἱερεύς ἀπὸ τῶν τοῦ Διακόνου χειρῶν τὸ ἁγιὸν Ποτήριον καὶ μεταδίδωσιν αὐτοῖς λέγων·

Μεταλαμβάνει ὁ δούλος τοῦ Θεοῦ (δεῖνα) σώμα καὶ αἷμα Χριστοῦ εἰς ἁμαρτίαν καὶ εἰς ἡμέραν αἰώνιον. Ἀμήν.

Καὶ μετὰ τὸ πάντας μεταλαβεῖν, ὁ Ἱερεύς εὐλογῶν τοὺς πιστοὺς, λέγει·

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

Λαὸς· Εἴδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν Πνεῦμα ἐπουράνιον, εὐρομεν πίστιν ἀληθή, ἀδιαίρετον Τριάδα προσκυνούντες, αὕτη γὰρ ἡμᾶς ἔσωσεν.

Ὡρεύς (χαμηλοφώνως)· Ἄποπλυνον, Κύριε, τὰ ἁμαρτήματα τῶν ἐνθάδε μνημονεύθηντων δούλων σου τῷ αἵματί σου τῷ ἁγίῳ· πρεσβείαις τῆς Θεοτόκου καὶ πάντων σου τῶν Ἁγίων. Ἀμήν.

Διάκονος (χαμηλοφώνως)· "Ὡρισθεὶς, Δέσποτα.

Ὡρεύς (χαμηλοφώνως)· Ὡσὶνθῇ ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου. (3)
Εὐλογητὸς ὁ Θεὸς ἡμῶν, Εκφώνως δὲ στρεφόμενος πρὸς τὸν Λαόν·
Πάντοτε· νῦν καὶ άεί καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Σοί, Κύριε.

Διάκονος: Ὄρθοι· μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστού μυστηρίων, ἄξιως εὐχαριστήσωμεν τῷ Κυρίῳ.

Διάκονος: Άρρητος· Ἀλληλούϊα.

Διάκονος: Ιερός· Πάντως· Κύριε, ἐλέησον.

Διάκονος: Άρρητος· Πάντως· Κύριε, εὐλογητὸς.

Διάκονος: Κύριε, ἐλέησον.

Διάκονος: Πάντως· Κύριε, ἐλέησον.

Διάκονος: Άρρητος· Ἀλληλούϊα.

Διάκονος: Πάντως· Κύριε, ἐλέησον.

Διάκονος: Άρρητος· Πάντως· Κύριε, εὐλογητὸς.

Βlessed is our God,
And, facing the people, the Priest exclaims:
Always, now and forever and to the ages of ages.

People: Amen.

Let our mouths be filled with Your praise, O Lord, that we may sing of Your glory, because You have made us worthy to partake of Your Holy Mysteries. Keep us in Your sanctification, that all day long we may meditate upon Your righteousness. Alleluia. Alleluia. Alleluia.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

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

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

People: Amen.

Priest: Let us go forth in peace.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord, Who blesses those who bless You and sanctifies those who put their trust in You, save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify
αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπιζόντας ἐπὶ σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἱερεῖσι, τοῖς ἀρχοῦσιν ἡμῶν, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου· ὅτι πάσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἀνωθέν ἐστι, καταβαίνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκυνήσεις ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Ἀγίῳ Πνεύματι, νῦν καὶ ἄει καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

People: Amen.

Blessed be the name of the Lord, from this time forth and to the ages. (3)

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

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

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

Priest: Glory to You, O God, glory to You.

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

People: Lord, protect for many years the one who blesses and sanctifies us.

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

People: Amen.
Ὁ Ἱερεὺς, εὐλογῶν τὸν Λαόν, λέγει·
Ἡ Ἁγία Τριὰς διαφυλάξαι πάντας ὑμᾶς.

The Priest, blessing the people, says:
May the Holy Trinity protect all of you.
**THE THANKSGIVING PRAYERS**

Glory to You, O God; glory to You, O God; glory to You, O God.

**ANONYMOUS**

I thank You, O Lord my God, for You have not rejected me, a sinner, but have deemed me worthy to be a partaker of Your Holy Gifts. I thank You that You deemed me worthy, unworthy as I am, to partake of Your pure and heavenly Gifts. O Master, Who loves mankind, Who for us both died and arose and Who granted us these, Your dread and life-creating Mysteries, for the benefit and sanctification of our souls and bodies: Grant that these may be to me for the healing of both soul and body, for the averting of everything hostile, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for faith unshamed, for love unfeigned, for the fullness of wisdom, for the observance of Your commandments, for an increase of Your divine grace, and for abiding in Your Kingdom; that being kept by them in Your holiness I may ever be mindful of Your grace, and no longer live for myself but for You, our Master and benefactor. And thus, when from this life I have passed in the hope of...
ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΙΟΥ

Δέσποτα Χριστέ ὁ Θεός, βασιλεύ τῶν αἰώνων καὶ Δημιουργὲ τῶν ἀπάντων, εὐχαριστῶ σοι ἐπὶ πάσιν, οἷς παρέσχου μοι ἀγαθοῖς, καὶ ἐπὶ τῇ Μεταλήψει τῶν ἀχράντων καὶ ζωοποιῶν σου Μυστηρίων. Δέομαι οὖν σου, ἀγαθὲ καὶ φιλάνθρωπε· φύλαξόν με ὑπὸ τὴν σκέπην σου καὶ ἐν τῇ τῶν πτερύγων σου σκιᾷ· καὶ δώρησαί μοι ἐν καθαρῷ συνείδοτι, μέχρις ἐσχάτης μου ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς ἁμαρτίαις ἁμαρτίαις καὶ εἰς ζωήν ζωών. Σὺ γὰρ εἶ ὁ ἄρτος τῆς ζωῆς, η πηγὴ τοῦ ἁγιασμοῦ, ὁ δοτὴρ τῶν ἁγαθῶν· καὶ σοὶ τὴν δόξαν ἀναπέμπωμεν, σὺν τῷ Πατρὶ καὶ τῷ Άγιῳ Πνεύματι, νῦν καὶ άεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Αμήν.

THE PRAYER OF ST. BASIL THE GREAT

O Master Christ, our God, King of the ages and creator of all, I thank You for all the good things You have granted me and for the Communion of Your pure and life-giving Mysteries. I beseech You, therefore, O Good One Who loves mankind, keep me under Your protection and in the shadow of Your wings; and grant that, with a clear conscience and until my final breath, I may worthily partake of Your Holy Gifts for the remission of my sins and for life eternal. For You are the bread of life, the well-spring of holiness, and the giver of all that is good, and to You we ascribe the glory, with the Father and the Holy Spirit, now and forever and to the ages of ages. Amen.
THE PRAYER OF ST. SYMEON

O You Who willingly grant me Your Flesh for food, You are a fire, and You consume the unworthy! Burn me not, O my Maker, But rather pass through my composite members Into all my joints, my innermost core, and my heart. Burn up the thorns of all my transgressions; Purify my soul; sanctify my thoughts; Make firm my legs, as well as my bones; Illuminate the clarity of my five senses; Nail down the whole of me by Your fear. Ever overshadow, watch, and guard me from every soul-destroying act and word. Purify, cleanse, and train me; Adorn, elucidate, and illuminate me; Show me to be the dwelling of Your Spirit alone, And no longer the dwelling of sin; So that, as Your house, by the entrance of Communion As Fire, every evildoer and passion may flee, I bring to You intercessors, all the sanctified, The captains of the bodiless angels, Your Forerunner, the wise apostles, And to them I add Your pure, immaculate Mother. Receive, O my compassionate Christ, their petitions, and make of your hired servant a child of light! For You are alone our sanctification, O Good One, and the brightness of our souls; And to You, as is fitting, as our God
Τὸ σῶμά σου τὸ ἁγίον, Κύριε Ἰησοῦ Χριστὲ ὁ Θεός ἡμῶν, γένοιτο μοι εἰς ζωὴν αἰώνιον, καὶ τὸ ἁμαρτανόντα σε ἀνέκβομεν. Γένοιτο δὲ μοι ἡ εὐχαριστία αὐτή εἰς χαράν, ὑγείαν καὶ εὐφροσύνην· καὶ ἐν τῇ φοβερᾷ καὶ δευτέρᾳ ἐλεύσει σου ἁξίωσόν με τὸν ἁμαρτωλὸν στήναι ἐκ τῆς σιδήρου βασιλέας, παναχράντου σου Μητρός καὶ πάντων σου ἁγίων. Ἀμήν.

Παναγία Δέσποινα Θεοτόκε, τὸ φῶς τῆς ἐσκοτωμένης μου ψυχῆς, ἡ ἐλπίς, ἡ σκέπη, ἡ καταφυγή, τὸ ἀγαλματία μου, εὐχαριστίω σοι, ὅτι ἡξιωματέρησες με τὸν ἀνάξιον κοινωνὸν γενέσθαι τοῦ ἁχράντου Σώματος καὶ τοῦ τιμίου Αἵματος τοῦ Υἱοῦ σου. Ἀλλ’ ἡ τεκοῦσα τὸ αληθινὸν φῶς, φώτισόν μου τοὺς νοητοὺς ὀφθαλμοὺς τῆς καρδιάς· ἡ τήν πηγὴν τῆς ἀθανασίας κυήσασα, ζωοποίησόν με τὸν τεθανατωμένον τῇ ἁμαρτίᾳ· ἡ τοῦ ἐλεήμονος Θεοῦ φιλεύσπλαγχνος Μήτηρ, ἐλέησόν με καὶ δὸς κατάνυξιν καὶ συντριβῇν ἐν τῇ καρδίᾳ μου καὶ ταπείνωσιν ἐν τοῖς διανόημασί μου καὶ ἀνάκλησιν ἐν ταῖς αἰχμαλωσίαις τῶν λογισμῶν μου. Καὶ Θεία Λειτουργία

**ΑΝΩΝΥΜΟΥ**

May Your holy Body, O Lord Jesus Christ, our God, be to me for life eternal, and Your precious Blood for remission of sins. And may this Eucharist be to me for joy, health, and gladness. And at Your awesome Second Coming, deem me, the sinner, worthy to stand at the right hand of Your glory, through the intercessions of Your all-pure Mother and all Your saints. Amen.

**ΑΝΩΝΥΜΟΥ. ΕΙΣ ΤΗΝ ΥΠΕΡΑΓΙΑΝ ΘΕΟΤΟΚΟΝ**

All-holy Lady, Theotokos, the light of my darkened soul, my hope and protection, my refuge and consolation, and my joy, I thank you that you have made me worthy, though I am unworthy, to partake of the pure Body and precious Blood of your Son. But as the one who gave birth to the true Light: enlighten the noetic eyes of my heart. You who conceived the source of immortality, give life to me, dead in sin. You who are the compassionately loving Mother of the merciful God, have mercy on me and give my heart compunction and contrition, humility in my thoughts, and release from my captive thoughts. And make me...
ἀξίωσόν με, μέχρι τελευταίας μου ἀναπνοῆς, ἀκατακρίτως ὑποδέχεσθαι τῶν ἁχράντων Μυστηρίων τὸν ἁγιασμόν, εἰς ἵασιν ψυχῆς τε καὶ σώματος· καὶ παράσχοι μοι δάκρυα μετανοίας καὶ ἐξομολογήσεως, εἰς τὸ ὑμνεῖν καὶ δοξάζειν σε ἁπασάς τὰς ἡμέρας τῆς ζωῆς μου. Ὅτι εὐλογημένη καὶ δεδοξασμένη ὑπάρχεις εἰς τοὺς αἰώνας. Ἀμήν.

Εἶτα ὁ Ἱερεὺς λέγει τό· Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ρῆμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἦτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

Το τρισαγιον, το Ἀπολυτικιον της ημερας.

ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ
Ἡ τοῦ στόματός σου καθάπερ πυρσὸν ἐκλάμψασα χάρις τῆς οἰκουμένης ἐφώτισεν· ἄφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο· τὸ ὑψὸς ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν. Ἀλλὰ σοῖς λόγοις παιδεύων, πάτερ Ἰωάννη Χρυσόστομε, προσκυνεῖν ἐν Τριάδι τὸν ἕνα Θεόν, εἰς ἰασίων πάντων τῶν θείων τε καὶ κοσμίων ἀνθρώπων, διάκονοι κατὰ τὸν σωτήριμον ἁγίασμαν τῶν Μυστηρίων· ἐκ τῶν οὐρανῶν ἐδέξω τὴν θείαν χάριν, καὶ διὰ τῶν σῶν χειλέων πάντας διδάσκεις, προσκυνεῖν ἐν Τριάδι τὸν ἕνα Θεόν, worthy until my final breath to receive without condemnation the sanctification of the pure Mysteries for the healing of both soul and body. And grant me tears of repentance and confession, that I may praise and glorify you all the days of my life. For you are blessed and glorified unto the ages. Amen.

Priest: Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation, which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel.

The Trisagion Prayers and the Apolytikion of the Day.

FOR ST. JOHN CHRYSOSTOM
The grace that shone forth like a torch from your mouth illuminated the universe. It laid up for the world the treasures of freedom from avarice. It showed us the height of humility. But while instructing us by your words, Father John Chrysostom, intercede with the Word, Christ, our God, that our souls be saved.

The Kontakion for the Day and

FOR ST. JOHN CHRYSOSTOM
You received divine grace from heaven, and through your lips you teach us all to worship the one God in Trinity, all-blessed,
Ἱωάννη Χρυσόστομε, παμμακά- ριστε ὁσιε. Ἐπαξίως εὐφημοῦμέν σε: ὑπάρχεις γὰρ καθηγητής, ὡς τὰ θεία σαφῶν.

Καὶ τό·

Οὐρανὸς πολύφωτος ἡ Ἐκκλη- σία ἀνεδείχθη, ἀπαντας φωτα- γωγοῦσα τοὺς πιστούς, ἐν ὦ ἔστωτες κραυγάζομεν· Τούτοις τὸν οἶκον στερέωσον, Κύριε.

Ὑπερεύς· Δόξα σοι, ὁ Θεός ἡμῶν, δόξα σοι.

(Ὁ ἀναστὰς ἐκ νεκρῶν) Χριστὸς ὁ ἀληθινὸς Θεός ἡμῶν, πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως, τοῦ Χρυσοστομοῦ, καὶ πάντων τῶν ἁγίων, ἔλεησαι καὶ σώσαι ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Δι’ εὐχῶν τῶν ἁγίων πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός, ἔλέησον ἡμᾶς.

Διάκονος· Ἀμήν.

venerable John Chrysostom. Rightly we praise you, for you are a teacher who makes clear the things divine.

And the following:

The Church was revealed to be a many-lighted heaven, which illuminates all of the faithful; standing in it, we cry aloud: O Lord, make firm this house.

Priest: Glory to You, O God, glory to You.

May He (Who rose from the dead), Christ our true God, through the intercessions of His all-pure and all-immaculate holy Mother; of the holy, glorious, and praiseworthy apostles; of (name of the saint of the parish); of our father among the saints John Chrysostom, archbishop of Constantinople; and of all the saints; have mercy on us and save us, for He is good and loves mankind.

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

Deacon: Amen.
ΤΟ ΤΡΙΣΑΓΙΟΝ

Λαός: Μετὰ πνευμάτων δικαίων τετελειωμένων, τὰς ψυχὰς τῶν δούλων (τὴν ψυχὴν τοῦ δούλου) (τὴν ψυχὴν τῆς δούλης) σου, Σώτερ, ἀνάπαυσον, φυλάττων αὐτὰς (αὐτὴν, αὐτὴν) εἰς τὴν μακαρίαν ζωήν, τὴν παρὰ σοί, φιλάνθρωπε.

Εἰς τὴν κατάπαυσιν σου, Κύριε, ὅπου πάντες οἱ Ἅγιοι σου ἀναπαύονται, ἀνάπαυσον καὶ τὰς ψυχὰς τῶν δούλων (τὴν ψυχὴν τοῦ δούλου) (τὴν ψυχὴν τῆς δούλης) σου, ὅτι μόνος ὑπάρχεις ἀθάνατος.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Πνεύματι.

Σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ καταβὰς εἰς Ἀδην, καὶ τὰς ὀδύνας λύσας τῶν πεπεδημένων, αὐτὸς καὶ τὰς ψυχὰς τῶν δούλων (τὴν ψυχὴν τοῦ δούλου) (τῆς δούλης) σου, Σώτερ, ἀνάπαυσον.

THE TRISAGION

People: Among the spirits of the righteous perfected in faith, give rest, O Savior, to the soul(s) of Your servant(s). Bestow upon them (it) the blessed life which is from You, O loving Lord.

Within Your peace, O Lord, where all Your Saints repose, give rest also to the soul(s) of Your servant(s), for You alone are Immortal.

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

O Savior, You are our God who descended into Hades and delivered from suffering those who were bound there. Grant rest also to the soul(s) of Your servant(s).
Καὶ νῦν καὶ ἄει, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἡ μόνη ἀγνή καὶ ἀχραντος Παρθένος, ἡ Θεόν ἀφράστω θυώς, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς τῶν δούλων (τὴν ψυχὴν τοῦ δούλου) (τὴν ψυχὴν τῆς δούλης) σου.

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

People: Lord, have mercy. (3)

Deacon: Again we pray for the repose of the soul(s) of the departed servant(s) of God (Name), and for the forgiveness of all their (his, her) sins, both voluntary and involuntary.

People: Lord, have mercy. (3)

Deacon: May the Lord God grant that their (his, her) soul(s) rest where the righteous repose. Let us ask for the mercies of God, the kingdom of heaven, and the forgiveness of their (his, her) sins from Christ our immortal King and God.

People: Grant this, O Lord.
Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Πρεσβύτερος· Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωή καὶ ἡ ἀνάπαυσις τὰς ψυχὰς τῶν κεκοιμημένων δούλων (τοῦ κεκοιμημένου δούλου) (τὴν ψυχὴν τῆς κεκοιμημένης δούλης) σου, Χριστέ ὁ Θεός ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπεις σὺν τῷ ἀνάρχῳ σου Πατρί, καὶ τῷ παναγίῳ καὶ ἀγαθῷ, καὶ ἡμοποιῶ σου

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O God of spirits and of all flesh, You have trampled upon death and have abolished the power of the devil, giving life to Your world. Give rest to the soul(s) of Your departed servant(s) (Name(s)), 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 (he, she) have (has) committed in thought, word or deed, for there is no one who lives and does not sin. You alone are without sin. Your righteousness is an everlasting righteousness, and Your word is truth.

Priest: For You are the resurrection, the life, and the repose of Your departed servant(s) (Name(s)), 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. Amen.
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων.

Λαός· Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. Ἀμήν.

ΑΠΟΛΥΣΙΣ

Ἅρθος· Δόξα σοι ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα Σοί.

Ἅρθος· ὁ καὶ νεκρῶν καὶ ζώντων τὴν ἔξουσίαν ἐχών, ὡς ἀθάνατος Βασιλεύς, καὶ ἀναστάς ἐκ νεκρῶν, Χριστός ὁ ἀληθινός Θεός ἡμῶν, ταῖς προσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ Μητρός· τῶν ἁγίων, καὶ πανευφήμων Ἀποστόλων· τῶν υἱῶν καὶ θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων, τῶν ἀγίων, ἡμῶν τὰς ψυχάς τῶν ἐξ ἡμῶν μεταστάσεως δούλων ἡμῶν· (τὴν ψυχήν τοῦ ἐξ ἡμῶν μεταστάσαντος δούλου αὐτοῦ), ὁ Ὄνομα, ἐν σκηναῖς Δικαίων τάξαι, ἐν κόλποις Ἀβραὰμ ἀναπαύσει, καὶ μετὰ Δικαίων συναριθμήσαι, ἡμᾶς δὲ ἐλεήσαι ως ἀγαθὸς καὶ φιλάνθρωπος.

People: Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

DISMISSAL

Priest: Glory to You, O God, our hope, glory to You.

Priest: May Christ our true God, who rose from the dead and as immortal King has authority over the living and the dead, have mercy on us and save us, through the intercessions of his spotless holy Mother; of the holy, glorious, and praiseworthy Apostles; of our venerable and God-bearing Fathers; of the holy and glorious forefathers Abraham, Isaac, and Jacob; of his holy and righteous friend Lazarus, who lay in the grave four days; and of all the Saints, establish the soul(s) of His servant(s) (Name) departed from us, in the dwelling place of the Saints; grant rest to them (him, her) in the bosom of Abraham and number them (him, her) among the righteous.
Ἱερεύς: Αἰωνία σου ἡ μνήμη, ἀξιομακάριστων καὶ ἀείμνηστων ἄδελφων (ἀξιομακάριστος καὶ ἀείμνηστος ἄδελφη) ἡμῶν.

Ἱερεύς: Δι’ εὐχῶν τῶν ἁγίων πατέρων ἡμῶν, Κύριε Ἰησοῦ Χριστὲ ὁ Θεὸς ἡμῶν, ἔλεησον καὶ σῶσον ἡμᾶς.

Λαός: Ἀμήν.

Priest: May your memory be eternal, dear brethren (brother, sister), worthy of blessedness and everlasting memory.

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

People: Amen.
ΤΟ ΜΝΗΜΟΣΥΝΟΝ

Λαός: Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.
Τῶν Ἁγίων ὁ χορός, εὕρε την τῆς ζωῆς καὶ θύραν Παραδείσου, εὗρω κάνω, τὴν ὀδὸν διὰ τῆς μετανοίας. τὸ ἀπολωλὸς πρόβατον ἐγὼ εἰμί· ἀνακάλεσαί με, Σωτήρ, καὶ σώσον με.

Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.
Ὁ πάλαι μέν, ἐκ μὴ ὄντων πλάσας με, καὶ εἰκόνι σου θεία τιμήσας, παραβάσει ἑτολῆς δὲ πάλιν μὲ ἐπιστρέψας εἰς γῆν ἕξ ἡς ἐλήφθην, εἰς τὸ καθ' ὁμοίωσιν ἐπανάγαγε, τὸ ἀρχαῖον κάλλος ἀναμορφώσασθαι.

Εὐλογητός εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.
Εἰκὼν εἰμι, τῆς ἅρρητου δόξης σου, εἰ καὶ στίγματα φέρω πτασιμάτων, οἰκτείρησον τὸν σωτῆρα μου.

MEMORIAL SERVICE

People: 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.
σὸν πλάσμα, Δέσποτα, καὶ καθάρισον σῇ εὐσπλαγχνίᾳ, καὶ τὴν ποθεινὴν πατρίδα παράσχου μοί. Παραδείσου πάλιν ποιῶν πολίτην με.

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.

Εὐλογητὸς εἶ, Κύριε, δίδαξόν με τὰ δικαιώματά σου.

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

Ανάπαυσον, ὁ Θεός τοὺς δούλους (τὸν δούλον) (τὴν δούλην) σου, καὶ κατάταξον αὐτοὺς (αὐτόν, αὐτήν) ἐν Παραδείσῳ, ὅτι οἱ χοροὶ τῶν Ἀγίων, Κύριε, καὶ οἱ ἄγιοι ἔκλαμψουν ὡς φωστήρες· τοὺς κεκοιμημένους δούλους (τὸν κεκοιμημένον δούλον) (τὸν κεκοιμημένην δούλην) σου ἀνάπαυσον, παρορῶν αὐτῶν (αὐτοῦ, αὐτοῖς) πάντα τὰ ἐγκλήματα.

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

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

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

Τὸ τριλαμπὲς τῆς μιᾶς Θεότητος, εὐσεβῶς ὑμνήσωμεν βοῶντες· Ἅγιος εἶ, ὁ Πατὴρ ὁ ἄναρχος, ὁ συνάναρχος Υἱός καὶ θείον Πνεῦμα· φώτισον ἡμᾶς πίστει σοι λατρεύοντας, καὶ τοῦ αἰωνίου πυρὸς ἔξαρπασον.

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.
Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Χαϊρε σεμνή, ἡ Θεόν σαρκί τε-κούσα, εἰς πάντων σωτηρίαν, δι’ ἥς γένος τῶν ἀνθρώπων εὑρατο τὴν σωτηρίαν, διὰ σοῦ εὕροιμεν Παράδεισον, Θεο-τόκε, ἀγνή εὐλογημένη.

Ἀλληλούϊα, ἀλληλούϊα, ἀλληλούϊα. Δόξα σοι ὁ Θεός. (3)

Ἡχος πλ. δ’

Λαός: Μετὰ τῶν Ἁγίων ἀνάπαυσον, Χριστέ, τὰς ψυ-χὰς τῶν δούλων (τὴν ψυχήν τοῦ δούλου) (τὴν ψυχήν τῆς δούλης) σου, ἐνθα ὡκ ἔστι πόνος, οὐ λύπη, οὐ στενα-μός, ἀλλὰ ἡ ἀφθονία ἀτελεύτητος.

Ἡχος δ’

Λαός: Μετὰ πνευμάτων δι-καίων τετελειωμένων, τὰς ψυ-χὰς τῶν δούλων (τὴν ψυχήν τοῦ δούλου, τὴν ψυχήν τῆς δούλης) σου, Σῶτερ, ἀνάπαυ-σον, φυλάττων αὐτὰς (αὐτήν, αὐτήν) εἰς τὴν μακαρίαν ἡμέραν, τὴν παρὰ σοί, φιλάνθρωπε.

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)

Tone Eight

People: With the Saints give rest, O Christ, to the soul(s) of Your servant(s) where there is no pain, nor sorrow, nor suffering, but life everlasting.

Tone Four

People: Among the spirits of the righteous perfected in faith, give rest, O Savior, to the soul(s) of Your servant(s). Bestow upon them (it) the blessed life which is from You, O loving One.
Δόξα Πατρί, καὶ Υἱῷ, καὶ Αγίῳ Πνεύματι.

Δόξα Πατρί, καὶ Υἱῷ, καὶ Αγίῳ Πνεύματι.

Καὶ νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεόν ἀφράστως κυήσασα, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς ὑπὸ τελείου θανάτου δούλων (τὴν ψυχὴν τοῦ δούλου, τῆς δούλης) σου.

Λαός· Κύριε ἐλέησον. (3)

Διάκονος· Ἐλέησον ήμᾶς, ὁ Θεός, κατά τὸ μέγα ἐλέος σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

Διάκονος· Ἐλέησον ήμᾶς, ὁ Θεός, κατά τὸ μέγα ἐλέος σου, δεόμεθα σου, ἐπάκουσον καὶ ἐλέησον.

Λαός· Κύριε ἐλέησον. (3)

Διάκονος· Ἐτεὶ δεόμεθα ὑπέρ ἀναπαύσεως τῶν ψυχῶν τῶν κεκοιμημένων δούλων (τῆς
Το Μνημόσυνο ψυχῆς τοῦ κεκοιμημένου δού- λου) (τῆς ψυχῆς τῆς κεκοιμημέ- νης δούλης) τοῦ Θεοῦ, (Ένομα), και ύπέρ τοῦ συγχωρηθῆναι αὐτοῖς (αὐτῷ) (αὐτή) πάν πλημ- μέλημα ἐκούσιόν τε καὶ ἀκού- σιον.

Διάκονος: Κύριε ἐλέησον. (3)

Παράσχου Κύριε.

Λαός: Παράσχου Κύριε. (3)

Διάκονος: Παράσχου Κύριε.

Λαός: Λαός· Κύριε ἐλέησον.

Διάκονος: Λαός· Παράσχου Κύριε.

Διάκονος: Διάκονος· Λαός· Κύριε ἐλέησον. (3)

Διάκονος: Deacon: May the Lord God place their (his, her) soul(s) rest where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of their (his, her) sins from Christ our immortal king and God.

People: Lord, have mercy. (3)

Deacon: May the Lord God place their (his, her) soul(s) rest where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of their (his, her) sins from Christ our immortal king and God.

People: Grant this, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O God of spirits and of all flesh, You have trampled upon death and have abolished the power of the devil, giving life to Your world. Give rest to the soul(s) of Your departed servant(s) (Name(s)) 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 (he, she) have (has) committed in thought, word or deed, for there is no one who lives and does not
ἐν λόγῳ ἢ ἔργῳ ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός, συγχώρησον, ὅτι οὐκ ἔστιν ἄνθρωπος, ὃς ζήσεται ἐπὶ τῆς γῆς καὶ οὐχ ἀμαρτήσει· σὺ γάρ μόνος ἐκτὸς ἀμαρτίας ύπάρχει· ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν οίκων καὶ ὁ λόγος σου ἀλήθεια.

Πριests: For You are the resurrection, the life, and the repose of Your departed servant(s), (Name(s)), 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. Amen.

Λαός· Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰώνας τῶν οἰκίων. Ἀμήν.

People: Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

ΑΠΟΛΥΣΙΣ

Πριests: May Christ our true God, who rose from the dead and as immortal King has authority over the living and the dead, have mercy on us and save us, through the intercessions of his spotless holy Mother; of the holy, glorious, and praiseworthy
Ἀποστόλων· τῶν ὁσίων καὶ θεοφόρων Πατέρων ἡμῶν· τῶν ἁγίων ἐνδόξων προπατόρων Ἀβραάμ, Ἰσαάκ καὶ Ἰακώβ· τοῦ ἁγίου καὶ δικαίου φίλου αὐτοῦ Λαζάρου τοῦ τετραμηέρου· καὶ πάντων τῶν ἁγίων· τάς ψυχὰς τῶν ἡμῶν μεταστάντων δούλων αὐτῶν (τὴν ψυχὴν τοῦ ἡμῶν μεταστάντος δούλου αὐτοῦ) (τὴν ψυχὴν τῆς ἡμῶν μεταστάσεως δούλης αὐτοῦ), (Ὄνομα), ἐν σκηναῖς Δικαίων τάξαι, ἐν κόλποις Αβραάμ ἀναπαύσαι, καὶ μετὰ Δικαίων συναριθμῆσαι, ἡμᾶς δὲ ἐλέησαι ὡς ἀγαθὸς καὶ φιλάνθρωπος.

Πριester: May your memory be eternal, dear brethren (brother, sister), worthy of blessedness and everlasting memory.

λαός· Ἀμήν.
ΑΡΤΟΚΛΑΣΙΑ

Διάκονος: Ἐλέησον ἡμᾶς, ὁ Θεὸς, κατὰ τὸ μέγα ἐλεός σου, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Λαός: Κύριε ἐλέησον. (3)

“Ἐτι δεόμεθα ύπέρ τῶν εὐσεβῶν καὶ Ὀρθοδόξων Χριστιανῶν.

Λαός: Κύριε ἐλέησον. (3)

“Ἐτι δεόμεθα τοῦ Ἀρχιεπισκόπου καὶ Πατρός ήμῶν (‘Óνομα) καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.

Λαός: Κύριε ἐλέησον. (3)

“Ἐτι δεόμεθα ύπέρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας, σωτηρίας, ἐπισκέψεως, συγχωρήσεως καὶ ἀφέσεως τῶν ἁμαρτιῶν τῶν δούλων τοῦ Θεοῦ, τῶν ἐνοριτῶν, ἐπιτρόπων, σύνδρομων καὶ ἀφιερωτῶν τοῦ ἁγίου Ναοῦ τούτου, καὶ τῶν δούλων αὐτοῦ, (τῶν ὅνομάτων) τῶν ἐπιτελοῦντων τὴν ἁγίαν ἑορτὴν ταύτην.

Λαός: Κύριε ἐλέησον. (3)

ARTOKLASIA

Deacon: Have mercy on us, O God, in Your great goodness; we pray You, hear us and have mercy.

People: Lord, have mercy. (3)

Again we pray for the faithful and Orthodox Christians.

People: Lord, have mercy. (3)

Again we pray for our Archbishop and Father (Name) and all our brotherhood in Christ.

People: Lord, have mercy. (3)

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, the members, trustees, supporters, and benefactors of this holy church, and for the servants of God, (Names) who celebrate this holy feast.

People: Lord, have mercy. (3)
“Ετι δεόμεθα ύπερ τοῦ διαφυλα-χθήναι τὴν ἁγίαν ἐκκλησίαν, καὶ τὴν πόλιν ταύτην, καὶ πάσαν πό-λιν καὶ χώραν ἀντί λοιμοῦ, λι-μοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφυλῶν, ἐμφυλίου πολέμου καὶ αἰφνιδίου θανάτου· ύπερ τοῦ ίλεων, εὖµενη καὶ εὐδιάλλακτον γενεόθαι τὸν ἀγαθὸν καὶ φιλάνθρωπον Θεόν ἡμῶν, τοῦ ἀποστρέψαι καὶ διασκεδάσει πάσαν ὅργην καὶ νόσον τὴν καθ’ ἡμῶν κινουμένην, καὶ ῥύσασθαι ἡμᾶς ἐκ τῆς ἐπικειμένης ἡμῶν δικαιὸς αὐτοῦ ἀπειλῆς, καὶ ἑλεῆσαι ἡμᾶς.

Λαός· Κύριε ἐλέησον. (3)

Again we pray that this holy church and this city, and every city and land, will be kept safe against violence and pestilence, famine and earthquake, flood and fire, against the sword and enemy invasion, civil strife and sudden death; that our good and loving God will be merciful and gracious and open to our entreaties, to turn back all violence and evil aroused against us, deliver us from His impending righteous chastisement and be merciful to us.

People: Lord, have mercy. (3)

People: Lord, have mercy. (3)

Priest: Hear us, O God our Redeemer, the hope of all, at the ends of the earth or far away at sea, and show mercy, show mercy, O Master, towards our sins, and have mercy on us.

For You are a merciful and loving God, and to You we offer glory: Father, Son, and Holy Spirit, now and always and forever and ever.
Λαός· Ἀμήν.

Πριests: Εἰρήνη πᾶσι.

Λαός· Καὶ τῷ πνεύματι σου.

άκονος· Τὰς κεφαλὰς ύμῶν τῷ Κυρίῳ κλίνωμεν.

Πριests: Peace be with you all.

Λαός· Καὶ τῷ πνεύματι σου.

Πριests: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To You, O Lord.

Πριests: Most merciful Master, Lord Jesus Christ our God, through the intercessions of our most pure Lady, the Theotokos and ever virgin Mary the power of the precious and life-giving Cross the protection of the honorable, heavenly, bodiless powers the supplications of the honorable, glorious prophet and forerunner John the Baptist the holy, glorious, and praiseworthy apostles our fathers among the saints, the great hierarchs and ecumenical teachers Basil the Great, Gregory the Theologian, and John Chrysostom Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria, Nicholas, bishop of Myra in Lycia, Spyridon, bishop of Trimgyous, the wonderworkers the holy, glorious, great martyrs George the victorious, Demetrius the Myrobletes, Theodore Teron, and Theodore Stratelettes, Menas the wonderworker, Charalambs and Eletherios, the Hieromartyrs, our venerable and God-bearing fathers, the
Ἐλευθερίου, τῶν Ὁσίων καὶ θεοφόρων Ἐλευθερίου, τῶν Ὁσίων καὶ Δικαίων θεοπατόρων Ἐλευθερίου (τοῦ Ἁγίου τῆς ἡμέρας) οὗ τὴν μνήμην ἔπιτελοῦμεν καὶ πάντων Σου τῶν Ἁγίων· εὐπρόσδεκτος ἡμᾶς ἐπὶ τῇ σκέπη τῶν πτερύγων Σου· ἀποδίωξον ἡμᾶς ἀπὸ ὅλους τοὺς ἐχθρούς καὶ πολέμιους; εἰρήνευσον ἡμᾶς τὴν ζωήν· Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον Σου, καὶ σώσον τὰς ψυχὰς ἡμῶν, ὡς αγαθὸς καὶ φιλάνθρωπος.

Ἡ Ιερεύς· τοὺς άρτους καὶ τὸ ἔκκλησίασμα φύλλων·

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

Ὁ Ιερεύς θεὶς τῆς χεῖρα ἐπὶ τῶν Ἁρτων·

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Ἰερεύς· Κύριε, Ἰησοῦ Χριστέ, ὁ Θεός ἡμῶν, ὁ εὐλογήσας τοὺς πέντε Ἁρτους ἐν τῇ ἔρημῳ, καὶ ἔξ αὐτῶν πεντακιστακισίους ἄνδρας χορτάσας, Αὐτὸς εὐλόγησον καὶ τούς Ἁρτους τούτους, τὸν σῖτον, τὸν οἶνον, καὶ τὸ...
ἔλαιον· καὶ πλήθυνον αὐτὰ ἐν τῇ ἁγίᾳ Ἑκκλησίᾳ, τῇ πόλει ταύτη, ἐν τοῖς οίκοις τῶν ἑορταζόντων καὶ εἰς τὸν κόσμον Σου ἀπαντᾷ· καὶ τοὺς ἐξ αὐτῶν μεταλαμβάνοντας πιστοὺς δούλους Σου ἀγίασον.

Ἰερεύς· Ὄτι Σὺ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ Σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ Πατρί, καὶ τῷ Παναγίῳ καὶ Αγαθῷ καὶ Ζωοποιῷ Σου Πνεύμα, νῦν καὶ ἕκαστοι καὶ τὸν κόσμον Σου ἁγίασον.

Πλούσιοι ἐπτώχευσαν καὶ ἐπείνασαν· οἱ δὲ ἐκζητοῦντες τὸν Κύριον, οὐκ ἔλαττωθήσονται παντὸς ἀγαθοῦ. (3)

Priest: For You are He who blesses and sanctifies all things, Christ our God, and to You we offer up glory together with Your eternal Father and Your holy, good, and life-creating Spirit, now and forever and to the ages of ages.

People: Amen.

The rich have become poor and hungry but those who seek the Lord shall not lack any good. (3)