



City Research Online

City, University of London Institutional Repository

Citation: Lingas, A. (2013). Tikey Zes: The Divine Liturgy of St John Chrysostom (1991). Portland, USA: Cappella Romana.

This is the published version of the paper.

This version of the publication may differ from the final published version.

Permanent repository link: <https://openaccess.city.ac.uk/id/eprint/16595/>

Link to published version:

Copyright: City Research Online aims to make research outputs of City, University of London available to a wider audience. Copyright and Moral Rights remain with the author(s) and/or copyright holders. URLs from City Research Online may be freely distributed and linked to.

Reuse: Copies of full items can be used for personal research or study, educational, or not-for-profit purposes without prior permission or charge. Provided that the authors, title and full bibliographic details are credited, a hyperlink and/or URL is given for the original metadata page and the content is not changed in any way.



ΤΙΚΕΥ ΖΕΣ ΠΑΝΑΓΙΩΤΟΥ ΖΗ

THE DIVINE LITURGY

OF ST. JOHN CHRYSOSTOM

CAPPELLA ROMANA

ALEXANDER LINGAS, ARTISTIC DIRECTOR

TIKEY ZES

OF ST. JOHN CHRYSOSTOM

IN GREEK FOR MIXED CHOIR AND ORGAN (1991/96)

1	Litany of Peace	5:20
2	The Three Antiphons	9:47
3	The Small Entrance	3:20
4	Trisagion	4:54
5	Alleluiarion and Gospel	4:37
6	The Cherubic Hymn	7:42
7	The Litany of the Precious Gifts	6:25
8	The Holy Oblation	9:34
9	Megalynarion	1:54
10	Conclusion of the Holy Oblation	1:43
11	Litany of the Lord's Prayer	6:16
12	Communion Verse for Sunday	3:05
13	The Communion of the Laity	3:34
14	Post-Communion and Dismissal	4:03
15	Prayer Behind the Ambo and Final Dismissal	5:37

TOTAL TIME: 77:58

CAPPELLA ROMANA

ALEXANDER LINGAS, ARTISTIC DIRECTOR

CLERGY

The Very Rev. John Bakas *as the celebrant*

The Rev. John Kariotakis *as the deacon*

SOPRANO

LeaAnne DenBeste

Katherine FitzGibbon

Stephanie Kramer

Catherine van der Salm

TENOR

Brian Francis

Cahen Taylor

John Michael Boyer

BASS

David Krueger

Mark Powell

Adam Steele

David Stutz

ALTO

Kristen Buhler

Amy Russell

Wendy Steele

ORGANIST

Douglas Schneider

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ

ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

ΠΑΝΑΓΙΩΤΟΥ ΖΗ

The Divine Liturgy bearing the name of St. John Chrysostom (d. 407) is the form of the Eucharist celebrated most frequently in the modern Byzantine rite. Like the communion services of most other Christian traditions, it features two large sections: a service of the Word that climaxes with readings from the New Testament and concludes with the dismissal of those preparing for baptism (the catechumens); and a service of the already initiated Faithful during which the Gifts of Bread and Wine are brought to the altar and offered in a great prayer of thanksgiving (the Eucharistic Prayer or *anaphora*) before being distributed as the Body and Blood of Christ in Holy Communion. In common with the Roman Mass, the Byzantine Divine Liturgy also contains both invariable (ordinary) and variable (proper) chants. Choral settings of the Divine Liturgy—notionally “complete” but often consisting mainly of major hymns from its ordinary—were pioneered in Baroque Ukraine and Russia. Only during the nineteenth century did Tchaikovsky and other Russian composers establish the Divine Liturgy as a compositional genre comparable in scale to Latin Masses or Anglican Services.

Although there now exist polyphonic choral settings of the Divine Liturgy by composers representing nearly the full cultural spectrum of Eastern Orthodoxy, those produced by Greek American composers remain little known. Indeed, Orthodox Christians from Europe or the Middle East visiting Greek Orthodox

churches of the United States are frequently surprised or even scandalized to hear the Sunday Divine Liturgy sung not by cantors employing Byzantine chant, but by a mixed choir singing harmonized or polyphonic music that is often accompanied by an organ. Viewed from such an outside perspective, Greek American liturgical choral music would seem to be little more than a peculiarity—or, as some critics of polyphony would maintain, an ill-judged and extreme—instance of inculturation. While there can be little doubt that ideologies promoting cultural adaptation (or even assimilation) to prevailing cultural norms have influenced the development of liturgical singing in Greek America, emphasis on these aspects of its history can all too easily lead to facile dismissals that ignore its many complexities of provenance and expression. Without taking these issues into account, it is impossible to situate culturally and artistically the setting of the Divine Liturgy by Tikey Zes recorded on the present album.

John Sakellarides and Greek American Choral Music for the Divine Liturgy

The first notated examples of polyphonic music for the Byzantine rite—that is, music employing more than one vocal part intended for the worship of Eastern Orthodox and Greek Catholic Christians—appeared shortly before 1453 among the works of singers who

served at the courts of the last Byzantine (East Roman) Emperors. Over the following centuries, liturgical singing by Orthodox Christians living under Ottoman rule was generally monophonic, consisting of a single vocal line of chant supported *ad libitum* by a vocal drone or “ison.” Elsewhere, however, many Orthodox Christians developed traditions of polyphonic singing that were influenced to varying degrees by Western European music. In some traditions singers spontaneously harmonize chant melodies, a practice still found today in Serbia, Romania, and on the Ionian islands of Zakynthos and Kefalonia. Better known is the creation of notated musical settings featuring advanced techniques of Western harmony or counterpoint, an approach pursued by Ukrainian and Russian composers from the Baroque era onwards.

Circumstances congenial to the cultivation of liturgical polyphony on the Greek mainland emerged only gradually after the founding in 1832 of an independent Kingdom of Greece by a Westernizing cultural elite. In the last two decades of the nineteenth century royal patronage and changing musical tastes stimulated the founding of polyphonic choirs in Athens and the larger provincial cities of Greece to sing the Divine Liturgy on Sundays and feasts. Alexandros Katakouzenos (1824–1892) and Themistokles Polykrates (1863–1926) led the creation of a repertory of four-part music for male chorus modeled after Russian prototypes that was employed in the Royal Chapel and

certain urban churches. Much more popular, however, was the music of John Sakellarides (ca. 1853–1938), an Athenian cantor who proffered a simplified version of the received repertory of Byzantine chant that he claimed to have purified of oriental decadence. Sakellarides published in both Byzantine neumes (musical signs) and Western staff notation collections that included not only unadorned chant, but also melodies harmonized in two, three, and (rarely) four parts.

The ascent of Western musical styles in the churches of Athens coincided with the rise of Greek emigration to the United States. The immigrants brought to the New World both traditional Byzantine chant and the new Athenian liturgical music, but found that their new cultural environment was more hospitable to the latter. Russian-style works were not unheard in America, but it was the music of Sakellarides that soon came to be accepted as “traditional” in its Greek Orthodox churches. This was evidently due in part to its simplicity, the ready availability of its frequently reprinted staff-notation editions, and its frequent close melodic resemblance to more traditional forms of chant. Also important was its active cultivation by prominent musicians and clergy. Several disciples of Sakellarides emigrated to the United States and assumed key musical posts: George Anastasiou (Washington, DC and later Tarpon Springs, Florida), Angelos Desfis (Los Angeles), and Christos Vryonides (1894–1961; the first professor of Byzantine

chant at the Holy Cross Greek Orthodox School of Theology, the archdiocesan seminary now located in Brookline, Massachusetts). Continuity in musical development along Western lines was assured by the support of Archbishops Athenagoras (1931–49), Michael (1949–59), and Iakovos (1959–96), all of whom promoted mixed choirs with organs.

After the Second World War a second generation of Greek American church musicians emerged, some of whom had received training in Western art music at American universities. The composers among them soon began to recast the legacy of Sakellarides by rescoring his harmonized works idiomatically for mixed chorus, and dressing his melodies in more sophisticated harmonic and contrapuntal garb. A seminal figure in the advancement of these trends throughout the Greek Orthodox Archdiocese of North and South America was Frank Desby (1922–92). Based at the newly opened St. Sophia Cathedral in Los Angeles, Dr. Desby drew on knowledge gained from academic study of chant, the liturgical music of Western Europe, and Russian choral music to create settings inspired by Renaissance, Russian, and modern prototypes. In 1951 the Society for the Advancement of Greek Orthodox Ecclesiastical and Greek Folk Music (today Greek Sacred and Secular Music Society), co-founded by Dr. Desby, published his *Choral Music to the Divine Liturgy for Mixed Voices*, a collection combining reworked versions of Sakellarides with a

modicum of original material located mostly in the service's short responses ("Amen," "Lord, have mercy," and so on).

Disseminated through regional music conferences of the Greek Orthodox Archdiocese at which a massed choir accompanied by an organ was prepared, often by Dr. Desby himself, to sing the Sunday morning Divine Liturgy, this collection influenced the subsequent development of Greek American liturgical music in a number of ways. Dr. Desby's *Liturgy* provided composers with a precedent for the composition or compilation of complete choral settings of the Orthodox Eucharist comparable in scale to those of such earlier Russian composers as Tchaikovsky, as well as an institutional framework for their performance (the regional choir conference). Its copious and audibly recognizable use of material by Sakellarides helped not only to perpetuate the hegemony of his work in the Greek Orthodox churches of America, but also to secure the rapid acceptance of Dr. Desby's arrangements by clergy and laity.

Like Desby and Peter Michaelides (whose own setting of the *Divine Liturgy* Cappella Romana has previously recorded), Tikey Zes (b. 1927) was trained professionally in music at the University of Southern California. Although active as a composer of Greek Orthodox choral music since the 1950s, his first complete setting of the *Divine Liturgy* was published only in 1978 by the Greek

Sacred and Secular Music Society. This work finds Dr. Zes adhering to Sakellarides for the melodies of its major hymns, but also including features that were unusual or innovative in Greek American liturgical music. In it the tunes of Sakellarides are frequently disguised: through their absorption into polyphonic textures; secondary dominants and other characteristics of Romantic harmony are avoided; organ parts not infrequently do more than double the voices (independent writing for organ is also to be found in settings by Anna Gallos); and original melodies occasionally appear.

The Divine Liturgy of St. John Chrysostom (1991/96) by Tikey Zes

Dr. Zes first published *The Divine Liturgy of St. John Chrysostom* recorded on this disc in 1991. In 1996 he reissued it in an expanded edition that he dedicated to Cappella Romana, which had presented the concert premiere of the work in 1992. It is a collection of choral settings intended for Orthodox liturgical use and, like many other such publications (for example, Tchaikovsky's *All-Night Vigil*, op. 52), includes more music than would ever be required for a single service. One and in some cases two choral settings are provided for all the ordinary chants and responses of the Divine Liturgy. It also includes music for services celebrated by a bishop, the Liturgy of St. Basil, and numerous texts proper to

particular days or seasons. (Two older items that Dr. Zes incorporated into the 1996 *Liturgy*—the Cherubic Hymn #1 and the Sunday Communion Verse #2—may be heard, respectively, on Cappella Romana's discs *When Augustus Reigned* and *Tikey Zes: Choral Works*.)

The present disc offers the music required for a celebration of the Divine Liturgy by a priest and deacon on the Second Sunday after Pentecost. The Greek text sung here is—with the exception of the dialogue preceding the Alleluia, which is fully restored to its ancient form—that of *The Divine Liturgy of Our Father Among the Saints St. John Chrysostom*, 2nd ed. (London: Archdiocese of Thyateira and Great Britain, 2011). The space limitations of the CD format required us to make a number of abbreviations to portions of the service not set to music by Dr. Zes. The Prokeimenon (Gradual) and Apostle (Epistle) reading are thus omitted, as are the Litanies of the Catechumens and the Faithful following the Gospel, and the bulk of the Nicene Creed. In addition, the presidential prayers of the celebrant are generally limited to their concluding exclamations, a usage that prevails in churches where these prayers are read silently. (The complete text of the Divine Liturgy may be heard on Cappella Romana's 2-disc recording *The Divine Liturgy of Our Father Among the Saints John Chrysostom in English in Byzantine Chant*.)

For a listener approaching this recording from the perspective of the Greek American choral

traditions surveyed above, Dr. Zes's 1996 *Liturgy* will probably seem like a radical departure from prevailing norms. Although the music often echoes Byzantine chant in Modes 1, Plagal 1 and, less often, Plagal 4, the vast majority of its melodies are original. Indeed, only three of the movements recorded on the present disc are based on pre-existing melodies. The Apolytikion of the Resurrection presents a traditional chant with some rhythmic and melodic modifications, while the Introit "Come, let us worship" sets only the first half of the chant before reprising the original tune heard earlier as the refrain to the Second Antiphon. The only melody by Sakellarides occurs in the Communion Hymn "Of Your Mystical Supper," which is a Greek retroversion of the English setting previously recorded by Cappella Romana on the disc *Tikey Zes: Choral Works*. Musical unity is provided instead through various formal devices. One such device is the recurrence of invertible counterpoint in the antiphons, Trisagion and Communion Verse. Another occurs in the Litany of Peace, the opening unison melody of which is subsequently heard in different voices as its polyphonic texture builds.

Despite the paucity of recognizable chant melodies, the 1996 *Liturgy* bears the marks of a composer long engaged with the traditions of Orthodox worship. Choral responses uttered in musical dialogue with the deacon or celebrant are, in keeping with their liturgical function, generally short, homophonic and

unaccompanied. Vocal textures in antiphons and hymns are often sparse, consisting of one or two parts with organ accompaniment. Only at liturgically or textually significant points does the musical texture thicken as parts multiply in passages of homophonic declamation or dense counterpoint (examples of the latter may be heard in the musical evocations of angelic worship of the Trisagion, Cherubic Hymn, Sanctus ("Holy, Holy, Holy"), Megalynarion and Communion Verse). Cumulatively opulent in its variety, level of difficulty and ecstatic polyphonic climaxes, this *Liturgy* achieves a balance of splendor with restraint that is, its inculturated musical idiom notwithstanding, thoroughly Byzantine.

—Alexander Lingas

Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ
ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ

1

Η ΛΕΙΤΟΥΡΓΙΑ ΤΩΝ ΚΑΤΗΧΟΥΜΕΝΩΝ

Ὁ Διάκονος· Εὐλόγησον, Δέσποτα.
Ἱερεύς· Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ
Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.
Λαός· Ἀμήν.

ΤΑ ΕΙΡΗΝΙΚΑ

Ὁ Διάκονος· 1. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
2. Ὑπὲρ τῆς ἀνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν
ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
3. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,
εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ Ἐκκλησιῶν καὶ τῆς
τῶν πάντων ἐνώσεως, τοῦ Κυρίου δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
4. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστewς,
εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ
Κυρίου δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
5. Ὑπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν Γερασίμου, τοῦ
τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας,
παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ Κυρίου
δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
6. Ὑπὲρ τοῦ Προέδρου τοῦ ἔθνους ἡμῶν, πάσης ἀρχῆς
καὶ ἐξουσίας ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.
Λαός· Κύριε ἐλέησον.
7. Ὑπὲρ τῆς πόλεως ταύτης, πάσης πόλεως, χώρας

THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM

1

THE LITURGY OF THE CATECHUMENS

Deacon: Master, give the blessing.
Priest: Blessed is the Kingdom of the Father, and of the
Son, and of the Holy Spirit, now and for ever, and to
the ages of ages.
People: Amen.

LITANY OF PEACE

Deacon: 1. In peace, let us pray to the Lord.
People: Lord, have mercy.
2. For the peace from on high and for the salvation of
our souls, let us pray to the Lord.
People: Lord, have mercy.
3. For the peace of the whole world, for the welfare of
the holy Churches of God, and for the union of all,
let us pray to the Lord.
People: Lord, have mercy.
4. 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.
5. For our Archbishop Gerasimos, for the honored
order of presbyters, for the diaconate in Christ, for
all the clergy and the people, let us pray
to the Lord.
People: Lord, have mercy.
6. For the President of our nation, its government and
all in authority, let us pray to the Lord.
People: Lord, have mercy.
7. For this city, for every city, town and village, and for

καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου
δεηθώμεν.

Λαός· Κύριε ἐλέησον.

8. Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς
γῆς καὶ καιρῶν εἰρηνικῶν, τοῦ Κυρίου
δεηθώμεν.

Λαός· Κύριε ἐλέησον.

9. Ὑπὲρ πλεόντων, ὁδοιπορούντων, νοσούντων,
καμνόντων, αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν,
τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

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

Λαός· Κύριε ἐλέησον.

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

Λαός· Κύριε ἐλέησον.

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

Λαός· Σοὶ Κύριε.

Ἱερεύς· (ἐκφώνως) Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ
καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Λαός· Ἀμήν.

2

ΤΟ ΠΡΩΤΟΝ ΑΝΤΙΦΩΝΟΝ

Ἐν δὲ ταῖς Κυριακαῖς νῦν ψάλλεται τὸ παρόν·
Ψαλμὸς ρβ' (102)

Στιχ. α' Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον, καὶ πάντα τὰ
ἐντός μου τὸ ὄνομα τὸ ἅγιον αὐτοῦ. (ρβ' 1)

the faithful who dwell in them, let us pray to
the Lord.

People: Lord, have mercy.

8. For favorable weather, an abundance of the fruits of
the earth, and temperate seasons, let us pray to
the Lord.

People: Lord, have mercy.

9. For those who travel by land, air or water, for the
sick, the suffering, for those in captivity, and for their
safety and salvation, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

11. Help us, save us, have mercy on us, and keep us, O
God, by your grace.

People: Lord, have mercy.

12. Commemorating our all-holy, pure, most
blessed and glorious Lady, Mother of God and
Ever-Virgin Mary, with all the Saints, let us
entrust ourselves and one another and our whole
life to Christ our God.

People: To you, O Lord.

Priest: (aloud) For to you belong all glory, honor and
worship, to the Father, the Son and the Holy Spirit,
now and for ever, and to the ages of ages.

People: Amen.

2

FIRST ANTIPHON

On Sundays the following Antiphon may be sung
Psalm 102

1st Verse: Bless the Lord, O my soul, and all that is
within me, bless his holy name. (102: 1)

Λαός· Ταῖς πρεσβείαις τῆς Θεοτόκου,

Σῶτερ, σῶσον ἡμᾶς.

Στιχ. β' Εὐλόγει ἡ ψυχὴ μου τὸν Κύριον, καὶ μὴ
ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ. (ρβ' 2)

Λαός· Ταῖς πρεσβείαις τῆς Θεοτόκου,

Σῶτερ, σῶσον ἡμᾶς.

Στιχ. γ' Κύριος ἐν τῷ οὐρανῷ ἡτοίμασε τὸν θρόνον
αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ πάντων δεσπόζει. (ρβ' 19)

Λαός· Ταῖς πρεσβείαις τῆς Θεοτόκου,

Σῶτερ, σῶσον ἡμᾶς.

Στιχ. δ' Εὐλογεῖτε τὸν Κύριον, πάντα τὰ ἔργα αὐτοῦ,
ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ. (ρβ' 22)

Λαός· Ταῖς πρεσβείαις τῆς Θεοτόκου,

Σῶτερ, σῶσον ἡμᾶς.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ
ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Λαός· Ταῖς πρεσβείαις τῆς Θεοτόκου,

Σῶτερ, σῶσον ἡμᾶς.

ΤΗΝ ΜΙΚΡΑΝ ΣΥΝΑΙΤΗΝ

Διάκονος· Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

Διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ
διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός· Κύριε ἐλέησον.

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

Λαός· Σοὶ Κύριε.

Ἱερεύς· (ἐκφώνως) Ὅτι σὸν τὸ κράτος καὶ σοῦ ἐστιν ἡ
βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρὸς καὶ

People: At the prayers of the Mother of God,

O Savior, save us.

2nd Verse: Bless the Lord, O my soul, and forget none
of his benefits. (102: 2)

People: At the prayers of the Mother of God,

O Savior, save us.

3rd Verse: The Lord has prepared his throne in heaven,
and his kingdom rules over all. (102: 19)

People: At the prayers of the Mother of God,

O Savior, save us.

4th Verse: Bless the Lord, all you his works, in every
place of his dominion. (102: 22)

People: At the prayers of the Mother of God,

O Savior, save us.

Glory to the Father, and to the Son, and to the Holy Spirit.
Both now and for ever, and to the ages of ages. Amen.

People: At the prayers of the Mother of God,

O Savior, save us.

SHORT 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 keep
us, O God, by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all holy, pure, most
blessed and glorious Lady, Mother of God and
Ever Virgin Mary, with all the Saints, let us entrust
ourselves and one another and our whole life to
Christ our God.

People: To you, O Lord.

Priest: (aloud) For yours is the might, and yours the
kingdom, the power and the glory, of the Father, the

τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.
Λαός· Ἀμήν.

ΤΟ ΔΕΥΤΕΡΟΝ ΑΝΤΙΦΩΝΟΝ

Ψαλμὸς ρμε´ (145)

Στιχ. α´ Αἶνει ἡ ψυχὴ μου τὸν Κύριον αἰνέσω Κύριον
ἐν τῇ ζωῇ μου ψάλλω τῷ Θεῷ μου, ἕως ὑπάρχω.
(ρμε´ 1-2)

Λαός· Σώσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,
ψάλλοντάς Σοι· Ἀλληλοῦῖα.

Στιχ. β´ Μακάριος, οὐ ὁ Θεὸς Ἰακώβ βοηθὸς αὐτοῦ, ἡ
ἐλπίς αὐτοῦ ἐπὶ Κύριον τὸν Θεὸν αὐτοῦ. (ρμε´ 5)

Λαός· Σώσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,
ψάλλοντάς Σοι· Ἀλληλοῦῖα.

Στιχ. γ´ Τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. (ρμε´ 6)

Λαός· Σώσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,
ψάλλοντάς Σοι· Ἀλληλοῦῖα.

Στιχ. δ´ Βασιλεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θεός σου,
ζιών, εἰς γενεάν καὶ γενεάν. (ρμε´ 10)

Λαός· Σώσον ἡμᾶς, Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,
ψάλλοντάς Σοι· Ἀλληλοῦῖα.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι.

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

Ὁ Μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ, ἀθάνατος
ὑπάρχων καὶ καταδεξάμενος διὰ τὴν ἡμετέραν
σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας Θεοτόκου καὶ
ἀει-παρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας,
σταυρωθεὶς τε Χριστὸς ὁ Θεός, θανάτῳ θάνατον
πατήσας, εἰς ὧν τῆς Ἁγίας Τριάδος, συνδοξαζόμενος
τῷ Πατρὶ καὶ τῷ Ἁγίῳ Πνεύματι, σῶσον ἡμᾶς.

Son and the Holy Spirit, now and for ever, and to the
ages of ages.
People: Amen.

SECOND ANTIPHON

Psalm 145

1st Verse: Praise the Lord, O my soul: while I live I will
praise the Lord; while I have any being, I will praise
my God. (145: 1-2)

People: Son of God, risen from the dead, save us who
sing to you: Alleluia!

2nd Verse: Blessed are those whose helper is the God of
Jacob; whose hope is in the Lord their God. (145: 5)

People: Son of God, risen from the dead, save us who
sing to you: Alleluia!

3rd Verse: The God who made heaven and earth, the
sea, and all that is in them. (145: 6)

People: Son of God, risen from the dead, save us who
sing to you: Alleluia!

4th Verse: The Lord will be king for ever: your God, O
Sion, will reign throughout all generations. (145: 10)

People: Son of God, risen from the dead, save us who
sing to you: Alleluia!

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

Both now and for ever, and to the ages of ages. Amen.

Only-begotten Son and Word of God, who, being
immortal, accepted for our salvation to take flesh
from the holy Mother of God and Ever-Virgin
Mary, and without change became man; you were
crucified, Christ God, by death trampling on death,
being one of the Holy Trinity, glorified with the
Father and the Holy Spirit: save us!

ΤΗΝ ΜΙΚΡΑΝ ΣΥΝΑΙΤΗΝ

Διάκονος· Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.
Λαός· Κύριε ἐλέησον.

Διάκονος· Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ
διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός· Κύριε ἐλέησον.

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

Λαός· Σοὶ Κύριε.

Ἱερεὺς· (ἐκφώνωνς) Ὅτι ἀγαθὸς καὶ φιλόνητος Θεὸς
ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

ΤΟ ΤΡΙΤΟΝ ΑΝΤΙΦΩΝΟΝ

ΚΑΙ Η ΕΙΣΟΔΟΣ ΜΕΤΑ ΤΟΥ ΙΕΡΟΥ ΕΥΑΓΓΕΛΙΟΥ

Ἐν δὲ ταῖς Κυριακαῖς νῦν ψάλλεται τὸ παρόν

Ἦχος α´ · Ψαλμὸς ριζ´ (117)

Στιχ. α´ Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς
τὸν αἰῶνα τὸ ἔλεος αὐτοῦ. (ριζ´ 1)

Τὸ ἀναστάσιμον ἀπολυτικίον Ἦχος α´.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ
στρατιωτῶν φυλασσόντων τὸ ἀχραντὸν σου σῶμα,
ἀνέστης τριήμερος Σωτὴρ, δωροῦμενος τῷ κόσμῳ
τὴν ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν
ἐβόων σοὶ Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ,
δόξα τῇ Βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε
Φιλόνητε.

SHORT 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 keep
us, O God, by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all holy, pure, most
blessed and glorious Lady, Mother of God and
Ever Virgin Mary, with all the Saints, let us entrust
ourselves and one another and our whole life to
Christ our God.

People: To you, O Lord.

Priest: (aloud) For you, O God, are good and love
mankind, and to you we give glory, to the Father, the
Son and the Holy Spirit, now and for ever, and to the
ages of ages.

People: Amen.

THIRD ANTIPHON

AND ENTRANCE WITH THE HOLY GOSPEL

On Sundays the following Antiphon may be used:

Mode 1. Psalm 117

1st Verse: Give thanks to the Lord, for he is good: his
mercy endures for ever. (117: 1)

Then the Resurrection Apolytikion Mode 1

When the stone had been sealed by the Jews, and
while soldiers were guarding your most pure Body,
you rose, O Savior, on the third day, giving life to
the world; therefore the heavenly Powers cried out
to you, Giver of life: Glory to your Resurrection,
O Christ! Glory to your Kingdom! Glory to your
dispensation, only lover of mankind!

Ὁ Διάκονος, στὰς ἐν τῷ μέσῳ τοῦ ναοῦ ἔμπροσθεν τοῦ Ἱερέως καὶ ὑψῶν τὸ ἅγιον Εὐαγγέλιον, λέγει ἐκφώνως Σοφία· Ὁρθοί.

Εἶτα αὐτὸς τε καὶ ὁ Ἱερεὺς μετ' αὐτὸν εἰσέρχονται διὰ τῆς Ὡραίας Πύλης εἰς τὸ Ἱερὸν, καὶ ὁ Διάκονος ἀποτίθῃσιν ἐπὶ τῆς ἁγίας Τραπέζης τὸ ἱερὸν Εὐαγγέλιον.

Λαός· (ψάλλει τὸ παρὸν Εἰσοδικόν)·

Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ.

Σῶσον ἡμὰς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι· Ἀλληλοῦϊα.

Καὶ ὁ ἀπολυτίκιον τοῦ ναοῦ
[τοῦ Ἁγίου Νικολάου]· Ἦχος δ'.

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας Διδάσκαλον, ἀνέδειξε ἐξ τῇ ποίμνῃ σου, ἡ τῶν πραγμάτων ἀλήθεια· διὰ τοῦτο ἐκτίσῃ τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, Πάτερ Ἱεράρχα Νικόλαε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Καὶ μετὰ τὸ

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Τὸ Κοντάκιον.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἁμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἡ προστατεύουσα αἰεὶ, Θεοτόκε, τῶν τιμῶντων σε.

The Deacon, standing in the middle of the church in front of the Priest and raising the sacred Gospel, says aloud: Wisdom. Stand upright.

Then the Deacon, followed by the Priest, enters the Sanctuary through the Holy Doors and places the Gospel on the Holy Table.

The People sing the Entrance Chant as follows:

Come, let us worship and fall down before Christ. Son of God, risen from the dead, save us who sing to you: Alleluia!

The Apolytikion for the dedication of the church [of St. Nicholas]: Mode 4.

The truth of your actions proclaimed you to your flock as a rule of faith, an image of meekness and a teacher of self-control; and so you gained through humility the things on high, through poverty riches, O Father and High Priest Nicholas; intercede with Christ God that our souls may be saved.

And after

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and for ever, and to the ages of ages. Amen.

The Kontakion

Protection of Christians that cannot be put to shame, unfulfilling mediation with the Maker, do not despise the voices of us sinners as we pray; but, in your love, be quick to help us who cry to you with faith: Hasten to intercede, make speed to entreat, O Mother of God, for you ever protect those who honor you.

ΤΡΙΣΑΓΙΟΝ

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Ἱερεὺς· (ἐκφώνως) Ὅτι ἅγιος εἶ ὁ Θεὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, Διάκονος, ἐλθὼν ἐγγὺς τῆς Ὡραίας Πύλης, λέγει πρὸς τὸν Λαόν· καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμὰς.

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμὰς.

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμὰς.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

Ἅγιος ἀθάνατος, ἐλέησον ἡμὰς.

Ὁ διάκονος [ἢ ὁ δομέστικος] Δύναμις.

Λαός· Δύναμις. Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμὰς.

ΑΛΛΗΛΟΥΙΑΡΙΟΝ ΚΑΙ ΕΥΑΓΓΕΛΙΟΝ

Ἱερεὺς· Εἰρήνῃ σοι.

Ἀναγνώστης· Καὶ τὸ πνεῦμάτι σου.

Διάκονος· Σοφία. Πρόσχωμεν.

Ἀναγνώστης· Ἀλληλοῦϊα, Ψαλμὸς τῷ Δαβίδ.

Διάκονος· Πρόσχωμεν.

Καὶ ψάλλεται τὸ Ἀλληλουϊάριον
ἀπὸ χοροῦ μετὰ τῶν στίχων.

Ἦχος α'· Ψαλμὸς ιζ'.

Ἀλληλοῦϊα· Ἀλληλοῦϊα· Ἀλληλοῦϊα.

TRISAGION

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: (aloud) For you, our God, are holy, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, Deacon (coming near the Holy Doors and facing the People): and to the ages of ages.

People: Amen.

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

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

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

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Holy Immortal, have mercy on us.

Deacon [or the choir-leader]: Dynamis. [With strength]

People: Dynamis. Holy God, Holy Strong, Holy Immortal, have mercy on us.

ALLELUIARION AND GOSPEL

Priest: Peace to you.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: Alleluia. A psalm of David.

Deacon: Let us attend.

And the Alleluiarion is sung by the choir with its (solo) verses.

Mode 1. Psalm 17: 48, 51.

Alleluia, alleluia, alleluia.

Ψαλλομένου τοῦ Ἀλληλουιarioύ, ὁ Διάκονος, λαβὼν τὸ θυμιατήριον, πρόσεισι τῷ Ἱερεὶ καὶ, λαβὼν εὐλογίαν, θυμιά τὸ ἱερὸν Εὐαγγέλιον, τὴν ἁγίαν Τράπεζαν γύρωθεν καὶ τὸν Ἱερέα, εἰτα, ἐξερχόμενος ἐκ τῆς Ὡραίας Πύλης, τὰς δεσποτικές εἰκόνας καὶ τὸν Λαόν.

Στίχ. α' Ὁ Θεὸς ὁ διδοὺς ἐκδικήσεις ἐμοὶ καὶ ὑποτάξας λαοὺς ὑπ' ἐμέ. (ιζ' 48)
Ἀλληλουῖα· Ἀλληλουῖα· Ἀλληλουῖα.
Στίχ. β' Μεγαλύνων τὰς σωτηρίας τοῦ βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ. (ιζ' 51)
Ἀλληλουῖα· Ἀλληλουῖα· Ἀλληλουῖα.

Ἱερεὺς· Σοφία. Ὁρθοί, ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.
Λαός· Καὶ τῷ πνεύματι σου.
Διάκονος· Ἐκ τοῦ κατὰ Ματθαῖον ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα.
(Κυριακή Β' Ματθαίου 4: 18–23)
Λαός· Δόξα σοι, Κύριε, δόξα σοι.
Ἱερεὺς· Πρόσχωμεν.
Διάκονος· Τῷ καιρῷ ἐκείνῳ, περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον

While the Alleluia is being sung, the Deacon, taking the censer with incense, approaches the Priest, and having received a blessing for the incense he censes the book of the Gospel, the Holy Table all around, the whole sanctuary, the Priest and, coming out a little from the Holy Doors, the principal icons and the People.

Verse 1: It is God who grants me vengeance, and subdues peoples under me. (17: 48)
Alleluia, alleluia, alleluia.
Verse 2: He magnifies acts of salvation for his king, and shows mercy to his Anointed. (17: 51)
Alleluia, alleluia, alleluia.

Priest: Wisdom. Stand upright. Let us listen to the Holy Gospel. Peace to all.
People: And to your spirit.
Deacon: The reading is from the Holy Gospel according to Matthew.
(2nd Sunday of Matthew, 4: 18–23)
People: Glory to you, O Lord, glory to you.
Priest: Let us attend.
Deacon: At that time, as Jesus was walking by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea— for they were fishermen. And he said to them, “Follow me, and I will make you fishers of men.” Immediately they left their nets and followed him. As he went on from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. Jesus went throughout Galilee, teaching in their synagogues

καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.
Λαός· Δόξα σοι, Κύριε, δόξα σοι.

6
H ΛΕΙΤΟΥΡΓΙΑ ΤΩΝ ΠΙΣΤΩΝ
Ἱερεὺς· (ἐκφώνως) Ὅπως, ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Λαός· Ἀμήν.

*Ο ΧΕΡΟΥΒΙΚΟΣ ΥΜΝΟΣ ΚΑΙ
Η ΣΥΝ ΤΟΙΣ ΤΟΥ ΑΡΤΟΥ ΚΑΙ ΤΟΥ
ΟΙΝΟΥ ΔΩΡΟΙΣ ΜΕΓΑΛΗ ΕΙΣΟΔΟΣ*
Οἱ Ψάλται ἄρχονται ψάλλειν τὸν Χερουβικὸν ὕμνον ἄργως καὶ μετὰ μέλους·
Οἱ τὰ Χερουβεῖμ μουσικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον προσάδοντες, πᾶσαν νῦν βιοτικήν ἀποθώμεθα μέριμναν.
Ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεχόμενοι...
Ὅταν δὲ οἱ Ψάλται ἀποτελεῶσι τὸ πρῶτον μέρος τοῦ Χερουβικοῦ ὕμνου, ὁ Διάκονος καὶ ὁ Ἱερεὺς ἐξέρχονται τῆς βορείας πύλης τοῦ Ἱεροῦ, προηγούμενων ἐξαπτερύγων, λαμπάδων καὶ θυμιατηρίων, καὶ διέρχονται τὸ ἀριστερὸν κλίτος καὶ τὸ μέσον τοῦ Ναοῦ, ποιοῦντες τὴν Μεγάλην Εἴσοδον, ἐκφωνοῦντες ἀλληλοδιαδόχως ἑκάτερος·
Πάντων ὡμῶν —μνησθεὶς Κύριος ὁ Θεός— ἐν τῇ βασιλείᾳ αὐτοῦ — πάντοτε, νῦν καὶ αἰεὶ — καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

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

6
THE LITURGY OF THE FAITHFUL
Priest: (aloud) That being always guarded by your might, we may give glory to you, the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.
People: Amen.

*CHERUBIC HYMN AND
GREAT ENTRANCE WITH
THE GIFTS OF BREAD AND WINE*
The Singers begin the Cherubic Hymn to a slow and solemn melody:
We, who in a mystery represent the Cherubim and sing the thrice holy hymn to the life giving Trinity, let us now lay aside every care of this life.
For we are about to receive the King of all...
When the Singers reach the end of the first part of the Cherubic Hymn, the Deacon and the Priest come out from the north door of the Sanctuary, preceded by exapteryga, lights and incense, and pass through the north aisle and the middle of the Nave as they make the Great Entrance.
As they process they proclaim, one after the other:
May the Lord God * remember you all in his Kingdom * always, now and for ever, * and to the ages of ages.

Ψάλται· Ἀμήν. [Ἀμήν. Ἀμήν.]

Καὶ συμπληροῦσι τὸν Χερουβικὸν ὕμνον·

...ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν.

Ἀλληλουῖα, Ἀλληλουῖα, Ἀλληλουῖα.

7

ΕΚΤΕΝΗ ΤΩΝ ΤΙΜΙΩΝ ΔΩΡΩΝ

Διάκονος· 1. Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Λαός· Κύριε ἐλέησον.

2. Ὑπὲρ τῶν προτεθέντων τιμίων Δώρων, τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

3. Ὑπὲρ τοῦ ἁγίου οἴκου τούτου καὶ τῶν μετὰ πίστewς, εὐλαβείας καὶ φόβου Θεοῦ εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

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

Λαός· Κύριε ἐλέησον.

5. Ἀντιλαβοῦ, σώσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Λαός· Κύριε ἐλέησον.

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

Λαός· Παράσχου Κύριε.

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

Λαός· Παράσχου Κύριε.

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

Λαός· Παράσχου Κύριε.

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

Singers: Amen. [Amen. Amen.]

And they complete the Cherubic Hymn.

...invisibly escorted by the angelic hosts.

Alleluia. Alleluia. Alleluia.

7

LITANY OF THE PRECIOUS GIFTS

Deacon: 1. Let us complete our prayer to the Lord.

People: Lord, have mercy.

2. For the precious gifts here set forth, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

5. Help us, save us, have mercy on us and keep us, O God, by your grace.

People: Lord, have mercy.

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

People: Grant this, O Lord.

Deacon: 2. An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

People: Grant this, O Lord.

3. Pardon and forgiveness of our sins and offences, let us ask of the Lord.

People: Grant this, O Lord.

4. Those things which are good and profitable for our souls, and peace for the world, let us ask of the Lord.

Λαός· Παράσχου Κύριε.

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

Λαός· Παράσχου Κύριε.

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

Λαός· Παράσχου Κύριε.

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

Λαός· Σοὶ Κύριε.

Ἱερεὺς· Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺ τὴν παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

Ἱερεὺς· Εἰρήνῃ πᾶσι.

Λαός· Καὶ τῷ πνεύματι σου.

Διάκονος· Ἀγαπήσωμεν ἀλλήλους, ἵνα ἐν ὁμονοίᾳ ὁμολογήσωμεν.

Λαός· Πατέρα, Υἱὸν καὶ Ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Διάκονος· Τὰς θύρας, τὰς θύρας. Ἐν σοφίᾳ πρόσχμεν.

ΤΟ ΣΥΜΒΟΛΟΝ ΤΗΣ ΠΙΣΤΕΩΣ

Λαός· Πιστεύω εἰς ἕνα Θεόν, * Πατέρα, Παντοκράτορα, * ποιητὴν οὐρανοῦ καὶ γῆς, * ὁρατῶν τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, * τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, * τὸν ἐκ τοῦ Πατρὸς

People: Grant this, O Lord.

5. That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

People: Grant this, O Lord.

6. A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

People: Grant this, O Lord.

Commemorating our all holy, pure, most blessed and glorious Lady, Mother of God and Ever Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: Through the compassion of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

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

People: Father, Son and Holy Spirit, Trinity consubstantial and undivided.

Deacon: The doors, the doors. With wisdom let us attend.

THE CREED

People: I believe in one God, Father almighty, * Maker of heaven and earth, * and of all things visible and invisible. *

And in one Lord, Jesus Christ, * the only-begotten Son of God, * begotten from the

γεννηθέντα * πρὸ πάντων τῶν αἰώνων· * φῶς
ἐκ φωτός, * Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ,
* γεννηθέντα, * οὐ ποιηθέντα, * ὁμοούσιον τῷ
Πατρὶ, * δι' οὗ τὰ πάντα ἐγένετο. * Τὸν δι' ἡμᾶς
τοὺς ἀνθρώπους * καὶ διὰ τὴν ἡμετέραν σωτηρίαν
* κατελθόντα ἐκ τῶν οὐρανῶν * καὶ σαρκωθέντα
ἐκ Πνεύματος ἁγίου * καὶ Μαρίας τῆς Παρθένου *
καὶ ἐνανθρωπήσαντα. Σταυρωθέντα τε ὑπὲρ ἡμῶν *
ἐπὶ Ποντίου Πιλάτου, * καὶ παθόντα καὶ ταφέντα. *
Καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ * κατὰ τὰς Γραφάς. *
Καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς * καὶ καθεζόμενον
ἐκ δεξιῶν τοῦ Πατρὸς. * Καὶ πάλιν ἐρχόμενον
μετὰ δόξης * κρῖναι ζῶντας καὶ νεκρούς, * οὗ τῆς
βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, * τὸ Κύριον, * τὸ
ζωοποιόν, * τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, *
τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον * καὶ
συνδοξαζόμενον, * τὸ λαλῆσαν διὰ τῶν προφητῶν.
Εἰς μίαν, Ἁγίαν, * Καθολικὴν καὶ Ἀποστολικὴν
Ἐκκλησίαν. * Ὁμολογῶ ἓν βάπτισμα * εἰς ἄφεσιν
ἁμαρτιῶν. * Προσδοκῶ ἀνάστασιν νεκρῶν. * Καὶ
ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

8

Η ΑΓΙΑ ΑΝΑΦΟΡΑ

Διάκονος· Στάμεν καλῶς· στάμεν μετὰ φόβου·
πρόσχωμεν τὴν ἁγίαν Ἀναφορὰν ἐν εἰρήνῃ
προσφύρειν.

Καὶ προσκυνήσας εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι.

Λαός· Ἐλεος, εἰρήνην, θυσίαν αἰνέσεως.

Ἱερεὺς· (εὐλογῶν τὸν Λαόν) Ἦ χάρις τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς
καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος εἰη μετὰ
πάντων ὑμῶν.

Father before all ages, * Light from Light, true
God from true God, * begotten not made,
consubstantial with the Father, * through him
all things were made. * For our sake and for
our salvation he came down from heaven, *
and was incarnate from the Holy Spirit and
the Virgin Mary and became man. * He was
crucified also for us under Pontius Pilate, * and
suffered and was buried; * he rose again on the
third day, in accordance with the Scriptures, *
and ascended into heaven * and is seated at the
right hand of the Father. * He is coming again
in glory to judge the living and the dead, * and
his kingdom will have no end. *

And in the Holy Spirit, the Lord, the Giver of life,
* who proceeds from the Father, * who together
with Father and Son is worshipped and together
glorified; * who spoke through the Prophets. *
In one Holy, Catholic and Apostolic Church. * I
confess one Baptism for the forgiveness of sins. * I
await the resurrection of the dead * and the life of
the age to come. Amen.

8

THE HOLY OBLATION

Deacon: Let us stand with awe; let us stand with fear;
let us attend, that we may offer the holy oblation in
peace.

And he bows and re-enters the Sanctuary.

People: Mercy and peace: a sacrifice of praise.

Priest: (blessing the people) 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.

Λαός· Καὶ μετὰ τοῦ πνεύματός σου.

Ἱερεὺς· Ἄνω σχώμεν τὰς καρδίας.

Λαός· Ἐχομεν πρὸς τὸν Κύριον.

Ἱερεὺς, στραφεὶς πρὸς ἀνατολάς· Εὐχαριστήσωμεν
τῷ Κυρίῳ.

Λαός· Ἄξιον καὶ δίκαιον.

Ἱερεὺς· (χαμηλοφώνως) Ἄξιον καὶ δίκαιον σὲ
ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ
προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ
γὰρ εἶ Θεὸς ἀνεκφραστός, ἀπερινόητος, ἀόρατος,
ἀκατάληπτος, αἰὶ ὦν, ὡσαύτως ὦν, σὺ καὶ ὁ
μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ Ἅγιον.
Σὺ ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι ἡμᾶς παρηγάγες, καὶ
παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης
πάντα ποιῶν, ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες
καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν.
Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ
μονογενεῖ σου Υἱῷ καὶ τῷ Πνεύματι σου τῷ Ἁγίῳ,
ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν
φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς
γεγενημένων.

Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς Λειτουργίας
ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δεξασθαι
κατηξίωσας καίτοι σοι παρεστήκασι χιλιάδες
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβείμ
καὶ τὰ Σεραφεῖμ, ἑξαπτέρυγα, πολυόμματα,
μετάρσια, πτερωτά.

(ἐκφώνως) Τὸν ἐπινίκιον ὕμνον ἄδοντα, βοῶντα,
κεκραγότα καὶ λέγοντα.

Λαός· Ἅγιος, ἅγιος, ἅγιος Κύριος Σαβαώθ· πλήρης
ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξηςσου, ὡσαννὰ ἐν τοῖς
ὕψιστοις. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου. Ὡσαννὰ ἐν τοῖς ὑψίστοις.

People: And with your spirit.

Priest: Let our hearts be on high.

People: We have them with the Lord.

Priest, turning to the east: Let us give thanks to the
Lord.

People: It is right and fitting.

Priest (in a low voice): It is right and fitting to hymn
you, to bless you, to praise you, to give you thanks,
to worship you in every place of your dominion; for
you are God, ineffable, incomprehensible, invisible,
inconceivable, ever-existing, eternally the same; you
and your only-begotten Son and your Holy Spirit.
You brought us out of non-existence into being, and
when we had fallen you raised us up again, and left
nothing undone until you had brought us up to heaven
and had granted us your Kingdom that is to come.
For all these things we give thanks to you,
and to your only-begotten Son and your
Holy Spirit; for all the benefits that we have
received, known and unknown, manifest and
hidden.

We thank you also for this liturgy which you have
been pleased to accept from our hands, though
there stand around you thousands of archangels and
tens of thousands of angels, the Cherubim and the
Seraphim, six winged and many eyed, soaring aloft
upon their wings,
(aloud) singing, crying, shouting the triumphal hymn,
and saying:
People: Holy, holy, holy, Lord of hosts; heaven and
earth are full of your glory. Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Τερεύς· (χαμηλοφώνως) Μετά τούτων και ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλόανθρωπε, βοῶμεν και λέγομεν· Ἄγιος εἶ και πανάγιος Σὺ και ὁ μονογενὴς σου Υἱὸς και τὸ Πνεῦμά σου τὸ Ἅγιον. Ἄγιος εἶ και πανάγιος και μεγαλοπρεπὴς ἡ δόξα σου. Ὅς τὸν κόσμον σου οὕτως ἡγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Ὅς ἐλθὼν και πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ και ἀχράντοις και ἀμωμήτοις χερσὶ, εὐχαριστήσας και εὐλόγησας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς και ἀποστόλοις, εἰπὼν·

Τερεύς· Λάβετε, φάγετε, τοῦτο μοῦ ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ἡμῶν κλάμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Λαός· Ἀμήν.

Τερεύς (χαμηλοφώνως)· Ὁμοίως και τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων·

Τερεύς· Πιετε ἐξ αὐτοῦ πάντες, τοῦτο ἐστὶ τὸ αἷμά μου, τὸ τῆς Καινῆς Διαθήκης, τὸ ὑπὲρ ὑμῶν και πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Λαός· Ἀμήν.

Τερεύς· (χαμηλοφώνως) Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς και πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου, τῆς τριμέρου Ἀναστάσεως, τῆς εἰς οὐρανοὺς Ἀναβάσεως, τῆς ἐκ δεξιῶν Καθέδρας, τῆς δευτέρας και ἐνδόξου πάλιν Παρουσίας.

Priest: (in a low voice) With these blessed Powers, Master, Lover of mankind, we also cry aloud and say: Holy are you and all-holy, you and your only-begotten Son and your Holy Spirit; holy are you and all holy, and magnificent is your glory. This is how you loved your world: you gave your only-begotten Son, so that everyone who believes in him might not perish, but have eternal life. And, when he had come and had fulfilled the whole dispensation for us, in the night in which he was given up, or rather gave himself up, for the life of the world, he took bread in his holy, most pure and unblemished hands and, when he had given thanks, and had blessed, sanctified and broken it, gave it to his holy Disciples and Apostles, saying:

(aloud) Take, eat; this is my body, which is broken for you, for the forgiveness of sins.

People: Amen.

Priest: (in a low voice) Likewise after supper he also took the cup, saying:

(aloud) Drink from this, all of you; this is my blood of the New Testament, which is shed for you and for many for the forgiveness of sins.

People: Amen.

Priest: (in a low voice) Remembering therefore this our Savior's command and all that has been done for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, the Second and glorious Coming again;

Ὁ μὲν Διάκονος ὑποὶ τὸ Δισκάριον και τὸ Ποτήριον, διασταυρῶν τὰς χεῖρας.

Τερεύς· Τὰ σὰ ἐκ τῶν σὼν σοὶ προσφέροντες, — κατὰ πάντα και διὰ πάντα —
Λαός· σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, και δεόμεθά σου, ὁ Θεὸς ἡμῶν.

9

ΜΕΓΑΛΥΝΑΡΙΟΝ

Τερεύς· Ἐξαιρέτως τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου και ἀειπαρθένου Μαρίας.
Λαός· Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν αἰμακάριστον και παναμόμητον και μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιωτέραν τῶν Χερουβεὶμ και ἐνδοξοτέραν ἀσυγκρίτως τῶν Σεραφεὶμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον, σὲ μεγαλύνομεν.

10

Τερεύς· (ἐκφώνως) Ἐν πρώτοις μνήσῃται, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν Γερασίμου, ὃν χάρισαι ταῖς ἀγίαις σου Εκκλησίαις ἐν εἰρήνῃ, σῶν, ἔντιμον, ὑγίᾳς, μακροημερεύοντας και ὀρθοτομοῦντας τὸν λόγον τῆς σῆς ἀληθείας.

Διάκονος· Καὶ ὧν ἕκαστος κατὰ διάνοιαν ἔχει, και πάντων και πασῶν.

Λαός· Καὶ πάντων και πασῶν.

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

Λαός· Ἀμήν.

The Deacon crosses his hands and elevates the Chalice and Paten as the Priest says aloud:

Offering you your own of your own * in all things and for all things *

People: we praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God.

9

ΜΕΓΑΛΥΝΑΡΙΟΝ

Priest: Above all for our most holy, pure, most blessed and glorious Lady, the Mother of God and Ever-Virgin, Mary.

People: It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honor than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

10

Priest: (aloud) First of all, remember, Lord, our Archbishop, Gerasimos, and grant that he may serve your holy churches in peace, safety, honor, health, and length of days, rightly proclaiming the word of your truth.

Deacon: Remember too, Lord, those whom each one has in mind, and each and all.

People: And each and all.

Priest: (aloud) And grant that with one voice and one heart we may glorify and praise your all honored and majestic name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Τερεύς· Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ
Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.
Λαός· Καὶ μετὰ τοῦ πνεύματός σου.

11

ΕΤΟΙΜΑΣΙΑ ΠΡΟΣ ΤΗΝ ΘΕΙΑΝ ΚΟΙΝΩΝΙΑΝ
ΕΚΤΕΝΗΣ ΠΡΟ ΤΗΣ ΚΥΡΙΑΚΗΣ ΠΡΟΣΕΥΧΗΣ
Ο Διάκονος ἐξελεῖται ἱσταται ἐν τῷ συνήθει τόπῳ.

Διάκονος· 1. Πάντων τῶν ἁγίων μνημονευόμενους, ἔτι
καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

2. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων
τιμίων Δώρων, τοῦ Κυρίου δεηθώμεν.

Λαός· Κύριε ἐλέησον.

3. Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος
αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν
αὐτοῦ θυσιαστήριον, εἰς ὁσμηνεὺς πνευματικῆς,
ἀντικαταπέμψῃ ἡμῖν τὴν θεῖαν χάριν καὶ τὴν δωρεάν
τοῦ Ἁγίου Πνεύματος, δεηθώμεν.

Λαός· Κύριε ἐλέησον.

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

Λαός· Κύριε ἐλέησον.

5. Ἀντιλαβοῦ, σώσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς ὁ
Θεὸς τῇ σῇ χάριτι

Λαός· Κύριε ἐλέησον.

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

Λαός· Σοὶ, Κύριε.

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

People: And with your spirit.

11

THE PREPARATION FOR HOLY COMMUNION
LITANY OF THE LORD'S PRAYER

The Deacon comes out and stands in his usual place.

Deacon: 1. Having commemorated all the saints, again
and again in peace let us pray to the Lord.

People: Lord, have mercy.

Deacon: 2. For the precious gifts here set forth and
sanctified, let us pray to the Lord.

People: Lord, have mercy.

3. That our God, who loves mankind, having accepted
them on his holy and immaterial Altar above the
heavens, as a savor of spiritual fragrance, may send
down upon us in return his divine grace and the gift
of the Holy Spirit, let us pray.

People: Lord, have mercy.

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

People: Lord, have mercy.

5. Help us, save us, have mercy on us and keep us, O
God, by your grace.

People: Lord, have mercy.

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

People: To you, O Lord.

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

ΚΥΡΙΑΚΗ ΠΡΟΣΕΥΧΗ

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

Τερεύς· Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ
ἡ δόξα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου
Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Λαός· Ἀμήν.

Τερεύς· Εἰρήνῃ πᾶσι.

Λαός· Καὶ τῷ πνεύματί σου.

Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλινώμεν.

Λαός· Σοὶ, Κύριε.

Τερεύς· Χάριτι καὶ οἰκτιρμοῖς καὶ φιλόανθρωπῳ
τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ
σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Λαός· Ἀμήν.

H ΘΕΙΑ ΚΟΙΝΩΝΙΑ
ΤΟΥ ΚΛΗΡΟΥ ΚΑΙ ΤΟΥ ΛΑΟΥ

Διάκονος· Πρόσχωμεν.

Τερεύς· Τὰ ἅγια τοῖς ἁγίοις.

Λαός· Εἰς Ἄγιος, εἰς Κύριος, Ἰησοῦς Χριστός, εἰς δόξαν
Θεοῦ Πατρὸς. Ἀμήν.

Priest: (aloud) And count us worthy, Master, with
boldness and without condemnation to dare to call
upon you, the God of heaven, as Father, and to say:

THE LORD'S PRAYER

People: Our Father in heaven, * may your name
be sanctified, * your kingdom come, * your
will be done * on earth as in heaven. * Give
us today our daily bread, * and forgive us our
debts, as we forgive our debtors; * and do not
lead us into temptation, * but deliver us from
the evil one.

Priest: For yours is the Kingdom, the power
and the glory, of the Father, the Son and the
Holy Spirit, now and for ever, and to the ages
of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Priest: Through the grace and compassion and love
towards mankind of your only-begotten Son, with
whom you are blessed, together with your all-holy,
good and life-giving Spirit, now and for ever, and to
the ages of ages.

People: Amen.

HOLY COMMUNION
OF THE CLERGY AND PEOPLE

Deacon: Let us attend.

Priest: The Holy Things for the Holy.

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

12

Εἴτα οἱ Ψάλται ἄρχονται ψάλλειν τὸ Κοινωνικόν.
Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν· αἰνεῖτε αὐτὸν ἐν
τοῖς ὑψίστοις. Ἀλληλουῖα. (Ψαλμ. 150,1)

13

Εἴτα ὁ διάκονος λαμβάνει τὸ ἅγιον
Ποτήριον καὶ ἐξελθὼν εἰς τὴν θύραν καὶ
ὑψῶν αὐτό, ἐκφωνεῖ·
Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθετε.
Λαός· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
Θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν.
Ἐν δὲ τῷ κοινωνεῖν τοὺς πιστοὺς ψάλλεται ἅπαξ ἡ
πλεονακία, κατὰ τὸν ἀριθμὸν τῶν κοινωνούντων,
τὸ παρόν·
Τοῦ δείπνου σου τοῦ μυστικοῦ, σήμερον Υἱὲ Θεοῦ
κοινωνῶν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου
τὸ μυστήριον εἶπω· οὐ φιλημὰ σοι δώσω, καθάπερ ὁ
Ἰούδας· ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι· Μνήσθητί
μου Κύριε [ὅταν ἔλθῃς] ἐν τῇ βασιλείᾳ σου.

14

Ὁ δὲ Ἱερεὺς εὐλογεῖ τὸν Λαόν, λέγων·
Σῶσον, ὁ Θεός, τὸν Λαόν σου, καὶ εὐλόγησον τὴν
κληρονομίαν σου.
Λαός· Εἶδομεν τὸ φῶς τὸ ἀληθινόν, ἐλάβομεν
Πνεῦμα ἐπουράνιον, εὗρομεν πίστιν ἀληθῆ,
ἀδιάκριτον Τριάδα προσκυνούντες· αὐτὴ γὰρ
ἡμᾶς ἔσωσεν.

Ὁ δὲ Ἱερεὺς, προσκυνήσας καὶ λαβὼν τὸ ἅγιον
Ποτήριον ἐπικεκαλυμμένον, (λέγει πρὸ τῆς ἀγίας
Τραπέζης μυστικῶς· Εὐλογητὸς ὁ Θεὸς ἡμῶν) καὶ
σταφαεῖς πρὸς τὸν Λαόν·

12

The Singers continue with the Communion Chant.
Praise the Lord from the heavens, praise him in the
highest. Alleluia.

13

*The Holy Doors are opened and the Priest hands the
Chalice to the Deacon, who comes out through the
Holy Doors, holding the Chalice, and says:*
With fear of God, with faith and love, draw near.
People: Blessed is he who comes in the name of the
Lord. The Lord is God and has appeared to us.
*While Communion is being given the following is
sung, as many times as is necessary for the number of
communicants:*
Of your mystical Supper, Son of God, receive me today
as a communicant; for I will not tell of the Mystery
to your enemies; I will not give you a kiss, like Judas;
but like the Thief I confess you: Remember me, Lord,
[when you come] in [to] your Kingdom.

14

Priest: (blessing the people, saying)
O God, save your people, and bless
your inheritance.
People: We have seen the true light; we have received
the heavenly Spirit; we have found the true faith, as
we worship the undivided Trinity; for the Trinity
has saved us.

*The Priest bows, takes the Chalice and [says in
a low voice: Blessed is our God, and] then
turns to the People, shows them the Chalice and
continues, aloud:*

Πάντοτε, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Λαός· Ἀμήν.

Πληρωθῆτω τὸ στόμα ἡμῶν αἰνέσεως Κύριε, ὅπως
ἀνυμνήσωμεν τὴν δόξαν σου, ὅτι ἡξίωσας ἡμᾶς τῶν
ἀγίων σου μετασχεῖν μυστηρίων· τήρησον ἡμᾶς
ἐν τῷ σῶ ἁγιασμῷ, ὅλην τὴν ἡμέραν μελετώντας
τὴν δικαιοσύνην σου. Ἀλληλουῖα, ἀλληλουῖα,
ἀλληλουῖα.

Η ΕΥΧΑΡΙΣΤΗΡΙΟΣ ΕΥΧΗ ΚΑΙ ΑΠΟΛΥΣΙΣ

Ὁ δὲ Διάκονος, ἐξερχόμενος, ἐν τῷ συνήθει
τόπῳ, λέγει·
Ὁρθοί. Μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων,
ἀθανάτων, ἐπουρανίων καὶ ζωοποιῶν, φρικτῶν τοῦ
Χριστοῦ μυστηρίων, ἀζῶς εὐχαριστήσωμεν τῷ Κυρίῳ.
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 αἰτησάμενοι, ἑαυτοὺς
καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ
Θεῷ παραθώμεθα.
Λαός· Σοὶ Κύριε.
Ἱερεὺς· (ἐκφώνως) Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ
τῷ Ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.
Λαός· Ἀμήν.

ΑΠΟΛΥΣΙΣ

Ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.
Λαός· Ἐν ὀνόματι Κυρίου.

Always, now and for ever, and to the ages of ages.
People: Amen.

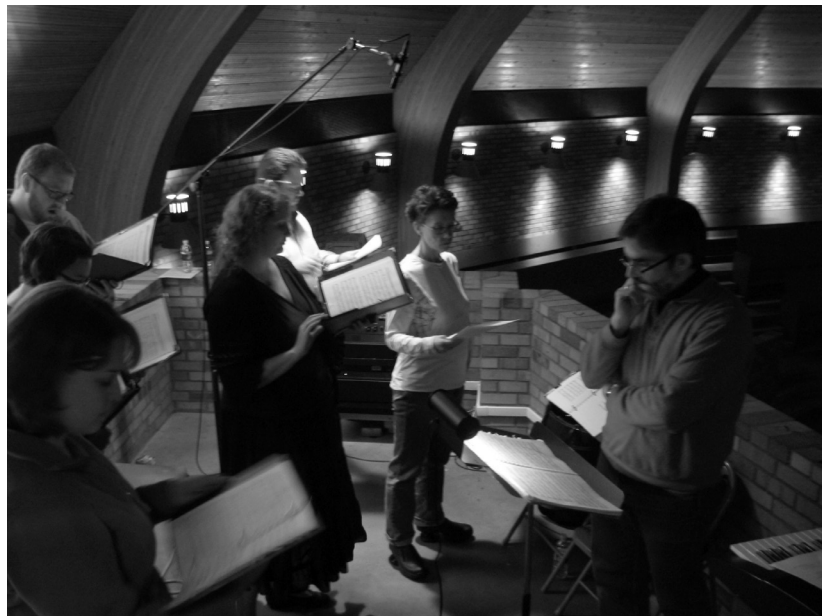
Let our mouth be filled with your praise, O Lord, that
we may sing of your glory, for you have counted us
worthy to partake of your holy, divine, immortal and
life giving Mysteries; keep us in your holiness, that
we may meditate on your righteousness all the day
long. Alleluia, alleluia, alleluia.

THANKSGIVING PRAYER AND DISMISSAL

*The Deacon comes out through the Holy Doors, goes to
his usual place and says:*
Stand upright. Having received the divine, holy, pure,
immortal, heavenly, life giving and dread Mysteries
of Christ, let us give worthy thanks to the Lord.
People: Lord, have mercy.
Deacon: Help us, save us, have mercy on us, and keep
us, O God, by your grace.
People: Lord, have mercy.
Deacon: Having asked that the whole day may be
perfect, holy, peaceful and sinless, let us entrust
ourselves and one another and our whole life to
Christ our God.
People: To you, O Lord.
Priest: (aloud) For you are our sanctification, and
to you we give glory, to the Father, the Son and
the Holy Spirit, now and for ever, and to the ages
of ages.
People: Amen.

DISMISSAL

Priest: Let us go forth in peace.
People: In the name of the Lord.



15

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Καὶ ὁ Ἱερεὺς ἐξελθὼν τῆς Ὑραίας Πύλης ἀναγιγνώσκει μεγαλοφώνως τὴν Ὁπισθάμβονον Εὐχην·

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σώσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον, ἀγιάσον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς ἀρχοῦσι, τῷ στρατῷ καὶ παντὶ τῷ λαῷ σου. Ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι καταβαῖνον, ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων. Καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

Εἴη τὸ δνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἔως τοῦ αἰῶνος. (γ')

Διάκονος· Τοῦ Κυρίου δεηθῶμεν.

Λαός· Κύριε ἐλέησον.

Ἱερεὺς· Εὐλογία Κυρίου καὶ ἔλεος αὐτοῦ ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ θεῖα χάριτι καὶ φιλανθρωπία, πάντοτε, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Λαός· Ἀμήν.

Ἱερεὺς· Δόξα σοι ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

Ὁ Ἀναγνώστης· Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Κύριε ἐλέησον (γ') Πάτερ ἅγιε, εὐλόγησον.

15

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

The Priest comes out through the Holy Doors, reads the Prayer Behind the Ambo:

O Lord, you bless those who bless you, and sanctify those who have put their trust in you: 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 do not forsake us who hope in you. Give peace to your world, to your churches, to the priests, to our rulers, and to all your people. For every good gift and every perfect gift is from above, coming down from you, the Father of lights; and to you we give glory, thanksgiving and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Blessed be the name of Lord, from this time forth and for evermore. (three times)

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: The blessing of the Lord be upon you, by his grace and love for mankind, always, now and for ever, and to the ages of ages.

People: Amen.

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen. Lord, have mercy (three times) Holy Father, give the blessing.

Τερεῦς· Ὁ ἀναστὰς ἐκ νεκρῶν Χριστὸς ὁ ἀληθινὸς
Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ
παναμώμου ἁγίας αὐτοῦ Μητρός· δυνάμει τοῦ
τιμίου καὶ ζωποιοῦ Σταυροῦ· προστασίαις τῶν
τιμίων ἐπουρανίων Δυνάμεων Ἀσωμάτων· ἰκεσίαις
τοῦ τιμίου, ἐνδόξου, Προφήτου, Προδρόμου
καὶ Βαπτιστοῦ Ἰωάννου· τῶν ἁγίων ἐνδόξων καὶ
πανευφύμων Ἀποστόλων· τῶν ἁγίων ἐνδόξων καὶ
καλλινίκων μαρτύρων· τῶν ὁσίων καὶ θεοφόρων
Πατέρων ἡμῶν, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν
Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως
τοῦ Χρυσοστόμου, τῶν ἁγίων καὶ δικαίων
Θεοπατέρων Ἰωακείμ καὶ Ἄννης, καὶ πάντων τῶν
Ἁγίων, ἐλεῆσαι καὶ σῶσαι ἡμᾶς, ὡς ἀγαθὸς καὶ
φιλόανθρωπος καὶ ἐλεήμων Θεός.

Λαός· Τὸν εὐλογοῦντα καὶ ἁγιαζόντα ἡμᾶς, Κύριε,
φύλαττε εἰς πολλὰ ἔτη.

Τερεῦς· Δι' εὐχῶν τῶν ἁγίων Πατέρων ἡμῶν, Κύριε
Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον καὶ σῶσον ἡμᾶς.
Λαός· Ἀμήν.

Priest: May he who rose from the dead, Christ our
true God, through the prayers of his all pure and
holy Mother, by the power of the precious and life
giving Cross, through the protection of the honored,
Bodiless Powers of heaven, through the intercessions
of the honored, glorious Prophet, Forerunner and
Baptist, John, of the holy, glorious and all praised
Apostles, of the holy, glorious and triumphant
Martyrs, of our venerable and God bearing Fathers
and Mothers who have shone forth in the ascetic life,
of our Father among the Saints John Chrysostom,
Archbishop of Constantinople, of the holy and
righteous forebears of God, Joachim and Anna, and
of all the Saints, have mercy on us and save us, for he
is good and loves mankind.

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

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

A note from the composer

I composed this liturgy in the 1980s; and it was first
published in 1991 and later reprinted in 1996 with a few
changes, during my tenure as choir director at the St.
Nicholas Greek Orthodox Church in San Jose, California.
As the basis for my previous liturgies I used the chant
melodies of the renowned Athenian cantor and composer/
arranger of Post-Byzantine music, John T. Sakellarides
(d. 1937). In this liturgy (91/96) I wrote my own melodies
for most of the hymns. I have tried to express the general
spirit and mood of the text of the various hymns of the
liturgy through a variety of musical textures, from simple
unison to complex polyphony. The polyphony is similar
to that of the late 16th-century Renaissance: modal, with

TIKEY ZES

Tikey Zes was born in Long Beach,
California on October 10, 1927,
and began his musical training
on the violin and piano at the
age of 5. Upon graduation from
high school he studied harmony,
counterpoint and orchestration
from Dr. Gerald Strang (assistant to
Arnold Schoenberg). He received
his Master of Music degree in violin
and composition, and his Doctor of Musical Arts degree
in composition under Ingolf Dahl from the University of
Southern California.

In the early 1960s he conducted the Berkeley Chamber
Singers, a semi-professional Choral group in the San
Francisco Bay area. He became professor of music at San
Jose State University in 1964 where he taught Theory and
Composition until 1991 when he retired. During this time he
was concertmaster of the Musicke Faire Chamber Orchestra
for many years. While on sabbatical leave in 1976 he studied
the notation and transcription of Byzantine Chant and made

imitative and non-imitative counterpoint and invertible
counterpoint (switching of the voices). The organ is often
used to accompany unison passages and occasionally used
independently of the voice parts. Whatever the texture I have
tried to make the voice parts as melodic as possible.

I dedicated this liturgy to the Cappella Romana and its
director Alexander Lingas who have done so much to
promote Byzantine music and choral music for the Orthodox
Church, both old and new.

Tikey Zes

numerous transcriptions and choral arrangements based
on it.

Dr. Zes has directed Greek Orthodox choirs since 1950 and
has been the director of the St. Nicholas Choir of San Jose,
California since 1971. He has been guest conductor and
clinician for Greek Orthodox Church Music Federations
throughout the United States and has composed/arranged
extensively for the services of the Greek Orthodox Church,
including five liturgies (one in English), and he continues
to write music for the church. In addition he has written
numerous arrangements/compositions for chorus and piano
and chorus and small orchestra based on Greek folk and
popular songs. In 1976 he received the Patriarchal "Offikion"
(letter of patent) from Ecumenical Patriarch Demetrius
and the title "Archon of the Great Church of Christ" was
conferred on him for his distinguished work in church music.

Since 1978 Dr. Zes has been an active member of the
National Forum of Greek Orthodox Church Musicians. He
was appointed Music Minister for the then San Francisco
Diocese (now Metropolis) in 1993 and has organized and
presented numerous Church Music Institutes throughout
the San Francisco Metropolis. In 2005 Dr. Zes inaugurated a



Alexander Lingas, Fr. John Bakas and Fr. John Kariotakis, at a break in the sessions for this recording, January 2010. Credit: M. Powell.

Conductors Training Academy for choir directors, the first of its kind in the United States.

Dr. Zes and his wife Teddi have lived in San Jose California since 1964. They have three grown children, Athan, Evan, and Anna-Matina and two grandchildren, Alex and Evan.

ALEXANDER LINGAS

Cappella Romana's founder and artistic director **Alexander Lingas**, is a Senior Lecturer in Music at City University London and a Fellow of the University of Oxford's European Humanities Research Centre. Formerly Assistant Professor of Music History at Arizona State University's School of Music, he received his Ph.D. in Historical Musicology from the University of British Columbia. His awards include Fulbright and Onassis grants for musical studies with cantor Lycourgos Angelopoulos, the British Academy's Thank-Offering to the Stavros Niarchos Foundation, and the St. Romanos the Melodist medallion of the National Forum for Greek Orthodox Church Musicians (USA). Having contributed articles to *The New Grove Dictionary of Music and Musicians*, and *The Oxford Handbook of Byzantine Studies*, Dr. Lingas is now completing two monographs: a study of Sunday Matins in the Rite of Hagia Sophia for Ashgate and a historical introduction to Byzantine Chant for Yale University Press.

FATHER JOHN BAKAS

The Very Reverend John S. Bakas is the Dean of Saint Sophia Cathedral and Greek Orthodox Community of Los Angeles since 1995. Along with the leadership of the Cathedral, he spearheaded the drive for the major renovation of the Cathedral grounds and adjacent buildings. This renovation and renewal had spawned the redevelopment of the surrounding area into what is now the Byzantine-Latino Quarter of Los Angeles. He is Founder of the Diocesan Camp AGAPE, "Kids 'n Cancer" program for needy children suffering with cancer, with camping programs in Fresno, California; Portland, Oregon and Seattle, Washington. Fluent in Greek and Spanish as well as English, he taught in the Latin American Affairs Department and served as Assistant Dean of Admissions at the University of New Mexico. He currently teaches Orthodox Theology at Loyola Marymount University in Los Angeles. Earlier in his career he was a tenor for the Albuquerque Light Opera.

FATHER JOHN KARIOTAKIS

The Reverend John Kariotakis was born on the island of Crete and graduated from Rizarios Seminary in Athens in 1975. At Rizarios he studied Byzantine Music under Demetrios Panagiotopoulos-Kourous and graduated from the National University of Athens School of Theology in 1980. While at University he studied Byzantine Music at the National Conservatory under Spyridon Peristeris. As a young newly ordained priest his first assignment was to the Holy Trinity Parish in Portland, Oregon in 1982. There he met the very young (almost a teenager) Alexander Lingas and the two shared their love for ecclesiastical music. Fr. John was the first priest soloist for the early concerts of the newly created Cappella Romana. He is currently the proistamenos (head priest) at the Parish of St. John the Baptist in Anaheim, California.

CAPPELLA ROMANA

Its performances "like jeweled light flooding the space" (*Los Angeles Times*), **Cappella Romana** is a vocal chamber ensemble dedicated to combining passion with scholarship in

its exploration of the musical traditions of the Christian East and West, with emphasis on early and contemporary music. Founded in 1991, Cappella Romana's name refers to the medieval Greek concept of the Roman *oikoumene* (inhabited world), which embraced Rome and Western Europe, as well as the Byzantine Empire of Constantinople (New Rome) and its Slavic commonwealth. Each program in some way reflects the musical, cultural and spiritual heritage of this ecumenical vision.

Flexible in size according to the demands of the repertory, Cappella Romana is based in the Pacific Northwest of the United States of America, where it presents annual concert series in Portland, Oregon, and Seattle, Washington. It regularly tours in Europe and North America, having appeared at venues including The Metropolitan Museum of Art in New York, the J. Paul Getty Center in Los Angeles, St. Paul's Cathedral and the Priory of St. Bartholomew-the-Great in London, the Pontificio Istituto Orientale in Rome, the Tage Alter Music ("Early Music Days") in Regensburg,



Cappella Romana before the entry to Agnes Flanagan Chapel at Lewis and Clark College, Portland, Oregon. Front: Alexander Lingas, LeaAnne DenBeste, Brian Francis, Catherine van der Salm, Amy Russell, Katherine FitzGibbon, Wendy Steele, Douglas Schneider. Back: Cahen Taylor, Kristen Buhler, David Stutz, Adam Steele, Stephanie Kramer, David Krueger, John Michael Boyer, Mark Powell. January 2010, credit: Cappella Romana.

Germany, the University of Oxford, Princeton University, and Yale University, and venues in Greece, including the Sacred Music Festival of Patmos, the Ekatonapiliani and Church of the Lifegiving Spring on Paros, the Gennadius Library in Athens, and the Church of the Annunciation in Patras.

Cappella Romana has released over a dozen compact discs, including *Live in Greece: From Constantinople to California*; *Voices of Byzantium: Medieval Byzantine Chant from Mt. Sinai* (also released as *Mt. Sinai: Frontier of Byzantium, 20th-anniversary limited edition*); *Byzantium 330-1453* (the official companion CD to the Royal Academy of Arts Exhibition); *Byzantium in Rome: Medieval Byzantine Chant from Grottaferrata*; *The Fall of Constantinople*; *Richard Toensing: Kontakion on the Nativity of Christ*; *Peter Michaelides: The Divine Liturgy of St. John Chrysostom*; *The Divine Liturgy in English: The Complete Service in Byzantine Chant*. Its first recording was *Tikei Zes: Choral Works*. Forthcoming recordings include a disc of choral works of the Finnish Orthodox Church directed by Ivan Moody and the environmental oratorio *A Time for Life* by Robert Kyr.

In 2010 it became a participant in the research project "Icons of Sound: Aesthetics and Acoustics of Hagia Sophia, Istanbul," a collaboration between Stanford University's Center for Computer Research in Music and Acoustics and Department of Art & Art History. The ensemble continued the project in 2013 with concerts in Stanford's Memorial Church (with the virtual acoustic of Hagia Sophia Cathedral in Constantinople/Istanbul) and in Memorial Church, followed by recording sessions for a forthcoming disc of medieval Byzantine chant for Holy Friday in Jerusalem.

CONTACT AND BOOKING INFORMATION

Mark Powell, Executive Director
Cappella Romana

3131 NE Glisan Street, Portland, OR 97232 USA
TEL +1.503.236.8202 cappellaromana.org

PRODUCTION CREDITS

Executive Producer: Mark Powell (Cappella Romana).

Recording, Remixing and Mastering Producer; Digital Editor: Steve Barnett (Barnett Music Productions, Minneapolis, Minn.).

Recording Engineer: Bill Levey (Via Audio, Seattle, Wash.).

Remixing and Mastering Engineer: Preston Smith (Perfect Record, St. Paul, Minn.).

Editing Plot Preparation: John Michael Boyer.

Graphic design/booklet editor: Mark Powell.

Greek text: *The Divine Liturgy of Our Father Among the Saints Saint John Chrysostom*, 2nd ed. (London: Archdiocese of Thyateira and Great Britain, 2011), with emendations for the order of the Alleluiaion.

Text translations: Very Rev. Archimandrite Ephrem (Lash).

Photography: Stephanie Kramer, Mark Powell.

Original recordings: © & © 2013 by Cappella Romana, Inc. All rights reserved. Recorded at the Agnes Flanagan Chapel, Lewis and Clark College, Portland, Oregon (1967, Paul Thiry, Architect), 13–16 January 2010.

Organ: Casavant-Frères, 1970-1972, St-Hyacinthe, Québec, Opus 3079. 3 Manuals, 72 stops, 91 ranks, 4,718 pipes.

Booklet content and design: © 2013 by Cappella Romana, Inc. All rights reserved.

Performing editions: The Zes Press.

Reciting the Creed and the Lord's Prayer *Members of Holy Trinity Greek Orthodox Cathedral, Portland, Oregon:*
Fr. John Angelis, Maria Boyer, Christos Efthimiadis,
Dr. John Lingas, Ted Papas, Presvytera Magdalene Paraskevaïdis, Sophia Salos, and Theodora Tsirimiagos.

Acknowledgements:

Lewis and Clark College, Portland, Oregon:
Barry Glassner, President
Agnes Flanagan Chapel
Mark Duntley, Dean of Religious and Spiritual Life
Lee Garrett, professor emeritus of music and curator of the Casavant-Frères organ

THIS RECORDING IS MADE POSSIBLE
WITH THE SUPPORT OF THE FOLLOWING DONORS

LEAD SPONSORS

The Greek Orthodox Cathedral of the Annunciation,
San Francisco, Fr. Stephen Kyriakou, *Proistamenos*
The National Forum of Greek Orthodox Church Musicians
The Elios Charitable Foundation



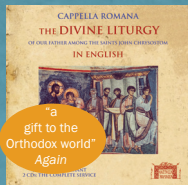
The Choir of St. Nicholas Greek Orthodox Choir, San Jose
The Church Music Federation of the Greek Orthodox Metropolis of San Francisco
The Church Music Federation of the Greek Orthodox Metropolis of Denver
The Father Elias Stephanopoulos Memorial Fund
St. John the Baptist Greek Orthodox Church, Anaheim

Anonymous
The Garden City Chapter of AHEPA
Jeanne D. Argiros
Steve & Jeanne Barnett
Chris & Eva Canellos
William & Cathleen Capogeanis
Steve & Leslie Cardiasmenos
William Christie
Connie and Vassilios Chrysoglou
The Church Music Federation of the
Greek Orthodox Metropolis of Chicago
Neko Colevins
James† & Anna Counselis
Steven & Stacia Counselis
John Cladis

Constance & Paul Del Vigna
John Delevoryas
Theodore Demos
Kenneth Frangadakis
Dr. O. N. and Tula Gallanes
St. George Greek Orthodox Church,
Oklahoma City
William & Connie Geranios
Sam Harkiss
Haldor & Xana Howard
Anthony & Alice Kalomas
Savas & Joanne Kambouris
Elisabeth Karakostanoglou-Libowitz
Ernest & Andriana Kolendrianos
George and Dena Kouremetis

Nicholas Kyrus
Helen L. Lambros
George & Mary Liviakis
James & Valerie Magee
James Maheras
John & Kay Navrides
Eugenia Nobis
Tom† & Catherine Pallad
John & Mahi Papadopoulos
Peter & Katina Scamagas
Nick Tarlson and Mauna Arnzen
Roger & Connie Torrey
Ida Trakadas
John B. & Cynthia Vlahos
Mike & Voula Vriheas

These and other titles at cappellaromana.org or your favorite retailer



"a
gift to the
Orthodox world"
Again

The Divine Liturgy in English in Byzantine Chant
The complete service on two CDs, featuring music drawn from the most authoritative traditions of Byzantine chanting. 40-page booklet with extensive essays on liturgy and Byzantine chant.



"music
of endless
fascination"
Gapplegate

Live in Greece: From Constantinople to California
Ancient Byzantine chants, encounters with Crusaders and Venetians, and music by Californians Frank Desby and his peers and Athenian composer Michael Adamis (1929–2013).



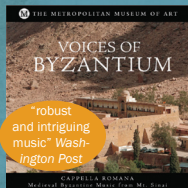
"a
captivating
recital"
Gramophone

The Fall of Constantinople
Cappella Romana's critically acclaimed program of Byzantine chant and polyphony c.1453 and motets by Guillaume Dufay explores the musical legacy of New Rome—caught between Latin West and Islamic East.



"truly
uplifting to the
listener"
Sforzando

Tikey Zes Choral Works
The popular collection of sacred and secular compositions in Greek and English by Greek-American composer, Tikey Zes. Includes his elegant choral setting of "Soma Christou," Cappella Romana's first release.



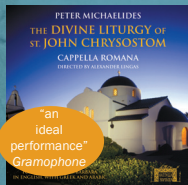
"robust
and intriguing
music" Wash-
ington Post

Voices of Byzantium: Medieval Byzantine Chant from Mt. Sinai
Byzantine musical treasures from cathedrals and monasteries preserved from destruction in the Egyptian desert at the Greek Orthodox Monastery of St. Catherine at Mt. Sinai.



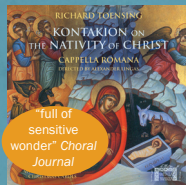
"American
Record Guide
Critic's Choice
2008"

Byzantium in Rome: Medieval Byzantine Chant
Led by Ioannis Arvanitis, this 2-CD set bears witness to Constantinopolitan music from before the Latin conquest of 1204, as recorded at Abbey of Grottaferrata near Rome (founded 1004).



"an
ideal
performance"
Gramophone

Michaelides: Divine Liturgy
This outstanding choral setting combines elements of Byzantine chant combine with modern neo-classicism to create unaccompanied liturgical music of uncommon elegance and spiritual depth.



"full of
sensitive
wonder" Choral
Journal

Kontakion on the Nativity
American composer Richard Toensing creates a vibrant musical synthesis of East and West with new settings of ancient Orthodox Christmas texts, especially the dramatic words of St. Romanos the Melodist.