The Great Doxology

Plagal Second Mode

Elaborate Version
adapted from George Violakis (d. 1911)
the Presiding Protopsaltis of the Patriarchate of Constantinople (1875-1905)
as interpreted by Chrysanthos Theodosopoulos (1920-1988)

Duration: 9:30

lo-ry be to You Who showed the light.

Glo-ry in the high-est to
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God, and on earth peace, good will among men.

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

3 O Lord, King, heavenly God, the Father Almighty, O Lord the only begotten Son, Jesus Christ, and the Holy Spirit.

4 God, and on earth peace, good will among men.
O Lord, God, Lamb of God, Son of the Father, Who take a - way the sin of the world: have mercy on us, You Who take a-way the sins of the world.

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

For You are holy; You are Lord, Jesus Christ,
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1. to the glory of God, the Father.


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

8. Vouchsafe, O Lord, to keep us this day without sin.

9. Blessed are You, O Lord, the God of our fathers, and praised and glorified is Your name unto the
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10

Let Your mercy, O Lord, be upon us, even as we have hoped in You.

11,12,13

Blessed are You, O Lord, teach me Your statutes. (thrice)

14

Lord, You have been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned.
15 O Lord, to You have I fled for refuge; teach me to do Your will, for You are my God.

16 For in You is the fountain of life; in Your light we shall see light.

17 Con-tinue con-tinue

18,19,20 Ho-ly God, ho-ly__
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Might - y, ho - ly Im - mor - tal, have mer - cy on us.

Glo - ry to the Fa - ther and to the Son to the Ho - ly Spir - it; 

Both now and ev - er, and un - to the a - ges of a - ges. A - men.

Holy Im - mor - tal, have mer - cy on us.

Asmatikon:

o - ly God
Nothing so arouses the soul, gives it wing, sets it free from the earth, releases it from the prison of the body, teaches it to love wisdom and to despise all the things of this life, as concordant melody and sacred song composed in rhythm.

—St. John Chrysostom