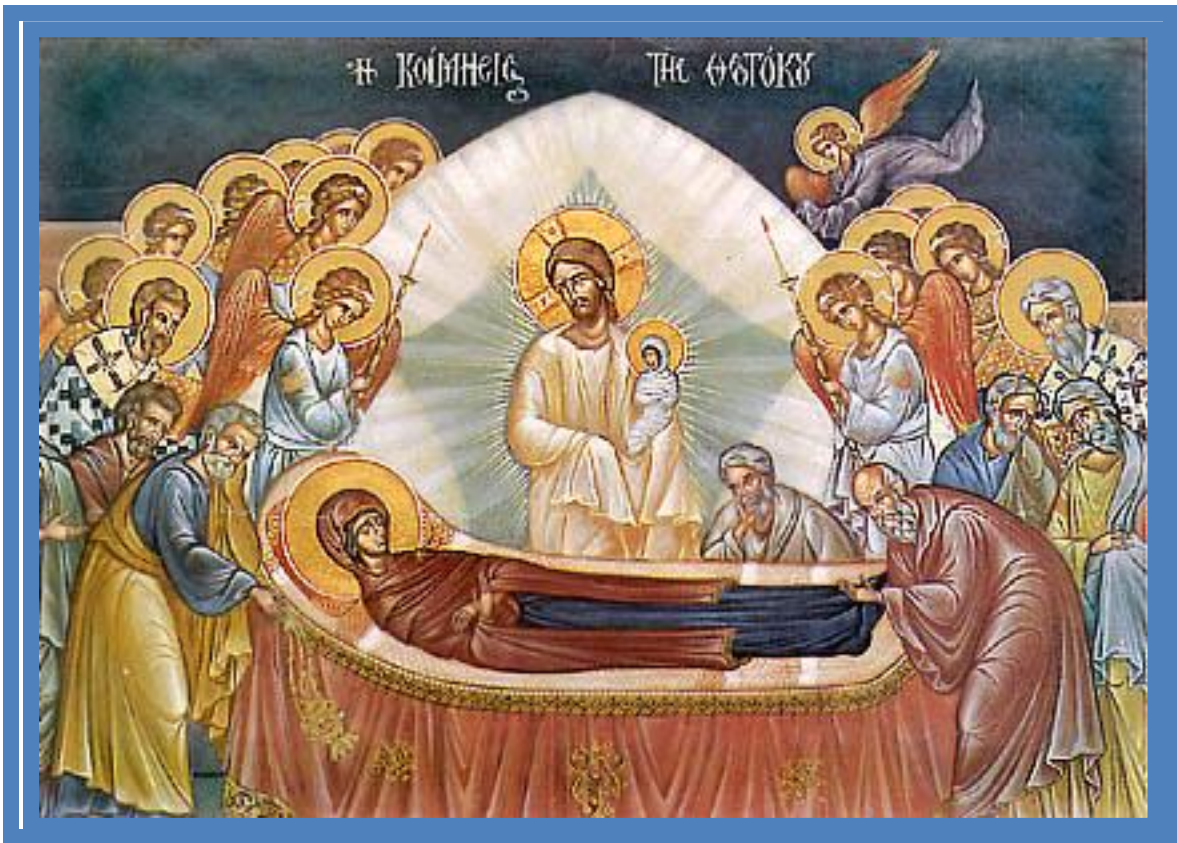


THE PARAKLESIS SERVICE (WITH MUSIC)



**WITH THE
LITTLE SUPPLICATORY CANON
TO THE MOST HOLY THEOTOKOS**

THE PARAKLESIS SERVICE WITH THE LITTLE SUPPLICATORY CANON TO THE MOST HOLY THEOTOKOS AS SUNG DURING THE DORMITION FAST

The Paraklesis Service is served during times of tribulation, but also on each evening of the Dormition Fast, August 1-13, inclusive. In the Dormition Fast, the Little and Great Paraklesis canons can be chanted in alternating sequence from day to day, at the end of Vespers or in a standalone service. If a parish knows only the Little Paraklesis, this alone can be chanted each time as permitted by His Eminence, Metropolitan JOSEPH. We begin this sequence with the Little Paraklesis, except when August 1 falls on Sunday. We do not chant the Paraklesis on any Saturday evening and also not on the paramon of the Feast of Transfiguration (i.e., in the evening on August 5). On Sunday evening and on the day of Transfiguration in the evening the Great Paraklesis is chanted. Accordingly, the series of Parakleses unfolds for the intervening days.

The table below shows the series of Parakleses, in which the date in August runs horizontally and the day of the week on which August 1 falls runs vertically. The intersection of these two yields one of three options: L, G, or --. The letter ‘L’ refers to the Little Paraklesis; ‘G’ to the Great Paraklesis; and the double-dash refers to the evening on which no Paraklesis would be served.

Chart for calculating which Paraklesis Canon to use

L = Little Paraklesis / G = Great Paraklesis / -- = no Paraklesis service on this day
+ = celebrate Great Vespers for the Transfiguration on this day

	Aug 1	Aug 2	Aug 3	Aug 4	Aug 5 +	Aug 6	Aug 7	Aug 8	Aug 9	Aug 10	Aug 11	Aug 12	Aug 13
Monday	L	G	L	G	--	--	G	L	G	L	G	L	--
Tuesday	L	G	L	G	--	G	L	G	L	G	L	--	G
Wednesday	L	G	L	--	--	G	L	G	L	G	--	G	L
Thursday	L	G	--	G	--	G	L	G	L	--	G	L	G
Friday	L	--	G	L	--	G	L	G	--	G	L	G	L
Saturday	--	G	L	G	--	G	L	--	G	L	G	L	G
Sunday	G	L	G	L	--	G	--	G	L	G	L	G	L

If Paraklesis will be offered with Vespers, it is chanted after “The Prayer of St. Simeon” with the omission of the opening blessing of the Paraklesis Service. Rather, the reader recites Psalm 142, *O Lord, hear my prayer, give ear unto my supplication...* and the rest, as shown in the body of the text.

However, if Paraklesis is offered, more commonly, without Vespers as a standalone service, then follow the order of the service exactly as it appears in this text.

In the Paraklesis Service, we remember names of the living in need of God’s mercy and help during the three litanies. If your parish has a long list of names, then the priest can mention it in one, two or all of the litanies.

An Icon of the Theotokos is placed on a stand in the center of the Solea and the Beautiful Gate remains closed. The priest, being vested in exorasson and blue epitachelion, standing on the Solea before the Icon of the Theotokos, makes three metanias and says in an audible voice:

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

People: Amen.

Priest: Glory to Thee, our God, glory to Thee.
O heavenly King, Comforter, the Spirit of Truth, Who art everywhere present, and fillest all things, the Treasury of good things, and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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 the Holy Spirit; now and ever, and unto ages of ages.

People: Amen.

Lord, have mercy. (*twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before Christ Himself, our King and our God.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no

man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

"GOD IS THE LORD" IN TONE FOUR

Byzantine Tone 4

Rassem El Massih

G (Refrain)

God is the Lord and hath ap - peared un - to us.

Bless - ed is He that com - eth in the Name of the Lord.---

- Verse 1.** O give thanks unto the Lord and call upon His Holy Name. *(Refrain)*
- Verse 2.** All nations compassed me about: but in the Name of the Lord will I destroy them. *(Refrain)*
- Verse 3.** This is the Lord's doing; it is marvelous in our eyes. *(Refrain)*

APOLYTIKIA AND THEOTOKION

Apolytikion to the Theotokos - Tone 4

Special melody: *Thou Who wast lifted up*

G

To the The - o - to - kos let us run now most ear - nest - ly, we

sin - ners all and wretch - ed ones, and fall pros - trate in ___ re - pent - ance,

call - ing from the depths of our souls: La - dy, come un - to our aid,

have com - pas - sion up - on us; has - ten thou for we are lost

in a throng of trans - gres - sions; turn not thy

ser - vants a - way with emp - ty hands,

for thee a - lone do we have as our on - ly hope.

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

Then chant the Apolytikion of the church temple, and the following.

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

Theotokion - Tone 4

O The - o - to - kos, we shall not cease from speak - ing

of all thy might - y acts, all we thē un - wor - thy ones;

for if thou hadst not stood to in - ter - cede for us,

who would have de - liv - ered us from such nu - mer - ous dan - gers?
 Who would have pre - served us all un - til now_ in true free - dom?
 O La - dy, we_ shall not turn a - way from thee; for thou dost
 al - ways save thy ser - vants from all man - ner of grief.

PSALM 50

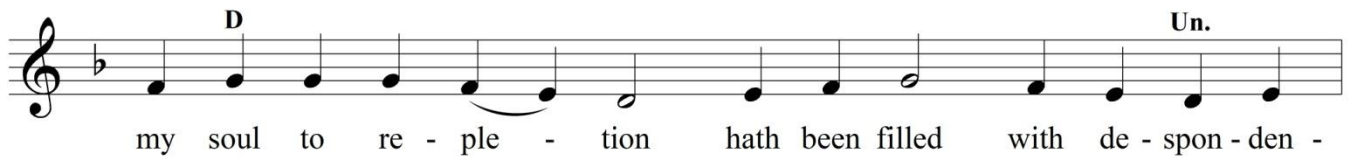
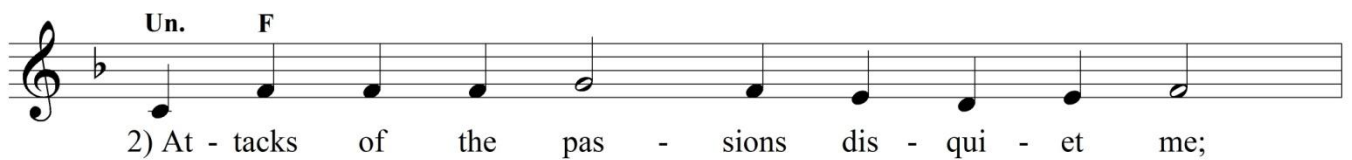
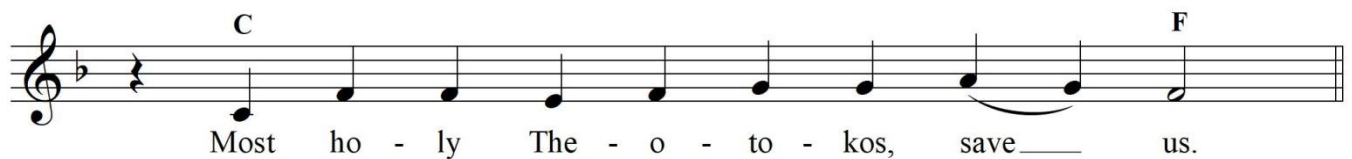
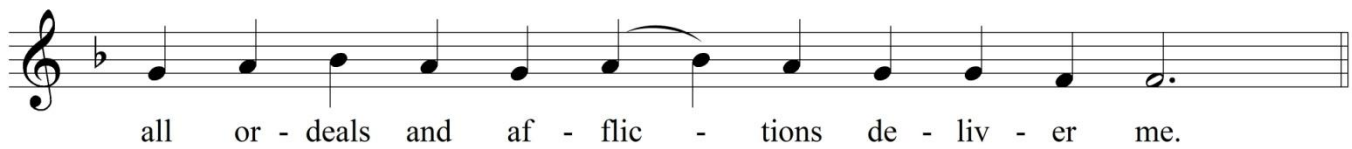
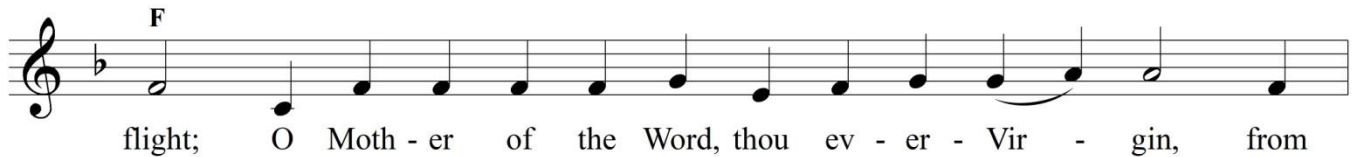
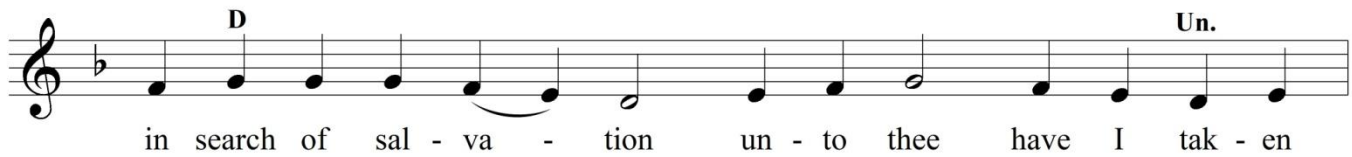
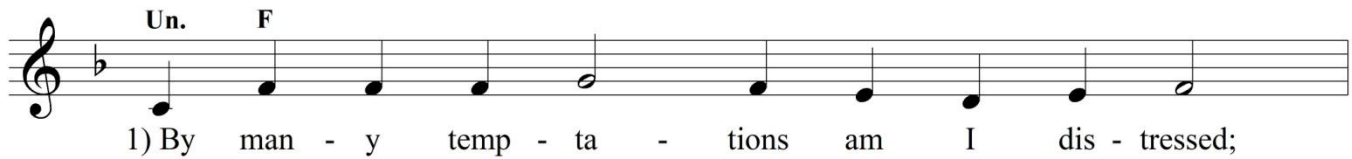
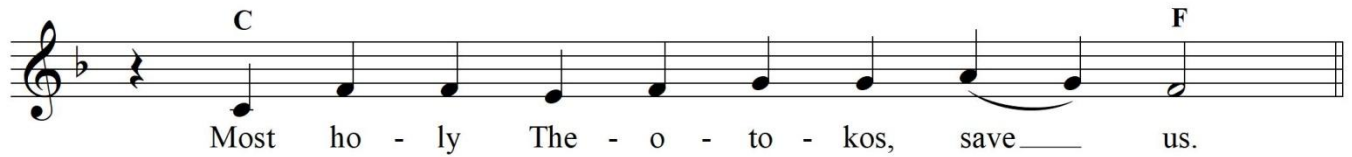
Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE LITTLE SUPPLICATORY CANON IN TONE EIGHT

(NOTE: We do not chant the heirmoi as listed at the start of each ode, except for the ninth, because they do not pertain to the theme of the Paraklesis canon. However, they are listed here to set the melody pattern for the subsequent troparia. We begin Odes 1-8 with "Most holy Theotokos, save us.")

Ode One

(Heirmos) *Traversing the water as on dry land, * and thereby escaping * from the toils of Egypt's land, * the Israelites cried aloud, proclaiming: * unto our God and Redeemer, let us now sing.*



thine own Son and thy God, O All-blameless one.

Un. C F

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

Un. F

3) To Christ God, the Sav-ior, thou gav-est birth.

D Un.

I beg thee, O Vir-gin, from af-flic-tions de-liv-er

F

me. For now un-to thee I flee for re-fuge, bring-

-ing to thee both my soul and my rea-son-ing.

Un. C F

Both now and ev-er, and un-to ag-es of ag-es. A-men.

Un. F

4) Dis-eased is my bod-y and my soul.

D Un.

Do thou make me wor-thy of di-vine guid-ance and thy

F

care, O thou who a-lone art God's Moth-er, for

thou art good, and the Birth - giv - er of the Good.

Ode Three

*(Heirmos) Of the vault of the heavens art Thou, O Lord, Fashioner; * so, too, of the Church art Thou Founder. * Do Thou establish me * in unfeigned love for Thee, * Who art the Height of things sought for, * and staff of the faithful, O Thou only Friend of man.*

Most ho - ly The - o - to - kos, save us.

1) I have thee as the shel - ter and the de -

- fence of my life. Thee, the The - o - to - kos and

Vir - gin; pi - lot and gov - ern me in - to thy shel - tered

port, for thou art au - thor of good things, and staff of the

faith - ful, O thou on - ly laud - ed one.

Most ho - ly The - o - to - kos, save us.

2) I be - seech thee, O Vir - gin do thou dis -
 - pel far from me all of the dis - tress of des -
 - pair and tur - bu - lence in my soul; for thou, O Bride of
 God, hast giv - en birth to the Lord Christ, Who is Prince of
 Peace, O thou on - ly all - blame - less one.

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

3) Since thou gav - est birth un - to our Ben - e -
 - fac - tor, the cause of good, from the wealth of thy lov - ing -
 - kind - ness, do thou pour forth on all; for thou canst do all
 things, since thou didst bear Christ, the One Who is might - y in

pow - er, for bless - ed of God art thou.

Both now and ev - er, and un - to ag - es of ag - es. A - men.

4) With most griev - ous dis - eas - es and with cor -

-rupt pas - sions, too, I am put to tri - al, O

Vir - gin; come thou un - to my aid; for I know thee___ to

be an in - ex - haus - ti - ble trea - sure of un - fail - ing

heal - ing, O on - ly all - blame - less one.

TROPARIA AFTER THE THIRD ODE IN TONE EIGHT



Pre - serve and save, O The - o - to - kos,
thy ser - vants from ev - 'ry dan - ger. Af - ter God, do
all of us for re - fuge flee un - to thee;
a firm ram - part art thou and our pro - tec - tion.
In thy good will, look thou on me, O all - hymned
The - o - to - kos, and do thou be - hold my
bod - y's griev - ous in - fir - mi - ty, and heal thou the
cause of my soul's sor - row.

LITANY

Censing the Icon of the Theotokos, the Priest says:

Priest: Have mercy on us, O God, according to Thy Great Mercy, we pray Thee, hearken and have mercy.

Tone 4
(Other versions may be sung at chanter's discretion.)

People: 
Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

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

People: Lord, have mercy. (*thrice*)


Priest: Again we pray for our Father and Metropolitan *N.*, (and for our Bishop *N.*) and for all our brotherhood in Christ.

People: Lord, have mercy. (*thrice*)

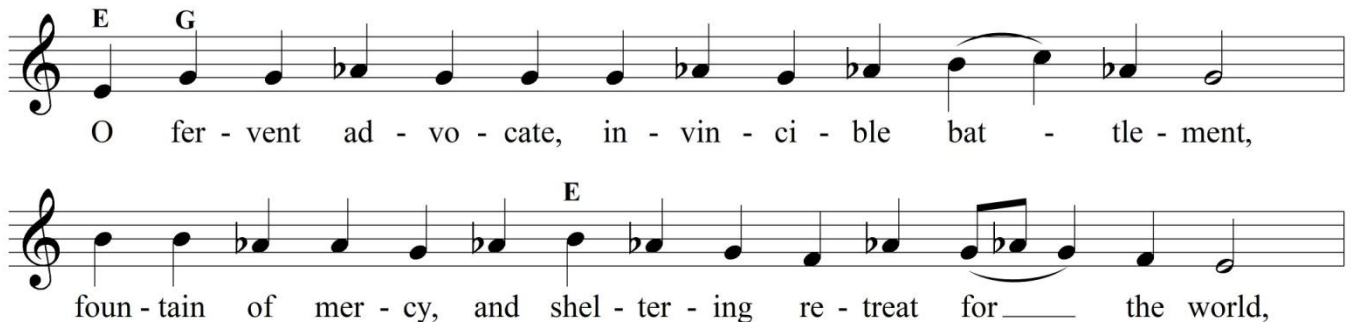
Priest: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community, the parishioners and benefactors of this holy temple, and all that serve, sing, labor and gather herein; and for the servants of God [*names*], **and for the suffering Christians throughout the world** (*add any nations that may be appropriate*) and for the forgiveness of their every transgression, both voluntary and involuntary.

People: Lord, have mercy. (*thrice*)

Priest: For Thou art a merciful God Who lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

People: 
A - men.

KATHISMA IN TONE TWO



O fer - vent ad - vo - cate, in - vin - ci - ble bat - tle - ment,
foun - tain of mer - cy, and shel - ter - ing re - treat for _____ the world,

Un. G
ear - nest - ly we cry — to thee: La - dy Moth - er of God, hast - en
thou, and save us from all im - per - il - ment; for thou a - lone art our
rit. Un. F G
speed - y pro - tect - tress.

THE LITTLE SUPPLICATORY CANON (CONTINUED) IN TONE EIGHT

Ode Four

*(Heirmos) I have hearkened and heard, O Lord, * of Thy dispensation's most awesome mystery; * and I came to knowledge of Thy works, * and I sang the praise of Thy Divinity.*

C F
Most ho - ly The - o - to - kos, save — us.

Un. F Un. F
1) Lull the tem - pest of all my sins, and be - still the rag - ing of

G
pas - sions with thy calm; for pro - gen - i - tress art thou of

C F
Him Who is Lord and Helms - man, O thou Bride of God.

C F
Most ho - ly The - o - to - kos, save — us.

Un. F Un. F

2) O be - stow out of thē a - byss of thy great com - pas - sion on

G

me thy sup - pli - cant; for thou brought forth One com - pas - sion -

C F

- ate Who is Sav - ior of all who sing hymns to thee.

Un. C F

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

Un. F Un. F

3) While de - light - ing, O spot - less one, in thy man - y fa - vors, a

G

hymn of thank - ful - ness do we all raise up our song to

C F

thee, know - ing thee to be the Moth - er of our God.

Un. C F

Both now and ev - er, and un - to ag - es of ag - es. A - men.

Un. F Un. F

4) Hav-ing thee as our staff and hope, and as our sal - va - tion's un -
 -shak - en bat - tle - ment, from all man - ner of ad - ver - si -
 - ty are we then re - deemed, O thou all - laud - ed one.

Ode Five

*(Heirmos) Lord, enlighten us * by Thy precepts and by Thy commands; * and by the power of Thy lofty arm * bestow Thy peace upon us all, since Thou art Friend of man.*

C F

Most ho - ly The - o - to - kos, save us.

C F

1) Pure one, fill my heart with re - joic - ing un - to plen - i - tude,
 and grant thine un - de - filed fe - lic - i - ty,
 since thou didst give birth un - to Him Who is the cause of joy.

C F

Most ho - ly The - o - to - kos, save us.

2) Come, de - liv - er us out of dan - gers, O pure Moth - er of God,
 since thou art Moth - er of de - liv - er - ance,
 and of the peace which doth sur - pass all hu - man rea - son - ing.

Un. C F
 Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

3) Dis - si - pate the gloom of my tres - pass - es, O Bride of God,
 with the clear bright - ness of thy ra - di - ance,
 for thou didst bear the Light di - vine which was be - fore all time.

Un. C F
 Both now and ev - er, and un - to ag - es of ag - es. A - men.

4) Heal me, O pure one, of the sick - ness which the pas - sions bring,
 and make me wor - thy of thy guard - ian - cy,
 and by thy prayers and in - ter - ces - sions grant thou health to me.

Ode Six

*(Heirmos) Entreaty do I pour forth unto the Lord, * and to Him do I proclaim all my sorrows, * for many woes fill my soul to repletion, * and lo, my life unto Hades hath now drawn nigh. * Like Jonah do I pray to Thee: * Raise me up from corruption, O Lord, my God.*

Most ho - ly The - o - to - kos, save us.
 1) My na - ture, held by cor - rup - tion and by death,
 hath He saved from out of death and cor - rup - tion, for un - to
 death He, Him - self, hath sub - mit - ted. Where - fore, O Vir - gin, do
 thou in - ter - cede with Him Who is in truth thy Lord and Son
 to re - deem me from en - e - mies' wick - ed - ness.

C F

Most ho - ly The - o - to - kos, save us.

E F C

2) I know thee as the pro - tec - tion of my life

Un.

and most safe for - ti - fi - ca - tion, O Vir - gin. Dis - perse the

F

horde of my man - y temp - ta - tions and put to si - lence de -

G C

-mon - ic au - dac - i - ty. Un - ceas - ing - ly I pray to thee:

F

From cor - rup - tion of pas - sions de - liv - er me.

Un. C F

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

E F C

3) A bul - wark of safe re - treat art thou to us,

Un.

and of souls art thou the per - fect sal - va - tion, and a re -

F

- lief in dis - tress - es, O Maid - en, and in thy light do we

G C

ev - er ex - ult with joy. O La - dy, do thou al - so now

F

from all pas - sions and per - ils de - liv - er us.

Un. C F

Both now and ev - er, and un - to ag - es of ag - es. A - men.

E F C

4) Bed - rid - den, I lie su - pine with sick - ness now,

Un.

and no heal - ing for my flesh is ex - is - tent ex - cept for

F

thee, who didst bear the world's Sav - ior, our God, the Heal - er of

G C

ev - 'ry in - fir - mi - ty. I pray to thee, for thou art good:

F

From cor - rup - tion and ill - ness - es raise me up.

TROPARIA AFTER THE SIXTH ODE IN TONE EIGHT

Pre - serve and save, O The - o - to - kos,
 thy ser - vants from ev - 'ry dan - ger. Af - ter God, do
 all of us for re - fuge flee un - to thee;
 a firm ram - part art thou and our pro - tec - tion.
 O spot - less one, who in - ex - press - i - bly in the
 last days didst by a word bring forth the Word; do thou make re - quest of
 Him, as one who hath moth - er - ly bold - ness.

LITANY

Censing the Icon of the Theotokos, the Priest says:

Priest: Have mercy on us, O God, according to Thy Great Mercy, we pray Thee, hearken and have mercy.

Tone 4
 (Other versions may be sung at chanter's discretion.)

People: Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - cy.

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

People: Lord, have mercy. (*thrice*)


Priest: Again we pray for our Father and Metropolitan *N.*, (and for our Bishop *N.*) and for all our brotherhood in Christ.

People: Lord, have mercy. (*thrice*)

Priest: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community, the parishioners and benefactors of this holy temple, and all that serve, sing, labor and gather herein; and for the servants of God [*names*], and for the suffering **Christians throughout the world** (*add any nations that may be appropriate*) and for the forgiveness of their every transgression, both voluntary and involuntary.

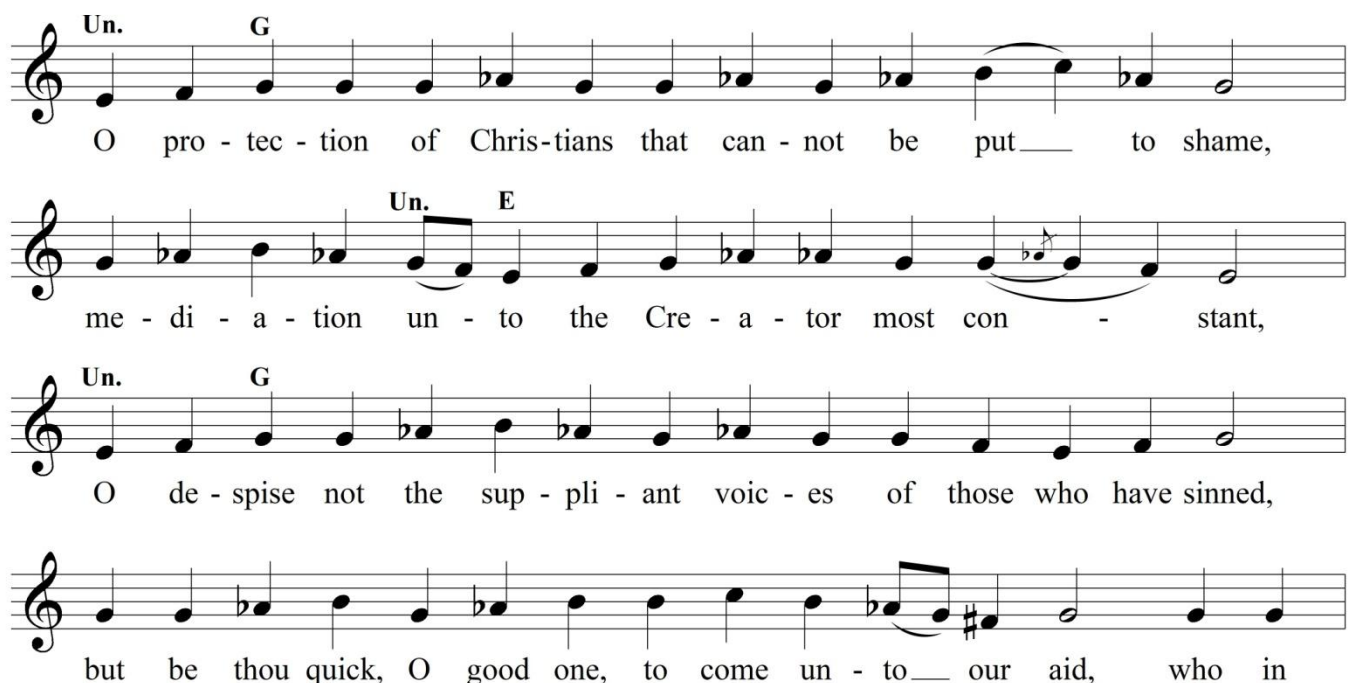
People: Lord, have mercy. (*thrice*)

Priest: For Thou art a merciful God Who lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

People: 
A - men.

The priest enters the sanctuary through the south door and dons his phelonion.

KONTAKION IN TONE TWO



Un. G
O pro - tec - tion of Chris - tians that can - not be put ___ to shame,
Un. E
me - di - a - tion un - to the Cre - a - tor most con - stant,
Un. G
O de - spise not the sup - pli - ant voic - es of those who have sinned,
but be thou quick, O good one, to come un - to ___ our aid, who in

faith — cry un - to thee: Has - ten — to
 in - ter - ces - sion, and speed thou to make sup - pli - ca - tion,
 thou who dost ev - er pro - tect, O The - o - to - kos,
rit. them that hon - or thee.

ANABATHMOI IN TONE FOUR

Basil Kazan
(1915-2001)

From my youth — up, man - y pas - sions have warred a - gainst me.
 But do Thou — help and save — me, O my Sav - ior.
Un. Ye who hate Zi - on shall be put — to con - fu - sion of the Lord,
 like grass — in the fire shall ye be with - ered up. —
 Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

Un. E
 Through the Ho - ly Spir - it is ev - 'ry soul quick - ened and ex - alt - ed in
 pu - ri - ty, and made re - splen - dent by the Tri - une
 u - ni - ty in mys - tic ho - li - ness. Both now and ev - er, and un - to
 ag - es of ag - es. A - men. Un. E
 Through the Ho - ly Spir - it the
 chan - nels and streams of grace o - ver - flow, show - er - ing
 all cre - a - tion with in - vig - or - at - ing life.

The priest opens the curtain and the Beautiful Gate.

PROKEIMENON IN TONE FOUR

Un. E
 I shall pro - claim Thy Name from gen - er - a - tion to gen - er - a - tion.
 E
 91 Hearken, O daughter, and see, and incline thine ear, and forget thine own people,
 and thy father's house and the King shall great - ly de - sire thy beau - ty.
 Un. G
 I shall pro - claim Thy Name from gen - er - a - tion to
 E
 gen - er - a - tion.

GOSPEL READING

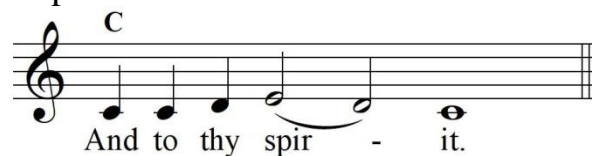
Priest: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God.

People:



Priest: Wisdom! Stand upright! Let us hear the Holy Gospel. Peace be to all.

People:



Priest: The Reading from the Holy Gospel according to Saint Luke (1:39-49, 56).

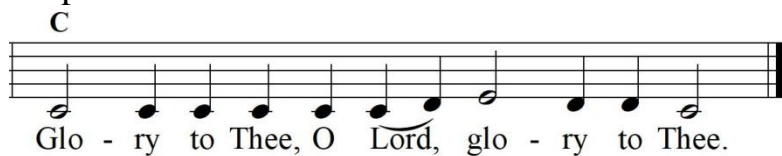
People:



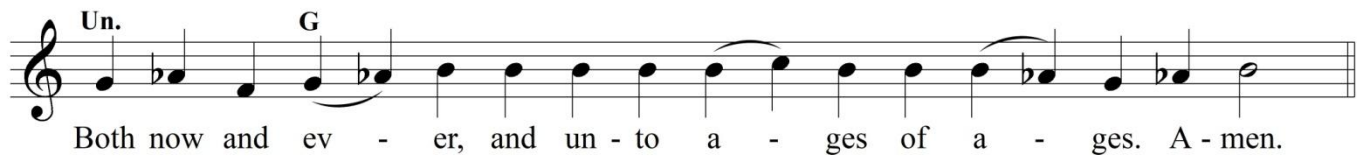
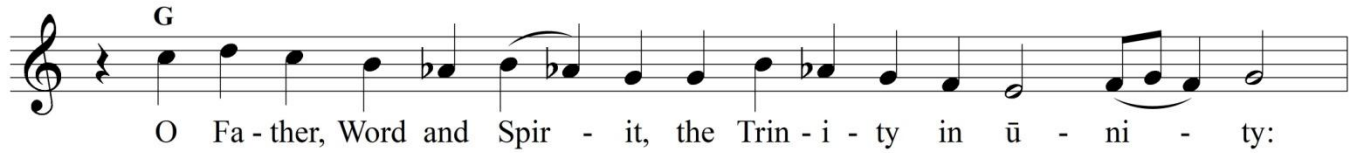
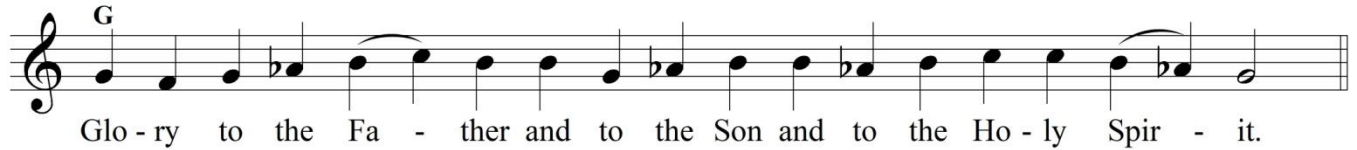
Priest: Let us attend!

In those days, Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zachariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed art thou among women, and blessed is the fruit of thy womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of thy greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord." And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for He has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for He Who is mighty has done great things for me, and holy is His Name." And Mary remained with her about three months, and returned to her home.

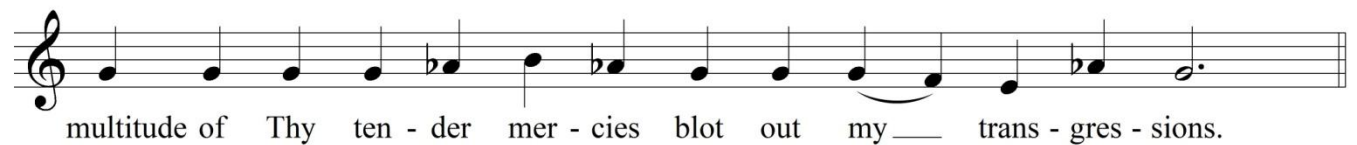
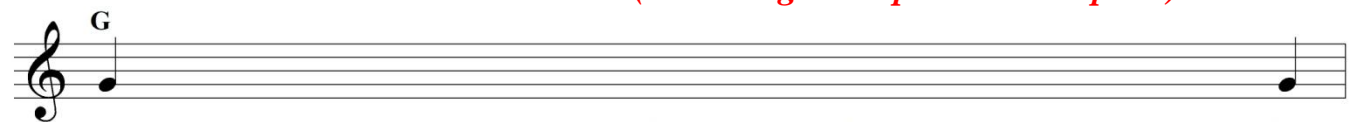
People:



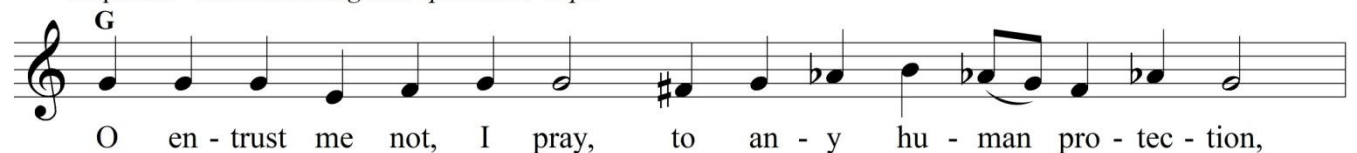
TROPARIA IN TONE TWO



TROPARION IN TONE SIX (**Having laid up all their hope**)



Troparion - Tone 6: *Having laid up all their hope*



O our La - dy, ho - ly one, but do thou ac - cept the prayer
of thy sup - pli - cant. Sor - row hath fet - tered me, and I
am un - a - ble to en - dure and bear the de - mons' darts; a
shel - ter have I not, nei - ther place to run, I, the wretch - ed one;
em - bat - tled from all sides am I, and no con - so - la - tion have I but thee.
Mis - tress of cre - a - tion, pro - tec - tion and hope of faith - ful ones:
turn not a - way when I pray to thee; do that which will pro - fit me.

THEOTOKIA IN TONE TWO

From thee is no one turned a - way a - shamed and emp - ty who doth
run to thee for re - fuge, O pure Vir - gin The - o - to - kos;
but he ask - eth the fa - vor and re - ceiv - eth the
gift from thee, un - to the pro - fit of his own re - quest.

The trans-for - ma - tion of thē af - flict - ed and the re - lief of
those in sick - ness art thou in truth, O Vir - gin The - o - to - kos;
save thy peo - ple and thy flock, thou who art the
peace of thē em - bat - tled, and who art the calm of
the storm - driv - en, thē on - ly pro - tect - ress of
those who be - lieve.

THE INTERCESSION (WITH ANTIOCHIAN AND AMERICAN SAINTS)

Priest: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercies and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and Ever-Virgin Mary;

+ by the might of the precious and life-giving Cross; by the protection of Michael, Gabriel, Raphael and all the honorable Bodiless Powers of Heaven; at the supplications of the honorable, glorious Prophet, Forerunner and Baptist John, and his righteous parents Zachariah and Elizabeth; of the holy, glorious prophets: Moses and Aaron, Elias and Elisseus, David and Jesse, the Three Holy Children Sedrach, Meshach and Abednego, Daniel the “man of desires,” Simeon the God-receiver and the Prophetess Anna, and of all the holy prophets;

+ of the holy, glorious, all-laudable Apostles Peter and Paul, the patrons and protectors of the Church of Antioch, the Twelve, the Seventy, and of all the holy apostles and equals-to-the-apostles, especially Constantine and Helen;

+ of our fathers among the Saints, great Hierarchs and Ecumenical Teachers: Basil the Great of Cappadocia in Caesarea, Gregory the Theologian of Nazianzus and John Chrysostom of Antioch and Constantinople; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas the wonderworker, archbishop of Myra in Lycia; Spyridon, the wonderworker, bishop of Trimythous; Gregory, bishop of Nyssa; Peter of Sebastia in Armenia; Sophronios, patriarch of Jerusalem; Meletios, archbishop of Antioch; Nektarios the wonderworker, bishop of Pentapolis; Theodore, bishop of Edessa; Gregory Palamas, archbishop of Thessalonica; Photios the Great, patriarch of Constantinople; Mark Eugenikos, archbishop of Ephesus; Cyril and Methodius of Thessalonica, the Equals to the Apostles and Enlighteners of the Slavs; John the wonderworker, archpriest of Kronstadt; and the Enlighteners of North America: Nicholai of Zhicha, Mardarije of Libertyville, Innocent, metropolitan of Moscow and Jacob Netsvetov, evangelizers of Alaska; Tikhon, patriarch of Moscow, Alexis Toth of Wilkes-Barre, John the Wonderworker of Shanghai and San Francisco, and Raphael, bishop of Brooklyn;

+ of the holy, glorious and right-victorious Great-Martyrs: George the Trophy-Bearer, Demetrios the Myrrh-streaming, Theodore the soldier, Theodore the General, Stephen the Archdeacon and First-Martyr, James the Persian, and Menas the wonderworker of Egypt;

+ of the holy, glorious and right-victorious Hieromartyrs: Ignatius the God-bearer of Antioch, Charalampos of Magnesia, Eleutherios of Illyricum, Polycarp of Smyrna, Peter of Damascus, Cyprian of Antioch, the former magician, and Milos of Babylon; Habib, Gurias and Samonas of Edessa; Juvenaly of Iliamna, John Kochurov and Alexander Hotovitzky, who labored in America; Cosmas of Aetolia, the Equal to the Apostles; Ananias of “the Seventy” of Damascus, Jacob of Hamatoura, and Joseph of Damascus;

+ of the holy, glorious, and right-victorious Martyrs: the Forty Holy Martyrs of Sebastia, Sergius and Amphian of Beirut, Trophimos, Savatios and Dorymedon of Antioch, Artemios of Antioch, Thomas of Antioch, Peter of Bosra, the children Asterios, Claudios, Neon, and Neonilla of Cilicia, Galaktion and Epistimia of Homs, Romanos of Antioch, Silvanos, Luke and Makios of Homs, Joseph the New Martyr of Aleppo, Cyril the Deacon of Baalbek, Julitta and her son Kyriakos of Iconium, Andrew the general of Syria, Antony of Damascus, Thomas of Damascus, Victor of Damascus; Sergios and Bacchos of Syria, Ephraim of Nea Makri, and Peter the Aleut;

+ of the holy, glorious, and right-victorious women Martyrs: the Forty Holy Martyrs at Heraclea, Great-Martyrs Thekla the First-Martyr, Barbara of Baalbek, Anastasia of Rome, Katherine of Alexandria, Kyriaki of Nicomedia, Photeini the Samaritan Woman and her sisters Anatole, Photo, Photis, Paraskeva, and Kyriaki; Marina of Antioch in Pisidia, Paraskeva of Rome, Anastasia of Rome the “deliverer from potions,” Irene of Thessalonica, Irene of the Balkans, Sophia and Irene of Egypt; Paraskeva of Iconium, Tatiana of Rome, Fevronia of Mesopotamia, Evdokia the Penitent of Baalbek, Pelagia of Antioch, Pelagia of Tarsus, Vevaia of Edessa, Basilissa and Anastasia of Rome, disciples of Peter and Paul; Sophia and her daughters Faith, Hope and Love of Rome; Leonilla and her grandchildren and companions in Cappadocia; Domnina and her children Berina and

Prosdoki of Edessa, Bassa of Edessa, Theodora of Tyre, Theodosia of Tyre, Christina of Tyre; Domnina of Anazarbus; Virgin-martyrs Lucy of Syracuse and Lucy of Campania; Lucy of Rome; Lucy, Cyprilla, and Aroa of Libya; Thomaïs of Alexandria, and Akylina of Byblos;

+ of our venerable and God-bearing Fathers who shone in the ascetic life: Anthony the Great, Euthymios the Great, Arsenios the Great, Savvas the Sanctified, Ephraim and Isaac the Syrians, Makarios, Pachomios and Paisios the Greats of Egypt; John Climacus, Simeon the Stylite, Simeon of the Wondrous Mountain, Daniel the Stylite, Alexios the Man of God; Basil the Elder and Naucratius of Pontus, the father and brother of Basil the Great; Theodosius the head of monasteries, John of Damascus, Cosmas the Hymnographer of Maïuma, Andrew of Crete, Romanos the Melodist, Maximos the Confessor, Mark the Anchorite, John Cassian the Roman, Simeon the New Theologian, Onouphrios of Egypt; Peter, Athanasius, Paul, Silouan and Paisios the New of Mount Athos; Arsenios of Cappadocia, Porphyrios of Kavsokalivia, Iakovos of Evia, Maron of Cyrrhus in Syria, John of Edessa, Simeon of Homs (Emesa), the Fool-for-Christ, Thomas of Syria, the Fool-for-Christ; Seraphim of Sarov, and Herman of Alaska;

+ of our venerable and God-bearing Mothers: Mary Magdalene; Mary, the wife of Cleopas; Joanna the wife of Chuza; Salome the mother of the sons of Zebedee; Susanna; and Mary and Martha, the sisters of Lazarus, and all of the holy Myrrh-bearing women; Right-believing Tamara, queen of Georgia; Olga, princess of Kiev and equal-to-the-apostles; of the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom); Macrina the Elder and Macrina the Younger, the grandmother and sister of Basil the Great;

+ of our venerable and God-bearing Mothers who shone in the ascetic life: Mary of Egypt, Pelagia the Penitent, Thaïs of Egypt, Kyra of Syria, Domnina of Syria, Marana of Veria, Publia the Confessor of Antioch, Anastasia the Patrician of Alexandria, Martha the mother of Simeon the Stylite; Xenia of Rome and Xenia of St. Petersburg the Fool-for-Christ; Paraskeva the New of the Balkans; Thomaïs of Lesbos the wonderworker; and Pansemne of Antioch;

+ of the holy Unmercenaries and Healers: Panteleimon the Great-Martyr, Hermolaos the Hieromartyr, Cosmos and Damian of Asia, Cosmos and Damian of Rome, Cyrus and John of Arabia, Julian of Homs, and Anthimos of Arabia;

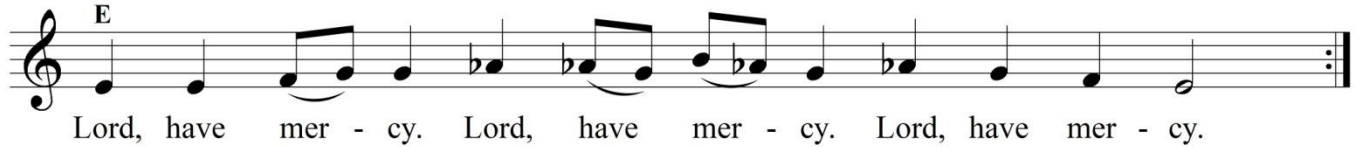
+ of (*saints Ns., other holy ones of local devotion*),

+ of (*saint N.*), the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of Joseph the Betrothed and his sons James the Brother of God and Jude (Thaddaeus); of (*name(s) of the saint(s) of the day*), whose memory we celebrate today, and of all Thy Saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.


People:

(Sing the first set thrice, then sing the second set once, for a total of 12.

Other versions may also be sung at the chanter's discretion.)



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



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

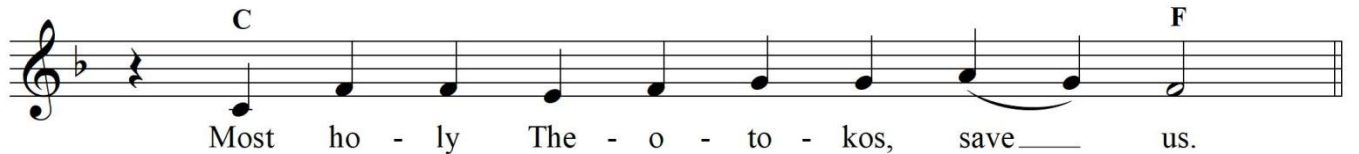
Priest: Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-Holy, and good, and Life-giving Spirit: now and ever, and unto ages of ages.

People: Amen.

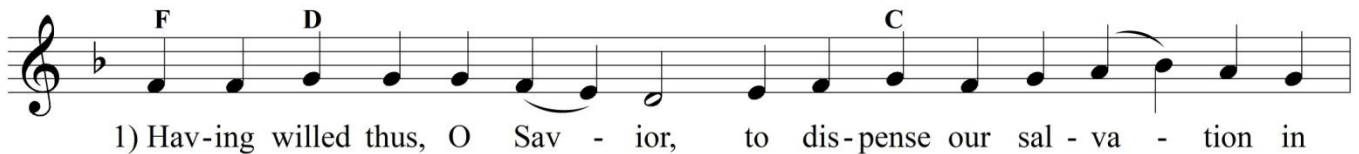
THE LITTLE SUPPLICATORY CANON (CONTINUED) IN TONE EIGHT

Ode Seven

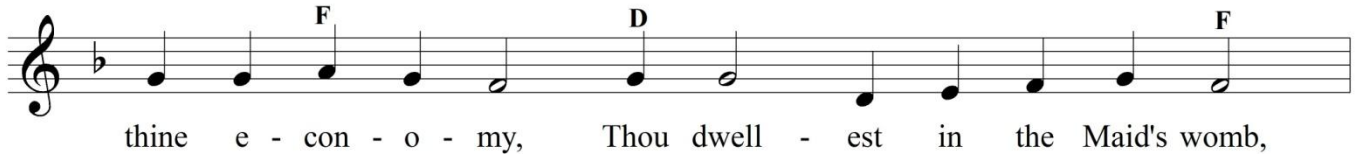
*(Heirmos) Once from out of Judea * did the children go down to the land of Babylon. * The fire of the furnace * they trampled down, while chanting * by their faith in the Trinity: * O God of our Fathers, blessed art Thou.*



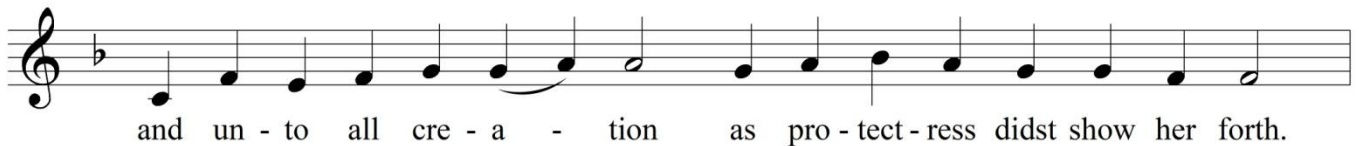
Most ho - ly The - o - to - kos, save us.



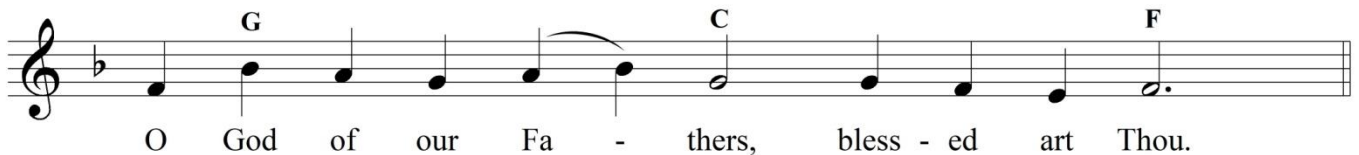
1) Hav-ing willed thus, O Sav - ior, to dis-pense our sal - va - tion in



thine e - con - o - my, Thou dwell - est in the Maid's womb,



and un - to all cre - a - tion as pro - tect - ress didst show her forth.



O God of our Fa - thers, bless - ed art Thou.

C F

Most ho - ly The - o - to - kos, save us.

F D C

2) Make re - quest, O pure Moth - er, to thy Son Who hath willed to grant

F D F

mer - cy un - to us, to res - cue from trans - gres - sions

and from the soul's de - file - ment those who cry out most faith - ful - ly:

G C F

O God of our Fa - thers, bless - ed art Thou.

Un. C F

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

F D C

3) A fount of in - cor - rup - tion and a tow - er of safe - ty is

F D F

she who gave Thee birth. A trea - sure of sal - va - tion

and por - tal of re - pen - tance hast Thou proved her to them that shout:

G C F

O God of our Fa - thers, bless - ed art Thou.

Un. C F

Both now and ev - er, and un - to ag - es of ag - es. A - men.

F D C

4) Deign to grant res - to - ra - tion from dis - eas - es of bod - y and

F D F

soul to those who run to thy di - vine pro - tec - tion

with faith, O The - o - to - kos, and thus grant them re - cov - er - y;

G C F

O Moth - er of Christ_ our Sav - ior art thou.

Ode Eight

*(Heirmos) The King of Heaven, * Whom all the hosts of angels hymn * with their chants and praises of glory, * praise ye and exalt Him to the ages forever.*

C F

Most ho - ly The - o - to - kos, save_ us.

F C

1) Do not dis - dain_ those who seek thē aid that thou dost grant,

for, O Vir - gin Maid - en, they do hymn thee,

F

and they all ex - alt thee un - to ag - es for - ev - er.

C F
Most ho - ly The - o - to - kos, save us.

F C
2) On all who hymn thee with faith, O Vir - gin, and ex - alt

thy tru - ly in - ef - fa - ble Off - spring,

F
thou poured forth a great a - bun - dance of thy cures and heal - ings.

Un. C F
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

F C
3) All the dis - eas - es that plague my soul dost thou make well,

and the suf - frings of the flesh thou heal - est al - so;

F
where - fore, O thou Maid - en full of grace, I glo - ri - fy thee.

Un. C F
Both now and ev - er, and un - to ag - es of ag - es. A - men.

4) All thē as - sault - ings of the temp - ta tions dost thou quell,
 and thē on - slaughts of the pas - sions dost thou ban - ish;
 where-fore do we hymn thee to all ag - es, O Vir - gin.

Ode Nine

Heirmos

Most right - ly we con - fess thee as our God's birth - giv - er,
 we who through thee have been saved, O thou Vir - gin most pure.
 With choirs of bod - i - less an - gels, thee do we mag - ni - fy.
 Most ho - ly The - o - to - kos, save us.

1) The tor - rent of my weep - ing spurn not with re - fus - al,
 for thou didst give birth to Him Who doth take a - way all tears
 from ev - 'ry face, O thou Vir - gin; for He is Christ in - deed.

C F
Most ho - ly The - o - to - kos, save us.

D F
2) Do thou, O Vir - gin Maid - en, fill my heart with glad - ness,

for thou art she who re - ceived all the full - ness of joy

G C F
and made to van - ish a - way all sor - row of sin - ful - ness.

C F
Most ho - ly The - o - to - kos, save us.

D F
3) A ha - ven and pro - tec - tion, and a wall un - shak - en,

and a re - joic - ing and shel - ter and place of re - treat

G C F
do thou be - come, O thou Vir - gin, for those who flee to thee.

Un. C F
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

4) Il - lu - mine with the ra - diance of thy light, O Vir - gin,
 all those who pi - ous - ly call thee the Moth - er of God;
 and do thou ban - ish a - way — all dark - ness of ig - no - rance.

Un. C F

Both now and ev - er, and un - to ag - es of ag - es. A - men.

5) Brought low am I, O Vir - gin, in a place of sick - ness
 and in a dwell - ing of an - guish. Grant heal - ing to me,
 trans - form - ing all of my ill - ness in - to full health - ful - ness.

G C F

The priest censes the icon of the Theotokos at the center of the church as the people chant:

THEOTOKION IN TONE EIGHT

Un. C

It is tru - ly meet to bless — thee, O The - o - to - kos,

who art ev - er - bless - ed and all - blame - less,
 and the Moth - er of our God. More hon - 'ra - ble than the Cher - u - bim,
 and more glo - ri - ous be - yond com - pare than the Ser - a - phim,
 thou who with - out cor - rup - tion
 bar - est God the Word, and art tru - ly
 The - o - to - kos, we mag - ni - fy thee.

The priest does the great censing of the church as the people chant:

THE MEGALYNARIA IN TONE EIGHT

1) High - er than the heav - ens a - bove art thou, and thou art much
 pur - er than the ra - di - ance of the sun;
 for thou hast re - deemed us out of the curse that held us.
 O Mis - tress of cre - a - tion, with hymns we hon - or thee.



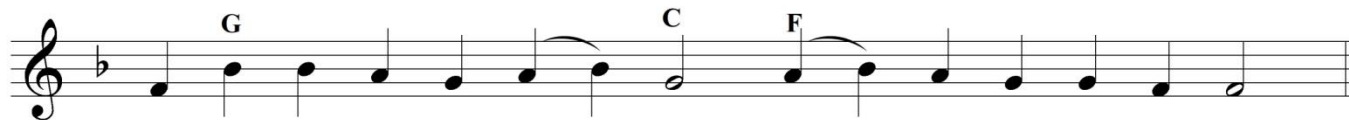
2) From the great a - bun - dance of all my sins, ill am I in



bod - y, ail - ing al - so am I in soul.



Thee have I as re - fuge. Do thou there - fore__ help__ me,



O hope of all the hope - less, for__ thou art full of grace.



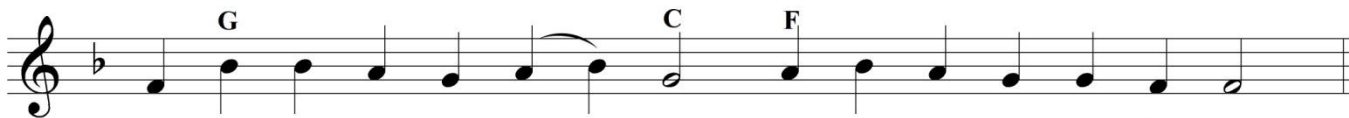
3) O La - dy and Moth - er of Christ our God, re - ceive sup - pli -



- ca - tion from us wretch - es, who beg of thee



that thou make en - treat - y un - to the One born from__ thee.



O Mis - tress of cre - a - tion, do thou in - ter - cede for us.

4) Now we chant with ea - ger - ness un - to thee with this ode most
 joy - ful, O all - hymned Moth - er of our God.
 To - geth - er with the Bap - tist and all _____ the saint - ly choirs,
 be - seech, O The - o - to - kos, that _____ we find clem - en - cy.

5) Speech-less be the lips of thē im - pi - ous who re - fuse to
 rev - 'rence thy re - vered I - con which is known
 by the name Di - rec - tress and which hath been de - pict - ed
 for us by thē A - pos - tle Luke, the E - van - gel - ist.

Here, chant the megalynarion of the church temple

Chiefs of the Apostles, Peter and Paul (June 29)

Let us laud the first heralds of the Word, *Peter the all-honored* chief apostle among the Twelve, *and Paul the fiery preacher* of Christ God's dispensation *for crowned with wreaths of glory* they now intercede for us.

6) O all ye ar - rays of an - gel - ic hosts, with the Ho - ly
 Bap - tist, thē A - pos - tles' twelve - num - bered band,
 all the Saints to - geth - er, as well as God's birth - giv - er,
 pray make ye in - ter - ces - sion for our de - liv - er - ance.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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.

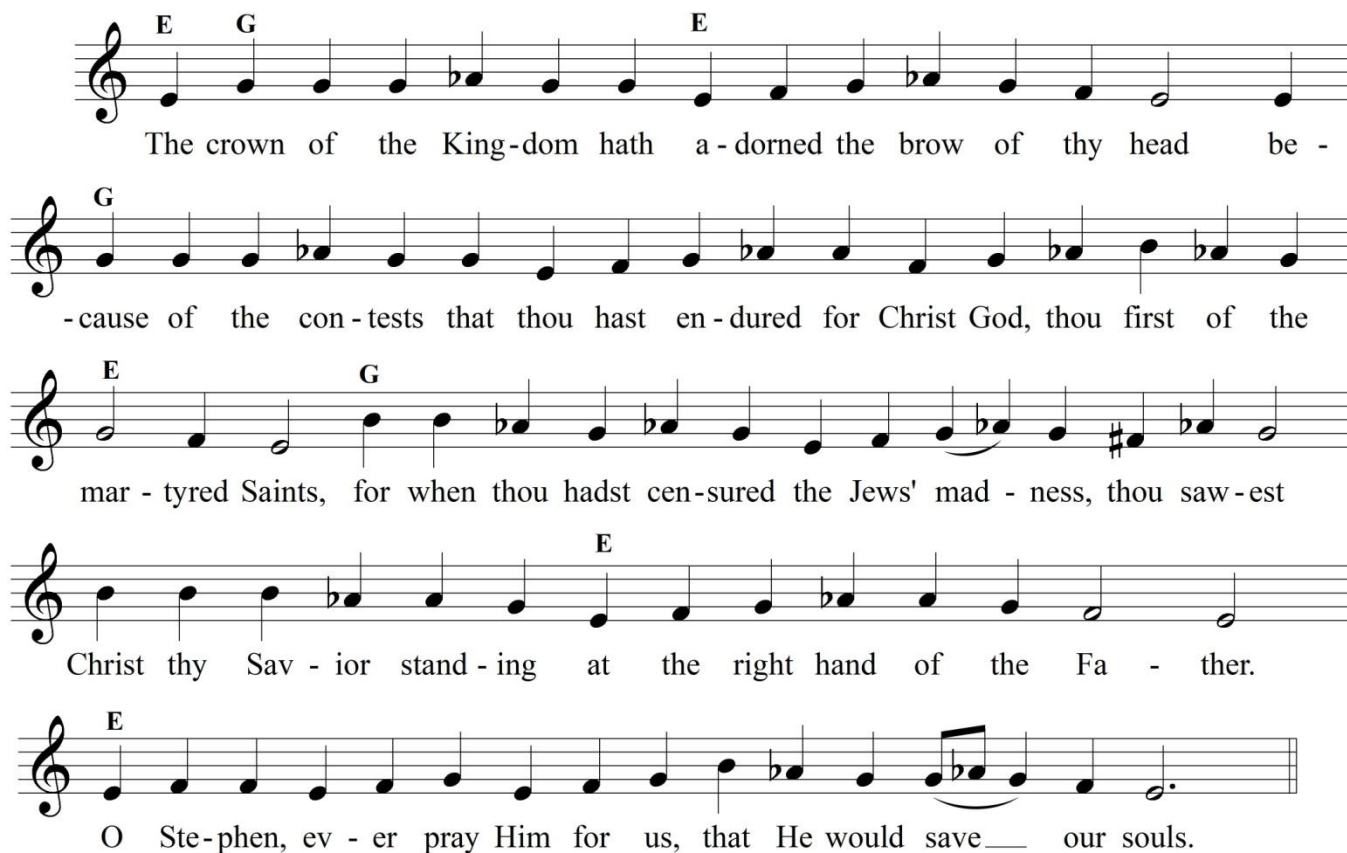
Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

People: Amen.

On the night of August 1, sing the following:

APOLYTIKION OF ST. STEPHEN THE ARCHDEACON IN TONE FOUR

*(**Be quick to anticipate**)*

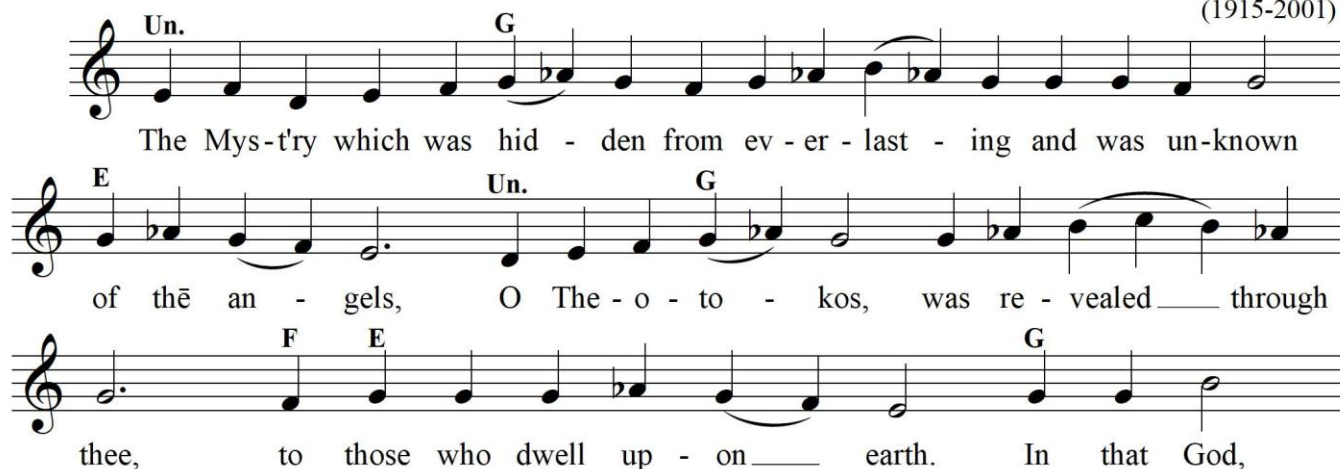


The crown of the King-dom hath a-dorned the brow of thy head be -
-cause of the con-tests that thou hast en-dured for Christ God, thou first of the
mar - tyred Saints, for when thou hadst cen-sured the Jews' mad - ness, thou saw-est
Christ thy Sav - ior stand - ing at the right hand of the Fa - ther.
O Ste-phen, ev - er pray Him for us, that He would save___ our souls.

THEOTOKION IN TONE FOUR

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Basil Kazan
(1915-2001)



The Mys-t'ry which was hid - den from ev - er - last - ing and was un-known
of thē an - gels, O The - o - to - kos, was re - vealed___ through
thee, to those who dwell up - on___ earth. In that God,

hav - ing be - come in - car - nate, in un - con - fused un - ion,
of His own good will ac - cept - ed the Cross for our sake.
Where - by He raised a - gain the first cre - at - ed,
and hath saved our souls from death.

Outside of the Dormition fast, and on the nights of August 2-3, sing the following:

TROPARIA OF CONTRITION IN TONE SIX (Soft Chromatic)

Have mer - cy on us, O Lord, have mer - cy on us; for lay - ing a - side
all de - fense we sin - ners of - fer un - to Thee, as Mas - ter,
this sup - pli - ca - tion: have mer - cy on us.

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

O Lord, have mer - cy on us, for in Thee have we put our trust,
be not ex - ceed - ing - ly wroth with us, nor re - mem - ber our in - iq - ui - ties,

F Un.

but look down up - on us e - ven now, as thou art com - pas - sion - ate,

E Un. G

and de - liv - er us from our en - e - mies; for Thou art our God,

and we are Thy peo - ple; we are all the work of Thy _____ hands,

E

and we call up - on Thy Name.

Both now and ever, and unto ages of ages. Amen.

Un. E

O - pen un - to us the door of thy com - pas - sion, O bless - ed

Un. F

The - o - to - kos. As we set our hope in thee, may we not

Un. E

be con - found - ed, through thee, may we be de - liv - ered from

Un.

all ad - ver - si - ties, for thou art the sal - va - tion of the

F G

race of Chris - tians. _____

Now proceed to final litany, pg. 48

But if the nights of August 2 or 3 are Fridays, sing the following:

APOLYTIKIA & THEOTOKION FOR THE MARTYRS & DEPARTED IN TONE TWO

St. Anthony's Monastery, 2005

Un. G

O a - pos - tles, mar - tyrs, proph - ets, hier - archs, right - eous, and

E

just _____ ones, who have fin - ished your course well and have kept _____ the Faith:

Un. G

see - ing ye have bold - ness with the Sav - ior, be - seech Him for us,

Un.

since He is good, that our souls be saved, _____ we pray.

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

Un. G

Keep thy ser - vants in re - mem - brance, O Lord, since Thou art good;

E

and do Thou for - give their ev' - ry sin in this life; for no man is

Un. G

with - out sin, ex - cept for Thee Who art a - ble to grant rest _____

Un.

e - ven un - to those that have de - part - ed hence.

Both now and ever, and unto ages of ages. Amen.

Un. O ho - ly Moth - er of thē In - ef - fa - ble Light,
E with rev - er - ence we mag - ni - fy thee, hon - or - ing
F thee with an - gel - ic hymns. G

On the night of August 4, sing the following:

APOLYTIKION OF FOREFEAST OF THE TRANSFIGURATION IN TONE FOUR

*(**Be quick to anticipate**)*

E G E
Come, let us all wel - come the Trans - fig - u - ra - tion of Christ, and
G
joy - ous - ly cel - e - brate the bright pre - fes - ti - val, O ye faith - ful, and
E G
let us cry: Nigh at hand now is the day of God - giv - en glad - ness,
E
as the Sov' - reign Mas - ter go - eth up on Mount Ta - bor to flash forth with the
G F G
beau - ti - ful light of His Di - vin - i - ty.

On the nights of August 6-12, sing the following:

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

Christopher Holwey

When Thou, O Christ our God, wast trans - fig - ured on the moun - tain,
thou didst re - veal thy glo - ry to thy dis - ci - ples
in pro - por - tion as they could bear___ it. Let thine ev - er - last - ing
light al - so en - light - en us sin - ers, through the in - ter - ces - sions
of the The - o - to - kos, O thou Be - stow - er of light,
glo - ry to thee.

On the night of August 13, sing the following:

APOLYTIKION OF FOREFEAST OF THE DORMITION IN TONE FOUR

(*Be quick to anticipate*)

In faith, O ye peo - ple, leap for joy while clap - ping your hands, and
gath - er in glad - ness on this day with long - ing and shout in ra - di - ant
ju - bi - lance. For the The - o - to - kos com - eth nigh - to de - part - ing
from thē earth un - to the heights and we - glo - ri - fy her with glo - ry as the
Moth - er of God in our un - ceas - ing hymns.

FINAL LITANY

Censing the Icon of the Theotokos, the Priest says:

Priest: Have mercy on us, O God, according to Thy Great Mercy, we pray Thee, hearken and have mercy.

People:

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

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

People:

Tone 5

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

Lord, have mer - cy.

Priest: Again we pray for our Father and Metropolitan *N.*, (and for our Bishop *N.*) and for all our brotherhood in Christ.

People: Lord, have mercy. (*thrice*)

Priest: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for the servants of God [*names*], the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple, **and for the suffering Christians throughout the world** (*add any other nations that may be appropriate*).

Lord, have mercy. (*thrice*)

People:

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

People: Lord, have mercy. (*forty times*, sung as follows)

Repeat 4 times, quickly, when singing 40 LHMs.

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

Priest: Again we pray that the Lord our God may hearken unto the voice of the supplication of us sinners, and have mercy upon us.

People:

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

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

People:

A - men.

THE DISMISSAL

Deacon: Wisdom!

People: Father, bless!

Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.

People: Amen. Preserve, O God, the Holy Orthodox Faith and all Orthodox Christians, unto ages of ages. Amen.

Priest: Most Holy Theotokos, save us.

People: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption bearest God the Word and art truly Theotokos: we magnify thee.

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

Priest: May Christ our true God, (*insert appropriate characteristic phrase*) through the intercessions of His all-immaculate and all-blameless Holy Mother; (*insert appropriate weekday commemoration*); of *Saint N.*, the patron and protector of this holy community; of (*name(s) of the saint(s) of the day*), whose memory we celebrate today; of the holy and righteous ancestors of God, Joachim and Anna, and of all the Saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

People: Amen.

The clergy and faithful come forward and venerate the Icon of the Theotokos. During the Dormition Fast, the people chant the following exaposteilaria in Tone Three to the melody "O ye Apostles from afar."



O ye A-pos-tles from a far, be-ing now gath-ered to - geth - er
here in the vale of Geth-sem - a - ne, give bur - i - al to my bod - y,
and Thou, my Son and my God, re - ceive Thou my spir - it.

Thou art the sweet-ness of An - gels, the glad - ness of
 af - lict - ed ones, and the pro - tect - ress of Chris - tians,
 O Vir - gin Moth - er of our Lord, be thou my
 help - er and save me from out of ē - ter - nal tor - ments.
 I have thee as Me - di - a - tress with the man -
 - be - friend - ing God, may He not cen - sure my ac - tions
 be - fore the hosts of thē An - gels. I sup - pli - cate
 thee, O Vir - gin, come un - to mine aid most quick - ly.

C F D C F
 Thou art a gold-en-twined tow - er and twelve-wall en - cir - cled
 C F D C F
 cit - y, a throne be - sprin-kled with sun - beams, a roy - al
 D Un. F G C
 chair of the King. O in - ex - pli - ca - ble won - der
 F C Un.
 that thou dost milk - feed the Mas - ter

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

People: Amen.

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Glory Be To God!