

THE PARAKLESIS

~ A Small Supplicatory Canon to the Most Holy Mother of God ~



Music and Text by
The Holy Transfiguration Monastery
Bishop Basil (Essey)
Hmk. Fr. Seraphim Dedes
Basil Kazan

Compiled by David Jacobs

Pastoral Assistant
Saint Mary Antiochian Orthodox Church
Chambersburg, PA.

~ June 24, 2008 ~

Special thanks to the V. Rev. Edward Hughes
for assistance in editing this text.

THE PARAKLESIS TO THE MOST HOLY MOTHER OF GOD

PREFACE

The month of August in Constantinople was one of disease and pestilence and so it was the custom to carry the True Cross in procession through all the quarters of the City during the first two weeks of the month. The office for the first of the month still commemorates this practice, as does the solemn blessing of Holy Water, which is performed in many churches on that day, although it is the normal Orthodox custom to do so on the first of every month. In Greek use it is the custom to sing the Office of Supplication to the Mother of God each evening during the first fortnight of August. This may well be a survival of the ancient practice in an adapted form.

(Archimandrite Ephraim Lash)

What is the Paraklesis?

The Paraklesis is a service of supplication for the welfare of the living. It is addressed to the Most Holy Theotokos or a Saint whose intercessions are sought through the chanting of a supplicatory canon and other hymns. The most popular Paraklesis Service is that in which the supplicatory canon and other hymns are addressed to the Most Holy Theotokos.

Who authored the Paraklesis to the Most Holy Theotokos?

The Small Supplicatory Canon to the Most Holy Theotokos was authored by Theosterictus the Monk (9th century) also called Theophanes. The Great Supplicatory Canon to the Most Holy Theotokos was authored by Emperor Theodore I Ducas Lascaris (13th century).

When is the Paraklesis to the Most Holy Theotokos celebrated?

Though it may be celebrated at other times during the year (in time of particular need, at the request of one of the faithful, or, as in some parish churches, every Wednesday or Friday evening), it is traditional that the Paraklesis Service, with the chanting of either the Small or Great Supplicatory Canon to the Most Holy Theotokos, be celebrated each evening during the Dormition Fast (August 1st through 14th) except on Saturday evenings, on the eve of the Transfiguration (August 5th), and on the eve of the Dormition (August 14th) when no Paraklesis is celebrated.

(Bishop BASIL Essey)

THE PARAKLESIS

~ A Small Supplicatory Canon to the Most Holy Mother of God ~

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 in all places and fillest all things, treasury of good things and giver of life: come, and dwell in us, and cleanse us from every stain, and save our souls, O gracious Lord.

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

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. Lord, have mercy. Lord, have mercy.

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.

READER: Lord have mercy. (12x)

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 the Very Christ, our king and our God.

~ Psalm 142 (143) ~

Hear my prayer, O Lord; give ear to my supplications! In Thy faithfulness answer me, in Thy righteousness! Enter not into judgment with Thy servant; for no man living is righteous before Thee. For the enemy has pursued me; he has crushed my life to the ground; he has made me to sit in darkness as those long dead. Therefore my spirit faints within me; my heart within me is appalled. I remember the days of old, I meditate on all that Thou hast done; I muse on what Thy hands have wrought. I stretch out my hands to Thee; my soul thirsts for Thee like a parched land. Make haste to answer me, O Lord, my spirit fails! Hide not Thy face from me, lest I be like those who go down to the Pit. Let me hear in the morning of Thy steadfast love, for in Thee I put my trust. Teach me the way I should go, for to Thee I lift up my soul. Deliver me, O Lord, from my enemies! I have fled to Thee for refuge! Teach me to do Thy will, for Thou art my God! Let Thy Good Spirit lead me on a level path! For Thy Name's Sake, O Lord, preserve my life! In Thy righteousness bring me out of trouble! And in Thy steadfast love cut off my enemies, and destroy all my adversaries, for I am Thy servant.

O Lord, give ear to my supplications; and enter not into judgment with Thy servant.

O Lord, give ear to my supplications; and enter not into judgment with Thy servant.

Thy Spirit is good; lead me into the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3x)



GOD IS THE LORD

Tone 4. [Soft Chromatic] ~ arr. by Basil Kazan

The musical score is written on three staves of a treble clef. The first staff begins with a treble clef and a key signature of one sharp (F#), with the letter 'E' above the first note. The melody consists of quarter notes and half notes. The lyrics 'God is the Lord, which hath shown us light!' are written below the staff. The second staff continues the melody with the lyrics 'Bless - ed is He that com - eth in the'. The third staff concludes the phrase with the lyrics 'name of the Lord.' and features a double bar line at the end. The letters 'D' and 'E' are placed above the notes for 'com' and 'eth' respectively.

CHANTER: O give thanks unto the Lord; for He is good: for His mercy endureth forever.

ALL: God is the Lord... (*as above*)

CHANTER: All nations compassed me about; but in the name of the Lord will I destroy them.

ALL: God is the Lord... (*as above*)

CHANTER: I shall not die, but live, and declare the works of the Lord.

ALL: God is the Lord... (*as above*)

CHANTER: The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes.

ALL: God is the Lord... (*as above*)

TO GOD'S BIRTHGIVER

Tone 4. [Soft Chromatic] ~ HTM

Thou Who wast raised up / 'Ο ὑψωθεὶς ἐν τῷ Σταυρῷ

The musical score is written on a single treble clef staff. It consists of seven lines of music. Chords are indicated by letters E and D above the staff. The lyrics are written below the staff, with some words hyphenated across lines. The score ends with a double bar line.

E *D* *E*

To God's Birth - giv - er let us run now most ear - nest - ly, we

D

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

E , *D* *E* ,

pen - tence, call - ing from the depths of our souls: La - dy come

E ,

un - to our aid, have com - pas - sion up - on us; has - ten thou

D *E* ,

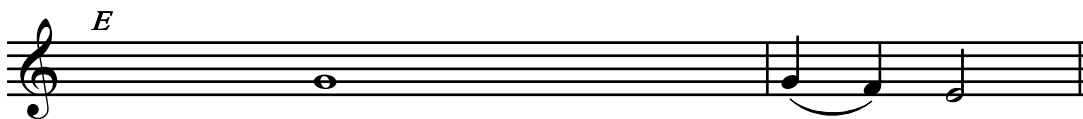
for we are lost in a throng of trans - gres - sions;

E ,

turn not thy ser - vants a - way with emp - ty hands, for thee a -

D *E*

lone do we have as our on - ly hope.



Glory to the Father and to the Son and to the Holy Spir - it.

Repeat "To God's Birthgiver" or chant the Troparion of the Church,
and then the following Theotokion.



Both now and ever and unto ages of a - - ges. A - men.



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



of all thy might - y acts all we the 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 (51) ~

Have mercy on me, O God, according to Thy great mercy: and according to the multitude of Thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against Thee only have I sinned and done evil in Thy sight: that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was shapen in iniquity, and in sins did my mother conceive me. For behold, Thou hast loved truth: the unclear and hidden things of Thy wisdom Thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which Thou hast broken shall rejoice. Turn away Thy face from my sins, and blot out all my 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 steady me with a guiding spirit. Then I will teach transgressors Thy ways: and the impious shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips: and my mouth shall declare Thy praise. For hadst Thou desired sacrifice, I would have given it Thee: Thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, Thou wilt not despise. Do good, O Lord, in Thy good will unto Zion: that the walls of Jerusalem may be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with burnt offering and whole-burnt offerings: then shall they offer bullocks upon Thine altar.

THE SUPPLICATORY CANON

A Composition by Monk Theosterictus (9th century)

~ arr. HTM ~

Tone 8. Ode I

Heirmos (*optional*) *

1.1

Trav - ers - ing the wa - ter as on dry land, and
there - by es - cap - ing from the toils of E - gypt's land, the
Is - rael - ites cried a - loud. Pro - claim - ing un - to our
God and Re - deem - er, let us now sing.
Most ho - ly The - o - to - kos, save us.

* The Heirmos is a model stanza in which all the troparia of an Ode are composed. It is usually omitted beginning each troparia with "Most Holy Theotokos, save us". This book provides the Heirmos for those who wish to include it.

Tone 8. Ode I

1.2

The musical score consists of five staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 1.2. The melody is written in a simple, diatonic style. Chord markings are placed above the staff: *C* above the first measure, *F* above the eighth measure, and a comma above the ninth measure. The lyrics for the first staff are "By man - y temp - ta - tions am I dis - tressed. In".

The second staff continues the melody. Chord markings are *D* above the first measure, *C* above the fifth measure, *F* above the eighth measure, and *C* above the ninth measure. The lyrics are "search of sal - va - tion un - to thee have I tak - en flight, O".

The third staff continues the melody. A chord marking of *F* is above the first measure, and a comma is above the eighth measure. The lyrics are "Moth - er of the Word and ev - er Vir - gin, from all or -".

The fourth staff continues the melody. Chord markings are *G* above the first measure and *F* above the eighth measure. The lyrics are "deals and af - flic - tions de - liv - er me."

The fifth staff continues the melody. Chord markings are *C* above the first measure, *F* above the second measure, *E* above the third measure, *D* above the fourth measure, *C* above the fifth measure, and *F* above the eighth measure. The lyrics are "Most ho - ly The - o - to - kos, save us."

Tone 8. Ode I

1.3

At - tacks of the pas - sions dis - qui - et me; my
soul to re - ple - tion has been filled with de - spond - en - cy. Be -
still them, O Maid - en with thy calm - ness of thine own
Son and thy God, O All - blame - less One.
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Tone 8. Ode I

1.4

C *F* ,
To God and the Sav - ior thou gav - est birth, I
D *C* *F* , *C*
beg thee, O Vir - gin, from af - flic - tions de - liv - er me. For
F ,
now un - to thee I flee for re - fuge, bring - ing to
G *F*
thee both my soul and my rea - son - ing.
F *E* *D* *C* *F*
Both now and ev - er and un - to a - ges of a - ges. A - men.

Tone 8. Ode I

1.5

The musical score consists of four staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody is written on a five-line staff. Above the staff, the dynamic marking 'C' (Crescendo) is placed. The lyrics 'Dis - eased is my bod - y and my soul. Do' are written below the staff. The second staff continues the melody with a dynamic marking 'D' (Diminuendo) above the first measure and 'C' above the eighth measure. The lyrics 'thou make me wor - thy of di - vine guid - ance and thy' are written below. The third staff has dynamic markings 'F , C F' above the first, second, and third measures respectively. The lyrics 'care, O thou who a - lone art God's Moth er,' are written below. The fourth staff has dynamic markings 'G' above the first measure and 'F' above the eighth measure. The lyrics 'for thou art good, and the Birth - giv - er of the Good.' are written below. The piece ends with a double bar line.

Dis - eased is my bod - y and my soul. Do
thou make me wor - thy of di - vine guid - ance and thy
care, O thou who a - lone art God's Moth er,
for thou art good, and the Birth - giv - er of the Good.



Tone 8. Ode III

Heirmos (*optional*)

3.1



Of the vault of the heav - ens art Thou, O Lord,



fash - ion - er. So, too, of the Church art Thou found - er.



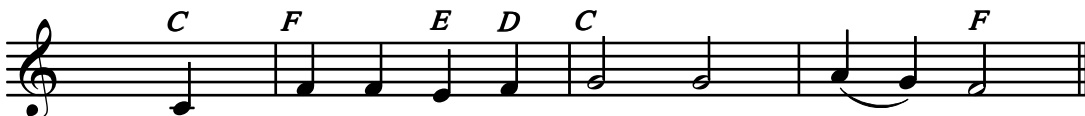
Do Thou es - tab - lish me in un - feigned love for thee,



who art the height of things sought for, and staff of the



faith - ful, O Thou on - ly Friend of Man.



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

Tone 8. Ode III

3.2 *F* *D* *C*

I have thee as the shel - ter and the de - fense of my

F *G*

life. Thee, the The - o - to - kos and Vir - gin, pi - lot and

F

gov - ern me in - to thy shel - tered port, for thou art

G *C* *F* *G*

au - thor of good things and staff of the faith - ful, O

F

thou on - ly laud - ed one.

C *F* *E* *D* *C* *F*

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

Tone 8. Ode III

3.3

F *D* *C*

I be - seech thee, O Vir - gin, do thou di -

F *G*

spel far from me all of the dis - tress and de - spair and

F *F* *G*

tur - bu - lence in my soul, for thou, O Bride of God,

G *C* *F*

hast giv - en birth to the Lord Christ, who is the Prince

G *F*

of Peace, O thou on - ly All - blame - less One.

F *C* *F*

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

Tone 8. Ode III

3.4 *F* *D* *C*

Since thou brought forth Him who is our ben - e -
 fac - tor and cause of good, from the wealth of thy lov - ing
 kind - ness, do thou pour forth on all; for thou can do all
 things, be - ing one might - y in pow - er, for thou gav - est
 birth to Christ, Bless - ed of God art thou.
 Both now and ev - er and un - to a - ges of a - ges. A - men.

Tone 8. Ode III

3.5

With most grievous 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 - haust - i - ble trea - sure of un - fail - ing
 heal - ing, O thou the All - blame - less One.



Tone 8. Ode III



1) Pre - serve and save, O The - o - to - kos, thy ser -
 2) In thy good will, look thou on me, O



vants from ev - ery dan - ger. Af - ter God do
 all - hymned The - o - to - kos, and do thou be -



all of us for ref - uge flee un - to thee; a
 hold my bo - dy's griev - ous in - fir - mi - ty, and



firm ram - part art thou and our pro - tec - tion.
 heal thou the cause of my soul's sor - row.

~ LITANY OF SUPPLICATION ~

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

PEOPLE: Lord have mercy (3x)

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

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for our Father and Metropolitan, N. (*and our bishop N*)

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (*the servants of God, NN., and*) all Orthodox Christians of true worship, who live and dwell in this community.

PEOPLE: Lord have mercy (3x)

PRIEST: For thou art a merciful God and 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: Amen.

KATHISMA

Tone 2. [Soft Chromatic] ~ HTM

G

O fer-vent ad-vo-cate, in-vinc-i-ble bat-tle-ment,

foun-tain of mer-cy, and shel-ter-ing re-treat for the

world, ear-nest-ly we cry to thee: La-dy

Moth-er of God, has-ten thou, and save us

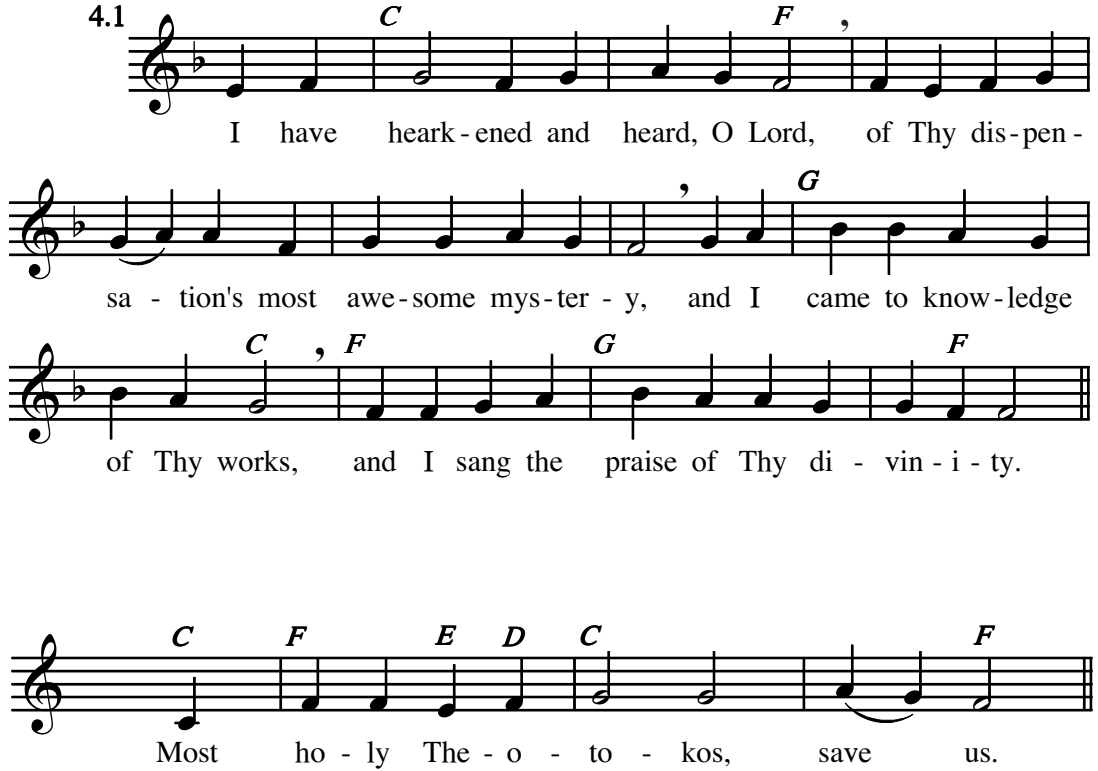
from all im-per-il-ment, for thou a-lone art our

F speed-y pro-tec-tress. *G*

Tone 8. Ode IV

Heirmos (*optional*)

4.1



I have heark-ened and heard, O Lord, of Thy dis-pen-
sa-tion's most awe-some mys-ter-y, and I came to know-ledge
of Thy works, and I sang the praise of Thy di-vin-i-ty.
Most ho-ly The-o-to-kos, save us.

Tone 8. Ode IV

4.2 *C* *F* ,



Lull the tem - pests of all my sins and be - still the



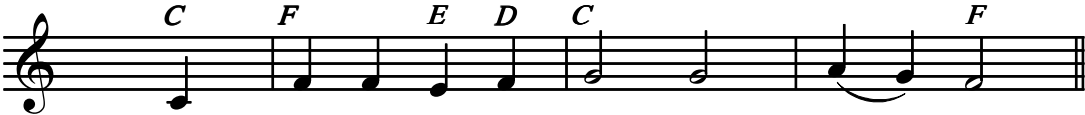
rag - ing of pas - sions with thy calm, for pro - gen - i - tress art

C , *F* *G* *F*



thou of Him who is Lord and helms - man, O thou Bride of God.

C *F* *E* *D* *C* *F*



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

Tone 8. Ode IV

4.3



O be - stow out of the a-byss of thy great com -



pas - sion on me, thy sup-pli - ant, for thou brought forth One com -



pas-sion-ate, who is Sav-ior of all who sing hymns to thee.



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

Tone 8. Ode IV

4.4



While de - light - ing, O spot-less one, in thy man - y



fa - vors, a hymn of thank-ful - ness do we all raise up our



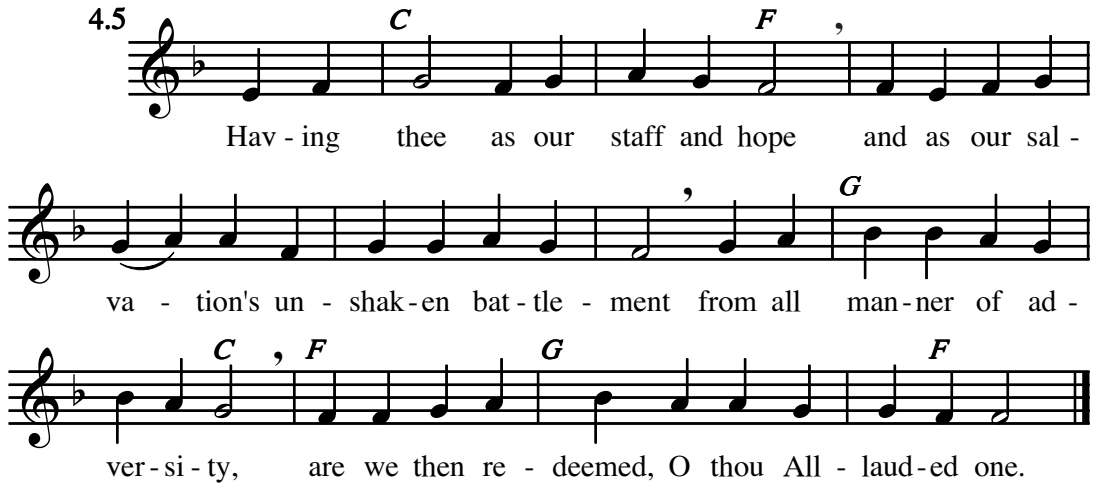
song to thee, know-ing thee to be the Moth-er of our God.



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

Tone 8. Ode IV

4.5



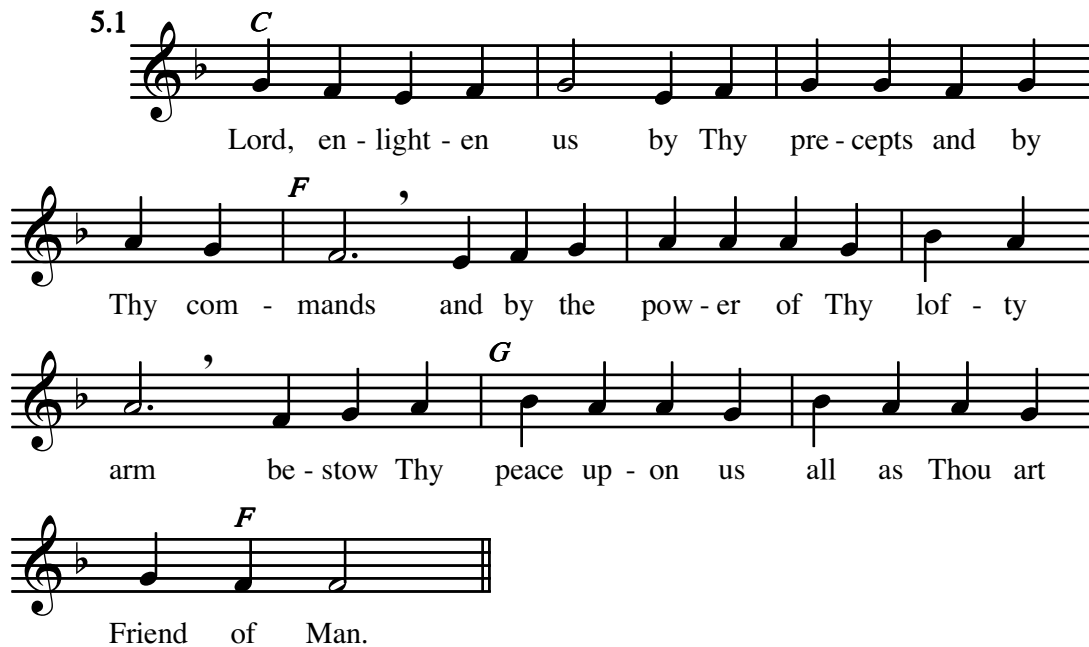
Hav - ing thee as our staff and hope and as our sal -
va - tion's un - shak - en bat - tle - ment from all man - ner of ad -
ver - si - ty, are we then re - deemed, O thou All - laud - ed one.



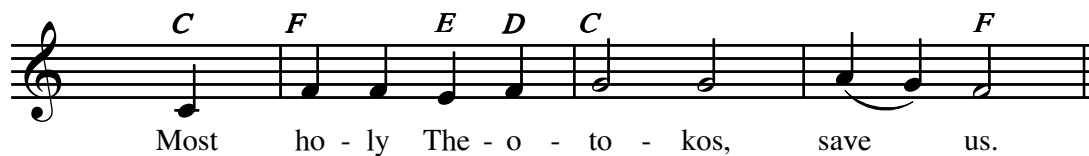
Tone 8. Ode V

Heirmos (*optional*)

5.1



Lord, en - light - en us by Thy pre - cepts and by
Thy com - mands and by the pow - er of Thy lof - ty
arm be - stow Thy peace up - on us all as Thou art
Friend of Man.



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

Tone 8. Ode V

5.2 *C*



Pure One, fill my heart with re - joic - ing un - to

F



plen - i - tude, and grant thine un - de - filed fe - li - ci -

G



ty, since thou didst give birth un - to Him who is the

F



cause of joy.

C F E D C F



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

Tone 8. Ode V

5.3



Come de - liv - er us out of dan - gers, 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.



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

Tone 8. Ode V

5.4



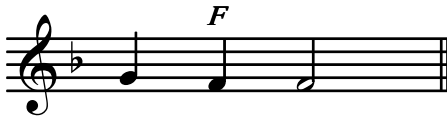
Dis-si-pate the gloom of my tres-pass-es, O Bride of



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.



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

Tone 8. Ode V

5.5 *C*

Heal me, O pure One, of the sick - ness which the

F ,

pas - sions bring, and make me wor - thy of thy guard - ian -

G ,

cy, and by thy prayers and in - ter - ces - sions grant thou

F

health to me.



Tone 8. Ode VI

Heirmos (optional)

6.1

En - treat - - y do I pour forth un-to the
 Lord, and to Him do I pro - claim all my sor - row, for
 man - y woes fill my soul to re - ple - tion, and lo, my
 life un-to Ha - des has now drawn nigh. Like Jo-nah do I
 pray to Thee. Raise me up from cor - rup - tion, O Lord, my God.
 Most ho - ly The - o - to - kos, save us.

Tone 8. Ode VI

6.2

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.

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

Tone 8. Ode VI

6.3 *F*

I know thee as the pro -

G *C* *D*

tec-tion of my life and most safe for-ti-fi-ca-tion, O

C *F*

Vir-gin. Dis-pers the horde of my man-y temp -

G *F*

ta-tions and put to si-lence de-mon-ic au-dac-i-

C *F* *G*

ty. Un-ceas-ing-ly I pray to thee: from cor-rupt-ion of

F

pas-sions de-liv-er me.

F *C* *F*

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

Tone 8. Ode VI

6.4

A bul - - - wark of safe re -
 treat art thou to us, and of souls art thou the per - fect sal -
 va - tion, and a re - lief in dis - tress - es, O
 Maid - en, and in thy light do we ev - er ex - ult with
 joy. O La - dy do thou al - so now from all pas - sions and
 dan - gers de - liv - er us.

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

Tone 8. Ode VI

6.5

Bed - rid - - - den, I lie su -
 pine with sick-ness now, and no heal-ing for my flesh is ex -
 ist - ent, ex - cept for thee who didst bear the world's
 Sav - ior, our God, the heal-er of ev - 'ry in - firm - i -
 ty. I pray to thee, for thou art good. From cor - rup-tion of
 ill - ness - es raise me up.

F

G *C* *D*

C *F*

G *F*

C *F* *G*

F



Tone 8. Ode VI

The musical score consists of four staves of music in a single system. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. It features a dynamic marking of *F* (forte) at the start and *G* (gusto) at the end. The second staff continues the melody with a dynamic marking of *C* (crescendo) and a comma above the staff. The third staff continues the melody with a comma above the staff. The fourth staff begins with a dynamic marking of *F* and ends with a double bar line. The lyrics are written in two parts, numbered 1) and 2), and are aligned with the notes of the music.

1) Pre - serve and save, O The - o - to - kos, thy ser -
 2) O Spot - less One, who in ex - press - i -

vants from ev - ery dan - ger. Af - ter God do
 bly in the last days by a word brought

all of us for ref - uge flee un - to thee; a
 forth the Word, do thou make re - quest of Him, as

firm ram - part art thou and our pro - tec - tion.
 one who hath moth - - - er - ly bold - ness.

~ LITANY OF SUPPLICATION ~

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

PEOPLE: Lord have mercy (3x)

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

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for our Father and Metropolitan, N. (*and our bishop N*)

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (*the servants of God, NN., and*) all Orthodox Christians of true worship, who live and dwell in this community.

PEOPLE: Lord have mercy (3x)

PRIEST: For thou art a merciful God and 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: Amen.

KONTAKION

Tone 2. [Soft Chromatic]

G

O pro - tec - tion of Chris - tians that can - not be put to

shame, me - di - a - tion un - to the Cre - a - tor most con -

stant, 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 though to make sup - pli -

ca - tion, thou who dost ev - er pro - tect, O The - o -

F *G*

to - kos, them that hon - or thee.

ἈΝΑΘΗΜΟΙ

Tone 4. [Diatonic] arr. by Basil Kazan

From my youth up man - y pas - sions have
warred a - gainst me; but do Thou help and
save me, O my Sav - ior.

The first system of musical notation consists of three staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is written on a five-line staff. Above the first staff is the letter 'E'. The second staff continues the melody, with 'D' above the first measure and 'E' above the second measure. The third staff concludes the system with a double bar line and repeat dots. Above the third staff are the letters 'D' and 'E'.

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.

The second system of musical notation also consists of three staves. The first staff begins with a treble clef, a key signature of one flat, and a common time signature. The melody is written on a five-line staff. Above the first staff is the letter 'E'. The second staff continues the melody, with 'D' above the first measure, 'E' above the second measure, and 'G' above the third measure. The third staff concludes the system with a double bar line and repeat dots. Above the third staff are the letters 'D' and 'E'.

E

Glo - ry to the Fa - ther, and to the Son, and to the

D *E*

Ho - ly Spir - it.

E

Through the Ho - ly Spir - it is ev' - ery soul

quick - ened and ex - alt - ed in pu - ri - ty, and made re -

G *E*

splend - - - ent by the Tri - une U - ni - ty in

D *E*

mys - tic ho - li - ness.

E

Both now and ev - er and - to the a - ges of

D *E*

a - ges. A - men.

E

Through the Ho - ly Spir - it the chan - nels and

G

streams of grace o - ver flow, show - er - ing all cre -

E *D* *E*

a - tion with in - vi - gor - at - ing Life.

PROKEIMENON

Tone 4. [Diatonic] ~ HTM ~ Psalm 44.18 (45.17)

1st time CHANTER / 2nd time ALL

I shall com - mem - o - rate Thy name from ev' - ry gen - er -
a - - - tion to gen - er - a - - - tion.

CHANTER: Hearken, O daughter, and see, and incline thine ear; and forget thine own people, and thy father's house; and the King shall greatly desire thy beauty (Ps. 44.11~12 or 45.10~11).

ALL: I shall comemorate... (*as above*)

CHANTER:

I shall com - mem - o - rate Thy name

ALL:

from ev' - ry gen - er - a - - - tion to gen - er -
a - - - tion.

~ THE GOSPEL ~
[Luke 1.39-49, 56]

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

PEOPLE: Lord have mercy. (3x)

PRIEST: Wisdom! Attend! Let us hear the Holy Gospel. Peace be to all.

PEOPLE: And to thy spirit.

PRIEST: The reading is from the Holy Gospel according to Saint Luke.


PEOPLE: Glory to Thee, O Lord, glory to Thee.

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 Zechari'ah 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 are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment 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: Glory to Thee, O Lord, glory to Thee.

Tone 2. [Soft Chromatic]
~ adapted from Basil Kazan ~




Glo - ry to the Fa - ther and to the Son and to the Ho - ly



Spir - it. O Fa - ther, Word and Spir - it, the Trin - i - ty in




u - ni - ty, blot out all the mul - ti - tude of our trans - gres - sions.




Both now and ev - er and un - to a - ges of



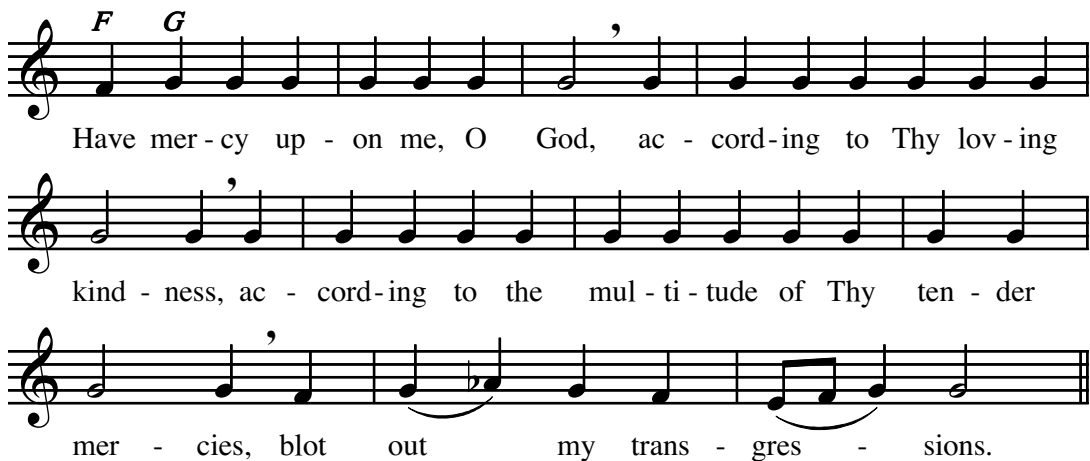
a - ges. A - men. Through the in - ter - ces - sions of the The - o -



to - kos, O Thou who art mer - ci - ful, blot out all the



mul - ti - tude of our trans - gres - sions.



F *G*

Have mer-cy up - on me, O God, ac - cord-ing to Thy lov-ing
 kind - ness, ac - cord-ing to the mul - ti - tude of Thy ten - der
 mer - cies, blot out my trans - gres - sions.

Tone 6. [Soft Chromatic] ~ text by HTM ~ arr. by D. Jacobs

Having laid up all their hope / "Ολην ἀποθέμενοι



G

O en - trust me not I pray, to an - y hu - man pro -
 tec - tion, O our La - dy, ho - ly One, do thou ac -
E *G*
 cept the prayer of thy - sup - pli - cant. Sor - row hath tak - en me,
F
 and I am un - a - ble to en - dure and bear the
G *E*
 de - mons darts; shel - ter have I not, nei - ther place to

hide. I the wret-ched one: em - bat-tled from all sides am I,
 and no con-so - la - tion have I but thee; O Mis-tress of cre -
 a - tion, pro - tec - tion and hope of faith - ful
 ones, turn not a - way when I turn to thee; do that which will
 pro - fit me.

THEOTOKIA
 Tone 6. [Soft Chromatic]

From thee is no one turned a - way a - shamed and
 emp - ty who doth run to thee for ref - uge, O
 Vir - gin The - o - to - kos, but one ask - eth the



fa - vor and re - ceiv - eth the gift from thee,



un - to the pro - fit of their own re - quest.



The trans - for - ma - tion of the af - flic - ted, 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 the em - bat - tled, and who art the



calm of the storm - driv - en, the on - ly pro -



tec - tion of those who be - lieve.

~ The Prayer of Intercession ~

PRIEST: O God, save thy people, and bless thine inheritance. Visit thy world with mercy 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 the honorable bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, all laudable apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasios, Cyril and John the Merciful, patriarchs of Alexandria, Nicholas of Myra in Lycia, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonder-workers; Tikhon the Enlightener of North America, Innocent the Enlightener of the Aleuts and Apostle to America, John Maximovitch the Wonder-worker of San Francisco, and Raphael of Brooklyn the Good Shepherd of the Lost Sheep in America; of the holy and glorious great martyrs, George the Trophybearer, Demetrios the Myrrh-streaming, Theodore the Soldier, Theodore the General and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Haralampos and Eleftherios; of the holy, glorious and right-victorious Priest-martyr Juvenaly of Alaska who suffered at Lake Iliamna, and the Martyr Peter the Aleut who suffered at San Francisco; of the holy, glorious great martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of our venerable and Godbearing fathers who shone in the ascetic life; of our venerable and God-bearing father Herman the wonder-worker of Alaska; of the holy and righteous Priests Alexis of Wilkes-Barre the Confessor and Defender of Orthodoxy in America, and Jacob the Enlightener of the Peoples of Alaska; of (*N., the patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; of (*N., the saint of the day*) whose memory we celebrate and of all thy saints, we beseech thee, O only merciful Lord, hearken unto the petitions of us sinners who make our supplications unto thee, and have mercy on us.

PEOPLE: Lord, have mercy (12x)

PRIEST: Through the mercy and compassions and love for mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy good and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Tone 8. Ode VII

Heirmos (optional)

7.1

Once from out of Ju - de - a did the Chil-dren go
down to the land of Bab - y - lon. The fire of the
fur - nace they tram - pled down, while chant - ing by their
faith in the Trin - i - ty. O God of our Fa - thers,
bless - ed art Thou.
Most ho - ly The - o - to - kos, save us.

Tone 8. Ode VII

7.2 *F* *D* *C*

Hav - ing willed thus, O Sav - ior, to dis - pense our sal -

va - tion in Thine e - con - o - my, Thou dwelt with - in

the Maid's womb and un - to all cre - a - tion as pro -

tec - tress Thou showed her forth. O God of our Fa - thers,

bles - ed art Thou.

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

Tone 8. Ode VII

7.3

F *D*

Make re - quest, O Pure Moth - er to thy

C *F*, *C*

Son, who hath willed to grant mer - cy un - to us, to

F,

res - cue from trans - gres - sions and from the soul's de -

G

file - ment those who cry out most faith - ful - ly. O God of our

C *F*

Fa - thers bless - ed art Thou.

F *C* *F*

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

Tone 8. Ode VII

7.4

A fount of in - cor - rup - tion and a tow - er of
 safe - ty is she who gave Thee birth. A trea - sure of
 sal - va - tion and por - tal of re - pen - tence hast Thou
 proved her to them that shout. O God of our Fa - thers
 bless - ed art Thou.

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

Tone 8. Ode VII

7.5

F *D* *C*

Deign to grant res - to - ra - tion from dis - eas - es of

F , *C*

bod - y and soul to those who run to thy di - vine

F ,

pro - tec - tion with faith, O The - o - to - kos, and thus

G *C*

grant them re - cov - er - y. O Moth - er of Christ our

F

Sav - ior art Thou.



Tone 8. Ode VIII

Heirmos (optional)

8.1

F *G*

The King of heav - - - en, whom all the hosts of

C *D* *C* ,

an - gels hymn with their chants and prais - es of glo - ry,

F *G* *C* *F*

praise ye and ex - alt Him to the a - ges for - ev - er.

C *F* *E* *D* *C* *F*

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

Tone 8. Ode VIII

8.2 *F* *G*

Do not dis - dain those who seek the aid that

C *D* *C* ,

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

F *G* *C* *F*

and they all ex - alt thee un - to a - ges for - ev - er.

C *F* *E* *D* *C* *F*

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

Tone 8. Ode VIII

8.3

On all who hymn thee with faith O Vir-gin,
and ex - alt thy tru - ly in - ef - fa - ble Off - spring,
thou poured forth a great a - bun - dance of thy cures and
heal - ings.

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

Tone 8. Ode VIII

8.4



All the dis - eas - - - es that plague my soul dost



thou make well, and the suff-rings of the flesh thou heal - est,



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



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

Tone 8. Ode VIII

8.5



All the as - sault - - - ings of the temp - ta - tions



dost thou quell, and the on - slaughts of the pas - sions ban - ish,



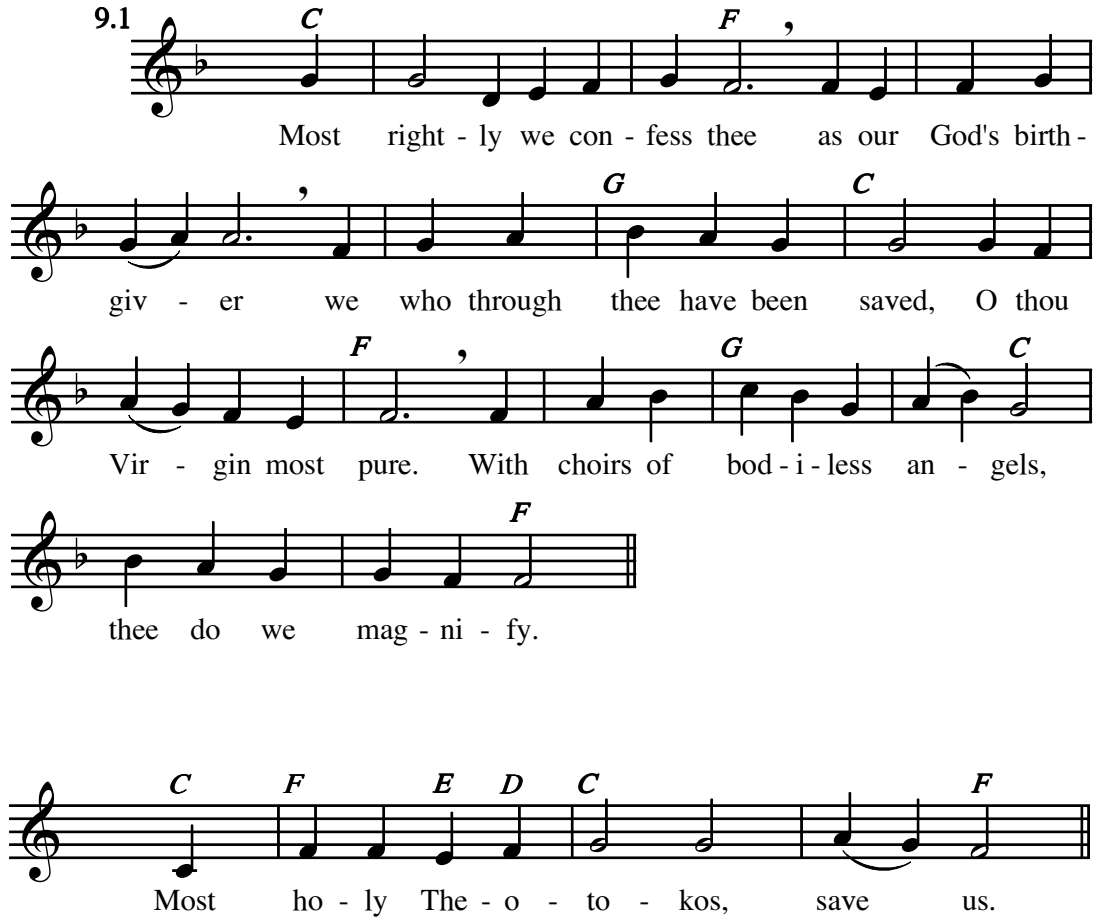
where - fore do we hymn thee to all a - ges, O Vir - gin.



Tone 8. Ode IX

Heirmos (optional)

9.1



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.

Tone 8. Ode IX

9.2

The tor - rents of my weep - ing turn not with re -
 fus - al, for thou gave birth un - to Him who doth
 take a - way all tears from ev - 'ry face, O thou Vir - gin,
 for He is Christ in - deed.
 Most ho - ly The - o - to - kos, save us.

Tone 8. Ode IX

9.3



C *F* ,

Do thou, O Vir-gin Maid-en, fill my heart with

G *C*

glad-ness, for thou art she who re-ceived all the

F , *G* *C*

full-ness of joy and made to van-ish a-way all

F

sor-row of sin-ful-ness.

C *F* *E D C* *F*

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

Tone 8. Ode IX

9.4

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 do thou be - come, O thou Vir - gin,
for those who flee to thee.
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Tone 8. Ode IX

9.5 *C* *F* ,

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 - nor - ance.

F

dark - ness of ig - nor - ance.

F *E* *D* *C* *F*

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

Tone 8. Ode IX

9.6

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

C *F* *G* *C* *F* *G* *C* *F*

Detailed description: The image shows a musical score for a hymn. It consists of four staves of music in a single system. The first staff begins with the number '9.6' and a treble clef. The key signature has one flat (B-flat). The music is written in a simple, hymn-like style with quarter and eighth notes. Chord markings 'C', 'F', 'G', and 'C' are placed above the staff at various points. The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The final staff ends with a double bar line.



MEGALYNARION

Tone 8. ~ arr. by Fr. Seraphim Dedes

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

Megalynaria Tone 8

The musical score consists of five staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. Dynamic markings are placed above the staves: *F* (forte) above the first staff, *C* (crescendo) above the second staff, *F* and *D* (diminuendo) above the third staff, *G* (crescendo) above the fourth staff, and *F* (forte) above the fifth staff. The lyrics are: "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, thee do we mag - ni - fy."

F *C* *F* , *D*

High-er than the heav - ens a - bove art thou, and thou

C *F* ,

art much pur - er than the ra - di - ance of the sun,

for thou hast re - deemed us out of the curse that

G *C*

held us. O Mis - tress of cre - a - tion,

F

thee do we mag - ni - fy.

Megalynaria Tone 8

F *C* *F*, *D*

From the great a - bun - dance of all my sins, ill am

C *F*,

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

Thee have I as ref - uge. Do thou there - fore

, *G* *C*

help me, O hope of all the hope - less,

F

for thou art full of grace.

Megalynaria Tone 8

F *C* *F* , *D*

O La - dy and Moth - er of Christ our God, re - ceive

C *F* ,

sup - pli - ca - tion from us sin - ners, who beg of thee,

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

, *G* *C*

from thee. O Mis - tress of cre - a - tion,

F

pray thou to God for us.

Megalynaria Tone 8

F *C* *F* , *D*

Now we chant with ea - ger-ness un - to thee with this

C *F* ,

hymn, most joy - ful The - o - to - kos, all laud - ed one. With the

, *G*

Bap - tist and all the Saints to - geth - er, be - seech, O The - o -

C *F*

to - kos, that we find clem - en - cy.

The musical score consists of four staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The music is written in a style typical of Byzantine chant notation. Dynamic markings (F, C, G) are placed above the notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Megalynaria Tone 8

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

F *C* *F*, *D*
C *F*,
G *C*
F

Megalynaria Tone 8

The Megalynarion for the Patron of the Church
may now be chanted before the following.

F *C* *F* , *D*

O all ye ar - ray of an - gel - ic hosts, O ye ho - ly

C *F* ,

Bap - tist, and ye ho - ly A - pos - tles, all the Saints to -

G

ge - ther, as well as God's birth - giv - er, pray make ye in - ter -

C *F*

ces - sion for our de - liv - er - ance.



~ THE TRISAGION PRAYER ~

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

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. Lord, have mercy. Lord, have mercy.

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.

The Troparion of the day is now chanted

~ LITANY OF SUPPLICATION ~

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

PEOPLE: Lord have mercy (3x)

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

PEOPLE: Lord have mercy (3x)

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

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins for (*the servants of God, NN., and*) all Orthodox Christians of true worship, who live and dwell in this community.

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray that He will keep this holy church and this city and every city and countryside from wrath, famine, pestilence, 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 against us, and have mercy on us.

PEOPLE: Lord have mercy (3x)

PRIEST: Again we pray that the Lord God will hearken unto the voice of supplication of us sinners, and have mercy on us.

PEOPLE: Lord have mercy (3x)

PRIEST: Hear us, O God our Savior, the Hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, upon our sins, and have mercy on us. For Thou art a merciful God and 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: Amen.

PRIEST: 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.

PEOPLE: 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, Lord have mercy, Lord have mercy.

Father, bless.

PRIEST: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother of (*N., daily commemoration*); of (*N., patron saint of the church*); of the holy righteous ancestors of God, Joachim and Anna; of (*N., the saint of the day*) whose memory we celebrate and of all the saints: have mercy on us, and save us, forasmuch as He is good and loveth mankind.

PEOPLE: Amen.

And now the priest and all the faithful come forward to venerate the icon of the Theotokos while the appointed dismissal hymns are chanted.

Tone 2. "*When he took Thee*"
Chanted outside of the Dormition Fast.
(Music on p. 76~78)

All those who for refuge flee with faith* unto thee O good one thou dost shelter* beneath thy mighty hand.* We thy servants have no other intercessor like thee,* always praying to God for us* in dangers and sorrows,* sinners that we are bent down because of many misdeeds.* Therefore, we fall prostrate before thee.* Rescue us from ev'ry affliction,* since thou art the Mother of the Most High God.

Joy of all that sorrow art thou,* and of the oppressed a protectress,* and nurture of all the poor,* comfort unto the estranged, a staff art thou of the blind,* visitation of all the sick,* a shelter and succour* unto those brought down by pain, helper of orphaned ones;* Mother of our God in the Highest* art thou, O immaculate Maiden;* hasten, we beseech thee, to redeem thy servants.

O Lady, do thou receive* from thy servants their many prayers,* and deliver all of us* from all sadness and necessity.

O Mother of God, I have committed my every hope* wholly unto thee;* keep me under thy shelter.

Tone 3. "*I Behold Thy Bridal Chamber*"
Chanted during the Dormition Fast.
(Music on p. 79~81)

O ye Apostles from afar* being now gathered together* here in the town of Gethsemane* give burial to my body;* and thou my Son and my God* receive Thou my spirit.

Thou art the sweetness of angels,* and the gladness of afflicted ones.* and the protectress of Christians,* O Virgin Mother of our Lord;* be thou my helper and save me,* from out of eternal torments.

I have thee as Mediatrix* with the man-befriending God;* may He not censure my actions* before the hosts of the angels:* I supplicate thee O Virgin,* come unto my aid most quickly.

Thou art a gold entwined tower* and twelve-wall encircled city,* a throne be sprinkled with sunbeams,* a royal chair of the King;* O inexplicable wonder,* that thou dost milk feed the Master.

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

PEOPLE: Amen.



DISMISSAL TROPARIA

Tone 2. [Soft Chromatic] ~ arr. by Fr. Seraphim Dedes

When he took Thee / "Ότε ἐκ τοῦ ξύλου Σε νεκρόν

unison *G*

All those who for ref-uge flee with faith,
un - to thee O good - one thou dost shel - ter be -
neath thy might - y hand. We thy ser - vants
have no oth - er in - ter - ces - sor like thee, al - ways
pray - ing to God for us in dan - gers and sor - rows,
sin - ners that we are bent down be - cause of man - y mis -
deeds. There - fore, we fall pros - trate be - fore thee.
Res - cue us from ev - ery af - flic tion,

since thou art the Mother of the Most High God.

unison Joy of all that sorrow art thou,

and of the oppressed a protectress, and

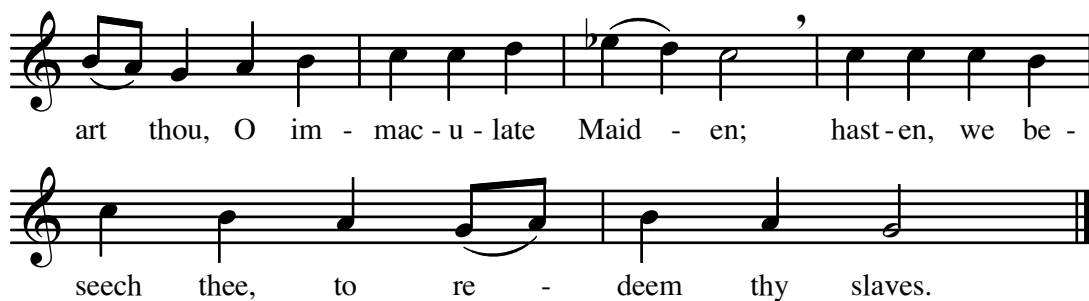
nurture of all the poor, comfort unto

the estranged, a staff art thou of the blind, visitation

of all the sick, a shelter and succour

unto those brought down by pain, helper of orphaned

ones: Mother of our God in the highest

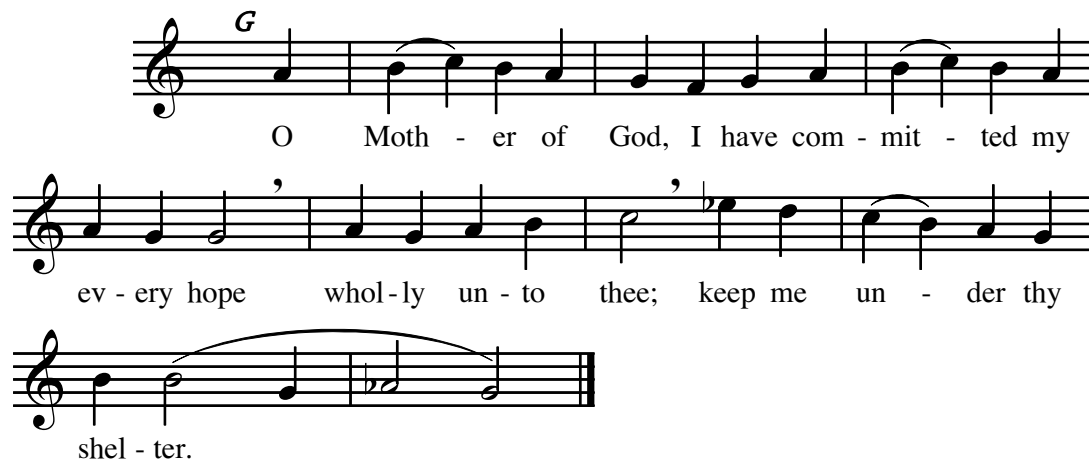


art thou, O im - mac - u - late Maid - en; hast - en, we be -
sech thee, to re - deem thy slaves.

Tone 2. [Soft Chromatic]



O La - dy, do thou re - ceive from thy
ser - vants their man - y prayers, and de - liv - er all of
us from all sad - ness and ne - ces - si - ty.



O Moth - er of God, I have com - mit - ted my
ev - ery hope whol - ly un - to thee; keep me un - der thy
shel - ter.

DISMISSAL EXAPOSTILARIA

Tone 3

I Behold Thy Bridal Chamber

Exapostelaron. 1

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

Exapostelaron. 2

Thou art the sweet - ness of an - gels,
and the glad - ness - of af - flic - ted ones. And the pro -

D C , F
 tec-tress of Chris - tians, O Vir - gin Moth - er
D C F , G
 of our Lord; be thou my help - er and
C , F C F
 save me, from out of e - ter - nal tor - ments.

Exapostelaron. 3

C F D C , F
 I have thee as Me - di - a - tress with
D F , C F
 the man - be - friend - ing God; may He not cen - sure my
D C , F D C F ,
 ac - tions be - fore the hosts of the an - gels:
G F C ,
 I sup - pli - cate thee O Vir - gin,
F C F
 come un - to my aid most quick - ly.

Exapostelaron. 4

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

The musical score consists of six staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes. Chord markings (C, F, D, G) are placed above the staff lines. The music features a variety of note values, including quarter, eighth, and sixteenth notes, often beamed together. Phrasing slurs are used to group notes that belong to a single syllable. The piece concludes with a double bar line at the end of the sixth staff.

