The Small Paraclisis
to the
Most Holy Theotokos
Preface

In January, 1990 The Services of Holy Pascha, first of a proposed series of Byzantine church music tutorial programs, was published by this Office and met with acceptance. The present work is a companion volume.

This program has three components. The first is an introduction setting forth the origin and sense of the service. This should be duplicated in any participant's copies which you may prepare.

The second component includes the full text of the service with musical setting for all of the hymns included. These are principally the work of the late Archimandrite Cyril Haddad who prepared them for the diocese during his retirement.

As in the Pascha volume, the text is arranged as a duplication master from which 8 1/2 x 11" booklets can be put together as participants' texts. A new note is included here. Since the canon of the Paraclisis service is set to a repetitive metrical tune, it may not be necessary to included the musical notation for many of the troparia. Accordingly the text of these troparia, arranged in sense lines is duplicated in the appendix. By printing the music of the hirmoi and the texts of the troparia a participants' booklet smaller in size but not in content could be devised.

In this sense line arrangement, syllables with more than one note are followed by a corresponding number of dashes. Thus all-- means that two notes are sung to this word. When one syllable of the word bears two or more notes, the dashes follow the syllable so affected. Thus incarnation would indicate two notes on na and one note on each of the other syllables. Syllables sung on a note held for two beats are printed in bold type. Thus in the phrase "Mother of God", the first syllable would be held. It is presumed that the last note in each sense line receives two beats, so these syllables are not specifically indicated.

The third component is a recording of the chants executed by Deacon Bryan McNeil of St. Joseph's parish, Lawrence, Ma. as a tutorial for cantors.

The most effective and pleasing way to chant the canons is to have the people sing the hirmoi and the refrains while the choir or cantors sing the troparia. Various cantors or choir members, alternately men and women, might sing these troparia in turn. In this way, not everyone would have to learn each troparion and yet as much of the service as desired could be held.

Rev. Fred Saato
Director of Educational Services
June, 1990
The Small Paraclisis
to the
Most Holy Theotokos

Educational Services
Diocese of Newton
West Newton, MA 02165
The all holy Mother of God is seen in the eyes of the Church as the image of the perfect Christian. She is the one in whom the mystery of God's transforming love - theosis, or deification, to use the Patristic term - has been brought to fulfillment. Her glorification as a total human being in spirit, soul, and body is the first fruit of the redemption wrought by her divine Son. In her the restored divine image and likeness shine most brightly among mortals. Her passage through the portals of death to the kingdom of immortal life stands as a guarantee for all Christians who nourish a hope of their own resurrection.

This is why the feast of the Dormition of the Theotokos (August 15) has always been seen as the chief feast of the holy virgin in the liturgical year. On it we remember that ancient tradition of the Church which proclaims that Mary already shares in the glory which awaits us all after Christ's second coming. On this day we celebrate the perfection of her life and also the promise of our own transformation.

The Byzantine Churches prepare for this feast with a two-week observance called the Fast of the Theotokos. One of the highpoints of this Fast period is the daily celebration of the Small Paraclisis contained in this book. In this service we recognize that as individuals we have a long way to go before our own transfiguration is complete. We ask the Mother of God, type of the perfected believer, to intercede for us in furthering our transformation. "Quiet the storms within me, dispelling the surge of depression," we pray. "Pacify the rise of my passions and quiet the stormy turbulence of my sins, you who have borne the merciful Lord." Recognizing her ability to intercede for us, we thus proclaim both our own weakness and the perfection of the miracle wrought in her.

The central part of this service is the Canon, a metrical composition originally based on the biblical canticles which form a part of the Byzantine morning service. Authorship of this Canon is
attributed to Theophanes the Hymnographer, a ninth century monk of the Monastery of St. Saba and later Bishop of Nicaea. It is sometimes also credited to Theostiriktos, a monk of the Symboulis Monastery in Bythinia, near the Sea of Marmara.

Each ode of the Canon begins with an Hirmos citing the biblical reference and includes a number of troparia reproducing the same metrical model of the Hirmos. While most English translations have rendered the Canon in prose, there have been a few exceptions. The version here, prepared by the late Archimandrite Cyril Haddad, is a metrical translation, adapted to the musical setting by the Greek psaltist, John Sakellarides.

The order of the service as a whole is taken from the Prayer Book (Horologion) edited by Archbishop Neophyto Edelby, Metropolitan of Aleppo. Father Cyril's musical setting was completed by the Rev. Fr. Victor Samaha.
Priest: Blessed is our God at all times: now and always and forever and ever.

People: Amen.

Psalm 142

Reader: O Lord, listen to my prayer;
in Your truth give heed to my request
and in Your justice hear me,
And enter not into judgement with Your servant
since of all the living none is just before You.
The enemy has pursued my soul,
he has crushed my life into the ground;
He has forced me to dwell in darkness
like those long dead.
My spirit was overwhelmed with grief
and within me my heart was troubled.
Remembering the days of old,
I meditated on all Your deeds,
I thought of the works of Your hands.
I stretched out my hands to You;
like a parched land my soul longed for You.
Listen to me without delay, O Lord:
my spirit has failed me;
Turn not Your face away from me
nor let me sink in the pit like the others.
Grant that I may hear Your love at dawn
for I have placed my hope in You.
O Lord, let me know which way I shall go,
for I have lifted up my soul to You.
Deliver me, O Lord, from my enemies:
it is to You that I have fled.
Teach me to do Your will, for You are my God:
may Your good Spirit lead me over level ground.
For the sake of Your name, O Lord,
You will keep me alive;
In Your saving bounty
You will deliver my soul from oppression,
And in Your loving kindness
You will destroy my enemies,
And bring to naught all those who grieve my soul,
For I am your servant.

The Lord is God (Fourth Tone)

Cantor: Give thanks to the Lord and call upon His name.

4. The Lord is God and He has appeared to us:
   bles - sed is He who comes in the name
   of the Lord.

Cantor: All the nations encompassed me: in the name of the Lord
   I crushed them.

People: The Lord is God...

Cantor: This was done by the Lord: it is wonderful in our eyes.

The Lord is God and He has appeared to us:
blessed is He who comes in the name of the Lord.

Troparia (Fourth Tone)

To the Mother of God let us poor sinners run
now diligently and fall down before
her in repentance; let us cry out from
the depth of our souls: O Lady, in your
compassion come to our aid! Make haste,
for we are perishing under the multitude.
of our sins. Do not turn away your servants empty-handed, for you are our only hope.

Cantor: Glory to the Father and the Son and the Holy Spirit. Now and always and forever and ever, amen.

4. We will never cease, O Mother of God, although unworthy, to proclaim your power.

If you no longer intercede for us, who will deliver us from so many misfortunes?

Who would ever have preserved us free
Psalm 50

O God, have mercy on me in the greatness of Your love;
In the abundance of Your tender mercies wipe out my offence.
Wash me thoroughly from malice and cleanse me from sin,
for I am well aware of my malice and my sins are before me always.
It is You alone I have offended;
I have done what is evil in Your sight.
Wherefore You are just in Your deeds and triumphant in Your judgement.
Behold I was born in iniquities and in sins my mother conceived me.
But You are the Lover of truth:
You have shown me the depths and secrets of Your wisdom.
Wash me with hyssop and I shall be pure; cleanse me and I shall be whiter than snow.
Let me hear sounds of joy and feasting: the bones that were afflicted shall rejoice.
Turn Your face away from my offences and wipe off all my sins.
A spotless heart create in me, O God:
renew a steadfast spirit in my breast.
Cast me not afar from Your face;
take not Your blessed Spirit out of me.
Restore to me the joy of Your salvation;
and let Your guiding Spirit dwell in me.
I will teach Your ways to the sinners,
and the wicked shall return to You.
Deliver me from blood-guilt, O God, my saving God,
and my tongue shall joyfully sing Your justice.
O Lord, You shall open my lips
and my mouth will declare Your praise.
Had You desired sacrifice I would have offered it,
but You will not be satisfied with whole burnt offerings.
Sacrifice to God is a contrite spirit:
a crushed and humble heart God will not spurn.
In Your kindness, O Lord, be bountiful to Sion;
may the walls of Jerusalem be restored.
Then will you delight in just oblation, in sacrifice and whole burnt offerings.
Then shall they offer calves upon Your altar.

The Canon - First Ode

The people of Is - ra-el, hav-ing fled from
E-gypt's cap - ti - vi - ty, crossed the sea
as through dry land; and so, they cried out in
jubilation; let us now sing to our God and Deliverer.

O most holy Theotokos, save us.

Surrounded by many temptations, O Virgin, to you I flee, to be sheltered in your saving care, O Mother of God the Word, our Savior, deliver me from distress and adversity.
O most holy Theotokos, save us.

My passions upset me with their assaults,

discouragement fills my soul. Blessed Virgin, O spotless one, restore tranquility to my disturbed soul. Grant me the peace of your Son, the peace of your God.

Glory to the Father and to the Son and to the Holy Spirit.
O Virgin who gave birth to Christ our God,
I earnestly call on you to deliver me from distress. To you I come, asking
for a shelter; it is to you that I raise my heart and my thoughts.
Now and always and forever and ever, amen.

O you, who alone are Theotokos
and Mother of the Good One, take away from me all disease: disease of my soul and of my body, and make me worthy of God's assistance and your care.

Third Ode

& O Creator of heaven and its most lofty mansions, Builder of the Church on its basis, strengthen my love for You, O supreme goal of our love. You are the strength of the
and You are a-alone the good

Lover of mankind.

O most ho-ly The-o-to-kos, save us.

I choose you as a shel-ter and a pro tec tion

for my life. O Mo- ther of God, O pure Vir gin,

lead me to safe re- pose: channel of

all good things and firm sup port of the

faith-ful, O you who indeed are a-
lone worthy of our praise.

O most holy The-o-to-kos, save us.

and dispel the surge of my sadness, for you, O bride of God, have given birth to the Lord: Mother of Christ, the Prince of peace, O you who indeed are alone the all spotless one.
Glory to the Father and to the Son and

to the Holy Spirit.

You who carried within you the Benefactor of all and the Cause of every good favor, let His abundant grace spring forth to

all of us. You have the fullness of

power, since you've given birth to the

Christ, the almighty One.
Now and al - ways and for - e - ver and e-

ver, a - men.

& I am struck down by sickness and by dis-tress-ing

pas - sions. I re - quest your aid, O pure Vir-

gin, hur­ry and help me now, for I know

well that you are a rea - dy trea - sure of

heal - ings per­fect and a­- bun-dant, O

all blame­less one.
Deliver your servants from all dangers, O Mother of God, for to you after God we flee for shelter. You are our impregnable fortress, our intercessor.

O Mother of God, worthy of all praise, look down with compassion upon the ills of my afflicted body and heal the infirmities of my soul.
**Synapte**

**Priest:** Have mercy on us, O God, according to Your great mercy. We pray You: hear us and have mercy.

**People:** Lord, have mercy (*three times, after each petition*).

**Priest:** Again we pray for our Archbishop N., and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, and salvation for the servants of God, the members of this blessed community present here, who are taking part in this service for the realization of their good intentions. Let us beseech the Lord for each and every one of them, for the benefactors of this holy church, and for us its servants.

Again we pray for all Orthodox Christians, that the Lord God, the Holy One, will bestow upon them His grace for their eternal salvation, prosper their good works, heal their sick, return safely their absent loved ones, and rest the souls of their departed. Let us say for them all:

---

*One of the following petitions may be added according to the circumstances in which the Service is offered. We respond Lord, have mercy (12 times, alternately). If desired, the third and fourth of the above petitions may be omitted.*

Ordinarily, if intentions are requested:

Again we pray for the servants of God NN.
For the sick:

Again we pray for mercy, life, peace, health, and salvation for the servant of God N.: that the Lord God will save him/her from every sickness, physical or spiritual, and bless him/her with perfect health.

For those who have gone abroad:

Again we pray for the servants of God NN., that they may be protected from all danger and may abide in peace and health; that they may perform good works according to God’s Commandments and be filled with His earthly and heavenly blessings.

For travelers by sea, air and land:

Again we pray for the servants of God NN. who are traveling by sea (air, or land): that they will arrive safely and securely at their destination and that Christ our God will be with them and protect them from all danger now and throughout the rest of their journey in life. For them let us say, Lord have mercy.

 Priest: For You are a gracious God and we render glory to You - Father, Son and Holy Spirit - now and always and forever and ever.

 People: Amen.
Kathisma (Second Tone).

2  O fervent intercessor and unsailable rampart; O fountain of mercy and refuge of the world; we eagerly cry out to you: O Lady, Mother of God, hurry and deliver us from tribulations, for you are alone a swift intercessor.
Fourth Ode

& O my Lord, I have heard today of the mystery of Your providential plan and have meditated on Your works: so I glorify Your awesome Deity.

O most holy Theotokos, save us.

& Pacify the surge of my passions and quiet the storm and turbulence of my sins; for you are the blessed Bride of God and have given
birth to the merciful Lord.

O most holy The-o-to-kos, save us.

& You who bore the Compassionate, the Savior of

those who praise you, O Virgin: grant that I,

who put my trust in you, may enjoy the fullness

of your kindness.

Glory to the Father and to the Son and

to the Holy Spirit.
& We re-joice, O all-blameless one, for the spe-cial

gifts you have gran-ted to us; so we sing

a hymn of thanks to you, whom we re-co-g-nize as

tru-ly Mo-ther of God.

Now and al-ways and for-e-ver and e-

ver, a-men.

& You who are wor-thy of all praise, our hope and the

re-fuge of our sal-va-tion, our de-fen
sive and un-shak-ing wall, grant us to be safe from
all ca-la-mi-ties.

Fifth Ode

& Give light to our hearts with your or-di-nan-ces,
O my soul, and thru the po-wer of Your ex-
ten-ded arm grant us Your peace, for You
are the Lo-ver of man-kind.

O most ho-ly The-o-to-kos, save us.
Give me your pure joy, Virgin all pure and immaculate, you who gave birth to the Cause of happiness; and fill my heart with the gladness of your Son, our God.

O most holy Theotokos, save us.

Save us from distress, O spotless Theotokos: you who gave birth to Salvation without end, the divine Peace that sur-
passes human understanding.

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

Disperse the gloom and the darkness of my
sinful deeds, and with your radiance fill our
souls with joy, O bride of God, who gave
birth to the eternal Light.

Now and always and forever and e-
& Heal the misery of my passions, O spotless one, and make me worthy of your gracious care, and grant me health thru your constant and un-failing prayer.

Sixth Ode

& I pour out before the Lord my humble prayer and to Him I expound my deep sorrow.

My soul is filled with intense tribulation.
and my poor life is too close to the low abyss.

And so like Jonah I cry out: "O my God, from corruption deliver me!"

O most holy Theotokos, save us.

O Virgin, beseech the Lord, your dearest Son, who delivered Himself to a grim death and saved my nature from death and corruption, to which I had been condemned by my many sins.

Be-suech Him that I may be saved from the hand
of my terrible enemy.

O most holy Theotokos, save us.

& O Virgin, I believe that your fervent prayer will protect me and save me from danger,

dispelling ev'ry temptation and casting

out of my way all the snares of the Evil One.

so I implore you without cease: make me free

from my passions and evil deeds.
Glo- ry to the Fa- ther and to the Son, and

to the Ho- ly Spi - rit.

& O Maid-en, you have been gi- ven un- to us

as a wall behind which we find ref- uge,

as a sure means of sal- va- tion for our souls,

as a re- lief from dis-tress and a pure de-light.

O La- dy, save us at all times from our pas-
sions and all tri- bu - la - tions.
Now and always and forever and ever, amen.

Behold, now, how ill I am and sick in bed!

There is no healing for my sick body!

I come to you and implore your great mercy,

for you gave birth to the Savior of all the world.

Deliver me from my disease, raising me

from this bed of infirmity.
De—li—ver your servants from all dan—gers, O Mo-

ther of God, for to you af—ter God we flee

for shel—ter. You are our im-preg-na—ble

for—tress, our in-ter—cess—or.

O Mo—ther of God, wor-thy of all praise, look

down with com-pass—ion u—pon the ills of my

af-flic—ted bo—dy and heal the in—fir—

mi—ties of my soul.
Synapte

Priest: Have mercy on us, O God, according to Your great mercy. We pray You: hear us and have mercy.

People: Lord, have mercy (three times, after each petition).

Priest: Again we pray for our Archbishop N., and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, and salvation for the servants of God, the members of this blessed community present here, who are taking part in this service for the realization of their good intentions. Let us beseech the Lord for each and every one of them, for the benefactors of this holy church, and for us its servants.

Again we pray for all Orthodox Christians, that the Lord God, the Holy One, will bestow upon them His grace for their eternal salvation, prosper their good works, heal their sick, return safely their absent loved ones, and rest the souls of their departed. Let us say for them all:

Again we pray for ... (the special intention of the service, as on pages 18-19)

People: Lord, have mercy (12 times).

Priest: For You are the King of peace and the Savior of our souls and we render glory to You - Father, Son and Holy Spirit - now and always and forever and ever.

People: Amen.
Kondakion (Second Tone)

2. O never failing Protectress of Christians

and their ever present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor
Anavathmi (Fourth Tone)

4. From my youth many passions fight against me, but You, O my Savior, help me and save me. You, the enemies of Zion, flee in your shame before the Lord. As grass in the fire you shall be withered up. Glory to the Father and to the
Son and to the Holy Spirit By the Holy Spirit is every soul filled with life, and through purification it is raised and made bright by the threefold Unity in a holy mystery. Now and always and forever and ever, amen. Through the Holy Spirit streams of grace overflow to water the whole creation and bring it to the
4. I shall proclaim Your name from generation to generation.

Cantor: I shall proclaim Your name "All: from generation to generation.

People: I shall proclaim Your name...
Gospel

Priest: Let us pray the Lord our God that we may become worthy to hear the holy Gospel.

People: Lord, have mercy (three times).

Priest: Wisdom! Let us stand and listen to the Holy Gospel. Peace to all.

People: And to your spirit.


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

Priest: Let us be attentive! (Reads Luke 1:39-48, 56)

People: (after the reading) Glory to You, O Lord, glory to You!

Cantor: (Second Tone) Glory to the Father and to the Son and to the Holy Spirit.

2 O Fa- ther, O Word, O Ho- ly Spi - rit,

Tri - ni - ty one in es - sence, take a - way the mul - ti - tude of our i - ni - qui - ties.

Cantor: Now and always and forever and ever. Amen.
2. Thru the intercessions of the Mother of God, O merciful One, take away the multitude of our iniquities.

2. Cantor Have mercy on me, O God in Your goodness; in Your great tenderness take away my iniquities.

O most holy Lady, do not entrust me to any human help, but receive the
prayer of your servant. Distress is all around me; no longer can I bear the darts of the demons: I have no shelter and no place to hide. My foes are on all sides; I have no relief but in you alone! O Queen of the whole world, the hope and the support of all the faithful, turn not away from my
prayer, but do for me whatever is the best.

2. No one of those who runs to you goes away

in confusion, O Virgin Mother of God. He seeks a favor and he obtains

a priceless gift that satisfies his need.

2. O Virgin Mother of God, the joy of the

afflicted and the salvation of the sick,

save your people; save your community,
Priest: O God, save Your people and bless Your inheritance. Look upon Your world with mercy and compassion; raise the Orthodox Christians to glory and shower upon us Your abundant mercies, through the intercessions of our all-pure Lady, the Mother of God and ever-virgin Mary, through the power of the precious and life-giving Cross, through the prayers of the honorable and incorporeal Powers of heaven, of the honorable and illustrious prophet, the Fore­runner John the Baptist, of the holy and glorious Apostles worthy of all praise, of our Fathers among the saints and great ecumenical teachers Basil the Great, Gregory the Theologian and John Chrysostom, of our Father among the saints Nicholas the Wonderworker, Archbishop of Myra in Lycia, of the holy, glorious and victorious Martyrs, of our holy and God-bearing Fathers, of the holy and just Ancestors of God Joachim and Anne, of St. N. (the patron of this holy church), of St. N. (whose memory we celebrate today), and of all Your saints: we beseech You, O most merciful Lord - listen to the prayers that we sinners offer You and have mercy on us.

Reader: Lord, have mercy (twelve times).
Priest: Through the mercy and compassion and love for mankind of Your only-begotten Son with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and always and forever and ever.

People: Amen.

Seventh Ode

8. The young men of Ju-de-a, who were brought into Ba-by-lon in cap-ti-vi-ty, had the power to tram-ple the flames of the fur-nace, for they sang to the Tri-ni-ty: Bles-sed are You, O our God—the God of our Fa-
thers.
O most holy Theotokos, save us.

When You wanted, O Savior, to fulfill in Your bountiful saving plan, then You dwelt in the arms of the holy Virgin Mother, giving her the world to protect. Blessed are You, O our God - the God of our Fathers.

O most holy Theotokos, save us.
O most pure Virgin Mother, pray the merciful
for one to whom you have given birth so that we
may be freed from all sins and all uncleanness,
and cry out with unshaken faith: Blessed are
You, O our God—the God of our Fathers.

Glory to the Father and to the Son and
to the Holy Spirit.
& You established Your Mother as a wealth of salvation, a flowing source of life, a fortress for protection, a door open for penance, for those who cry out to You in faith: Blessed are You, O our God— the God of our Fathers.

Now and always and forever and ever, amen.
Grant, we pray, The-o-to-kos, to our bodies and souls remedy from all disease, for anxiously we flee for salvation under your wings,

O im-ma-cu-late Vir-gin, Mo-ther of our Lord and Christ, the Sa-vior of our souls.

Eighth Ode

& The King of heaven, to whom the orders of angels offer praise, ex-al-ta-tion, and wor-ship.
let us highly honor forever and

O most holy Theotokos, save us.

Virgin and Maiden, turn not away from your children, who with faith run to you for assistance.

They praise and exalt you forever and

O most holy Theotokos, save us.
& A flow of healings you pour upon those who hymn you with assurance, O all-spotless Virgin,

praising and exalting your birthgiving for ever.

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

& O most pure Virgin, you heal my weakness of spirit and the sickness of my weary body;
therefore, gracious Lady, I'll sing to you for ever.

Now and always and forever and ever, amen.

& O favored Virgin, you drive away the temptations and the sudden attacks of my passions.

so I sing your praises for ever and ever.
Ninth Ode

& O Virgin immaculate, by you we have been saved; we shall proclaim that you are Theotokos; and with the hosts of angels we glorify your name.

& O most holy Theotokos, save us.

& O Virgin do not despise how my tears are flowing, for you are Mother of Christ the Passionate, who wipes away from all faces
the tears of weeping hearts.

O most holy The-o-to-kos, save us.

O Virgin pour in my heart rivers of rejoicing, for you received all the fullness of happiness; and cast away, holy Mother,

the sadness of my sins.

O most holy The-o-to-kos, save us.

O Virgin be a defense, a protective
shelter, a sturdy fortress, a stronghold un-
sha-ka-ble, a source of joy and a re-
for those who come to you.

Glo-ry to the Fa-ther and to the Son and
to the Ho-ly Spi-rit;

O Vir-gin, en-light-en us with the beams of
your light, and cast a-way from us our gloomy

ig-nor-ance: we who proclaim with de-
vo-tion
that you are Mother of God.

Now and always and forever and ever, amen.

In this valley of distress, overcome by sickness, I cry to you: in your mercy re-

store me. Replace my weakness by power,

turn my disease into health.
It is truly right to call you blessed, O Theotokos; you are ever blessed and all blameless and the Mother of our God.

Higher in honor than the cherubim and more glorious beyond compare than the seraphim, you gave birth to God the Word in virginity; you are truly Mother of God: you do we exalt.
The priest incenses the church, the icon of the Theotokos, and all the people as we sing:

**Megalynaria**

\& Let us sing the praise of the Virgin more lofty than heaven and more pure than the shining stars. Let us praise, O faithful,

the Queen of all creation who has delivered us from our ancient curse.

\& My whole body ails and my soul is sick because of my evil deeds and the multi-
tude of my sins. To you I come for shelter,

O Mary full of grace, O hope of the hopeless, help me and save me.

O Lady and Mother of the Savior, receive now the humble prayers of your poor, unworthy servants. Intercede, we beg you, before your Son, our Savior, and be our mediatrix, Queen of the universe.
O Mother of God, worthy of all praise, we sing this hymn to you and exalt you with joyful voice. Pray with the Fore-runner and all the saints together that your Son, our Redeemer, may have mercy on us.

All you ranks and orders of the angels, and you, holy Forerunner, with the twelve apostles of Christ and you, holy martyrs.
with the The-o-to-kos, pray ea-ger-
ly the Sa-vior that He may save our souls.

May the lips of all he-re-tics be sealed be-
cause they re-fuse to bow be-fore your all ho-
ly i-con, which is fashioned af-ter the
bles-sed Ho-di-git-ri-a de-pi-c-ted
by the ho-ly Luke the a-pos-tle.
Trisagion Prayers

People: Holy God, holy mighty One, holy immortal One, have mercy on us (three times).
Glory to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.
All-holy Trinity, have mercy on us;
Lord, forgive us our sins;
Master, pardon our transgressions;
Holy One, look upon us and heal our infirmities for Your name's sake.
Lord, have mercy (three times).
Glory to the Father and to the Son and to the Holy Spirit, now and always and forever and ever. Amen.
Our Father, who are in heaven...

Priest: For Thine is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and always and forever and ever.

People: Amen.

Troparia of Repentance (Sixth Tone)

6. Have mercy on us, O Lord, have mercy on

us. At a loss for any defense, we

sinners offer this prayer to You, the Mas
Cantor: Glory to the Father and to the Son and to the Holy Spirit.

Lord, have mercy on us, for we have put our trust in You. Rise not in anger against us. Remember not our transgressions, but look upon us even now in the depth of Your mercy and save us from our enemies. For You are our God and we are Your people. All of us are the works of Your
hand and we constantly call upon Your name.

Cantor: Now and always and forever and ever. Amen.

Blessed Mother of God, open the portal of your deep mercy to us who put our trust in you, so that we may not be brought to confusion, but through you may be delivered from adversity, for you are the salvation of the Christian fold.
(In some churches, it is customary during the Dormition Fast, to sing the troparion and theotokion of the day instead of the above.)

Synapte

Priest: Have mercy on us, O God, according to Your great mercy. We pray You: hear us and have mercy.

People: Lord, have mercy (three times, after each petition).

Priest: Again we pray for our Archbishop N., and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, and salvation for the servants of God, the members of this blessed community present here, who are taking part in this service for the realization of their good intentions. Let us beseech the Lord for each and every one of them, for the benefactors of this holy church, and for us its servants.

Again we pray for all Orthodox Christians, that the Lord God, the Holy One, will bestow upon them His grace for their eternal salvation, prosper their good works, heal their sick, return safely their absent loved ones, and rest the souls of their departed. Let us say for them all:

Again we pray for ... (the special intention of the service, as on pages 18-19)

People: Lord, have mercy (12 times).

Priest: Again we pray that this holy place (or monastery) and every city and country place may be spared from famine and pestilence, earthquake and flood, fire and sword, foreign invasion and civil war: that our loving and good God may be gentle, merciful and placable, and that He may avert from us all threa-
tening danger and save us from His just anger that hangs over us, and that He may have mercy on us.

**People:** Lord, have mercy *(40 times)*

**Priest:** Hear us, O God our Savior, hope of all those who live at the far ends of the world and of those far out at sea; be kind to us, O Master, forgive us our sins and have mercy on us, for You are the gracious One and the Lover of mankind and we render glory to You - Father, Son and Holy Spirit - now and always and forever and ever.

**People:** Amen.

**Dismissal**

**Priest:** Glory to You, O Christ our God and our Hope, glory to You.

**Reader:** Glory to the Father and to the Son and to the Holy Spirit, now and always and forever and ever, amen. Lord, have mercy *(three times)*. Give the blessing, Father in the name of the Lord.

**Priest:** May Christ our true God - through the prayers of His all-pure Mother, of the glorious apostles worthy of all praise, and of all the saints - have mercy on us and save us, for He is gracious and the Lover of mankind.

*During the following hymns, the people venerate the icon of the Mother of God.*

**Troparia (Second Tone)**

```
Gracious Virgin, who protect those who in
```
faith flee under your powerful arm, we
have none to plead for us before God but
you in time of adversity and
tribulation: we sinners who stoop down
under the weight of our sins.

Mother of God the Most High,

we bend our knees to you and beseech you: de-

li- ver your servants from all kinds of trou-

ble.
If there is need:

2. You are joy to the distressed, you are strength to the oppressed, you are food to those who sink into despair. You console all the strangers, you support all the blind, and you come and attend all the sick.

You are shelter to the weary,

you are comfort to the crushed,

you are heavenly assistance to the
Orphaned. You are the Mother of God Most High and so we pray to you: hasten, O Immaculate One, and save your faithful servants.

And this:

All my hope I place in you, O Theotokos: keep me under the wings of your protection.

(In some churches the exapostilaria of the feast are sung instead of the above troparia during the Dormition Fast.)

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

People: Amen.
Appendix
(The troparia of the Canon arranged in sense lines)

First Ode

_Hirmos: The people of Israel...

Surrounded by man—ny tempta—tions,
O Virgin, to you I flee,
to be sheltered in your saving care.
O Mother of God the Word our Sa—vior,
deliver me from distress—and adversity.

My passions upset— me with their assaults,
discouragement fills my soul.
Blessed Vir—gin, O spotless one,
restore tranquility to my disturbed— soul.
Grant me the peace of your Son—, the peace of your God.

Glory...

O Virgin who gave— birth to Christ our God,
I earnestly call on you
to deli—ver me from distress.
To you I come asking for a shel—ter;
it is to you that I raise my heart— and my thoughts.

Now...

O you who alone are Theoto—kos,
and Mother of the Good One,
take away— from me all disease:
disease of my soul and of my bo—dy,
and make me worthy of God’s assistance and your care.

Third Ode

_Hirmos: O Creator of heaven, ...

I choose you as a shelter
and a protection for my life.
O Mother of God, O pure Virgin,
lead me to safe repose:
channel of all— good— things
and firm support of the faith—ful,
O you who indeed are alone— worthy of our praise.

I beseech you, O Virgin,
quiet the storm— in my soul
and dispel the surge of my sad—ness,
for you, O Bride of God,
have given birth— to the Lord:
Mother of Christ, the Prince of— Peace,
O you who indeed are alone— the all spotless one.
Glory...

You who carried within you
the Benefactor of all
and the Cause of every good favor,
let His abundant grace
spring forth to all—of—us.
You have the fulness of power,
since you've given birth to the Christ, the almighty one.

Now...

I am struck down by sickness
and by distressing passions.
I request your aid, O pure Virgin:
hurry and help me now,
for I know well— that you are
a ready treasure of heal—ings
perfect and abundant, O all—blame—less—one.

Fourth Ode

Hirmos: O my Lord, I have heard...

Pacify the surge of my passions
and quiet the storm and turbulence of my sins;
for you are the blessed Bride of God
and have given birth—to the merciful Lord.

You who bore the Compassionate,
the Savior of those who praise you, O Virgin:
grant that I, who put my trust in you,
may enjoy the fulness of your kindness.

Glory...

We rejoice, O all blameless one,
for the special gifts you have granted to us;
so we sing a hymn of thanks to you,
whom we recognize as truly Mother of God.

Now...

You who are worthy of all praise,
our hope and the refuge of our salvation,
our defensive and unshaking wall,
grant us to be safe from all calamities.

Fifth Ode

Hirmos: Give light to our hearts...

Give me your pure joy,
Virgin all pure and immaculate,
you who gave birth to the Cause of happiness;
and fill my heart—
with the gladness of your Son—, our—God.
Save us from distress,
O spotless Theotokos,
you who gave birth to Salvation without end,
the divine Peace—
that surpasses human understanding.

Glory...

Dissipate the gloom
and the darkness of my sinful deeds,
and with your radiance fill our souls with joy,
O bride of God—,
who gave birth to the eternal Light.

Now...

Heal the misery
of my passions, O spotless one,
and make me worthy of your—gracious care,
and grant me health—
through your constant and unfailing—prayer.

Sixth Ode

Hirmos: I pour out...

O Virgin, beseech the Lord, your dearest Son,
who delivered Himself— to a grim death
and saved my nature from death and corruption,
to which I had been condemned by my many sins.
Bespooch Him that I may be saved
from the hand of my terrible enemy.

O Virgin, I believe that your fervent prayer
will protect— me and save— me from danger,
dispelling ev'ry temptation and casting
out of my way all the snares of the Evil One;
so I implore you without cease:
make me free from my passions and evil deeds.

Glory...

O Maiden, you have been given unto us
as a wall—behind which—we find refuge,
as a sure means of salvation for our souls,
as a relief from distress and a pure delight.
O Lady, save us at all times
from our passions and all—tribulations.

Now...

Behold, now, how ill I am and sick in bed!
There is no—healing for—my sick body!
I come to you and implore your great mercy,
for you gave birth to the Savior of all the world.
Deliver me from my disease,
raising me from this bed—of infirmity.
Seventh Ode

Hirmos: The young men of Judaea...

When You wanted, O Savior,
to fulfill in Your bounty for us Your saving plan,
then You dwelt in the arms of the holy Virgin Mother,
giving her the world to protect.
Blessed are You, O our God,
the God of our Fathers.

O most pure Virgin Mother,
pray the merciful One to whom you have given birth
so that we may be freed from all sins and all uncleanness,
and cry out with unshaken faith:
Blessed are You, O our God,
the God of our Fathers.

Glory...

You established Your Mother
as a wealth of salvation, a flowing source of life,
a fortress for protection, a door open for penance,
for those who cry out to You in faith:
Blessed are You, O our God,
the God of our Fathers.

Now...

Grant, we pray, Theotokos,
to our bodies and souls remedy from all disease,
for anxiously we flee for salvation under your wings,
O immaculate Virgin,
Mother of our Lord and Christ,
the Savior of our souls.

Eighth Ode

Hirmos: The King of heaven...

Virgin and Maiden,
turn not away from your children,
who with faith run to you for assistance.
They praise and exalt you
forever and ever.

A flow of healings
you pour upon those who hymn you
with assurance, O all spotless Virgin,
praising and exalting
your birthgiving forever.

Glory...

O most pure Virgin,
you heal my weakness of spirit
and the sickness of my weary body;
therefore, gracious Lady,
I'll sing to you forever.
Now...

O favored Virgin,
you drive away the temptations
and the sud—den attacks— of my passions;
so I sing your praises
fore—ver and ever.

Ninth Ode

Hirmos: O Virgin immaculate...

O Vir—gin, do not despise
how my tears are flowing,
for you are Mother of Christ the Compassionate,
who wipes away from all faces
the tears of weep—ing— hearts.

O Vir—gin, pour in my heart
rivers of rejoicing,
for you received all the fulness of happiness;
and cast away, holy Mother,
the sadness of— my— sins.

O Vir—gin, be a defense,
a protective shelter,
a sturdy fortress, a stronghold unshakable,
a source of joy and a refuge
for those who come— to— you.

Glory...

O Vir—gin, enlighten us
with the beams of your light,
and cast away from us our gloomy ignorance:
we who proclaim with devotion
that you are Mo—ther of God.

Now...

In this— valley of distress,
overcome by sickness,
I cry to you: in your mercy restore— me.
Replace my weakness by power,
turn my disease— into health.

Megalynaria

Pattern: Let us sing the praise...

My whole body ails— and my soul is sick
because of my evil deeds
and the mul—titude of my sins.
To you I come for shel—ter, O Mary full of grace—,
O hope of the hopeless,
help me and save— me.

O Lady and Mother of the Sa—vior,
receive now the humble prayers
of your poor unworthy ser—vants.
Intercede, we beg—you, before your Son, our Savior, and be our mediatrix, Queen of the universe.

O Mother of God—, worthy of all praise, we sing this—hymn to you and exalt— you with joyful voice. Pray with the Forerunner—ner and all the saints toge—ther that your Son, our Redeemer, may have mercy on us.

All you ranks and orders of the an—gels, and you, holy Forerunner, with the twelve apos—tiles of Christ and you, holy mar—tyrs, with the Theoto—kos, pray eagerly the Savior that He may save our souls.

May the lips of all—heretics be sealed because they refuse to bow before your all holy i—con, which is fashioned af—ter the blessed Hodigitria depicted by the holy Luke the apos—tle.