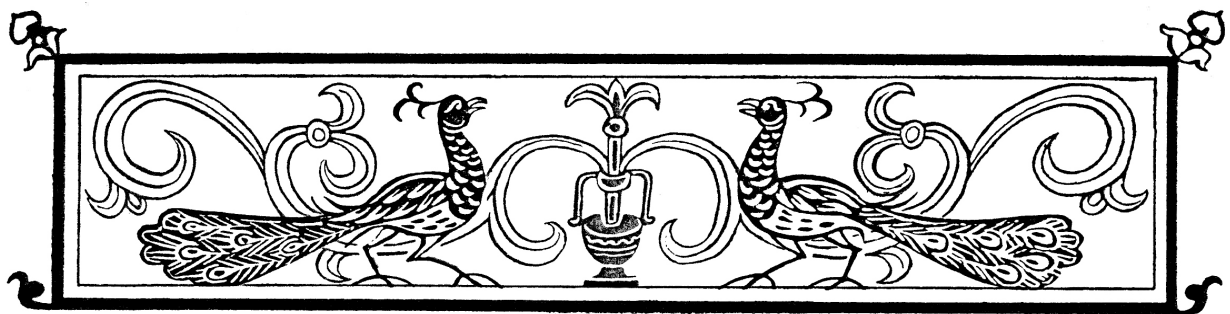


ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
DEPARTMENT OF SACRED MUSIC

THE SERVICE  
FOR THE  
LESSER  
SANCTIFICATION  
OF WATER

IN STAFF NOTATION  
WITH AN APPENDIX OF HYMNS IN BYZANTINE NOTATION

BYZANTINE CHANT:  
JESSICA SUCHY-PILALIS



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ANTAKYA PRESS  
ENGLEWOOD, NEW JERSEY

The psalm texts included in the service are taken from *The Psalter According to the Seventy*, © 1987 by Holy Transfiguration Monastery, Brookline, Massachusetts (used by permission).

First Edition, 2015

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358 Mountain Road

P.O. Box 5238

Englewood, New Jersey 07631-5238

USA

ISBN 0-9624190-9-5

Printed in the United States of America



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**November 8, 2015  
Feast of the Archangels**

This Service for the Lesser Sanctification of Water, text and music, is over 10 years in the making, and was put together as a combined effort of the Department of Liturgics and Translations and the Department of Sacred Music. It has been sung, prayed, and proofed over these 10 years, and is now ready for distribution to the faithful.

The music itself was written by Dr. Jessica Suchy-Pilalis, Professor of Music Theory and Harp at the Crane School of Music, State University of New York at Potsdam. In addition to advanced degrees in music from the University of Wisconsin-Milwaukee, the Eastman School of Music, and Indiana University, she holds two diplomas in Byzantine music from Greek conservatories. The chant was composed according to the authentic Byzantine melodic formulae that Dr. Suchy-Pilalis has researched and catalogued for over 30 years, and we commend her for this most impressive work.

We do hereby approve its use in the parishes of the Antiochian Orthodox Christian Archdiocese of North America, and truly thank Dr. Suchy-Pilalis and all those involved for the many hours they have put into the creation of this publication.

Your Father in Christ,

**+ Metropolitan JOSEPH**  
Archbishop of New York and Metropolitan of All North America



## MELODIST'S/COMPOSER'S REMARKS

The music for this service was written at the request of Dr. Michael Farrow, formerly Vice-Chairman of the Department of Sacred Music of the Antiochian Orthodox Christian Archdiocese for use at the 2004 Sacred Music Institute held at Antiochian Village. The text and translation used here are from the Antiochian Orthodox Christian Archdiocese although the translator has not been identified. The psalms are taken from *The Psalter According to the Seventy* published by Holy Transfiguration Monastery, Brookline, MA.

The chant was generated (composed) with attention to the melodic formulae that comprise and define each mode according to Byzantine modal theory. The sacred text generates (creates, calls forth) the melodies, *not* the reverse, and any future alteration of the text or translation must be adjusted in the chant setting by the melodist according to the rules of the mode.

In singing the text, we are praying. As prayer, the text is foremost and the melodies should be chanted with the text accents in mind. Doing so will ensure that the text accents and inherent musical accents will align (even if sometimes our Western predilections may say otherwise). The suggested ison (drone) is notated in either breves (double whole-notes) or notes with downward stems. Doubling the ison at the octave is an effective practice. The ison may be held on a neutral syllable or chanted with text.

Much of this service, including the Kanon, is in Mode Two Plagal (Tone 6), based on the Byzantine note TH1 which is written as G in this transcription to staff notation. In Byzantine music theory, these hymns are clearly designated as part of the soft chromatic tuning, not the hard chromatic tuning, as is sometimes mistakenly done. This is perhaps the most problematic mode to transcribe to staff notation since the scale is microtonal. Specifically, the note KE falls between two notes of the tempered scale. Two common ways of transcribing/chanting the note KE to accommodate Western sensibilities are as either a full A–natural or as an A-flat. I have chosen to notate it as a microtonal flat (a flat with an upward arrow) and will leave it to those chanting to inflect the note with the proper tuning.

There are also several troparia in Mode Four (Tone Four). All apolytikia of this mode are notated/chanted as “borrowed melodies” in the soft chromatic tuning discussed above and the same transcription/“performance” rules apply. If a Mode Four hymn does not fall into this category it is labeled as “diatonic”—the genus to which this mode belongs. In transcription to staff notation, these hymns have an A-natural (never A-flat!) and a B (ZO) that adjusts according to the movement of the melody. For a more complete explanation, refer to *The Mnemonic Verses: A Quick and Easy Guide to the Byzantine Modes*, originally written for my students at the Sacred Music Institute 2007.

I believe that to do this work is a holy endeavor, and I am thankful for the opportunity to set this service and to shape the chant melodies in a way that will bring forth the deep meaning of our prayers. I would also like to thank my SMI class that premiered this service for their editorial input as well as John Boyer and Richard Raymond Barrett for their proof reading. Publication was facilitated by Christopher Holwey, formerly Chairman of the AOCA's Department of Sacred Music. The prayer is made possible by you who will chant this—ΔΟΞΑ ΤΩ ΘΕΩ.

Jessica R. Suchy-Pilalis  
July 2015

# The Order of Service for the Lesser Sanctification of Water

Byzantine chant:  
Χέλρ J. Suchy-Pilalis

*If this service is joined to Vespers for the first day of each month as referenced by St. Nicephoros of Constantinople (806-815 AD), immediately following the Hymn of Righteous Simeon we halt Vespers and the Lesser Sanctification begins with Psalm 142 "O Lord, hear my prayer." Following the hymn "Lady, do thou receive" we continue Vespers.*

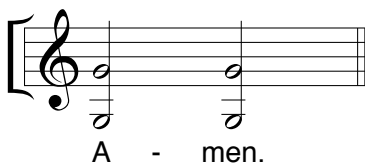
*If on August 1st this service is joined to festal Orthros, it takes place between the procession of the Precious Cross and its veneration. Immediately following the procession of the Precious Cross to the solea at the end of the Great Doxology, the Lesser Sanctification begins with the hymn "O Virgin who didst receive from the angel the salutation, 'Rejoice!'" Following the hymn "Lady, do thou receive" the veneration the Cross takes place, beginning with "We adore thy cross, O Master ..." Following the Idiomelon "Come, ye faithful" we begin the Divine Liturgy.*

*When the Lesser Sanctification of Water is to be celebrated, a small table is prepared and upon it are placed the sacred gospel book, a wooden cross set in silver (sanctification cross), a hand censer, a tureen filled with pure water, two candlesticks with candles, a small bunch of basil and a pure white towel. After all has been made ready, the service is begun by the priest, assisted by the deacon, each wearing the vestments proper to his order (the priest, epitachelion and phelonion; the deacon, sticharion and orarion). If a bishop is serving, he vests in epitachelion and small omophorion; he says all those priestly parts marked with an asterisk (\*), but may bless a concelebrating priest to say the other priestly parts.*

*The clergy take their places at the table, and the deacon lifts his orarion and intones:*

DEACON: Master, bless.

\*PRIEST: Blessed is our God, always, now and ever, and unto ages of ages.



\*PRIEST: Glory to thee, our God, glory to thee.

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

READER: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3)

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 One, 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.

READER: Amen.

Lord, have mercy. (twelve times)

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

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

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

O come, let us worship and fall down before the very Christ, our King and our God. (bow)

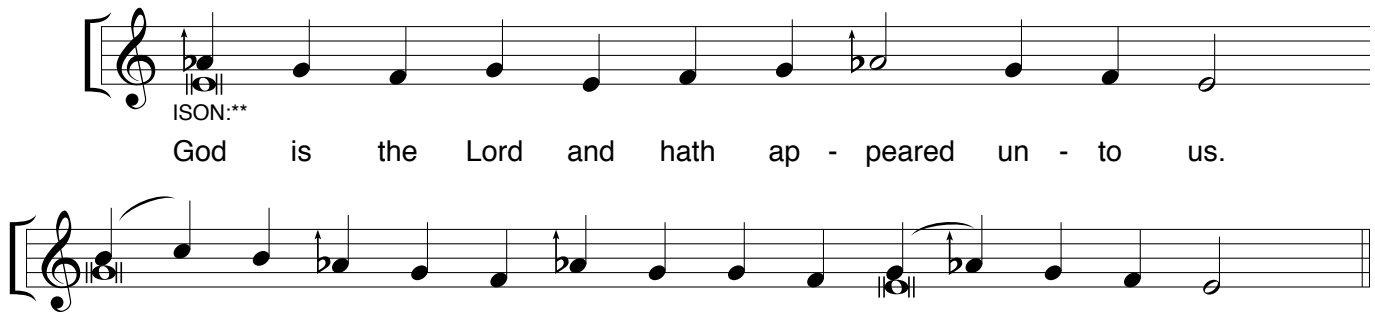
#### Psalm 142

O Lord, hear my prayer, give ear unto my supplication in thy truth; hearken unto me in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all thy works, I pondered on the creations of thy hands. I stretched forth my hands unto thee; my soul thirsteth after thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear thy mercy in the morning; for in thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto thee have I fled for refuge. Teach me to do thy will, for thou art my God. Thy good Spirit shall lead me in the land of uprightness; for thy name's sake, O Lord, shalt thou quicken me. In thy righteousness shalt thou bring my soul out of affliction, and in thy mercy shalt thou utterly destroy mine enemies. And thou shalt cut off all them that afflict my soul, for I am thy servant.



Mode 4 (Tone 4) Soft Chromatic\* - Thi = G

*Stichos (on G): O give thanks unto the Lord and call upon his holy name.*



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

Bless - ed is he that com - eth in the name of the Lord.

*Stichos: All the nations compassed me round about, and by the name of the Lord I warded them off.*

God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

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

God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

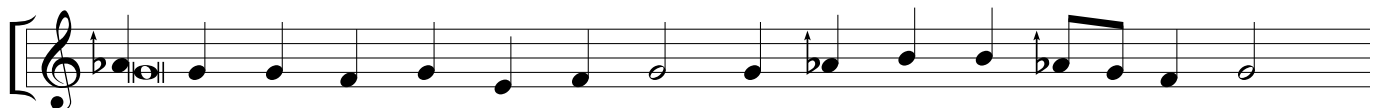
*Stichos: The stone which the builders refused is become the head stone of the corner. This is the Lords doing and it is marvelous in our eyes.*

God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.



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

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

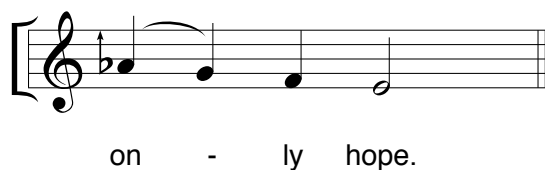
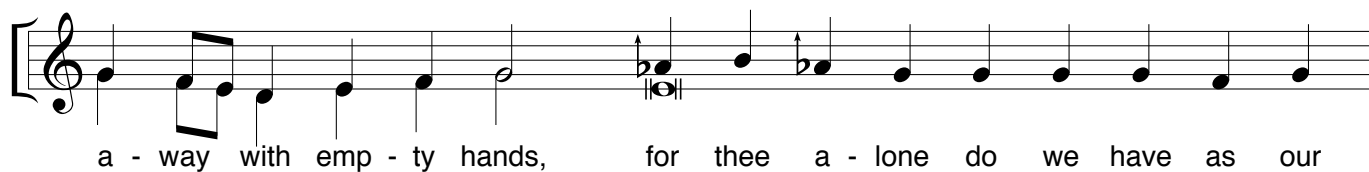
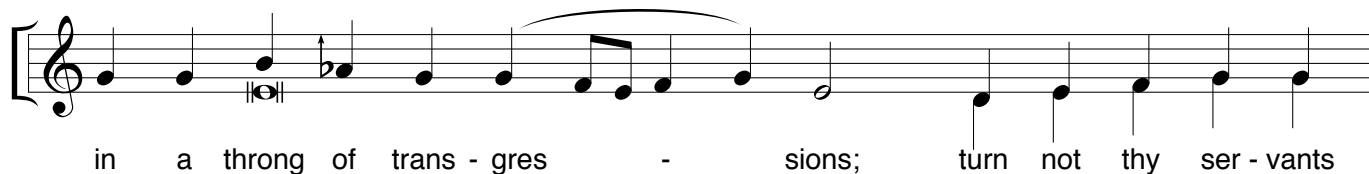


call - ing from the depths of our souls: La - dy, come un - to our aid;

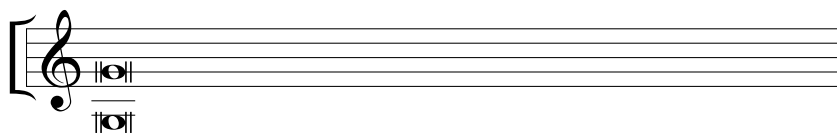
\*All apolytikia in Mode Four are "borrowed" melodies that are sung in Mode Two with the soft chromatic tuning.

\*\*The ison is notated in breves (double whole-notes) or notes with downward stems.

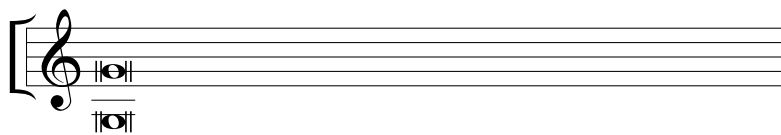
Lesser Sanctification of Water – 4

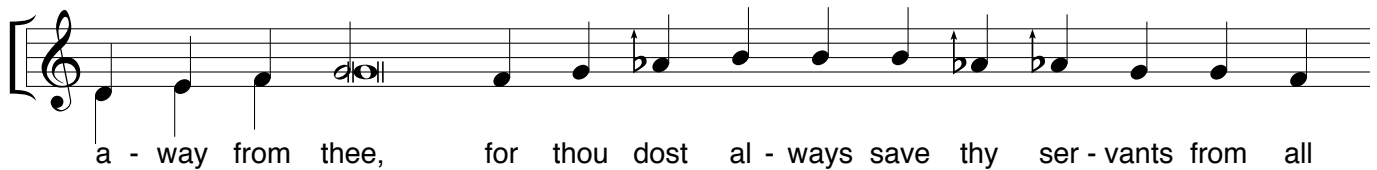
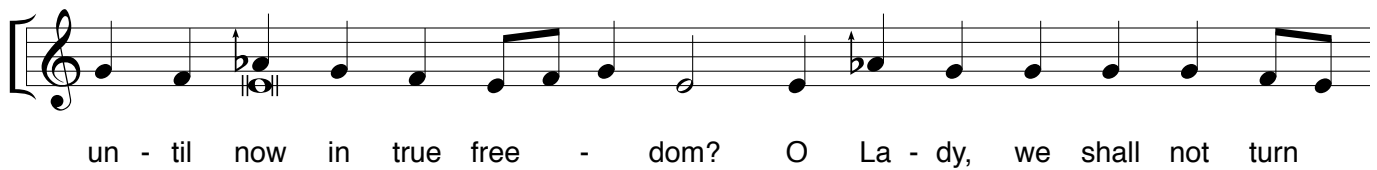
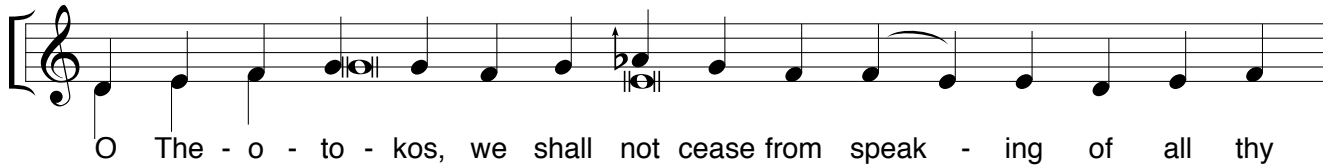


*Alternate popularized melody:*



*Repeat the above apolytikion*





Alternate popularized melody:



READER:

Psalm 50

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against thee only have I sinned and done this evil before thee, that thou mightest be justified in thy words and prevail when thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, thou hast loved truth; the hidden and secret things of thy wisdom hast thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and with thy governing Spirit establish me.

I shall teach transgressors thy ways, and the ungodly shall turn back unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation; my tongue shall rejoice in thy righteousness.

O Lord, thou shalt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I had given it; with whole-burnt offerings thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon thine altar.

# Troparia to the Theotokos

Mode 2 Plagal (Tone 6) - Soft Chromatic  
Thi = G

HEIRMOS:

O Vir - gin who didst re - ceive from the an - gel the sal - u -

ta - tion, "Re - joice!" and didst there - af - ter give birth to thy

Cre - a - tor, save those who mag - ni - fy thee.

REFRAIN:

Most ho - ly The - o - to - kos, pro - tect, guard and keep thy ser-vants.

1. We hymn thy Son, O The - o - to - kos, and cry a - loud: De -

liv - er, O im - mac - u - late La - dy, thy ser - vants from

ev - 'ry dan - ger.

\*Notated ison is a relatively recent development. Two distinct yet legitimate approaches to chanting ison for hymns in the soft chromatic family are given here: a constant G held throughout (written here in the lower octave) or an ison that, for the most part, anticipates the structural pitches of the cadences (notated in breves or notes with downward stems). This second style may be further embellished by having the ison follow the melody whenever the chant goes below the anticipated cadence note or when the interval of a second occurs for an extended period of time. Some of these optional motions are shown by placing the letter M (for melody) in parentheses above the staff. Twentieth-century Greek sources are neither uniform nor consistent when employing this latter practice.

## Lesser Sanctification of Water – 8

*Most holy Theotokos, protect, guard and keep thy servants.*

2.   
Boast of Kings, Proph-ets, A-pos-tles and Mar-tyrs art thou



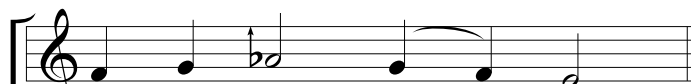
and pro-tection of the world, O un-de-fi-l'd one.

*Most holy Theotokos, protect, guard and keep thy servants.*

3.   
Ev-'ry tongue of right be-liev-ers laud-eth and bless-eth



and glo-ri-fi-eth thine im-mac-u-late birth-giv-ing, O



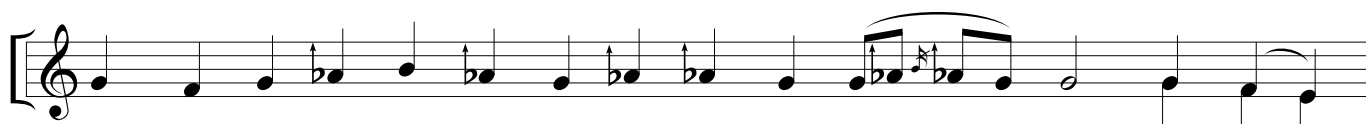
Mar-y, Bride of God.

*Most holy Theotokos, protect, guard and keep thy servants.*

4.   
Al-though I am un-wor-thy, O my Christ, grant me al-so for-



give-ness of my tres-pass-es, I be-seech thee,



through the in-ter-ces-sions of her who hath borne thee; for thou-

art com - pas - sion - ate.

*Most holy Theotokos, protect, guard and keep thy servants.*

5. 


me by thine in - ter - ces - sions and grant me for - give - ness

of \_\_\_\_\_ trans - ges - sions.

*Most holy Theotokos, protect, guard and keep thy servants.*

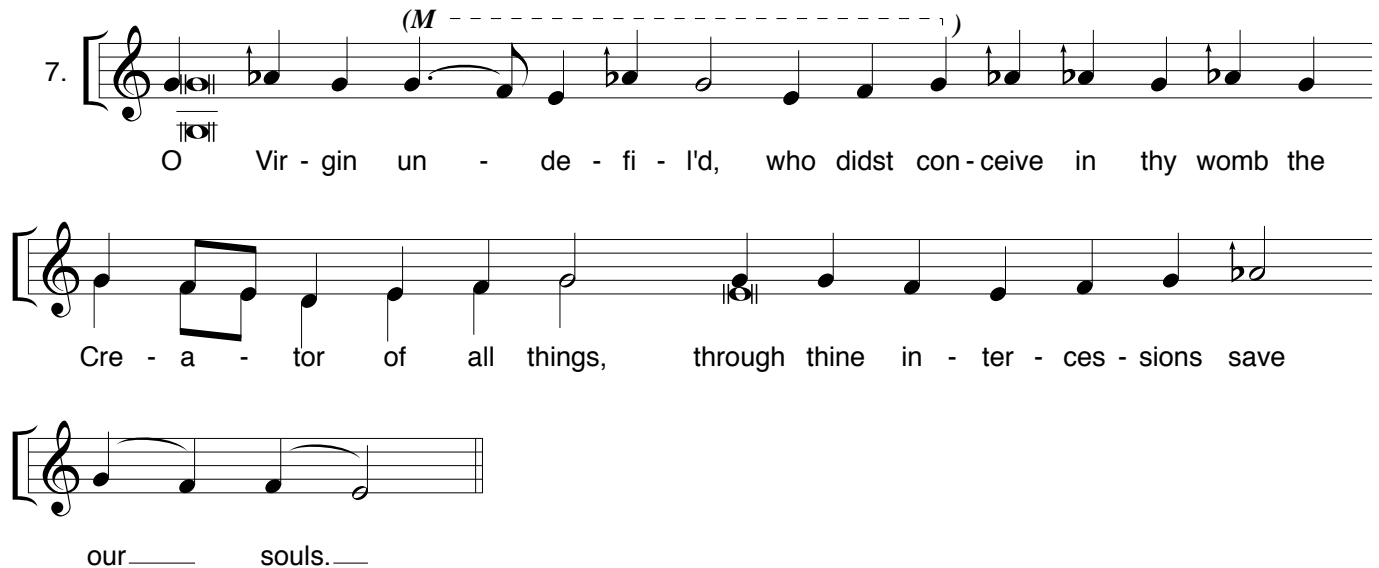
6.   
Quick - en me, O thou — who hast giv - en birth to the Life - giv -

er and Sav - ior; through thine in - ter - ces - sions save \_\_\_\_\_ me,

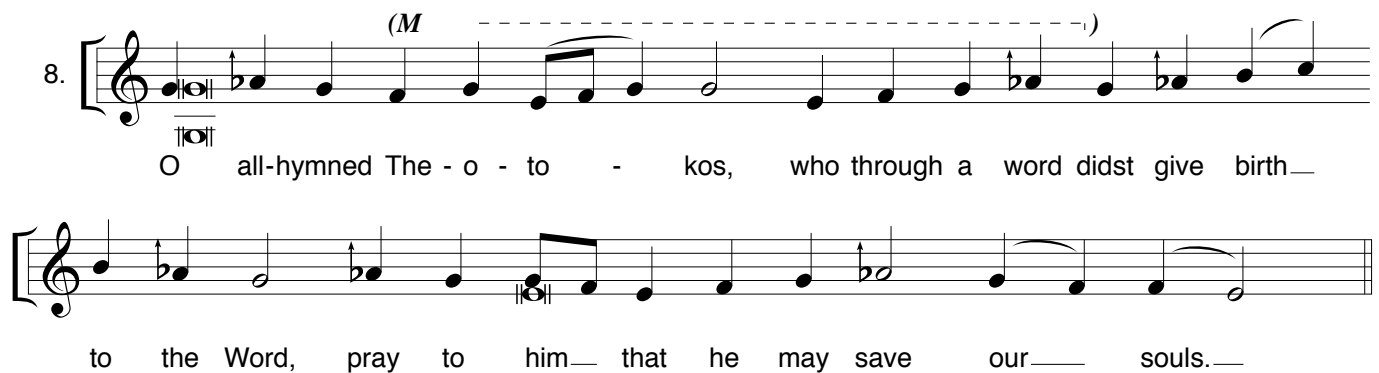


O bless - ed hope of our souls. —

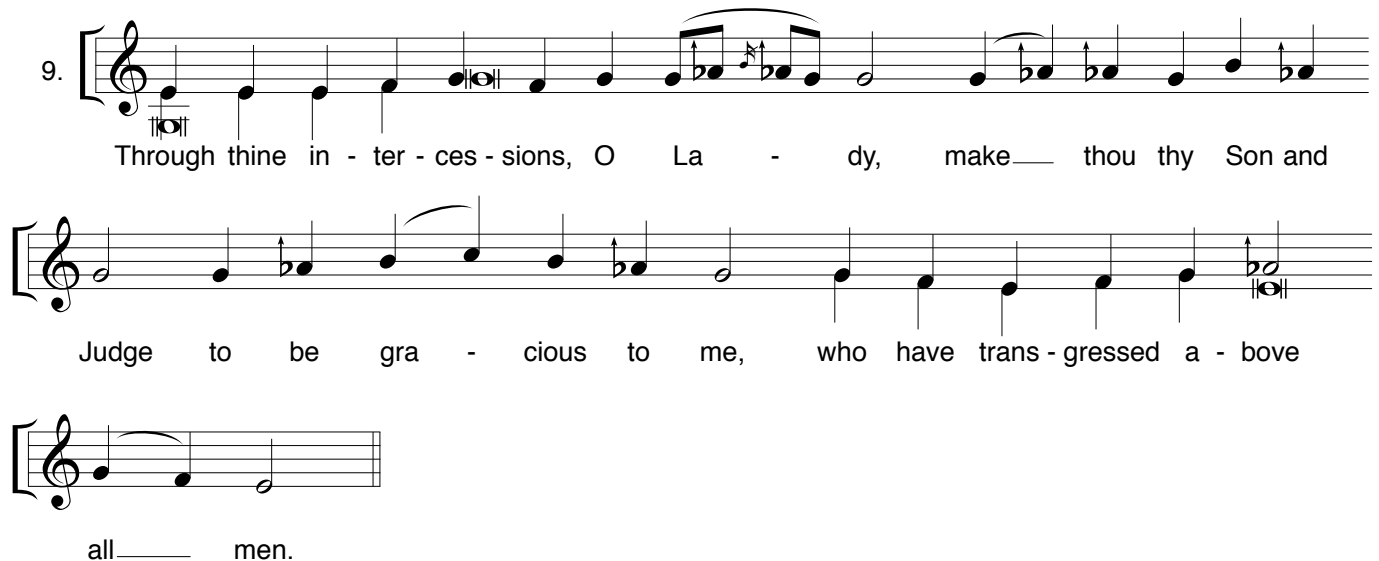
*Most holy Theotokos, protect, guard and keep thy servants.*

7. 
  
O Vir - gin un - de - fi - l'd, who didst con - ceive in thy womb the  
 Cre - a - tor of all things, through thine in - ter - ces - sions save  
 our \_\_\_\_\_ souls. \_\_\_\_\_

*Most holy Theotokos, protect, guard and keep thy servants.*

8. 
  
O all-hymned The - o - to - kos, who through a word didst give birth \_\_\_\_\_  
 to the Word, pray to him \_\_\_\_\_ that he may save our \_\_\_\_\_ souls. \_\_\_\_\_

*Most holy Theotokos, protect, guard and keep thy servants.*

9. 
  
Through thine in - ter - ces - sions, O La - dy, make \_\_\_\_\_ thou thy Son and  
 Judge to be gra - cious to me, who have trans - gressed a - bove  
 all \_\_\_\_\_ men.




*Most holy Theotokos, protect, guard and keep thy servants.*

10.   
 As is meet we, who en - treat through thine in - ter - ces - sions that  
 we — may be saved, cry out un - to thee: Re - joice, —  
  
 O pure and ev - er - vir - gin The - o - to - kos.

*Most holy Theotokos, protect, guard and keep thy servants.*

11.   
 De - liv - er me from fire — e - ter - nal and the tor -  
 ments laid up for me, O Birth - giv - er — of God, for thee — do  
  
 I mag - ni - fy.

*Most holy Theotokos, protect, guard and keep thy servants.*

12.   
 Des - pise not the pray - 'rs of thy ser - vants, we — en - treat

thee, O all - hymned La - dy, that we \_\_\_\_\_ may be de - liv -

ered from ev - 'ry ne - ces - si - ty.

*Most holy Theotokos, protect, guard and keep thy servants.*

13. 

Set us free who flee to thy sa - cred pro - tec - tion

from ev - 'ry af - flic - tion and pain\_\_\_\_\_ and dan - ger.

*Most holy Theotokos, protect, guard and keep thy servants.*

14. 

A strange won - der we see in thee, O Bear - er of God; for the

Judge of all\_\_\_\_\_ and our God be - came for our sakes like un - to us.

*Most holy Theotokos, protect, guard and keep thy servants.*

15. 

Thy tem - ple, O The - o - to - kos, ap - pears as a price - less



cure for dis - eas - es and as - suage - ment for af - flict - ed — souls.

*Most holy Theotokos, protect, guard and keep thy servants.*



O all - ho - ly The - o - to - kos, who hast borne the Sav - ior,



pre - serve thy ser - vants from dan - gers and ev - 'ry ne - ces - si - ty.

*Most holy Theotokos, protect, guard and keep thy servants.*

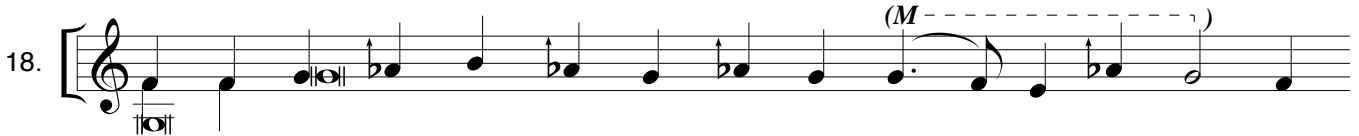


O all - im - mac - u - late La - dy, de - liv - er thy ser - vants from ev -

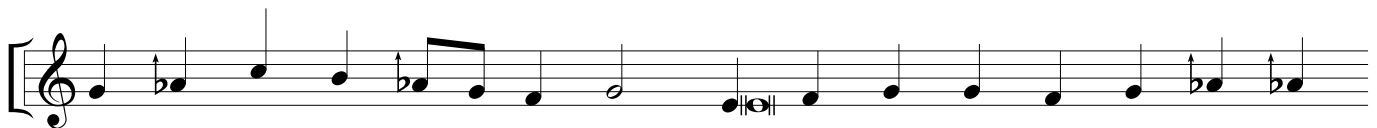


'ry threat that doth — as - sault them and from ev - 'ry harm of soul — and bo - dy.

*Most holy Theotokos, protect, guard and keep thy servants.*



By thine in - ter - ces - sions, O Vir - gin The - o - to - kos, save

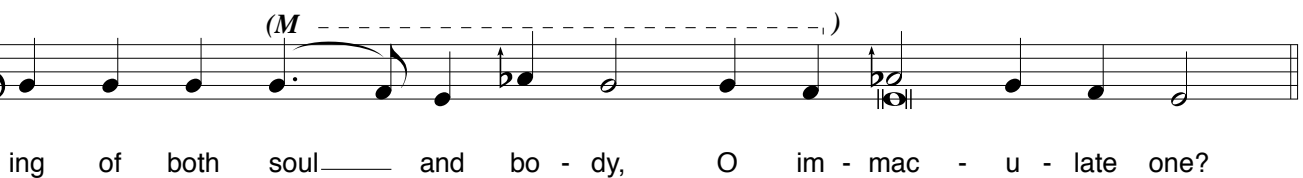
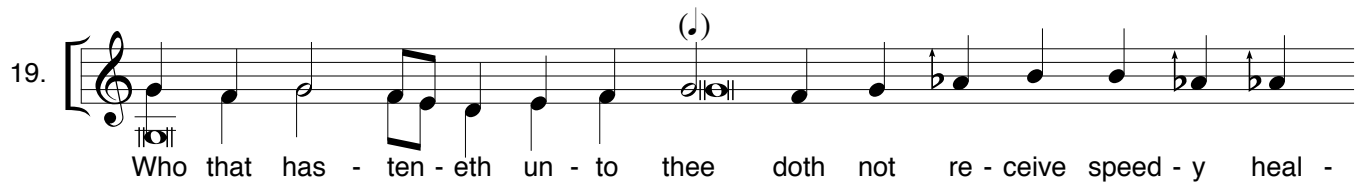


all who has - ten un - to thee, and de - liv - er them from ev - 'ry

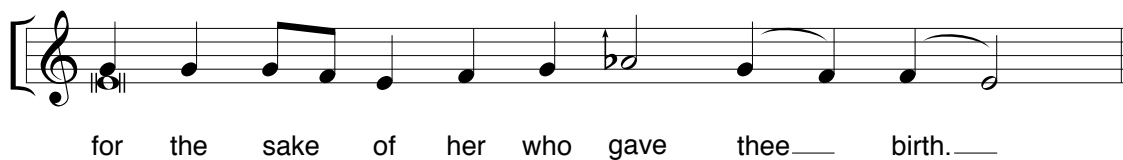
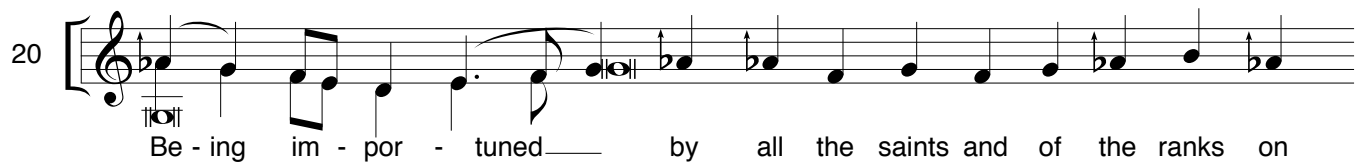


ne - ces - si - ty and af - flic - tion.

*Most holy Theotokos, protect, guard and keep thy servants.*

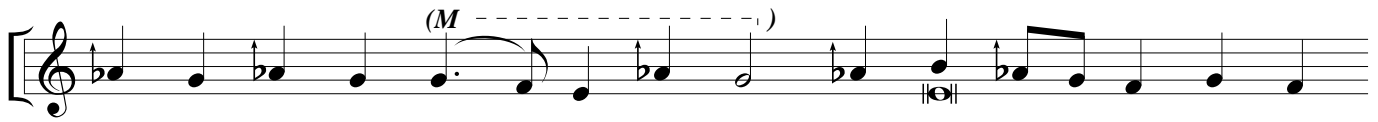


*Most holy Theotokos, protect, guard and keep thy servants.*



*Most holy Theotokos, protect, guard and keep thy servants.*



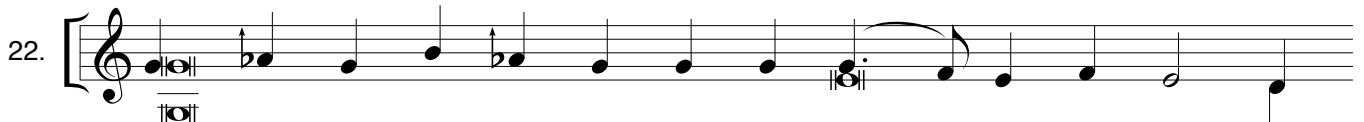


in the hope of life — e - ter - nal, and loose and — for - give the



char - ges — a - gainst them.

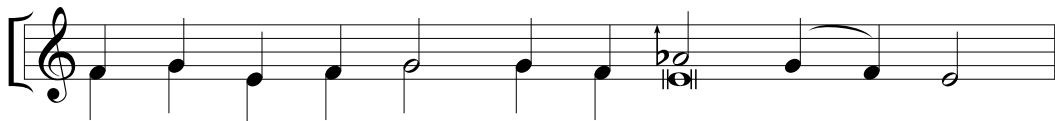
*Most holy Theotokos, protect, guard and keep thy servants.*



Re - joice, O mer - cy - seat for the world, — O Vir - gin; Re -



joice, — O jar of di - vine Man - na and all - gold - en can -



de - la - brum of Light, O thou Bride of — God.

Triadikon



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



We sing to thee, O God in Trin - i - ty, cry - ing a - loud —

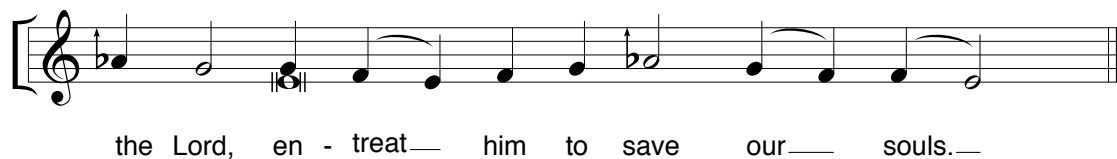


the thrice - Ho - ly song, en - treat - ing to re - ceive — sal - va - tion.

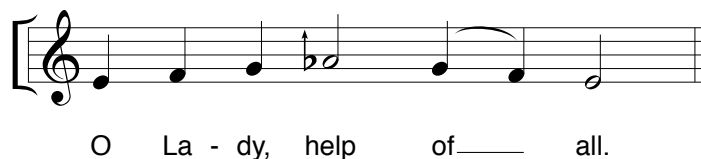
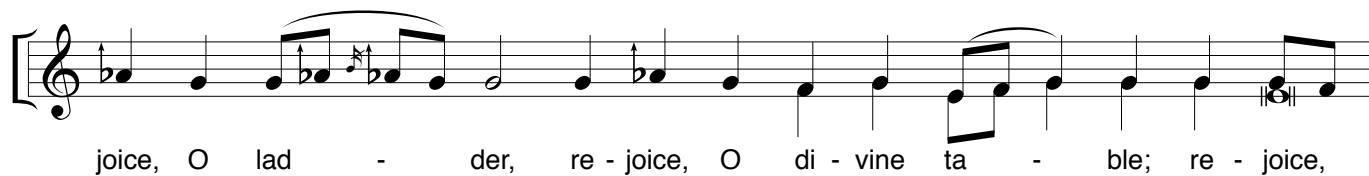
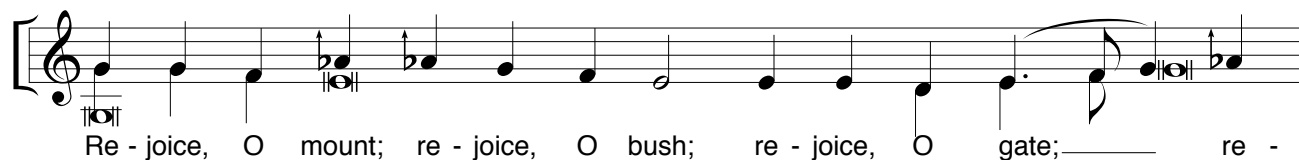
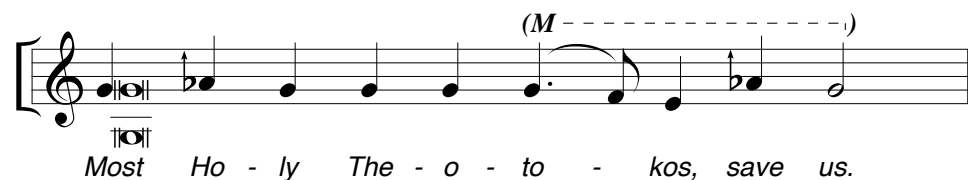
Theotokion

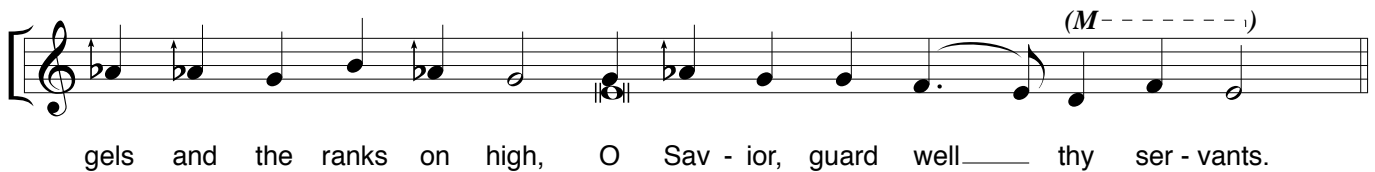
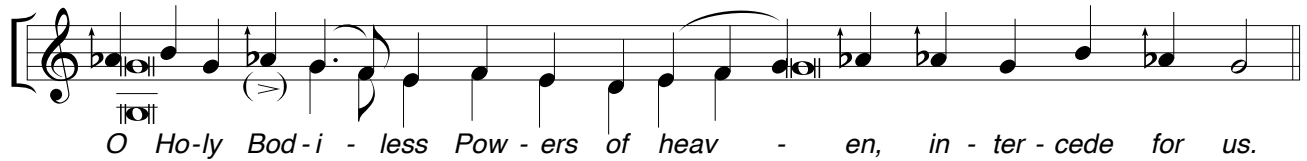
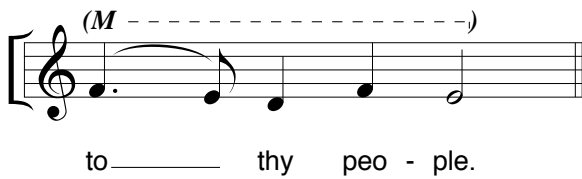
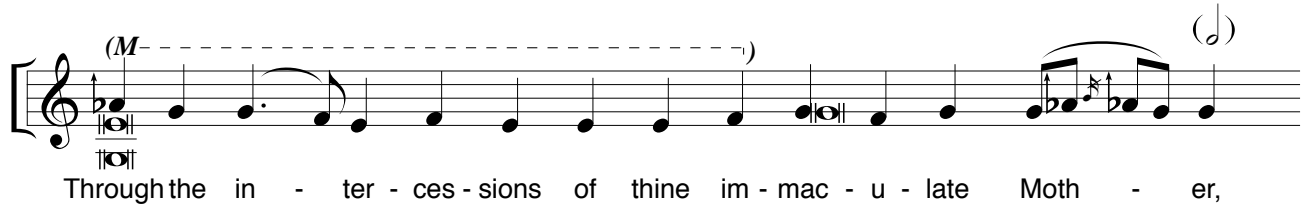
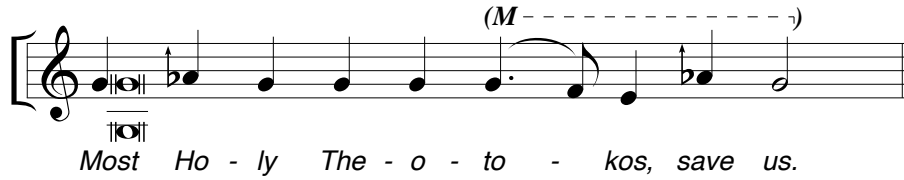


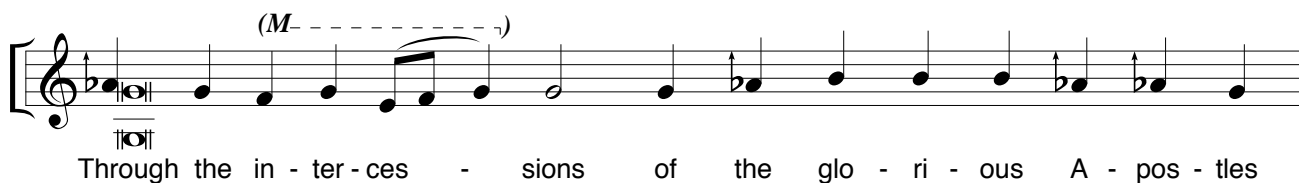
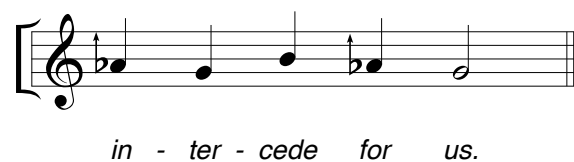
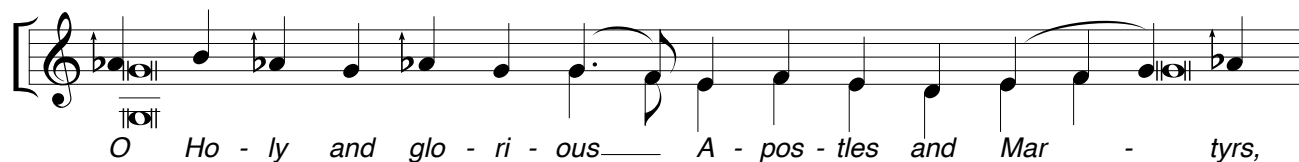
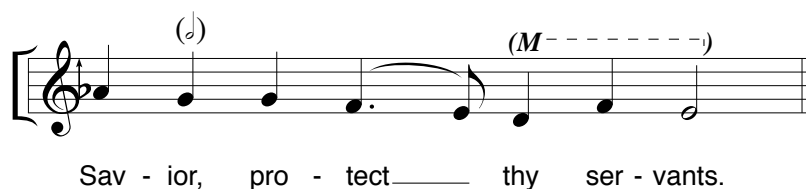
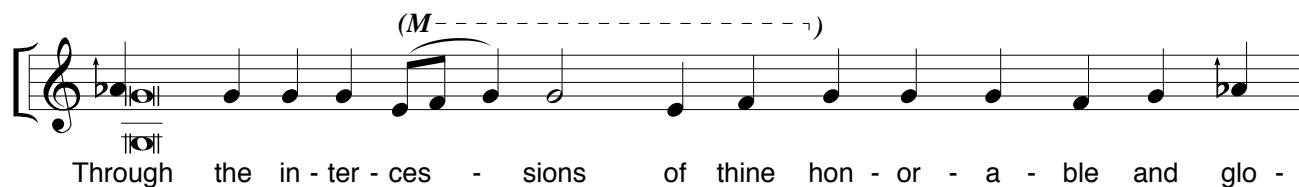
24.



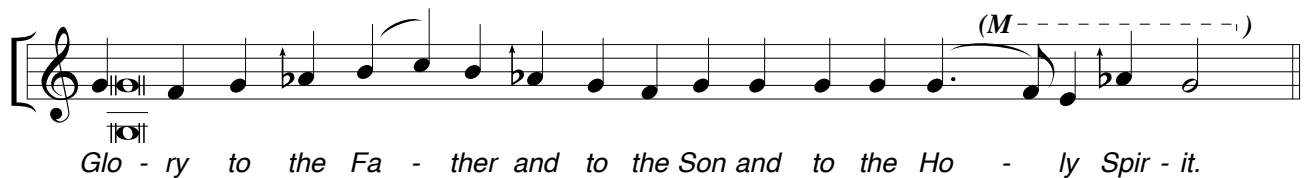
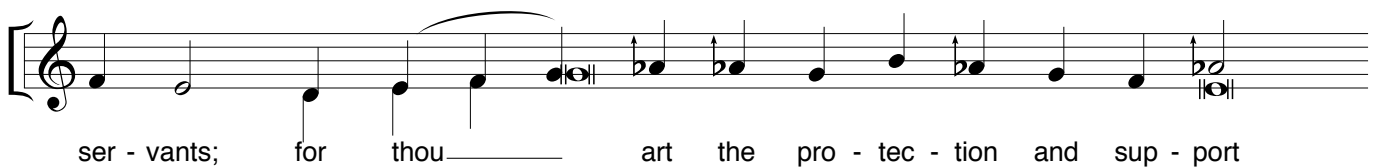
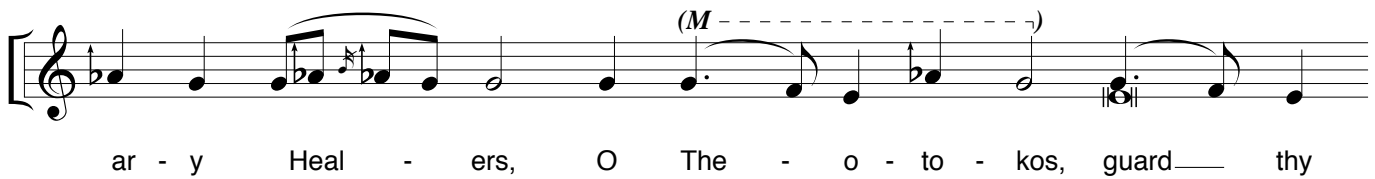
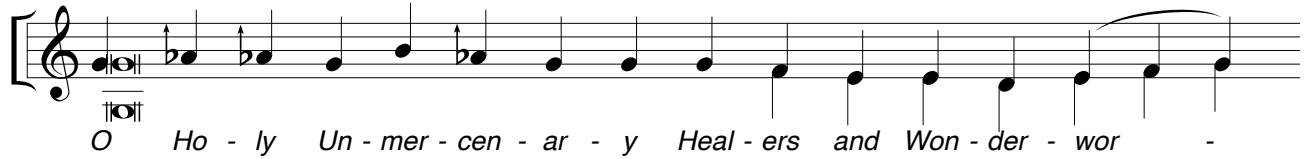
Also in Mode 2 Plagal (Tone 6)



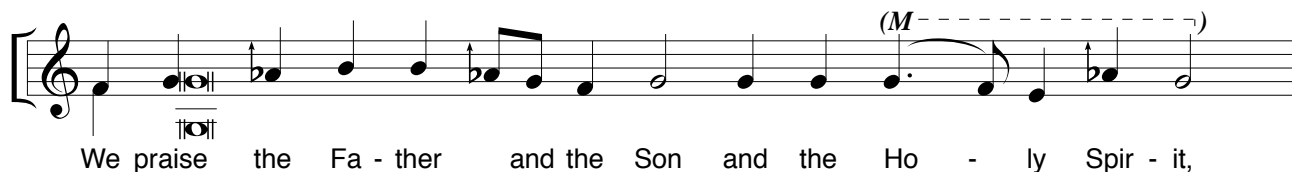




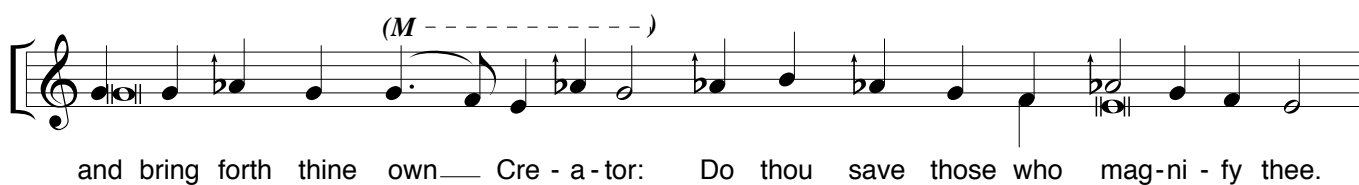




Triadikon:



Theotokion:





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



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



tian race. \_\_\_\_\_

DEACON: Let us pray to the Lord.



Lord, \_\_\_\_\_ have mer - cy.

PRIEST: For holy art thou, O our God, 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.



A - men.

## Troparia

Mode 4 Plagal (Tone 8 ) Ga = F



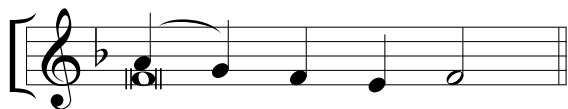
Now draws nigh the time which sanc - ti - fi - eth; and the right - eous



Judge a - wait - eth us; but turn thou, O soul, toward re -



pent - ance, and like the har - lot cry out with tears: Lord, have



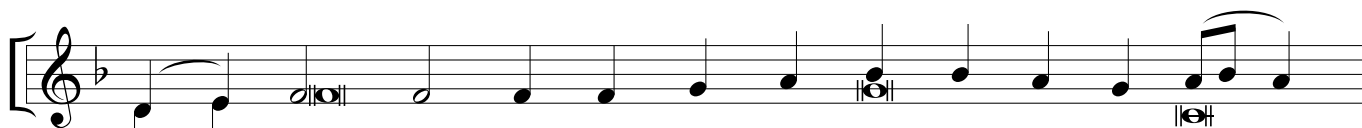
mer - cy on me.



Thou, O Christ, the Foun - tain who dost be - dew with



the wa - ters of heal - ing in the all - hon - ored tem - ple of



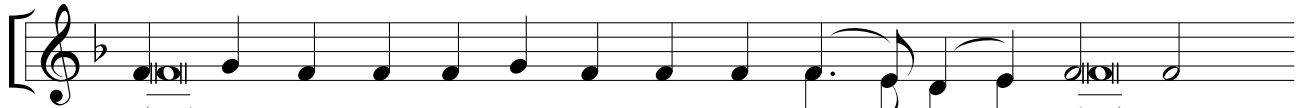
the Vir - gin, to - day through the sprink - ling of thy bless -



ing, ex - pel the sick - ness - es — from the in - firm, O Phy - si - cian



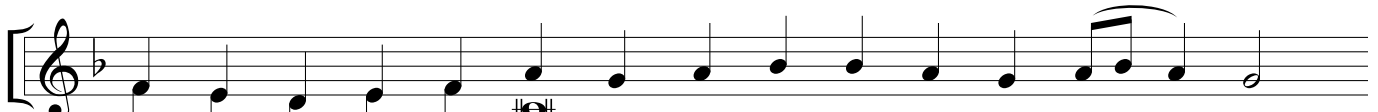
of our souls and — bo - dies.



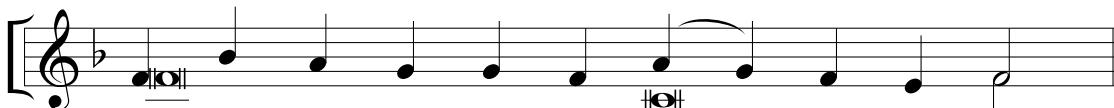
Al - though thou art a vir - gin, who hast not — known wed - lock;



yet thou hast giv - en birth and re - mained a — vir - gin — still,



O Moth - er with - out bride - groom, O Ma - ry The - o - to - kos;



be - seech Christ our God that we — may be saved.



O all - ho - ly Vir - gin The - o - to - kos, guide a - right the

Lesser Sanctification of Water – 24



works— of our hands, and be - seech par - don for our trans - gres -



sions, as we sing the an - gel - ic— hymn:

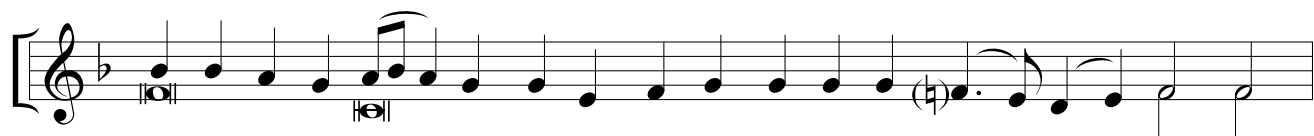


Ho - ly God, Ho - ly Might - y, Ho - ly Im - mor - tal:

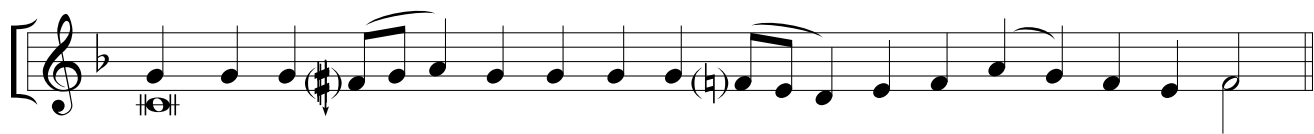


have mer - cy on us.

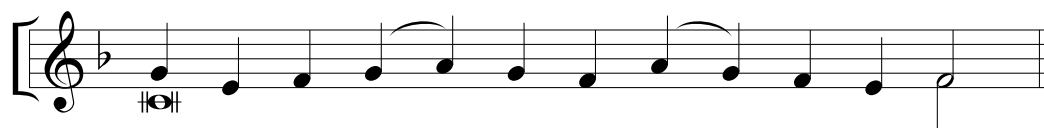
*chant this three times*



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



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



Ho - ly Im - mor - tal: have mer - cy on us.

DEACON: With strength!

Ho - ly God, Ho - ly Might - y, Ho - ly Im - mor - tal:  
have mer - cy on us.

DEACON: Let us attend.

### The Prokeimenon

*Mode 4 (Tone 4) Diatonic - Vou = E*

ISON The Lord is my Light and— my Sav - iour;  
whom, then, shall I fear?

Stichos (on E): *The Lord is the Defender of my life; of whom, then, shall I be afraid?*

The Lord is my Light and— my Sa - viour;  
whom, then, shall I \_\_\_\_\_ fear? \_\_\_\_\_

DEACON: Wisdom.

READER: The reading from the epistle of the Holy Apostle Paul to the Hebrews.

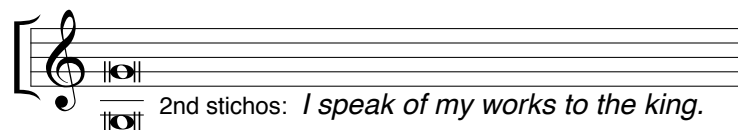
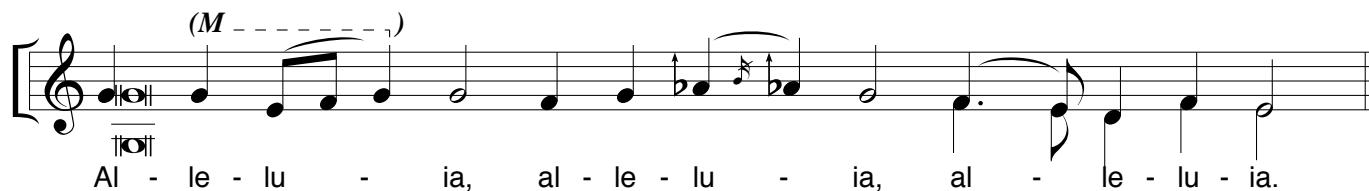
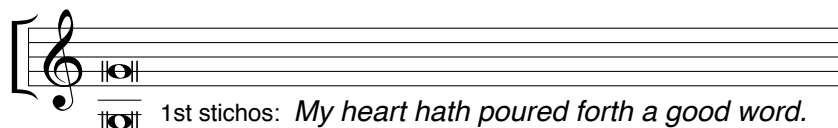
DEACON: Let us attend.

READER: (Hebrews 2:11-18) Brethren, he who sanctifieth and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying, "I will proclaim thy name to my brethren; in the midst of the congregation I will praise thee." And again, "I will put my trust in him." And again, "Here am I, and the children God has given me." Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore, he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted.

\*PRIEST: Peace be thee that readest.

## The Alleluiarion

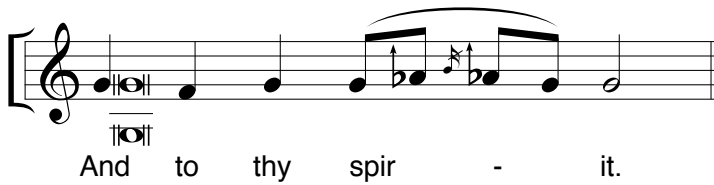
Mode 2 Plagal (Tone 6) Soft Chromatic - Thi = G



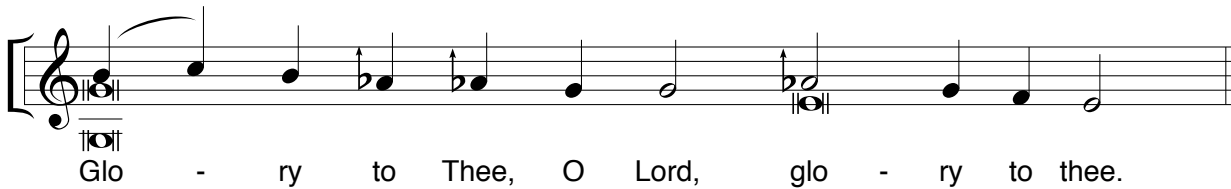


DEACON: Wisdom. Stand upright. Let us hear the holy gospel.

\*PRIEST: Peace be to all.

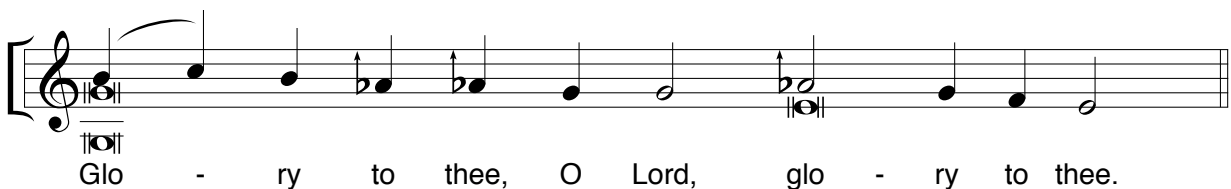


\*PRIEST: The reading from the holy gospel according to John.

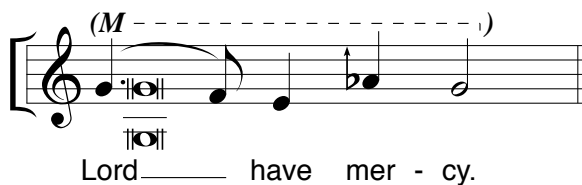


DEACON: Let us attend.

\*PRIEST: (John 5:1-4) At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first after the troubling of the waters was healed of whatever disease he had.

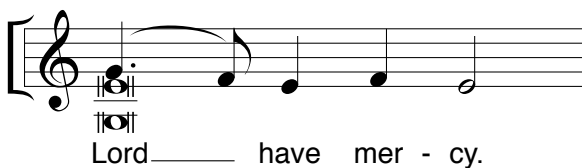


DEACON: In peace, let us pray to the Lord.



*Alternate the two "Lord have mercy" refrains throughout the litany*

DEACON: For the peace from above and the salvation of our souls, let us pray to the Lord.



For the peace of the whole world, the good estate of the holy Churches of God and the union of all men, let us pray to the Lord.

For this holy house, and those who with faith, reverence and fear of God enter therein, let us pray to the Lord. (*omitted when not in a church temple*)

For our Father and Metropolitan N., His Grace our Bishop N., the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our President (*or appropriate head of state*), civil authorities, and armed forces, let us pray to the Lord.

For this city (*or countryside or village or island or holy monastery*) and every city and countryside, and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For travelers by sea, by land and by air, the sick, the suffering, captives and their salvation, let us pray to the Lord.

That this water may be sanctified by the power and operation and descent of the Holy Spirit, let us pray to the Lord.

That upon these waters there may descend the cleansing operation of the supersubstantial Trinity, let us pray to the Lord.

That this water may be unto the healing of souls and bodies and unto the banishing of every hostile power, let us pray to the Lord.

That there may be sent down upon it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

For all who are in need of the help and protection of God, let us pray to the Lord.

That we may be illumined with the light of knowledge by the consubstantial Trinity, let us pray to the Lord.

That the Lord our God may show us to be sons and heirs of his Kingdom through partaking of and sprinkling with this water, let us pray to the Lord.

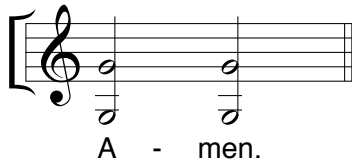
For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

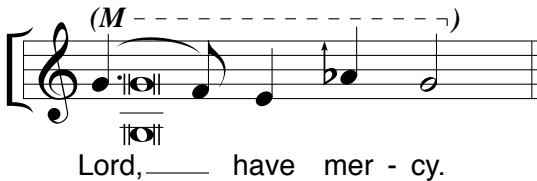
Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.



PRIEST: For unto thee are due all glory, honor and worship to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.



DEACON: Let us pray to the Lord.



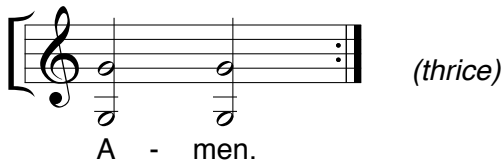
*And the priest says one of the following two prayers.*

#### PRAYER 1

\*PRIEST: O Lord our God, who art great in counsel and wondrous in deeds, the Creator and Maker of all things, both visible and invisible, who keepest thy covenant and thy mercy unto those who love thee and keep thy commandments, and who receivest the contrite tears of those who are in necessity; for which cause thou didst come in the form of a servant, not appearance alone, or as a spirit, but giving true health to the body and saying, "Lo, thou art healed; sin no more", who, likewise, when thou hadst commanded that [the man born blind] should wash the clay from his eyes, hast given him life, and by a word hast made him to be a dwelling of light; who dost put to confusion the storm of hostile passions and dost check the bitter sea of this life and dost still the heavy burden of the waves of lust: therefore, do thou thyself also, O King who lovest mankind, who by water and the Spirit hast given us a garment white as snow to wear, send down upon us thy blessing for the wiping away of the defilement of the passions through partaking of this water and being sprinkled therewith. Yea, O Master, we pray thee: Look down, O good One, upon our infirmity and heal our diseases of soul and body by thy mercy, 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 supplications 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, Nektarios of Pentapolis, the Wonder-workers, and Raphael of Brooklyn; of the holy and glorious great martyrs, George the Trophy-bearer, Demetrios the Myrrh-streaming, Theodore the Soldier, Theodore the General and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Polycarp, Haralampos, Eleftherios, Joseph of Damascus and Jacob of Hamatoura; of the holy great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of our venerable and God-bearing fathers who shone in the ascetic life, Anthony the Great, Efthymios, Païsius, Sabbas the Sanctified, Theodosios the head of monasteries, Onouphrios, Athanasios and Peter of Athos; of our venerable Mothers Mary of Egypt, Pelagia and Thaïs; of the holy, glorious and wonder-working unmercenary healers Cosmas and Damian, Cyros and John, Panteleimon and Hermolaos, Sampson and Diomedes, Mokios and Anikitos, Thallelaïos, Tryphon and Julian of Emessa; of *(the patron saint of the church temple)*; of the holy and righteous ancestors of God, Joachim and Anna; and of all thy saints.

*The priest says the following three times in a louder voice, and each time he blesses over the water with his hand, and each time the reader responds with "Amen."*

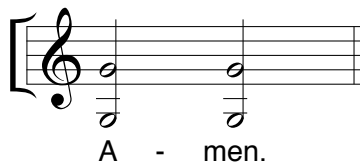
And guard, O Lord, thine Orthodox people. *(thrice)*



*The priest continues:*

And grant unto them health of soul and body; be merciful in all things to the Christian commonwealth which serves thee. Be mindful, O Lord, of every bishop of the Orthodox, who rightly divideth the word of thy truth, and of every priestly and monastic order and their salvation. Be mindful, O Lord, of those who hate us and those who love us, the brethren who are serving, the people here present and those who are absent for a cause worthy of a blessing, and those who have enjoined us, unworthy though we be, to pray for them. Be mindful, O Lord, of our brethren in captivity and affliction, and have mercy upon us also, delivering us from every necessity according to thy great mercy.

For thou art the Fountain of healing, O Christ our God, and unto thee do we ascribe glory, with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.



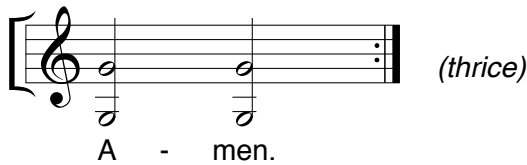
*Then the priest gives the peace (see page 32).*

## PRAYER 2

**PRIEST:** O great and most high God, worshipped in Holy Trinity; pre-eternal Nature and super-essential Grandeur; inscrutable Power and ineffable Authority; Source of wisdom and truly unsearchable Sea of goodness; thou, O Master who lovest mankind, art God who wrought wonders before the ages. No mind can comprehend thee, and no word is able to explain. We pray thee now, look down upon us thy humble and unworthy servants. And grant to our mind the spirit of wisdom and understanding, and to our tongue utterance worthy of reaching the hearing of thy goodness and of obtaining the mercy of thy grace; for man's power both to will and to act cometh from thee and from thy vivifying gift.

*The priest says the following three times in a louder voice, and each time he blesses over the water with his hand, and each time the reader responds with "Amen."*

Therefore, O Master who lovest mankind, do thou thyself be present even now, through the descent of thy Holy Spirit, and sanctify this water. *(thrice)*



*The priest continues.*

Thou hast given our race the laver of regeneration, that we might wash away the pollutions of sin and be rid of all the various illnesses that befall us. Do thou also vouchsafe us, having been thus sprinkled, to keep our hearts free from an evil conscience; and, having bodily bathed in clean water, to bear fruit and to increase in every good work. And grant us always and with unflagging diligence to show sympathy towards the needy and to care for our suffering brethren; and to become worthy of thy compassion, and to obtain the relief from our soul's infirmities and from physical pain. And send down to us, by means of this water, the healings that thou bestowest in thy love for mankind. And let this spiritual ministry which we are performing be not for physical pleasure but for the healing of soul. Yea, O Master, who by water and the Spirit hast given us a garment white as snow to wear, send down upon us thy blessing for the wiping away of the defilement of the passions through partaking of this water and being sprinkled therewith; 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 supplications 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, Nektarios of Pentapolis, the Wonder-workers, and Raphael of Brooklyn; of the holy and glorious great martyrs, George the Trophy-bearer, Demetrios the Myrrh-streaming, Theodore the Soldier, Theodore the General and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Polycarp, Haralampos, Eleftherios, Joseph of Damascus and Jacob of Hamatoura; of the holy great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of our venerable and God-bearing fathers who shone in the ascetic life, Anthony the Great, Efthymios, Païsius, Sabbas the Sanctified, Theodosios the head of monasteries, Onouphrios, Athanasios and Peter of Athos; of our venerable Mothers Mary of Egypt, Pelagia and Thaïs; of the holy, glorious and wonder-working unmercenary healers Cosmas and Damian, Cyros and John, Panteleimon and Hermolaos, Sampson and Diomedes, Mokios and Anikitos, Thallelaïos, Tryphon and Julian of Emessa; of *(the patron saint of the church temple)*; of the holy and righteous ancestors of God, Joachim and Anna; and of all thy saints.

*The priest facing east and with the sanctification cross in his right hand makes the sign of the cross in the air, saying:*

Through their intercessions, guard, O Lord, (thy servants NN.) and all pious and Orthodox Christians.

*Likewise, facing west:*

Guard, O Lord, thy servant our Father and Metropolitan N., His Grace our Bishop N., and all in priestly and monastic orders.

*Likewise, facing south:*

Guard, O Lord, this holy house and all who abide herein.

*Likewise, facing north:*

Guard, O Lord, this city *(or countryside or village or island or holy monastery)* and every city and countryside and the faithful who dwell therein.

*He returns to his position facing east, lays aside the sanctification cross and says:*

And grant them health of soul and body and all their petitions which are unto salvation and life eternal.

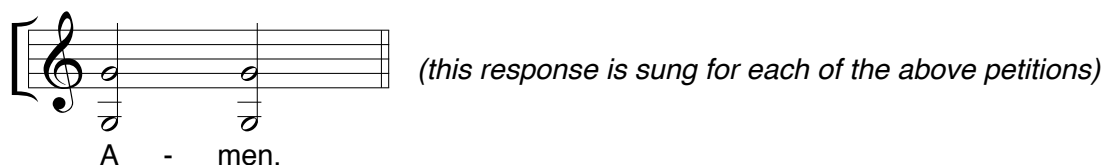
Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor.

Be mindful, O Lord, of every priestly and monastic order.

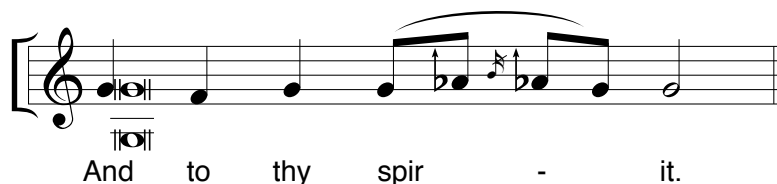
Be mindful, O Lord, of all the people here present and those who are absent for a cause worthy of a blessing.

Be mindful, O Lord, of our brethren in captivity; look down upon them all and heal them, and according to thy great mercy grant them all of their petitions which are unto salvation and life eternal.

For it is thou who dost bless and sanctify all things, O our God, and unto thee do we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.



\*PRIEST: Peace be to all.



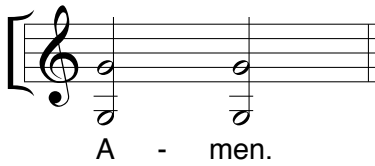
DEACON: Let us bow our heads unto the Lord.



*Bowing low, the priest quietly says the following prayer:*

\*PRIEST: Incline thine ear and hearken unto us, O Lord, who didst deign to be baptized in Jordan and didst sanctify the waters. Bless us all who by the bowing of our necks signify our servitude, and make us worthy to be filled with thy sanctification through partaking of this water and being sprinkled therewith. And may it be unto us, O God, for health of soul and body.

For thou art the Sanctification of our souls and bodies, and unto thee do we ascribe glory, thanksgiving, and worship with thine unoriginate Father and thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.



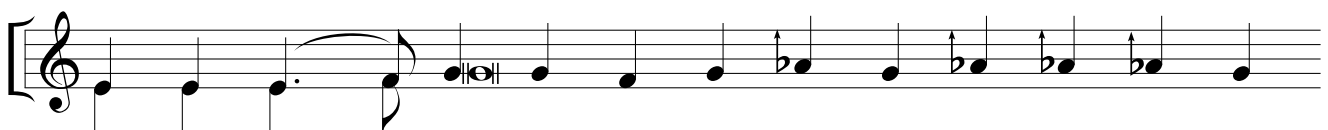
*The priest then blesses the water, making in it the sign of the cross with the hand-cross and basil. He then submerges the sanctification cross and basil in the water and raises it above his head, holding it with both hands. This is done three times and each time accompanied by the chanting of the Apolytikion of the Cross (once by the priest, and twice by the choir).*

Mode 1 (Tone 1) - Pa = D

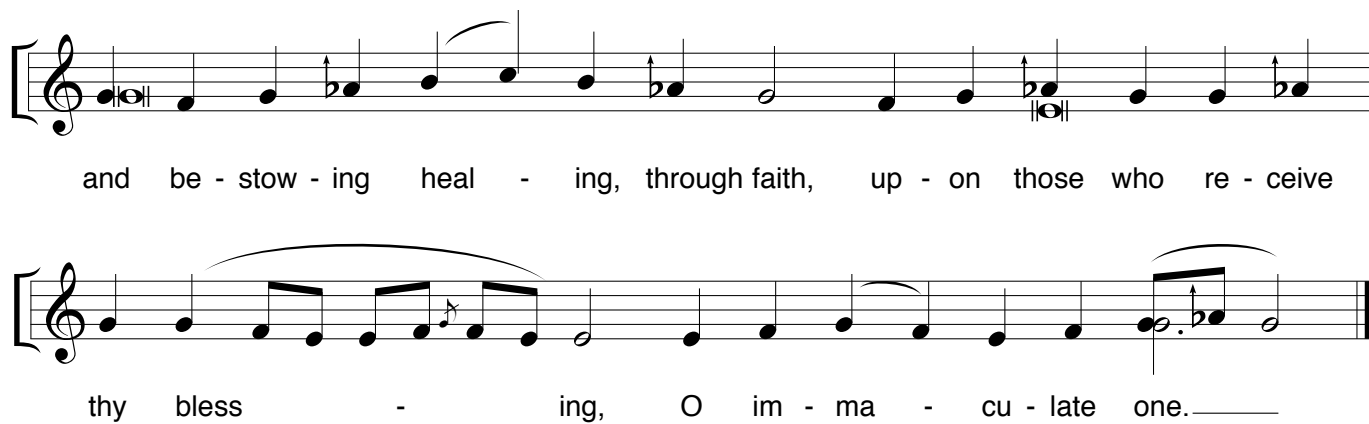


*Then, still standing before the table, the priest sprinkles the sanctified water in cross-wise fashion (east, west, south and north), as the choir sings the following Troparion:*

Mode 2 (Tone 2) Soft Chromatic - Thi = G



Lesser Sanctification of Water – 34



and be - stow - ing heal - ing, through faith, up - on those who re - ceive

thy bless - ing, O im - ma - cu - late one. \_\_\_\_\_

*The priest then kisses the sanctification cross. Then the people kiss the cross as the priest sprinkles them and the entire temple or house with the sanctified water as the choir sings the following Troparia:*

Mode 4 (Tone 4) Diatonic - Vou = E\*



O ho - ly un - mer - ce - nar - ies, who have a foun - tain\_\_\_\_\_ of

heal - ings, give ye heal - ing un - to all who ask\_\_\_\_\_ it, in that

ye have been vouch - safed gifts most ex - cel - lent from the

o - ver - flow - ing foun - tain of the Sav - ior. For the Lord saith

un - to you, as un - to your fel - low zeal - ots the a - pos - tles:

*\*This hymn text is also the Doxastikon from Matins commemorating Ss. Cosmas and Damian. Here it has been set in the "quick" (syllabic) style.*



Lo, I have giv - en un - to you pow - er o - ver

un - clean spir - its, that ye may drive them out and heal\_\_\_\_\_

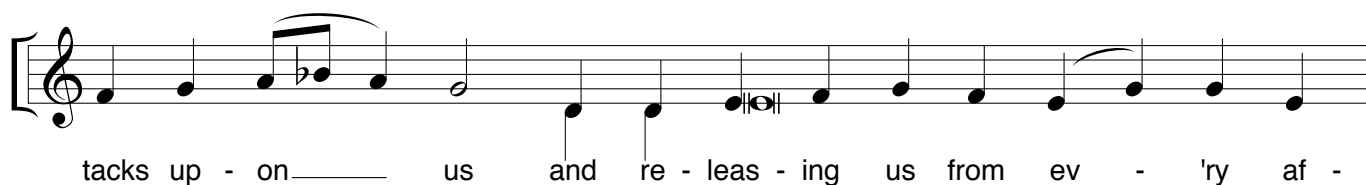
ev - 'ry in - fir - mi - ty and ev - 'ry wound. Where - fore, a - bid - ing

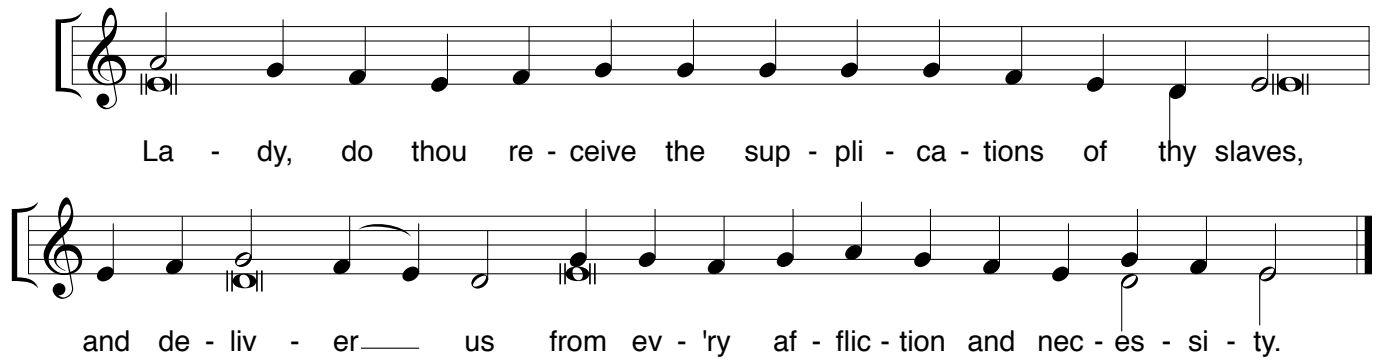
ful - ly in\_\_\_\_\_ that com-mand, free - ly have ye re - ceived, free - ly

do ye give, heal - ing the pas - sions of our souls and bod - ies.

At - tend un - to the sup - pli - ca - tions of thy ser - vants, O

un - de - fi - l'd one; al - lay - ing the ter - ri - ble at -





*Mode 2 Plagal (Tone 6) Soft Chromatic - Thi = G*

*The deacon lifts his orarion and intones the petitions of the Litany.*

DEACON: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

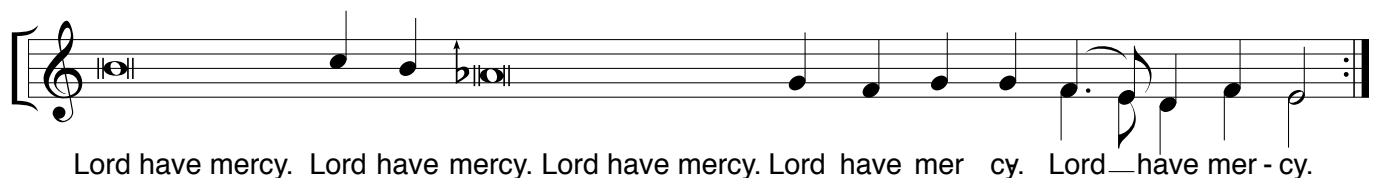


*Repeat after the next two petitions*

Again we pray for our Father and Metropolitan N., His Grace our Bishop N., and all our brotherhood in Christ.

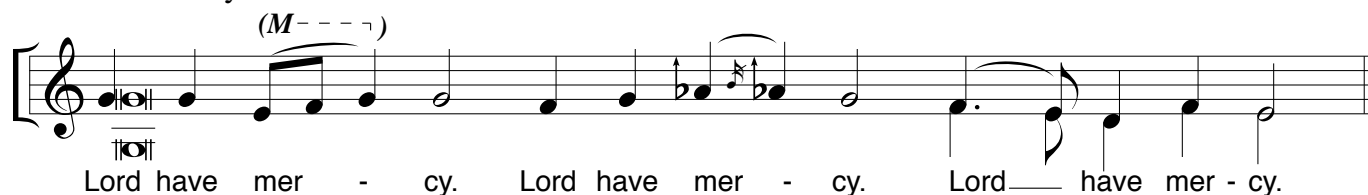
Again we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins of the servants of God (NN.) and all pious and Orthodox Christians who live and dwell in this city (*or countryside or village or island or holy monastery*), the parishioners, members of the parish council and organizations, donors, benefactors and beautifiers of this holy temple.

Again we pray that he may keep this city (*or countryside or village or island or holy monastery*) and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion and from civil war and from 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.



*Repeat four times for a total of forty*

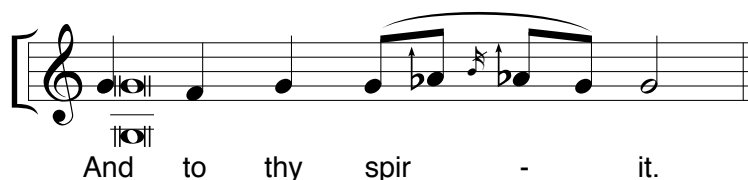
DEACON: Again we pray that the Lord may hearken unto the voice of supplication of us sinners and have mercy on us.



\*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.



\*PRIEST: Peace be to all.

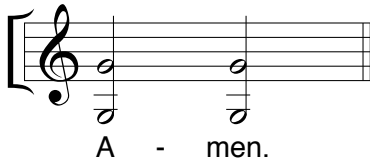


DEACON: Let us bow our heads unto the Lord.

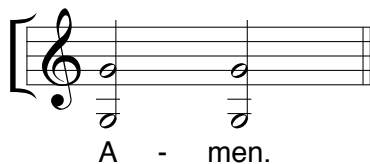


\*PRIEST: O most-merciful Master, Lord Jesus Christ our God, through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplications of the honorable, glorious 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, Nektarios of Pentapolis, the Wonder-workers, and Raphael of Brooklyn; of the holy and glorious great martyrs, George the Trophy-bearer, Demetrios the Myrrh-streaming, Theodore the Soldier, Theodore the General and Menas the Wonder-worker; of the hieromartyrs Ignatius the God-bearer of Antioch, Polycarp, Haralampos, Eleftherios, Joseph of Damascus and Jacob of Hamatoura; of the holy great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene;

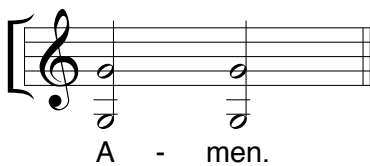
of our venerable and God-bearing fathers who shone in the ascetic life, Antony the Great, Efthymios, Païsius, Sabbas the Sanctified, Theodosios the head of monasteries, Onouphrios, Athanasios and Peter of Athos; of our venerable Mothers Mary of Egypt, Pelagia and Thaïs; of the holy, glorious and wonder-working unmercenary healers Cosmas and Damian, Cyros and John, Panteleimon and Hermolaos, Sampson and Diomedes, Mokios and Anikitos, Thallelaïos, Tryphon and Julian of Emessa; of (*the patron saint of the church temple*); of the holy and righteous ancestors of God, Joachim and Anna; and of all thy saints: Make our prayer acceptable.



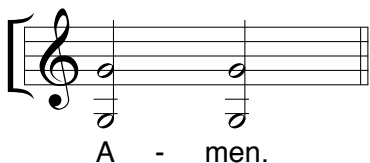
\*PRIEST: Grant us forgiveness of our trespasses.



\*PRIEST: Shelter us under the shelter of thy wings.



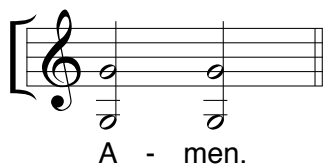
\*PRIEST: Drive away from us every enemy and adversary.



\*PRIEST: Give peace to our life.

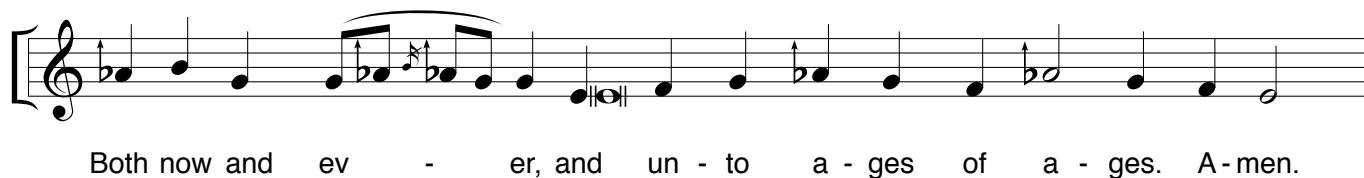
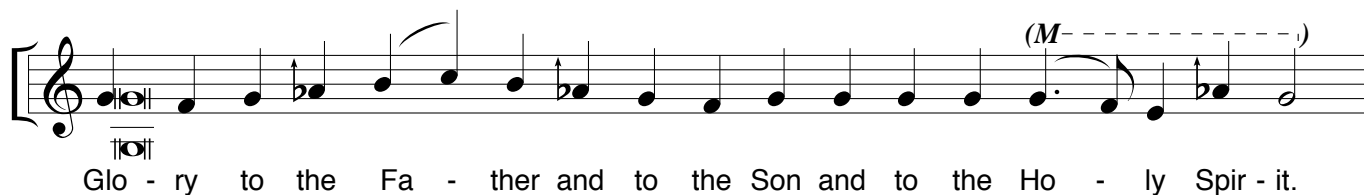


\*PRIEST: O Lord, have mercy on us and on thy world and save our souls, for thou art a merciful God and lovest mankind.



## The Little Dismissal

\*PRIEST: Glory to thee, O Christ our God and our Hope, glory to thee.



\*PRIEST: May (*insert the appointed characteristic phrase*), Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; (*the daily commemoration*); of the holy, glorious and right victorious martyrs; of the holy and wonder-working unmercenary healers; (*the patron saint of the church*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy upon us, and save us, forasmuch as he is good and loveth mankind.

*If a bishop has served the service, the choir chants the following:*

Pre-serve, O Lord, our mas - ter and chief priest. And grant him man - y

years. Man - y years to thee, Mas - ter. Man - y years to thee,

Mas - ter. Man - y years, to thee, Mas - ter.

*But if a bishop has merely presided without serving, the choir chants the following:*

Man - y years, Mas - ter.

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

A - men.

*If a bishop has served the service, the concelebrating priest concludes with the following:*

**PRIEST:** Through the prayers of our holy master, O Lord Jesus Christ our God, have mercy upon us, and save us.

A - men.





## APPENDIX


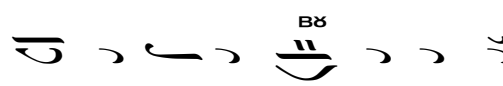
### HYMNS AND RESPONSES IN BYZANTINE NOTATION

Note: As stated in the staff notation, there are varying approaches to isocratema. Here the suggested ison is notated in Greek characters above the neumes. I have a personal preference for a simple ison primarily on Th for hymns of the Mode Two Plagal that are in the soft chromatic tuning. I have included a more moveable ison by request. However, many of the “MEA” areas may be omitted.

## Mode 4 (Tone 4)

*Stichos 1: O give thanks unto the Lord and call upon his holy name.*

—  
Δ  
—  
—

<sup>B8</sup>  
  
 God is the Lord and hath ap- peared un-to us. Bless- ed is he that  
  
 com-eth in the name of the Lord.


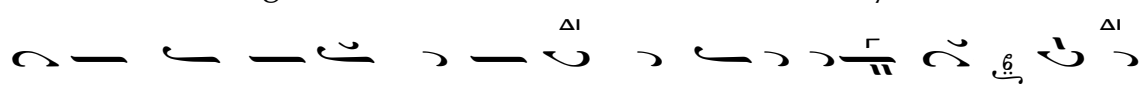
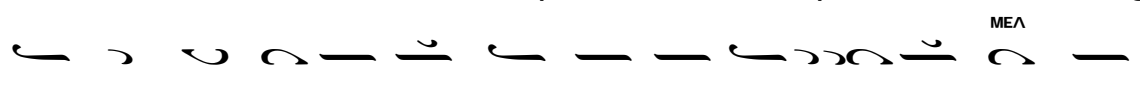
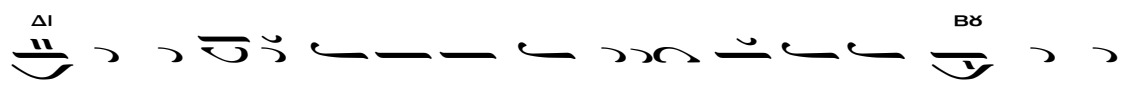
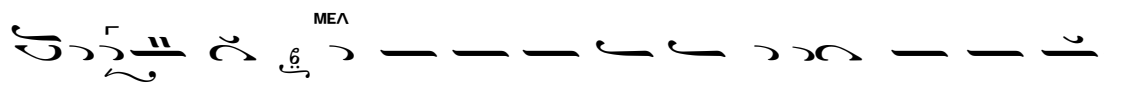
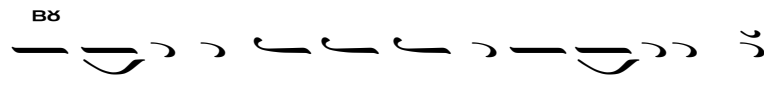
—  
6  
—

*Stichos 2: All the nations compassed me round about, and by the name of the Lord I warded them off.*

*Stichos 3: I shall not die, but live, and declare the works of the Lord.*

*Stichos 4: The stone which the builders refused is become the head stone of the corner. This is the Lords doing and it is marvelous in our eyes.*

—  
Δ  
—  
—

<sup>MEΛ</sup>  
  
 To God's birth-giv- er let us run now most ear-nest-ly, we sin- ners  
  
 all and wretch-ed ones, and fall pros-trate in re- pent- ance, call-ing  
  
 from the depths of our souls: La- dy, come un-to our aid; have com-  
  
 pas-sion up-on us; has-ten thou for we are lost in a throng of trans-  
  
 gres- sions; turn not thy ser-vants a- way with emp- ty hands,  
  
 for thee a-lone do we have as our on- ly hope.

—  
6  
—

*Glory to the Father and to the Son and to the Holy Spirit. [Repeat the above]*

**B**oth now and ever, and unto ages of ages.



<sup>MEΛ</sup> — — — — — <sup>BΣ</sup> — — — — —  
**0** The- o- to- kos, we shall not cease from speak- ing of all thy  
<sup>ΔΙ</sup> — — — — — <sup>BΣ</sup> — — — — — <sup>MEΛ</sup> — — — — —  
 might- y acts, all we the un-wor-thy ones; if thou hadst not stood to  
 — — — — — <sup>ΔΙ</sup> — — — — — <sup>MEΛ</sup> — — — — — <sup>ΔΙ</sup>  
 in- ter-cede for us, who would have de- liv- ered us from such nu-  
 — — — — — <sup>BΣ</sup> — — — — —  
 mer-ous dan-gers? Who would have pre-served us all un- til now in  
 — — — — — <sup>MEΛ</sup> — — — — — <sup>ΔΙ</sup>  
 true free- dom? O La-dy, we shall not turn a- way from thee, for  
 — — — — — <sup>ΓΑ</sup> — — — — — <sup>ΔΙ</sup>  
 thou dost al- ways save thy ser-vants from all man-ner of grief.



*Alternate popularized version:*

— — — — — — — — — — —  
**0** The- o- to- kos, we shall not cease from speak- ing of all thy  
 — — — — — — — — — — —  
 might- y acts, all we the un-wor-thy ones...

## THE HEIRMOS IN MODE 2 PLAGAL (TONE 6)

MEΛ ΔΙ  
 0 Vir-gin who didst re- ceive from the an- gel the sal- u- ta- tion,  
 ΔΙ MEΛ  
 “Re-joice!” and didst there- af- ter give birth to thy Cre- a- tor, save  
 B<sub>8</sub>  
 those who mag-ni-fy thee. [twice]

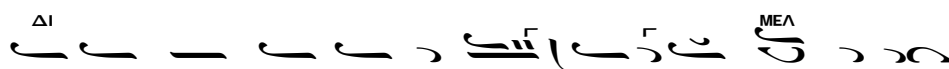
## REFRAIN:

ΔΙ  
 Most ho- ly The-o- to- kos, pro- tect, guard and keep thy ser-vants.  
 ΔΙ  
 1. We hymn thy Son, O The- o- to- kos, and cry a-loud: De- liv-  
 ΔΙ B<sub>8</sub> MEΛ  
 er, O im-mac- u- late La- dy, thy ser-vants from ev- ‘ry  
 dan-ger.

REFRAIN: Most holy Theotokos, protect, guard and keep thy servants. ΔΙ

MEΛ ΔΙ  
 2. Boast of Kings, Proph-ets, A- pos-tles and Mar-tyrs art thou  
 B<sub>8</sub>  
 and pro-tec-tion of the world, O un- de- fi- l’d one.

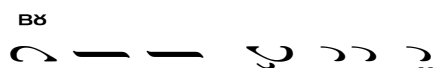
**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants.



3. **¶**v- 'ry tongue of right be- liev- ers laud-eth and

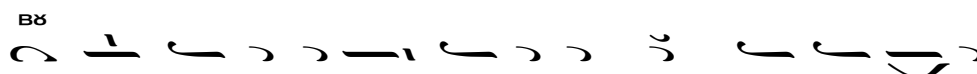


bless- eth and glor- i- fi- eth thine im- mac-u-late birth-giv-ing,



O Mar- y, Bride of God.

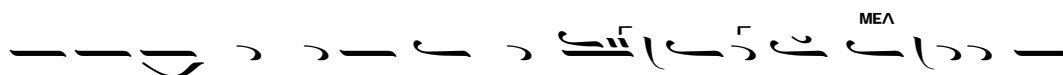
**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants.



4. **A**l-though I am un-wor- thy, O my Christ, grant me al- so



for- give- ness of my tres-pass-es, I be-seech thee, through the



in- ter- ces-sions of her who hath borne thee; for thou art

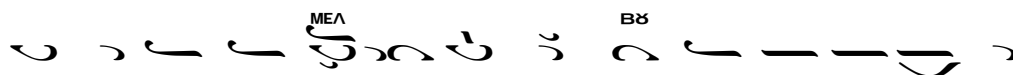


com-pas-sion-ate.

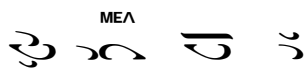
**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants.



**5. Up-** on thee have I set my trust, O The-o- to- kos;



save me by thine in- ter- ces-sions and grant me for-give-ness

<sup>MEΛ</sup>  


of trans-gres-sions.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants.

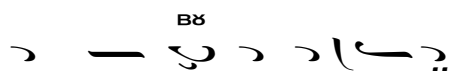


<sup>ΔΙ</sup>  <sup>MEΛ</sup>

6. Quick-en me, O thou who hast giv-en birth to the Life-giv-er



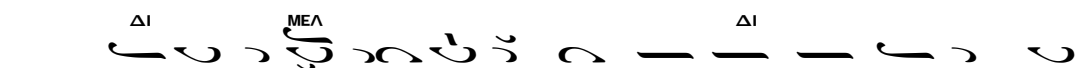
and Sav-ior; through thine in-ter-ces-sions save me, O



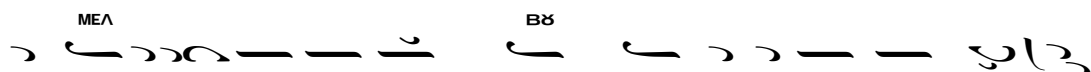
bless-ed hope of our souls.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants.



<sup>ΔΙ</sup>  <sup>MEΛ</sup> <sup>ΔΙ</sup>

7. O Vir-gin un-de-fi-l'd, who didst con-ceive in thy womb



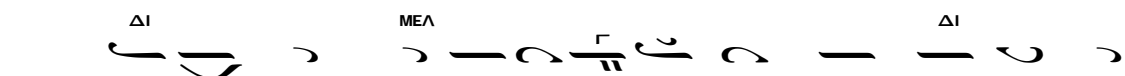
the Cre-a-tor of all things, through thine in-ter-ces-sions save our



souls.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants.




<sup>ΔΙ</sup>  <sup>MEΛ</sup> <sup>ΔΙ</sup>

8. O all-hymned The-o-to-kos, who through a word didst

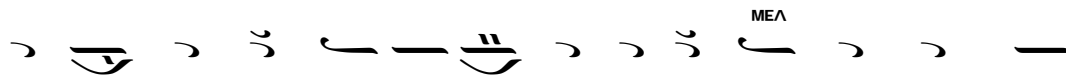


give birth to the Word, pray to him that he may save our souls.

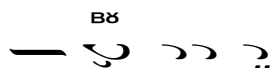
**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 




9. Through thine in- ter- ces-sions, O La- dy, make thou

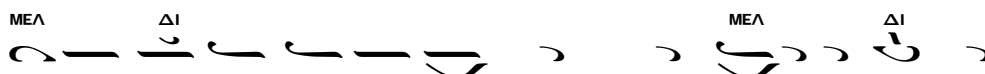


thy Son and Judge to be gra-cious to me, who have trans-gressed



a- bove all men.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 




10. As is meet we, who en-treat through thine in- ter-ces-sions

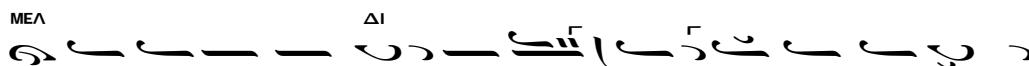


that we may be saved, cry out un-to thee: Re- joice, O pure and

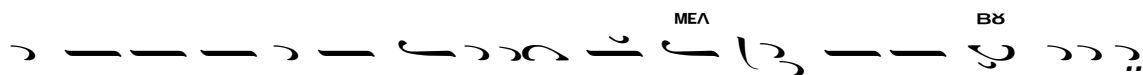


ev- er- vir- gin The- o- to- kos.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 



11. De- liv- er me from fire\* e- ter- nal and the tor-ments




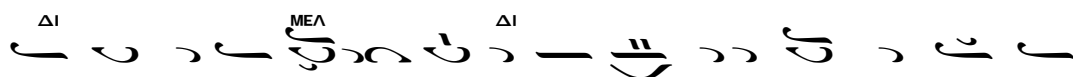
laid up for me, O Birth-giv-er of God, for thee do I mag- ni- fy.

*\*diphtong set as two syllables*






**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants. 



**15.** Thy tem-ple, O The- o- to-kos, ap-pears as a price-less cure for

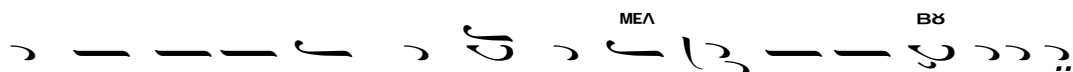


dis- eas-es and as- suage- ment for af- flict- ed souls.


**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants. 

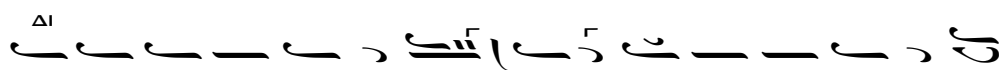


**16.** O all- ho- ly The-o- to- kos, who hast borne the Sav-ior,



pre-serve thy ser-vants from dan-gers and ev- 'ry ne- ces- si- ty.

**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants. 




**17.** O all- im-mac- u- late La- dy, de- liv- er thy ser-



vants from ev- 'ry threat that doth as- sault them and from ev- 'ry harm








of soul and bod- y.

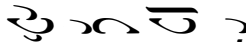
**REFRAIN:** Most holy Theotokos, protect, guard and keep thy servants. 




**18.** By thine in- ter-ces-sions, O Vir-gin The- o- to- kos, save all





—   <sup>B8</sup>  —  — 

who has-ten un- to thee, and de- liv- er them from ev- 'ry ne-ces-si-ty






<sup>MEΛ</sup> 

and af- flic-tion.


**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 






<sup>MEΛ</sup>   <sup>ΔΙ</sup>  —  

19. Who that hast-en-eth un- to thee doth not re-ceive speed-y







  <sup>MEΛ</sup>   <sup>B8</sup> 

heal-ing of both soul and bod-y, O im-mac-u-late one?


**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 

<sup>MEΛ</sup>   <sup>ΔΙ</sup>  —  


20. Be-ing im- por- tuned by all the saints and of the ranks on



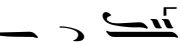


  <sup>B8</sup>   <sup>ΔΙ</sup>  <sup>B8</sup> 

high, O com-pas-sion-ate One, be gra- cious to me for the sake of

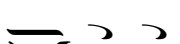

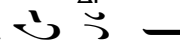
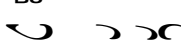


— 

her who gave thee birth.

**Refrain:** Most holy Theotokos, protect, guard and keep thy servants. 

<sup>MEΛ</sup>   <sup>ΔΙ</sup>  —  

21. Spare, O Sav-ior, the souls of our breth- ren who have

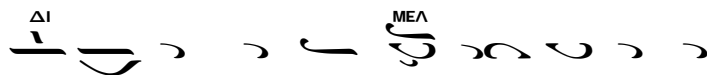
  <sup>MEΛ</sup>   <sup>ΔΙ</sup>  <sup>B8</sup> 

died in the hope of life e- ter-nal, and loose and for-give the

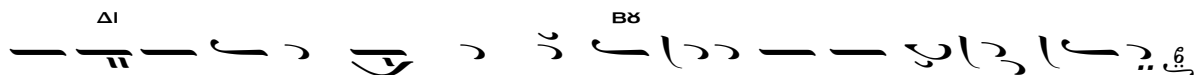




**B**oth now and ev-er, and un- to ag- es of ag- es. A-men.



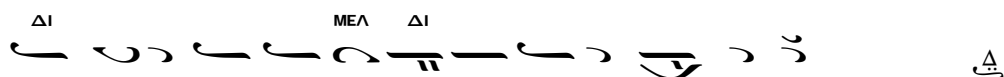
**24. THEOTOKION**      0 Vir- gin, who hast borne the Sav-ior and



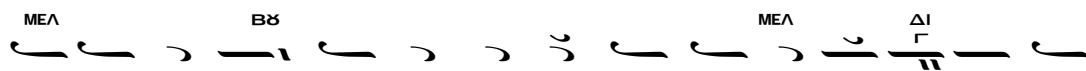
Master of the world, the Lord, entreat him to save our souls.



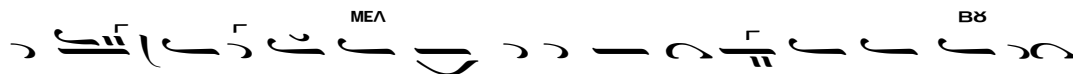
**REFRAIN:** Most ho- ly The- o- to- kos, save us.



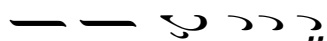
**OR:** Most ho-ly The- o- to- kos, in-ter-cede for us.



**R**e-joyce, O mount; re- joyce, O bush; re- joyce, O gate; re- joyce,

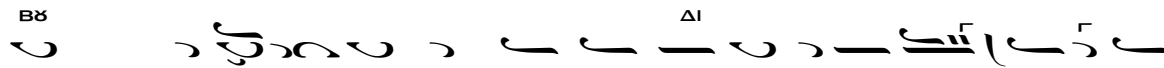


O lad- der, re- joice, O di-vine ta- ble; re- joice, O

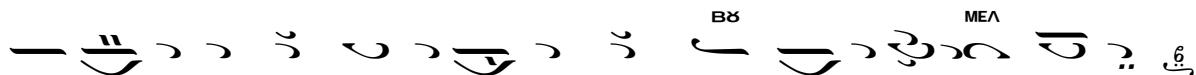


La- dy, help of all.

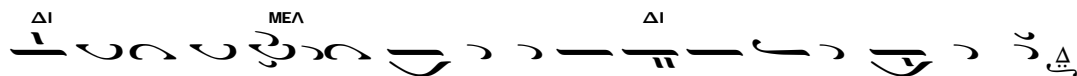
**REFRAIN:** Most ho-ly The-o-to-kos, save us. (intercede for us).



**T**hrough the in-ter-ces-sions of thine im-mac-u-late Moth-er,



O mer-ci-ful One, and of all thy saints grant mer-cy to thy peo-ple.



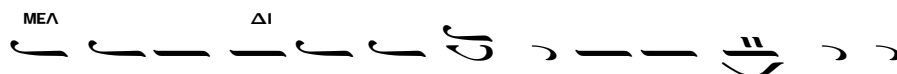
**REFRAIN:** O ho- ly Bod-i- less Pow-ers of heav- en, in-ter-cede for us.



Through the in- ter- ces-sions of the glo-ri-ous Arch-an- gels, An-



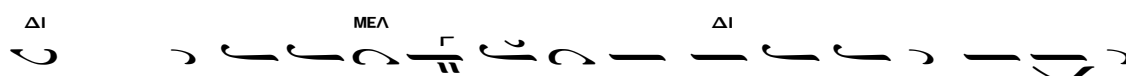
gels and the ranks on high, O Sav-ior, guard well thy ser-vants.



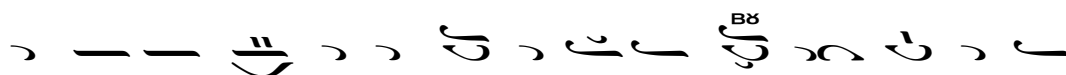
**REFRAIN:** O ho- ly Bap-tist and Fore-run-ner of Christ, in-ter-



cede for us.



Through the in- ter-ces- sions of thine hon- or- a -ble and glo- ri-



ous Bap-tist, Proph-et and Fore-run-ner, O Christ, my Sav-ior, pro-



tect thy ser-vants.



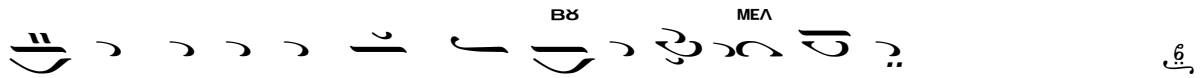
**REFRAIN:** O ho- ly and glo-ri-ous A- pos-tles and Mar- tyrs,



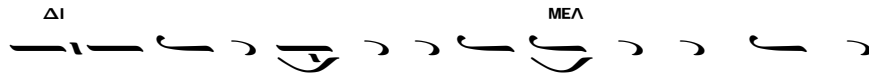
in- ter-cede for us.



Through the in-ter-ces- sions of the glo- ri- ous A-pos-tles and



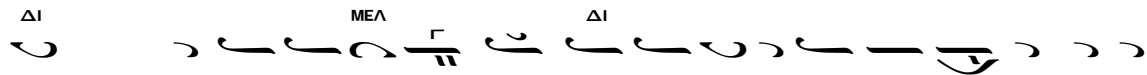
Mar-tyrs and all thy saints, grant mer-cy to thy peo-ple.



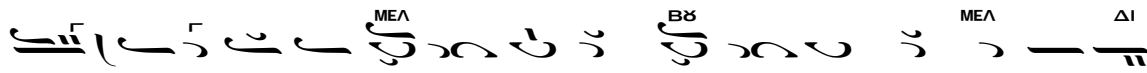
**REFRAIN:** O ho- ly Un-mer-ce-nar-y Heal-ers and Won-der-



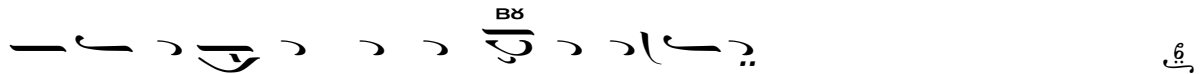
work- ers, in- ter-cede for us.



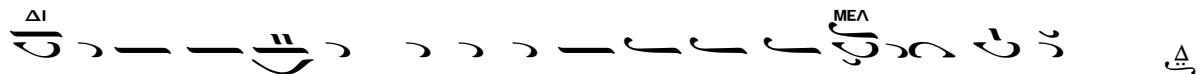
Through the in-ter-ces- sions of the glo-ri-ous Un-mer-ce-nar-y



Heal- ers, O The- o- to-kos, guard thy ser-vants; for thou



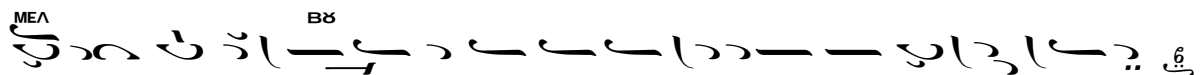
art the pro-tec-tion and sup-port of the world.



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



**TRIADIKON** We praise the Fa-ther and the Son and the



Ho- ly Spir-it, say- ing: O Ho- ly Trin- i- ty, save our souls.

<sup>MEΛ</sup> — <sup>BΣ</sup> — — — — — <sup>ⲁ</sup>

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

<sup>MEΛ</sup> — <sup>ⲁ</sup> — — — — — <sup>MEΛ</sup>

**THEOTOKION** **0** Vir- gin, who in the last days didst in-ef- fa-

<sup>ⲁ</sup> — — — — — <sup>MEΛ</sup> <sup>ⲁ</sup> — — — — —

bly con-ceive and bring forth thine own Cre- a- tor: Do thou save those

<sup>ⲁ</sup> <sup>BΣ</sup> — — — — —

who mag-ni-fy thee.

<sup>ⲁ</sup>

<sup>ⲁ</sup> — — — — — <sup>MEΛ</sup> <sup>BΣ</sup> — — — — —

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

— — — — — <sup>ⲁ</sup> — — — — — <sup>ⲁ</sup> — — — — —

to- kos. As we set our hope in thee, may we not be con-found-

— — — — — <sup>BΣ</sup> — — — — — <sup>ⲁ</sup>

ed; through thee may we be de- liv-ered from all ad- ver-si-ties,

— — — — — <sup>ⲁ</sup> — — — — — <sup>MEΛ</sup> — — — — — <sup>ⲁ</sup>

for thou art the sal- va- tion of the Chris- tian race.

<sup>MEΛ</sup> — — — — —

<sup>ⲁ</sup>

Lord, have mer-cy.

— — — — —

A- men.

# THE TROPARIA IN MODE 4 PLAGAL (TONE 8)

γ

Γα

ΓΑ ΔΙ

Now draws nigh the time which sanc- ti- fi- eth; and the right-eous

MEΛ ΓΑ ΔΙ NH

Judge a- wait- eth us; but turn thou, O soul, toward re-pent-

MEΛ NH ΓΑ

ance, and like the har- lot cry out with tears: Lord, have mer- cy

γ

Γα

on me.

ΓΑ ΔΙ MEΛ ΓΑ

Thou, O Christ, the Foun-tain who dost be- dew with the wa- ters

ΔΙ MEΛ ΓΑ

of heal- ing in the all- hon-ored tem- ple of the Vir- gin, to- day

ΔΙ NH ΓΑ

through the sprin- kling of thy bless- ing, ex- pel the sick-ness-es from the

NH MEΛ

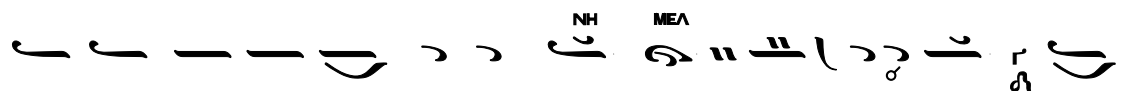
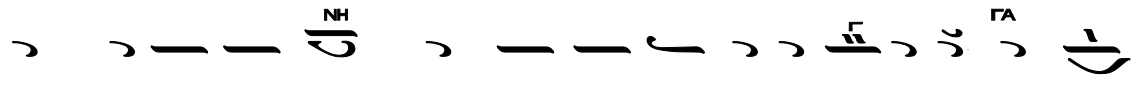
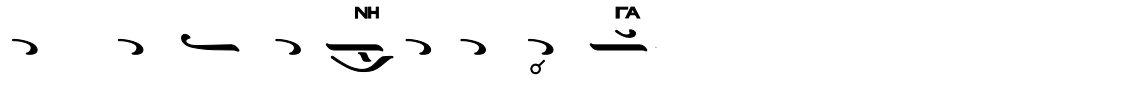
in- firm, O Phy- si- cian of our souls and bod- ies.

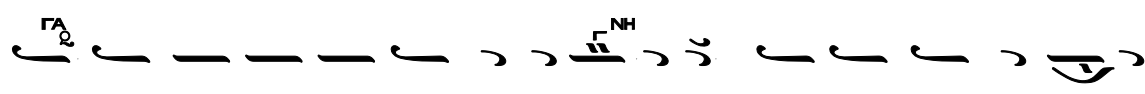

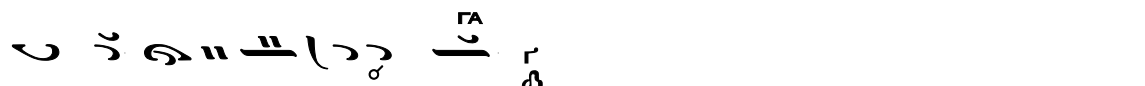
Γα


ΓΑ ΔΙ MEΛ ΓΑ



Al- though thou art a vir- gin, who hast not known wed- lock; yet

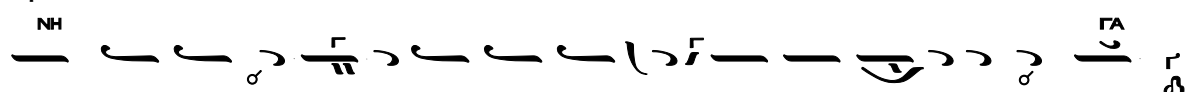


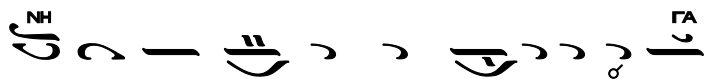
  
 thou hast giv- en birth and re-mained a vir- gin still, O  
  
 Moth-er with-out bride-groom, O Mar- y The-o- to- kos; be-seech  
  
 Christ our God that we may be saved.

  
 O all- ho- ly Vir- gin The-o- to- kos, guide a- right the works  
  
 of our hands, and be- seech par- don for our trans-gres-sions, as we  
  
 sing the an- gel- ic hymn:

  
 Ho- ly God, Ho-ly Might- y, Ho- ly Im- mor-tal: have mer- cy on us.  
*[Repeat two more times]*

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

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



Ho- ly Im- mor-tal: have mer- cy on us.

*[Repeat Holy God...]*

## THE PROKEIMENON IN MODE 4 (TONE 4)

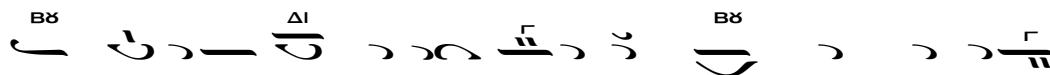
6  
λ



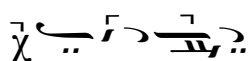
The Lord is my Light and my Sav- iour; whom, then, shall I fear?

**STICHOS:** *The Lord is the Defender of my life; of whom, then, shall I be afraid?*

6  
λ



The Lord is my Light and my Sav- iour; whom, then, shall I



fear?

## THE ALLELUIARION IN MODE 2 PLACAL (TONE 6)

6  
B8

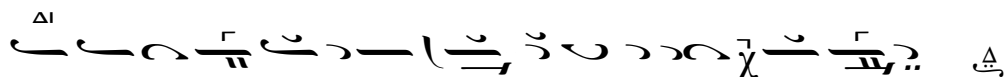


6  
λ

Al- le- lu- ia, al-le- lu- ia, al- le- lu- ia.

**STICHOS 1:** *My heart hath poured forth a good word.*

**STICHOS 2:** *I speak of my works to the king.*



6  
λ

**FINAL:** Al- le- lu- ia, al-le- lu- ia, al- le- lu- ia.\_\_\_\_\_

**RESPONSES**

<sup>ΔΙ</sup>

And to thy spir-                      It.

<sup>ΔΙ</sup>

Glo-ry to Thee, O Lord, glo-ry to thee.

**LITANY AFTER THE GOSPEL**

<sup>ΔΙ</sup>

Lord have mer-cy.

<sup>ΒΞ</sup>

Lord have mer-cy.                      *[Alternate the two "Lord have mercy" refrains throughout the litany]*

To Thee, O Lord.

A-men.

**APOLYTIKION OF THE CROSS IN MODE 1 (TONE 1)**

*[once by the priest, and twice by the choir]*

$\frac{L}{q}$  Πα

<sup>ΠΑ</sup>

O Lord, save thy peo-ple, and bless thine in-her- it- ance, grant-ing to

thy peo-ple vic-to-ry o- ver all their en- e- mies, and by the pow-er

of thy Cross pre-serv-ing thy com- mon-wealth.

## THEOTOKION IN Mode 2 (Tone 2)

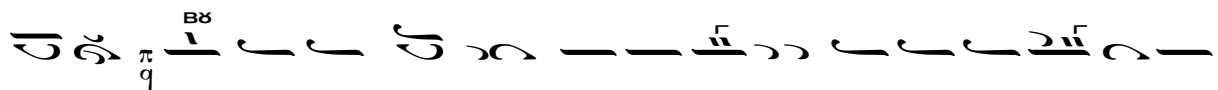
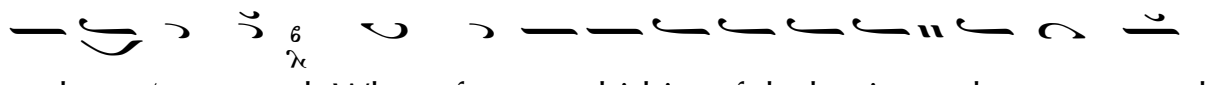
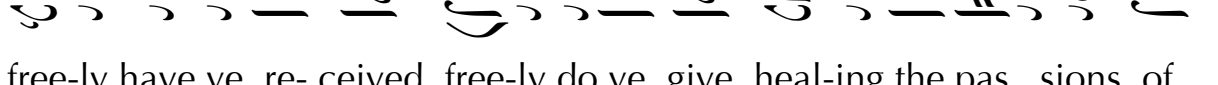
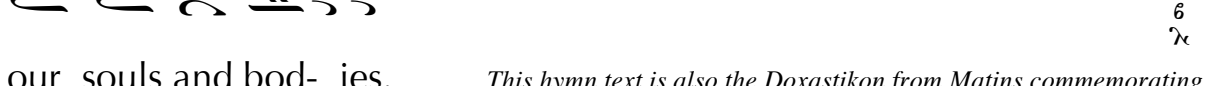
Δι.

MEΛ ΔΙ  
 Make us wor- thy of thy gifts, O Vir- gin The-o- to- kos,  
 dis- re- gard-ing our trans-gres- sion and be-stow-ing  
 heal-ing, through faith, up-on those who re- ceive thy bless-  
 ing, O im- mac- u-late one.

## TROPARIA IN Mode 4 (Tone 4)

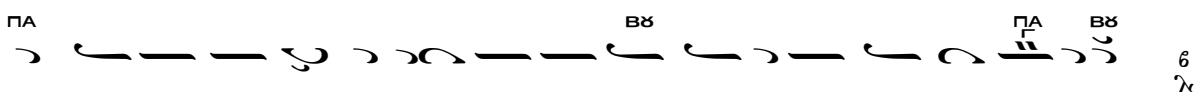
6  
λ

ΠΑ ΒΣ  
 O ho- ly un-mer- ce- nar-ies, who have a foun-tain of heal- ings, give  
 ye heal-ing un- to all who ask it, in that ye have been vouch-safed  
 gifts most ex- cel-lent from the o- ver-flow-ing foun-tain of the Sav- ior.  
 MEΛ ΠΑ ΒΣ  
 For the Lord saith un-to you, as un- to your fel-low-zeal-ots the a-  
 pos- tles: Lo, I have giv- en un- to you pow- er o- ver un-clean

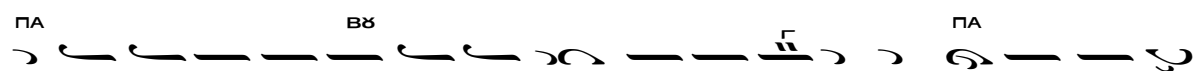

 spir-its, that ye may drive them out and he- al\* ev- 'ry in- fir- mi- ty  

 and ev- 'ry wound. Where-fore, a- bid-ing ful- ly in that com-mand,  

 free-ly have ye re- ceived, free-ly do ye give, heal-ing the pas- sions of  


our souls and bod- ies.

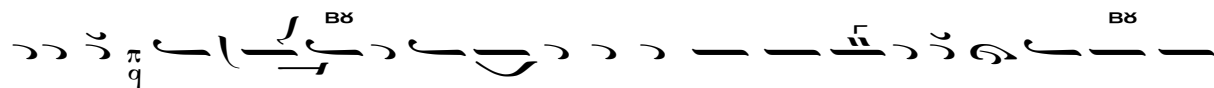
*This hymn text is also the Doxastikon from Matins commemorating  
Ss. Cosmas and Damian. Here it has been set in the "quick"  
(syllabic) style. \*diphthong set as two syllables*



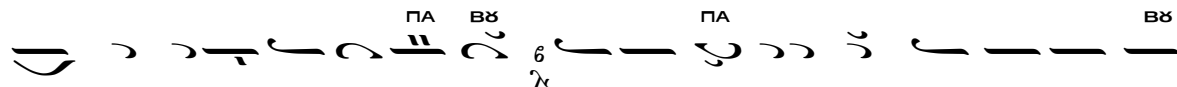
Glo- ry to the Fa-ther and to the Son and to the Ho- ly Spir- it.




At-tend un- to the sup- pli- ca- tions of thy ser- vants, O un- de- fi-



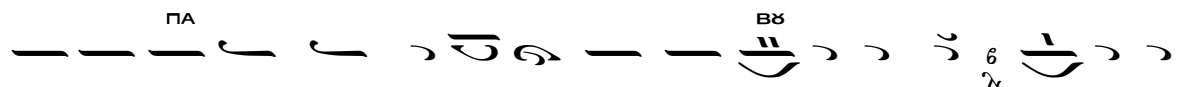
l'd one; al- lay- ing the ter- ri- ble at-tacks up- on us and re- leas- ing



us from ev- 'ry af- flic- tion. For in thee a- lone have we a sure



and cer- tain con- fir- ma- tion and have gained thy pro- tec- tion. May we



not be put to shame, O La- dy, when we call up- on thee. Has- ten to



the sup- pli- ca- tion of those who cry un- to thee in faith: Re- joice, O

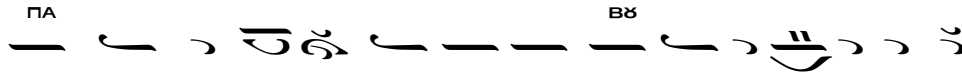


La- dy, help of all men, joy and pro-tec-tion and sal- va- tion of our



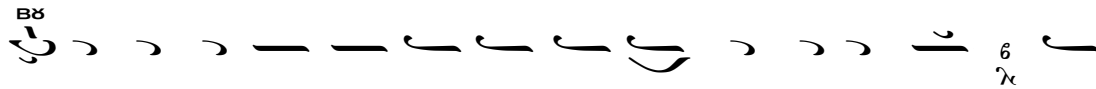
6  
λ

souls.

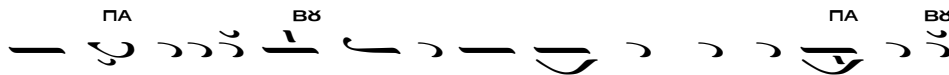


6  
λ

**B**oth now and ev- er, and un- to ag- es of ag- es. A-men.



**L**a- dy, do thou re- ceive the sup- pli- ca- tions of thy slaves, and



de- liv- er us from ev- 'ry af- flic- tion and ne-ces- si-ty.

## FOR THE LITANY:

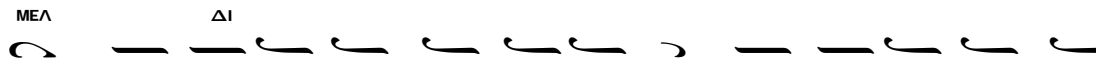


Δ

6

**L**ord, have mer- cy. Lord, have mer- cy. Lord, have mer-cy.

Δ λ



**L**ord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy. Lord, have



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



have mer-cy. Lord, have mer- cy. Lord, have mer-cy. *[Repeat four times for a total of forty.]*



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



A - men.



And to thy spir-it.

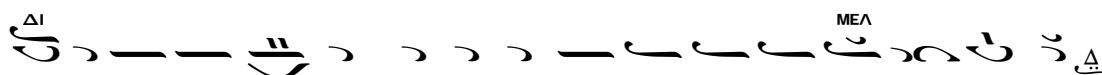


To Thee, O Lord.

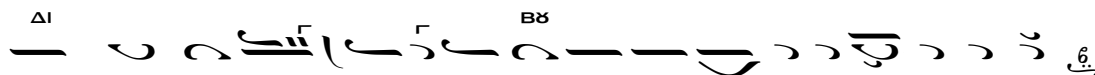


A - men.

## THE LITTLE DISMISSAL



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



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



Lord, have mer- cy. Lord, have mer-cy. Lord, have mer-cy. Fa-ther bless.

*If a bishop has served the service, the choir chants the following:*





**P**re-serve, O Lord, our mas-ter and chief priest. And grant him man-y



years. Man-y years to thee, mas- ter. Man- y years to thee,



mas- ter. Man-y years, to thee, mas- ter.\_\_\_\_\_

*But if a bishop has merely presided without serving, the choir chants the following:*



Man-y years, mas-ter.



**a** - men.