

# **THE PARAKLESIS SERVICE (WITH MUSIC)**



**WITH THE  
GREAT SUPPLICATORY CANON  
TO THE MOST HOLY THEOTOKOS  
AS SUNG DURING THE  
DORMITION FAST**

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

The Paraklesis Service is served during times of tribulation, but also on each evening of the Dormition Fast, August 1-13, inclusive. In the Dormition Fast, the Little and Great Paraklesis canons can be chanted in alternating sequence from day to day, at the end of Vespers or in a standalone service. If a parish knows only the Little Paraklesis, this alone can be chanted each time. We begin this sequence with the Little Paraklesis, except when August 1 falls on Sunday. We do not chant the Paraklesis on any Saturday evening and also not on the paramon of the Feast of Transfiguration (i.e., in the evening on August 5). On Sunday evening and on the day of Transfiguration in the evening the Great Paraklesis is chanted. Accordingly, the series of Parakleses unfolds for the intervening days. The table below shows the series of Parakleses, in which the date in August runs horizontally and the day of the week on which August 1 falls runs vertically. The intersection of these two yields one of three options: L, G, or --.

## Chart for calculating which Paraklesis Canon to use

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

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

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

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

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

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

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

People: Amen.

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

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(thrice)*  
*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

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

Lord, have mercy. *(thrice)*

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

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

People: Amen.  
Lord, have mercy. *(twelve times)*

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

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

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

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

### ***PSALM 142***

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down

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

### ***"GOD IS THE LORD" IN TONE FOUR***

Byzantine Tone 4 Rassem El Massih

G (Refrain)

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

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

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

### ***APOLYTIKIA AND THEOTOKION***

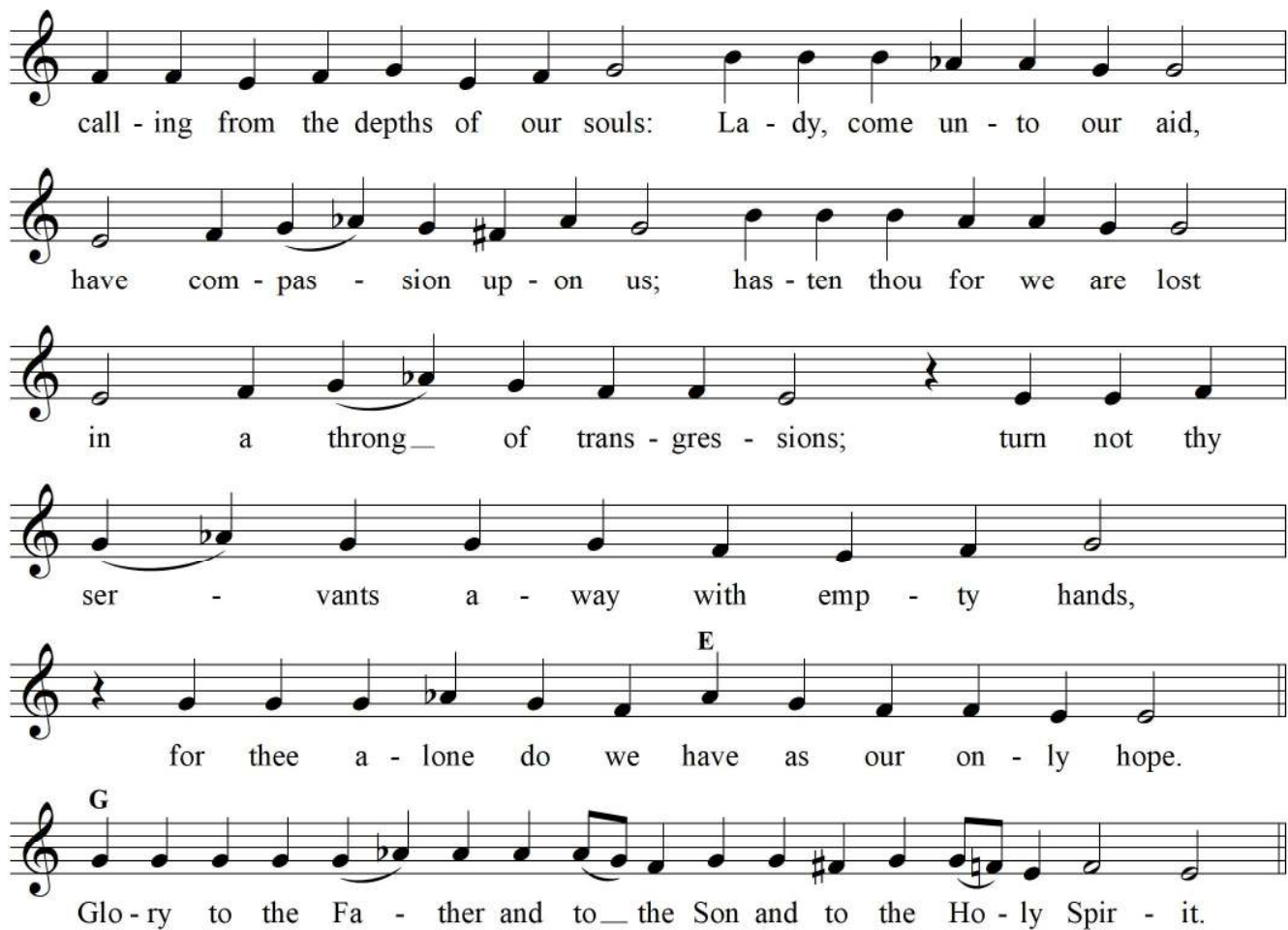
Apolytikion to the Theotokos - Tone 4  
Special melody: *Thou Who wast lifted up*

G

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


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





call - ing from the depths of our souls: La - dy, come un - to our aid,  
 have com - pas - sion up - on us; has - ten thou for we are lost  
 in a throng\_ of trans - gres - sions; turn not thy  
 ser - vants a - way with emp - ty hands,  
 for thee a - lone do we have as our on - ly hope.  
 Glo - ry to the Fa - ther and to\_ the Son and to the Ho - ly Spir - it.

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

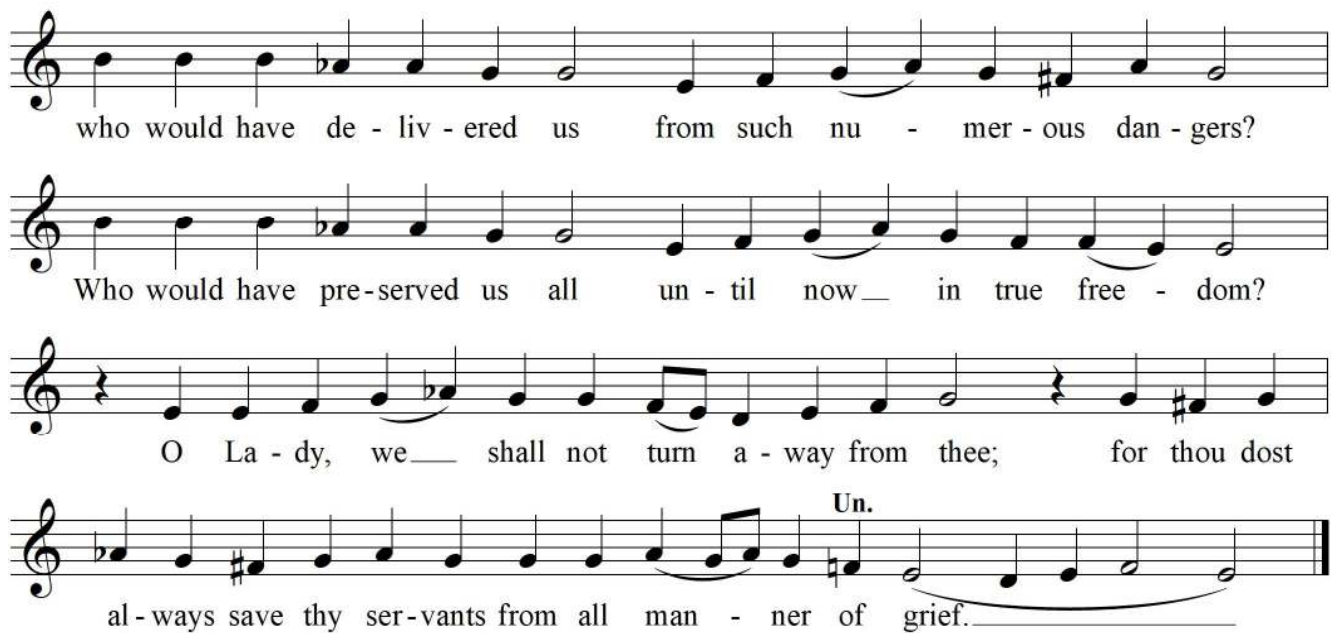


Both now and ev - er, and un - to ag - es of ag - es. A - men.

Theotokion - Tone 4



O The - o - to - kos, we shall not cease from speak - ing  
 of all thy might - y acts, all we thē un - wor - thy ones;  
 for if thou hadst not stood to in - ter - cede\_ for us,



### **PSALM 50**

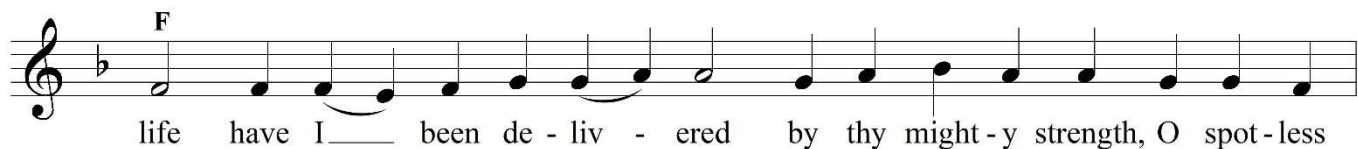
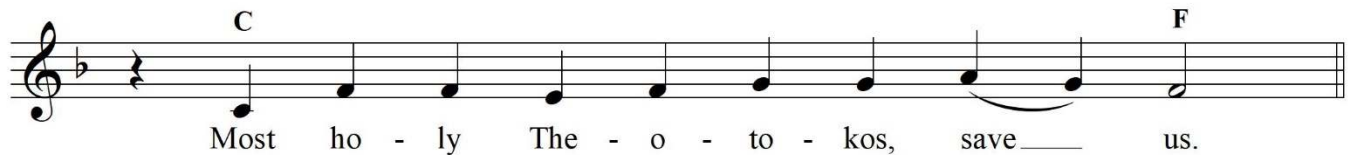
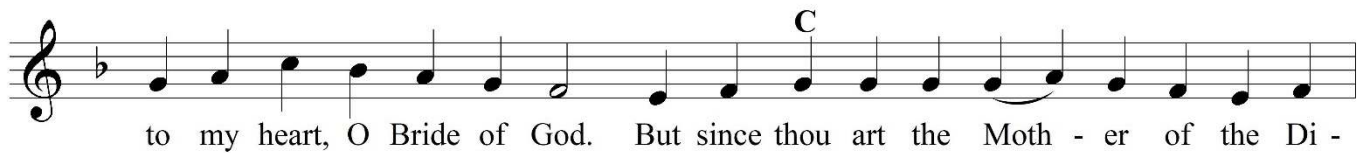
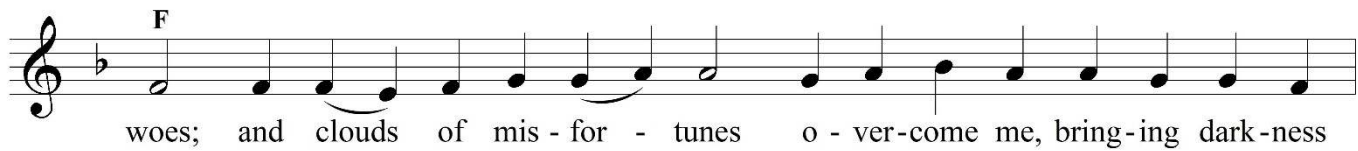
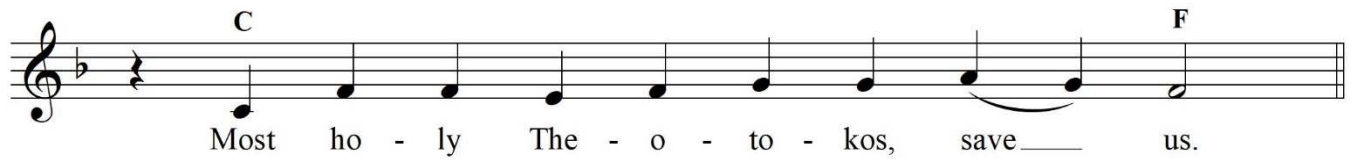
Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this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

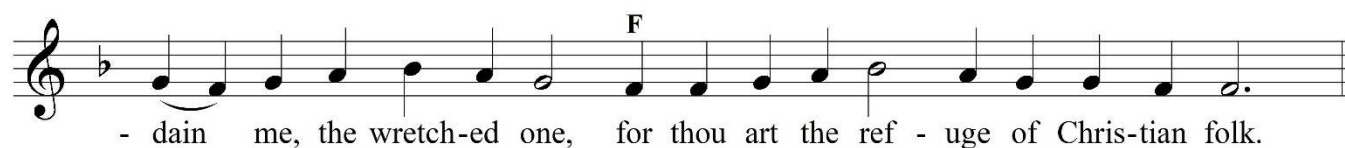
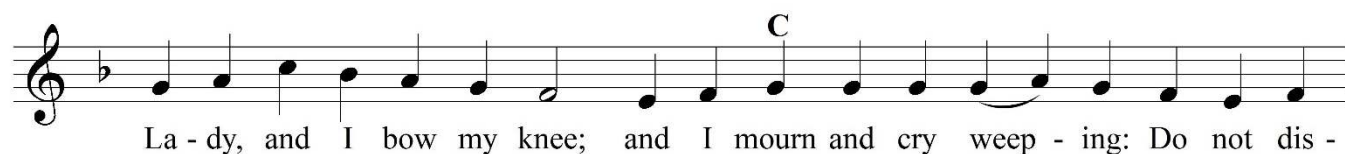
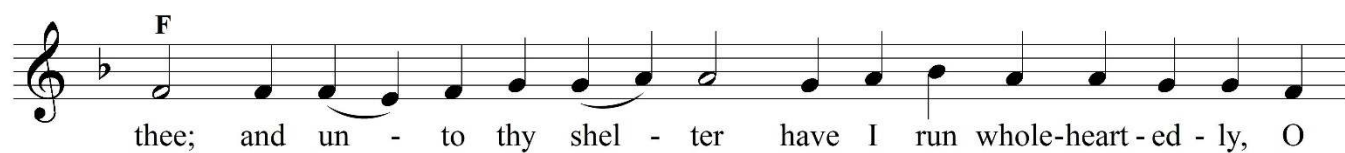
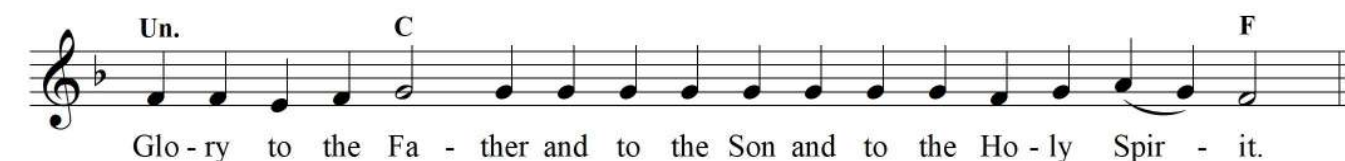
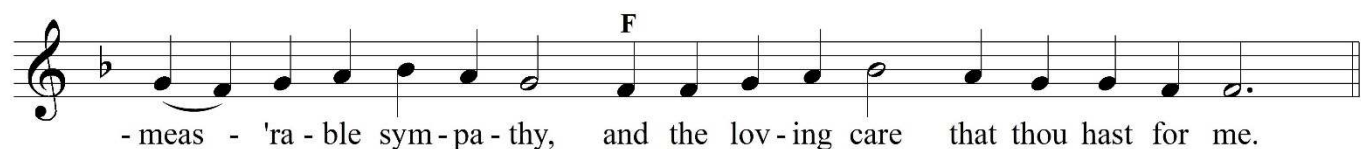
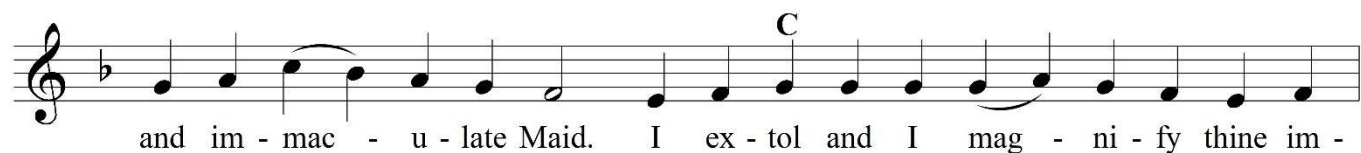
### **THE GREAT SUPPLICATORY CANON IN TONE EIGHT**

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

## Ode One

*(Heirmos) The charioteer of Pharaoh was sunk in olden times by Moses' rod, \* which worked a mighty wonder \* when, in the Cross's form, it struck the sea, dividing it in twain; \* and it led into safety sojourning Israel that fled by foot, \* chanting to the Lord God a song of praise.*





4) I shall not cease from mak-ing known most man-i-fest-ly thy great deeds, Maid of  
 God; for if thou wert not pres - ent to in - ter-cede in my be - half and  
 im-por-tune thy Son and God, who would free and de - liv - er me from such  
 tem - pests and tur-bu-lence, and sur-mount the per - ils that trou-ble me?

### Ode Three

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

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

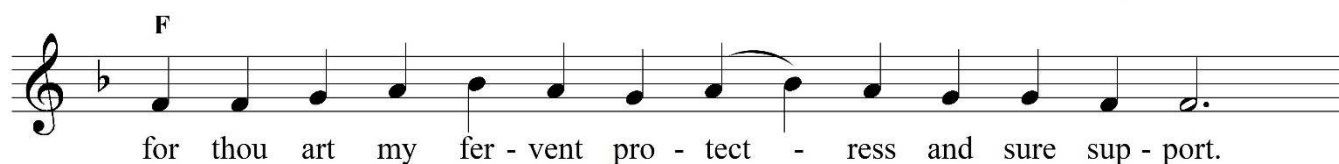
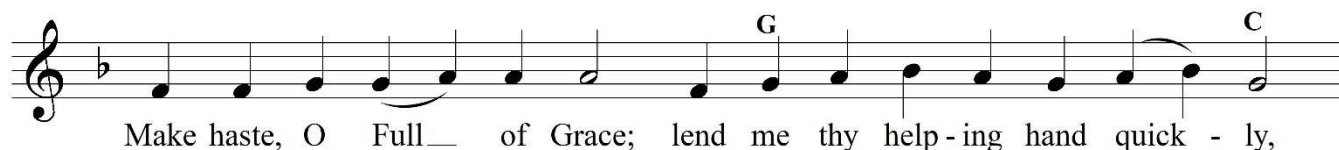
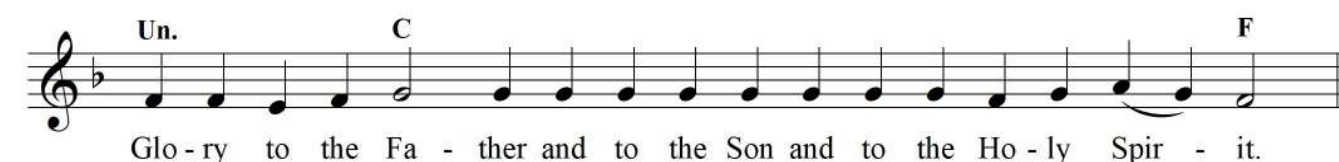
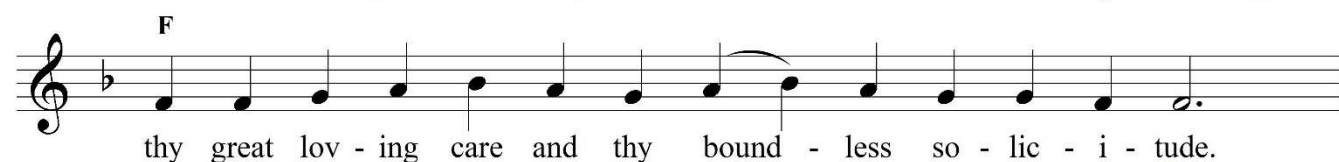
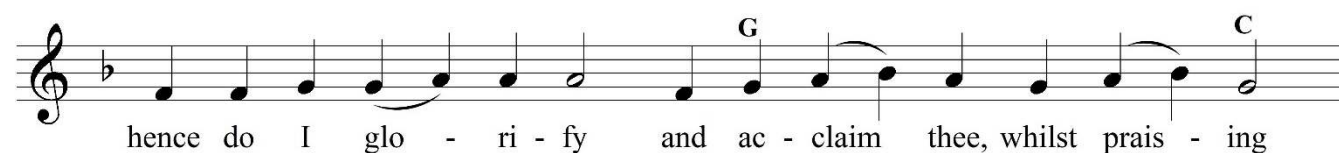
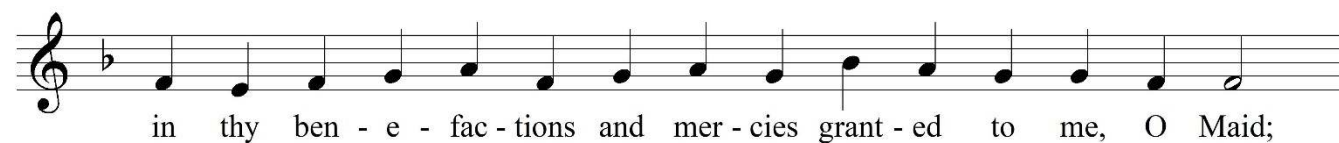
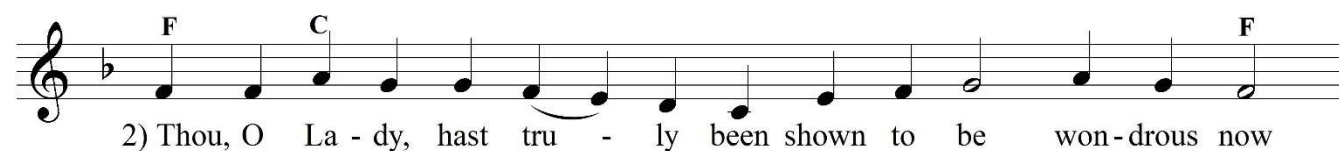
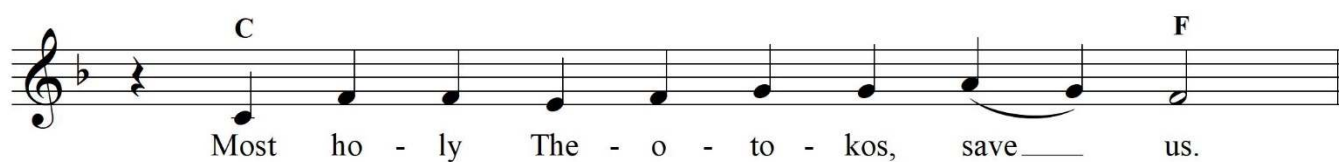
1) At a loss and de - spair - ing, I cry with pain un - to thee:

Has - ten, O thou fer - vent pro - tec - tion; grant thou thy help to me,

who am thy low - ly slave and wretch-ed ser - vant, O Maid - en;

for with heart - felt fer - vor I come seek - ing for thine aid.





Un. C F

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

F C F

4) I pro - fess thee, O La - dy, as the true Moth - er of God:

thee, who hast both ban - ished and tri - umphed o - ver the might of death;

G C

for as the source of Life, thou hast freed me from Ha - des' bonds,

F

rais - ing me to life, though to earth was I fal - len down.

***TROPARIA AFTER EACH ODE IN TONE EIGHT***

F G

Pre - serve and save, O The - o - to - kos,

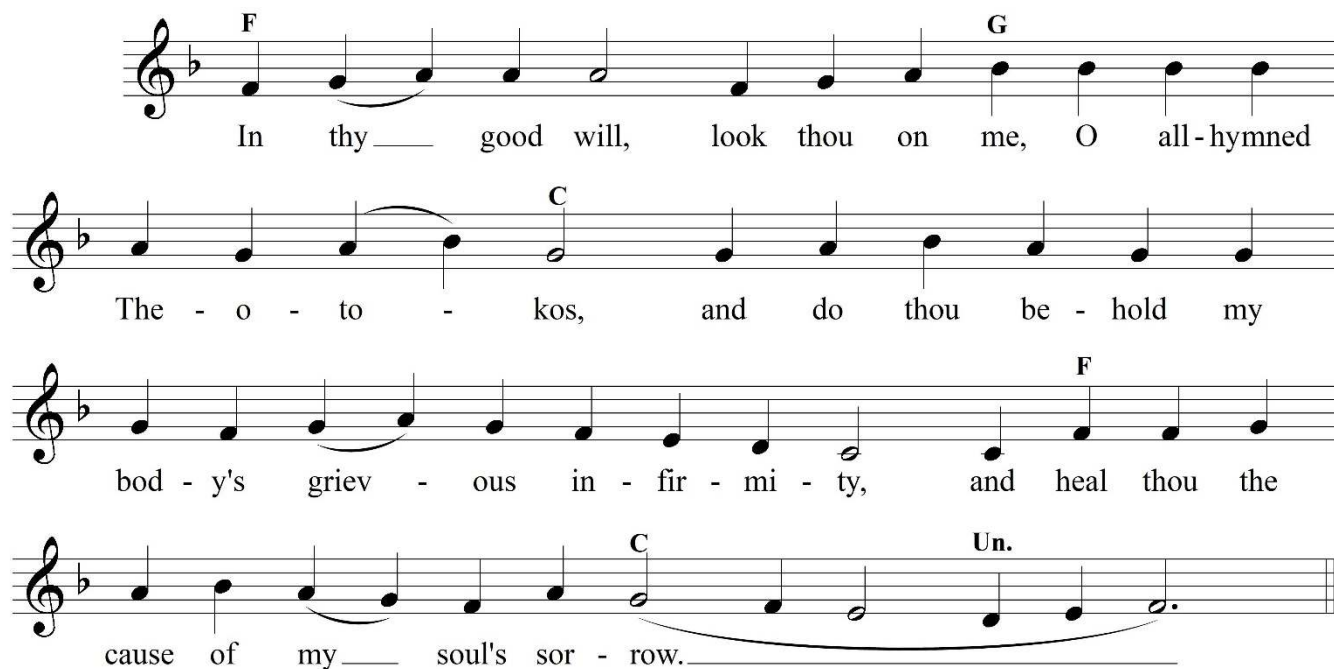
C

thy ser - vants from ev - 'ry dan - ger. Af - ter God, do

all of us for re - fuge flee un - to thee;

F

a firm ram - part art thou and our pro - tec - tion.



### **LITANY**

*Censing the Icon of the Theotokos, the Priest says:*

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

People:

Tone 4

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



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

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

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

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

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

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

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

People:



A - men.

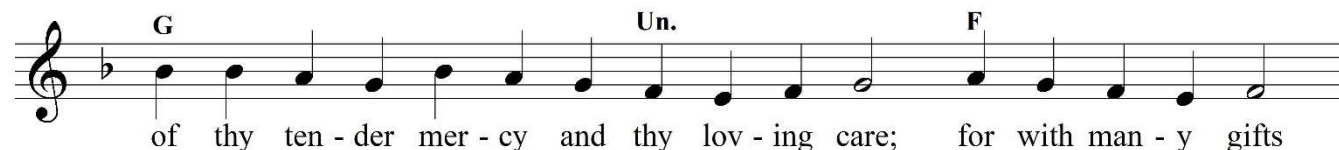
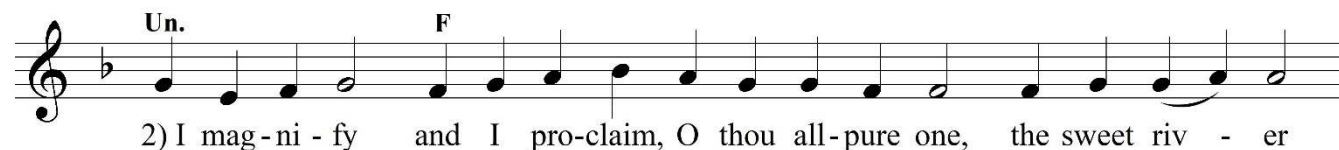
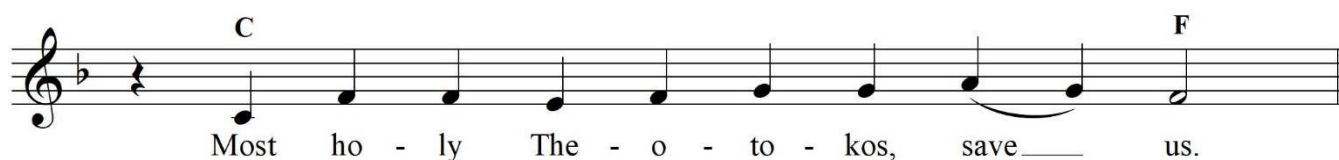
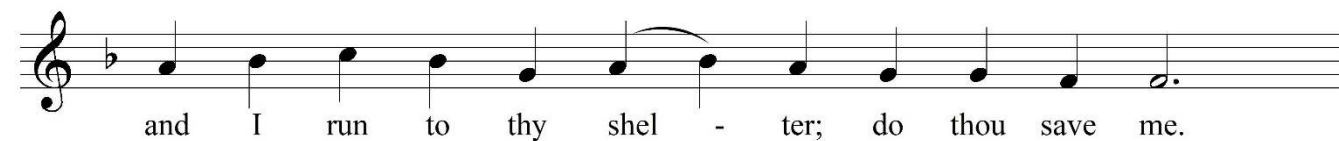
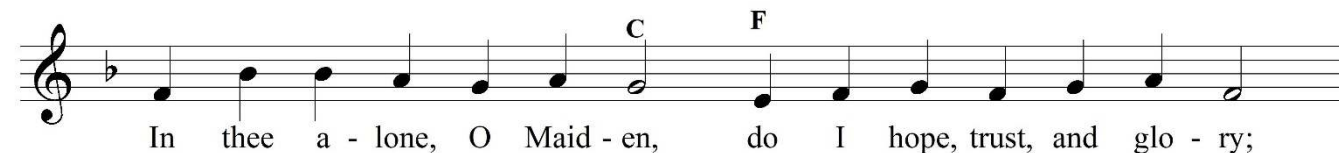
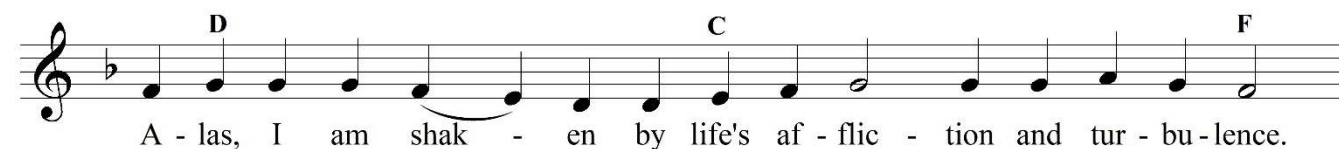
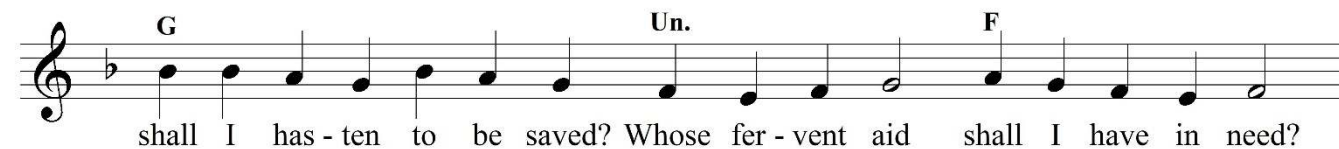
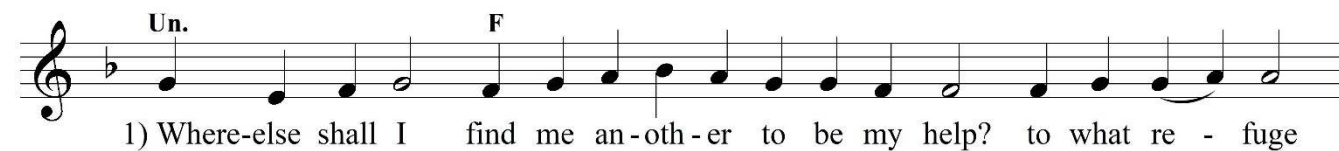
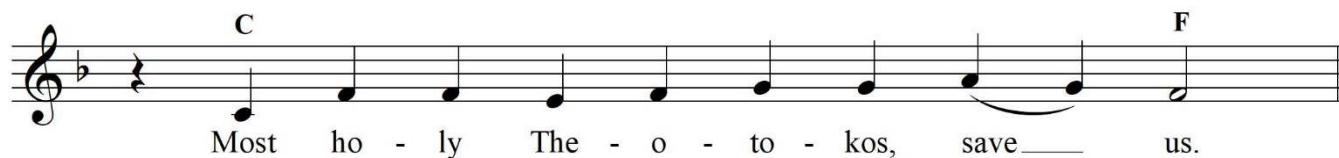
### ***KATHISMA IN TONE TWO***

O fer - vent ad - vo - cate, in - vin - ci - ble bat - tle - ment,  
foun - tain of mer - cy, and shel - ter - ing re - treat for the world,  
ear - nest - ly we cry to thee: La - dy Moth - er of God, hast - en  
thou, and save us from all im - per - il - ment; for thou a - lone art our  
speed - y pro - tect - tress.

### ***THE GREAT SUPPLICATORY CANON (CONTINUED) IN TONE EIGHT***

#### ***Ode Four***

*(Heirmos) Thou art my strength; \* Thou art my power and might, O Lord; \* Thou art my God; \* Thou Who wast not absent from Thy Father's arms, \* Thou, Lord, are my joy. \* Thou hast deigned to visit \* our lowliness and our poverty. \* To Thee, therefore, I cry out \* with Habakkuk the Prophet: \* Glory be to Thy power, O Friend of man.*







Un. F

4) How shall I laud, how shall I wor-thi-ly sing the praise, of thy bound-less

G Un. F

mer-cies and com-pas-sions which have ev-er cooled and re-freshed my soul,

D C F

a-flame and tor-ment-ed, O La-dy, and wound-ed griev-ous-ly?

C F

In-deed thy ben-e-fac-tions and thy prov-i-dence, Maid-en,

are be-stowed up-on me most a-bun-dant-ly.

### Ode Five

*(Heirmos) Wherefore hast Thou deprived me, \* and cast me, the hapless one, far from Thy countenance; \* and the outer darkness \* hath enshrouded and cast its gloom over me. \* Yet, now I beseech Thee: \* Do Thou convert me and direct me \* to the light of Thy precepts, O Lord my God.*

C F

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

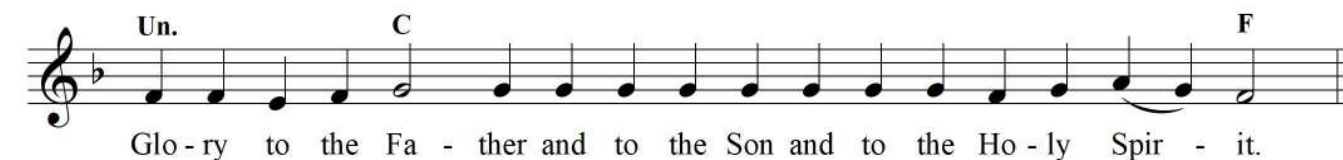
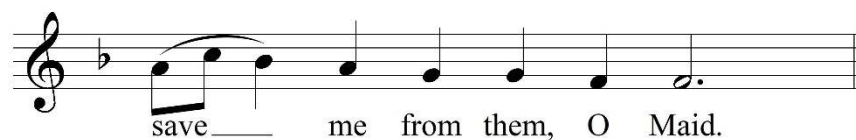
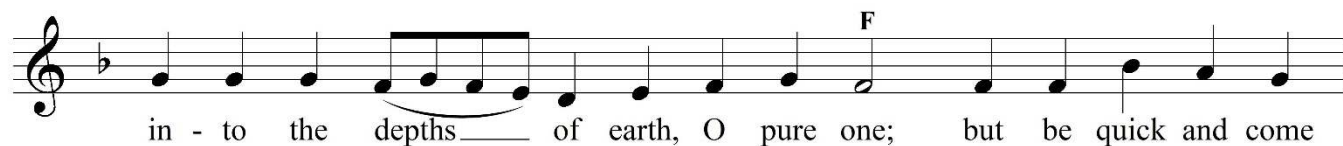
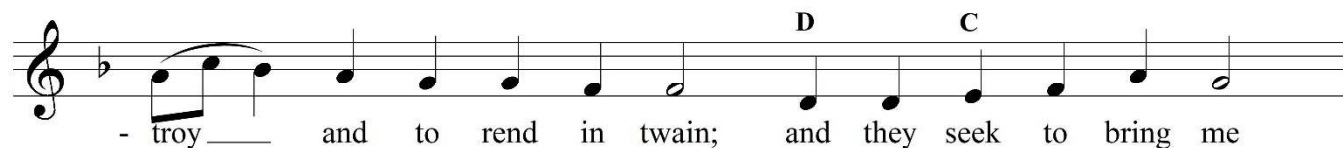
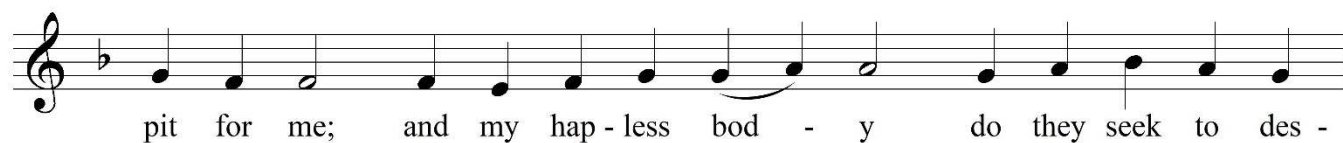
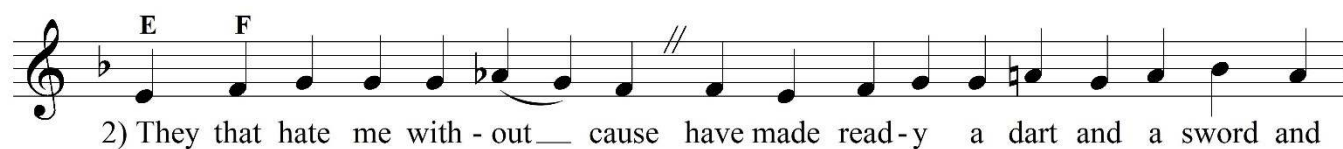
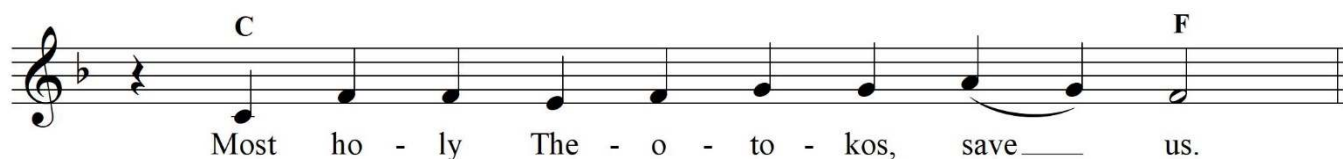
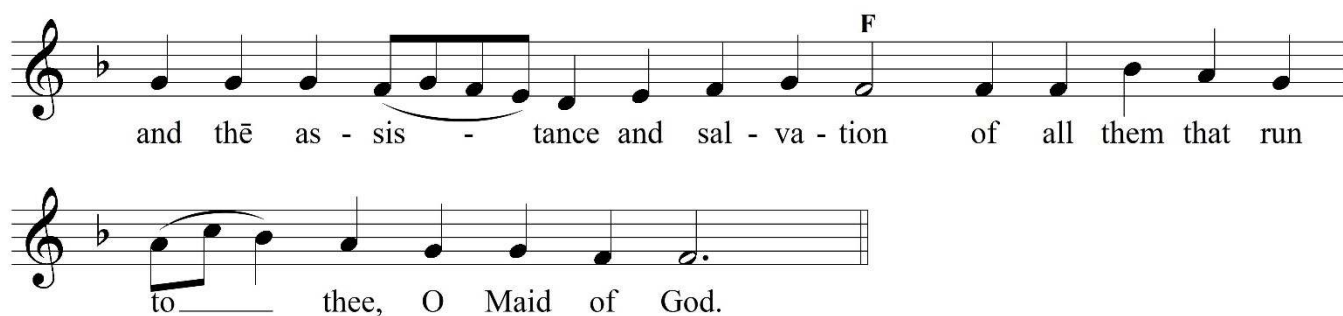
E F //

1) As one grate-ful I cry out: Re-joyce, O Vir-gin Moth-er; re-joyce, O thou

Bride of God; re-joyce, O ho-ly shel-ter; re-joyce, O weap-on and

D C

ram-part in-vin-ci-ble; re-joyce, thou the pro-tec-tion



3) From all need and af - flic - tion and from all dis - ease and harm do thou de -  
 - liv - er me; and by thy pow - er, in thy shel - ter pre -  
 - serve me un - wound - ed, Maid; and from ev - 'ry per - il  
 and foes that hate and war a - gainst me do thou has - ten to  
 save me, O all-hymned one.

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

4) What gift of thanks - giv - ing shall I of - fer in grate - ful - ness un - to  
 thee, O Maid, for thy bound - less good - ness and the fa - vors and  
 gifts that I have from thee? Hence in - deed I praise thee,



### Ode Six

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





2) A com - fort art thou to me in my dis - tress, and I

have thee as a heal - er of all ill - ness; of death art thou the most

per - fect de - struc - tion; thou art an un - fail - ing foun - tain flow - ing with life,

and speed - y help and quick sup - port of all them that are found in ad - ver - si - ties.

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

3) I shall not con - ceal thē ev - er - flow - ing spring of the

sym - pa - thy thou hast for me, O La - dy, nor thē a - byss of thine

in - fi - nite mer - cy, nor yet the foun - tain of thy bound - less mir - a - cles;

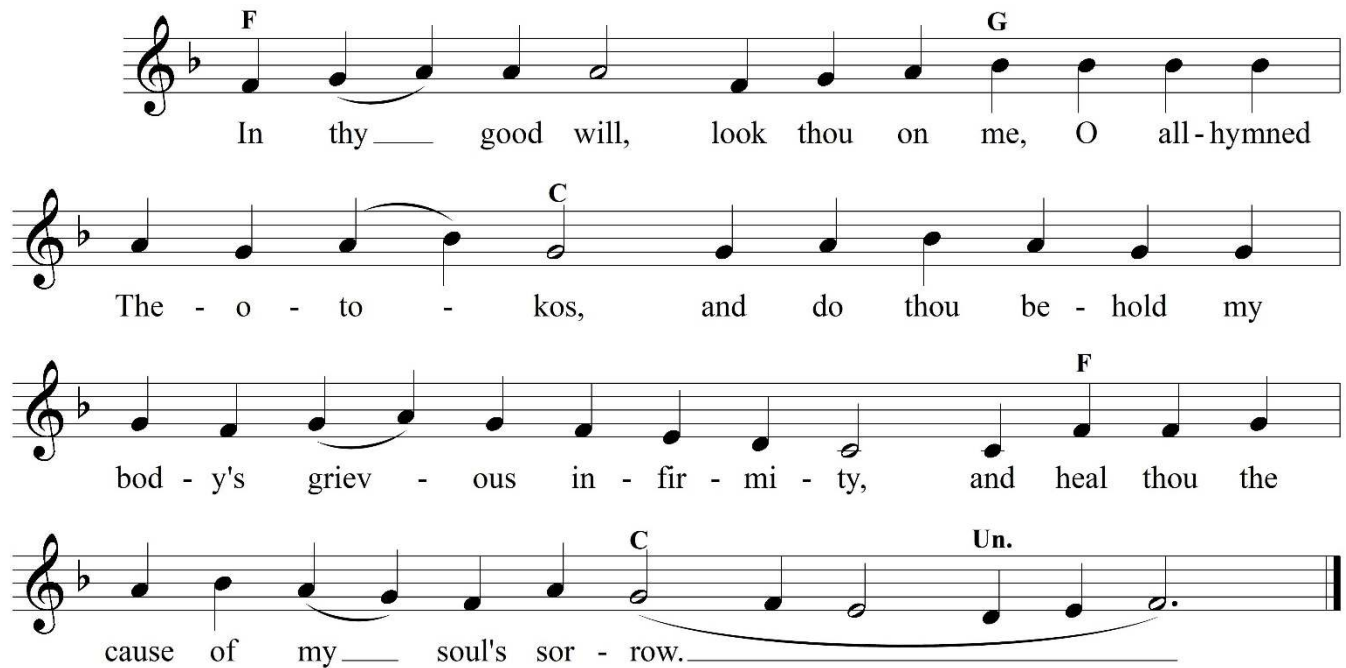
but cease - less - ly do I cry out and con - fess and de - clare and pro - claim thy grace.

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

4) The tur - moils of this life en - cir - cle me like un - to  
 bees a - bout a hon - ey comb, O Vir - gin, and they have seized and now  
 hold my heart cap - tive, and I am pierced with the stings of af - flic - tions, Maid;  
 yet be thou, O all - ho - ly one, my de - fend - er and help - er and res - cu - er.

***TROPARIA AFTER EACH ODE IN TONE EIGHT***

Pre - serve\_\_\_ and save, O The - o - to - kos,  
 thy ser - vants from ev - 'ry dan - ger. Af - ter God, do  
 all of us for re - fuge flee un - to thee;  
 a firm ram - part art thou and our\_\_\_ pro - tec - tion.



### **LITANY**

*Censing the Icon of the Theotokos, the Priest says:*

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

People:

Tone 4

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



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

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

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

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

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

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

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

People:



A - men.

*The priest dons his phelonion.*

### **KONTAKION IN TONE TWO**

Un. G

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

Un. E

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

Un. G

O de - spise not the sup - pli - ant voic - es of those who have sinned,

but be thou quick, O good one, to come un - to our aid, who in

E G

faith cry un - to thee: Has - ten to

in - ter - ces - sion, and speed thou to make sup - pli - ca - tion,

thou who dost ev - er pro - tect, O The - o - to - kos,

rit. Un. F G

them that hon - or thee.

## ANABATHMOI IN TONE FOUR

Basil Kazan  
(1915-2001)

E  
From my youth up, man - y pas - sions have warred a - gainst me.

But do Thou help and save me, O my Sav - ior.

Un. E  
Ye who hate Zi - on shall be put to con - fu - sion of the Lord,

G E  
like grass in the fire shall ye be with - ered up.

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

Un. E  
Through the Ho - ly Spir - it is ev - 'ry soul quick - ened and ex - alt - ed in

G E  
pu - ri - ty, and made re - splen - dent by the Tri - une

E  
u - ni - ty in mys - tic ho - li - ness. Both now and ev - er, and un - to

Un. E  
ag - es of ag - es. A - men. Un. Through the Ho - ly Spir - it the

G  
chan - nels and streams of grace o - ver - flow, show - er - ing

E  
all cre - a - tion with in - vig - or - at - ing life.



*The priest opens the curtain and the Beautiful Gate. They remain open for the rest of the Paraklesis.*

### **PROKEIMENON IN TONE FOUR**

Un. E  
I shall pro-claim Thy Name from gen-er-a-tion to gen-er-a-tion.

E  
91 Hearken, O daughter, and see, and incline thine ear, and forget thine own people,

and thy father's house and the King shall great-ly de-sire thy beau-ty.

Un. G  
I shall pro-claim Thy Name from gen-er-a-tion to

E  
gen-er-a-tion.

### **GOSPEL READING**

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

People:

C Quickly  
Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy.

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

People:

C  
And to thy spir-it.

Priest: The Reading from the Holy Gospel according to Saint Luke (10:38-42; 11:27-28).

People:

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

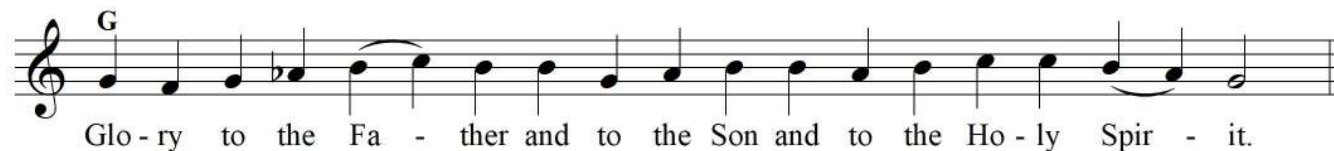
Priest: Let us attend!

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

People:

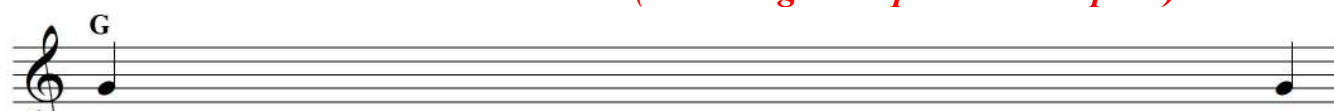


### ***TROPARIA IN TONE TWO***




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

**G**



Have mercy upon me, O God, according to Thy lovingkindness; according to the



multitude of Thy ten - der mer - cies blot out my trans - gres - sions.

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

**G**



O en - trust me not, I pray, to an - y hu - man pro - tec - tion,



O our La - dy, ho - ly one, but do thou ac - cept the prayer

**E** **G**



of thy sup - pli - cant. Sor - row hath fet - tered me, and I

**F** **G**



am un - a - ble to en - dure and bear the de - mons' darts; a

**E**



shel - ter have I not, nei - ther place to run, I, the wretch - ed one;

**G** **C**



em - bat - tled from all sides am I, and no con - so - la - tion have I but thee.

**G** **E** **G**



Mis - tress of cre - a - tion, pro - tec - tion and hope of faith - ful ones:

**F** **E**



turn not a - way when I pray to thee; do that which will pro - fit me.

## THEOTOKIA IN TONE TWO

G

From thee is no one turned a - way a - shamed and emp - ty who doth

E

run to thee for re - fuge, O pure Vir - gin The - o - to - kos;

G

but he ask - eth the fa - vor and re - ceiv - eth the

E

gift from thee, un - to the pro - fit of his own — re - quest.

G

The trans - for - ma - tion of the af - flict - ed and the re - lief of

E

those in sick - ness art thou in truth, O Vir - gin The - o - to - kos;

G

save thy peo - ple and thy flock, thou who art the

Un.

peace of the em - bat - tled, and who art the calm of

G

the storm - driv - en, the on - ly pro - tect - ress of

Un.

F

those who — be - lieve.





### ***THE INTERCESSION<sup>1</sup>***

Priest: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

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<sup>1</sup> Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor. A fuller list of saints – especially those from Antioch and North America – appears at the end of this booklet.





People:

*(Sing the first set thrice, then sing the second set once, for a total of 12.  
Other versions may also be sung at the chanter's discretion.)*

**E**

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

**E (Final time)**

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

*The priest, still with phelonion, comes out the north door and resumes his place in front of the icon.*

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

People:

**Un.**

A - men.

## THE GREAT SUPPLICATORY CANON (CONTINUED) IN TONE EIGHT

### Ode Seven

(Heirmos) *The three Hebrew Children in the furnace* \* *trampled on the flames with courage and great boldness;* \* *they turned fire to dew,* \* *and cried out with a great voice:* \* *Blessed art Thou, O Lord our God,* \* *unto ages of ages.*

The musical score is written for a single melodic line in G major (one sharp). It consists of ten staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are in English and are written below the notes. The score includes various musical notations such as whole, half, quarter, and eighth notes, rests, and beams. Chord symbols 'C', 'F', and 'G' are placed above certain notes to indicate the harmonic structure. The lyrics are as follows:

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

1) Il - lu - mine my way, for I am dark - ened by the night of

man - y sins, O The - o - to - kos; thou hast brought forth the Light,

and art in truth the blame - less and un - de - filed

ves - sel of light; hence with love do I praise thee.


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

2) Be thou my shel - ter and pro - tec - tion and my help and


boast, O Vir - gin The - o - to - kos; of all man - ner of help


have I now been stripped na - ked, O strength of those be -

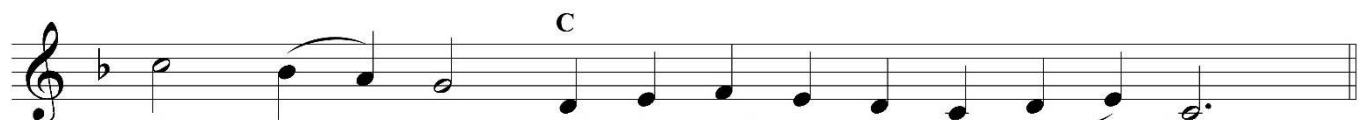
- reft of help, and thou hope of those with - out hope.


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

  
3) With my whole soul and un - der - stand - ing and with all my


  
heart and with my lips I praise thee, hav - ing tru - ly en - joyed


  
thy man - y ben - e - fac - tions; yet bound - less are thy


  
mir - a - cles, and thy good - ness is un - end - ing.

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

  
4) Look thou with gra - cious - ness up - on me, and dis - pel thē

  
ē - vil plight that doth be - set me; and from griev - ous dis - tress

  
and harm and temp - ta - tions and per - ils do thou

  
res - cue me in thine in - fin - ite mer - cy.

## Ode Eight

*(Heirmos) Let us ever extol and praise the Lord God \* Who was seen of old on the holy mount in glory, \* Who by the fiery bush revealed the great mystery \* of the Ever-virgin \* and undefiled Maiden \* unto the Prophet Moses.*

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

and dis - dain me not, for life's tem - pests o - ver - whelm me. But be thou

for I per - ish drown - ing en - gulfed by life's mis - for - tunes.

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

and mis - for - tunes in life have found me, O pure Maid - en; and from all

Un. C

sides temp - ta - tions have en - cir - cled me; but be thou mine al - ly,

and do thou pro - tect me in thine al - might - y shel - ter.

C

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

C

3) In dis - tress, I have thee, Maid, as my ha - ven,

and in sor - rows and griefs thou art my joy and glad - ness; and in all

Un. C

ill - ness, thou hast been my quick help, and res - cu - er in per - ils,

and in all temp - ta - tions my guard - ian and pro - tect - ress.

C

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

C

4) Re - joice, fier - y throne of the Lord God;



re - joice, thou sa - cred ves - sel that art filled with man - na; re - joice, thou

gold - en lamp - stand and un - quench - a - ble lamp; re - joice, O glo - ry of

vir - gins and thou boast and a - dorn - ment of moth - ers.

### Ode Nine

Heirmos

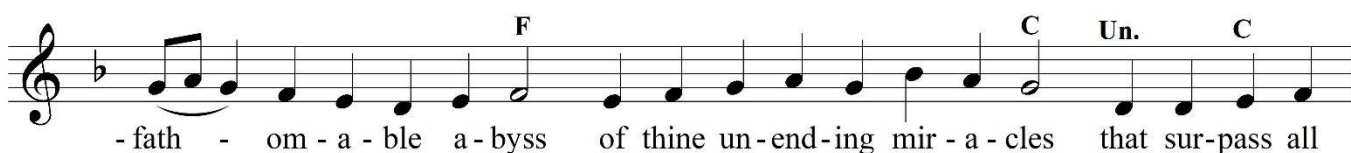
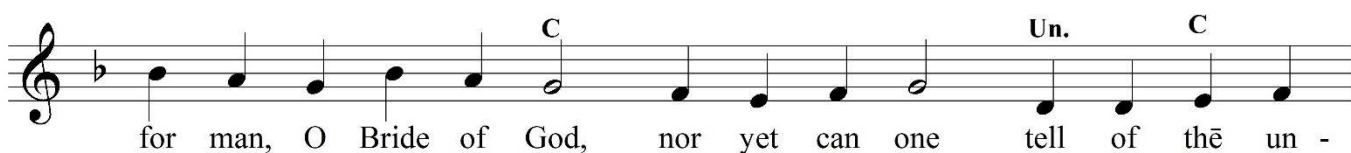
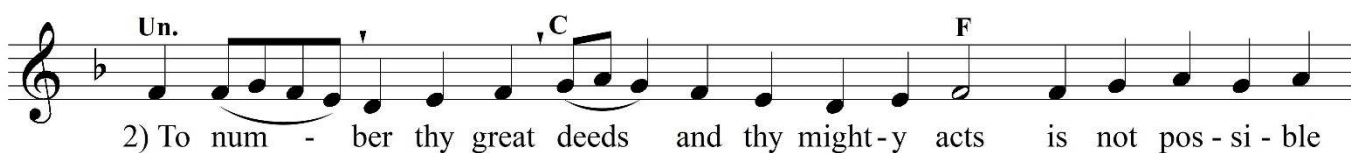
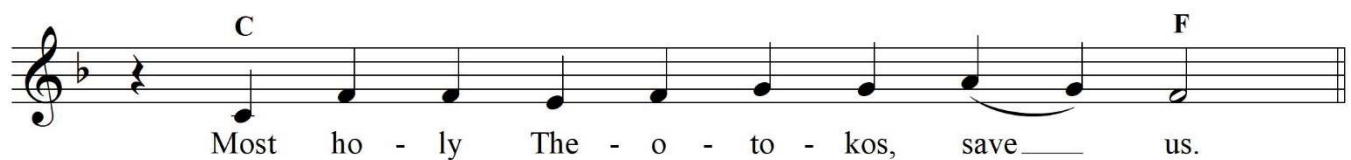
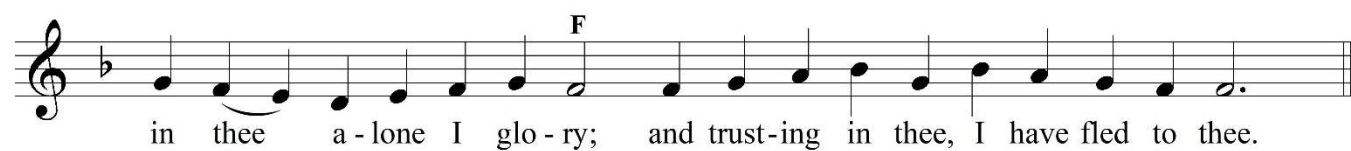
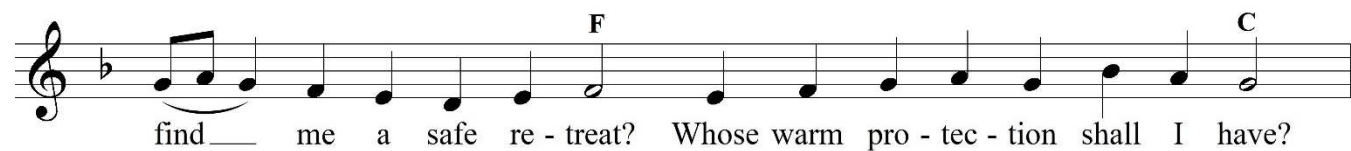
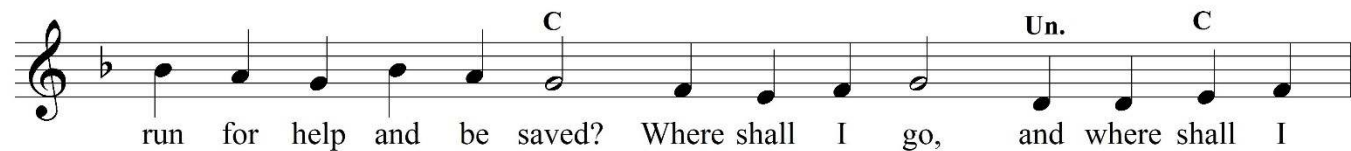
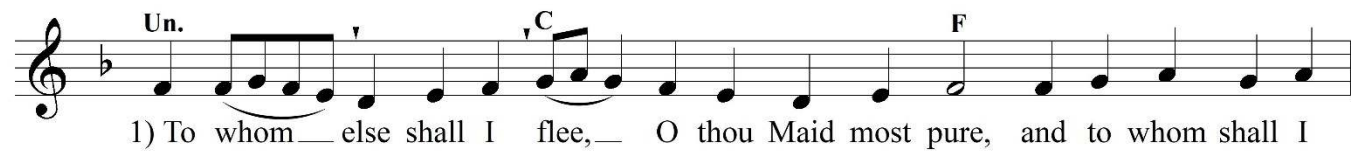
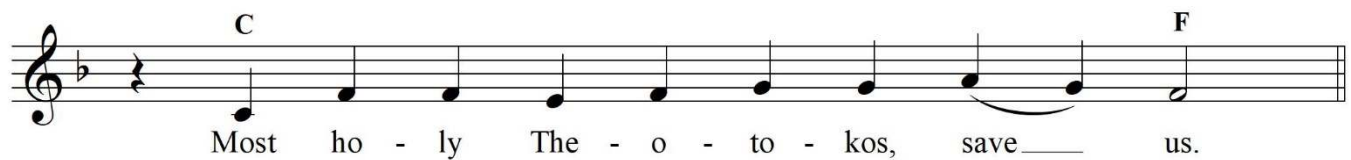
The heav - ens were a - ston - ished and stood in awe, and thē ends of thē

earth, Maid, were sore a - mazed, for God ap - peared bod - i - ly to

man - kind as ver - y man. And lo, thy womb hath proved to be

vast - er and more spa - cious than heav - en's heights. For this, — O The - o - to - kos,

the choirs — and as - sem - blies of men and an - gels mag - ni - fy thy name.



knowl - edge, and which are wrought for those that ven - er - ate thee

and hon - or thee with long-ing as the true Moth-er of our Lord and God.

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

3) With an - thems of thanks-giv - ing I glo-ri - fy and chant praise to thine

in - fin - ite mer - cy, and thy bound-less might I con - fess un -

-ceas - ing-ly un - to all; and with my soul and heart and mind and my lips I

mag - ni - fy and pro-claim the man - y ben - e - fac-tions

that thou hast poured up-on me in thy com-pas-sion, O thou Bride of God.

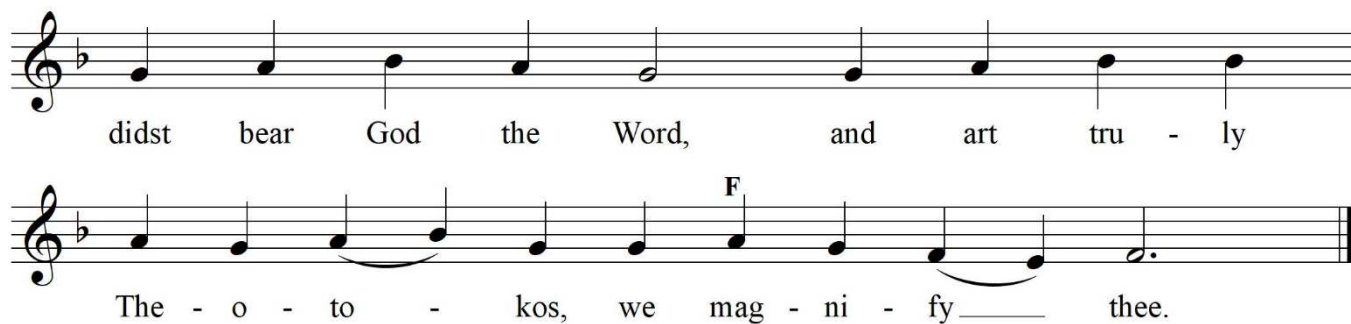
Both now and ev - er, and un - to ag - es of ag - es. A - men.

4) Ac-cept— thou mine en - treat - y and my poor prayer, and dis-dain not my  
 weep - ing and sighs, O Maid, nor my la - ment, but be quick to  
 help— me since thou art good. Do thou ful-fill mine ev-'ry plea; thou canst do this  
 in— that thou brought-est forth our might - y God and Mas - ter,  
 if thou but look up - on me and bow down to mine ut - ter low - li - ness.

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

### **THEOTOKION IN TONE EIGHT**

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



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

### **THE MEGALYNARIA IN TONE EIGHT**

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

2) From the great a - bun - dance of all my sins, ill am I in  
bod - y, ail - ing al - so am I in soul.  
Thee have I as re - fuge. Do thou there - fore help me,  
O hope of all the hope - less, for thou art full of grace.



3) O La - dy and Moth - er of Christ our God, re - ceive sup - pli -  
 - ca - tion from us wretch - es, who beg of thee  
 that thou make en - treat - y un - to the One born from thee.  
 O Mis - tress of cre - a - tion, do thou in - ter - cede for us.

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

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

*Here, chant the megalynarion of the church temple as provided in the [Paraklesis supplement](#). If you do not find it there, contact the [Department of Liturgics](#).*

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

## **THE TRISAGION PRAYERS**

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(thrice)*  
*Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.*

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

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

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

People: Amen.

*On the night of August 1, sing the following:*

### APOLYTIKION OF ST. STEPHEN THE ARCHDEACON IN TONE FOUR

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

The crown of the King-dom hath a-dorned the brow of thy head be -

-cause of the con-tests that thou hast en-dured for Christ God, thou first of the

mar-tyred Saints, for when thou hadst cen-sured the Jews' mad-ness, thou saw-est

Christ thy Sav-ior stand-ing at the right hand of the Fa-ther.

O Ste-phen, ev-er pray Him for us, that He would save our souls.

## THEOTOKION IN TONE FOUR

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

Basil Kazan  
(1915-2001)

Un. G

The Mys-t'ry which was hid - den from ev - er - last - ing and was un-known

E Un. G

of thē an - gels, O The - o - to - kos, was re - vealed through

F E G

thee, to those who dwell up - on earth. In that God,

hav - ing be - come in - car - nate, in un - con - fused un - ion,

E

of His own good will ac - cept - ed the Cross for our sake.

G

Where - by He raised a - gain the first cre - at - ed,

F G

and hath saved our souls from death.

*On the nights of August 2-3, sing the following:*

## TROPARIA OF CONTRITION IN TONE SIX (Soft Chromatic)

Have mer - cy on us, O Lord, have mer - cy on us; for lay - ing a - side

all de - fense we sin - ners of - fer un - to Thee, as Mas - ter,

this sup - pli - ca - tion: have mer - cy on us. \_\_\_\_\_

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

Un. E  
O Lord, have mer - cy on us, for in Thee have we put our trust,

Un. E  
be not ex-ceed-ing - ly wroth with us, nor re-mem-ber our in - iq - ui - ties,

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

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

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

E  
and we call up - on Thy Name.



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

Un. E

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

Un. F

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

Un. E

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

Un.

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

F G

race of Chris - tians.

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

# APOLYTIKIA & THEOTOKION FOR THE MARTYRS & DEPARTED IN TONE TWO

St. Anthony's Monastery, 2005

Un. G

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

E

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

Un. G

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

Un.

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

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

Un. G

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

E

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

Un. G

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

Un.

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

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

[illegible]

*On the night of August 4, sing the following:*

APOLYTIKION OF FOREFEAST OF THE TRANSFIGURATION IN TONE FOUR

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

Un. C

in pro - por - tion as they could bear\_\_\_ it. Let thine ev - er - last - ing

F

light al - so en - light - en us sin - ers, through the in - ter - ces - sions

C

of the The - o - to - kos, O thou Be - stow - er of light,

F C Un.

glo - ry to thee.

*On the night of August 13, sing the following:*

APOLYTIKION OF FOREFEAST OF THE DORMITION IN TONE FOUR  
 (\*\*Be quick to anticipate\*\*)

E G E

In faith, O ye peo - ple, leap for joy while clap - ping your hands, and

G

gath - er in glad - ness on this day with long - ing and shout in ra - di - ant

E G

ju - bi - lance. For the The - o - to - kos com - eth nigh\_\_\_ to de - part - ing

E

from the earth un - to the heights and we\_\_\_ glo - ri - fy her with glo - ry as the

G F G

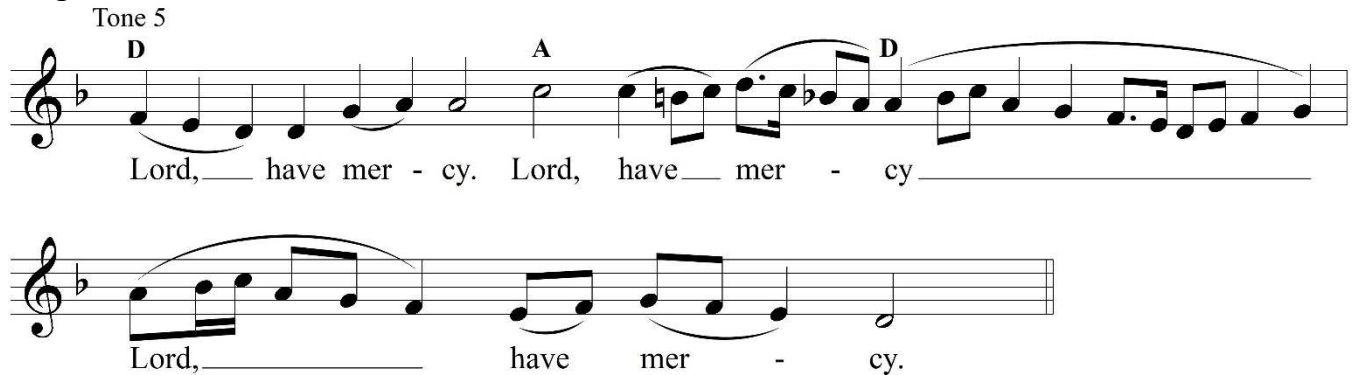
Moth - er of God in our un - ceas - ing hymns.

## FINAL LITANY

*Censing the Icon of the Theotokos, the Priest says:*

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

People:



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

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

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

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

Priest: Again we pray for mercy, life, peace, health, salvation and visitation and pardon and remission of sins for the servants of God [*names*], the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple.

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

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



People:

Repeat 4 times, quickly, when singing 40 LHMs.

C D

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

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

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

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

People:

Tone 5

D A D

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

Lord, have mer - cy

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

People:

Un.

A - men.

## ***THE DISMISSAL***

- Father: Wisdom!
- People: Father, bless!
- Priest: Christ our God, the Existing One, is blessed, always, now and ever, and unto ages of ages.
- People: Amen. Preserve, O God, the Holy Orthodox Faith and all Orthodox Christians, unto ages of ages. Amen.
- Priest: Most Holy Theotokos, save us.
- People: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption didst bear God the Word and art truly Theotokos: we magnify thee.
- Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.
- Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.
- Priest: May Christ our true God (*insert appropriate characteristic phrase*), through the intercessions of His all-immaculate and all-blameless Holy Mother;
- **for Monday, say:** by the protection of the honorable Bodiless Powers of Heaven;
  - **for Tuesday, say:** at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John;
  - **for Wednesday and Friday, say:** by the might of the precious and life-giving Cross;
  - **for Thursday, say:** at the supplication of the holy, glorious and all-laudable Apostles; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;
  - **for Saturday, say:** at the supplication of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers;
- of *Saint N.*, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of (*name(s) of the saint(s) of the day*), whose memory we celebrate today; and of all the Saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.
- People: Amen.

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

O ye A-pos-tles from a far, be-ing now gath-ered to - geth - er  
 here in the vale of Geth-sem - a - ne, give bur - i - al to my bod - y,  
 and Thou, my Son and my God, re - ceive Thou my spir - it.  
 Thou art the sweet-ness of An - gels, the glad - ness of  
 af - lict - ed ones, and the pro - tect - ress of Chris - tians,  
 O Vir - gin Moth - er of our Lord, be thou my  
 help - er and save me from out of ē - ter - nal tor - ments.

I have thee as Me - di - a - tress with the man -  
 - be - friend - ing God, may He not cen - sure my ac - tions  
 be - fore the hosts of the An - gels. I sup - pli - cate  
 thee, O Vir - gin, come un - to mine aid most quick - ly.  
 Thou art a gold - en - twined tow - er and twelve-wall en - cir - cled  
 cit - y, a throne be - sprin - kled with sun - beams, a roy - al  
 chair of the King. O in - ex - pli - ca - ble won - der  
 that thou dost milk - feed the Mas - ter

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

People: Amen.

## ***THE INTERCESSION (WITH ANTIOCHIAN AND AMERICAN SAINTS)***

### **\*The Intercession in Arabic\***

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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## Glory be to God!