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 as permitted by His Eminence, Metropolitan JOSEPH. We begin this sequence with the Little Paraklesis, except when August 1 falls on Sunday. We do not chant the Paraklesis on any Saturday evening and also not on the paramon of the Feast of Transfiguration (i.e., in the evening on August 5). On Sunday evening and on the day of Transfiguration in the evening the Great Paraklesis is chanted. Accordingly, the series of Parakleses unfolds for the intervening days.

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

**Chart for calculating which Paraklesis Canon to use**

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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 epitrachelion, 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 God, visit and heal our infirmities for Thy Name’s sake.

Lord, have mercy. (thrice)

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

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

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

People: Amen.

Lord, have mercy. (twelve times)

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

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

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

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

PSALM 142
O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no
man living be justified. For the enemy hath persecuted my soul; he hath humbled my life
down to the earth. He hath sat me in darkness as those that have been long dead, and my
spirit within me is become despondent; within me my heart is troubled. I remembered days
of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched
forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear
me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like
unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in
Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for
unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee
have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit
shall lead me in the land of uprightness; for Thy name’s sake, O Lord, shalt Thou quicken
me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy
shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my
soul, for I am Thy servant.

“GOD IS THE LORD” IN TONE FOUR

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

To the The-o-to-kos let us run now most earnestly, we
sinners all and wretched ones, and fall prostrate in repentance,
The Paraklesis Service

Great Supplicatory Canon

calling from the depths of our souls: Lady, come unto our aid,

have compassion upon us; hasten thou for we are lost

in a throng of transgressions; turn not thy servants away with empty hands,

for thee alone do we have as our only hope.

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

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

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

Theotokion - Tone 4

O Theotokos, we shall not cease from speaking

of all thy mighty acts, all we the unworthy ones;

for if thou hadst not stood to intercede 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.

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

1) My hum-ble soul is trou-bled by the ris-ing tem-pests of af-flic-tions and woes; and clouds of mis-for-tunes over-come me, bring-ing dark-ness to my heart, O Bride of God. But since thou art the Moth-er of the Di-vine and E-ter-nal Light, shine thy glad-some light and ill-u-mine me.

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

2) From count-less tri-als and af-flic-tions, griev-ous woes, and from mis-for-tunes of life have I been de-liv-ered by thy might-y strength, O spot-less
and immaculate Maid. I exalt and I magnify thine immeasurable sympathy, and the loving care that thou hast for me.

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

3) Having my hope now in thy mighty help, O Maid, I flee for refuge to thee; and unto thy shelter have I run wholeheartedly, O Lady, and I bow my knee; and I mourn and cry weeping: Do not disdain me, the wretched one, for thou art the refuge of Christian folk.

Both now and ever, and unto ages of ages. Amen.
The Paraklesis Service

Great Supplicatory Canon

4) I shall not cease from making known most manifestly thy great deeds, Maid of God; for if thou were not present to intercede in my behalf and importune thy Son and God, who would free and deliver me from such tempests and turbulence, and surmount the perils that trouble me?

TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do all of us for refuge flee unto thee;
a firm rampart art thou and our protection.
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 des-pair-ing, I cry with pain un-to thee:

Has-ten, O thou fervent protec-tion; grant thou thy help to me,

who am thy low-ly slave and wretch-ed serv-ant, O Maid-en;

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

11 Great Supplicatory Canon

Most holy Theotokos, save us.

2) Thou, O Lady, hast truly been shown to be wondrous now in thy benefactions and mercies granted to me, O Maid; hence do I glorify and acclaim thee, whilst praising thy great loving care and thy boundless solicitude.

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

3) Might-y storms and mis-fortunes, O Lady, pass over me; and the swelling waves of afflictions plunge me into the depths.

Make haste, O Full of Grace; lend me thy helping hand quickly,

for thou art my fervent protector and sure support.
The Paraklesis Service

Great Supplicatory Canon

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

TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.
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:**

(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 suffering Christians of Syria, Lebanon, Palestine, Iraq, Egypt, all of the Middle East (add any other nations that may be appropriate) and for the forgiveness of their every transgression, both voluntary and involuntary.
People: Lord, have mercy. (thrice)

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

People:

A - men.

KATHISMA IN TONE TWO

THE GREAT SUPPLICATORY CANON (CONTINUED) IN TONE EIGHT

(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.
The Paraklesis Service

1) Where-else shall I find me an-other to be my help? to what re-fuge
shall I has-ten to be saved? Whose fer-vent aid shall I have in need?
A-la-s, I am shak-en by life's af-flic-tion and tur-bu-lence.

In thee a- lone, O Maid-en, do I hope, trust, and glo-ry;
and I run to thy shel-ter; do thou save me.

2) I mag-ni-fy and I pro-claim, O thou all-pure one, the sweet riv-er
of thy ten-der mer-cy and thy lov-ing care; for with man-y gifts
The Paraklesis Service

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Great Supplicatory Canon

hath it greatly refreshed my torment-ed and truly low-ly soul,
a-fire in a furnace of mis-fortunes and sorrows;
and I run to thy shel-ter; do thou save me.

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

3) Thou, O pure Maid, all-ho-ly Vir-gin and spot-less one, art mine on-ly
stead-fast shel-ter and re-treat, and might-y wall that can-not be breached,
my wea-pon of sal-va-tion. Do not dis-dain me, the prod-i-gal,
O hope of the de-spair-ing, and al-ly of the ailing,
O thou glad-ness and help of af-flict-ed ones.

Both now and ev-er, and un-to ag-es of ag-es. A-men.
4) How shall I laud, how shall I worthi-ly sing the praise, of thy bound-less
mercies and com-pas-sions which have ev-er cooled and re-freshed my soul,
a-flame and tor-ment-ed, O La-dy, and wound-ed griev-ous-ly?

Indeed thy ben-e-fac-tions and thy prov-i-dence, Maid-en,
are be-stowed up-on me__ most a-bun-dant-ly.

TROPARIA AFTER EACH ODE IN TONE EIGHT

Pre-serve__ and save, O The-o-to-kos,
thy serv-ants 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.
The Paraklesis Service

Great Supplicatory Canon

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.

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

1) As one grate - ful I cry out: Re - joice, O Vir - gin Moth - er; re - joice, O thou Bride of God; re - joice, O ho - ly shel - ter; re - joice, O weapon and ram - part invin - ci - ble; re - joice, thou the pro - tec - tion

In thy_ good will, look thou on me, O all-hymned

The - o - to - kos, and do thou be - hold my bod - y's griev - ous in - fir - mi - ty, and heal thou the cause of my soul's sor - row.
and the assistance and salvation of all them that run
to thee, O Maid of God.

Most holy Theotokos, save us.

2) They that hate me without cause have made ready a dart and a sword and
pit for me; and my hapless body do they seek to destroy and to rend in twain; and they seek to bring me
into the depths of earth, O pure one; but be quick and come
save me from them, O Maid.

Glory to the Father and to the Son and to the Holy Spirit.
3) From all need and affliction and from all disease and harm do thou deliver me; and by thy power, in thy shelter preserve me unwounded, Maid; and from every peril and foes that hate and war against me do thou hasten to save me, O all-hymned one.

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

4) What gift of thanksgiving shall I offer in gratefulness unto thee, O Maid, for thy boundless goodness and the favors and gifts that I have from thee? Hence indeed I praise thee,
The Paraklesis Service

Great Supplicatory Canon

and glorify and magnify thine inexpressible
sympathy shown to me.

TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.

In thy good will, look thou on me, O all-hymned Theotokos, and do thou behold my
bodily's grievous infirmity, and heal thou the
cause of my soul's sorrow.
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.

1) The storm clouds of grievous sorrows and distress shroud my hapless heart and soul in affliction, and with their gloom have they filled me, O Virgin. Yet since thou barrest the Light Unapproachable,
be quick to drive them far from me with the breeze of thy holy entreaties, Maid.

2) A comfort art thou to me in my distress, and I have thee as a healer of all illness; of death art thou the most perfect destruction; thou art an un-failing fountain flowing with life,
and speedy help and quick support of all them that are found in adversities.

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

3) I shall not conceal the overflowing spring of the sympathy thou hast for me, O Lady, nor the abyss of thine infinite mercy, nor yet the fountain of thy boundless miracles; but ceaselessly do I cry out and confess and declare and proclaim thy grace.

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

4) The turmoils of this life encircle me like unto bees about a honeycomb, O Virgin, and they have seized and now hold my heart captive, and I am pierced with the stings of afflictions, Maid;

The Paraklesis Service 23 Great Supplicatory Canon
yet be thou, O all-holy one, my defender and helper and rescuer.

TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.

In thy good will, look thou on me, O all-hymned
Theotokos, and do thou behold my
bod’y’s grievous infirmity, and heal thou the
cause of my soul’s sorrow.
LITANY

Censing the Icon of the Theotokos, the Priest says:

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

People: Lord, have mercy. (thrice)

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

People: Lord, have mercy. (thrice)

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

People: Lord, have mercy. (thrice)

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

People: Lord, have mercy. (thrice)

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

People: Amen.

The priest dons his phelonion.
KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame,
meditation unto the Creator most constant,
O despise not the suppliant voices of those who have sinned,
but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication,
thou who dost ever protect, O Theotokos,
them that honor thee.

ANABATHMOI IN TONE FOUR

From my youth up, many passions have warred against me.
But do Thou help and save me, O my Savior.
The priest opens the curtain and the Beautiful Gate. They remain open for the rest of the Paraklesis.

**PROKEIMENON IN TONE FOUR**

I shall proclaim Thy Name from generation to generation.
Priest: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God.

People: Let us attend!

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

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.


People: Glory to Thee, O Lord, glory 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:

G

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

TROPARIA IN TONE TWO

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

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

blot out the mul-ti-tude of our trans-gres-sions.

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

Through the in-ter-ces-sions of the The-o-to-kos, O Mer-ci-ful One,

blot out the mu-ti-tude of our trans-gres-sions.
The Paraklesis Service

30 Great Supplicatory Canon
From thee is none turned away ashamed and empty who doth run to thee for refuge, O pure Virgin Theotokos; but he asketh the favor and receiveth the gift from thee, unto the profit of his own request.

The transformation of the afflicted and the relief of those in sickness art thou in truth, O Virgin Theotokos; save thy people and thy flock, thou who art the peace of the embattled, and who art the calm of the storm-driven, the only protectress of those who believe.
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 Eliseus, 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 Trimythus; 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, Gurius and Samonas of Edessa; Juvenaly of Iliamna, John Kochurov and Alexander Hotovitzky, who labored in America; Cosmas of Aetolia, the Equal to the Apostles; Ananias of “the Seventy” of Damascus, Jacob of Hamatoura, and Joseph of Damascus;
+ of the holy, glorious, and right-victorious Martyrs: the Forty Holy Martyrs of Sebastia, Sergius and Amphian of Beirut, Trophimos, Savatios and Dorymedon of Antioch, Artemios of Antioch, Thomas of Antioch, Peter of Bosra, the children Asterios, Claudios, Neon, and Neonilla of Cilicia, Galaktion and Epistimia of Homs, Romanos of Antioch, Silvanos, Luke and Makios of Homs, Joseph the New Martyr of Aleppo, Cyril the Deacon of Baalbek, Julitta and her son Kyriakos of Iconium, Andrew the general of Syria, Antony of Damascus, Thomas of Damascus, Victor of Damascus; Sergios and Bacchos of Syria, Ephraim of Nea Makri, and Peter the Aleut;

+ of the holy, glorious, and right-victorious women Martyrs: the Forty Holy Martyrs at Heraclea, Great-Martyrs Thekla the First-Martyr, Barbara of Baalbek, Anastasia of Rome, Katherine of Alexandria, Kyriaki of Nicomedia, Photoini 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; Thomais of Alexandria, and Akylina of Byblos;

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

+ of our venerable and God-bearing Mothers: Mary Magdalene; Mary, the wife of Cleopas; Joanna the wife of Chuza; Salome the mother of the sons of Zebedee; Susanna; and Mary and Martha, the sisters of Lazarus, and all of the holy Myrrh-bearing women; Right-believing Tamara, queen of Georgia; Olga, princess of Kiev and equal-to-the-apostles; of the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom); Macrina the Elder and Macrina the Younger, the grandmother and sister of Basil the Great;
+ of our venerable and God-bearing Mothers who shone in the ascetic life: Mary of Egypt, Pelagia the Penitent, Thaïs of Egypt, Kyra of Syria, Domnina of Syria, Marana of Veria, Publia the Confessor of Antioch, Anastasia the Patrician of Alexandria, Martha the mother of Simeon the Stylite; Xenia of Rome and Xenia of St. Petersburg the Fool-for-Christ; Paraskeva the New of the Balkans; Thomaïs of Lesbos the wonderworker; and Pansemne of Antioch;

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

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

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

People:

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

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:

A - men.
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.
Glory to the Father and to the Son and to the Holy Spirit.

3) With my whole soul and understanding and with all my heart and with my lips I praise thee, having truly enjoyed thy many benefactions; yet boundless are thy miracles, and thy goodness is unending.

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

4) Look thou with graciousness upon me, and dispel the evil plight that doth beset me; and from grievous distress and harm and temptations and perils do thou rescue me in thine infinite mercy.
TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.

In thy good will, look thou on me, O all-hymned
Theotokos, and do thou behold my
bodily's grievous infirmity, and heal thou the
cause of my soul's sorrow.
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-tokos save us.

1) Be thou moved to compassion, O Virgin,

and disdain me not, for life's tempests overwhelm me. But be thou quick, O modest one and lend me thy helping hand, O Maiden,

for I perish drowning engulfed by life's misfortunes.

Most ho-ly The-o-tokos save us.

2) Times of sorrows, necessity, and trouble,

and misfortunes in life have found me, O pure Maiden; and from all
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sides temptations have encircled me; but be thou mine ally,
and do thou protect me in thine almighty shelter.

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

3) In distress, I have thee, Maid, as my haven,
and in sorrows and griefs thou art my joy and gladness; and in all
illness, thou hast been my quick help, and rescuer in perils,
and in all temptations my guardian and protectress.

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

4) Rejoice, fiery throne of the Lord God;
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TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.
**Ode Nine**

The heavens were astonished and stood in awe, and the ends of the earth, Maid, were sore amazed, for God appeared bodily to mankind as very man. And lo, thy womb hath proved to be vast and more spacious than heaven’s heights. For this, O Theotokos, the choirs and assemblies of men and angels magnify thy name.
1) To whom else shall I flee, O thou Maid most pure, and to whom shall I run for help and be saved? Where shall I go, and where shall I find me a safe retreat? Whose warm protection shall I have?

Who shall be a helper in my distress? In thee alone I hope, Maid, in thee alone I glory; and trusting in thee, I have fled to thee.

2) To number thy great deeds and thy mighty acts is not possible for man, O Bride of God, nor yet can one tell of the unfathomable abyss of thine unending miracles that surpass all
know ledge, and which are wrought for those that vener ate thee
and hon or thee with long ing as the true Moth er of our Lord and God.

Glo r y to the Fa ther and to the Son and to the Ho ly Spir it.

3) With anthems of thanksgiving I glori fy and chant praise to thine
in finite mer cy, and thy bound less might I confess 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 upon me in thy com pas sion, O thou Bride of God.

Both now and ev er, and un to ages of ages. A men.
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TROPARIA AFTER EACH ODE IN TONE EIGHT

Preserve and save, O Theotokos,
thy servants from every danger. After God, do
all of us for refuge flee unto thee;
a firm rampart art thou and our protection.
The priest censes the icon of the Theotokos at the center of the church as the people chant:

THEOTOKION IN TONE EIGHT

It is truly meet to bless thee, O Theotokos,
who art ever-blessed and all-blameless,
and the Mother of our God. More honorable than the Cherubim,
and more glorious beyond compare than the Seraphim,

thou who without corruption

In thy good will, look thou on me, O all-hymned

Theotokos, and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.
The priest does the great censing of the church as the people chant:

**THE MEGALYNARIA IN TONE EIGHT**

1) Higher than the heavens above art thou, and thou art much purer than the radiance of the sun;

for thou hast redeemed us out of the curse that held us.

O Mistress of creation, with hymns we honor thee.

2) From the great abundance of all my sins, ill am I in bodily, ailing also am I in soul.

Thee have I as refuge. Do thou therefore help me,

O hope of all the hopeless, for thou art full of grace.
3) O Lady and Mother of Christ our God, receive supplication from us wretches, who beg of thee that thou make entreaty unto the One born from thee.

O Mistress of creation, do thou intercede for us.

4) Now we chant with eagerness unto thee with this ode most joyful, O all-hymned Mother of our God.

Together with the Baptist and all the saintly choirs, be-seech, O Theotokos, that we find clemency.
Here, chant the megalyanarion of the church temple as provided in the **Paraklēsis supplement**. If you do not find it there, contact the **Department of Liturgics**.

5) Speech-less be the lips of the impious who refuse to reverence thy revered Icon which is known by the name Direc-tress and which hath been de-picted for us by the Apostle Luke, the Evan-gel-ist.

6) O all ye arrays of angelic hosts, with the Holy Baptist, the Apostles' twelve-numbered band, all the Saints to-geth-er, as well as God's birth-giv-er, pray make ye interces-sion for our de-liv-er-ance.
THE TRISAGION PRAYERS

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

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

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

Lord, have mercy. (thrice)

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

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

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

People: Amen.

On the night of August 1, sing the following:

APOLYTIKION OF ST. STEPHEN THE ARCHDEACON IN TONE FOUR

(**Be quick to anticipate**)

The crown of the Kingdom hath adorned the brow of thy head because of the contests that thou hast endured for Christ God, thou first of the martyred Saints, for when thou hadst censured the Jews’ madness, thou sawest Christ thy Savior standing at the right hand of the Father.

O Stephen, ever 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.

The Mysterium which was hidden from everlasting and was unknown of the angels, O Theotokos, was revealed through thee, to those who dwell upon earth. In that God, having become incarnate, in unconfused union, of His own good will accepted the Cross for our sake. Whereby He raised again the first created, 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 mercy on us, O Lord, have mercy on us; for laying aside all defense we sinners offer unto Thee, as Master, this supplication: have mercy on us.

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

O Lord, have mercy on us, for in Thee have we put our trust, be not exceedingly wroth with us, nor remember our iniquities, but look down upon us even now, as thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call upon Thy Name.
Both now and ever, and unto ages of ages. Amen.

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

APOLYTIKIA & THEOTOKION FOR THE MARTYRS & DEPARTED IN TONE TWO

O - a - pos - tles, mar - tyrs, proph - e - ts, hier - archs, right - eous, and just ones, who have fin - ished your course well and have kept the Faith:

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

since He is good, that our souls be saved, we pray.
Glory to the Father and to the Son and to the Holy Spirit.

Keep thy servants in remembrance, O Lord, since Thou art good;
and do Thou forgive their every sin in this life; for no man is without sin, except for Thee Who art able to grant rest even unto those that have departed hence.

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

O holy Mother of the Ineffable Light,
with reverence we magnify thee, honoring thee with angelic hymns.
On the night of August 4, sing the following:

**APOLYTIKION OF FOREFEAST OF THE TRANSFIGURATION IN TONE FOUR**

(**Be quick to anticipate**)  

Come, let us all welcome the Transfiguration of Christ, and joyously celebrate the bright festival, O ye faithful, and let us cry: Nigh at hand now is the day of God-given gladness, as the Sov'reign Master goeth up on Mount Tabor to flash forth with the beautiful light of His Divinity.

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

**APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN**

When Thou, O Christ our God, wast transfigured on the mountain, thou didst reveal thy glory to thy disciples.
On the night of August 13, sing the following:

**APOLYTIKION OF FOREFEAST OF THE DORMITION IN TONE FOUR**

(*Be quick to anticipate*)

In faith, O ye people, leap for joy while clapping your hands, and gather in gladness on this day with longing and shout in radiant jubilation. For the Theotokos cometh nigh to departing from the earth unto the heights and we glorify her with glory as the Mother of God in our unceasing 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 forgiveness of sins for the servants of God *[Names]*, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple, *and for the suffering Christians of Syria, Lebanon, Palestine, Iraq, Egypt, and all of the Middle East (add any other nations that may be appropriate).*

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.
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People:

Repeat 4 times, quickly, when singing 40 LHMs.

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:

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: Amen.
THE DISMISSAL

Deacon: Wisdom!

People: Father, bless!

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

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

Priest: Most Holy Theotokos, save us.

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

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

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

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

People: Amen.

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

O ye Apostles from afar, being now gathered together
here in the vale of Geth-semester, give burial to my body,

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and Thou, my Son and my God, receive Thou my spirit.

Thou art the sweetness of Angels, the gladness of afflicted ones, and the protectress of Christians,

O Virgin Mother of our Lord, be thou my helper and save me from out of eternal torments.

I have thee as Mediator with the man-befriending God, may He not censure my actions before the hosts of the Angels. I supplicate thee, O Virgin, come unto mine aid most quickly.

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

People: Amen.

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Glory be to God!