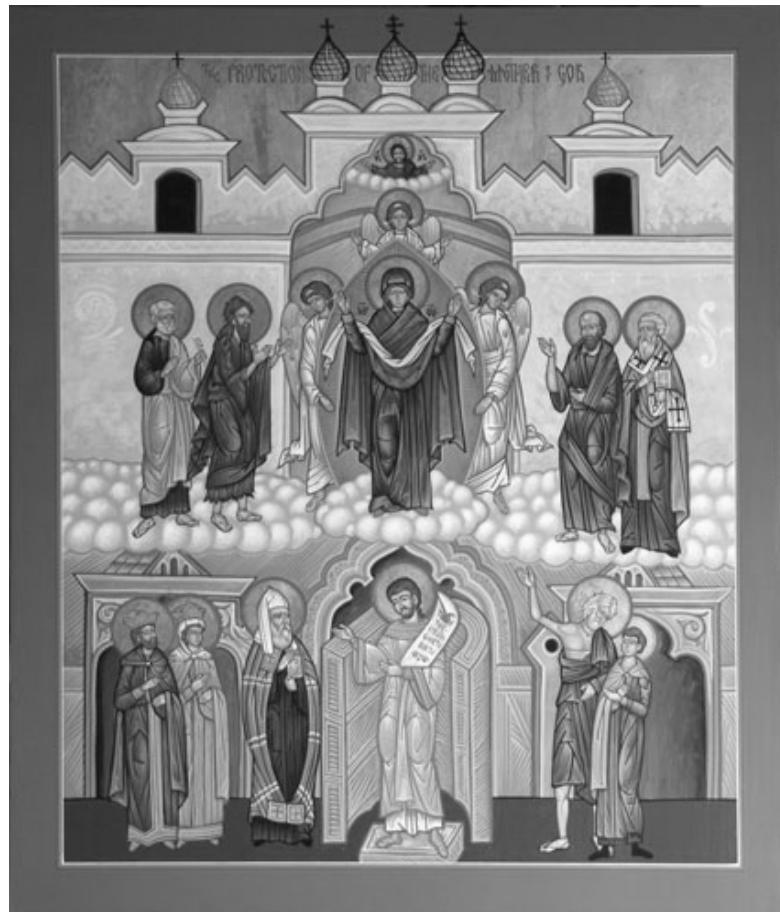


# The Service of the Small Supplicatory Canon to the Most Holy Theotokos



We gratefully acknowledge the generosity of those who have made available the music reproduced here; The Antiochian Orthodox Christian Archdiocese of North America, Saint Anthony's Monastery, Holy Transfiguration Monastery.

# THE SERVICE OF THE SMALL SUPPLICATORY CANON

## TO THE MOST HOLY THEOTOKOS<sup>1</sup>

(SMALL PARAKLESIS)

A Composition of Theosterictus the Monk

(But, according to some, by Theophanes)

The Small Supplicatory Canon is chanted in every calamity and affliction of soul, as well as during the first fourteen days of August (that is, the Fast of the Mother of God), alternately with the Great Paraklesis.

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

Reader: Amen. But if there be no priest, then: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Priest: Or if there be no priest, then the Reader: Glory to Thee, our God, glory to Thee.

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

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

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

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

Glory to the Father, and to the Son, and to the Holy Spirit, 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 the evil one.

Priest: For Thine is the Kingdom, the Power, and the Glory, of the Father, of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen. But if there be no priest, then the reader: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Lord, have mercy. (twelve times)

<sup>1</sup> The format and rubrics followed are those of the Prayer Book and Great Horologion published by Holy Transfiguration Monastery except where otherwise noted.

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

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

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

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

The Reader now reads Psalm 142.

### PSALM 142



Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgement 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.

### Fourth Tone

Choir:

God is the Lord and hath ap-peared un-to us. Bles-sed  
is He that com-eth in the Name of the Lord.

And the same is chanted after each of the following verses:

*Verse:* O give thanks unto the Lord, and call upon His holy Name.

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

*Verse:* This is the Lord's doing, and it is marvellous in our eyes.

TROPARIA  
Fourth Tone  
(‘Thou Who wast raised up’)

The musical notation consists of eight staves of music in G clef, each with a different rubric (G, E, Un., G, Un., E, F, G) above it. The lyrics are written below each staff.

To God's Birth - giv - er\_\_\_\_ let us run\_\_\_\_ now most

ear - nest - ly, we sin - ners all\_\_\_\_ and\_\_\_\_ wretch - ed

ones, and fall pros - trate in re - pen - tance, 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.

G                    E                    Un.                    G  
 Glo - ry      to      the      Fa -      ther, and      to      the      Son, and      to      the

Ho - ly      Spir - it.      To      God's Birth - giv - er\_\_\_\_\_ let

Un.      G      us      run\_\_\_\_\_ now      most      ear - nest - ly,      we      sin - ners      all\_\_\_\_\_

and\_\_\_\_\_ wretch - ed      ones,\_\_\_\_\_

and      fall      pros - trate      in      re -

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

un - to\_\_\_\_\_ our      aid,      have      com - pas - sion      up - on      us;

F      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. Now and ev - er, and un - to

the a - ges of a - ges. A - men. O The - o -

to - kos, we shall not cease from speak ing

of all thy migh - ty acts, all we the un - wor -

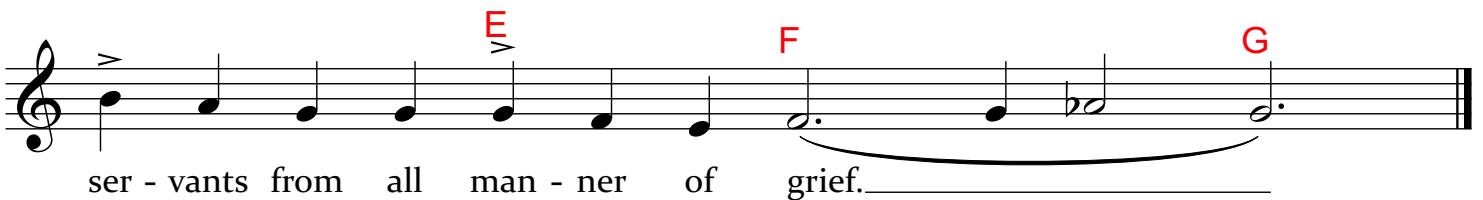
thy ones; for if thou hadst not stood to in - ter - cede for

us, who would have de - liv - ered us from such num -

-er - ous dan - gers? Who would have pre - served us all

un - til now in true free - dom? O La - dy, we

shall not turn\_ a - way from thee; for thou dost al - ways save thy



The Reader reads Psalm 50.

### PSALM 50

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



THE CANON  
Plagal of Fourth Tone  
Ode One<sup>2</sup>

C      F      D  
 Tra - vers - ing the wa - ter as on dry land, and there - by  
  
 Un.      F  
 es - cap - ing from the toils. of E - gypt's land,  
  
 the Is - rael - ites cried a - loud pro - claim - ing: Un - to  
  
 our God and Re - deem - er let us now sing.  
  
 C      F      C      F  
 Most ho - ly The - o - to - kos, save us. By man - y  
  
 D  
 temp - ta - tions am I dis-tressed; in search of sal - va - -  
  
 F  
 tion, un - to thee have I tak - en flight; O Moth - er

<sup>2</sup> The online texts provided by the Antiochian Archdiocese in the United States contain the following instruction. "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." The prayer book and Great Horologion published by Holy Transfiguration Monastery, however, include the heirmoi with no qualification. The priest's wishes should therefore be established beforehand.

of the Word, thou ev - er - Vir - gin, from all or - deals  
 and af - flic - tions de - liv - er me. C  
F C F  
 The - o - to - kos, save us. At - tacks of the pas - sions  
 dis - qui - et me; my soul to re - ple - tion hath  
Un. F  
 been filled with des - pon - den - cy; be - still them, O Maid - en  
 with the calm - ness of thine own Son and thy God,  
Un. C  
 O al - blame - less one. Glo - ry to the Fa - - ther  
 and to the Son and to the Ho - ly Spir - it. F  
C F D  
 To Christ God, the Sav - iour thou gav - est birth; I beg thee,

F

O Vir - - gin, from af - flic - - tions de - liv - er me;

for now un - to thee I flee for ref - - uge, bring-ing to thee

both my soul\_\_\_ and my rea - son - ing. Now\_\_\_ and

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

**C      F**

Dis - eased is my bod - - y\_\_\_ and my soul, do thou

make me wor - - thy of di - vine guid - ance and thy

**F**

care, O thou who a - - lone\_\_\_ art God's Moth - - er,

for thou art good and the birth - - giv - er of the Good.

Ode Three

F C

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

F

Fash - ion - er; so too, of the Church art Thou Foun - der; do

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

G C F

Who art the Height of things sought for, and staff of the

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

C

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

F F C

I have thee

F

as the shel - ter and the de - fence of my life.

F

Thee, the The - o - to - kos and Vir - gin; pi - lot and gov - ern

me in - to thy shel - tered port, for thou art au - thor  
 of good things, and staff of the faith - ful, O thou  
 on - ly laud - ed one. Most ho - ly The - o - to - kos,  
 save us. I be - seech thee, O Vir - gin, do thou  
 dis - pel far from me all of the dis - tress of des - pair  
 and tur - bu - lence in my soul; for thou, O Bride of  
 God, hast giv - en birth to the Lord Christ, Who is  
 Prince of Peace, O thou on - ly all - blame - less one.  
 Glo - ry to the Fa - - ther and to the Son and to the



to be an in - ex - haust - i - ble treas - ure of  
 un - fail - ing heal - ing, O on - ly all - blame-less one.

### TROPARIA

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.

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

F

in - fir - mi - ty, and heal thou the cause of my soul's sor - -

- row.



### LITANY

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

**Choir:**

E

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

*and after every petition*

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

Again we pray for our metropolitan (or archbishop) **N.**, and our bishop **N** and for all our brotherhood (or sisterhood) in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins of the servants of God, all pious and Orthodox Christians who dwell and sojourn in this city, the parishioners and benefactors of this holy temple, and all that serve, chant, labour and gather herein; and for the servants of God (**Names**), and for the forgiveness of their every transgression, both voluntary and involuntary.

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

**Choir:**

G

A - men.

KATHISMA

Second Tone

E      G  
 O fer - vent ad - vo - cate, in - vin - ci - ble bat - - tle - ment,

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

Un.      G  
 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

Un.      F      G  
 pro - tec - - tress.\_\_\_\_\_



Ode Four

Un. F Un. F

I have heark - ened and heard, O Lord, of Thy dis - pen -

G

sa - tion's most awe - some mys - ter - y, and I came to

C F

know - ledge of Thy works, and I sang the praise of Thy

Di - vin - i - ty.

C F Un.

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

F Un. F

tem - pest of all my sins, and be - still the rag - ing

G

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

C F

Him Who is Lord and Helms - man, O thou Bride of God.

Most ho - ly The - o - to - kos, save\_\_\_\_ us. O be - stow

out of the a - byss of thy great com - pas - sion, on me

thy sup - pli - cant; for thou brought forth One com - pas - sion - ate

Who is Sav - iour of all who sing hymns to thee.

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

Ho - ly Spir - it. While de - light - ing, O spot - less

one, in thy man - y fav - ours, a hymn of thank - ful -

ness do we all raise up in song to thee, know - ing

thee to be the Moth - er of our God. Now\_\_\_\_ and

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

Hav - ing thee as our staff and hope, and as our sal -

va - tion's un - shak - en bat - tle - ment, from all man - ner

of ad - ver - si - ty are we then re - deemed, O thou

all - laud - ed one.

Ode Five

Lord, en - light - en us by Thy pre - cepts and by Thy com -

mands; and by the pow - er of Thy loft - y arm be - stow

Thy peace up - on us all, since Thou art Friend of man.

**C**  
*Most ho - ly The - o - to - kos, save\_\_ us.*      *Pure one, fill my*  
  
**F**  
*heart with re - joic - ing un - to plen - i - tude, and grant*  
  
**C**  
*thine un - de - filed fe - li - ci - ty, since thou didst give birth*  
  
**C**  
*un - to Him Who is the cause of joy.*      *Most ho - ly*  
  
**F**  
**C**  
*The - o - to - kos, save\_\_ us.*      *Come - de - liv - er us,*  
  
**F**  
*out of dan - gers, O pure Moth - er of God, since thou art*  
  
*Moth - er of de - liv - er - ance, and of the peace which doth*  
  
**Un.**  
*sur - pass all hu - man reas - on - ing. Glo - ry to the*  
  
**C**  
*Fa - - ther and to the Son and to the Ho - ly Spir -*

F                    C  
 - it. Dis - si - pate the gloom of my tres - pass - es, O

F  
 Bride of God, with the clear bright-ness of thy ra - di - ance,

for thou didst bear the Light di - vine Which was be - fore all

Un.                    C  
 time. Now and ev - er, and un - to a - ges

F                    C  
 of a - ges. A - men. Heal me, O pure one, of the

F  
 sick - ness which the pas - sions bring, and make me wor - thy of

thy guar - dian - cy, and by thy prayers and in - ter - ces - sions

grant thou health to me.



Ode Six

The musical score consists of three staves of music in G clef, common time, with red letterheads indicating specific notes or chords: E, F, C, Un., F, G, C, F, and C.

**Staff 1:**

E F

En - treat - - - y do I pour forth un - to the

**Staff 2:**

C

Lord, and to Him do I pro - claim all my sor - rows,

**Staff 3:**

F

for man - y woes fill my soul to re - ple - tion,

**Staff 4:**

and lo, my life un - to Ha - des hath now drawn nigh.

**Staff 5:**

G C F

Like Jo - nah do I pray to Thee: Raise me up from cor -

**Staff 6:**

rup - tion, O Lord my God.

**Staff 1:**

C F E F

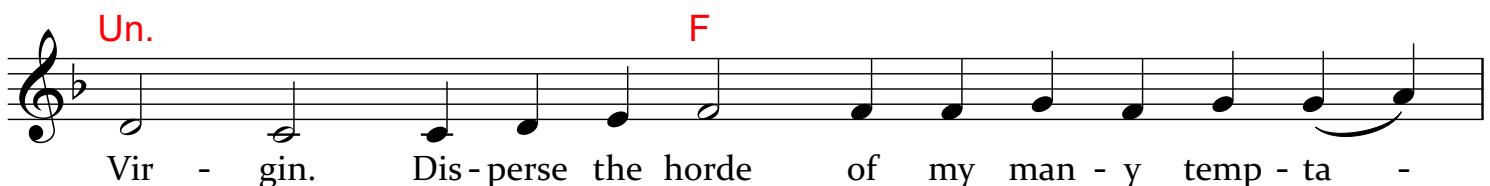
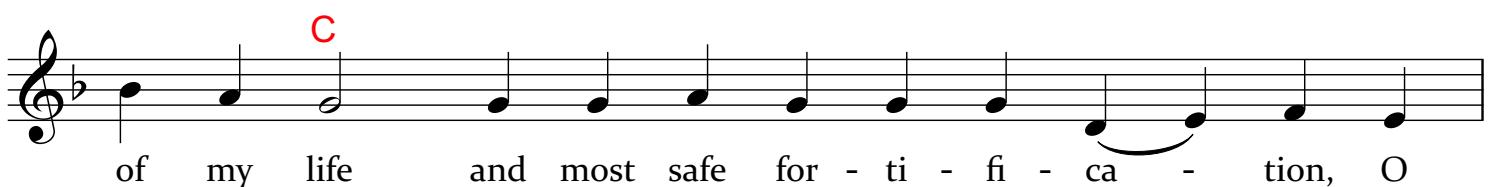
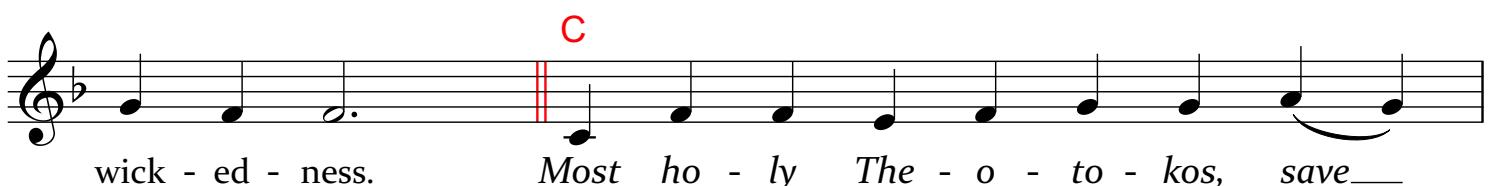
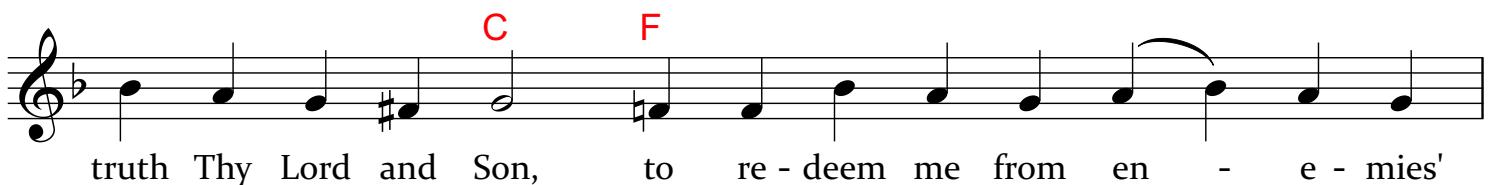
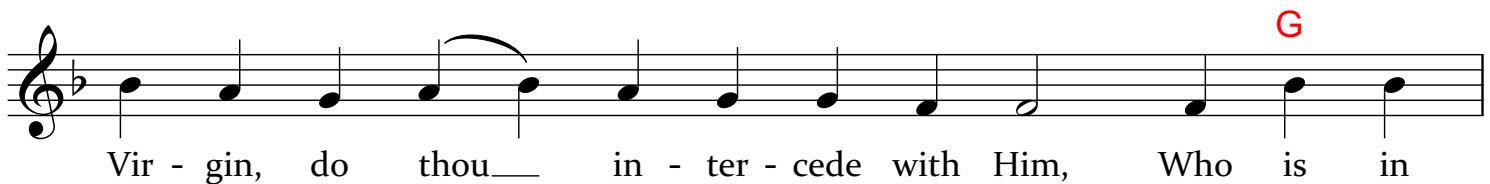
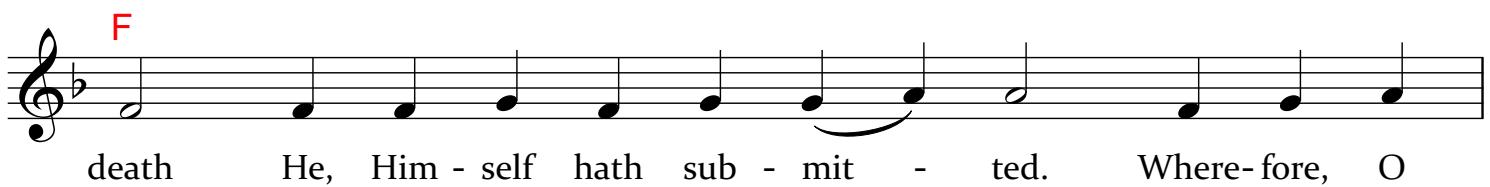
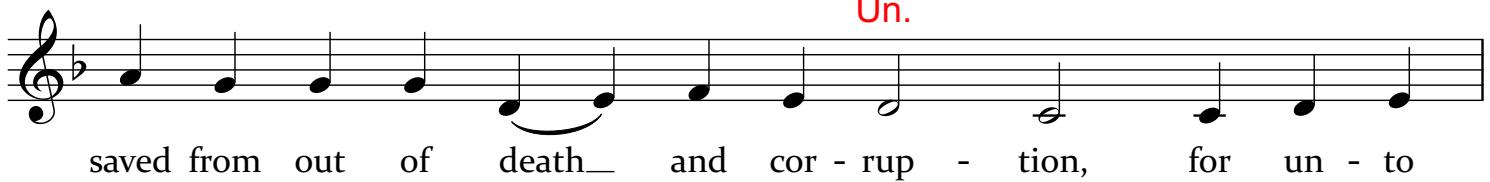
Most ho - ly The - o - to - kos, save us. My na -

**Staff 2:**

C

- ture, held by cor - rup - tion and by death, hath He

Un.



G C F  
 ty. Un - ceas - ing - ly I pray to thee: From cor - rup - tion

Un.  
 of pas - sions de - liv - er me. Glo - ry to the

C  
 Fa - ther and to the Son and to the Ho - ly Spir -

F E F  
 - it. A bul - - - wark of safe re - treat art

C  
 thou to us, and of souls art thou the per - - - fect

Un. F  
 sal - va - - tion, and a re - lief in dis - tress - es, O

Maid - en, and in thy light do we ev - - er ex - ult

G C F  
 with joy. O La - dy, do thou al - so now from all

Un.  
 pas - sions and per - - ils de - liv - er us. Now -

C

and ev - er, and un - to a - ges of a - ges.

F E F

A - men. Bed - rid - den, I lie su - pine

C

with sick - ness now, and no heal - ing for my flesh is

Un. F

ex - ist - ent ex - cept for thee, who didst bear the world's

Sav - iour, our God, the Heal - er of ev - 'ry in -

G C F

fir - mi - ty. I pray to thee, for thou art good: From

cor - rup - tion of ill - ness - es raise me up.



TROPARIA

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.

O spot - less one, who in - ex - press - i - bly in the last  
 days didst by a word bring forth the Word; do thou make re - quest  
 of Him, as one who hath moth - er - ly bold - ness.

**Un.**

## LITANY

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

Choir:

Lord, have mer - cy. Lord, have\_ mer - cy. Lord, have mer - cy.  
*and after every petition*

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

Again we pray for our metropolitan (or archbishop) **N.**, and our bishop **N** and for all our brotherhood (or sisterhood) in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins of the servants of God, all pious and Orthodox Christians who dwell and sojourn in this city, the parishioners and benefactors of this holy temple, and all that serve, chant, labour and gather herein; and for the servants of God (**Names**), and for the forgiveness of their every transgression, both voluntary and involuntary.

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

Choir:

A - men.

## KONTAKION

**Un.** **G**  
 O pro - tec - tion of Chris-tians that can - not be put to  
 shame, me - di - a - tion un - to the Cre - a - tor most con -  
**Un.**  
 stant: O de - spise not the sup - pli - ant voic - es  
 of those who have sinned; but be thou quick, O good one, to  
 come un - to our aid, who in faith cry un - to thee:  
**Un.** **E** **v** **Un.**  
 Has - ten to in - ter - ces - sion, and speed thou to make  
**G**  
 sup - pli - ca - tion, thou who dost ev - er pro - tect, O  
**E** **F** **G**  
 The - o - to - kos, them that hon - our thee.

ANABATHMOI  
(Hymns of Ascent)

Fourth Tone

Ἐκ νεότητός μου

From my youth do many pas - sions war a - gainst me;

but do Thou Thy - self de - fend and save me, O my Sav - iour.

Ye hat - ers of Si - on shall be shamed by the Lord;

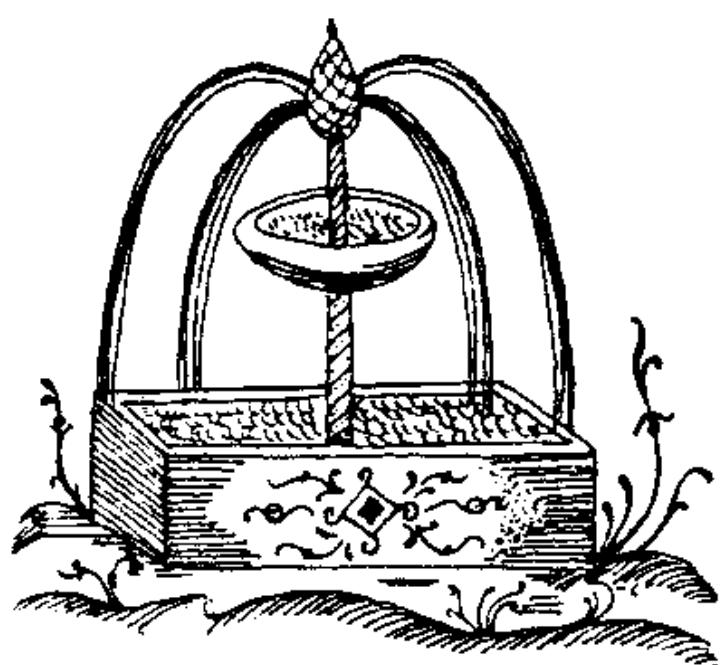
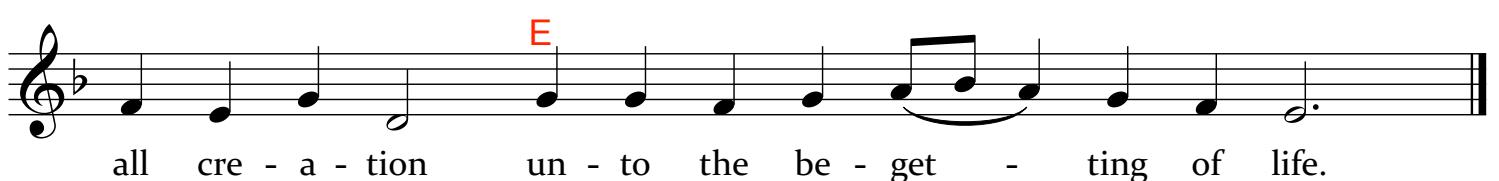
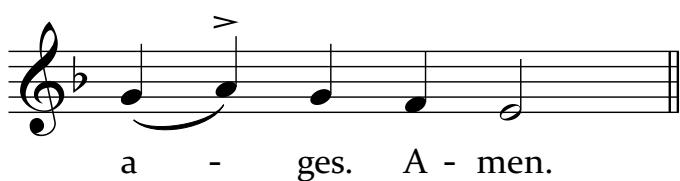
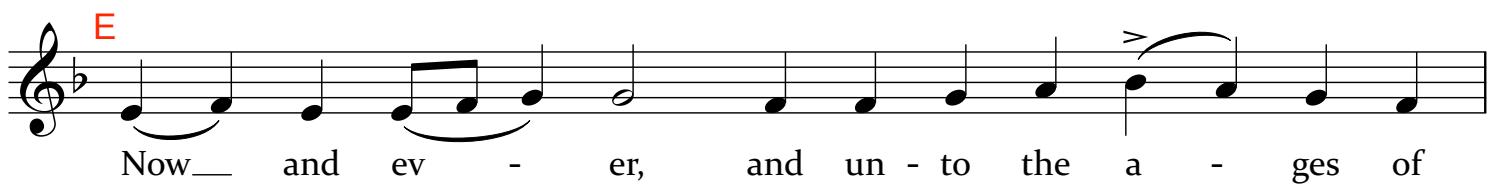
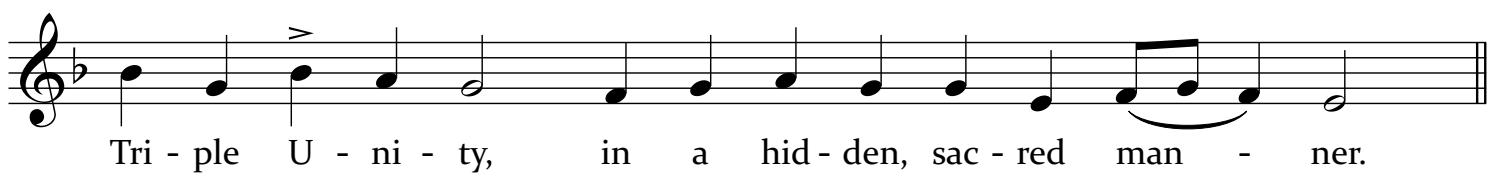
for, like grass, by the fire shall ye be with - ered.

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

Spir - it.

In the Ho - ly Spir - it ev - 'ry soul is quick - ened

and through clean-ing is ex - alt - ed and made ra - di - ant by the



## PROKEIMENON

## Reader:

## Choir:

## Reader:

Musical score for "The King Shall Greatly Desire Thy Beauty". The score consists of two staves. The first staff shows a treble clef, a key signature of one sharp (F#), and a common time signature. The second staff shows a treble clef and a common time signature. The lyrics are as follows:

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.

The musical notation includes several grace notes and slurs. Red letters E and D are placed above specific notes in the melody. The first E is above the note on the first beat of the first measure. The second E is above the note on the eighth beat of the first measure. The D is above the note on the fifth beat of the first measure, which is part of a six-note grace note pattern.

### **Choir:**

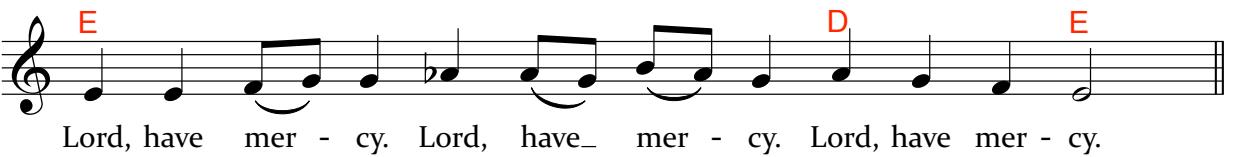
I shall pro - claim\_\_ Thy\_\_ Name from gen - er - a - tion

Reader,  
then  
choir at\*:

## THE GOSPEL

Priest: And that we may be deemed worthy to hear the holy Gospel, let us beseech the Lord our God.

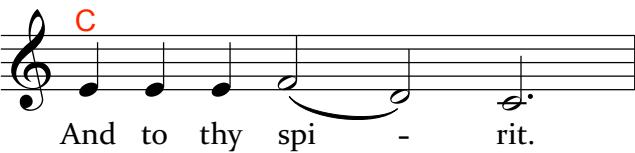
Choir:



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.

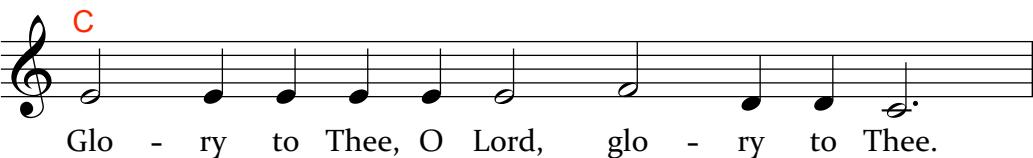
Choir:



And to thy spi - rit.

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

Choir:



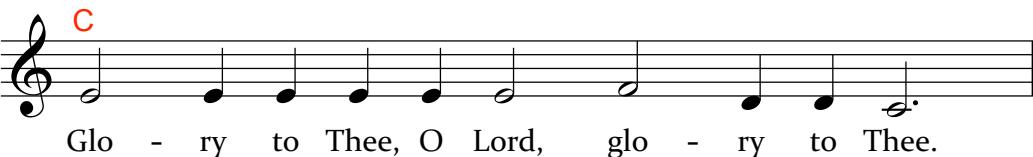
Glo - ry to Thee, O Lord, glo - ry to Thee.

Priest: Let us attend.

*(Luke 1:39-49, 56)*

Priest: In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name." And Mary remained with her about three months, and returned to her home.

Choir:



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



TROPARIA

Second Tone

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. O Fa - ther, Word and Spir - it, the Trin - i - ty in u - ni - ty: blot out the mul - ti - tude of our trans - gres - sions. 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 mul - ti - tude of our trans - gres - sions.



TROPARION

G

Have mercy upon me, O God, according to Thy loving kindness: according to the

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

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<sup>♯</sup>

am un - a - ble to en - dure and bear the

G E

de - mons' darts: a shel - ter have I not, neith - er place to run,

G C

I the wretch-ed one; em - bat - tled from all sides am I, and

no con - so - la - tion have I but thee.  
 Mis - tress of cre - a -  
 tion, pro - tec - tion and hope of faith - ful ones:  
 turn not a - way when I pray to thee, do that which will  
 pro - fit me.

### THEOTOKIA

Second Tone

From thee is no one turned a - way a - shamed and emp - ty  
 who doth run to thee for ref - uge, O pure Vir - gin  
 The - o - to - kos; but he ask - eth the fav - our  
 and re - ceiv - eth the gift from thee, un - to the prof - it

THE INTERCESSION

**Priest:** Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles *[if there is a commemoration of an Apostle]*; of the holy Apostle (*and Evangelist*) N. and all the other holy, glorious, and all-praised apostles); of the holy glorious, and right-victorious martyrs; (*of other locally commemorated saints*); of our holy and God-bearing fathers; and N.(N), (*whose Temple it is and whose day it is*); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

The choir chants Lord, have mercy twelve times.

Choir:

Musical notation for the choir chant "Lord, have mercy" twelve times. The notation consists of two staves. The top staff shows a continuous melody with notes labeled E, D, E, D, and E. Brackets indicate "First three times" and "Final time". The lyrics "Lord, have mer - cy." are written below the notes. The bottom staff shows a concluding melodic line with notes labeled D, E, D, and E, also with the lyrics "Lord, have mer - cy." The music is in common time with a treble clef.

Priest: By the mercy 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.

Choir:

Musical notation for the choir chant "Amen". It features a single staff with a note labeled G, followed by a dotted half note. The lyrics "A - men." are written below the notes. The music is in common time with a treble clef.

### Ode Seven

Musical notation for Ode Seven, enclosed in a red border. The notation consists of five staves of music. The lyrics are as follows:

Once, from out of Ju - de - a did the chil - dren go  
down to the land of Bab - y - lon. The fire \_\_\_\_\_  
of the fur - nace they tramp - led down while chant - ing  
by their faith in the Trin - i - ty: O God of our  
Fa - - thers, bless - ed art Thou.

Notes are labeled with letters F, D, C, G, F, D, F, C, G, F, D, G, C, F.

Most ho - ly The - o - to - kos, save\_\_ us. Hav - ing willed thus,  
 O Sav - iour, to dis - pense Thy sal - va - tion in  
 Thine e - co - no - my, Thou dwelt - est in the Maid's womb,  
 and un - to all cre - a - tion as pro - tec - tress didst  
 show her forth. O God of our Fa - thers, bless - ed  
 art Thou. Most ho - ly The - o - to - kos, save\_\_ us.  
 Make re - quest, O pure Moth - er, to thy Son Who hath  
 willed\_\_ to grant mer - cy un - to us, to res - - cue  
 from trans - gres - sions and from the soul's de - file - ment

G  
 those who cry out most faithfully: O God of our Father -  
  
C    F    Un.    C  
 thers, blessed art Thou. Glory to the Father -  
  
F  
 and to the Son and to the Holy Spirit -  
  
F    D    C  
 A fountain of incorruption and a tower of safety -  
  
F    D  
 A treasury of salvation and a portal of repenance  
  
F  
 hast Thou proved her to them that shout: O God of our Father -  
  
C    F    Un.    C  
 thers, blessed art Thou. Now and ever, -  
  
F  
 and unto ages of ages. Amen.

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

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

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

G  
 thus grant them re - cov - er - y; for Moth - er of Christ\_

C F  
 our Sav - iour art thou.

Ode Eight

F  
 The King of Heav - - en, Whom all the hosts of

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

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

- er.





Ode Nine

A musical score for a hymn, likely for soprano or alto voice, set to a traditional melody. The score consists of eight staves of music with corresponding lyrics. Red letters (D, F, G, C) are placed above specific notes to indicate pitch levels: D is at the top of the vocal range, F is in the middle, G is at the bottom, and C is slightly above middle C. The lyrics describe the Theotokos as the most righteously born, who through her birth saved humanity, and calls upon her to save the singer from their sins.

**D**  
 Most right - ly we con - fess thee, as our God's Birth - giv -

**F**  
 - er, we who through thee have been saved, O thou Vir - gin

**G**  
 most pure. With choirs of bod - i - less an - gels, thee do

**C**  
 we mag - ni - fy. **C** Most ho - ly The - o - to - kos,

**F**  
 save us. **D** The tor - rent of my weep - ing spurn not

**F**  
 with re - fus - al, for thou didst give birth to Him

**G**  
 Who doth take a - way all tears from ev' - ry face, O thou

**C**  
 Vir - gin; for He is Christ in - deed. **C** Most ho - ly

The - o - to - kos, save us. Do thou, O Vir - gin

Maid - en, fill my heart with glad - ness, for thou art

she who re - ceived all the full - ness of joy, and

made to van - ish a - way all sor - row of sin - ful -

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

A ha - ven and pro - tec - tion, and a wall un - shak -

en, and a re - joic - ing and shel - ter and place\_

of re - treat, do thou be - come, O thou Vir - gin,

for those who flee to thee. Glo - ry to the Fa - ther

and to the Son and to the Ho - ly Spir - - it.  
  

 I - lu - - mine with the ra - dience of thy light, O Vir - -  
  

 gin, all those who pi - ous - ly call thee the Moth - - er  
  

 of God; and do thou ban - ish a - way all dark - ness  
  

 of ig - nor - ance. Now - and ev - - er, and un - to  
  

 a - ges of a - ges. A - men. Brought low am I,  
  

 O Vir - gin, in a place of sick - - ness, and in a  
  

 dwell - ing of an - - guish. Grant heal - - ing to me, trans-form -  
  

 ing all of my ill - - ness in - to full health - ful - ness.

ΑΞΙΟΝ ΕΣΤΙΝ

(It is truly right)

Plagal of fourth tone

The musical score consists of eight staves of Gregorian chant notation in G clef, common time. The music is in the Plagal of fourth tone. Red rubrics indicate specific notes or sections:

- C**: Red 'C' marks appear above the first note of each staff.
- G**: Red 'G' marks appear above the last note of the first, third, fifth, and eighth staves.
- Un.**: Red 'Un.' appears above the note 'ed' in the third staff.
- D**: Red 'D' appears above the note 'ther' in the fifth staff.
- G**: Red 'G' appears above the note 'hon' in the sixth staff.
- C**: Red 'C' appears above the note 'our' in the fifth staff.
- D**: Red 'D' appears above the note 'more' in the seventh staff.
- C**: Red 'C' appears above the note 'ri' in the eighth staff.

The lyrics are as follows:

It is truly meet to call thee blest, the  
The - - o - to - - kos, the  
ev - er bless - - ed and all - im -  
- ma - cu - late and Mo -  
ther of our God. More  
hon' - ra - ble than the Che - ru - bim,  
and be - yond com - - pare more glo -  
- ri - ous than the Se - ra - phim,

thee \_\_\_\_\_ who with - out cor - rup - - - tion \_\_\_\_\_ gav - est  
G

birth \_\_\_\_\_ to \_\_\_\_\_ God \_\_\_\_\_ the \_\_\_\_\_ Word, the ve -  
C D

-ry The - o - to - - - kos, \_\_\_\_\_ thee \_\_\_\_\_ do  
C G

we mag - ni - fy. \_\_\_\_\_  
3

G↓ > C



The Priest censes the Holy Table and the people, or the house where the Canon is being chanted; and we chant the following Megalynaria:

MEGALYNARIA

Plagal of fourth tone

The musical notation consists of eight staves of music in G clef, common time, and a key signature of one flat. The notes are primarily quarter notes and eighth notes. Red letters F, D, and G are placed above specific notes to indicate pitch points. The lyrics are written below each staff.

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 - our thee.

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

bo - dy, ail - ing al - so am I in soul. Thee have

I as ref - uge. Do thou, there - fore help me, O hope of

all the hope - less, for thou art full of grace.



Speech-less be the lips of the un - god - ly who re - fuse to  
 rev - er - ence thy re - vered i - con which is known by the  
 name Di - rec - tress and which hath been de - pict - ed for us by  
 the A - pos - tle Luke, the E - van - gel - ist.

Now chant the Megalynarion for the temple (St Botolph).<sup>3</sup>

Bos - ton doth ex - ult on this ho - ly day, for thy deeds, O  
 wise one, are gone up as most fra - grant myrrh and sweet -  
 smell-ing in - cense be - fore the throne of Christ God, O Bot - olph,  
 our blest Fath - er and teach - er in all truth.

<sup>3</sup> The text of this Megalynarion is from a service for St Botolph composed by the monks of Holy Transfiguration Monastery, made available on the Orthodox England website.

Now conclude with the final Megalynarion for the most holy Theotokos.

O all ye ar - rays of an - gel - ic hosts, with the Ho - ly

Bap - tist, the 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.

Un.

### TRISAGION PRAYERS

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

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

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

Glory to the Father, and to the Son, and to the Holy Spirit, 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 the evil one.

**Priest:** For Thine is the Kingdom, the Power, and the Glory, of the Father, of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

**Reader:** Amen. But if there be no priest, then: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

The Prayer Book published by Holy Transfiguration Monastery prescribes that the Troparia of Contrition be chanted now. During the Dormition fast, however, other troparia may be chanted as follows.

On the night of August 1, sing the following:

**APOLYTIKION OF ST. STEPHEN THE ARCHDEACON IN TONE FOUR** Glory . . . Now and ever . . .  
**RESURRECTION THEOTOKION IN TONE FOUR**

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

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

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

**APOLYTIKIA & THEOTOKION FOR THE MARTYRS & DEPARTED IN TONE TWO** O apostles, martyrs, prophets . . . Glory . . . Keep Thy servants in remembrance, O Lord . . . Now and ever . . . O holy Mother of the Ineffable Light . . .

On the night of August 4, sing the following:

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

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

**APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN**

On the night of August 13, sing the following:

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

**LEAVE A FEW EMPTY PAGES HERE FOR THE  
APPOINTED TROPARIA.**

**LEAVE A FEW EMPTY PAGES HERE FOR THE  
APPOINTED TROPARIA.**

## LITANY

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

Choir:



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

*and after every petition*

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

Again we pray for our metropolitan (or archbishop) N., and our bishop N and for all our brotherhood (or sisterhood) in Christ.

Again we pray for mercy, life, peace, health, salvation and visitation and pardon and forgiveness of sins of the servants of God, all pious and Orthodox Christians who dwell and sojourn in this city, the parishioners and benefactors of this holy temple, and all that serve, chant, labour and gather herein; and for the servants of God (Names), and for the forgiveness of their every transgression, both voluntary and involuntary.

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

Choir:



A - men.

## THE DISMISSAL

Deacon: Wisdom!

Reader: Father, bless!

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

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

Priest: Most Holy Theotokos, save us.

Reader: More honourable 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 ... Now ... ages of ages. A - men. Lord, have mer - cy,  
Lord, have mer - cy, Lord, have mer - cy. Fa - ther, bless.

The musical notation consists of two staves of G clef music. The first staff has a red 'C' above the note at the beginning. The second staff has a red 'G↓' above the note at the beginning, followed by a red 'C' above the note at the end of the phrase 'Fa - ther, bless.'

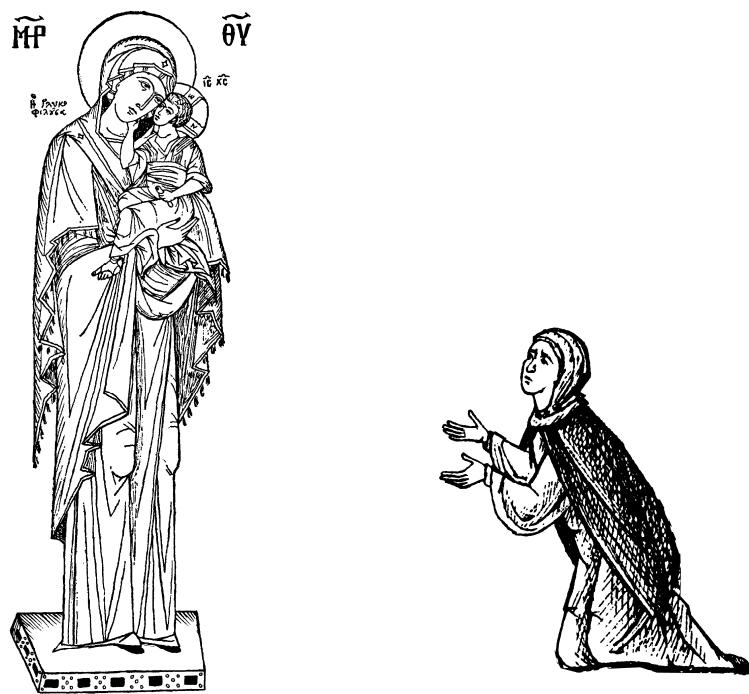
Priest: May Christ our True God . . . Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

Choir:

A - men.

Music notation for 'A - men.' featuring a single staff with a red 'G' above the note at the beginning.

After this, as the faithful kiss the icon of the Mother of God, the Troparia on pages 57 to 59 are chanted with prostrations. (But during the Fast of the Mother of God, from the first to the fourteenth of August, the Exapostilaria from the conclusion of the Great Paraklesis to the Theotokos (see pages 59 to 61) are chanted instead.)



Second tone  
(‘When he took Thee’)

Holy Transfiguration Monastery

**G**

All those who with faith flee un - to thee, with thy might - y hand

**F**

dost thou shel - ter, O pure one, as thou art good; no one else have we who sin as a per - pet - u - al in - ter - ces - sor

**G**

for us with God in dan - gers and sor - rows, we who have been

**F**

bur-dened down with our a - bund - ant sins, Moth - er of

**G**

God in the high - est. Where-fore, we all fall down be - fore\_\_\_

**F** **G**

thee; res - cue us, thy ser-vants from ad - vers - i - ties.

Likewise:

Joy of all that sor - row\_ art thou, and of the

**Chanter:**

Lady, do thou receive the supplications of thy slaves, and deliver us from every affliction and necessity.

Second tone

Un - to thee do I com - mit mine ev' - ry hope, O Mo - ther of

God; guard me un - der thy shel - ter.

G

F

G

Turn to page 61 for the conclusion.

But during the Fast of the Mother of God, from the first to the fourteenth of August, the following Exapostilaria from the conclusion of the Great Paraklesis to the Theotokos are chanted instead as follows.

EXAPOSTILARIA

Third Tone  
(O ye Apostles)

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.

C F D

C F

C F D

C F G

C F D  
 Thou art the sweet-ness of An - gels, the glad - ness of

Un. F D  
 af - flict - ed ones, and the pro - tec - tress of Chris - tians,

C F D E F G  
 O Vir - gin Moth - er of our Lord, be thou my help - er

C F  
 and save me from out of e - ter - nal tor - ments.

C F D F D  
 I have thee as Me - di - a - tress with the man - be -

Un. F D  
 - friend - ing God, may He not cen - sure mine ac - tions

C F D G  
 be - fore the hosts of the An - gels. I sup - pli - cate thee,

C F  
 O Vir - gin, come un - to mine aid most quick - ly.

A musical score for a child's song, featuring five staves of music with corresponding lyrics below each staff. The music is in common time and consists of quarter and eighth notes. Red letters (C, F, D, E, G) are placed above specific notes to indicate pitch or harmonic function. The lyrics describe a golden-twinged tow, a twelve-walled city, a sunbeam-sprinkled throne, a royal chair of the King, and a wondrous master who milked the child.

Thou art a gold-en-twined tow - er and twelve-wall en - cir -

- cled city - y, a throne be - sprin-kled with sun - beams,

a roy - al chair of the King. O in - ex - pli -

- a - ble wond - der that thou dost milk - feed the Mas - ter.

Un.

## CONCLUSION

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

## Choir:



A - men.

