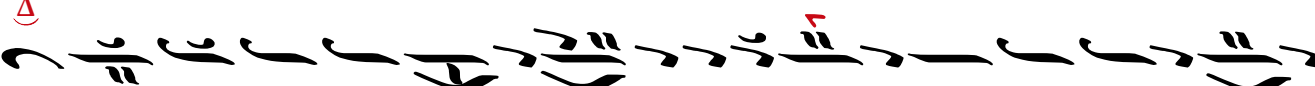




# THE ENTRY OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE

NOVEMBER 21



AFTER THE ORTHROS GOSPEL


Mode  Thi 

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

   
o - day the liv - ing Tem - - ple of the great King

  
en - ters the Tem - - ple to be pre - pared as a  
  
di - vine dwell - ing - - place for Him.

  
O ye peo - - ple, re - joice ex - ceed - ing -  
  
- ly.

  
Both now and ev - - er and to thē ag - es of ag - - es.

  
A - men.

*Repeat "Today the living Temple..." above.*

## AFTER THE ORTHROS GOSPEL

Mode  $\frac{4}{2}$  Pa ♀

## VERSE

✠



Have mercy on me, O God, according to Thy great mercy, and according to the multitude

of Thy compassions blot out my trans - gress - - - ions.

## IDIOMELOTON


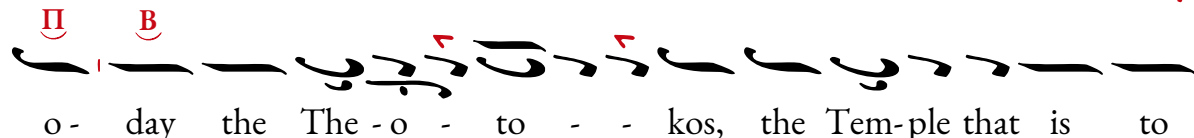
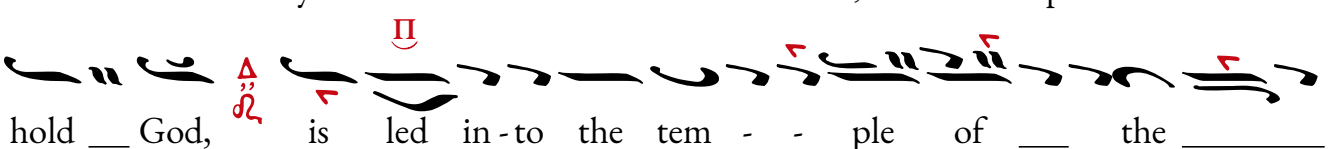



o - day the The - - o - to - - kos, the Tem - ple that  
 is to hold God, is led in - to the tem - - ple of  
 the Lord, and Zach - a - ri - as re - ceives  
 her. To - day the Ho - ly of Ho - lies re - joic - es great - - ly,  
 and the choir of an - gels mys - - ti - c'ly keeps feast.  
 With them let us al - so cel - e - brate the fes - ti - val  
 to - - day, and let us cry a - loud with Ga - -  
 - bri - - - el: Re - joice, thou who art full of grace:


  
 the Lord is \_\_\_ with \_\_\_ thee, He \_\_\_ who has \_\_\_ great \_\_\_ mer - -
   

  
 - cy. \_\_\_\_\_

*Alternate opening line:*

Π  
9



  
 o- day the The - o - to - - kos, the Tem-ple that is to
   

  
 hold \_\_\_ God, is led in-to the tem - - ple of \_\_\_ the \_\_\_\_\_
   

  
 Lord,